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ביאור על בשעה שהקדימו

An explanation of “At the time
when they put ‘we will do’ first”



The Torah, rooted in the inner dimension of Keser and the Primordial Thought, stands above the mitzvos and gives them life, which is why it was given on Shavuos and why its commandments guard the flow of holiness. By putting “we will do” first, Israel revealed the hidden love from the depth of the heart and drew down a revelation from the Most Hidden of all; and the “Who” that gives the fear of Heaven is the level above all the attributes, which will be revealed in the Time to Come.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

The Torah, rooted in the inner dimension of Keser and the Primordial Thought, stands above the mitzvos and gives them life, which is why it was given on Shavuos and why its commandments guard the flow of holiness. By putting “we will do” first, Israel revealed the hidden love from the depth of the heart and drew down a revelation from the Most Hidden of all; and the “Who” that gives the fear of Heaven is the level above all the attributes, which will be revealed in the Time to Come.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

This explanation fills in the background of the preceding maamar. Chochmah is G-d’s “end of the deed” because the descent of the Unknowable Head, which is an utterance, ends in it. The mitzvos, “water that waters a tree,” come from the five Chasadim and the outer dimension of Keser; the Torah comes from Mocha Stima’ah, its inner dimension, and rules over the mitzvos as a householder rules over his vessels, measuring them through the Botzina d’Kardinusa. The Torah is adam, life-giving blood, rooted in Yitzchak’s Gevurah of Atik, so it was given on Shavuos, and its commandments against murder, adultery and theft forbid diverting holy life and new light to the external forces. “Doing His word,” building Malchus through Torah and mitzvos, depends on the will of the heart: by putting “we will do” first, Israel revealed the hidden love as baalei teshuvah do, and drew down more than the Avos had. “Who will give” is the level above “Heaven,” the attributes, for the fear of Heaven is not in Heaven’s hands; that same “Who” knows which souls rise, and it will be revealed in the Time to Come.

OUTLINE

- 1 “The end of the deed is in thought first”** ¶1-2
Chochmah is G-d’s “end of the deed”: the descent of the Unknowable Head, an utterance, ends in Chochmah, which is called Thought, and only from Chochmah is the Infinite Light revealed to the levels below.
- 2 The Torah above the mitzvos** ¶3-5
The mitzvos come from the five Chasadim and the outer dimension of Keser; the Torah comes from Mocha Stima’ah, its inner dimension, and measures the mitzvos like the Botzina d’Kardinusa. The Torah is adam, life-giving blood, and was given on Shavuos, Yitzchak’s festival.

3 Commandments that guard the flow of holiness

¶6–10

“You shall not murder” forbids pouring holy life into kelipah; “You shall not commit adultery” guards the new light of “conjugal time,” like the gift of Shabbos; “You shall not steal” warns against the self-deception that lets the external forces steal from holiness.

4 “Those who do His word”

¶11–12

Building Malchus through Torah and mitzvos depends on the will of the heart. Israel’s “we will do” revealed the hidden love, as baalei teshuvah do, and drew down a revelation that reached below and was engraved on the tablets; “Who” is Binah revealing the hidden love rooted in Chochmah.

5 The fear of Heaven and free choice

¶13–16

The fear of Heaven is not in the hands of “Heaven,” the attributes of Chesed and Gevurah, but depends on the level above them. G-d’s foreknowledge does not compel choice because it only encompasses a person and does not enter him.

6 “Who will give” and “Who knows”

¶17–19

“Who will give” is the Most Concealed level, which alone can draw awe into the heart, like G-d’s own prayer for compassion from above the attributes. “Who knows” is the level that knows which souls are rooted in heaven and which in earth; in the Time to Come this “Who,” the fiftieth gate of Binah, will be revealed and both wishes of the Midrash fulfilled.

KEY CONCEPTS

The Unknowable Head (Reisha d’Lo Isyada) רישא דלא אתידע

The highest level of Keser, beyond all knowing. It is drawn from the Malchus of Adam Kadmon and so is called an utterance, and its descent ends in Chochmah.

Mocha Stima’ah (the hidden brain) מוחא סתימאה

The Chochmah within Keser, its inner dimension. The Torah is rooted here, above the mitzvos, which come from the outer dimension of Keser.

Botzina d’Kardinusa (the measuring line) בוצינא דקרדוניתא

The Zohar’s “lamp of darkness,” the measuring line that sets the measure of everything; it is in Mocha Stima’ah, where the Gevurah of Atik is en clothed, and from it the Torah defines how each mitzvah is done.

The hidden love אהבה המסותרת

The love of G-d hidden in every Jewish soul, rooted in supernal Chochmah and revealed through Binah. Israel revealed it at Sinai by putting “we will do” first.

“Those who do His word” עושי דברו

Those who build and perfect the word of Havayah, Malchus of Atzilus, through Torah and mitzvos, so that G-d is King over a people; only afterwards comes “hearkening to the voice of His word.”

The fear of Heaven יראת שמים

Awe of G-d, which is not “in the hands of Heaven,” the attributes of Chesed and Gevurah, but depends on the level above them, “Who,” from which it can be given.

“Who” (mi) מי

The level above all the attributes: the Infinite One who encompasses all worlds, the Most Concealed, which alone can give the fear of Heaven; its numerical value, fifty, is Binah’s fiftieth gate, which will be revealed in the Time to Come.

SECTION 1 • 11-2

“The end of the deed is in thought first”

1 ביאור על בשעה שהקדימו^{1,2}

An explanation of [the maamar] “At the time when they put [‘we will do’] first.”

This heading marks what follows as a biur, an explanation, of the preceding maamar, which opens with the Sages’ words that at Sinai Israel put “we will do” before “we will hear.” The explanation fills in the Kabbalistic background of points that the maamar made briefly.

2 הנה שרש ענין הנזכר לעיל בפ”י סוף מעשה במחשבה תחלה שבח”י חכמה עילאה הוא סוף מעשה של הקב”ה.

Now, the root of the matter mentioned above in the explanation of “the end of the deed is in thought first”: that the level of supernal Chochmah (wisdom) is the “end of the deed” of the Holy One, blessed be He.

The maamar above used the line “the end of the deed is in thought first,” from the Friday-night hymn Lecha Dodi, and applied it to supernal Chochmah. Here the explanation gives the root of that idea: how Chochmah, the first of the Sefiros, can be called G-d’s “end of the deed.”

פ”י כי סוף התלבשות רדל”א [רישא דלא אתידע] הוא בחכמה דאצילות³ כמ”ש בע”ח [בעץ חיים] שער מ”ז פ”ג [פרק ג’] ושער ב’ במה”ב [במהדורא בתרא] פ”א פ”ג [פרק ג’] והובא בס”ב [בספר של בינונים] פרק ל”ה בהג”ה [בהגהה]

That is: the end of the enclothement of the Unknowable Head (Reisha d’Lo Isyada) is in the Chochmah of Atzilus (Emanation), as is written in Etz Chaim, Sha’ar 47, chapter 3, and Sha’ar 2, in the Mahadura Basra, chapters 1 [and] 3; and it is cited in Sefer Shel Beinonim (Tanya), chapter 35, in the gloss.

The Unknowable Head (Reisha d’Lo Isyada) is the highest level of Keser, so lofty that it cannot be known. Etz Chaim teaches that its enclothement, its descent from level to level, ends in the Chochmah of Atzilus (Sha’ar 2 is cited in its Mahadura Basra, the later version of that gate), and the Tanya cites this in a gloss to chapter 35; so Chochmah is where that descent concludes.

והנה רדל"א [רישא דלא אתידע] שנמשך ממלי דא"ק [דאדם קדמון] זהו בחי' מאמר וכמ"ש בפע"ח [כפרי עץ חיים] בכוונת ברוך שאמר והיה העולם רדל"א [רישא דלא אתידע].

Now, the Unknowable Head, which is drawn from the Malchus of Adam Kadmon, is the level of an utterance (maamar), as is written in Pri Etz Chaim on the kavanah of "Blessed is He who spoke, and the world came into being": [it is] the Unknowable Head.

The Unknowable Head is drawn from the Malchus of Adam Kadmon, the primordial level above all the worlds, and Malchus is the level of speech, so this level is called an "utterance." Pri Etz Chaim says the same in its kavanah (mystical intention) for the morning prayer "Blessed is He who spoke, and the world came into being," which it connects with the Unknowable Head.

ומבואר לעיל דמאמר ועשייה הכל אחד וזהו סוף מעשה. פ"י שסוף התלבשות בחינת רדל"א [רישא דלא אתידע] הוא בחכמה הנקי מחשבה וזהו במחשבה תחלה.

And it is explained above that utterance and deed are all one, and this is "the end of the deed." That is: the end of the enclothement of the level of the Unknowable Head is in Chochmah, which is called "Thought," and this is "in thought first."

Since utterance and deed are one, as the maamar above explained, an utterance whose descent ends in Chochmah is a deed that ends there. And because Chochmah is called "Thought," the line can be read: the end of this deed is in Thought, which is first.

וע' במק"מ [במקדש מלך] בפ"י הזהר (בראשית ט"ו א') בתר ההיא נקודה לא אתידע כלל⁴ כי אור א"ס אינו מתגלה רק בחכמה והחכמה מתפשט בתוך אימא וזו"נ [וזהיר אנפין ונוקבא] כו' ע"ש:

And see the Mikdash Melech in [its] explanation of the Zohar (Bereishis, folio 15a), [on] "Beyond that point nothing is known at all": for the Infinite Light (Or Ein Sof) is revealed only in Chochmah, and Chochmah spreads into Imma and Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc. See there.

The Zohar says that beyond the first hidden point, Chochmah, nothing is known at all. The Mikdash Melech, a commentary on the Zohar, explains that the Infinite Light is revealed only in Chochmah, and from Chochmah it spreads into Imma (Binah) and into the lower configurations, Z'eir Anpin and Nukva.

SECTION 2 • 13-5

The Torah above the mitzvos

3 וענין התורה והמצוות. הנה כמ"א דאשקי לאילנא^{5,6} היינו ה"ה [הי' חסדים] דז"א המגדילים את הכלים ומהם שרש הרמ"ח מ"ע [מצות עשה] ושורש הה"ה [ההי' חסדים] הוא מחיוורתא דגלגלתא⁷ ושרש שרשן הוא מחסד דעתיק ושס"ה ל"ת [לא תעשה] הן מה"ג [מחמש גבורות] דז"א ושרש שרשן מגבורה דעתיק.

And the matter of the Torah and the mitzvos: Now, “like water that waters a tree” is the five Chasadim of Z’eir Anpin (the emotive attributes), which make the vessels grow, and from them is the root of the 248 positive commandments. And the root of the five Chasadim is from the Whiteness of the Skull (Chivarta d’Gulgalta), and the root of their root is from the Chesed (kindness) of Atik; and the 365 prohibitions are from the five Gevuros of Z’eir Anpin, and the root of their root is from the Gevurah (restraint) of Atik.

The Tikkunei Zohar describes divine flow as “like water that waters a tree,” making it grow. The text identifies this water with the five Chasadim (kindnesses) of Z’eir Anpin, which make its vessels grow and are the root of the 248 positive commandments; their root is in the Whiteness of the Skull and, higher, in the Chesed of Atik, the innermost level of Keser, while the 365 prohibitions come from the five Gevuros and, higher, from the Gevurah of Atik.

ושרש התורה הוא ממו"ס [ממוחא סתימאה] שמשם שרש השערות דגולגלתא⁸ שהם הלכות התורה (ועיי' בע"ח [בעץ חיים] שער א"א פ"ה)

And the root of the Torah is from Mocha Stima'ah (the hidden brain), from which is the root of the hairs of the Skull (Gulgalta), which are the laws of the Torah (and see Etz Chaim, Sha'ar Arich Anpin, chapter 5).

The Torah is rooted higher, in Mocha Stima'ah, the hidden brain, which is also the source of the “hairs” of the Skull. In Kabbalah these hairs are fine channels of flow, and the text says that they are the laws of the Torah; Etz Chaim treats them in its gate on Arich Anpin, the outer configuration of Keser.

והנה גולגלתא הוא חיצוניות הכתר ומשם נמשכים המצות מהלכנונית שבין השערות וכשנמשכי
 [וכשנמשכים / וכשנמשכין] בכתר דז"א נעשיי [נעשית / נעשים] תרי"ג ארחין כו' כמ"ש באדרא (דנשא דקכ"ט א')
 לתרי"ג ארחין דפליג בז"א.⁹

Now, the Skull is the outer dimension (chitzoniyus) of Keser (the Crown), and from there the mitzvos are drawn, from the whiteness between the hairs; and when they are drawn into the Keser of Z'eir Anpin they become 613 paths, etc., as is written in the Idra (of Nasso, folio 129a): "into 613 paths, which divide in Z'eir Anpin."

The Skull (Gulgalta) is the outer dimension of Keser, and the mitzvos come from it, through the white path between the hairs. The Idra Rabba says that this path divides into 613 paths in Z'eir Anpin, the 613 commandments.

אבל התורה נמשכה ממז"ס [ממוחא סתימאה] שהוא בחי' פנימי' [פנימיות / פנימית] היינו חכמה שבכתר אשר
 החכמה היא בחי' פנימי' [פנימיות / פנימית] ובחכמה אתברירו¹⁰ לברר מהו מותר ומהו אסור והוא למעלה
 מן המצות שהם הכלים.

But the Torah is drawn from Mocha Stima'ah, which is the level of the inner dimension (pnimiyus), that is, the Chochmah (wisdom) within Keser; for Chochmah is the level of the inner dimension, and "in Chochmah they are clarified," to clarify what is permitted and what is forbidden. And it is above the mitzvos, which are the vessels.

The Torah stands higher than the mitzvos, for it comes from Mocha Stima'ah, the Chochmah within Keser, its inner dimension. Through Chochmah things are "clarified," so the Torah decides what is permitted and what is forbidden and rules over the mitzvos, which are like vessels.

כמשל בעל הבית שמצוה באיזה מקום יעמידו הכלי. הרי הוא מושל על הכלי ומעמידה במקום שהוא
 חפץ כמ"כ [כמו כן] עד"מ מצות סוכה הוא ענין המשכת מקיפים דאימא.

As in the analogy of a householder who commands in which place they should set the vessel: he rules over the vessel and sets it in the place that he desires. So too, by way of analogy, the mitzvah of sukkah is the drawing down of the encompassing [lights] (makifim) of Imma.

A householder decides where each vessel stands; he rules over his vessels. So the Torah rules over the mitzvos, and the text takes the sukkah as its example: the mitzvah itself draws down the encompassing lights (makifim) of Imma, that is, of Binah.

4 ולימוד התורה איך ומה שתהיה הסוכה לא פחות מז"ט על ז"ט ולא למעלה מכ' ושם לא אינו מצוה כלל זהו הממשלה והציווי על המצוה

And the study of the Torah — how and what the sukkah shall be: not less than seven handbreadths by seven handbreadths, and not higher than twenty [cubits], and that if not, it is not a mitzvah at all — this is the dominion and the command over the mitzvah;

The Torah's laws define the sukkah: at least seven handbreadths by seven, no higher than twenty cubits, and otherwise it is no mitzvah at all. Such measures are the Torah's dominion and command over the mitzvah.

והוא כמו בעה"ב [בעל הבית] שמצוה איך תעמיד הכלי כו' וזהו בוצינא דקרדוניתא קו המדה¹¹ שמודד איך יהיה הבנין

and it is like the householder who commands how the vessel is to be set, etc. And this is the Botzina d'Kardinusa (the lamp of darkness), the measuring line that measures how the building shall be;

Like a householder deciding how a vessel is to be set, this measuring power is what the Zohar calls the Botzina d'Kardinusa, the "lamp of darkness," the measuring line that sets the dimensions of the building. In Likkutei Torah, Nasso (in the Biur on "So shall you bless"), the Alter Rebbe explains it as the power that gives every flow of lights and vessels its limit and measure, and says that the fine details of the laws are drawn from it.

והוא מבחי" מו"ס [מוחא סתימאה] שבו מלוכש גבורה דעתיק והוא מאמר קו המדה וזהו ענין בראשית נמי מאמר הוא¹² והיינו מאמר קו המדה.

and it is from the level of Mocha Stima'ah (the hidden brain), in which the Gevurah (restraint) of Atik is enclothed, and it is the utterance of the measuring line. And this is the matter of "In the beginning" is also an utterance," that is, the utterance of the measuring line.

The measuring line comes from Mocha Stima'ah, in which the Gevurah of Atik, the power of limitation, is enclothed. The Sages count "In the beginning" as one of the ten utterances of creation even though it has no "and He said," and the text identifies that hidden utterance with the measuring line.

5 ומשם הוא מקור התורה שמודד איך יהיו עשיית המצות. ועמ"ש מענין זה בביאור ע"פ כה תברכו¹³ כו'

And from there is the source of the Torah, which measures how the performance of the mitzvos shall be. And see what is written on this matter in the explanation on [the verse] "So shall you bless," etc.

From that same measuring source comes the Torah, which defines how each mitzvah is to be done. The Biur on "So shall you bless" to which the Alter Rebbe refers is the one in Likkutei Torah, Nasso, where the measuring line is explained.

וזהו זאת התורה אדם¹⁴ כי הדם הוא הנפש¹⁵ משא"כ כמיא דאשקי לאילנא שמגדלם לכד¹⁶ כו' ואדם אדמה לעליון^{17,18} שהתורה ממשיך מבחי' רעוא דכל רעיון¹⁹ מחשבה הקדומה כו'

And this is [the meaning of] "This is the Torah: a man (adam)": for "the blood (dam) is the soul," whereas "like water that waters a tree" only makes them grow, etc. And "adam" [is as in] "I will be like (adameh) the Most High": for the Torah draws down from the level of the Will of all wills (Raava d'chol Raavin), the Primordial Thought, etc.

The verse "This is the Torah: a man (adam)" is read as calling the Torah itself adam. The word adam contains dam, blood, and "the blood is the soul": blood gives life, whereas water, the five Chasadim, only makes things grow. And adam also recalls adameh, "I will be like the Most High," for the Torah draws from the very highest level, the Will of all wills, the Primordial Thought.

ולכן מתן תורה בשבועות, כי הנה גי' רגלים²⁰ פסח כנגד אברהם כמ"ש לוי' ועשי עוגות^{21,22} ושבועות כנגד יצחק כי מ"ת [מתן תורה] בקול שופר נגד אילו של יצחק.

And therefore the Giving of the Torah is on Shavuos. For of the three pilgrimage festivals, Pesach corresponds to Avraham, as it is written, "Knead and make cakes," and Shavuos corresponds to Yitzchak, for the Giving of the Torah was with the sound of the shofar, corresponding to the ram of Yitzchak.

This is why the Torah was given on Shavuos. Each of the three pilgrimage festivals corresponds to one of the Avos: Pesach to Avraham, for the Midrash learns from his "Knead and make cakes" that it was the time of Pesach, and Shavuos to Yitzchak, because the Torah was given with the sound of the shofar, which recalls the ram offered in Yitzchak's place. In Likkutei Torah, Pinchas, the Alter Rebbe pairs them in the same way.

ואברהם הוא חסד שמשם שרש המצות אברהם גימטריא רמ"ח. היינו רמ"ח פקודין רמ"ח אברים^{23,24} ועיין מזה בגמרא ספ"ג [סוף פרק ג'] דנדרים (דל"ב ע"ב)

And Avraham is Chesed (kindness), from which is the root of the mitzvos: Avraham is in gematria 248, that is, the 248 commandments, the 248 limbs. And see on this in the Gemara, end of chapter 3 of Nedarim (folio 32b).

Avraham is Chesed, the root of the mitzvos, and the numerical value of his name, Avraham, is 248, the number of the positive commandments, which correspond to the 248 limbs of the body. The Talmud (Nedarim 32b) says that G-d first made him master over 243 limbs and in the end over 248.

וזהו שמתחלה נק' אברם ואח"כ ע"י המילה נוסף בו ה' היינו ה"ח [ה' חסדים] שהם שרש המצות כמ"א דאשקי לאילנא כנ"ל והם מתגלים ע"י המילה

And this is why at first he was called Avram, and afterwards, through the circumcision, a hei was added to him: that is, the five Chasadim, which are the root of the mitzvos, "like water that waters a tree," as mentioned above; and they are revealed through the circumcision.

At first he was called Avram, whose value is 243; through the circumcision the letter hei, whose value is five, was added, and these five are the five Chasadim. They are the "water that waters a tree," the root of the mitzvos, and the circumcision revealed them.

ועמ"ש בביאור ע"פ ²⁵ והיה מספר בניי [בני ישראל] ²⁶ ושם נתבאר ג"כ איך המצות הם בחי מים. ²⁷

And see what is written in the explanation on [the verse] "And the number of the children of Israel shall be," and there it is also explained how the mitzvos are the level of water.

In the Biur on "And the number of the children of Israel shall be," earlier in Bamidbar, the Alter Rebbe explains that the mitzvos are called water because they come from the five Chasadim, which make the vessels grow "like water that waters a tree."

SECTION 3 • ¶6-10

Commandments that guard the flow of holiness

6 ויצחק הוא בחי גבורה עילאה וגם יצחק לשון צחוק ותענוג כי שרשו מגבורה דעתיק ולכן בשבועות שהוא מבחי יצחק הוא זמן מתן תורה שהיא ג"כ מבחינה זו אדם כו' כנ"ל.

And Yitzchak is the level of supernal Gevurah (restraint); and also, "Yitzchak" is a term of laughter and delight, for his root is from the Gevurah of Atik. And therefore on Shavuot, which is from the level of Yitzchak, is the time of the Giving of the Torah, which is also from this level, "a man (adam)," etc., as mentioned above.

Yitzchak embodies supernal Gevurah, and his name, from tzechok, means laughter, an expression of delight, because his root is in the Gevurah of Atik, the level of delight. So Shavuot, Yitzchak's festival, is the time of the Giving of the Torah, which comes from that same level, the adam described above.

ולכן בא בעשרת הדברות הדבור לא תרצח שלא להיות ח"ו [חס ושלום] שופך דם האדם באדם ²⁸ כו' כמבואר למעלה.

And therefore in the Ten Commandments came the utterance "You shall not murder": that there should not be, G-d forbid, "one who sheds the blood of man into man," etc., as explained above.

Because the Torah is adam, the life-giving blood, the Ten Commandments include "You shall not murder." In the terms of the maamar above, it means that no one should "shed the blood of man into man," pouring the life of the holy adam into the adam of kelipah, G-d forbid.

וזהו ג"כ ענין ונהר יחרב ויבש²⁹ יחרב בבית ראשון³⁰ ויבש בבית שני כו' כנ"ל. וזהו ענין שהראו לטיטוס שהי' ה דם מבצבץ ויוצא³¹ (כדאיתא בגיטין³² פרק הניזקין),

And this is also the matter of "And the river shall be wasted and dried up": "wasted" in the First Temple and "dried up" in the Second Temple, etc., as mentioned above. And this is the matter that they showed Titus that blood was spurting and coming out (as is found in Gittin, chapter HaNizakin):

The Zohar reads "the river shall be wasted and dried up" as the two destructions: "wasted" in the First Temple and "dried up" in the Second. In the maamar above (Likkutei Torah, Bamidbar 13c) the Alter Rebbe explains that sin makes a separation, so that the revelation of Chochmah departs and, all the more, the revelation in the heart's emotions. The Talmud (Gittin, chapter HaNizakin) relates that when Titus slashed the curtain of the Holy of Holies, blood spurted out.

דהיינו שמפני העונות והפשעים של ישראל גרמו שפיכת דם וחיות אדם דקדושה באדם דקליפה.

that is, because of the sins and transgressions of Israel, they caused the shedding of the blood and life-force of the Adam of holiness into the Adam of kelipah (the husk).

The blood shown to Titus was a sign of what Israel's sins had caused: the life-force of the adam of holiness had been poured into the adam of kelipah.

לא תנאף. כי הנה מבואר בע"ה [בעץ חיים] שער מ"ז³³ ענין שארה כסותה³⁴ ועונתה³⁵ שארה הוא בחינת החיות הנמשך בתוך העולמות בבחי' פנימי³⁶ [פנימיות / פנימית] ע"ד אור פנימי.

"You shall not commit adultery": for it is explained in Etz Chaim, Sha'ar 47, the matter of "her food, her clothing and her conjugal time": "her food" is the level of the life-force drawn within the worlds in an inner manner, in the way of inner light (or pnimi).

The text turns to the next commandment, "You shall not commit adultery." Etz Chaim reads the three things a husband owes his wife, "her food, her clothing and her conjugal time," as three kinds of divine flow; "her food" is the life-force that enters the worlds as an inner light, sustaining them from within.

7 וכסותה הוא בחי' אור מקיף. וכ"ז [וכל זה] היינו מה שנמשך בסדר ההשתלשלות כמ"ש ובטובו מחדש³⁶ בכל יום תמיד מעשה בראשית

And "her clothing" is the level of encompassing light (or makif). And all this is what is drawn down in the order of the chain of descending worlds (hishtalshelus), as it is said, "And in His goodness He renews every day, continually, the work of creation":

"Her clothing" is the encompassing light, which surrounds the worlds from beyond. Both the inner and the encompassing light belong to the ordinary order of the chain of worlds, which the morning blessing before the Shema describes: "in His goodness He renews every day, continually, the work of creation."

דהיינו שמחדשם ומחיה ומהוה אותם שאל"כ [שאם לא כן] יתבטלו כל העולמות, ועכ"ז [ועם כל זה] התחדשות זו היינו לחדשם על דרך ואופן שהם.

that is, that He renews them and gives them life and brings them into being, for otherwise all the worlds would cease to be; yet even so, this renewal is to renew them in the way and manner that they are.

G-d constantly renews the worlds, giving them life and existence, for without this they would cease to be. Yet this renewal only re-creates them as they already are; it brings nothing new into being.

אך בחי' עונתה היינו המשכת אור חדש ממש מה שלא היה כלל בהשתלשלות העולמות כי אם נמשך אור חדש ונשמות חדשות ממש,

But the level of "her conjugal time" is the drawing down of a truly new light, which was not at all in the chain of the worlds' descent; rather, a new light and truly new souls are drawn down,

"Her conjugal time," by contrast, is the drawing down of an entirely new light that was never part of the chain of worlds at all. Through it new light and truly new souls come into being.

ועל דרך מ"ש בהקדמת מהרנ"ש לפע"ח [לפרי עץ חיים] אז יוסיפו אור כו' ³⁷ ותהיה התוספת הזה מרובה על העיקר כו' והיינו המיוחס בספר הזהר בשם הזיווג כו' ע"ש,

along the lines of what is written in the introduction of the Maharnash to Pri Etz Chaim: "Then they will add light, etc., and this addition will be greater than the principal, etc." And this is what is referred to in the Zohar by the name "union" (zivug), etc. See there.

The Maharnash's introduction to Pri Etz Chaim speaks of light that is added, an addition greater than the principal itself, and the Zohar calls such a drawing down zivug, "union." Another transcript of this teaching (Sefer HaMaamarim 5562) sets it against a child who is taught new ideas: that is not a complete innovation, only a bringing out of what was hidden.

ועמ"ש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ שחורה אני ³⁸ ונאווה ³⁹ הטעם למה כינו ענין המשכת האור חדש הזה במשל זיווג ויחוד שהוא משל גשמי מאד ע"ש הטעם.

And see what is written above in the explanation on [the verse] "I am black, yet comely" [for] the reason why they designated this drawing down of new light by the analogy of union and unification, which is a very physical analogy. See there for the reason.

Why would the Zohar describe something so lofty with so physical an image as marital union? In the Biur on "I am black, yet comely" (Likkutei Torah, Shir HaShirim), the Alter Rebbe gives the reason: the arousal that rises from the receiver, the "feminine waters," is rooted very high, and once refined it rises above the giver, as "a woman of valor is her husband's crown"; so the union of male and female was the fitting image, physical as it is.

8 ועדיין בשבת נמשך תוספת אורות שנותנים במתנה אור חדש שלא היה עדיין בהתהוות אבי"ע [אצילות בריאה יצירה עשיה] ולכן נקי שבת מתנה טובה יש לי⁴⁰ בבית גנזי ושבת שמה. ולכן מתפללין תפלת מוספין על שם תוספת הקדושה.

And in the same way, on Shabbos an addition of lights is drawn down, which are given as a gift: a new light that had not yet been in the bringing into being of Atzilus, Beriah, Yetzirah and Asiyah (the four worlds). And therefore Shabbos is called “a good gift I have in My treasure house, and Shabbos is its name.” And therefore we pray the Musaf prayer, named for the addition of holiness.

Shabbos is like “conjugal time”: on it additional lights are given as a gift, a new light that was not part of the creation of the four worlds. That is why the Talmud calls Shabbos “a good gift” from G-d’s treasure house, and why on Shabbos we add the Musaf (“additional”) prayer, for the added holiness.

9 ועיין בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ה ומשם יובן דבחי' שארה כסותה נמשך מחיצוניות דאוי"א [דאבא ואימא]. ועונתה נמשך מבחינת פנימית

And see Pri Etz Chaim, Sha’ar Krias Shema, chapter 5; and from there it will be understood that the levels of “her food” and “her clothing” are drawn from the outer dimension (chitzoniyus) of Abba and Imma (Chochmah and Binah), and “her conjugal time” is drawn from the level of the inner dimension (pnimiyus),

Pri Etz Chaim (Sha’ar Krias Shema) explains that Abba and Imma (Chochmah and Binah) have two unions: an outer one, constant and never interrupted, which keeps the worlds alive, and an inner one, not constant, which brings forth souls. From this the text derives that “food” and “clothing,” the ongoing sustenance of the worlds, come from the outer dimension of Abba and Imma, and “conjugal time” from their inner dimension.

וגם שהמשכה זו באה מלמעלה מעלה אור חדש^{41,42} כמשי"ש [כמה שכתוב שם] ספ"א. וזהו האזהרה לא תנאף שלא ימשיך ח"ו [חס ושלום] בחי' המשכה זו לחיצונים.

and also that this drawing down comes from far above, a new light, as is written there at the end of chapter 11. And this is the warning “You shall not commit adultery”: that one should not draw this level of flow, G-d forbid, to the external forces.

Pri Etz Chaim adds, at the end of chapter 11, that the union which brings forth new souls needs a new light received from above, whereas the union of the worlds draws on what Abba and Imma already hold; another transcript of this teaching gives the reason: “conjugal time” is birth, a complete child, an entirely new thing. The commandment “You shall not commit adultery” warns against drawing this highest flow, G-d forbid, to the external forces, the forces outside holiness.

10 וכן לא תגנוב⁴³ שהוא ע"י שמירת מדמיונות שוא שלא ידמה בעצמו ששיכר התאוות רעות ובאמת שקר הוא כו',

And so too "You shall not steal": this is through guarding [oneself] from false imaginings, that one should not imagine of himself that he has broken the evil desires, when in truth it is a lie, etc.;

"You shall not steal" is explained in terms of a person's inner life: he must guard against self-deception, imagining that he has already broken his evil desires when in truth he has not. It is this false self-assurance that the text connects with stealing.

ומזה נמשך ג"כ הגניבה למעלה שהחיצונים גונבים מהקדושה כמ"ש בע"ח [בעץ חיים] סוף שער האונאה כו' וגם כמ"ש במ"א בשם לקוטי הש"ס [הששה סדרים] מהאריז"ל [מהארי"י זכרוננו לברכה] גבי ירדן שנוטל מזה⁴⁴ ונותן לזה כו' ע"ש כנזכר בפ' שלח בד"ה ענין התכלת

and from this there is drawn also the stealing above, in which the external forces steal from holiness, as is written in Etz Chaim at the end of Sha'ar HaOna'ah, etc.; and also as is written elsewhere in the name of Likkutei HaShas of the Arizal concerning the Jordan, that it "takes from this one and gives to that one," etc. See there, as mentioned in Parshas Shelach, in the discourse beginning "The matter of the techeles."

From such self-deception comes a "stealing" above, in which the external forces steal vitality from holiness, as Etz Chaim describes. The text also cites the Arizal's Likkutei HaShas on the Jordan, which "takes from this one and gives to that one," a teaching mentioned in the discourse on the techeles in Parshas Shelach.

ועיין בפרש"י [בפירש רש"י / בפירוש רש"י] באיוב סי' ד' ע"פ ואלו דבר⁴⁵ יגונב⁴⁶ ובסנהדרין דפ"ט ע"ב, כי אם יראה לשכר התאוות באמת לאמיתו ועי"ז יומשך שלא יהיה הגניבה למעלה כו'

And see Rashi's commentary on Job, chapter 4, on [the verse] "And a word was stolen to me," and in Sanhedrin, folio 89b. Rather, one should take care to break the desires in very truth, and through this it will be drawn [down] that there will be no stealing above, etc.

The text points to Rashi on Job and to the Talmud in Sanhedrin on the words "a word was stolen to me": Rashi explains that the word reached Elifaz only by stealth, and in Sanhedrin the Satan applies the verse to what he overheard from behind the heavenly curtain. The remedy is to break one's desires in complete truth; then no stealing will be drawn above.

[ועיין בזהר ס"פ יתרו ובמה דפסקא טעמא שרי למגנב דעתיה דרביה באורייתא ועיין בע"ח [בעץ חיים]
שער האונאה פרק שני רק גניבה ממש כו']

[And see the Zohar at the end of Parshas Yisro, on “since the accent makes a break, it is permitted to ‘steal the mind’ of one’s teacher in Torah”; and see Etz Chaim, Sha’ar HaOna’ah, chapter 2: only actual stealing, etc.]

The Zohar notes that in “You shall not steal” the cantillation makes a break, teaching that some “stealing” is permitted: one may “steal the mind” of one’s teacher in Torah. The text also points to Etz Chaim, Sha’ar HaOna’ah (the gate of deception), chapter 2, which speaks of “only actual stealing.”

וזהו ע"ד המבואר במ"א בענין גביע הכסף⁴⁷ שהטמין יוסף באמתחת בנימין⁴⁸ צדיק תחתון שבח"י גביע
הכסף האהבה רבה ושמחת הנפש אינו של בנימין עצמו כי אם מבחינת יוסף:⁴⁹

And this is along the lines of what is explained elsewhere concerning the silver goblet that Yosef hid in the sack of Binyamin, the lower tzaddik: that the level of the silver goblet, the great love and the joy of the soul, is not Binyamin’s own, but rather from the level of Yosef.]

Yosef had his silver goblet hidden in the sack of Binyamin, the lower tzaddik. Elsewhere this is explained to mean that the “silver goblet,” great love and joy of the soul, was not Binyamin’s own but came from the level of Yosef. Another transcript of this teaching (Sefer HaMaamarim 5562) explains the “stealing”: Binyamin did not know of it, and through it Yosef wished to raise him up to himself; this is a holy “stealing,” which must never be drawn, G-d forbid, to the external forces.

SECTION 4 • 11-12

“Those who do His word”

11 ב והנה ע"י קיום המצות ועסק התורה עי"ז הוא עושי דברו⁵⁰ שבונים ומתקנים דבר ה' שהוא בחי'
מלכות דאצילות להיות המאציל א"ס ב"ה מלך על עם כו' ועי"ז אח"כ לשמוע בקול דברו.

2. Now, through fulfilling the mitzvos and occupying oneself with the Torah, through this one is [among] “those who do His word”: who build and perfect the word of Havayah, which is the level of Malchus (sovereignty) of Atzilus (Emanation), so that the Emanator, the Infinite One (Ein Sof), blessed be He, will be King over a people, etc.; and through this, afterwards, “to hearken to the voice of His word.”

Psalms speaks of the angels as “those who do His word, to hearken to the voice of His word.” Here “do” is read as “make”: through Torah and mitzvos a Jew makes, that is, builds and perfects, the word of Havayah, Malchus of Atzilus, so that the Infinite One becomes King over a people, for there is no king without a people; and afterwards comes “hearkening to the voice of His word.”

אך הכח הזה להיות עושי דברו בעובדא וברעותא דליבא תליא

But this power, to be “those who do His word,” depends on the deed and on the will of the heart;

The power to be “those who do His word” depends both on the deed and on the will of the heart, the inner desire behind the deed.

והיינו ע”י מי גילה לבני⁵¹ רז זה שהקדימו נעשה שע”י גילוי האהבה המסותרת לצאת מההסתר וההעלם אל הגילוי ע”י ממשיכים מלמעלה ג”כ הגילוי מבחינת טמירא דכל טמירין.

and this is through “Who revealed to My children this secret,” that they put “we will do” first: for through the revelation of the hidden love, [bringing it] out of hiding and concealment into revelation, through this they also draw down from above the revelation from the level of the Most Hidden of all hidden (Temira d’chol Temirin).

That will of the heart is the “secret” of the heavenly voice’s question, “Who revealed to My children this secret?”: putting “we will do” before “we will hear.” It revealed the love for G-d hidden in every Jew, bringing it out of concealment, and in response a revelation was drawn down from the most hidden level of all, Temira d’chol Temirin.

וזהו ההפרש בין ישראל שקבלו התורה בסיני ובין מה שהאבות קיימו את התורה והוא ע”ד משארו”ל [מה שאמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין⁵² צדיקים גמורים אינם יכולים לעמוד,

And this is the difference between Israel, who received the Torah at Sinai, and the Avos’ fulfilling of the Torah. It is along the lines of what our Sages, of blessed memory, said: “In the place where baalei teshuvah stand, complete tzaddikim cannot stand.”

This is the difference between Israel at Sinai and the Avos, who kept the Torah before it was given. It parallels the Sages’ saying that baalei teshuvah, those who return to G-d after sin, stand where complete tzaddikim cannot.

ופ”י הטעם בזהר (פ’ חיי שרה דקכ”ט ע”ב) דאינון משכי עליהו ברעותא דליבא יתיר ובחילא סגי⁵³ כו’ דהיינו שמוציאים נקודת הלב מההעלם יותר אל הגילוי מהצדיקים.

And the reason is explained in the Zohar (Parshas Chaye Sarah, folio 129b): “for they draw [it] upon themselves with more will of the heart, and with great strength,” etc.; that is, they bring the point of the heart out of concealment into revelation more than the tzaddikim [do].

The Zohar (Chaye Sarah) gives the reason: baalei teshuvah draw themselves near to the King with more will of the heart and with great strength. The text explains: they bring the point of the heart out of concealment into revelation more than tzaddikim do.

והוא ענין בחילא סגי דהיינו בכח גדול וחזק מפנימית ועומק נקודת הלב שמתגלה בהם.

And this is the meaning of “with great strength”: that is, with a great and mighty power, from the inwardness and depth of the point of the heart, which is revealed in them.

“With great strength” means with a mighty force that rises from the inwardness and depth of the point of the heart, which is revealed in them.

12 ולכן מעוררים ג”כ למעלה שימשך ויתגלה מן טמירא דכל טמירין⁵⁴ יותר. כי לפי האתערותא דלתתא כך אתערותא דלעילא.

And therefore they also arouse [a response] above, that there be drawn down and revealed more from the Most Hidden of all hidden. For according to the arousal from below, so is the arousal from above.

Because their arousal from below came from such depth, they also aroused above a greater revelation from the Most Hidden of all hidden. The arousal above always matches the arousal below.

וז”ש [וזהו שכתוב] גבי מתן תורה קול ה’ בכח דהיינו לפי שהקדימו נעשה בבחי’ גילוי הרז בחילא יתיר

And this is [the meaning of] what is written concerning the Giving of the Torah, “The voice of Havayah is in power”: that is, because they put “we will do” first, in the manner of revealing the secret, “with more strength,”

This is why the Torah was given with “the voice of Havayah in power.” The Midrash reads it as a power matched to each one’s strength, and the text explains that the power from above answered the “greater strength” with which Israel revealed the secret by putting “we will do” first.

דהיינו בכח גדול וחזק מנקודת הלב והוא בחי’ תשובה והיינו ע”י יציאת מצרים כו’ לכן המשיכו ג”כ מלמעלה בעת מ”ת [מתן תורה] מהעלם יותר אל הגילוי יותר

that is, with a great and mighty power from the point of the heart, which is the level of teshuvah (return), and this was through the Exodus from Egypt, etc.; therefore they also drew down from above, at the time of the Giving of the Torah, out of concealment into revelation to a greater degree,

That strength came from the point of the heart, the level of teshuvah, awakened through the Exodus from Egypt. So at the Giving of the Torah more was drawn out of concealment into revelation.

והיינו יותר ג"כ ממה שהמשיכו האבות שהיו בחינת צדיקים גמורים שהמשכות שהמשיכו הוא למעלה באצילות ולא ירד למטה כו'

that is, to a greater degree also than what the Avos drew down, who were at the level of complete tzaddikim; for the flows that they drew down are above, in Atzilus, and did not descend below, etc.;

The Avos, complete tzaddikim, drew down revelations too, but theirs remained above, in Atzilus, and did not descend into the lower worlds.

משא"כ ישראל המשיכו לשמוע בקול דברו שיומשך הגילוי למטה ושיהיה חרות על הלוחות⁵⁵ כו' חירות מיניקת החיצונים כו'

whereas Israel drew down "to hearken to the voice of His word," that the revelation be drawn down below, and that it be "engraved (charus) on the tablets," etc.: freedom (cheirus) from the suckling of the external forces, etc.,

Israel drew down "hearkening to the voice of His word," a revelation that reached below and was "engraved on the tablets." The Sages read charus, "engraved," as cheirus, "freedom," and the text explains it as freedom from the nourishment the external forces draw.

שהדבור גוזר ומבטיח לא תרצח דר"ל [דרוצה לומר] שלא יהיה עוד בחינה זו כו' וכמשנ"ת [וכמו שנתבאר] לעיל

for the utterance decrees and promises "You shall not murder," meaning that this level shall no longer be, etc., as was explained above.

The utterance "You shall not murder" was then a decree and a promise that the pouring of holy life into keli-pah described above would no longer happen.

ופי' מי גילה לבני⁵⁶ רז זה⁵⁷ מי היינו בינה גילה לבני רז זה הוא יסוד אבא שאהבה המסותרת היא מבחי' ח"ע [חכמה עילאה]⁵⁸ כמ"ש בבינונים פ"ח והתגלותה ע"י בינה התבוננות וזהו ענין נקודה בהיכלא.⁵⁹ כמ"ש ע"פ ראה אנכי נותן⁶⁰ כו' כי חו"ב [חכמה ובינה] תרין ריעין⁶¹ כו'

And the meaning of “Who revealed to My children this secret”: “Who” is Binah (understanding); “revealed to My children this secret”: it is Yesod (foundation) of Abba; for the hidden love is from the level of supernal Chochmah (wisdom), as is written in [Sefer Shel] Beinonim, chapter 18, and its revelation is through Binah, contemplation. And this is the matter of “a point in a palace,” as is written on [the verse] “See, I set [before you],” etc.: for Chochmah and Binah are “two companions,” etc.

Now the words of the heavenly voice are explained: “Who” (mi) is Binah, and “revealed to My children this secret” is Yesod of Abba, the channel of Chochmah, for the hidden love is rooted in supernal Chochmah (Tanya, chapter 18) and is revealed through Binah, contemplation. This is the “point in a palace,” Chochmah within Binah, for Chochmah and Binah are “two companions” that never part. In the discourse on “See, I set [before you]” (Likkutei Torah, Re’eh), the Alter Rebbe draws the lesson for a person’s service: contemplation and self-nullification must never part either.

[וע' בהרמ"ז [בהרב משה זכות] פ' וירא [דצ"ח ע"א] גבי רזא סתימא איהו ור"פ חקת בפ"י וברזא עילאה כו']

[And see the Ramaz on Parshas Vayera (folio 98a) concerning “it is a hidden secret,” and at the beginning of Parshas Chukas, on the explanation of “and in a supernal secret,” etc.]

In a bracketed addition, the text points to the Ramaz (Rabbi Moshe Zacuto) on the Zohar: on Vayera, on “it is a hidden secret,” and at the beginning of Chukas, on “and in a supernal secret.”

וגם אפשר לומר דרז זה היינו החסדים המכוסים ביסוד אימא עמ"ש בביאור ע"פ והיה מספר בני⁶² [ישראל] כחול הים אשר לא ימד ולא יספר.

And it is also possible to say that “this secret” is the Chasadim that are covered in Yesod of Imma; see what is written in the explanation on [the verse] “And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted.”

Another reading: “this secret” is the Chasadim (kindnesses) covered within Yesod of Imma. In the Biur on “And the number of the children of Israel shall be,” the covered Chasadim are called mi, the hidden, and the revealed ones eleh, the two parts of the Name Elokim.

וז"ש [וזהו שכתוב] במדרש רבה (וירא פ' מ"ט) סוד ה' ליראיו זו מילה⁶³ והיינו משום שע"י המילה הוא התגלות החסדים המכוסים ביסוד אימא שהיא נק' סוד דהיינו האהבה המסותרת כו'].

And this is [the meaning of] what is said in Midrash Rabbah (Vayera, section 49): “The secret of Havayah is for those who fear Him’: this is circumcision”; that is, because through circumcision is the revelation of the Chasadim that are covered in Yesod of Imma, which is called “secret,” that is, the hidden love, etc.]

The Midrash reads “the secret of Havayah is for those who fear Him” as circumcision, for circumcision reveals the Chasadim covered in Yesod of Imma. That covered level, called “secret,” is the hidden love.

והנה עיי"ז ניתן הכח להמשיך ג"כ מלמעלה גילוי רצון העליון להיות עושי דברו וע"ד שנת' [שנתבאר] בזהר (בלק דקצ"א ע"א) ועיי"ז אח"כ לשמוע בקול דברו.

Now, through this the power is given to draw down also from above the revelation of the supernal will, to be “those who do His word,” along the lines of what is explained in the Zohar (Balak, folio 191a); and through this, afterwards, “to hearken to the voice of His word.”

Through revealing the hidden love, Israel was given the power to draw down from above a revelation of the supernal will, to be “those who do His word.” The Zohar (Balak) reads these as the ones who repair the “word” and restore her to her first beauty, after which all the hosts stand “to hearken” to her; so only after this comes “hearkening to the voice of His word.”

ופי בקול י"ל [יש לומר] ע"ד מ"ש ע"פ כי תשמע בקול דהיינו מה שכתוך הקול כו' וגילוי זה נמשך למטה ע"י דברו ע"ד מ"ש בזהר (ואתחנן דרס"א א') מלולא דא מגו דא כו' ע"ש בפ"י המק"מ [המקדש מלך] ובפ"י הרמ"ז [הרב משה זכות].

And the meaning of “bekol” [literally, “in the voice”] can be explained along the lines of what is written on [the verse] “For you shall hearken to the voice”: that is, what is within the voice, etc. And this revelation is drawn down below through “His word,” along the lines of what is written in the Zohar (Va'eschanan, folio 261a), “the speech of this from within this,” etc.; see there in the commentary of the Mikdash Melech and in the commentary of the Ramaz.

Bekol literally means “in the voice”: to hear what is within the voice, its inner content. This inner voice is drawn down below through “His word,” as the Zohar says of Sinai that the speech of each level came forth from within the one above it.

וזהו לשמוע בקול דברו ולכן צ"ל תחלה עושי דברו וכמ"ש כי קרוב אליך הדבר⁶⁴ כו' לעשותו

And this is “to hearken to the voice of His word.” And therefore there must first be “those who do His word,” as it is written, “For the word is near to you,” etc., “to do it”:

So one must first be “those who do His word,” as the verse says, “For the word is near to you... to do it.” Only then can one hearken to the voice of His word.

דהיינו לעשות ולתקן⁶⁵ בחי הדבר להמשיך בו גילוי בחי קול ועי' בזהר ח"ב [חלק ב'] (ד"ג ע"ב וד' כ"ה ע"ב) מענין התחברות קול ודבור

that is, to make and perfect the level of the word, to draw into it the revelation of the level of voice. And see the Zohar, Part II (folio 3b and folio 25b), on the joining of voice and speech;

"To do it" means to make and perfect the level of the word, Malchus, so that the revelation of voice can be drawn into it. The Kehot note traces this sense of "making" to the Midrash that everything created in the six days still needs making, "even man needs perfecting"; and the Zohar discusses how voice and speech are joined.

וגם להמשיך בו בחי בקול כנ"ל וכענין מ"ש ע"פ ועתה יגדל נא כח אדני⁶⁶ כו'

and also to draw into it the level of "in the voice," as mentioned above; and as in the matter of what is written on [the verse] "And now, let the power of Ado-nai be great," etc.;

One must also draw into the word the inner level "in the voice," as explained above. This is like the discourse on "And now, let the power of Ado-nai be great," where the power of Ado-nai, the Name associated with Malchus, is to be made great.

והיינו ע"י תומ"צ [תורה ומצות] רעדכ"ר [רעוא דכל רעיון] כו' וזהו א"ת [אל תקרי] בניך אלא בוניך⁶⁷ ועי"ז אח"כ לשמוע בקול דברו כו':^{68, 69, 70, 71, 72, 73}

and this is through Torah and mitzvos, the Will of all wills, etc. And this is [the teaching] "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; and through this, afterwards, "to hearken to the voice of His word," etc.

This is done through Torah and mitzvos, which draw from the Will of all wills. So the Sages say, "Do not read banayich, 'your children,' but bonayich, 'your builders'": Israel builds the word of G-d, and through this afterwards hearkens to the voice of His word.

SECTION 5 • ¶13-16

The fear of Heaven and free choice

13 ג ופיי מי גילה לבני⁷⁴ יש לפרש עפמ"ש [על פי מה שכתוב] מי יתן והיה לבכם זה להם⁷⁵ ליראה אותי⁷⁶ (בפי' ואתחנן הי כ"ו).

3. And the meaning of "Who revealed to My children" may be explained according to what is written, "Who will give that they should have this heart, to fear Me" (in Parshas Va'eschanan, 5:26).

The text now explains the word "Who" (mi) in the heavenly voice's question by comparing the verse in which G-d says of Israel at Sinai, "Who will give that they should have this heart, to fear Me." In plain Hebrew mi yitein, "who will give," means "if only"; the maamar takes the words literally and asks who this "Who" is.

ועיין מזה ברבות ס"פ כי תבוא היה להם לומר אתה תן. וכ"ה בגמרא⁷⁷ (דע"ז [דעבודה זרה] דף ד' ע"ב ודף ה' סע"א [סוף עמוד א]).

And see on this in the Midrash Rabbah at the end of Parshas Ki Savo: "They should have said, 'You give.'" And so it is in the Gemara (Avodah Zarah, folio 4b and the end of folio 5a).

The Midrash and the Talmud say that Israel were at fault for not answering, "You give!": they should have asked G-d Himself to give them such a heart.

והקשה מהרמ"א [מהר"ם אלשיך] כי הלא ארז"ל [אמרו רבותינו זכרונם לברכה] הכל בידי שמים חוץ⁷⁸ מיראת שמים⁷⁹ ואיככה יוכלו לומר תן אתה.⁸⁰

And Rabbi Moshe Alshich asked: but our Sages, of blessed memory, said, "Everything is in the hands of Heaven except the fear of Heaven"; so how could they say, "You give"?

The Alshich asks: the Sages teach that "everything is in the hands of Heaven except the fear of Heaven," meaning that awe of G-d is left to a person's own choice. How, then, could Israel have asked G-d to give it?

ומהרש"א [ומהרש"א] בח"א [בחדושי אגדות] שם כתב וז"ל [וזה לשונו] גם שהכל בידי שמים חוץ מיראת שמים מ"מ פשיטא דביד הקב"ה להטות לב בני אדם לטובה דכמה כתובים מורים על זה⁸¹ עכ"ל [עד כאן לשונו]

And the Maharsha, in [his] Chiddushei Aggados there, wrote, and these are his words: "Although everything is in the hands of Heaven except the fear of Heaven, nevertheless it is obvious that it is in the power of the Holy One, blessed be He, to incline the heart of people toward good, for a number of verses indicate this." End of quote.

The Maharsha answers in his Chiddushei Aggados that even so, G-d certainly has the power to incline people's hearts toward good, as many verses show.

ועם כי דבריו מוכרחים שהרי אנו אומרים ויחד לבבינו לאהבה⁸² וליראה את שמך.

And although his words are compelling, for indeed we say, "And unite our hearts to love and to fear Your Name,"

The text agrees that the Maharsha's words are compelling, for in the blessing before the morning Shema we ask, "Unite our hearts to love and to fear Your Name."

וכמ"ש בתלים (ס"י פ"ו י"א) יחד לבבי ליראה שמך⁸³ ועיין בגמרא (פרק בתרא דסוכה דף נ"ב ע"ב) אלמלא שלש⁸⁴ ה מקראות כו' ע"ש.

and as it is written in Psalms (86:11), "Unite my heart to fear Your Name"; and see in the Gemara (the last chapter of Sukkah, folio 52b), "Were it not for three verses," etc. See there.

So too King David prays, "Unite my heart to fear Your Name," and the Talmud cites three verses showing that G-d Himself turns hearts, among them "I will give you a heart of flesh."

אך א"כ איך יתפרש מאמרם ז"ל [זכרוננו לברכה / זכרונם לברכה] הכל בידי שמים חוץ מיראת שמים. ולכן צ"ל כמ"ש הבחיי כאן⁸⁵

But if so, how is their saying, of blessed memory, "Everything is in the hands of Heaven except the fear of Heaven," to be explained? Therefore it must be said as Rabbeinu Bachya writes here:

But then what do the Sages mean by "everything is in the hands of Heaven except the fear of Heaven"? The text adopts the explanation of Rabbeinu Bachya on this verse.

דפי הכל בידי שמים חוץ מיראת שמים. היינו כי שמים נקראו המדות עליונות שבהן ועל ידן התנהגות העולמות שהן חסד וגבורה הנק' אש ומים וזהו ענין שמים.

that the meaning of "Everything is in the hands of Heaven except the fear of Heaven" is this: "Heaven" (shamayim) is the name for the supernal attributes (middos), in which and through which the worlds are conducted, which are Chesed (kindness) and Gevurah (restraint), called fire and water (esh and mayim); and this is the meaning of shamayim.

Rabbeinu Bachya explains "in the hands of Heaven" as in the hands of the attribute called Heaven, while the fear of Heaven is above it. The Alter Rebbe adds that "Heaven" (shamayim) means the supernal attributes through which G-d conducts the worlds, Chesed and Gevurah, called fire (esh) and water (mayim), the two parts of the word shamayim.

אבל יראת שמים אינו תולה בבחינות אלו. כ"א בבחי' שלמעלה מהמדות עליונות דלאו מכל אילין מדות⁸⁶ איהו כלל.⁸⁷

But the fear of Heaven does not depend on these levels, but rather on the level that is above the supernal attributes, "for He is not of any of these attributes at all."

The fear of Heaven, however, does not depend on these attributes but on a level above them, of which the Tikkunei Zohar says, "He is not of any of these attributes at all." Only G-d as He transcends the attributes can "give" awe.

14 ועז"נ [ועל זה נאמר] מי יתן והיה לבבם כוי ע"ד מי יתן טהור מטמא⁸⁸ כוי בחי' מי הוא א"ס ב"ה הסוכ"ע שאינו מושג כלל.

And of this it is said, "Who will give that they should have this heart," etc., in the manner of "Who will give a pure thing out of an impure," etc.: the level of "Who" is the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), who is not grasped at all.

G-d's words "Who will give that they should have this heart" come from the level called "Who" (mi), as in "Who will give a pure thing out of an impure?" This "Who" is the Infinite One, the light that encompasses all worlds, beyond all grasp.

והיינו כי למטה בבחי' שמים יש זה לעומת זה⁸⁹ מדות הרעות דקליפה נגד מדות דקדושה.

That is: below, at the level of “Heaven,” there is “this opposite that”: the evil attributes of kelipah (the husk) against the attributes of holiness.

Below, at the level of “Heaven,” the attributes have opposites: for every holy attribute there is an evil attribute of kelipah, “this opposite that.” There good and evil stand against each other.

משא”כ לגבי א”ס ב”ה עצמו גם חושך לא יחשיך ממך⁹⁰ כו' הרים כדונג נמסו^{91,92} כו'. (ועיין בס”ב [בספר

של בינונים] ס”פ י”ט)⁹³

Whereas in relation to the Infinite One, blessed be He, Himself: “Even darkness is not dark for You,” etc.; “Mountains melted like wax,” etc. (And see Sefer Shel Beinonim (Tanya), end of chapter 19.)

In relation to the Infinite One Himself there is no opposite: “even darkness is not dark for You,” and before Him “mountains melted like wax.” The Tanya, at the end of chapter 19, cites “mountains melted like wax” for the power of the Infinite Light to drive away the kelipos.

וכעין זה פירשו מארז”ל [מאמר רבותינו זכרונם לברכה] בני חיי ומזוני לאו בזכותא⁹⁴ תליא שהן המדות חו”ג

[חסד וגבורה] כ”א במזלא תליא שהוא כתר⁹⁵ כו'.

And similarly they explained the saying of our Sages, of blessed memory, “Children, life and sustenance do not depend on merit,” which are the attributes of Chesed (kindness) and Gevurah (restraint), “but rather depend on mazal,” which is Keser (the Crown), etc.

In the same way the Sages’ saying that “children, life and sustenance” depend not on merit but on mazal (usually “fortune”) is explained: merit works through the attributes of Chesed and Gevurah, while mazal is Keser, above the attributes.

ואפשר לבאר הענין כי הנה בענין ידיעה ובחירה שהקב”ה יודע כל מה שיהיה.

And it is possible to explain the matter: for in the matter of [G-d’s] knowledge and [man’s] choice, the Holy One, blessed be He, knows all that will be.

The text now explains the matter through the classic question of G-d’s foreknowledge and human free choice.

15 וקודם שיהיה ידע שזה יהיה צדיק⁹⁶ או רשע. ואעפ"כ [ואף על פי כן] אין ידיעה זו מכרחת הבחירה כמבואר בהרמב"ם [בהרבי משה בן מימון] פ"ה מהלכות תשובה⁹⁷ והראב"ד [והראב"ד] שם פ"י שאין ידיעתו גזירה כו'.

And before it comes to be, He knows that this one will be a tzaddik or a rasha. And even so, this knowledge does not compel the choice, as is explained in the Rambam, chapter 5 of Hilchos Teshuvah; and the Raavad there explains that His knowledge is not a decree, etc.

G-d knows beforehand whether a person will be righteous or wicked, yet, as the Rambam explains in Hilchos Teshuvah, this knowledge does not compel his choice, and the Raavad there adds that His knowledge is not a decree. In Likkutei Torah, Emor, the Alter Rebbe explains that man's freedom of choice is drawn from a very high level, G-d's own sovereignty, which nothing can hinder.

והענין כי הידיעה היא בדעת עליון שהוא בחי' הכתר מחשבה הקדומה שהוא מאיר רק בבחי' מקיף

And the explanation is that the knowledge is in the supernal Daas (knowledge), which is the level of Keser (the Crown), the Primordial Thought, which shines only as an encompassing [light];

The explanation is that this knowledge is in the supernal Daas, the level of Keser, the Primordial Thought, which shines only as an encompassing light, surrounding a person rather than entering him.

ועל כן אין האדם מתפעל ממנה להיות מכרחת מעשיו כמ"ש בביאור ע"פ את שבתותי תשמרו.

and therefore a person is not affected by it so that it would compel his deeds, as is written in the explanation on [the verse] "You shall keep My Shabbosos."

Because it does not enter a person inwardly, he is not affected by it, and it does not force his deeds. The text refers to its explanation on "You shall keep My Shabbosos."

משא"כ מבחי' המדות שמהם נמשך ההשפעה בפנימיות להאדם

This is not so with the level of the attributes (middos), from which the flow is drawn into a person inwardly;

The attributes, by contrast, flow into a person inwardly and do shape him.

ועל בחי' זו אמרו שהמלאך שואל טפה זו מה תהא עליה⁹⁸ חכם או טפש כו' ואילו רשע או צדיק לא

קאמר משום דהכל בידי שמים חוץ מיראת שמים (פ"ב [פרק ב'] דנדה דט"ז ע"ב)

and of this level they said that the angel asks, "This drop, what will become of it? Wise or foolish?" etc., but "wicked or righteous" he does not say, because "everything is in the hands of Heaven except the fear of Heaven" (chapter 2 of Niddah, folio 16b);

Of this inner level the Talmud says that the angel appointed over conception asks of each drop whether it will be wise or foolish, strong or weak. But it does not ask whether the child will be wicked or righteous, because "everything is in the hands of Heaven except the fear of Heaven."

דהיינו בידי שמים דוקא אין תלוי יראת שמים. וכש"כ [וכל שכן] המלאך שהוא מבחינת צבא השמים אין לו שליטה ע"ז.

that is, it is precisely the hands of "Heaven" on which the fear of Heaven does not depend. And all the more so the angel, who is of the level of the host of heaven, has no dominion over this.

This means that it is precisely on "Heaven," the attributes, that the fear of Heaven does not depend. All the more so the angel, part of the host of heaven, has no power over it.

כי הידיעה מה שהקב"ה יודע שזה יהיה צדיק או רשע היא בבחי' גבוה מאד שלמעלה מהשתלשלות ונק' אור כללי שכולל כל השתלשלות העולמות במחשבה אחת כמאמר צופה ומביט עד סוף כל הדורות בסקירה אחת

For the knowledge, what the Holy One, blessed be He, knows, that this one will be a tzaddik or a rasha, is at a very high level that is above the chain of descending worlds (hishtalshelus), and is called a general light (or kelali), which includes the whole chain of the worlds' descent in one thought, as in the saying, "He looks and sees to the end of all generations in a single glance";

G-d's knowledge of who will be righteous or wicked belongs to a level far above the chain of worlds, a general light that holds the whole chain in a single thought, as the Rosh Hashanah prayer says: He "looks and sees to the end of all generations" at a single glance.

ולא נמשך כלל משם ההמשכה בפנימיות אפילו במדות העליונות דאצילות הנק' שמים שבהם ועל ידם הקב"ה מנהיג עולמו.

and no inner flow at all is drawn from there, even into the supernal attributes of Atzilus (Emanation), which are called "Heaven," in which and through which the Holy One, blessed be He, conducts His world.

Nothing of this knowledge flows inwardly, even into the supernal attributes of Atzilus, called "Heaven," through which G-d conducts His world.

16 ועמ"ש ע"פ האזינו השמים ואדברה⁹⁹ כו' ולכן אין ידיעה זו מכרחת הבחירה כלל. כי אם הרשות נתונה^{100, 101} לכל אדם.

And see what is written on [the verse] "Listen, O heavens, and I will speak," etc. And therefore this knowledge does not compel the choice at all; rather, the freedom [of choice] is given to every person.

This is also explained in the discourse on "Listen, O heavens, and I will speak." So the knowledge does not compel choice at all; as the Mishnah says, freedom "is given" to every person.

אכן זהו שכן יסד הקב"ה עולמו להיות דעת עליון בלתי מאיר כלל בבחי' פנימיות אפילו בבחי' המדות עליונות כדי שלא יכריח הבחירה.

Indeed, this is because so did the Holy One, blessed be He, establish His world: that the supernal Daas (knowledge) should not shine at all in an inner way, even in the supernal attributes (middos), so that it would not compel the choice.

G-d deliberately established His world so that the supernal Daas would not shine inwardly, even into the supernal attributes, in order not to compel man's choice.

אבל אם היה רצון לפניו כ"ה להאיר ממנו איזו הארה בבחי' פנימיות. עי"ז ודאי יומשך היראה בבחי' פנימיות וע"ז אבל חרדה גדולה נפלה ¹⁰² עליהם כו' משום דמזליהו חזי. ¹⁰³

But if it were His will, blessed be He, to shine some illumination from it in an inner way, then through this awe would certainly be drawn down in an inner way; along the lines of "but a great trembling fell upon them," etc., "because their mazal saw."

But if G-d willed to let some of it shine inwardly, awe would certainly be drawn into a person. So Daniel's companions were seized with trembling though they did not see the vision, because "their mazal saw."

SECTION 6 • ¶ 17-19

"Who will give" and "Who knows"

¹⁷ וע"ז נאמר מי יתן והיה לבבם זה להם ליראה אותי. ¹⁰⁴ מי יתן דוקא הוא בחי' סתימו דכל סתימין ששם יש כח זה להמשיך בהם היראה. אע"פ [אף על פי] שבידי שמים אין בחינה זו כנ"ל.

And of this it is said, "Who will give that they should have this heart, to fear Me." "Who will give" specifically: this is the level of the Most Concealed of all concealed (Stimu d'chol Stimin), where there is this power, to draw awe into them, although in the hands of "Heaven" this level is not [found], as mentioned above.

Of this G-d says, "Who will give that they should have this heart, to fear Me": "Who" here is the Most Concealed of all concealed, the level that has the power to draw awe into people, a power not found "in the hands of Heaven," the attributes.

וא"כ פי' מי יתן זהו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דברכות ד"ז סע"א [סוף עמוד א]) שהקב"ה מתפלל כו' יהי רצון¹⁰⁵ כו'

And if so, the meaning of "Who will give" is along the lines of the saying of our Sages, of blessed memory (first chapter of Berachos, end of folio 7a), that the Holy One, blessed be He, prays, etc.: "May it be the will," etc.

"Who will give" is therefore like the Talmud's teaching that G-d Himself prays, "May it be My will that My compassion overcome My anger."

ופי' בספר שו"ס [שושן סודות] לתלמיד הרמב"ן [הרבי משה בן נחמן] ז"ל [זכרוננו לברכה / זכרונם לברכה] שהקב"ה נקרא כאן בחי' האור המאיר במדות העליונות והוא מצלי להמשיך הרצון ממקור הרחמים שלמעלה מעלה מהמדות כו' ע"ש.

And it is explained in the book Shushan Sodos, by a student of the Ramban, of blessed memory, that "the Holy One, blessed be He" here refers to the level of the light that shines in the supernal attributes (middos), and He prays to draw down the will from the source of compassion that is far above the attributes, etc. See there.

Shushan Sodos explains that "the Holy One, blessed be He," who prays, is the light that shines in the attributes, and His prayer draws down will from the source of compassion far above them. So too "Who will give" asks for awe from above the attributes.

ועד"ז יש לפרש הפסוק מי יודע רוח בני האדם¹⁰⁶ העולה היא למעלה¹⁰⁷ כו' (בקהלת סי' ג' כ"א)

And in the same way one may explain the verse "Who knows the spirit of men that goes upward," etc. (in Ecclesiastes 3:21);

The same approach explains Koheles' question, "Who knows the spirit of men that goes upward," set against the spirit of the beast that goes down to the earth.

דלכאורה אינו מובן שהרי אח"כ אמר והרוח תשוב אל האלקים אשר נתנה¹⁰⁸ ואיך אמר תחלה מי יודע כו'.

for on the face of it this is not understood, since afterwards he said, "And the spirit returns to G-d, who gave it"; so how did he say first, "Who knows," etc.?

On the face of it the question is puzzling, since Koheles later states plainly that "the spirit returns to G-d, who gave it." How could he first ask "Who knows"?

אך הענין עפמ"ש [על פי מה שכתוב] ברבות ס"פ האזינו¹⁰⁹ ואיני יודע להיכן נפשי הולכת כו' שנאמר מי יודע רוח כו'

But the explanation is according to what is written in the Midrash Rabbah at the end of Parshas Haazinu: "And I do not know where my soul is going," etc., "as it is said, 'Who knows the spirit,'" etc.

The Midrash at the end of Haazinu has Moshe say, "I do not know where my soul is going," citing this same verse, "Who knows the spirit."

לכאורה תמוה שיסתפק מרבע"ה [משה רבינו עליו השלום]¹¹⁰ שמא נפשו כו' ועוד דאם ח"ו [חס ושלום] יורדת למטה בארץ א"כ מהו שאמר שתהא מונחת יפה. דלכאורה רוח הבהמה היורדת למטה לארץ אין לה קיום

On the face of it, it is astonishing that Moshe Rabbeinu, peace be upon him, should be in doubt whether perhaps his soul, etc.; and further, if, G-d forbid, it goes down below into the earth, then what is [the meaning of] what he said, that it should rest well? For on the face of it, "the spirit of the beast that goes down below to the earth" has no endurance.

This is astonishing: how could Moshe doubt whether his soul would go up? And if it might go down into the earth, what would his words mean, that it should rest well, when a spirit that goes down to the earth, like an animal's, has no lasting existence? In Likkutei Torah, Shir HaShirim (49c), the Alter Rebbe raises the same question and answers it from the Zohar's "three souls," as this maamar goes on to do.

א"ו [אלא ודאי] עכצ"ל [על כרחך צריך לומר] דשמים וארץ אינן שמים וארץ גשמיים אלא הן זו"נ [זעיר אנפין ונוקבא] דאצילות שנקרא שמים וארץ.

Rather, one is compelled to say that "heaven" and "earth" are not the physical heaven and earth, but they are Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus (Emanation), which are called heaven and earth.

So "heaven" and "earth" here must mean Z'eir Anpin and Nukva (Malchus) of Atzilus, which are called heaven and earth: both are levels of holiness.

אשר ארץ היא בחינת מלכות כמ"ש בד"ה והיה מספר בניי [בני ישראל].¹¹¹ ועז"נ [ועל זה נאמר] והארץ הדום רגלי¹¹² וכתוב ועמך כולם צדיקים לעולם יירשו ארץ.¹¹³

For "earth" is the level of Malchus (sovereignty), as is written in the discourse beginning "And the number of the children of Israel shall be." And of this it is said, "And the earth is My footstool," and it is written, "And Your people are all tzaddikim; they shall inherit the earth forever."

"Earth" is Malchus, as explained in the discourse on "And the number of the children of Israel shall be." So Malchus is "My footstool," and the righteous are promised that they "shall inherit the earth" forever.

18 והנה הנשמה כלולה מבי הבחינות דשמים וארץ שהרי נולדו ע"י יחוד ז"נ [זעיר אנפין ונוקבא] ועיין בזח"א [בזהר חלק א] ויחי דרמ"ה סע"א [סוף עמוד א] ¹¹⁴ תלת נשמתין אינון ¹¹⁵ כו' אך יש נשמות עליונות שעיקר הנשמה מז"א הנק' שמים וקצת מהמלי הנקרא ארץ.

Now, the soul is composed of the two levels of heaven and earth, for [the souls] are born through the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus); and see the Zohar, Part I, Vayechi, end of folio 245a: "There are three souls," etc. But there are lofty souls whose main soul is from Z'eir Anpin, which is called heaven, and a little from Malchus (sovereignty), which is called earth.

Since souls are born from the union of Z'eir Anpin ("heaven") and Nukva ("earth"), every soul contains both levels; the Zohar on Vayechi speaks of three kinds of soul. Some lofty souls come mainly from Z'eir Anpin, with only a little from Malchus.

וזהו ענין רוח האדם ויש להפך שעיקר נשמתם מבחי' מלכות שם ב"ן [שם ב"ן] רוח הבהמה כו'

And this is the meaning of "the spirit of men." And there are [souls] the reverse, whose main soul is from the level of Malchus, the Name Ban, "the spirit of the beast," etc.,

Such souls are "the spirit of men" that goes upward. Others are the reverse, coming mainly from Malchus, the Name Ban (Havayah spelled out to the value 52), and these are called "the spirit of the beast," for behemah, "beast," also has the value 52; yet they too are rooted in a holy level.

וכמו המלאכים שנק' פני אריה פני שור ¹¹⁶ וגם י"ב שבטים נק' י"ב בקר וכמ"ש במק"מ [במקדש מלך] (פ' בראשית דל"ז סע"ב [סוף עמוד ב]).

like the angels that are called "the face of a lion" and "the face of an ox"; and the twelve tribes, too, are called "twelve oxen," as is written in the Mikdash Melech (Parshas Bereishis, end of folio 37b).

So too some angels are called by animal names, "the face of a lion" and "the face of an ox," and the twelve tribes are called "twelve oxen," like the twelve oxen that bore the Sea in Shlomo's Temple, as the Mikdash Melech explains. An animal name here describes a soul's root, not a lowly soul.

וזה היה ענותנותו דמשה שנסתפק מאיזו בחי' היא נשמתו כו' גם שמים נקרא גן העליון והארץ נקרא ג"ע [גן עדן] התחתון כנודע מענין מי לי בשמים ועמך לא חפצתי בארץ ¹¹⁷

And this was the humility of Moshe, that he was in doubt from which level his soul is, etc. Also, "heaven" is called the higher Garden [of Eden] and "earth" is called the lower Garden of Eden, as is known from the matter of "Whom do I have in heaven? And with You I desire nothing on earth";

This explains Moshe's doubt: in his humility he was unsure from which level his soul came, heaven or earth. "Heaven" and "earth" are also the higher and the lower Gan Eden, as in the verse "Whom do I have in heaven? And with You I desire nothing on earth."

וכמ"ש ע"פ וזאת המצוה אשר צוה¹¹⁸ ה' לעשות בארץ ועז"נ [ועל זה נאמר] מי יודע פי' בחי' מי שאמר והיה העולם הוא היודע איזה נק' רוח בני האדם העולה¹¹⁹ כו'.

and as is written on [the verse] "And this is the commandment that Havayah commanded, to do on earth." And of this it is said, "Who knows": that is, the level of mi, "He who spoke and the world came into being," is the One who knows which is called "the spirit of men that goes upward," etc.

The discourse on "And this is the commandment... to do on earth" explains this further. So "Who knows" means that the level of mi, the "Who" of "He who spoke and the world came into being," knows which souls are "the spirit of men that goes upward."

וזהו ג"כ ענין מ"ש מי יודע ישוב ונחם האלקים¹²⁰ (ביונה סי' ג' ט'). ועמ"ש בביאור ע"פ ועתה יגדל נא כח¹²¹ בפ"י הפסוק אם עונות תשמר¹²² יה אדני מי יעמוד.

And this is also the meaning of what is written, "Who knows, G-d may turn and relent" (in Jonah 3:9). And see what is written in the explanation on [the verse] "And now, let the power be great," on the meaning of the verse "If You keep [account of] sins, Y-ah, Ado-nai, who will stand?"

The same reading of "Who" explains the words of the king of Nineveh, "Who knows, G-d may turn and relent," and the verse "If You keep account of sins, Y-ah, Ado-nai, who will stand?" which another maamar discusses.

ועפ"ז [ועל פי זה] יש לפרש ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] מי גילה לבני רז זה¹²³ כו' ועמ"ש ע"פ וכל בניך למודי¹²⁴ הוי' כו'.

And according to this one may also explain the saying of our Sages, of blessed memory, "Who revealed to My children this secret," etc. And see what is written on [the verse] "And all your children shall be taught of Havayah," etc.

In the same way, "Who revealed to My children this secret" means that the level of mi revealed it. The text also refers to the discourse on "And all your children shall be taught of Havayah."

19 וזהו מ"ש במדרש תלים סי' י"ד ע"פ מי יתן מציון ישועות ישראל את מוצא שני פעמים כתוב בספר תלים מי יתן כו'

And this is what is said in Midrash Tehillim, chapter 14, on [the verse] "Who will give out of Zion the salvations of Israel": "You find that twice it is written in the book of Psalms, 'Who will give,' etc.

Midrash Tehillim notices that the words "Who will give out of Zion the salvation of Israel" appear twice in the book of Psalms (14:7 and 53:7), and asks why.

ולמה א"ר [אמר רבי] לוי הרב אמר כתוב אחד מי יתן והיה לבכם¹²⁵ והתלמיד אמר כתוב אחד ומי יתן כל עם¹²⁶ ה' נביאים לא דברי הרב ולא דברי התלמיד מתקיימין בעוה"ז. אבל לעוה"ב [לעולם הבא] שניהם מתקיימין.

And why? Rabbi Levi said: The teacher said one verse, 'Who will give that they should have this heart,' and the student said one verse, 'And who will give that all the people of Havayah be prophets'; neither the words of the teacher nor the words of the student are fulfilled in this world, but in the World to Come both of them are fulfilled.

Rabbi Levi answers that two other "Who will give" sayings were never fulfilled in this world: the Teacher, G-d, said "Who will give that they should have this heart," and the student, Moshe, said "Who will give that all the people of Havayah be prophets." In the World to Come both will be fulfilled.

דברי הרב מנין שנאמר ונתתי לכם לב חדש¹²⁷ דברי התלמיד מנין שנאמר והיה אחרי כן אשפוך רוحي על כל בשר¹²⁸ עכ"ל [עד כאן לשונו] הובא ג"כ בילקוט.

The words of the teacher, from where? As it says, 'And I will give you a new heart.' The words of the student, from where? As it says, 'And it shall come to pass afterwards that I will pour out My spirit upon all flesh.'" End of quote; it is also cited in the Yalkut.

G-d's wish will be fulfilled in "I will give you a new heart," and Moshe's in "I will pour out My spirit upon all flesh," prophecy for all. The Yalkut quotes the same Midrash.

וכל זה נמשך ע"י שלע"ל [שלעתיד לבוא] יהיה התגלות מבחי' מי שהוא בחי' שער החמשים דבינה כו'. והוא שער האיתן שע"ז אמרו אותיות איתן משמשות לעתיד:^{129, 130}

And all this is drawn down because in the Time to Come there will be a revelation from the level of "Who" (mi), which is the level of the fiftieth gate of Binah (understanding), etc. And this is the gate of eisan (the strong), of which they said, "The letters of eisan [alef, yud, tav, nun] serve for the future [tense]."

All this will come because in the Time to Come the level of mi will be revealed. Mi has the numerical value fifty, the fiftieth gate of Binah, called the gate of eisan, "the strong"; the letters of eisan are the prefixes of the future tense, a hint that this gate belongs to the future.

IN ONE'S AVODAH

A person must not deceive himself that his desires are already broken, but break them in very truth. The power to “do His word” depends on the will of the heart, bringing the hidden love out of the depth of the point of the heart, as Israel did when they put “we will do” first. And since awe comes from above the attributes, it is to be asked for, as we pray, “Unite our hearts to love and to fear Your Name.”

QUESTIONS FOR DISCUSSION

1. Why is Chochmah, the first of the Sefiros, called G-d’s “end of the deed”?
2. How does the analogy of a householder and his vessels explain the relation between the Torah’s laws and the mitzvos, for example the measurements of a sukkah?
3. Why does the Torah, as adam, correspond to blood, while the mitzvos correspond to water?
4. What did Israel’s “we will do” draw down that the Avos, complete tzaddikim, did not?
5. If the fear of Heaven is not “in the hands of Heaven,” what does it mean to pray, “Unite our hearts to fear Your Name”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על בשעה שהקדימו

The note points to two other transcripts of this explanation, one of them the Mittlerer Rebbe's.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ב-א ע"ר. והנחה אחרת שם ח"ב ע"י תמח. הגהות באוה"ת במדבר ע"י קסו.

2 בשעה שהקדימו

"At the time when Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said to them: Who revealed to My children this secret, which the ministering angels use?" This saying of the Talmud is the subject of the maamar that this section explains.

Shabbat 88a:7-8 ח"א-ח"ח-ח"ח

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עיניהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתבי: "ויתנצלו בני ישראל וגו'". אמר ...

William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 2

3 התלבשות רד"א הוא בחכמה דאצילות

In a gloss to chapter 35, the Tanya cites Etz Chaim that the Infinite Light does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah, because Ein Sof is the true One and this is the level of Chochmah. The text cites it for the end of the Unknowable Head's enlothement in Chochmah.

תניא, חלק ראשון; ליקוטי אמריים 35:7 Tanya, Likkutei Amarim

הגהה וכאשר שמעתי ממורי עליו השלום, פירוש וטעם למה שכתוב בפעם חיים, שאור-אין-סוף ברוך-הוא אינו מתייחד אפילו בעולם האצילות אלא על ידי התלבשותו תחלה בספירת חכמה, והיינו משום שאין-סוף ברוך-הוא, הוא אחד האמת, שהוא לבדו הוא ואין זולתו, וזו היא מדרגת התקמה וכו'.

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4 בחר ההיא נקודה לא אתידע כלל

At the opening of the Zohar on Bereishis, a single hidden supernal point shines forth, and "beyond that point nothing is known at all; therefore it is called Reishis (beginning), the first utterance of all." The Mikdash Melech's ex-

planation of this passage is cited for the Infinite Light being revealed only in Chochmah.

ספר זוהר, בראשית א':א-ב':ז-1:1 Zohar, Bereshit

PARAGRAPH 3

5 כמ"א דאשקי לאילנא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"י בהק' (פתח אלי').

6 כמ"א דאשקי לאילנא

In Patach Eliyahu, the Tikkunei Zohar speaks of the watering of the tree in its arms and branches, "like water that waters a tree, and it grows through that watering." The text applies the image to the five Chasadim, the root of the mitzvos, which make the vessels grow.

Tikkunei Zohar 17a:19-22 כ"ב-כ"א-כ"א-כ"א-כ"א

איהו שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר. ובראת שמ"א וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין ונונין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית בך ידיע כלל

Constantinople, 1740 (CC-BY-NC)

7 ושרש הה"ח הוא מחיוורתא דגלגלתא

The other transcript reads here "from the bone of the Skull, which is the outer dimension of Keser," making explicit that the root of the five Chasadim is in the outer dimension of Keser.

KEHOT'S NOTE

"מן עצם הגלגולת שהוא בחי' חיצוניות הכתר", — סה"מ תקס"ב-ב ע"י תמח.

8 השערות דגולגלתא

Etz Chaim's gate on Arich Anpin, chapter 5, explains the Idra's account of the white Skull and its hairs: the hairs are like letters written in ink, and the whiteness between them like the white parchment beneath. The text sends the reader there for the hairs of the Skull.

Sefer Etz Chaim 13:5 ח"ה-ח"ה

... בחי' הלבנונית שיש בגולגלתא בין שער לשער כנוצר שם וסודו הוא כי השערות עצמן הם בחי' צורת אותיות הנכתבות בדיו והלבנונית הוא בחי' הנייר והקלף הלבן שעליו כותבין האותיות ויש בחינת שערות מעולין מן הלבנונית ויש בחי' אחרת שהלבנונית מעולה מן השערות כמ"ש במ"א בענין היחודין ביחוד ה'. וזהו טעם שמן החוורתא מנהורא דיליה ירתין צדיקייא תי' עלמין דכסופין ומן השערות יונק ה"א עצמו

ולמטה בע"ה נבאר איך ע"י מתלבשין ו"ת דיליה ברישא דא"א ונ"ה
שלו מתלבשין בבי בחי" של א"א והם בי אונים ובי עינים שבו. והנה בבי
...

Sefer Etz Chaim (Public Domain)

9 לתרי"ג ארחין דפליג בז"א

The Idra Rabba says that in the parting of the hair goes a path, and "from that path it divides into 613 paths of the Torah, which divide in Z'eir Anpin." The text cites it for the mitzvos, drawn from the whiteness between the hairs, becoming 613 paths in Z'eir Anpin.

Zohar, Idra Rabba 6:25-7:37:ל"ז-ה:ר' האדרא רבא ו' כ"ה-ה:ל"ז

10 ובחכמה אתברירו

In Pekudei the Zohar says that the Botzina d'Kardinusa struck within thought, sifted out the dross from within thought, and it was clarified. Kehot's note points here for the phrase "in Chochmah they are clarified."

Zohar II, 254b, זח"ב רנד,

KEHOT'S NOTE

ראה זח"ב רנד, ב.

PARAGRAPH 4

11 בוצינא דקרדוניתא קו המדה

At the opening of the Zohar on Bereishis, "at the head of the King's authority, the Botzina d'Kardinusa engraved engravings," and when it measured a measure it made colors to shine. The text identifies it with the measuring line that sets how the building shall be.

Zohar I, 15a, זח"א טו,

KEHOT'S NOTE

זח"א טו, א. וראה לקו"ת נשא כו, ג. ביאורו"ז לאדהאמ"צ נז, ד. אוה"ת שלח ע' תצג ואילך.

12 נמי מאמר הוא

The Talmud counts ten utterances of creation although "And He said" appears only nine times in the account, for "In the beginning" is also an utterance," as it is written, "By the word of Havayah the heavens were made." The text identifies this hidden first utterance with the measuring line.

Rosh Hashanah 32a:19-20:כ"ט-י"ט-כ"ט השנה לייב א:י"ט-כ"ט

"ויאמר" דבראשית תשעה הו! "בראשית" נמי מאמר הוא, דכתיב: "בדבר ה' שמים נעשו". רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — נצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלוש מן הכתובים — דהו תשע, ואיכא בינייהו חדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא בינייהו טובא?

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PARAGRAPH 5

13 כה תברכו

G-d's command to Moshe for the Priestly Blessing: "Speak to Aharon and to his sons, saying: So shall you bless the children of Israel." These words open the Biur in Likkutei Torah, Nasso, to which the text refers for the Torah as the measure of the mitzvos.

Numbers 6:23:ג"כ:במדבר ו'

דבר אל־אֶהֱרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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14 זאת התורה אדם

G-d's law of the impurity of the dead: "This is the law: when a man dies in a tent, all who come into the tent... shall be impure seven days." In its plain sense "a man" begins the case of the dead; here the words "This is the Torah: adam" are read as calling the Torah itself adam.

Numbers 19:14:ד"ט:במדבר י"ט

זאת התורה אדם כִּי־יָמוּת בְּאֶהֱלָא כְּלִי־הָבָא אֶל־הָאֶהֱלָא וְכָל־אִשֶּׁר בְּאֶהֱלָא יִטְמָא שְׁבַע יָמִים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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15 כי הדם הוא הנפש

Moshe's warning against eating blood: "Only be strong not to eat the blood, for the blood is the soul." The text uses the verse to show that the dam within adam is the life of the soul.

Deuteronomy 12:23:ג"כ:דברים י"ב

רק חֲזַק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

16 משא"כ כמ"א . . שמגדלם לבד

The other transcript explains the contrast: blood gives life to the vessels, while water only makes them grow.

KEHOT'S NOTE

"כי דם מחי" את הכלי, משא"כ המים שהם רק מגבילים ובדם יש ג"כ לחלוחי שמגדיל הכלי כמו מים, אך הגבורות שבדם מחי" את הכלים שממשיך מעצמיות הנפש, מה שאין זה במים שהוא בחי קרירות והוא רק מגדיל ואין בו בחי גבורות להמשיך החיות אל הכלי", — סה"מ תקס"ב-ב ע' תמט.

17 ואדם אדמה לעליון

The note gives this Kabbalistic work as a source for read-

ing adam as adameh, “I will be like the Most High.”

KEHOT’S NOTE

עשׂים מאמר אכ״ה ח״ב סל״ג. שלייה תושב״כ דרוש צאן יוסף דף שא, ב.

18

אדמה לעליון

In Isaiah’s taunt against the king of Babylon, the king boasts: “I will ascend above the heights of the clouds; I will be like the Most High.” Kabbalistic works read the word adameh, “I will be like,” as the root of the name adam, and the text uses it to point to the Torah’s source in the highest level.

Isaiah 14:14:י״ד:י״ד:י״ד

אֶעֱלֶה עַל-בִּמְתִּי עַב אֲדָמָה לְעִלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.’

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19

רעוא דכל רעיון

In the Idra Rabba the Zohar speaks of the forehead of the Skull as “the will of wills,” revealed facing the will of Z’eir Anpin below. The text says the Torah draws down from this level.

Zohar III, 129a:זח״ג קכט, א

KEHOT’S NOTE

זח״ג קכט, א. רפח, ב.

20

גי רגלים

There the three pilgrimage festivals are the channel through which the holiness of Shabbos is drawn into the prayers of the weekdays.

KEHOT’S NOTE

ראה לקו״ת פינחס עו, ב. דרושים לרי״ה נח, א.

21

לושי ועשי עוגות

Avraham’s words to Sarah when the three guests came: “Quickly, three se’ahs of fine flour; knead and make cakes.” The text cites this verse to link Pesach with Avraham.

Genesis 18:6:י״ח:ו

וַיָּמָהָר אַבְרָהָם הָאֱלֹהִים אֶל-שָׂרָה וַיֹּאמֶר מְהֵרָה שְׁלֹשׁ סָאִים קֶמַח סֵלֶת לְוֹשִׁי וְעֹשֵׂי עֻגוֹת:

And Abraham hastened into the tent unto Sarah, and said: ‘Make ready quickly three measures of fine meal, knead it, and make cakes.’

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KEHOT’S NOTE

בראשית יח, ו.

22

לושי ועשי עוגות

The Midrash learns from “knead and make cakes” that it was close to Pesach. This is why Pesach corresponds to Avraham.

Bereshit Rabbah 48:12:י״ח:י״ב

”וַיָּמָהָר אַבְרָהָם הָאֱלֹהִים אֶל שָׂרָה וַיֹּאמֶר מְהֵרָה” ר׳ אביתר אמר תשע סאין אפתה שלש לעוגות שלש לחביץ ושלש למיני מילוטמיה. ורבנן

אמרין שלש אחד לעוגות ואחד לחביץ ואחד למלוטמיה. “לושי וְעֹשֵׂי עֻגוֹת” הִיא אִמְרַת פֶּרֶס הַפֶּסַח הַזֶּה. רַבִּי יוֹנָה בִּשְׁם רַבִּי חַמָּא בֶר חֲנִינָא הִיא מְדַבֵּר סִין הִיא מְדַבֵּר אֱלוֹשׁ מֵאִיזוּ זְכוֹת זְכוּ יִשְׂרָאֵל שְׁנִיתָן לָהֶם מִן בְּמִדְבַר בּוֹכּוֹת שֶׁל אֲבֵרָהָם שֶׁאִמֵּר לּוֹשִׁי וְעֹשֵׂי עֻגוֹת:

“Abraham hurried to the tent, to Sarah, and said: Quickly prepare three se’a of high quality flour, knead and make cakes” (Genesis 18:6). “Abraham hurried to the tent, to Sarah, and said: Quickly [prepare three se’a of high quality flour, knead and make cakes]” – Rabbi Evyatar said: She baked nine se’a – three for cakes, three for dumplings, and three for various pastries. The Rabbis said: There were three [se’a altogether] – one for cakes, one for dumplings, and one for pastries. “Knead and make cakes [ugot]” – that ...

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23

רמ״ח פיקודין רמ״ח אברים

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

ראה ת״ז ת״ל.

24

רמ״ח פקודין רמ״ח אברים

In the thirtieth tikkun, the Tikkunei Zohar speaks of the 248 commandments, “the mitzvah of Havayah in each and every limb” of the King. Kehot’s note points here for the correspondence of the 248 commandments to the 248 limbs.

Tikkunei Zohar 74a:8:ח״ד:א

וְעוֹד מִצְוָה דָּא עֲמוּדָא דְאַמְצִיעִיתָא, דְּאִיהוּ מִצְוָה מְסֻרָא דְאַבָּא דְּאִיהוּ רֵאשִׁי, וּמְסֻרָא דְּאִמָּא דְּאִיהִי אֶשׂר, וְהָכִי צְדִיק מִצְוָה וְעוֹשָׁה מִתְרִוּיָּהּ, וּבְגִין דָּא אֲתָמֵר עַל תְּרִוּיָּהּ אֶשׂר קִדְּשָׁנוּ, אֲמָא קִדְּשָׁנוּ וְאַבָּא צִוְּנוּ, עַל מָאן עַל שְׂכִינְתָּא תַתָּא, דְּאִיהִי פֶטֶר כָּל רַחֵם, פְּתִיחוּ דְרָחֵם, דְּאִיהוּ רַמ״ח פְּקוּדִין, אִיהִי מִצְוֹת יְהוּיָה כָּל אֶבֶר וְאַבָּר דְּמִלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֶשׂר קִדְּשָׁנוּ מְסֻרָא דְאַבָּא

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25

בביאור ע״פ והי מספר בני״

In the explanation of “And the number of the children of Israel shall be” (from 6d), the mitzvos are called water because they come from the five Chasadim, which make the vessels grow “like water that waters a tree”: the 248 positive commandments descend through the Sefiros of Z’eir Anpin to the five Chasadim.

Numbers 6:4:ו״ד:ו

כָּל יְמֵי נְזוּרוֹ מִכָּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיָּזֵן מִחֲרִצִּים וְעַד-זֶג לֹא יֹאכַל:

All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the pressed grapes even to the grapestone.

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KEHOT’S NOTE

לעיל במדבר ו, ד ואילך.

26

והיה מספר בני״

Hosea’s promise for the time of redemption: “And the number of the children of Israel shall be as the sand of the

sea, which can be neither measured nor counted.” This verse opens the earlier maamar to which the text refers for the mitzvot as water.

Hosea 2:1:א'י:הושע

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-הי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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- 27 Rami bar Abba notes that it is written both Avram and Avraham: at first the Holy One, blessed be He, made him master over 243 limbs, and in the end over 248. The text cites it for the value of Avraham’s name and the hei added through circumcision.

Nedarim 32b:1-9:ט-א-נדרים לייב ב:א-ט-נדרים

PARAGRAPH 6

- 28 G-d’s words to Noah and his sons after the Flood: “Whoever sheds the blood of man, by man shall his blood be shed, for in the image of G-d He made man”; plainly, the murderer is put to death by human hands. The text reads “the blood of man into man” as the life of the holy adam poured into the adam of kelipah.

Genesis 9:6:ט:בראשית

שֶׁפַךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְצֶלֶם אֱלֹהִים עָשָׂה אֶת-הָאָדָם:

Whoso sheddeth man’s blood, by man shall his blood be shed; for in the image of G-d made He man.

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- 29 Kehot’s note points to Job 14:11 for these words.

Job 14:11:י"ד:איוב

אֲזַלְוִימִים מִנְיָיִם וְנָהָר יִתְּרֵב וַיִּבֶשׁ:

As the waters fail from the sea, And the river is drained dry;

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- 30 ונהר יחרב ויבש יחרב בבית ראשון

From Isaiah’s prophecy against Egypt: “And the waters shall fail from the sea, and the river shall be wasted and dried up,” the Nile on which the land lives. The text, following the Zohar, reads the two verbs as the two destructions.

Isaiah 19:5:ה:ישעיהו

וְנִשְׁתַּלְוִימִים מִמֶּהֱיָם וְנָהָר יִתְּרֵב וַיִּבֶשׁ:

And the waters shall fail from the sea, and the river shall be drained dry,

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Zohar I, 26a, א'זח"א כו,

KEHOT’S NOTE

ישעיי יט, ה. זח"א כו, א. ראה לעיל יג, ג במ"מ.

- 31 The Talmud tells that Titus entered the Holy of Holies and slashed the curtain with a sword, and a miracle occurred: blood spurted out. The text reads the blood as the life of holiness drawn into kelipah because of Israel’s sins.

Gittin 56b:9:ט:גיתין

מה עשה? תפש זונה בידו ונכנס לבית קדשי הקדשים, והציע ספר תורה ועבר עליה עבירה. ונטל סיף וגידר את הפרוכת, ונעשה נס והיה דם מכצבץ ויוצא, וכסבור הרג את עצמו, שנאמר: “שאגו צורריך בקרב מועצך שמו אותם אותם.”

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- 32 כדאיתא בגטין פי הנזקין

The note points to Or HaTorah on Va’eschanan for a further discussion of this passage of the Talmud.

KEHOT’S NOTE

נו, ב. ראה באוה"ת פי ואתחנן עי רמו, ועי שג. ובסה"ת תרכ"ט (הוצאת תשי"ג) עי רצ ואילך.

- 33 מבואר בע"ח שער מ"ז

The note points to a maamar of 5565 for a further discussion of this passage of Etz Chaim.

KEHOT’S NOTE

פ"ה ואילך. ראה בסה"מ תקס"ה עי תקמה. אוה"ת משפטים עי ארצו ואילך.

- 34 From the law of a man who takes another wife: “Her food, her clothing and her conjugal time he shall not diminish.” Etz Chaim reads these three obligations of a husband as three kinds of divine flow.

Exodus 21:10:י"א:שמות

אם-אחזרת יקח-לו שארה כסותה וענתה לא יגרע:

If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

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- 35 שארה כסותה וענתה

Etz Chaim explains that the life-force and bounty drawn into Yetzirah and Asiyah is the secret of “her food,” shared by both, while Yetzirah also has “her clothing,” for each lower world covers the one above it. Kehot’s note points to chapter 5 and on.

Sefer Etz Chaim 47:5:ה"ז:עץ חיים

... ב' הארות האי חיות ליצירה עצמה והב' חיות לבחי' עשיה המכסה עליו וזה שארה כסותה אך עשיה שהוא עולם התחתון מכולם ואין אחר למטה ממנו שיכסה אותו לכן אי בו רק שארה שהוא חיות ומזון אל העשיה אך כסות אין לה כנ"ל וזהו מלת שארה מלשון שורין כי באצילות נתקן הכל בסוד פרוצוף גמור ובבריאה חסר מעט וביצירה חסר יותר אך בעשיה לא יש שום תיקון רק מה שנשתייר לה הוא בחי' אי של גי גי של סוד העיבור כי זוג המועיל לבחי' זו אינו רק לצורך חיות ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 7

36 ובטובו מחדש בכ"ת

The note identifies the words as the blessing of Yotzer in the morning prayer and points to Hemshech Mayim Rabbim for a discussion of G-d's daily renewal of creation.

KEHOT'S NOTE

ברכת יוצר. ראה המשך מים רבים-תרל"ו פל"ג.

37 אז יוסיפו אור כו' ותהי' התוספת הזה מרובה על העיקר

The other transcript brings here the analogy of a child who is taught and given new ideas; even so, this is not called a complete innovation, only a bringing out of what was hidden into revelation.

KEHOT'S NOTE

בסה"מ תקס"ב-ב ע' תנ מביא על זה משל מתינוק שמלמדים אותו ומשפיעים לו שכלים חדשים אעפ"כ אינו נק' זאת התחדשות גמורה רק שהוציאו מההעלם לגילוי ע"ש.

38 ועמש"ל בביאור ע"פ שחורה אני

The explanation of "I am black, yet comely" gives the reason: the root of the "feminine waters," the elevation that rises from below, is very high, from the world of Tohu, and once refined it rises above the giver, as "a woman of valor is her husband's crown." Therefore the supernal union had to be compared to the union of male and female, although it is a very physical analogy.

KEHOT'S NOTE

לקמן שה"ש ט, א.

39 שחורה אני ונאווה

The beloved says to the daughters of Jerusalem: "I am black, yet comely." The verse opens the maamar in Shir HaShirim to which the text refers for why new light is described as union.

Song of Songs 1:5: ה'שירים א:

שחורה אני ונאווה בנות ירושלים כְּאֶהְיֶה קֶדֶר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 8

40 מתנה טובה יש לי

The Holy One, blessed be He, said to Moshe: "I have a good gift in My treasure house, and Shabbos is its name, and I wish to give it to Israel; go and tell them." The text reads the "gift" as new light that was not in the creation of the worlds.

Shabbat 10b:4-5: ה'ב-ד: שבת י

ואמר רבא בר מחסיא אמר רב קמא בר גוריא אמר רב: הנותן מתנה לחבירו, צריך להודיעו. שָׁנְאָמַר: "לדעת כי אני ה' מקדשכם". תנאי נמי הכי: "לדעת כי אני ה' מקדשכם", אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לישראל, לה' והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתינוק,

צריך להודיע לאמו. מאי עביד לקה? אמר אב"י: שאיף לקה משחא, ומלי לקה כחלא. והאידינא דחיישינן ...

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KEHOT'S NOTE

שבת י, ב. "שהמתנה היא מי שלא הי' כלל בהשתלשלות אף בהעלם כלל כ"א דבר חדש לגמרי מן המאציל ב"ה", — סה"מ תקס"ב-ב ע' תנ.

PARAGRAPH 9

41 שהמשכה זו באה מלמעלה מעלה אור חדש

The other transcript gives the reason: conjugal time is birth, a complete child, an entirely new thing, and therefore its light comes from far above.

KEHOT'S NOTE

כי עונ' היא הולד' ולד גמור דבר חדש לגמרי", — סה"מ תקס"ב-ב ע' תנא.

42 שהמשכה זו באה מלמעלה מעלה אור חדש

At the end of the chapter Pri Etz Chaim says that the union of the worlds is drawn from the mochin of Abba and Imma themselves, without receiving from above, but a union that brings forth new souls requires that they receive a new light from above.

פרי עץ 11:6: פרי עץ

חיים, שער הקריאת שמע י"א:ר

אמנם סוד הענין הוא, כי זיווג העולמות הוא נמשך מן מוחי א"א עצמן, בלתי שיקבלו מלמעלה, כי כיון שכולם נמשכו מהם, אי"כ ודאי שיש בהם כח כנגד כל מה שלמטה מהם. אך זיווג שהוא להוציא נשמות חדשות, בזה צריך שיקבלו אור חדש מלמעלה, ושמור כלל זה בידך:

Pri Etz Chaim (Public Domain)

PARAGRAPH 10

43 לא תגנוב

"You shall not steal," the eighth of the Ten Commandments. The text explains this commandment as a warning against self-deception, which lets the external forces steal from holiness.

שמות כ"י:13: Exodus 20:13

לא תרצח: לא תגנב: לא תענה ברעך עד שקר:

Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

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44 גבי ירדן שנוטל מזה

In the short discourse "And the border shall go down to the Jordan" (Masei, at 94a; the column is not marked on Sefaria, and the discourse begins right after 93d), the Jordan, which as the Sages say "takes from this one and gives to that one," is the elevation from below: raising the sparks fallen from the world of Tohu into kelipas nogah and turning them to holiness.

KEHOT'S NOTE

ועליק בפ' מסעי (צד, א), וש"י. [כ].

- 45 The Talmud tells that the Satan said to Avraham, “And a word was stolen to me: so I heard from behind the curtain, ‘the lamb for the offering,’ and not Yitzchak,” and Avraham answered that such is the punishment of a liar: even when he speaks the truth, no one listens to him.

סנהדרין פ”ט ב:יג:89b Sanhedrin

אמר לו: “הלא יראתך כסלתך”. אמר לו: “זכר נא מי הוא נקי אבד”. כיון דחזא דלא קא שמייע לקה, אמר לקה: “ואלי דבר יגנב”. כך שמעתי מאחורי הפרגוד: “השם לעולה” ואין יצחק לעולה. אמר לו: כך עונשו של בדאי, שאפילו אמר אמת אין שומעין לו.

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- 46 ואלי דבר יגונב

Elifaz, one of Job’s friends, describes a vision of the night: “And a word was stolen to me, and my ear caught a whisper of it,” a message that reached him by stealth. The text cites the verse, with Rashi and the Talmud, for a word that is “stolen.”

איוב ד:יב:12 Job 4

ואלי דבר יגנב ותקח אָזְנִי שְׁמִי מִנְהוּ:

Now a word was secretly brought to me, And mine ear received a whisper thereof.

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- 47 המבואר במ”א בענין גביע הכסף

The note points to p. 336 for the explanation of the silver goblet referred to here.

KEHOT’S NOTE

ראה סה”מ תקס”ב-ב ע’ שלו. אוה”ת בראשית-ו דף תתשג, ב ואילך. ובכרך-ב דף שמא, א ואילך. ובארוכה במאמרי אדה”א בראשית ע’ רעט ואילך. וראה שם ע’ רצו ואילך. בסה”מ תקס”ב-ב ע’ תנא מבאר שענין הגניבה שלא ידע בנימין מזה, ועיי’ רצה להעלותו אליו כו. וזה ענין הגניבה באלקות, וזהו האזהרה שלא ימשיכו לחיצוניו ח”ו ע”ש.

- 48 גביע הכסף שהטמין יוסף באמתחת בנימין

Yosef’s order to his steward: “And my goblet, the silver goblet, put in the mouth of the sack of the youngest, together with the money for his grain.” The text reads the hidden goblet as love that came to Binyamin from Yosef’s level.

בראשית מ”ד:ב:44 Genesis

ואת־גביעי גביע הכסף תשים בפי אמתחת הקטן ואת כסף שכרו ויעש כדבר יוסף אשר דבר:

And put my goblet, the silver goblet, in the sack’s mouth of the youngest, and his corn money.’ And he did according to the word that Joseph had spoken.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 49 The Zohar says that were it not for the break in the cantillation of “You shall not steal,” it would be forbidden even

to “steal the mind” of one’s teacher in Torah; because of the break, it is both forbidden and permitted.

ספר זוהר, יתרו ל”ה:תקס”ו35:566 Zohar, Yitro

PARAGRAPH 11

50

עושי דברו

David calls on the angels: “Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word”; plainly, they carry out His word. The Talmud reads the verse as the secret of putting “we will do” first, and the text reads “do” as “make”: building the word of Havayah.

תהילים ק”ג:כ”103:20 Psalms

בָּרְכוּ ה' מַלְאָכָיו גִּבְרֵי כַח עֹשֵׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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51

מי גילה לבני

When Israel put “we will do” before “we will hear,” a heavenly voice asked: “Who revealed to My children this secret, which the ministering angels use?” as it is written, “who do His word, to hearken to the voice of His word”: first “do,” then “hearken.”

שבת פ”ח א:ח”88a:8 Shabbat

אמר רבי אלעזר: בשעה שהקדימו ישראל “נעשה” ל”נשמע” יצתה בת קול ואמרה להן: מי גלה לבני ר’ זה שמלאכי השרת משתמשין בו? דכתיב: “בָּרְכוּ ה' מַלְאָכָיו גִּבְרֵי כַח עֹשֵׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ” — בְּרִישָׁא “עשׂי”, וְהֵדֵר “לשמע”. אמר רבי חמא ברבי חנינא: מאי דכתיב “כִּתְפוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ” — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לומר לך: מה תפוח זה פָּרִי קֹדֶם לְעָלִיו, אִף יִשְׂרָאֵל הִקְדִּימוּ “נעשה” ל”נשמע”.

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52

במקום שבעלי תשובה עומדין

Rabbi Abahu said: “In the place where baalei teshuvah stand, complete tzaddikim do not stand,” as it says, “Peace, peace to the far and to the near”: the far first. The text compares Israel at Sinai to the baalei teshuvah.

ברכות ל”ד ב:כ”ב-כ”ג22-2334b:22 Berakhot

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: “שְׁלוֹם שְׁלוֹם לְרָחוֹק וּלְקָרוֹב.” “לְרָחוֹק” בְּרִישָׁא, וְהֵדֵר “לְקָרוֹב”. וְרַבִּי יוֹחָנָן אָמַר לָךְ: מאי “רָחוֹק” — שְׁהִיָּה רָחוֹק מְדַבֵּר עֲבִירָה מַעֲקָרָא. וּמַאי “קָרוֹב” — שְׁהִיָּה קָרוֹב לְדַבֵּר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

53 דאינון משכי עלייהו ברעותא דליבא יתיר ובחילא סגי

In the Zohar on Chayei Sarah, Rabbi Yosi says that in the World to Come complete tzaddikim may not stand in the place of baalei teshuvah, because these are closer to the King, drawing themselves with more will of the heart and great strength to come near to the King.

Zohar, Chayei Sara 16:121-17:127-קב"א ט"ז:קב"א
י"ז:קב"א

R. Jose said: 'We have been taught that the place assigned to the penitent in the next world is one where even the wholly righteous are not permitted to enter, as the former are the nearest of all to the King; they are more devoted and strive more intently to draw near to the King.

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 12

54 תמירא דכל טמירין

The Zohar speaks of the holy Atika, "hidden from all hidden," unknown to those above and below, whose will was revealed when Moshe's soul departed. Kehot's note points here for this name of the highest level.

Zohar II, 89a פט, זח"ב

KEHOT'S NOTE

זח"ב פט, א.

55 חרות על הלוחות

Of the first tablets that Moshe brought down from the mountain: "And the tablets were the work of G-d, and the writing was the writing of G-d, engraved on the tablets." The Sages read charus, "engraved," as cheirus, "freedom"; the text explains it as freedom from the external forces.

Exodus 32:16-ט"ב:ט"ז

והלוחות מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על-הלוחות:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

56 מי גילה לבני

Kehot's note points to Shabbat 85a for these words.

Shabbat 85a פ"ה

KEHOT'S NOTE

שבת פה, א.

57 מי גילה לבני רז זה

When Israel put "we will do" before "we will hear," a heavenly voice went forth: "Who revealed to My children this

ביאור על בשעה שהקדימו

secret, which the ministering angels use?" The text now reads "Who" as Binah and "this secret" as the hidden love.

Shabbat 88a:8"ח:א

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בְּרָכוּ ה' מְלֹאכֵיו גִבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשֵׂי", וְהֵדֵר "לְשֹׁמֵעַ". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מֵאֵי דְכָתִיב "כִּתְּפוּחַ בְּעֲצֵי הַיָּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מֵהַ תַּפּוּחַ זֶה פְּרִיֹו קוֹדֶם לְעָלְיוֹ, אֲףֹ יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֵׂה" ל"נִשְׁמַע".

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58 שאהבה המסותרת היא מבחי"ע

Tanya explains that the hidden love in every Jewish soul comes from the Chochmah of the G-dly soul, in which the light of Ein Sof is enlothed. The text cites it for the hidden love's root in supernal Chochmah.

Tanya, Likkutei Amarim 18:2-3-ליקוטי אמרים
י"ח:ב"ג-ג

... מְמֹשׁ, מְעוּמָקָא דְלִבָּא, בְּאֵמַת לְאֵמִיתוֹ, בְּדַחֲלִיו וּרְחִימוֹ, שְׁהִיא "אַהֲבָה מְסוּתֶרֶת" שְׂבֵלָב כְּלָלוֹת יִשְׂרָאֵל, שְׁהִיא יְרוּשָׁה לָנוּ מְאֻבְתִּינוּ. רַק שְׁצִירֶיהָ לְבָאָר וּלְהַקְדִּים תְּחִלָּה בְּאֵר הַיִּטֵּב, שֶׁרֶשׁ אַהֲבָה זֶה, וְעֲנִינָהּ, וְאִיהָ הִיא יְרוּשָׁה לָנוּ, וְאִיהָ נִקְלָל בָּהּ גַּם דַּחֲלִיו.

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59 נקודה בהיכלא

This is the discourse on "See, I set before you," the one the text itself names here.

KEHOT'S NOTE

ש"נ [לקמן ראה יח, ב. — כ.].

60 ראה אנכי נותן

Moshe to Israel: "See, I set before you today a blessing and a curse." The verse opens the discourse to which the text refers for Chochmah and Binah as two companions.

Deuteronomy 11:26-כ"א:כ"ו

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

Behold, I set before you this day a blessing and a curse:

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61 חו"ב תרין ריעין

Rabbi Shimon says in the Zohar that the supernal levels which dwell in oneness and joy and never part are called "companions" (re'im), like Eden and the river that goes forth from it. Kehot's note points here for Chochmah and Binah as "two companions."

Zohar III, 4a זח"ג ד

KEHOT'S NOTE

ראה זח"ג ד, א. וג"ז נ' שם [לקמן פ' ראה יח, ב. — כ.].

62 והיה מספר בני כחול הים אשר לא ימד ולא יספר

Hosea's promise for the time of redemption: "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." The

verse opens the earlier maamar on the Chasadim covered in Yesod of Imma.

Hosea 2:1:א'י' הושע

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-יחי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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63

סוד ה' ליראיו זו מילה

The Midrash asks, "What is the secret of Havayah? This is circumcision," which was not revealed from Adam for twenty generations until Avraham arose and it was given to him. The text explains that circumcision reveals the covered Chasadim, the hidden love.

Bereshit Rabbah 49:2:ב'י' בראשית רבה

כתיב (תהלים כה, יד): "סוד ה' ליראיו ובריתו להודיעם". איזהו סוד ה' זו מילה, שלא גלה אותה מאדם ועד עשרים דור, עד שעמד אברהם ונתנה לו, שנאמר (בראשית יב, ב): "ואתנה בְּרִיתִי בֵּינִי וּבֵינְךָ". א"ל הקדוש ברוך הוא: אם תמול, תטול סוד ה'. מה סוד ה' ס' ששים, וי ששה, ד' ארבעה, הרי שבעים, שבעים אני מעמיד ממך בזכות המילה, שנאמר (דברים י, כב): "בְּשִׁבְעִים נִפְשׁ יָרְדוּ אֲבֹתֶיךָ"; מעמיד אני מהן שבעים וזנים, שנאמר (במדבר יא, טז): "אֲסַפֶּה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל"; ומעמיד אני מהן ...

It is written: "The secret of the L-rd is [revealed] to those who fear Him, and His covenant to inform them" (Psalms 25:14). What is "the secret of the L-rd"? This is circumcision,, the covenant. as He did not reveal it from Adam the first man until twenty generations, until Abraham arose, and He gave it to him, as it is stated: "I will establish My covenant between Me and you" (Genesis 17:2). The Holy One blessed be He said to him: 'If you become circumcised, you will receive the ...

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64

כי קרוב אליך הדבר

Moshe's words near the close of his last speeches: "For the word is very near to you, in your mouth and in your heart, to do it." The text reads "to do it" as making and perfecting the level of the word.

Deuteronomy 30:14:ד'י' דברים

כִּי־קֵרֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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KEHOT'S NOTE

דברים ל, יד.

65

לעשות ולתקן

Rabbi Hoshaya tells a philosopher that everything created in the six days of creation needs "making": mustard must

be sweetened, wheat ground, and even man needs perfecting (tikkun). Kehot's note points here, with Rashi there, for reading "to do it" as "to make and perfect."

Bereshit Rabbah 11:6:ר'א' בראשית רבה

KEHOT'S NOTE

ב"ר יא, ו, ברש"י שם.

66

ועתה יגדל נא כח אד'י

Moshe's prayer after the sin of the spies: "And now, let the power of Ado-nai be great, as You have spoken." It opens the discourse to which the text compares drawing the inner voice into the word.

Numbers 14:17:י"ז' במדבר

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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67

בניך אלא בוניך

Torah scholars increase peace in the world, as it says, "And all your children shall be taught of Havayah, and great shall be the peace of your children": "Do not read banayich, 'your children,' but bonayich, 'your builders.'" The text applies it to Israel building the word of G-d through Torah and mitzvos.

Berachot 64a:14:ד'א' ברכות

אל תקרי "בְּנֵיךָ" אֶלָּא "בּוֹנֵיךָ". "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ מְכֻשׁוֹל". "הֵי שְׁלוֹם בְּחִילָךְ שְׁלֹוה בְּאַרְמְנוֹתֶיךָ". "לְמַעַן אֲחֵי וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ". "הֵי עוֹ לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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68

קול ה' בכח

David's psalm of G-d's voice over the waters: "The voice of Havayah is in power; the voice of Havayah is in majesty." The Sages read it of the voice at Sinai, and the text reads its "power" as the answer from above to the strength of Israel's arousal.

Psalms 29:4:ד'ט' תהילים

קוֹל־יְהוָה בְּכַח קוֹל ה' בְּהִדְרִי:

The voice of the L-RD is powerful; The voice of the L-RD is full of majesty.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהילים כט, ד.

- 69 In Balak the Zohar explains “mighty in strength, who do His word”: they repair this davar, the word, and restore her to her original form and beauty, and then all the hosts stand “to hearken” to what she says.

ספר הזהר, בלק ו:קי"ג-קכ"ב 6:113-122 Zohar, Balak

Said the boy to him: ‘Of a truth I see that your weapons are good; be mindful of them and do not forget them. Assuredly the might of a warrior lies in his lance and sword. But what is the meaning of “mighty in strength that fulfil his word, hearkening unto the voice of his word”?’ Said R. Eleazar: ‘I have already explained.’ Said the boy: ‘I see that your arm has become faint. Now it is time not to hold back, but to sling from the catapult stone after ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

- 70 Kehot’s note points to Zohar, Shemot 5:24-33 for these words.

ספר הזהר, שמות ה:כ"ד-ל"ג 5:24-33 Zohar, Shemot

- 71 In Va’eschanan the Zohar says that when the Torah was given all the voices were present; each was seen from within the other, and the speech of one came forth from within the supernal one above it, as it says, “Face to face Havayah spoke with you on the mountain, from within the fire.”

ספר הזהר, ואתחנן ד':י"ז-ה':כ"ז 4:17-5:27 Zohar, Vaetchanan

GO THOU NEAR AND HEAR, ETC. When the Law was given to Israel, all the Voices were present and the Holy One, blessed be He, was sitting on His throne, and one was seen within another, and the utterance of each came forth from the one above it, wherefore it is said, “The L-rd spake to you face to face in the mount out of the midst of the fire” (Deut. 5, 4), which means that the utterance came forth from the midst of fire and flame, which thrust it ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

- 72 קול ה' בכח

The Midrash on the Giving of the Torah: the verse does not say “with His power” but “in power,” the power of each one, for the voice came to each of Israel according to his strength. The maamar reads that power as the answer from above to the strength of Israel’s arousal.

שמות רבה ה:ט"ז 5:9 Shemot Rabbah

... הזקנים לפי כחן, הבחורים לפי כחן, והקטנים לפי כחן, והיונקים לפי כחן, והנשים לפי כחן, ואף משה לפי כחו, שנאמר (שמות יט, יט): משה ידבר והאלקים יענו בקול, בקול שהיה יכול לסובלו. וכן הוא אומר (תהלים כט, ד): קול ה' בכח, בכחו לא נאמר, אלא בכח, בכחו של כל אחד ואחד, ואף נשים מעוברות לפי כחן. הוי אומר: כל אחד ואחד לפי כחו. אמר רבי יוסי בר חנינא: אם תמה אתה על הדבר הזה, למוד מן המן, שלא היה יורד לישראל אלא לפי כח של כל אחד ואחד מישראל. ...

“The L-rd said to Aaron: Go into the wilderness to meet Moses. He went, and he met him at the mountain of G-d and he kissed him” (Exodus 4:27). “The L-rd said to Aaron: Go into the wilderness to meet Moses” – that is what is written: “G-d thunders marvelously with His voice” (Job 37:5). What

is “thunders”? When the Holy One blessed be He gave the Torah at Sinai, He displayed His voice to Israel with miracles and wonders. How so? The Holy One blessed be He would speak, ...

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73

סוד ה' ליראיו

David’s prayer: “The secret of Havayah is for those who fear Him, and His covenant, to make it known to them.” The Midrash reads the “secret” as circumcision, the covenant.

תהילים כ"ה:יד 25:14 Psalms

סוד ה' ליראיו ובריתו להודיעם:

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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PARAGRAPH 13

74

ופי מי גילה לבני

The note points to a maamar of 5635 for a further discussion of “Who revealed to My children.”

KEHOT’S NOTE

ראה סה"מ תרל"ה-א עי רכו.

75

Kehot’s note points to Avodah Zarah 4b:17 for these words.

עבודה זרה ד' ב:י"ז 4b:17 Avodah Zarah

ואמר רבי יהושע בן לוי: לא עשו ישראל את העגל אלא ליתן פתחון פה לבעלי תשובה, שנאמר: “מי יתן והיה לכם זה להם ליראה אתי כל הימים וגו'”.

William Davidson, Vocalized Aramaic (CC-BY-NC)

76

מי יתן והיה לכם זה להם ליראה אותי

Moshe recounts G-d’s words after Israel asked him to hear G-d’s voice for them at Sinai: “Who will give that they should have this heart, to fear Me and keep all My commandments always,” plainly, “if only they had such a heart.” The maamar reads “Who will give” literally, as the level “Who.”

דברים ה:כ"ו 5:26 Deuteronomy

מי יתן והיה לכם זה להם ליראה אתי ולשמר את כל מצותי כל הימים למען ייטב להם ולבניהם לעלם:

Oh that they had such a heart as this always, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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77

ברכות ס"פ תבוא . . וכ"ה בנגמרא

The note says the Midrash and Talmud on “You give” are copied in Or HaTorah on Va’eschanan, where the whole matter appears in brief, and that this passage seems to have been taken from there.

KEHOT’S NOTE

נעתק באוה"ת ואתחנן עי קצו, ושם כל הענין בקיצור, וכנראה שנעתק משם. וראה לקמן “הבחי כאן”.

78

הכל בידי שמים חוץ מ"ש

Rabbi Chanina said: "Everything is in the hands of Heaven except the fear of Heaven," as it says, "What does Havayah your G-d ask of you, but to fear." This is the saying whose meaning the paragraph explains.

Berakhot 33b:23-24 כ"ג-כ"ד: ברכות ל"ג ב: כ"ג-כ"ד

ואמר רבי חנינא: הכל בידי שמים, חוץ מיראת שמים. שנאמר: "ועתה ישראל מה הי' אלקיך שואל מעמך כי אם ליראה". אטו יראת שמים מילתא זוטרתא היא? והאמר רבי חנינא משום רבי שמעון בן יוחי: אין לו להקדוש ברוך הוא כבית גגו אלא אוצר של יראת שמים, שנאמר "יראת ה' היא אוצר".

R. Hannina also said : Everything is in the hand of Heaven except the fear of Heaven; as it is said, "And now, O Israel, what doth the L-rd thy G-d require of thee but to fear" (Deut. x. 12). Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd ...

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Zohar I, 59a נט, זח"א

KEHOT'S NOTE

ברכות לג, ב. זח"א נט, א. ראה גם בסה"מ תרל"ה-ב ע' שו.

79

הכל בידי שמים חוץ מיראת שמים

In the way of Kabbalah, Rabbeinu Bachya explains "in the hands of Heaven" as "in the hands of the attribute called Heaven," and the fear of Heaven as above it; the Sages' "they should have said, You give" means to pray to what is above that attribute.

Rabbeinu Bahya, Devarim 5:26-27 כ"ו-כ"ז: דברים ה': כ"ו-כ"ז רבנו בחי, ... ע"ד הפשט הזכיר לשון מי יתן מפני שכבר מסר הקב"ה הרשות והבחירה ביד האדם לעשות כל מה שירצה טוב או רע, וכן דרשו רז"ל הכל בידי שמים חוץ מיראת שמים. וע"ד המדרש מי יתן והיה לבבם זה, זה שאמר הכתוב (תהלים צג) מי יתן מציון ישועת ישראל, שני פעמים אמר דוד המלך ע"ה פסוק זה בספר תהלים, מה טעם, אלא הרב אמר מי יתן והיה לבבם זה והתלמיד אמר (במדבר י"א:כ"ט) ומי יתן כל עם ה' נביאים, בעוה"ז לא נתקיימו לא דברי הרב ולא דברי התלמיד אבל לעתיד לבא ...

"who can assure that their heart should remain the same for them to revere Me, etc." According to the plain meaning of the text the reason that Moses quoted G'd as using the words מי יתן, "who could assure?" is that seeing that G'd had divested Himself of the right to control man's heart by granting him free will, there is no authority in the world which could guarantee that His wish be fulfilled. This is why our sages in Berachot 33 ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

80

תן אתה

The Sages say that Moshe called Israel ungrateful: when the Holy One, blessed be He, said, "Who will give that they

should have this heart," they should have said, "You give."

עבודה זרה ה' א"י-ג-י"ד 13-14 Avodah Zarah 5a:13-14

מיתבי: "מי יתן והיה לבכם זה להם", לבטל מהם מלאך המות אי אפשר, שכבר נגזרה גזרה. הא לא קיבלו ישראל את התורה אלא כדי שלא תהא אומה ולשון שולטת בהן, שנאמר: "למען ייטב להם ולבניהם עד עולם".

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81

גם שהכל בידי שמים חוץ מיראת שמים מ"מ פשיטא דביד הקב"ה להטות לב בני אדם לטובה דכמה כתובים מורים על זה

The Maharsha on the Talmud's "they should have said, You give": although everything is in the hands of Heaven except the fear of Heaven, G-d surely has the power to incline people's hearts to good, as many verses show; Moshe hinted to Israel that G-d could give them such a heart, and they did not ask. The Alter Rebbe quotes his words and accepts them.

חידושי אגדות על עבודה זרה 5a:9 Chidushei Agadot on Avodah Zarah 5a:9

זרה ה' א"י

מי יתן והיה לבכם וגו' ה"ל לומר תן כו'. גם שאמרו הכל בידי שמים חוץ מיראת שמים מ"מ פשיטא דביד הקב"ה להטות לב בני אדם לטובה דכמה כתובים מורים ע"ז וכמ"ל לעיל וקאמר דמשה לא רמזה כו' דכתיב ולא נתן לכם לב לדעת וכו' דהיינו שרמזה להם שיש ביד הקב"ה לתת ולהטות לבם לטובה והם כפויי טובה ולא שאלו לו על כך אז כשאל"ל מי יתן והיה וגו' ורש"י פירש לקמן בע"א בדוחק ע"ש וענין כפויי טובה כתבו התוספות שלא רצו לומר תן אתה לפי שלא רצו להחזיק לו טובה ...

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82

ויחד לבכנו לאהבה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ק"ש דשחרית.

83

יחד לבבי ליראה שמך

"Teach me, Havayah, Your way; I will walk in Your truth; unite my heart to fear Your Name." David asks G-d to give him awe, which shows that G-d can incline the heart.

Psalms 86:11 תהילים פ"ו:א"י 11

הוֹרֵנִי ה' דְּרֹכְךָ אֶהְלֶךְ בְּאֻמָּתְךָ יִחַד לִבִּי לִירְאֶה שְׁמֶךָ:

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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84

Rabbi Yochanan said that were it not for three verses, Israel's footing would have given way: "and whom I have harmed," "like clay in the hand of the potter," and "I will remove the heart of stone from your flesh and give you a heart of flesh." All three show G-d Himself shaping the heart.

Sukkah 52b:9 סוכה נ"ב ב:ט"ז

אמר רבי יוחנן: אֶלְמָלָא שֶׁלֹּשׁ מִקְרָאוֹת הָלָלוּ, נִתְמוּטְטוּ רַגְלֵיהֶם שֶׁל שֹׁנְאֵיהֶן שֶׁל יִשְׂרָאֵל. חֵד, דְּכַתִּיב: "וְאֲשֶׁר הִרְעֵתִי". וְחֵד, דְּכַתִּיב: "הִנֵּה

כחומר ביד היוצר כן אתם וגו'. ואידך: "והסרתי את לב האבן מבשרכם ונתתי לכם לב בשר".

R. Yohanan said, Were it not for following three Scriptural verses, the feet of the enemies of Israel would have sunk. One is the verse, "And her that I have afflicted"; the other is the verse, "Behold, as the clay in the potter's hand, so are you in My hand, O House of Israel" (Jeremiah 18:6); and the third, "And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh" (Ezekiel 36:26).

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85

הבחי כאן

The note reasons that "Rabbeinu Bachya here" refers to his commentary on Va'eschanan, so this passage originated in Or HaTorah on Va'eschanan and was expanded later; the same Bachya is cited in Or HaTorah on Bereishis and on Shir HaShirim.

KEHOT'S NOTE

מכאן נראה שהמקור לקטע זה הוא באוה"ת ואתחנן הנ"ל ואח"כ הרחיב והוסיף, שהרי הבחי הוא בפי ואתחנן, וכן ביהל אור עי לה מביא מהבחי פי ואתחנן, ומובא גם באוה"ת בראשית-ד דף תשעד, ב ובאוה"ת ש"ש עי אתצב.

86

דלאו מכל אליו מדות

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

87

דלאו מכל אילין מדות איהו כלל

In Patach Eliyahu the Tikkunei Zohar says of G-d that He brought forth the ten Sefiros to conduct the worlds through them, yet "He is not of any of these attributes at all." The text applies it to the level from which the fear of Heaven comes.

Tikkunei Zohar 17b:4-6 ו"ב-ד' ר"ב: תקוני זוהר

דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאוני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיעא דאיהו רחמי ולאו מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין שמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 14

88

מי יתן טהור מטמא

Job pleads before G-d: "Who can bring a pure thing out of an impure? Not one," a verse also read "Is it not the One?": only G-d can bring purity out of impurity (context: Steinsaltz Tanakh). The text reads "Who" here, like the "Who will give" of Deuteronomy, as the Infinite One, above the opposition of pure and impure.

איוב י"ד:ד' Job 14:4

מיינתן טהור מטמא לא אהד:

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

89

זה לעומת זה

Koheles says that good days and bad both come from G-d: "G-d has made this opposite that." In Chassidus the phrase names holiness and its opposite, kelipah, set against each other; the text uses it of the evil attributes that stand against the holy ones at the level of "Heaven."

Ecclesiastes 7:14 ו"י: קהלת

ביום טובה הנה בטוב וכיום רעה ראה גם את־זה לע־מִתְּוֶה עֲשֵׂה הָאֱלֹקִים עַל־דִּבְרֵת שְׁלֵא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוֹמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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90

גם חושך לא יחשיך ממך

David says he cannot hide from G-d: "Even darkness is not dark for You, and night shines like the day; darkness is as light." The text cites it to show that before the Infinite One there is no opposite to holiness.

Psalms 139:12 ו"ב: תהילים קל"ט

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיִל כַּיּוֹם יֵאִיר כְּחֹשֶׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

91

הרים כדונג נמסו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם צו, ה.

92

הרים כדונג נמסו

From a psalm of G-d's reign: "Mountains melted like wax before Havayah, before the Master of all the earth." The text cites it for the nullification of all opposition before the Infinite One Himself.

Psalms 97:5 ו"ה: תהילים צ"ז

הָרִים כְּדוֹנָג נִמְסוּ מִלִּפְנֵי ה' מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:

The mountains melted like wax at the presence of the L-RD, At the presence of the L-rd of the whole earth.

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93

הרים כדונג נמסו כו'. (ועיין בס"פ ס"פ י"ט)

At the end of chapter 19 Tanya cites "mountains melted like wax" and explains that the light of Ein Sof enfolded in

the Chochmah of the soul is so great in power that it drives away the sitra achra and the kelipos.

תניא, חלק ראשון; ליקוטי אמרים 19:12 Tanya, Likkutei Amarim
י"ט:י"ב

... "כי הנה אוֹכִיךָ ה', כי הנה אוֹכִיךָ יאבדו, תִּפְרְדוּ וגו'', וְכִתִּיב: "כִּהְיִיתָ דוֹנֵג מִפְּנֵי אֵשׁ יֹאכְדוּ וגו'', וְכִתִּיב: "הָרִים כְּדוֹנֵג נִמְסוּ".

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94 בני חיי ומזונא לאו בזכותא

Rava said: "Life, children and sustenance do not depend on merit but on mazal." The text reads "merit" as the attributes and mazal as Keser, above them.

מועד קטן כ"ח א:י"ג:13a:28a Moed Katan

אמר רבא: חיי, בְּנֵי וּמְזוּנֵי, לֹא בְּזִכְוֹתָא תְּלִיָּא מִלְּתָא, אֶלָּא בְּמַזְלָא תְּלִיָּא מִלְּתָא. דְּהָא רַבָּה וְרַב חֲסִידָא תְּרִוּיְהוּ רַבְנֵי צְדִיקִי הוּוּ, מִרְּמִצְלִי וְאִתִּי מִיִּטְרָא וּמִרְּמִצְלִי וְאִתִּי מִיִּטְרָא,

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

מו"ק כח, א. ראה בביאורו לצי"צ-א ע' מט מצוין לכמה ספרים.

95 כ"א במזל תליא שהוא כתר

The note points to the Tzemach Tzedek's Biurei HaZohar for mazal as Keser.

KEHOT'S NOTE

ראה בביאורו להצ"צ-א ע' מד.

PARAGRAPH 15

96 וקודם שיהיה ידע שזה יהיה צדיק או רשע

The Rambam asks: does not the Holy One, blessed be He, know all that will be, and before it comes to be know whether this one will be righteous or wicked? He answers that G-d's knowledge is not like human knowledge, and that man's deeds are in his own hands. The text quotes his question.

Mishneh Torah, Repentance 5:5:ה' Mishneh Torah, Repentance

שָׁמָּה תִּאֲמַר וְהֵלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא יוֹדֵעַ כָּל מַה שִּׁיְהִי וְקֹדֶם שִׁיְהִי יָדַע שֶׁזֶה יִהְיֶה צָדִיק אוֹ רָשָׁע אוֹ לֹא יָדַע. אִם יָדַע שֶׁהוּא יִהְיֶה צָדִיק אִי אֶפְשָׁר שֶׁלֹּא יִהְיֶה צָדִיק וְאִם תִּאֲמַר שֶׁיָּדַע שִׁיְהִי צָדִיק וְאֶפְשָׁר שִׁיְהִי רָשָׁע הֲרִי לֹא יָדַע הַדָּבָר עַל בְּרִיּוֹ. יָדַע שֶׁתִּשְׁוֹבֵת שְׁאֵלָה זוֹ אֶרְכֶּה מֵאַרְצָא מִדָּה וְרַחֲמֶה מִנִּי יָם וְכִמְהָ עֲקָרִים גְּדוֹלִים וְהַרְרִים רָמִים תְּלִוּיִם כִּה אֶכַּל צִרִיָּה אֶתָּה לִידַע וְלִהְיוֹת בְּדָבָר זֶה שְׂאֵנִי אוֹמֵר. כִּכֶּר בְּאַרְנוֹ בְּפָרָק שְׁנֵי מִהֲלָכוֹת יְסוּדֵי הַתּוֹרָה ...

Peradventure, thou wilt ask: "The Holy One, blessed is He, does he not know what it will be before it will come to pass? Did he know whether a certain person will be either just or wicked, or did He not know it? If he knew that he would be just, then it would be impossible for him not to be just? If thou wilt say that He did know that he would be just but that it is possible for him to be wicked, lo, He did not know ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

97 כמבואר בהרמב"ם פ"ה מהלכות תשובה

There, on the column the note gives, the Alter Rebbe cites the Rambam's chapter 5 of Hilchos Teshuvah on "Behold, man has become like one of us": man alone knows good and evil of himself and does whatever he wishes.

KEHOT'S NOTE

ראה גם לעיל פ' אמור לה, ב. (מובא גם באוה"ת נשא ע' רפז).

98 The angel appointed over conception takes the drop before the Holy One, blessed be He, and asks: "This drop, what will become of it? Strong or weak, wise or foolish, rich or poor?" But wicked or righteous he does not say, for "everything is in the hands of Heaven except the fear of Heaven."

Niddah 16b:12 ט"ז ב:י"ב:16b:12 Niddah

וְרִישׁ לְמִישׁ, הָאִי קָרָא דְרַבִּי יוֹחָנָן מַאי דְרִישׁ בְּקָה? מִבְּעֵי לְקָה לְכַדְרִישׁ רַבִּי חֲנִינָא בְּרַ פֶּפֶּא, דְּרִישׁ רַבִּי חֲנִינָא בְּרַ פֶּפֶּא: אוֹתוֹ מִלְּאָךְ הַמְמוֹנָה עַל הַהֲרִיּוֹן "לִילָה" שְׁמוֹ, וְנוֹטֵל טֶפֶה וּמַעֲמִידָה לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, וְאוֹמֵר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, טֶפֶה זֶה מָה תִּהְיֶה עֲלֶיהָ? גִּבּוֹר אוֹ חֲלָשׁ? חָכָם אוֹ טִפְשׁ? עֲשִׂיר אוֹ עֲנִי?

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PARAGRAPH 16

99 האזינו השמים ואדברה

The opening of Moshe's song, calling heaven and earth as witnesses: "Listen, O heavens, and I will speak; and let the earth hear the words of my mouth." The verse opens the discourse to which the text refers on knowledge and choice.

Deuteronomy 32:1 א'י:32:1 Deuteronomy

הָאִזִּינוּ הַשָּׁמַיִם וְאִדְבַּרְהָ וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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100 והרשות נתונה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ג, טו.

101 והרשות נתונה

Rabbi Akiva says: "Everything is foreseen, and permission is given." The text explains how G-d's foreknowledge leaves man's choice free.

Pirkei Avot 3:15 י"ט:3:15 Pirkei Avot

הַכֹּל צָפוּי, וְהָרְשׁוֹת נְתוּנָה, וְכָטוּב הָעוֹלָם נִדּוּן. וְהַכֹּל לְפִי רַב הַמַּעֲשֶׂה:

Everything is foreseen yet freedom of choice is granted, And the world is judged with goodness; And everything is in accordance with the preponderance of works.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

102

אבל חרדה גדולה נפלה

Daniel tells of his vision by the river: "And I, Daniel, alone saw the vision, and the men who were with me did not see the vision, but a great trembling fell upon them, and they fled into hiding." The text cites it for awe that comes without seeing.

דניאל י"ז:10 Daniel 10:7

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמֶּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמֶּרְאָה אֲבָל חֲרָדָה גְּדוֹלָה נָפְלָה עֲלֵיהֶם וַיִּכְרְחוּ בְּהַחְבֹּא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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KEHOT'S NOTE

דניאל י', ו.

103

משום דמזליהו חזי

The Talmud identifies the men with Daniel as the prophets Chaggai, Zechariah and Malachi, and asks why they were terrified if they did not see; it answers: "Although they did not see, their mazal saw." The text uses this for awe drawn inwardly from a higher level.

מגילה ג' א"י"ג-י"ד Megillah 3a:13-14

וכי מאחר דלא חזו, מאי טעמא איבעריתו? אף על גב דאינהו לא חזו, מזליהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מזליה חזו. מאי תשנתי? ליקרי קריאת שמע. ואי קאמי במקום הטנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא הכי: "עזא דבי טכחי שמינא מינא".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א. וש"נ.

PARAGRAPH 17

104

מי יתן והיה לבכם זה להם ליראה אותי

"Who will give that they should have this heart, to fear Me." The text reads "Who will give" as the Most Concealed level, which alone can draw awe into the heart.

Deuteronomy 5:26 דברים ה':כ"ו

מִי־יִתֵּן וְהָיָה לְבַבְכֶּם זֶה לָהֶם לִירְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יֵיטֵב לָהֶם וְלִבְנֵיהֶם לְעֹלָם:

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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105

Rabbi Yochanan learns that the Holy One, blessed be He, prays, and Rav says His prayer is: "May it be My will that My compassion overcome My anger." The text compares "Who will give" to this prayer.

ברכות ז' א"ד:4 Berakhot 7a:4

תניא, אמר רבי ישמעאל בן אלישע: פעם אחת, נכנסתי להקטיר קטורת לפני ולפנים, וראיתי אכתריאל קה ח' צבאות, שהוא יושב על כסא רם ונשא, ואמר לי: "ישמעאל בני, ברכני!" אמרתי לו: "יהי רצון מלפניך, שיכבשו רחמיך את כעסך, ויגולו רחמיך על מדותיה, ותתנהג עם בניך במדת הרחמים, ותפנס להם לפניך משורת הדין". ונענע לי בראשו. וקשמע לו, שלא תהא ברכת הדין קלה בעיניך.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

106

יש לפרש הפסוק מי יודע רוח בני האדם

The note points to Or HaTorah on Nach for an explanation of the verse "Who knows the spirit of men."

KEHOT'S NOTE

ראה באוה"ת נ"ך-ב ע' א'ק"ג פ"י הפסוק.

107

מי יודע רוח בני האדם העולה היא למעלה

Kohes asks, "Who knows the spirit of men, whether it goes upward, and the spirit of the beast, whether it goes down to the earth?": who can see the difference between them? The text reads "Who" (mi) as the level that knows which souls are called "the spirit of men."

Ecclesiastes 3:21 קהלת ג':כ"א

מִי יוֹדַע רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הֵרֶדְתָּ הִיא לְמַטָּה לָאָרֶץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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108

והרוח תשוב אלהאליקים אשר נתנה

Kohes, at the close of his book, on a person's death: "And the dust returns to the earth as it was, and the spirit returns to G-d, who gave it." This later verse seems to answer the earlier question, which is the difficulty the text raises.

Ecclesiastes 12:7 קהלת י"ב:ז

וְיָשָׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַנָּה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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109

ברכות ס"פ האזינו

The note says this passage, from the Midrash to "is called the spirit of men that goes upward," is copied there, ending: "With this the difficulty is resolved, for afterwards it says 'and the spirit returns to G-d, who gave it'; how then did he first say 'who knows'? Rather, the meaning is as above."

KEHOT'S NOTE

נעתק באוה"ת נ"ך-ב ע' אקוב-יג, ומכאן עד תי "נק' רוח בני האדם העולה כו" נמצא שם. ומסיים "ובזה מתורץ שהרי אח"כ נאמר והרוח תשוב אל האלקים אשר נתנה, ואיך אמר תחלה מי יודע, אלא דהפי' הוא כנ"ל."

110

לכאורה תמוה שיתפסק מרבע"ה

There the same question about Moshe's doubt is answered from the Zohar on Vayechi ("there are three souls"): through the union of Z'eir Anpin and Nukva the soul contains both levels, called Mah and Ban, heaven and earth, and there are lofty souls whose main root is in the higher of the two.

KEHOT'S NOTE

ראה לקמן שה"ש מט, ג.

111

והיה מספר בניי

Hosea's promise: "And the number of the children of Israel shall be as the sand of the sea." The verse opens the discourse to which the text refers for "earth" as Malchus.

Hosea 2:1 א"י: הושע ב'

והיה מספר בניישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-הי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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112

והארץ הדום רגלי

G-d's words through Isaiah: "The heavens are My throne, and the earth is My footstool." The text reads "earth" as Malchus.

Isaiah 66:1 א"י: ישעיהו ס"ו

כה אמר ה' השמים כסאי והארץ הדום רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחת:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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113

ועמך כולם צדיקים לעולם יירשו ארץ

Isaiah's promise for Israel's future: "And your people are all tzaddikim; they shall inherit the land forever," plainly the Land of Israel. The text reads this "earth" (eretz) as Malchus, a holy level.

Isaiah 60:21 א"י: ישעיהו ס"כ

ועמך כלם צדיקים לעולם יירשו ארץ נצח מטעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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PARAGRAPH 18

114

בזח"א ויחי דרמ"ה סע"א

There, on the column the note gives, the same Zohar ("there are three souls") answers Moshe's doubt: through the union of Z'eir Anpin and Nukva the soul contains both levels, Mah and Ban, heaven and earth; some lofty souls are mainly from Z'eir Anpin and a little from Malchus, and some the reverse, and Moshe in his humility was unsure which was the main root of his soul.

KEHOT'S NOTE

ראה גם לקמן שה"ש מט, ג.

115

תלת נשמתין אינון

In Vayechi the Zohar teaches that "there are three souls" rising through known supernal levels: a highest, hidden soul on which all souls depend, and a second, feminine one that is the soul of the lower ones, to which the body is like a vessel. The text cites it for the soul containing the levels of heaven and earth.

ספר זוהר, ויחי ע"א:תשלי"א-71:731-72:742 Zohar, Vayechi ע"ב:תשמ"ב

There are three souls belonging to the celestial grades. The three are really four, because one is the supernal soul, which is not clearly discerned, even by the treasurer of the upper treasury, much less the lower. This is the soul of all souls, inscrutable and unknowable. Everything is dependent upon it, and it is veiled in a covering of exceeding brightness.

The Zohar; London, Soncino Press, 1933 (Public Domain)

116

פני אריה פני שור

From Ezekiel's vision of the chariot: "And the likeness of their faces: the face of a man, and the face of a lion on the right, for all four, and the face of an ox on the left, for all four." Holy angels bear the faces of animals.

Ezekiel 1:10 א"י: יחזקאל

ודמות פניהם פני אדם ופני אריה אליהם ימין לארבעתם ופני שור משמאל לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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117

מי לי בשמים ועמך לא חפצתי בארץ

Asaf turns to G-d: "Whom do I have in heaven? And with You I desire nothing on earth": besides G-d he wants nothing.

ing above or below. The text reads “heaven” and “earth” here as the higher and the lower Gan Eden.

Psalms 73:25: תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חֲפָצְתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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118

וזאת המצוה אשר צוה ה' לעשות בארץ

Moshe introduces the commandments that Israel are to keep in the land they are entering: “And this is the commandment, the statutes and the laws, that Havayah your G-d commanded to teach you, to do in the land.” The discourse that opens with these words is cited here for “earth” as the lower Gan Eden.

Deuteronomy 6:1: דברים ו':א

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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119

רוח בני האדם העולה

Koheles asks, “Who knows the spirit of men, whether it goes upward, and the spirit of the beast, whether it goes down to the earth?” The text reads “Who” as the level that knows which souls belong to which root.

Ecclesiastes 3:21: קהלת ג':כ"א

מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה הירדת היא למטה לארץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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120

מי יודע ישוב ונחם האלקים

The king of Nineveh’s decree after Yonah’s warning: “Who knows, G-d may turn and relent, and turn back from His fierce anger, so that we do not perish.” His “Who knows” is read like the “Who” of the other verses.

Jonah 3:9: יונה ג':ט"ז

מִי־יֹדֵעַ יָשׁוּב וְנָחַם הָאֱלֹקִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נִאֲבָד:

Who knoweth whether G-d will not turn and repent, and turn away from His fierce anger, that we perish not?

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121

ועתה יגדל נא כח

“And now, let the power of Ado-nai be great, as You have spoken.” The verse opens the explanation to which the text refers for the verse that follows.

Numbers 14:17: במדבר י"ז:י"ז

וְעַתָּה יִגְדֹּל־נָא כַח אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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122

אם עונות תשמר יה אדני מי יעמד

A Song of Ascents from the depths: “If You keep account of sins, Y-ah, Ado-nai, who will stand?” The text sends the reader to another explanation of this verse’s “who.”

Psalms 130:3: תהילים ק"ל:ג

אִם־עֲוֹנוֹת תִּשְׁמְרֶהָ אֲדֹנָי מִי יַעֲמֵד:

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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123

מי גילה לבני רו זה

The heavenly voice asked, when Israel put “we will do” before “we will hear”: “Who revealed to My children this secret?” The text reads the “Who” here, too, as the level of mi.

Shabbat 88a:8: שבת פ"ח א:ח"א

אמר רבי אלעזר: בשעה שהקדימו ישראל “נעשה” ל”נשמע” יצתה בת קול ואמרה להן: מי גילה לבני רו זה שמלאכי השרת משתמשין בו? דכתיב: “ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו” — ברישא “עשי”, והדר “לשמע”. אמר רבי חמא ברבי חנינא: מאי דכתיב “כתפוח בעצי היער וגו'” — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פריו קודם לעליו, אף ישראל הקדימו “נעשה” ל”נשמע”.

William Davidson, Vocalized Aramaic (CC-BY-NC)

124

וכל בניך למודי הוי

Isaiah’s consolation of Zion: “And all your children shall be taught of Havayah, and great shall be the peace of your children.” The verse opens the discourse to which the text refers.

Isaiah 54:13: ישעיהו נ"ד:י"ג

וְכָל־בְּנֵיךָ לְמוּדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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125

מי יתן והיה לבכם

“Who will give that they should have this heart, to fear Me.” In the Midrash these are the words of the Teacher.

Deuteronomy 5:26: דברים ה':כ"ו

מִי־יִתֵּן וְהָיָה לְבַבְכֶּם זֶה לֵהם לִירְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטֵב לָהֶם וְלִבְנֵיהֶם לְעֹלָם:

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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126 ומי יתן כל עם ה' נביאים

Moshe's answer to Yehoshua, who wanted him to stop Eldad and Medad from prophesying: "Are you zealous for my sake? Who will give that all the people of Havayah be prophets, that Havayah put His spirit upon them!" In the Midrash these are the words of the student.

Numbers 11:29 כ"ט:כ"א במדבר

וַיֹּאמֶר לוֹ מֹשֶׁה הֲמִקְנָא אֶתָּה לִי וּמִי יִתֵּן כָּל־עַם ה' נְבִיאִים כִּי־יִתֵּן הוּא אֶת־רוּחוֹ עֲלֵיהֶם:

And Moses said unto him: 'Art thou jealous for my sake? would that all the L-RD'S people were prophets, that the L-RD would put His spirit upon them! '

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127 ונתתי לכם לב חדש

G-d's promise through Ezekiel for the redemption: "And I will give you a new heart, and a new spirit I will put within you." The Midrash reads it as the fulfillment of "Who will give that they should have this heart."

Ezekiel 36:26 כ"ו:כ"ז יחזקאל

וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשָׁרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר:

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

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128 והיה אחרי כן אשפוך רוحي על כל בשר

G-d's promise through Joel: "And it shall come to pass afterwards that I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy." The Midrash reads it as the fulfillment of Moshe's wish.

Joel 3:1 א'ג:ג יואל

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנָבְאוּ בְנֵיכֶם וּבָנוֹתֵיכֶם וְקִבְּלוּ חֲלֻמוֹת יַחַלְמוּן בְּחֹרֵיכֶם חֲזִינֹת יֵרְאוּ:

And it shall come to pass afterward, That I will pour out My spirit upon all flesh; And your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions;

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129 The Yalkut, as the text says, cites the Midrash on Psalms: "Who will give" out of Zion is written twice, for the Teacher's "Who will give" and the student's are not fulfilled in this world, but both will be in the World to Come.

Yalkut Shimoni on Nach 663:3 ג"ג:ג תרס"ג על נ"ך תרס"ג

130 David's longing: "Who will give out of Zion the salvation of Israel! When Havayah returns the captivity of His people, Yaakov will rejoice, Israel will be glad," plainly "O that the salvation of Israel would come out of Zion!" The Midrash asks why this verse appears twice in Psalms.

Psalms 14:7 ז"ז:ד תהילים

מִי־יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל בָּשׁוּב הוּא שְׁבוֹת עַמּוֹ יִגַּל יַעֲקֹב יִשְׁמַח יִשְׂרָאֵל:

Oh that the salvation of Israel were come out of Zion! When the L-RD turneth the captivity of His people, let Jacob rejoice, let Israel be glad.

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LikuteiTorah.com
THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok