



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 18

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

And G-d Spoke All These Words



The Torah was spoken by Elokim, the Name of contraction, so that Anochi, G-d's very essence, would be revealed even in its plain, physical commandments and become "Havayah your G-d." That revelation reaches the soul's mazal, above understanding, as a higher awe that comes through Torah study, and it rests on the lower awe of keeping the mitzvos and on the refining of the emotions in the Counting of the Omer.

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 was spoken by Elokim, the Name of contraction, so that Anochi, G-d's very essence, would be revealed even in its plain, physical commandments and become "Havayah your G-d." That revelation reaches the soul's mazal, above understanding, as a higher awe that comes through Torah study, and it rests on the lower awe of keeping the mitzvos and on the refining of the emotions in the Counting of the Omer.

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

Why does the verse say "all these words" before "I am Havayah your G-d"? "These" means what is openly revealed: Deuteronomy and the Oral Torah, all included in the Ten Commandments and spoken by Elokim, the attribute of contraction, so that G-d's essence would be revealed even in plain physical commands. The way there begins with the Omer, which cuts down the natural emotions. The second section takes up the ruling that Torah study outweighs a mitzvah others can do, and the Mishnah "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." G-d's light fills the worlds in graded order, like the soul's powers in the body, and also encompasses them beyond grasp. Like the men beside Daniel, whose mazal saw what they did not, a person's soul-root perceives the Infinite Light revealed in the Torah's source, the supernal Chochmah, and trembles: this is the higher awe. Yet the lower awe of keeping the mitzvos must come first, as betrothal precedes the wedding and "we will do" preceded "we will hear." The Omer refines the emotions until Shavuot reveals the supernal will, which the Torah brings down into the world.

OUTLINE

- 1 The question of "all these words"** ¶1-2
"These" points to what is openly revealed: Deuteronomy, spoken by Moshe to all Israel, unlike the first books, whose word Moshe alone heard.
- 2 All revealed Torah in the Ten Commandments** ¶3-4
Deuteronomy and the Oral Torah are included in the Ten Commandments, spoken by Elokim, the attribute of contraction, so that Anochi, G-d's essence, would be revealed in physical commands; reaching this needs the Omer, which cuts down and nullifies the seven natural emotions.

- 3 Study greater than deed** ¶15-6
The Sages rank Torah study above a mitzvah that others can do; but why should studying a mitzvah out-rank doing it? The answer begins with “If there is no wisdom, there is no awe.”
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- 4 The light that fills all worlds** ¶17-12
Like the soul’s powers spreading through the body, G-d’s life-force descends in order: one with Him in Atzilus, multiplying into number and the “public domain” below, yet with bittul at every level.
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- 5 The encompassing light and “their mazal saw”** ¶13-16
Sovev kol almin cannot be grasped, yet it can reach the soul’s mazal, as with the men who trembled at Daniel’s vision. Through the Torah, whose source is the supernal Chochmah and the supernal mazal, a person receives the higher awe, and this is why Torah study outweighs a mitzvah others can do.
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- 6 Wisdom joins the soul to the Infinite** ¶17-18
A second explanation: Chochmah is united with the Infinite Light above and with the soul’s essence below, so binding one’s mind to the Torah’s wisdom joins the soul’s essence to G-d’s essence.
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- 7 If there is no awe, there is no wisdom** ¶19-23
The lower awe of keeping the mitzvos, accepting G-d as King, must come first: the mitzvos are the betrothal and the Torah the inner union, so the Mishnah’s circle becomes two stages.
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- 8 Sinai and “we will do”** ¶24-25
At Sinai the revelation came from above, without mitzvos first; Israel understood that only the mitzvos could make it lasting, and put “we will do” before “we will hear.”
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- 9 The Omer and Shavuot** ¶26-32
Counting the Omer shines Chochmah into the emotions of the animal soul and wins the war against them; then the supernal will is revealed on Shavuot, the offering “of the hand,” and even chametz becomes holy.
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- 10 Conclusion** ¶33
“And Elokim spoke all these words” so that Anochi would be revealed as “Havayah your G-d” through the Torah, which needs the yoke of the mitzvos to endure.
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KEY CONCEPTS

Anochi אנכי

“I,” the first word of the Ten Commandments, read as G-d’s very being and essence, which the Torah was given to reveal until He is called “your G-d.”

Elokim, the attribute of contraction אלקים מדת הצמצום

The Name of tzimtzum and Gevurah. The Torah was spoken by Elokim: the Infinite Light contracted itself into words, down to plain physical commands.

The revealed (isgalya) אתגליא

Deuteronomy and the Oral Torah, which reveal what is concealed in the Written Torah; all of it is meant by “all these words.”

Memalei kol almin and sovev kol almin ממלא כל עלמין וסובב כל עלמין

The two modes of G-d’s light: one enters the worlds in graded order, like the soul’s powers in the body; the other surrounds all of them equally, beyond any grasp.

Mazal מזל

From yizal, “flow”: the part of the soul above the body, from which influence flows down to it. It perceives what the mind cannot, and the source of the Torah is the supernal mazal.

Higher awe and lower awe יראה עילאה ויראה תתאה

The higher awe, beyond understanding, comes through Torah study (“if there is no wisdom, there is no awe”); the lower awe, accepting G-d as King by keeping the mitzvos, must come first (“if there is no awe, there is no wisdom”).

Koach mah כח מ"ה

Chochmah read as koach mah, its letters split into “the power of ‘what’,” a state of bittul. The Infinite Light rests only in what is nullified, so it rests in Chochmah and in the Torah.

The standing grain קמה

The natural emotions of the animal soul, upright and self-asserting, which the sickle of the Omer cuts down and brings under holiness.

SECTION 1 • ¶1-2

The question of “all these words”

1 וידבר אלקים את¹ כל הדברים האלה לאמר אנכי כו'. להבין מהו את כל הדברים האלה² והל"ל [והוה ליה למימר] וידבר אלקים אנכי כו', אך הנה ביאור מלת האלה הוא הוראה על דבר הנראה³ ונגלה באתגליא.

“And G-d spoke all these words, saying: ‘I am,’” etc. [We need] to understand: what is [the meaning of] “all these words”? It should have said, “And G-d spoke: ‘I am,’” etc. But the explanation of the word “these” (ha’eleh) is that it indicates a thing that is seen and revealed, openly (be’isgalya).

The maamar opens with Exodus 20:1, the verse that introduces the Ten Commandments, and asks why it says “all these words” instead of going straight on to “I am Havayah your G-d.” The answer starts from the word “these” (ha’eleh): it points to something seen and openly revealed, in Aramaic be’isgalya.

2 ולכך משנה תורה מתחלת אלה הדברים כי הם הדברים אשר דבר משה⁴ אל כל ישראל באתגליא, Therefore Mishneh Torah [the Book of Deuteronomy] begins, “These are the words,” for they are “the words that Moshe spoke to all Israel,” openly;

Mishneh Torah is the traditional name of the Book of Deuteronomy. It opens, “These are the words that Moshe spoke to all Israel” (Deuteronomy 1:1): the same word “these,” used of words spoken openly to the whole people.

משא”כ בספרים הראשונים נאמר וידבר ה' אל משה וכתוב במשה וישמע את הקול⁵ מדבר אליו משה לבדו שמע⁶ וכל ישראל לא שמעו.

whereas in the first books it is said, “And Havayah spoke to Moshe,” and it is written of Moshe, “And he heard the voice speaking to him”: Moshe alone heard, and all Israel did not hear.

In the first four books, by contrast, the formula is “And Havayah spoke to Moshe”: the word came to Moshe alone. Numbers 7:89 says that Moshe “heard the voice speaking to him,” and the Gemara (Yoma 4b) learns that Moshe heard and all Israel did not.

SECTION 2 • ¶3-4

All revealed Torah in the Ten Commandments

3 ולכן נק' משנה תורה מלשון משנה למלך⁷ שאינה בבחי' התורה עצמה שנאמר בה וידבר ה' אל משה בבחי' העלם אלא הוא גילוי התורה אשר דבר משה אל כל ישראל,

And therefore it is called Mishneh Torah, from the expression “second (mishneh) to the king”: for it is not at the level of the Torah itself, of which it is said, “And Havayah spoke to Moshe,” in a state of concealment; rather, it is the revelation of the Torah, which Moshe spoke to all Israel.

Esther 10:3 calls Mordechai mishneh lamelech, “second to the king.” So Deuteronomy is “second” to the Torah of the first four books: that Torah came to Moshe alone, in concealment, while Deuteronomy is the same Torah revealed, spoken by Moshe to all Israel.

וכן תשבע"פ [תורה שבעל פה] הוא בחי' אתגליא⁸ שהוא גילוי התשב"כ [התורה שבכתב] שהתשבע"פ [שהתורה שבעל פה] הוא דרך פי' וביאור המצות שהן בהעלם בתושב"כ [בתורה שבכתב]

And so too the Oral Torah is the level of the revealed (isgalya), for it is the revelation of the Written Torah: the Oral Torah is by way of the interpretation and explanation of the mitzvos, which are concealed in the Written Torah.

The Oral Torah stands to the Written Torah in the same way. The mitzvos are stated in the Written Torah in a hidden, compressed form, and the Oral Torah reveals them by interpreting and explaining them.

ועל כולם הוא אומר את כל הדברים האלה. דהיינו כל בחי' אתגליא הן התשבע"פ [התורה שבעל פה] והן משנה תורה הכל נכלל בעשרת הדברות

And concerning all of them it says, “all these words.” That is, every level of the revealed, both the Oral Torah and Mishneh Torah, is all included in the Ten Commandments

Everything revealed, the Oral Torah and Deuteronomy alike, is what “all these words” refers to, and so all of it is included in the Ten Commandments. This answers the opening question about the extra words of the verse. In Torah Ohr, Yisro (67b), the Alter Rebbe draws a related point from the word “saying”: everything in the Torah, even a law later said in the name of a Tanna or Amora, was already said to Moshe at Sinai.

(ע' [עיינן] בגמרא פ"ק [פרק קמא] דחגיגה דף ג' ע"ב⁹ גבי נתנו מרועה אחד¹⁰ דכתיב וידבר אלקים את¹¹ כל¹² הדברים^{13, 14, 15, 16} וכן הוא ג"כ ברבות נשא פי"ד [פרק י"ד / פרשה י"ד] ועיינן עוד כזה ברבות כי תשא ר"פ מ"ז.¹⁷ יתרו ס"פ כ"ח.¹⁸

(see the Gemara, the first chapter of Chagigah, page 3b, concerning "they were given from one Shepherd," for it is written, "And G-d spoke all the words"; and so it is also in Midrash Rabbah, Naso, chapter 14; and see further [something] like this in Midrash Rabbah, Ki Sisa, at the beginning of chapter 47; Yisro, at the end of chapter 28;

The parenthesis gives the sources for this. In Chagigah 3b the Gemara reads Ecclesiastes 12:11, "they were given from one Shepherd," to teach that all the Sages' differing words were given by one G-d, as it is written, "And G-d spoke all the words"; Bamidbar Rabbah 14 repeats this, and Shemos Rabbah 47 and 28 teach that the Mishnah, the Talmud, and what every prophet and Sage would say were all given at Sinai.

זח"ב [זהר חלק ב'] תרומה קל"ה סע"א [סוף עמוד א]. ועיינן עוד מענין וידבר ברבות בהר ס"פ ל"ג. נשא פי"ד [פרק י"ד] בתחלת הפרשה ובסופה בקהלת רבה בפסוק לכל זמן)

Zohar, Part II, Terumah, end of 135a. And see further on the subject of "And [He] spoke" in Midrash Rabbah, Behar, at the end of chapter 33; Naso, chapter 11, at the beginning of the chapter and at its end; [and] in Koheles Rabbah, on the verse "To everything there is a season".

The Zohar (2:135a) reads the same verse as taking the Oral Torah from the Written Torah. The parenthesis closes with further places on the word "spoke": the end of Vayikra Rabbah 33 (on Behar), Bamidbar Rabbah 11 (on Naso), and Koheles Rabbah on "To everything there is a season" (Ecclesiastes 3:1).

וכולם וידבר אלקים בסיני שנתצמצם אור א"ס ב"ה בבחי' אלקים מדת הצמצום בכל הדברים האלה כי מפי הגבורה שמענום¹⁹ (ע' [עיינן] זהר ח"ב [חלק ב'] פ"ו א' כ"ה ב' ח"ג [חלק ג'] קל"ג א' ח"ב [חלק ב'] דר"ו סע"א [סוף עמוד א]).

And all of them [are in] "And Elokim spoke" at Sinai: that the Infinite Light (Or Ein Sof), blessed be He, contracted itself into the level of Elokim, the attribute of tzimtzum (contraction), in all these words; for "from the mouth of the Power (haGevurah) we heard them" (see the Zohar, Part II, 86a, 25b; Part III, 133a; Part II, end of 206a).

All of it was spoken at Sinai by Elokim, the Name of tzimtzum: the Infinite Light contracted itself into these words. The Sages' saying about the first two commandments, "from the mouth of the Power (haGevurah) we heard them" (Makkos 24a), shows the same, for Gevurah, restraint and measure, is the attribute of Elokim. Among the Zohar passages listed, one notes that the Torah says vayedaber, a word of loud proclamation, because the whole world heard that speech and trembled (3:133a).

והנה כלל נתינת התורה לישראל היה ברעש וקולות וברקים²⁰ ולכאורה עשרת הדברות הם דברים פשוטים לא תרצח לא תנאף²¹ כו'

Now, the giving of the Torah to Israel, as a whole, was with quaking, with thunder and with lightning; yet seemingly the Ten Commandments are simple things: “You shall not murder; you shall not commit adultery,” etc.

The Torah was given with quaking, thunder and lightning (Exodus 19:16-19), yet the commandments themselves seem plain, such as “You shall not murder; you shall not commit adultery” (Exodus 20:13). Why such an awesome revelation for such simple content?

אלא הענין הוא כי תכלית נתינת התורה כדי להיות גילוי אור א"ס ב"ה ממש שכשמו כן הוא אין לו סוף כו' המלוּבש בתורה שהיא חכמתו ית' והוא וחכמתו א' כי הוא המדע והוא היודע^{22, 23} כו'

But the matter is that the purpose of the giving of the Torah is in order that there be a revelation of the actual Infinite Light, blessed be He, who is as His name: He has no end, etc., which is en clothed in the Torah, which is His wisdom, may He be blessed; and He and His wisdom are one, for “He is the knowledge and He is the knower,” etc.;

The answer: the purpose of giving the Torah was to reveal the Infinite Light itself, which, as its name says, has no end, en clothed in the Torah, G-d's wisdom. G-d and His wisdom are one, for, as the Rambam writes (Laws of the Foundations of the Torah 2:10), He is Himself the knowledge and the knower; the Alter Rebbe uses the same words in Tanya, chapter 2.

להיות גילוי זה למטה בדברים גשמיים דוקא.

[and that] this revelation be below, specifically in physical things.

The aim was that this boundless revelation be found below, specifically in physical things, such as the plain commandments “You shall not murder” and “You shall not commit adultery.” That is why so awesome a revelation came with such simple words.

וזהו וידבר אלקים את כל הדברים האלה.^{24, 25, 26} כדי לאמר אנכי ה' אלקיך דהיינו להיות אנכי הוא מהותו ועצמותו ית' ממש בבחי' גילוי עד שיהי' [שיהיה] נקרא אלקיך²⁷ (ועיין מענין וידבר כו' לאמר²⁸ ברבות כי תשא ר"פ מ').

And this is [the meaning of] “And Elokim spoke all these words”: in order “to say: ‘I am Havayah your G-d’”; that is, that “I” (Anochi), which is His very being and essence, may He be blessed, be in a state of revelation, until He is called “your G-d.” (And see on the subject of “And [He] spoke... saying” in Midrash Rabbah, Ki Sisa, at the beginning of chapter 40.)

This is the meaning of “And Elokim spoke all these words”: the Infinite Light contracted itself, as Elokim, into these words in order “to say: ‘I am Havayah your G-d,’” so that Anochi, “I,” His very essence, would be revealed until He is called “your G-d.” Shemos Rabbah 40 is listed for more on “spoke... saying”: there G-d went over the Torah four times by Himself before saying it to Israel.

אך כדי לבא למעלה ומדרגה זו צ"ל תחלה ספירת העומר ז' שבועות תספר לך²⁹ מהחל חרמש בקמה.

But in order to reach this height and level, there must first be the Counting of the Omer: “Seven weeks you shall count for yourself; from when the sickle is first [put] to the standing grain.”

Reaching this level first requires the Counting of the Omer, the seven weeks counted from Pesach to Shavuot (Deuteronomy 16:9). The verse counts “from when the sickle is first put to the standing grain,” and the maa-mar now reads that phrase as inner work.

והענין כי בקמה³⁰ היינו המדות הטבעיות שמנה"ב [שמנפש הבהמית] שהן בחי' יש כמו קמה שעומדת על עמדה וקיומה ונצבת במעמד קיום וחזק.^{31, 32, 33, 34}

And the matter is that “the standing grain” refers to the natural emotive attributes (middos) of the animal soul, which are at the level of a separate existence (yesh), like standing grain that stands in its place and in its existence, and stands firm in a stance of endurance and strength.

The “standing grain” is the natural emotions of the animal soul. They are yesh, a self-asserting existence, standing tall and firmly rooted like ripe grain in the field.

4 וכך המדות הטבעיות הן חזקות בגוף בטבען ובתולדותן וצריך להכניען ולהשפילן בבחי' אתכפיא ואתהפכא ולהניף עליהם חרמש להכריתן ולכלותן ולהפכן ממש לאין להיות ז' מדות הטבעיות שמנפש הבהמית.

And so the natural emotive attributes are strong in the body, by their nature and from their birth; and one must subdue them and humble them, in the manner of subjugation and transformation (iskafya and is'hapcha), and lift a sickle over them, to cut them off, to consume them and actually to turn them into nothing, they being the seven natural emotive attributes of the animal soul.

The natural emotions are strong in the body, part of a person's nature from birth. They must first be subdued (iskafya) and then transformed (is'hapcha); lifting the sickle over them, words that recall "you shall not lift a sickle over your fellow's standing grain" (Deuteronomy 23:26), means cutting them down until they become nothing. There are seven of them, the seven emotive attributes of the animal soul.

ז' שבועות תספר לך. שתהיינה בטלות ונכללות במדות עליונות לך ה' הגדולה והגבורה כו' שהן בטלין באור א"ס ממש כמ"ש לך ה' כו'.

"Seven weeks you shall count for yourself (lecha)": that they should be nullified and included in the supernal attributes, "Yours (lecha), Havayah, is the greatness and the might," etc., which are nullified in the actual Infinite Light, as it is written, "Yours, Havayah," etc.

So the seven weeks correspond to these seven attributes. "For yourself" (lecha) recalls "Yours (lecha), Havayah, is the greatness and the might" (I Chronicles 29:11), which names the supernal attributes; the natural emotions are to be absorbed into them, and they are themselves wholly nullified in the Infinite Light.

וז"ש [וזהו שכתוב] וכל קומה לפניך תשתחוה³⁵ פ"י קומה בחי' קמה תשתחוה לפניך ממש, וע' בזה"ב [בזהר חלק ב'] תצוה קפ"ג א':^{36,37}

And this is [the meaning of] what is written, "And every stature (komah) shall bow down before You": that is, "stature," the level of the standing grain (kamah), "shall bow down before You," actually. And see Zohar, Part II, Tetzaveh, 183a.

The Nishmas prayer says, "every stature (komah) shall bow down before You," and the maamar reads komah as kamah, the standing grain: the upright, self-asserting emotions themselves are to bow before G-d. In the Zohar the text cites (2:183a), the forty-nine days of the Omer sanctify the seven lower "weeks," leading to the fiftieth day, when the Torah was given.

SECTION 3 • ¶5-6

Study greater than deed

5 ב וביאור הדבר הנה נודע מארז"ל [מאמר רבותינו זכרונם לברכה] שנמנו וגמרו³⁸ שתלמוד גדול ממעשה ואמרו ע"פ וכל חפצים לא ישוו בה^{39, 40, 41, 42} (במשלי ח' י"א) ואפי' [ואפילו] חפצי שמים.⁴³

2. The explanation of the matter: it is known from the saying of our Sages, of blessed memory, that "they took a vote and concluded that study is greater than deed"; and they said on [the verse] "And all desirable things cannot compare to it" (in Proverbs 8:11): "even the desires of Heaven."

Section 2 explains the matter at length. The Sages concluded that "study is greater than deed" (Kiddushin 40b), and on "all desirable things cannot compare to it" (Proverbs 8:11) they said that the Torah outweighs "even the desires of Heaven," that is, the mitzvos (Moed Katan 9b).

ובירושלמי (פ"ק [פרק קמא] דפאה) איתא מ"ד [מאן דאמר] שאפילו לדבר א' מן התורה אין כל המצות כדאי כו',

And in the Jerusalem Talmud (the first chapter of Peah) there is one who says that all the mitzvos [together] are not worth even one word of the Torah, etc.;

The Jerusalem Talmud (Peah 1:1) records the opinion that all the mitzvos of the Torah together are not equal to a single word of the Torah.

וקרוב לזה הוא ברבות נח ס"פ ל"ה ועיין בסוף קהלת רבה בפסוק ויותר שהיה קהלת חכם.⁴⁴

and close to this is in Midrash Rabbah, Noach, at the end of chapter 35; and see at the end of Koheles Rabbah, on the verse "And besides that Koheles was wise."

Bereishis Rabbah 35:3 contrasts the two verses: "all desirable things" are mitzvos and good deeds, while "your desires" are precious stones and pearls. Koheles Rabbah, on "And besides that Koheles was wise," tells that Shlomo sought to know the reward of the Torah, of which it is said, "all desirable things cannot compare to it."

אלא דכגמרא (פ"ק [פרק קמא] דמ"ק [דמועד קטן] ד"ט ע"ב) רמו קראי אהדדי

But in the Gemara (the first chapter of Moed Katan, page 9b) they set the verses against each other.

The Gemara in Moed Katan 9b sets two verses of Proverbs against each other.

כתיב וכל חפצים לא ישוו בה אפי' [אפילו] חפצי שמים וכתיב וכל חפציו לא ישוו בה דמשמע חפציו ולא חפצי שמים, ומשני כאן במצוה שאפשר לעשותה על ידי אחרים וכאן במצוה שא"א כו',

It is written, "And all desirable things cannot compare to it," even the desires of Heaven; and it is written, "And all your desires cannot compare to it," which implies "your desires" and not the desires of Heaven. And it answers: here, with a mitzvah that can be done by others, and here, with a mitzvah that cannot, etc.

Proverbs 8:11 says "all desirable things," which includes even the mitzvos, the desires of Heaven, while Proverbs 3:15 says "all your desires," implying only a person's own desires. The Gemara answers that a mitzvah others can do does not outweigh Torah study, while a mitzvah that no one else can do comes before it.

ועכ"פ [ועל כל פנים] מצוה שאפשר לעשותה ע"י אחרים מבטלין מפני תלמוד תורה ואפי' [ואפילו] כל המצות אינן כדאי אפי' [אפילו] לדבר אי מדברי תורה כדאיתא בירושלמי.⁴⁵

At any rate, a mitzvah that can be done by others is set aside because of Torah study; and even all the mitzvos are not worth even one word of the words of Torah, as is stated in the Jerusalem Talmud.

At least a mitzvah that others can perform is set aside for Torah study, and in the Jerusalem Talmud's words all the mitzvos together are not worth one word of Torah. The question this raises follows.

6 ולכאורה אינו מובן⁴⁶ הלא ת"ת [תלמוד תורה] הוא העסק בפ"י וביאור המצוה כיצד תהיה עשייתה ולמה יגדל כח ומעלת העוסק בפ"י וביאור המצוה יותר ממעשה המצוה עצמה

Now seemingly this is not understood: is not Torah study occupation with the interpretation and explanation of the mitzvah, how it is to be performed? Why, then, should the power and merit of one who occupies himself with the interpretation and explanation of the mitzvah be greater than the performance of the mitzvah itself,

The question: Torah study is the study of how a mitzvah is to be performed. Why, then, should one who studies the explanation of a mitzvah rank higher than the deed itself? In Likkutei Torah, Acharei (26d), the Alter Rebbe raises the same question and refers the reader to this maamar.

להיות מבטלין מצוה שאפשר לעשותה על ידי אחרים כגון הפרשת תרומה ע"ד משל שאפשר ע"י שליח⁴⁷ בשביל עסק התורה שיהיה לו פנאי לעסוק בהלכות תרומה ויהיה הוא עוסק בפ"י וביאור המצוה והמצוה תיעשה ע"י אחרים.

so that one sets aside a mitzvah that can be done by others, such as, by way of example, the separation of terumah, which can [be done] through an agent, for the sake of occupation with the Torah: so that he may have leisure to occupy himself with the laws of terumah, and he himself be occupied with the interpretation and explanation of the mitzvah, while the mitzvah is done by others?

Take terumah, the portion of produce given to a kohen, which may be separated through an agent (Kid-dushin 41b). By the ruling above one should let an agent separate it, to be free to study the laws of terumah oneself: the study outranks the deed, which is left to others.

אך הענין הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] אם אין חכמה אין יראה⁴⁸ אם אין יראה אין חכמה.⁴⁹

But the matter is as our Sages, of blessed memory, said: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom."

The answer begins with the Mishnah, "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom" (Avos 3:17): each depends on the other.

SECTION 4 • 17-12

The light that fills all worlds

7 וצריך להבין איך להתחיל. ויוכן ענין זה⁵⁰ בהקדים לבאר כי הנה נודע שבחיות ואור א"ס המחיה ומהוה את כל העולמות מריש כל דרגין כו' יש ב' בחי'⁵¹

And we need to understand how to begin. This matter will be understood by first explaining that, as is known, in the life-force and the Infinite Light that gives life to and brings into being all the worlds, from the head of all levels, etc., there are two levels.

Since wisdom needs awe and awe needs wisdom, the question is where to begin. The explanation starts from the two ways in which G-d's life-force and light give life to all the worlds and bring them into being, from the highest of levels down.

הא' הוא בחי' ממלא כל עלמין להיות החיות מלובש וממולא תוך עלמין ממש ע"י ריבוי השתלשלות בדרך עילה ועלול וצמצוצים רבים וירידת המדרגות ממדרגה למדרגה.

The first is the level of the light that fills all worlds (memalei kol almin): that the life-force be actually enclothed and filled within the worlds, through many [stages of] the chain of descent (hishtalshelus), by way of cause and effect, and many contractions, and the descent of the levels from level to level.

The first is memalei kol almin, the light that fills all worlds: it actually enters and fills each world. It does so through a long chain of cause and effect, many contractions, and a descent from level to level.

8 ומבשרי אחזה⁵² כמו התלבשות השכל במדות ומדות במחשבה ומחשבה בדיבור שיורד ומשתלשל מדרגה אחר מדרגה עד שנעשה מחשבה דיבור ומעשה וד' חושים⁵³ ראה שמיעה כו'.

And "from my flesh I see": as with the enclothing of the intellect in the emotive attributes (middos), and of the emotive attributes in thought, and of thought in speech, which descends and comes down in a chain, level after level, until it becomes thought, speech and action, and the four senses, sight, hearing, etc.

Job 19:26, "from my flesh I see," is the principle that the structure of the human soul gives a picture of how G-d relates to the worlds. In a person, intellect is enclothed in the emotions, the emotions in thought, and thought in speech, descending step by step until it becomes thought, speech and action, and the senses of sight, hearing and the rest.

והחיות השורה במוח ולב ומלב מתפשט לכל האיברים שמקבלים לפי מזגם ותכונתם להיות זה ראש וזה רגל כו'.

And the life-force that rests in the brain and the heart spreads out from the heart to all the limbs, which receive [it] according to their makeup and their nature, so that this one is a head and that one a foot, etc.

Likewise the life-force rests in the brain and the heart and spreads from the heart to all the limbs. Each limb receives it according to its own makeup, so that one becomes a head and another a foot.

9 וכל זה הוא דרך וסדר ההשתלשלות. להיות מתפשט כח הנפש וחיותו ממולא בכל הגוף שיהיו איברי הגוף ממולאים מכח וחיות הנמשך אליהם ומקבלים כל אחד לפי מזגו ותכונתו

And all this is the way and the order of the chain of descent (hishtalshelus): that the power of the soul and its life-force spread out and fill the whole body, so that the limbs of the body are filled with the power and life-force drawn to them, each one receiving according to its makeup and its nature.

All this is hishtalshelus, the ordered chain of descent: the soul's power and life fill the whole body, and each limb receives according to its nature.

ואין זה אלא בבחי' התפשטות כחות הנפש כי הנפש עצמה אין לה בחי' התחלקות לכמה כחות פרטים אלא שכל הכחות כלולים ומתאחדים ואין עולים בשם כח פרטי כלל.⁵⁴

And this is only at the level of the extension of the soul's powers; for the soul itself has no division into several particular powers; rather, all the powers are included and united [in it], and do not come under the name of a particular power at all.

This filling of the body belongs only to the soul's powers as they spread out. In the soul itself there is no division into separate powers: there all the powers are included and united, and none is called by the name of a particular power, such as intellect or emotion.

אך מ"מ הכחות ההם וראשיתם כח החכמה והשכל שמתפשט מהנפש הוא נמשך מעצמיות הנפש עצמה שלכך נקרא נפש המשכלת ע"ש [על שם] כח השכל שמתפשט ממנה שהוא ראש ועיקר לכל הכחות כולם.

Yet nevertheless, those powers, and the first of them, the power of Chochmah (wisdom) and intellect that spreads out from the soul, are drawn from the very essence of the soul itself. Therefore it is called "the intellective soul" (nefesh hamaskeles), on account of the power of intellect that spreads out from it, which is the head and the principal of all the powers.

Even so, the powers, and first among them the power of Chochmah and intellect, come from the soul's very essence. That is why the soul is called "the intellective soul" after its intellect, the head and chief of all its powers.

שעם היות שאין בנפש גילוי כח השכל פרטי מיוחד בפני עצמו. מ"מ מאחר שההתפשטות כח השכל המפשט מהנפש גם קודם התפשטותו הי' [היה] כלול בנפש אלא שהיה בנפש בעולם.

For although there is no revelation in the soul of a particular power of intellect, distinct by itself, nevertheless, since the extension of the power of intellect that spreads out from the soul was, even before its extension, included in the soul, only that it was in the soul in concealment,

Within the soul itself the intellect is not revealed as a distinct power. Still, the intellect that spreads out from the soul was already present in it before, only hidden.

10 וההתפשטות הוא שיצא מההעלם אל הגילוי הרי היא מעצמות הנפש. ולכך גם אחר ההתפשטות בכחי גילוי כח שכל פרטי בפ"ע [בפני עצמו] הרי הוא מתאחד עם הנפש⁵⁵ ממש עד שנקרא הנפש על שמו נפש המשכלת.

and the extension is its coming out from concealment into revelation, it is thus from the essence of the soul. Therefore, even after the extension, at the level of the revelation of a particular power of intellect by itself, it is actually united with the soul, so much so that the soul is called by its name, "the intellectual soul."

Since the extension is only the emergence of what was hidden into the open, the revealed intellect is still from the soul's essence. So even after it emerges as a distinct power it remains one with the soul, so much so that the whole soul is named after it, "the intellectual soul."

11 וככה ככל המשל הזה הוא ענין בחי השתלשלות החיות⁵⁶ מאור א"ס ב"ה להחיות כל העולמות בחי ממלא כל עלמין.

And just so, entirely like this analogy, is the matter of the chain of descent of the life-force from the Infinite Light (Or Ein Sof), blessed be He, to give life to all the worlds: the level of the light that fills all worlds (memalei kol almin).

The same is true of how G-d's life-force descends from the Infinite Light to give life to the worlds. This is the level of memalei kol almin, the light that fills all worlds.

כי הנה כתיב אתה הוא⁵⁷ ה' לבדך אתה עשית את השמים שמי השמים,

For it is written, "You are He, Havayah, alone; You have made the heavens, the heavens of the heavens."

Nehemiah 9:6 says both that G-d is "alone" and that He "made the heavens." The text now explains what "alone" means.

פי' לבדך שהוא לבדו ית' יחיד ומיוחד דלאו דאית לך צדק ידיעא^{58, 59} וכוי ולא מכל אינון מדות איהו כלל אלא מ"מ אתה עשית את השמים כו'.

The meaning of "alone" is that He, may He be blessed, is alone, single and unique: "not that You have a known righteousness," etc., and He is not of any of those attributes at all. Yet nevertheless, "You have made the heavens," etc.

"Alone" means that G-d in Himself is single and unique, beyond every attribute, as Eliyahu says in the Tikkunei Zohar, "not that You have a known righteousness." Even so, He made the heavens.

דהיינו התפשטות גדולת א"ס ב"ה למעלה עד אין קץ⁶⁰ ולמטה עד אין תכלית.

That is, the extension of the greatness of the Infinite One, blessed be He, upward without end and downward without limit.

His making the heavens is the spreading of His greatness, without end above and without limit below. The Kehot note points to Tikkunei Zohar, Tikkun 19, for this phrase.

שאינו זה אלא בבחי' התפשטות בלבד בבחי' הארה וזיו כי מלכותך מלכות כל עולמים⁶¹

For this is only at the level of a mere extension, at the level of a radiance and a glow; for “Your kingship is the kingship of all worlds.”

This spreading is only an extension, a radiance and a glow. In “Your kingship is the kingship of all worlds” (Psalms 145:13), G-d’s relation to the worlds is that of a King, not His essence.

ואין זה אלא בחי' שם כמאמר ונזכיר שמך דהיינו כמו שם האדם שיקראו לו בשמו והוא עונה ופונה אל הקורא אותו.

And this is only at the level of a name, as it is said, “and we will mention Your name”: that is, like the name of a person, by which they call him, and he answers and turns to the one who calls him.

The light that fills the worlds is only G-d’s “name.” The morning prayer Baruch She’amar says, “we will mention Your name”: a name is what others call a person by, and through it he answers and turns toward the one who calls; it serves his relation to others.

12 וכך כתיב וישע ה' אל הבל ואל מנחתו⁶² שפונה ונמשך ממנו חיות אל הברואים והוא יחיד חי

העולמים מלך פי' שהוא עצמו ית' יחיד ומיוחד לבדו

And so it is written, “And Havayah turned to Hevel and to his offering”: that He turns, and life-force is drawn from Him to the creatures. And He is “Single, the Life of the worlds, King”: that is, He Himself, may He be blessed, is single and unique, alone;

Genesis 4:4, “Havayah turned (vayisha) to Hevel,” is read as G-d turning toward His creatures, as a person turns to one who calls his name; through this turning life-force flows to them. The phrase “Single, the Life of the worlds, King,” from the morning prayer Baruch She’amar, is read in parts: “Single” is G-d Himself, single and alone.

רק חי העולמים דהיינו חיות וקיום העולמות הוא מבחי' מלך כו', והנה המשכה והתפשטות זו היא כסדר המדרגות ממדרגה למדרגה

only “the Life of the worlds,” that is, the life-force and the existence of the worlds, is from the level of “King,” etc. Now, this drawing-down and extension follows the order of the levels, from level to level.

Only “the Life of the worlds,” the life and existence of the worlds, comes from G-d as “King,” His sovereignty over them. This drawing-down follows a fixed order, level after level, which the following parts trace.

כי בעולם האצ"י איהו וחיהי חד^{63,64} שאור א"ס ב"ה מיוחד שם ביחוד גמור כמו עד"מ התאחדות נפש המשכלת⁶⁵ עם כח השכל המתפשט ממנה כנ"ל

For in the World of Atzilus (Emanation), “He and His life-forces are one”: the Infinite Light, blessed be He, is united there in a complete unity, like, by way of analogy, the union of the intellectual soul with the power of intellect that spreads out from it, as mentioned above

In Atzilus, the highest world, “He and His life-forces are one” (Tikkunei Zohar): the Infinite Light is completely united there, as the intellect that spreads from the soul remains one with the soul. In Torah Ohr, Yisro (67d and 71a), the Alter Rebbe gives the same unity the image “He is the knowledge and He is the known... and He and His wisdom are one.”

(כי אצילות הוא בחי' חכמה שע"ז נאמר כולם בחכמה עשית^{66,67} וכמ"ש בע"ח [בעץ חיים] שמ"ז פ"ג [פרק ג]), וע"ז נאמר גדול ה' ומהולל מאד⁶⁸ ולגדולתו אין חקר ולתבונתו אין מספר⁷⁰

(for Atzilus is the level of Chochmah, of which it is said, “You have made them all with wisdom (Chochmah),” and as is written in Etz Chaim, Sha’ar 47, chapter 3). And of this it is said, “Great is Havayah and highly praised, and His greatness is unsearchable,” “and His understanding is without number.”

Atzilus is Chochmah, as “You have made them all with wisdom” (Psalms 104:24) and Etz Chaim, Sha’ar 47, explain: the Infinite Light enclothes itself in Chochmah to shine through all of Atzilus. Of this level it is said that G-d’s greatness is unsearchable and His understanding “without number” (Psalms 145:3, 147:5): there nothing is yet counted.

ואח"כ בעולם השרפים אלף אלפין ורבוא רבבן⁷¹ כו' ומ"מ היש מספר לגדודיו⁷² כו'. ומשם יפרד⁷³ יותר להיות מונה מספר לכוכבים⁷⁴

And afterwards, in the world of the Seraphim, "a thousand thousands, and myriads of myriads," etc.; and nevertheless, "Is there any number to His troops?" etc. And from there it divides further, so that "He counts the number of the stars."

Below Atzilus, in the world of the Seraphim, there is already number, "a thousand thousands and myriads of myriads" (Daniel 7:10), though still beyond reckoning: "Is there any number to His troops?" (Job 25:3). Further down, in words borrowed from Genesis 2:10, "from there it divides" still more, until G-d "counts the number of the stars" (Psalms 147:4).

וכתיב המוציא במספר צבאם.⁷⁵ המוציא לשון המוציא מרה"י [מרשות היחיד] לרה"ר [לרשות הרבים]⁷⁶ כי רה"י [רשות היחיד] הוא עולם האצילות איהו וחיוהי חד ומשם יפרד בריבוי התחלקות המדרגות מעולם עד עולם להיות בחי' רה"ר [רשות הרבים] טורי דפרודא,

And it is written, "He who brings out their host by number." "He who brings out" (hamotzi) is the expression used of one who carries out from the private domain to the public domain: for the private domain is the World of Atzilus, [where] "He and His life-forces are one," and from there it divides, through the many divisions of the levels from world to world, to become the level of the public domain, "the mountains of separation."

Isaiah 40:26 says that G-d "brings out their host by number," and hamotzi, "He who brings out," is also the halachic term for carrying from a private domain to a public one on Shabbos. Atzilus, where everything is one with G-d, is the "private domain"; the lower worlds, divided into many levels, are the "public domain," called "the mountains of separation."

ומ"מ מרוב אונים ואמיץ כח⁷⁷ איש לא נעדר פי' שלא נעדר מבחי' ביטול שזהו כלל בכל סטרא דקדושה ואפי' [ואפילו] במדרגות תחתונים נמשך בחי' ביטול היש בכל עולם לפי מדרגתו.⁷⁸ וכ"ז [וכל זה] הוא בחי' הא' שהוא בחי' ממלא כל עלמין כסדר השתלשלות המדרגות:

And nevertheless, "by the greatness of His might, and because He is strong in power, not one is lacking": that is, not one is lacking the level of self-nullification (bittul); for this is a rule throughout the side of holiness, and even in the lower levels the nullification of the yesh (self-existence) is drawn down, in each world according to its level. And all this is the first level, the level of the light that fills all worlds, in the order of the chain of descending levels.

Even so, "not one is lacking" (Isaiah 40:26): in the verse not one of the stars is missing, and the maamar reads it as no level of holiness, however low, lacking bittul, self-nullification, each world according to its level. All this is the first mode, memalei kol almin, which descends in order through the levels.

SECTION 5 • ¶13-16

The encompassing light and “their mazal saw”

13 ג אך הבחי' הב' הוא בחי' סוכ"ע⁷⁹ דהיינו שסובב ומקיף כלהו עלמין בהשוואה א' השוה ומשוה כו'.

3. But the second level is the level of the light that encompasses all worlds (sovev kol almin): that is, that it encircles and surrounds all the worlds equally, as one, “equal, and making equal,” etc.

Section 3 turns to the second mode, sovev kol almin, the light that encompasses all worlds. It surrounds them all equally, as one, as the High Holiday hymn says of G-d, “equal, and making equal” small and great.

והמשכה זו היא בבחי' מקיף והעלם בלבד ואינה באה לידי גילוי פנימי במוח ולב האדם דלית מחשבה תפיסא ביה כלל^{80, 81}

And this drawing-down is only in the manner of something encompassing (makif) and concealed, and it does not come to an inner revelation in a person's mind and heart, for “no thought can grasp Him at all”;

This light remains makif, encompassing and hidden: it never becomes an inner revelation in a person's mind and heart. As the Tikkunei Zohar says, “no thought can grasp Him at all.”

כי המשכה זו היא מעצמיות אור א"ס ב"ה שלמעלה מגדר עלמין ואני ה' לא שנית⁸² ואין ערוך לך וכטיפה מים אוקיינוס כו'.

for this drawing-down is from the essence of the Infinite Light, blessed be He, which is above the bounds of worlds; and “I, Havayah, have not changed,” and “there is no comparison to You,” and like a drop of water [to] the ocean, etc.

It comes from the essence of the Infinite Light, above the bounds of the worlds, of which it is said, “I, Havayah, have not changed” (Malachi 3:6). Next to Him nothing compares (“there is no comparison to You,” in the Shabbos morning prayers), any more than a drop of water compares to the ocean.

14 ואין כח בשום נברא שהוא מחודש מאין ליש להכיל גילוי אור זה שלא יתבטל במציאות ממש.

And no created being, which is brought into being anew from nothing to something, has the power to contain the revelation of this light without being actually nullified out of existence.

No created thing, brought into being from nothing, could take in a revelation of this light and still exist; it would be wholly nullified. That is why the encompassing light stays hidden.

רק מ"מ ארז"ל [אמרו רבותינו זכרונם לברכה] דאע"ג [דאף על גב] דאיהו לא חזי מזליה חזי⁸³ גבי דניאל והאנשים אשר היו עמו

Yet nevertheless, our Sages, of blessed memory, said that "although he does not see, his mazal sees," concerning Daniel and the men who were with him,

Yet the Sages teach that a person can be affected by what he does not see, because his mazal sees. In everyday speech mazal means "fortune" or a star; the next paragraph explains it as the root of the soul above. They said this about Daniel and the men who were with him.

כדכתיב וראיתי אני לבדי⁸⁴ את המראה והאנשים אשר היו עמי לא ראו אבל חרדה גדולה נפלה עליהם.

as it is written, "And I alone saw the vision, and the men who were with me did not see, but a great trembling fell upon them."

In Daniel 10:7, Daniel alone saw the vision; the men with him, whom the Gemara (Megillah 3a) identifies as the prophets Chaggai, Zechariah and Malachi, saw nothing, yet a great trembling fell on them. The next paragraph explains how something unseen could make them tremble.

15 ואמרו בגמרא מאחר דלא חזו מאי טעמא איבעית⁸⁵ משום דמזלייהו חזו. פ"י מזלייהו מלשון יזל מים מדליו⁸⁶ שהוא לשון המשכה ומזל הוא המפעיל וממשיך המשכה ההיא.

And they said in the Gemara: "Since they did not see, why were they frightened? Because their mazal saw." The meaning of "their mazal" (mazlayhu) is from the expression "Water shall flow (yizal) from his buckets," which is an expression of drawing down; and the mazal is that which brings about and draws down that flow.

The Gemara, on Daniel 10:7, asks why the men were frightened if they saw nothing, and answers, "their mazal saw." Mazal comes from yizal, "flow," as in "Water shall flow from his buckets" (Numbers 24:7): the mazal is what brings about the flow and draws it down.

והיינו הנשמה שלמעלה שאינה מלובשת בגוף כי לא כל הנשמה מלובשת רק הארה והתפשטות ממנה וכל עצמיות הנשמה חופפת עליו מלמעלה

And this is the soul above, which is not en clothed in the body; for not all of the soul is en clothed, only a radiance and extension from it, while the whole essence of the soul hovers over him from above,

The mazal is the part of the soul above that is not en clothed in the body. Only a radiance and extension of the soul enters the body; the soul's essence hovers over the person from above.

והוא נקרא בשם מזל שממנה ניזל השפעה להתפשטות הנשמה המלוכשת בגוף ובכח"י מזליהו דחזו נפלה עליהם חרדה גדולה.

and it is called by the name mazal, for from it influence flows (nizal) to the extension of the soul that is encloded in the body. And through the level of "their mazal" that saw, "a great trembling fell upon them."

This higher part is called mazal because influence flows (nizal) from it down to the part of the soul within the body. It was this level in the men that "saw," and so trembling fell upon them.

כי דניאל שראה את המראה שנתפסה בכח השגתו לא נפל עליו אימה ופחד

For upon Daniel, who saw the vision, which was grasped by his power of comprehension, dread and fear did not fall;

Daniel's own understanding could grasp the vision, so dread and fear did not fall upon him.

אבל האנשים אשר היו עמו מאחר שלא היה בכח השגתם להכיל את המראה אלא בכח"י מזליהו שהוא למעלה מן ההשגה כי השגה הוא מבח"י התפשטות הנפש בגוף האדם בהתלבשותה במוחו ומוח שכלם היה קטן מהכיל את המראה לכך נפל עליהם חרדה גדולה.

but the men who were with him, since it was not within their power of comprehension to contain the vision except at the level of their mazal, which is above comprehension (for comprehension comes from the level of the soul's extension in a person's body, as it is encloded in his brain, and the brain of their intellect was too small to contain the vision), therefore a great trembling fell upon them.

The men with Daniel could not contain the vision in their understanding, which belongs to the part of the soul encloded in the brain; it reached only their mazal, which is above comprehension. A revelation the mind cannot hold, yet the soul's root perceives, produces trembling.

16 וכך הוא בענין גילוי אור א"ס בבח"י מזל שהוא הנשמה שלמעלה מהתלבשות בגוף לפי שאין גילוי זה בא לידי התלבשות להיות נתפס ונקלט במוח שכלו⁸⁷ לכך תפול עליו אימה ופחד וחרדה גדולה,

And so it is with the revelation of the Infinite Light at the level of the mazal, which is the soul that is above enclodement in the body: since this revelation does not come to be encloded, so as to be grasped and absorbed in the brain of one's intellect, therefore dread and fear and great trembling will fall upon him.

So it is with the revelation of the Infinite Light: it reaches a person's mazal, the soul above the body, and not his mind. Because it is not grasped and absorbed in the intellect, it brings dread, fear and great trembling.

(ועמ"ש במ"א ע"פ האזינו⁸⁸ ענין מזליה שהוא בחי' אין שלמעלה מהחכמה והשתא א"ש [אתי שפיר] דבחי' סובב יוכל להתגלות לבחי' מזל).⁸⁹

(And see what is written elsewhere, on the verse "Give ear" (Ha'azinu), on the matter of "his mazal," that it is the level of ayin (nothingness), which is above Chochmah; and now it is well understood that the level of sovev can be revealed to the level of mazal.)

In Likkutei Torah, Ha'azinu (71d), the Alter Rebbe explains that the soul's root, which stays above the body, is called mazal, and that it is the level of ayin, "nothingness," above the Name Havayah that brings things into being. Since the mazal is above Chochmah, the encompassing light, which no intellect can grasp, can be revealed to it.

ועל יראה גדולה כזו שהיא למעלה מההשגה במוח שכלו רק בבחי' מזליהו אמרו אם אין חכמה אין יראה.⁹⁰

And about such a great awe, which is above comprehension in the brain of one's intellect, [being] only at the level of "their mazal," they said: "If there is no wisdom, there is no awe."

This is the awe that the Mishnah means by "If there is no wisdom, there is no awe": an awe beyond the mind's comprehension, felt only at the level of the mazal. Tanya, chapter 23, likewise speaks of the great awe that comes in Torah study and applies this Mishnah to it.

וכמ"ש ויצונו ה' לעשות את כל החקים⁹¹ האלה ליראה כו' שלהיות גילוי זה בבחי' מזליהו עד שתפול עליו אימה ופחד הוא ע"י עסק התורה דאורייתא מחכמה נפקת⁹²

And as it is written, "And Havayah commanded us to do all these statutes, to be in awe," etc.: that for this revelation to be at the level of "their mazal," until dread and fear fall upon him, is through occupation with the Torah; for "the Torah comes forth from Chochmah,"

Deuteronomy 6:24 says G-d gave the statutes "to be in awe": Torah study is the way to this higher awe, the revelation at the level of the mazal. For the Torah "comes forth from Chochmah" (Zohar 2:121a).

והי' בחכמה⁹³ כו' שאור א"ס ב"ה שורה ומתגלה בחכמה כח מ"ה [מה] בחי' ביטול שאין אור א"ס ב"ה שורה ומתגלה אלא במה שבטל כו', (ועמ"ש מזה בפ' ואתחנן בד"ה ואהבת את יעו"ש [יעו"ש]).

and “Havayah, in wisdom (Chochmah),” etc.: for the Infinite Light, blessed be He, rests and is revealed in Chochmah, koach mah (“the power of ‘what’”), the level of self-nullification (bittul); for the Infinite Light, blessed be He, rests and is revealed only in that which is nullified, etc. (And see what is written on this in Parshas Va’eschanan, in the discourse beginning “And you shall love...”; see there.)

Proverbs 3:19, “Havayah, by wisdom, founded the earth,” is read here as Havayah being in wisdom: the Infinite Light rests and is revealed in Chochmah. Chochmah is read as koach mah, its letters split into “the power of ‘what’,” a state of bittul, and G-d’s light dwells only in what is nullified before Him. The text refers to its discourse on “And you shall love” in Va’eschanan.

והיינו התורה שהיא חכמתו ית' ממש והוא וחכמתו אחד כי הוא המדע והוא היודע⁹⁴ כו'.

And this is the Torah, which is actually His wisdom, may He be blessed; and He and His wisdom are one, for “He is the knowledge and He is the knower,” etc.

The Torah is G-d’s very wisdom, and G-d and His wisdom are one, as the Rambam writes, “He is the knowledge and He is the knower.” So the Infinite Light is truly present in it.

ועיקר גילוי זה למעלה במקור התורה שהיא בחי' חכמה עילאה היא בבחי' מזל שמזיל וממשיך השפעה מגילוי זה להתפשטות התורה שלפנינו המלוכשת בג שמיות.

And the main [place] of this revelation above, in the source of the Torah, which is the level of the supernal Chochmah (Chochmah Ila’ah), is at the level of mazal, which makes the influence of this revelation flow (mazil) and draws it down to the extension of the Torah before us, which is clothed in physicality.

In the Torah’s source above, the supernal Chochmah, this revelation is at the level of mazal, and from there it flows down to the Torah we study, which is clothed in physical matters. The next parts connect this mazal of the Torah with the mazal of the soul.

והנה תלת קשרין⁹⁵ מתקשראן דא בדא ישראל באורייתא כו' וישראל נק' חיילין דאורייתא⁹⁶ בזהר (ר"פ במדבר קי"ז ב') ע"פ שאו את ראש בני ישראל⁹⁷ כו'

Now, “three bonds are bound one to another: Israel to the Torah,” etc.; and Israel are called “the hosts of the Torah” in the Zohar (at the beginning of Parshas Bamidbar, 117b), on the verse “Lift up the head of the children of Israel,” etc.;

The Zohar teaches that the Holy One, the Torah and Israel are three levels bound to one another (Zohar 3:73a). On the census, “Lift up the head of the children of Israel” (Numbers 1:2), it calls Israel “the hosts of the Torah” (Zohar 3:117b).

כי ס"ר אותיות התורה⁹⁸ הן שורש ומקור ס"ר נשמות ישראל⁹⁹ כל אות שורש ומקור נשמה א' כו',

for the six hundred thousand letters of the Torah are the root and source of the six hundred thousand souls of Israel, each letter the root and source of one soul, etc.

The reason is that the Torah's six hundred thousand letters are the roots of the six hundred thousand souls of Israel, each letter the root of one soul.

ובעסק התורה למטה תעורר שורש נשמתו למעלה בחי' מזל להמשיך גילוי אור א"ס ב"ה המלוכש
בחכמה עילאה מקור התורה ששם יסודתה של הנשמה בהררי קדש¹⁰⁰

And through occupation with the Torah below, he will arouse the root of his soul above, the level of mazal, to draw down the revelation of the Infinite Light, blessed be He, which is enclothed in the supernal Chochmah, the source of the Torah, where the soul's "foundation is on the holy mountains";

So when a person studies Torah below, he arouses his soul's root above, its mazal. This draws down the Infinite Light enclothed in the supernal Chochmah, the Torah's source, where the soul's root lies, "its foundation on the holy mountains" (Psalms 87:1).

להיות נמשך בחי' גילוי זה בבחי' מזלא שרש הנשמה למעלה ותפול עליו אימה ופחד וחרדה גדולה
מפני גילוי אור ה' א"ס ב"ה ממש בבחי' מזליהו דחזו.¹⁰¹

so that this revelation be drawn down at the level of the mazal, the root of the soul above, and dread and fear and great trembling fall upon him because of the revelation of the very light of G-d, the Infinite One, blessed be He, at the level of "their mazal saw."

The revelation is then drawn down to the mazal, the soul's root above, and dread, fear and great trembling fall upon the person. It is like the men beside Daniel: "their mazal saw," though their minds did not.

(ועמ"ש מזה בד"ה וזאת המצוה אשר צוה¹⁰² ובד"ה כי תצא. ועו"ל [ועוד יש לומר] בענין זה עפמ"ש [על פי מה שכתוב] בפי בשלח ע"פ ויראו העם את¹⁰³ ה' ויאמינו בה' שיש ב' שמות ב"ג מדות הרחמים ופסיק

טעמא בינייהו

(And see what is written on this in the discourse beginning “And this is the commandment which [Havayah] commanded,” and in the discourse beginning “When you go out.” And one may further explain this matter according to what is written in Parshas Beshalach on the verse “And the people stood in awe of Havayah, and they believed in Havayah”: that there are two Names in the Thirteen Attributes of Mercy, and a pause in the cantillation separates them;

The text names two more discourses: “And this is the commandment,” in Likkutei Torah, Va’eschanan (9b), which explains why the Torah speaks first of the commandment “to do” and only then of “Hear, O Israel” and “you shall speak of them,” and “When you go out.” It then offers a further explanation from its discourse on Beshalach: in Exodus 14:31, “And the people stood in awe of Havayah, and they believed in Havayah,” the Name appears twice, as at the opening of the Thirteen Attributes of Mercy (Exodus 34:6), where a pause in the cantillation separates the two Names.

ובח"י שם הוי"ה המהוה השתלשלות העולמות ממנו נמשך היראה שיראה הוא ע"י גילוי כמו והנורא בתוספת וי"ו משא"כ בבח"י שם הוי"ה שלמעלה מהשתלשלות סובב כל עלמין נאמר רק ויאמינו אבל לא שיומשך משם בח"י יראה.

and the level of the Name Havayah that brings into being the chain of the worlds: from it awe is drawn down, for awe comes through revelation, as in “and the awesome” (vehanora), with the added vav; whereas of the level of the Name Havayah that is above the chain of descent, sovev kol almin, it says only “and they believed,” but not that the level of awe be drawn down from there.

The first Name is Havayah that brings the chain of the worlds into being; from it comes awe, since awe needs a revelation, as the added vav of vehanora, “and the awesome,” suggests, the letter vav standing in Chassidus for drawing down. The second is the Name Havayah above the chain of descent, sovev kol almin, and of it the verse says only “they believed”: faith, not awe.

וזה היה קודם מ"ת [מתן תורה] אבל מ"ת [מתן תורה] הוא ויצונו כו' ליראה פי' שע"י יומשך גילוי שם הוי' סוכ"ע ג"כ שיהי' [שיהיה] מזה ממש בח"י יראה.

And this was before the Giving of the Torah; but the Giving of the Torah is “And He commanded us,” etc., “to be in awe”: that is, that through this the revelation of the Name Havayah of sovev kol almin will also be drawn down, so that from it there will actually be the level of awe.

That was before the Giving of the Torah. With the Torah came “He commanded us... to be in awe”: now even the Name Havayah that is sovev kol almin is drawn down, so that it too brings awe.

ואיך הוא זהו ע"י מזליהו דחזי בשרש התורה שהיא ג"כ מבחי מזלא עילאה כמ"ש באדרא דנשא קל"ד
א' בפ"י הכל תלוי במזל¹⁰⁴ אפ"י [אפילו] ס"ת [ספר תורה] בהיכל¹⁰⁵ כו'

And how is this? It is through "their mazal sees," in the root of the Torah, which is also from the level of the supernal mazal (mazala ila'ah), as is written in the Idra of Naso, 134a, explaining "Everything depends on mazal, even a Torah scroll in the ark," etc.,

This happens through "their mazal sees" in the Torah's root, which is itself the supernal mazal. The Idra, the Zohar's account of Rabbi Shimon bar Yochai's great assembly (printed in Naso, 3:134a), says, "Everything depends on mazal, even a Torah scroll in the ark," and calls mazal the holy strand on which all holiness depends. In Likkutei Torah, Teitzei (37b), the Alter Rebbe infers from this that the Torah too has an encompassing level called mazala, while the Torah itself is Chochmah.

וכנזכר לעיל דהיינו שמזיל וממשיך ההשפעה לתורה שלפנינו כו', ונמצא יש ב' בחי' יראה הא' יראה
תתאה הב' יראה עילאה ע"ד דמזליהו חזו¹⁰⁶

and as mentioned above: that is, that it makes the influence flow and draws it down to the Torah before us, etc. It follows that there are two levels of awe: the first, the lower awe (yirah tata'ah); the second, the higher awe (yirah ila'ah), in the manner of "their mazal saw."

The supernal mazal makes the flow pass down to the Torah we study. So there are two kinds of awe: a lower awe, and a higher awe of the kind the men beside Daniel felt, "their mazal saw." In Likkutei Torah, Matos (81a), the Alter Rebbe recalls this explanation of the Mishnah by two levels of awe.

ולכן אין מבטלין ת"ת [תלמוד תורה] למצוה שאפשר לעשותה ע"י אחרים דכיון שתכלית התורה הוא
ויצונו כו' ליראה כו', ועיקר התגלות יראה עילאה הוא ע"י התורה כי אם אין חכמה אין יראה)

Therefore Torah study is not set aside for a mitzvah that can be done by others; for since the purpose of the Torah is "And He commanded us," etc., "to be in awe," etc., and the main revelation of the higher awe is through the Torah, for "if there is no wisdom, there is no awe.")

This explains the halachah: Torah study is not set aside for a mitzvah that others can do, because the Torah's purpose is awe ("He commanded us... to be in awe"), and the higher awe is revealed chiefly through the Torah. As the Mishnah says, "if there is no wisdom, there is no awe."

(ועמ"ש עוד מענין עסק התורה בד"ה כי ביום הזה יכפר¹⁰⁷ בפ' אחרי בפ"י והיו הדברים האלה אשר
אנכי מצוך היום¹⁰⁸ כו' ע"ש).

(And see further what is written on the subject of occupation with the Torah in the discourse beginning "For on this day He shall atone," in Parshas Acharei, in the explanation of "And these words which I command you this day shall be," etc.; see there.)

Another reference: the discourse "For on this day He shall atone," in Acharei, discusses Torah study further in explaining "And these words which I command you this day shall be upon your heart" (Deuteronomy 6:6).

אמנם למצוה שאי אפשר לעשותה ע"י אחרים מבטלין ת"ת [תלמוד תורה] דאל"כ [דאם לא כן] הרי אם אין יראה תתאה אין חכמה כו' וכשמבטל המ"ע [המצות עשה] הרי פורק יראה כו'.

However, for a mitzvah that cannot be done by others, Torah study is set aside; for otherwise, if there is no lower awe, there is no wisdom, etc.; and when he neglects the positive commandment, he casts off awe, etc.

But a mitzvah that only this person can do does override Torah study. Otherwise the other half of the Mishnah applies, "if there is no awe, there is no wisdom": the lower awe is lacking, and one who neglects a positive commandment casts off awe.

ועיקר יראה עילאה זו איתא בהרמ"ז [בהרב משה זכות] ר"פ וישב ופ' אחרי שהוא נמשך מגבורה דעתיק יראה גימ' [גימטריא] גבורה והוא המלוכש במו"ס [במוחא סתימאה] שמשם המשכת בחי' מזלא שהוא מקור המשפיע לתורה שלפנינו דמחכמה נפקת. 109, 110, 111

And [as for] the essence of this higher awe, it is stated in the Ramaz, at the beginning of Parshas Vayeshev and in Parshas Acharei, that it is drawn from the Gevurah of Atik (yirah, "awe," is numerically equal to gevurah), which is what is enclothed in the Mocha Stima'ah (the hidden brain), from which the level of the mazal is drawn down, which is the source that flows to the Torah before us, which "comes forth from Chochmah."

The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, explains that this higher awe comes from the Gevurah of Atik, the innermost level of Keser; yirah, "awe," and gevurah have the same numerical value, 216. It is enclothed in the Mocha Stima'ah, "the hidden brain" within Keser, from which the mazal flows to the Torah we study, the Torah that comes forth from Chochmah.

SECTION 6 • ¶ 17-18

Wisdom joins the soul to the Infinite

17 וע' באגה"ק [באגרת הקודש] כשהאדם עוסק בתורה דיוקנו עוסק למעלה בתורה היינו התקשרות מזלי' [מזליה] של הנשמה במקור התורה ועי"ז נמשך יראה עילאה הנ"ל.

And see in Iggeres HaKodesh: "When a person occupies himself with the Torah, his image (deyokno) occupies itself above with the Torah": that is, the bond of the soul's mazal with the source of the Torah; and through this the higher awe mentioned above is drawn down.

The text cites Iggeres HaKodesh (the Kehot note locates the passage at the beginning of Kuntres Acharon): when a person studies Torah below, his "image" above, the root of his soul, studies with him. This is the bond of the soul's mazal with the source of the Torah, and it draws down the higher awe.

עוד יש לבאר ענין זה באופן אחר קצת והוא עפ"מ"ש [על פי מה שכתוב] בענין שרש העבודה ומצות תלמוד תורה והוא שהנשמה עצמה היא למעלה מהחכמה עד שהחכמה וכ"ש [וכל שכן] שאר בחי' הנפש בינה ודעת וז' מדות הם רק בחי' כלים לעצמיות הנשמה שהיא למעלה מהשכל,

This matter can be explained further in a somewhat different way, according to what is written on the subject of the root of [divine] service and the mitzvah of Torah study: that the soul itself is above Chochmah, so that Chochmah, and all the more so the other levels of the soul, Binah and Daas and the seven emotive attributes (middos), are only at the level of vessels for the essence of the soul, which is above intellect.

A second explanation follows, based on what is written elsewhere about the root of divine service and the mitzvah of Torah study. The soul's essence is above Chochmah, so that Chochmah, and still more Binah, Daas and the seven emotions, are only vessels through which the soul's essence, which is beyond intellect, expresses itself.

ועד"ז ויותר מזה לאין קץ שאור א"ס ב"ה הוא למעלה מעלה מהחכמה אלא שמ"מ שורה ומתייחד בחכמה ואורייתא מחכמה נפקת¹¹² הרי יש בה השראת אור א"ס ב"ה שלמעלה מהחכמה

And in the same way, and infinitely more so, the Infinite Light (Or Ein Sof), blessed be He, is far, far above Chochmah; but nevertheless it rests in Chochmah and is united with it, and "the Torah comes forth from Chochmah"; thus in it [the Torah] there is the indwelling of the Infinite Light, blessed be He, which is above Chochmah.

In the same way, and infinitely more so, the Infinite Light is far above Chochmah, yet it rests in Chochmah and is united with it. Since the Torah "comes forth from Chochmah" (Zohar 2:121a), the light that is above Chochmah rests in the Torah too.

וע"י התקשרות שכל האדם בחכמה שבתורה עי"ז יהיה ג"כ גילוי אור א"ס שלמעלה מהחכמה שהוא שורה בחכמה שבתורה

And through the bond of a person's intellect with the wisdom (Chochmah) that is in the Torah, through this there will also be a revelation of the Infinite Light that is above Chochmah, which rests in the wisdom of the Torah:

When a person binds his intellect to the wisdom of the Torah, the light above Chochmah that rests in that wisdom is revealed through it.

יהיה גילוי ממנו לבחי' הנשמה שלמעלה מהחכמה כו' שהחכמה מתאחדת עם הנשמה אף שהנשמה עצמה היא למעלה מהחכמה כנ"ל.

there will be a revelation from it to the level of the soul that is above Chochmah, etc.; for Chochmah is united with the soul, even though the soul itself is above Chochmah, as mentioned above.

The light resting in the Torah's wisdom is then revealed to the part of the soul that is above Chochmah. This works because a person's Chochmah is united with his soul, even though the soul itself is higher.

18 ולכן ע"י עסק התורה שהוא התקשרות שכל האדם בחכמתו של הקב"ה

Therefore, through occupation with the Torah, which is the bond of a person's intellect with the wisdom of the Holy One, blessed be He,

Torah study is the bond of a person's intellect with the wisdom of the Holy One, blessed be He: G-d's own wisdom.

ע"י גם עצמיות הנשמה שלמעלה מהחכמה והשכל תתכלל ממש בעצמיות אור א"ס ב"ה שלמעלה גם מהחכמה עילאה כו' וכמ"ש מזה באריכות בביאור ע"פ ולא תשבית מלח.^{113, 114}

through this even the essence of the soul, which is above Chochmah and intellect, will actually be included in the essence of the Infinite Light, blessed be He, which is above even the supernal Chochmah, etc.; as is explained on this at length in the explanation of the verse "And you shall not omit the salt."

Through this bond even the soul's essence, which is above intellect, becomes included in the essence of the Infinite Light, which is above even the supernal Chochmah. In Likkutei Torah, Vayikra, on "And you shall not omit the salt" (Leviticus 2:13), the Alter Rebbe explains this at length: because the Infinite Light is en-clothed in the supernal Chochmah, binding one's intellect to the Torah's wisdom unites the soul's essence with the very Infinite Light.

וזהו אם אין חכמה אין יראה¹¹⁵ דא"א להיות גילוי זה במזליהו ועצמיות הנשמה שממנו נמשך היראה עילאה הנ"ל אא"כ [אלא אם כן] ע"י התקשרות שכל האדם בחכמה שבתורה משום דהו"י בחכמה¹¹⁶ וכנ"ל ממשל קריאת שם נפש המשכלת:¹¹⁷

And this is "If there is no wisdom, there is no awe": for there cannot be this revelation in "their mazal" and in the essence of the soul, from which the higher awe mentioned above is drawn, except through the bond of a person's intellect with the wisdom of the Torah; because "Havayah [is] in wisdom (Chochmah)," and as mentioned above from the analogy of the soul's being called by the name "the intellective soul."

This is the meaning of "If there is no wisdom, there is no awe": the revelation to the mazal and the soul's essence, the source of the higher awe, comes only through binding one's intellect to the wisdom of the Torah, for G-d is present in Chochmah. The analogy is the one given above: the soul is named "the intellective soul" because its intellect is one with it.

SECTION 7 • ¶19-23

If there is no awe, there is no wisdom

19 ד אך כדי לבוא למעלה ומדרגה זו להמשיך בחי' חכמה עילאה מקור התורה שבה מלובש אור א"ס ב"ה ממש ומיוחדת עמו ביחוד גמור

4. But in order to reach this height and level, to draw down the level of the supernal Chochmah, the source of the Torah, in which the very Infinite Light, blessed be He, is en clothed, and which is united with Him in a complete unity,

Section 4 asks what is needed to reach this level: drawing down the supernal Chochmah, the source of the Torah, in which the Infinite Light is en clothed and with which it is wholly one.

להיות גילוי זה למטה בעסק התורה שלפנינו המלובשת בגשמיות בבחי' יראה וחרדה גדולה ע"ז אמרו אם אין יראה אין חכמה.¹¹⁸

so that this revelation be below, in occupation with the Torah before us, which is en clothed in physicality, at the level of awe and great trembling: about this they said, "If there is no awe, there is no wisdom."

The goal is that this revelation come below, into the Torah we study in physical form, as awe and great trembling. For this, the Sages said, "If there is no awe, there is no wisdom": awe must come first.

20 והיא בחי' יראה תתאה בקיום המצות מעשיות בפועל ממש. כי הנה המצות הן מצות המלך¹¹⁹

And this is the level of the lower awe, in the actual fulfillment, in deed, of the practical mitzvos. For the mitzvos are the commands of the King;

The awe that must come first is the lower awe: carrying out the practical mitzvos in actual deed. A mitzvah is a command, and the mitzvos are the commands of the King.

ובקיומם מקיים שום תשים עליך מלך¹²⁰ ויראה זו היא הכנה להמשיך על ידה גילוי אור א"ס ממש המלוכש בחי' [בחכמה עילאה] שע"י עסק התורה.

and by fulfilling them one fulfills "You shall surely set a king over yourself." And this awe is a preparation, through which to draw down the revelation of the very Infinite Light that is encloded in the supernal Chochmah, which [comes] through occupation with the Torah.

Keeping them fulfills "You shall surely set a king over yourself" (Deuteronomy 17:15): accepting G-d as King. This awe prepares the way, so that the very Infinite Light encloded in the supernal Chochmah can be drawn down in Torah study.

21 וזהו קדשנו במצותיך¹²¹ תחלה ואח"כ ותן חלקנו בתורתך. והענין כי פ' קדשנו הוא לשון קידושין ואירוסין וכמ"ש וארשתיך לי לעולם¹²² והיינו ע"י המצות.

And this is [the meaning of] "Sanctify us with Your commandments" first, and afterwards "and grant our portion in Your Torah." The explanation is that "sanctify us" (kadsheinu) is an expression of kiddushin and betrothal, as it is written, "And I will betroth you to Me forever"; and that is through the mitzvos.

The Shabbos prayer asks first, "Sanctify us with Your commandments," and only then, "grant our portion in Your Torah." Kadsheinu, "sanctify us," is the language of kiddushin, betrothal, as in "I will betroth you to Me forever" (Hosea 2:21), and this betrothal is through the mitzvos. In Likkutei Torah, Bamidbar (8d), the Alter Rebbe explains why we still ask "Sanctify us" though we also say "who has sanctified us": our kiddushin still has a level of descent, so we ask that it last forever.

שכמו הקדושין הם ע"י שנותן הטבעת באצבע הכלה שהיא בחי' חיצונית בלבד ועי"ז היא מתקדשת לו ונקנית לו בביאה שהיא המשכה פנימית.

For just as kiddushin is through his placing the ring on the bride's finger, which is only an outer matter (chitzoniyus), and through this she is consecrated to him and is acquired by him in union, which is an inner drawing-down;

In a marriage, kiddushin is done by placing a ring on the bride's finger, an external act, and through it she becomes consecrated to the groom. The union that follows is an inner bond.

כך המצות הגם שהם בחיי חיצוניות ולבושים להנפש מ"מ בהם ועל ידם נעשה בחיי קדושין להיות שום תשים עליך מלך¹²³ בבחינת חיצונית והייתם קדושים לאלקיכם¹²⁴

so too the mitzvos: although they are an outer matter and garments for the soul, nevertheless in them and through them the level of kiddushin comes about, so that there is "You shall surely set a king over yourself" in an outer manner, and "you shall be holy to your G-d";

So too the mitzvos are external, garments of the soul, yet through them comes kiddushin: accepting G-d as King in an outward way, and becoming "holy to your G-d" (Numbers 15:40).

ובזה ותן חלקנו בתורתך, בתורתך דייקא שתהא שורה ומתגלה המשכת ח"ע [חכמה עילאה] בבחי' פנימית בבחי' זיווג ויחוד ממש.

and with this, "and grant our portion in Your Torah": "in Your Torah" specifically, so that the drawing-down of the supernal Chochmah may rest and be revealed in an inner manner (pnimiyus), as an actual union and oneness.

Then comes "grant our portion in Your Torah": through the Torah specifically, the supernal Chochmah rests and is revealed inwardly, as a true union. The mitzvos are the betrothal; the Torah is the inner union.

22 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ וביום חתונתו¹²⁵ זה מ"ת [מתן תורה]¹²⁶ שהיא בחי' חתונתו ממש,

And as our Sages, of blessed memory, said on the verse "and on the day of his wedding": "this is the Giving of the Torah," which is actually the level of His wedding.

The Mishnah (Taanis 26b) reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah: Sinai was G-d's wedding with Israel, the inner union.

ולכן אמרו רז"ל [רבותינו זכרונם לברכה] כל האומר אין לי אלא¹²⁷ תורה אפי' [אפילו] תורה אין לו כי א"א להמשיך בחי' התורה במקורה ושרשה שהיא ח"ע [חכמה עילאה] בבחי' פנימית בלי קדימת המצות בבחי' יראה תתאה בחי' חיצוני.

And therefore our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah"; for it is impossible to draw down the Torah in its source and root, which is the supernal Chochmah, in an inner manner, without the mitzvos coming first, at the level of the lower awe, the outer level.

Hence the Sages' saying that one who says "I have nothing but Torah" does not have even Torah (Yevamos 109b). The Torah in its source, the supernal Chochmah, cannot be drawn down inwardly unless the mitzvos, with the lower awe, come first: without the outward kiddushin there is no inner union.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] שאחר שקיבל עליו עומ"ש [עול מלכות שמים] יקבל עליו עול מצות^{128, 129} כי א"א להיות קיום אמיתי לקבלת עומ"ש [עול מלכות שמים] שבפרש' [שבפרשת] ראשונה להיות עי"ז ודברת בם בשבתך בביתך¹³⁰ כו' כ"א ע"י עול מצות המלך שהם בחי' קדושין כנ"ל:

And this is [the meaning of] what our Sages, of blessed memory, said: that after he has accepted upon himself the yoke of the Kingdom of Heaven, he should accept upon himself the yoke of the mitzvos. For there cannot be a true fulfillment of the acceptance of the yoke (kabbalas ol) of the Kingdom of Heaven in the first section [of the Shema], so that through it [there be] "and you shall speak of them when you sit in your house," etc., except through the yoke of the King's commands, which are the level of kiddushin, as mentioned above.

The Mishnah (Berachos 2:2) explains why the first section of the Shema comes before the second: one first accepts the yoke of the Kingdom of Heaven, and then the yoke of the mitzvos. The acceptance of G-d's kingship in the first section, which leads to "you shall speak of them when you sit in your house" (Deuteronomy 6:7), is real only through the yoke of the King's commands.

23 אך הנה כ"ז [כל זה] הוא דרך וסדר העבודה להקדים יראה תתאה בקיום המצות תחלה אם אין יראה אין חכמה. ואח"כ אם אין חכמה אין יראה

Now, all this is the way and the order of [divine] service: to begin with the lower awe, in the fulfillment of the mitzvos, first: "If there is no awe, there is no wisdom." And afterwards, "If there is no wisdom, there is no awe":

So the order of divine service has two stages: first the lower awe, through keeping the mitzvos ("if there is no awe, there is no wisdom"), and afterwards "if there is no wisdom, there is no awe."

דהיינו המשכת ח"ע [חכמה עילאה] בעסק התורה שבה מלובש ומיוחד יחוד אור א"ס ב"ה עד שתפול עליו אימה ופחד בבחי' מזלייהו.

that is, the drawing-down of the supernal Chochmah through occupation with the Torah, in which the Infinite Light, blessed be He, is en clothed and united in unity, until dread and fear fall upon him at the level of "their mazal."

The second stage is Torah study, which draws down the supernal Chochmah, in which the Infinite Light is en clothed and united, until the higher awe, the dread felt by "their mazal," falls upon the person. The two halves of the Mishnah are two stages, not a circle.

SECTION 8 • ¶24-25

Sinai and “we will do”

24 וסדר העבודה זו היא שייכא אחר שכבר ניתנו תורה ומצות לישראל. אבל בשעת מ"ת [מתן תורה] שעדיין

לא היו ישראל מצווים על המצות מאין היתה המשכת התורה ח"ע [חכמה עילאה] בגילוי א"ס ב"ה ממש.

And this order of service applies once the Torah and the mitzvos have already been given to Israel. But at the time of the Giving of the Torah, when Israel had not yet been commanded concerning the mitzvos, from where did the drawing-down of the Torah, the supernal Chochmah, with the revelation of the very Infinite One, blessed be He, come?

This order applies once the Torah and the mitzvos have been given. At Sinai, before Israel had been commanded any mitzvos, how could the supernal Chochmah, with the revelation of the Infinite One, be drawn down?

אך ע"ז נאמר וירד ה' על הר סיני¹³¹ שהיתה אתערותא דלעילא ברצון ית' מאליו ולצורך שעה.

But of this it is said, “And Havayah descended upon Mount Sinai”: it was an arousal from above (is- arusa dil'eila), by His will, may He be blessed, of His own accord, and for the need of the hour.

The answer is “And Havayah descended upon Mount Sinai” (Exodus 19:20): the revelation came as an arousal from above, by G-d's own will, unprompted, for that moment only.

רק שמ"מ ישראל הבינו מעצמם שא"א להיות קביעות זו לדורות אלא ע"י קיום המצות

Yet nevertheless, Israel understood of themselves that this could not become fixed for the genera- tions except through the fulfillment of the mitzvos.

Still, Israel understood on their own that such a revelation could become lasting for all generations only through keeping the mitzvos.

ולכך הקדימו נעשה לנשמע^{132, 133} שא"א להיות נשמע הוא המשכת התורה בבחי' פנימית אלא ע"י

נעשה בחי' עשיית המצות להיות כלים ומשכן להשראה והמשכה זו.

And therefore they put “we will do” before “we will hear”: for there cannot be “we will hear,” which is the drawing-down of the Torah in an inner manner, except through “we will do,” the doing of the mitzvos, so that they be vessels and a dwelling for this indwelling and drawing-down.

So they said “we will do” before “we will hear” (Exodus 24:7). “Hearing,” the inner drawing-down of the Torah, can rest only on “doing,” the mitzvos, which become vessels and a dwelling for it.

25 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] מי גילה רז זה¹³⁴ כו' שהיה באמת בחי' רז שהוא בחי' העולם שהרי הגילוי היה בהמשכת התורה בלי קדימת המצות. אלא שישראל הבינו הסוד שהיה בהעלם:

And this is [the meaning of] what our Sages, of blessed memory, said: "Who revealed this secret," etc. For it was truly a secret, that is, something concealed, since the revelation came in the drawing-down of the Torah without the mitzvos coming first; but Israel understood the secret that was concealed.

When Israel put "we will do" first, a heavenly voice asked, "Who revealed to My children this secret?" (Shabbos 88a). It was a secret because at Sinai the revelation came without the mitzvos first, so the true order was hidden, yet Israel perceived it.

SECTION 9 • ¶26-32

The Omer and Shavuos

26 ה אך כח גילוי זה שבמ"ת [שבמתן תורה] להיות גילוי רצון העליון ב"ה מלובש בחי'ע [בחכמה עילאה] למעלה מסדר ההשתלשלות וסדר קביעות העבודה הוא ע"י ספירת העומר ז' שבועות תספר לך מהחל¹³⁵ כו'.

5. But the power of this revelation at the Giving of the Torah, that there be a revelation of the supernal will, blessed be He, en clothed in the supernal Chochmah, above the order of the chain of descent (hishtalshelus) and the fixed order of service, is through the Counting of the Omer: "Seven weeks you shall count for yourself; from when [the sickle] is first," etc.

Section 5 returns to the Omer. The power for this revelation at Sinai, G-d's supernal will en clothed in the supernal Chochmah, above the order of the worlds and of the fixed order of service, came through counting the seven weeks of the Omer (Deuteronomy 16:9).

והענין כי הנה פ"י ענין ספ"י [ספירה / ספירות] העומר הוא כי פ"י ספירה הוא מלשון הארה.

And the explanation: the meaning of the matter of the Counting (sefirah) of the Omer is that the word sefirah is an expression of illumination.

The word sefirah, "counting," is read as related to sapir, a shining sapphire: it means illumination. Counting the Omer is illuminating it.

27 והיינו הארות והמשכות אל העומר שהוא מן השעורים מאכל בהמה דהיינו חיות הנפש הבהמית בז'

מדות הטבעיות המתפשטות ממנה

That is, illuminations and drawings-down to the Omer, which is of barley, the food of an animal: that is, the life-force of the animal soul, in the seven natural emotive attributes (middos) that spread out from it.

The Omer offering was of barley, the food of animals, so it stands for the animal soul and its life-force, expressed in its seven natural emotions. "Counting" the Omer means bringing light to it.

וצריך להאיר אותן ולזכך שתהיינה נכללות במדות דקדושה לך ה' הגדולה כו' בבחי' אתכפיא ואתהפכא.

And one must illuminate them and refine them, so that they be included in the attributes of holiness, "Yours, Havayah, is the greatness," etc., in the manner of subjugation and transformation (iskafya and is'hapcha).

Those emotions are to be lit up and refined until they are absorbed into the holy attributes named in "Yours, Havayah, is the greatness" (I Chronicles 29:11). This happens in two stages, first by subduing them (iskafya) and then by transforming them (is'hapcha).

והיינו ע"י המשכת היום יום שהוא המשכות ח"ע [חכמה עילאה] ב"ה שהוא אור וזרע זרוע המהפכים כו' ומעט אור דוחה הרבה חושך כו'.

And this is through the drawing-down of [the count] "Today is day...", which is drawings-down of the supernal Chochmah, blessed be He, which is light, and a sown seed, which transform, etc.; and "a little light dispels much darkness," etc.

Each day's count, "Today is day...", draws down light from the supernal Chochmah. This light, like a sown seed, transforms what it reaches, and "a little light dispels much darkness."

וזהו מהחל חרמש בקמה.¹³⁶ חרמש מלי החרם תחרימם.¹³⁷ קמה הן המדות שהן קמות וגם נצבות על עמדם במעמד קיום וחזק בתקפן בטבען כתולדותן שצריך להניף עליהם חרמש בחי' החרם תחרימם להכריתן ולהכניען תחת הקדושה.¹³⁸

And this is “from when the sickle is first [put] to the standing grain.” Chermesh, “sickle,” is from the expression “you shall utterly destroy them” (hacharem tacharimem). The “standing grain” (kamah) is the emotive attributes, which stand up (kamos) and also stand firm in their place, in a stance of endurance and strength, in their force, by their nature, as they were born; one must lift a sickle over them, the level of “you shall utterly destroy them,” to cut them off and subdue them beneath holiness.

Now the verse is read again: chermesh, “sickle,” is read as from charem, “utter destruction,” as in hacharem tacharimem, “you shall utterly destroy them” (Deuteronomy 20:17). The “standing grain” (kamah) is the emotions, which “stand up” (kamos) firmly by nature; they must be cut down and brought under holiness.

28 והנה כל הז' שבועות הם בבחי' מלחמה של נפש האלקית עם היצר הרע ונפש הבהמית להיות אתכפא ואתהפכא והוא מבחי' השתלשלות מחכמה ולמטה כי בחכמה אתברירו.¹³⁹

Now, all the seven weeks are in the manner of a war of the G-dly soul against the evil inclination and the animal soul, to bring about subjugation and transformation; and this is from the level of the chain of descent (hishtalshelus), from Chochmah downward, for “through Chochmah they are refined.”

The seven weeks are a war of the G-dly soul against the evil inclination and the animal soul, first subduing and then transforming it. This work belongs to the ordered chain of descent, from Chochmah down, for “through Chochmah they are refined”: refinement works through wisdom.

אך אחר גמר המלחמה שגמר ונצח כל השונאים הן ז' מדות הטבעים לכבשן ולהכניען אזי מאליו וממילא מתגלה רצון העליון ב"ה שהוא למעלה מעלה מגדר ההשתלשלות שהוא הסוכ"ע והוא השוה ומשוה כו'.

But after the end of the war, when one has finished and defeated all the enemies, namely the seven natural attributes, conquering and subduing them, then of itself and as a matter of course the supernal will (ratzon), blessed be He, is revealed, which is far, far above the bounds of the chain of descent; it is the light that encompasses all worlds (sovev kol almin), and it is “equal, and making equal,” etc.

When the war is won and the seven natural emotions are conquered, the supernal will is revealed of itself. It is far above the chain of descent: it is sovev kol almin, which relates to all alike, “equal, and making equal.”

29 ובבחי' זו לא שייך שום מלחמה כי נעשה הכל אי' ומרה"ר [ומרשות הרבים] נעשה רה"י [רשות היחיד] ליחודו ית'

And at this level no war at all applies, for everything becomes one, and from the public domain it becomes a private domain for His unity, may He be blessed.

At this level there is nothing left to fight: everything becomes one, and the “public domain” of multiplicity becomes a “private domain” for G-d’s unity. The limbs of the body illustrate this.

וכמשל איברי הגוף שהם בהתחלקות לאיברים פרטים לפי מזגם ותכונתם כח הראיה בעין כו' וזה ראש וזה רגל כו' מ"מ מתאחדים והיו לאחדים¹⁴⁰ וכולם נשמעים לרצונו.

As in the analogy of the limbs of the body, which are divided into particular limbs according to their makeup and nature, the power of sight in the eye, etc., and this one a head and that one a foot, etc.; nevertheless they are united and “become one,” and all of them obey his will.

The limbs are distinct, each with its own makeup and function, sight in the eye, this one a head and that one a foot. Yet they are united, “they become one” (Ezekiel 37:17), and all of them obey the person’s will.

כך עדי"מ בהתגלות רצון העליון ב"ה כולם נכנסים תחת יד הקדושה ביחוד גמור בלי שום פירוד ח"ו [חס ושלום].

So too, by way of analogy, with the revelation of the supernal will, blessed be He, all of them enter under the hand of holiness in a complete unity, without any separation, G-d forbid.

So when G-d’s supernal will is revealed, every force comes under the rule of holiness in complete unity, with no separation at all.

30 וז"ש [וזהו שכתוב] ועשית חג שבועות לה' אלהיך מסת נדבת ידך¹⁴¹ אשר תתן כו' ולא כתיב נדבת לבך שנדבת הלב היא מורגשת בהרגשת הלב ויש מי שאוהב כו'. ועדיין אין זה בחי' ביטול ממש.

And this is [the meaning of] what is written, “And you shall make the Festival of Shavuot to Havayah your G-d, according to the measure of the freewill offering of your hand that you shall give,” etc. It does not say “the freewill offering of your heart,” for the freewill offering of the heart is felt in the heart’s feeling, and there is one who loves, etc.; and this is not yet the level of actual self-nullification (bittul).

Deuteronomy 16:10 commands Shavuot with “the freewill offering of your hand,” not “of your heart.” A gift of the heart is felt, and where there is feeling there is someone who loves, a self; that is not yet complete bittul.

31 ובגילוי רצון העליון ב"ה בחג השבועות מתגלה הרצון שלמעלה מן הלב שאין הלב כלי קיבול להיות נתפס ומורגש בתוכו הרצון העליון

But with the revelation of the supernal will, blessed be He, on the Festival of Shavuos, the will that is above the heart is revealed, for the heart is not a vessel able to receive the supernal will, so that it be grasped and felt within it;

On Shavuos the supernal will is revealed, a will above the heart. The heart cannot contain or feel it.

ואזי נק' נדבת היד אשר תתן מאליה ומעצמה. כאשר יברכך ¹⁴² ה' אלקיך כלומר כאשר נמשך מלמעלה. and then it is called "the freewill offering of the hand that you shall give," of itself and on its own. "As Havayah your G-d shall bless you": that is, as it is drawn down from above.

So the giving is called "of the hand," coming of itself and not from felt emotion. "As Havayah your G-d shall bless you" means: as it is drawn down from above.

32 ולכן כתיב בשתי הלחם שהקריבו בשבועות חמץ תאפינה. ¹⁴³ כי חמץ הוא לשון התנשאות ובפסח אסור החמץ שיש לזה יניקה לקליפות וסט"א [וסטרא אחרא] גבהות וגסות הרוח כו'.

And therefore it is written of the two loaves that were offered on Shavuos, "they shall be baked chametz." For chametz is an expression of self-elevation; and on Pesach chametz is forbidden, for this gives nurture to the kelipos and the sitra achra (the other side): haughtiness and coarseness of spirit, etc.

The two loaves of Shavuos are commanded to be chametz (Leviticus 23:17), while on Pesach chametz is forbidden. Chametz, dough that rises, stands for self-elevation, which on Pesach feeds the kelipos and the sitra achra: haughtiness and coarseness of spirit.

משא"כ בשבועות שנזדככו המדות הטבעיות ועולות להיות נכללות בקדושה הרי אין ההתנשאות אלא בבחי' הקדושה שזו ההתנשאות היא כמ"ש לך ה' הגדולה כו'

Whereas on Shavuos, when the natural emotive attributes have been refined and rise to be included in holiness, the elevation is only at the level of holiness; for this elevation is as it is written, "Yours, Havayah, is the greatness," etc.,

On Shavuos the natural emotions have been refined and raised into holiness, so their elevation is holy, the kind described in "Yours, Havayah, is the greatness."

ואין שם יניקה לקליפה וסט"א [וסטרא אחרא] כלל. מחמת גילוי רצון העליון ב"ה שלמעלה מעלה מגדר ההשתלשלות.

and there is no nurture there for kelipah and the sitra achra at all, because of the revelation of the supernal will, blessed be He, which is far, far above the bounds of the chain of descent.

Nothing of it feeds the forces opposed to holiness, because the supernal will, far above the chain of descent, has been revealed.

וזהו תכלית נתינת התורה לישראל כדי שיהי' [שיהיה] גילוי זה שלמעלה מעלה מהשתלשלות למטה בבחי' וסדר ההשתלשלות בעסק התורה:¹⁴⁴

And this is the purpose of the giving of the Torah to Israel: that this revelation, which is far, far above the chain of descent, be below, within the level and the order of the chain of descent, in occupation with the Torah.

This is the purpose of the giving of the Torah: that a revelation far above the order of the worlds be brought down within that order, through Torah study.

SECTION 10 • 133

Conclusion

33 וזהו וידבר אלקים את כל הדברים האלה^{145, 146} כדי לאמר אנכי האלקים¹⁴⁷

And this is “And Elokim spoke all these words,” in order “to say: ‘I am Havayah your G-d.’”

The maamar returns to its opening verse: “And Elokim spoke all these words,” in order to say “I am Havayah your G-d.”

כי גילוי אנכי הוא מהותו ועצמותו שלמעלה מעלה מגדר השתלשלות להיות בבחי' הוי' אלקים ממשי הוא ע"י התורה וכמ"ש בק"ש [בקריאת שמע] והיו הדברים האלה אשר אנכי מצוך היום על לבבך כו'.

For the revelation of Anochi (“I”), which is His being and essence, far, far above the bounds of the chain of descent, so that it be at the level of “Havayah your G-d” in actuality, is through the Torah; and as it is written in the Shema, “And these words which I (anochi) command you this day shall be upon your heart,” etc.

Anochi, “I,” is G-d’s very being and essence, far above the chain of descent; that it should become “Havayah your G-d,” truly one’s own, comes through the Torah. The Shema says, “these words which I (anochi) command you this day shall be upon your heart” (Deuteronomy 6:6): Anochi is revealed through the words of the Torah.

אך גילוי זה הוא בבחי' מזלייהו דחזי וצריך להקדים עול מצות. וע"ז רומז פ' שניה והיה אם שמוע תשמעו¹⁴⁸ אל מצותי¹⁴⁹ כו'.

But this revelation is at the level of "their mazal sees," and the yoke of the mitzvos must come first. And to this the second section alludes: "And it shall be, if you will diligently listen to My commandments," etc.;

But this revelation reaches a person at the level of "their mazal sees," above his comprehension, so the yoke of the mitzvos must come first. The second section of the Shema, "And it shall be, if you will diligently listen to My commandments" (Deuteronomy 11:13), alludes to this.

שמבלעדי המצות אין קיום להמשכי התורה כנ"ל (ועמ"ש בד"ה כי תשמע בקול גבי לשמור את כל מצותיו):¹⁵⁰

for without the mitzvos the drawing-down of the Torah has no endurance, as mentioned above. (And see what is written in the discourse beginning "When you listen to the voice," concerning "to keep all His commandments.")

Without the mitzvos the drawing-down of the Torah cannot last, as explained above. The text refers to its discourse on "When you listen to the voice... to keep all His commandments" (Deuteronomy 13:19).

IN ONE'S AVODAH

First the lower awe: accepting G-d's kingship by keeping the mitzvos in deed, as betrothal precedes the wedding. Then Torah study, binding one's mind to G-d's wisdom, which brings the higher awe even beyond what the mind grasps. A mitzvah that others can do is set aside for study, but a mitzvah that only you can do comes first. In the days of the Omer, the natural emotions are to be subdued and transformed, so that on Shavuos the supernal will can be revealed.

QUESTIONS FOR DISCUSSION

1. Why did the Ten Commandments need quaking, thunder and lightning, if their content seems so simple?
2. How could the men beside Daniel tremble at a vision they did not see, and how does this explain the higher awe of Torah study?
3. How does the maamar turn the circular Mishnah, "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom," into two stages?
4. Why is a mitzvah that others can do set aside for Torah study, but not a mitzvah that only you can do?
5. Why is chametz forbidden on Pesach but offered on Shavuos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וידבר אלקים את

G-d speaks to all Israel at Mount Sinai: “And G-d spoke all these words, saying,” the verse that introduces the Ten Commandments. Plainly, “saying” introduces the words that follow; the maamar reads it as “in order to say,” and builds its whole argument on it.

Exodus 20:1א: שמות כ

וידבר אלקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ, א.

2 מהו את כל הדברים האלה

There the Alter Rebbe calls this verse the heart of receiving the Torah and asks about its word “saying” (lemor).

KEHOT'S NOTE

ראה גם תו"א סז, ב.

3 מלת האלה הוא הוראה על דבר הנראה והנגלה

The note reports that this maamar of the Rebbe (from an unedited transcript) adds that even by the plain sense of the verse, had the word “these” not been written, it would still have been understood which words were meant; this sharpens the question of why “these” is written.

KEHOT'S NOTE

בד"ה וידבר אלקים תשמ"ב (מהנחה בלתי מוגה) מוסיף שאף לפי פשוטו של מקרא גם אם לא הי' נאמר תי' "האלה" גם אז הי' מובן לאיזה דברים הכוונה.

PARAGRAPH 2

4 The opening of Deuteronomy, Moshe's last addresses before his passing: “These are the words that Moshe spoke to all Israel.” The maamar reads its “these” as words spoken openly to the whole people.

Deuteronomy 1:1א: דברים א

אלה הדברים אשר דבר משה אל־כָּל־יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בְּמִדְבַּר בְּעֶרְבָה מִזֶּה סוּף בֵּין־פָּאָרָן וּבֵין־תְּפֶל וְלִבְנֵי וְחֶזְרֵת וְדִי זָהָב:

THESE ARE the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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5 וישמע את הקול

When Moshe came into the Tent of Meeting, “he heard the voice speaking to him” from above the cover of the Ark,

between the two cherubs. The text brings it to show that in the first books the word was heard by Moshe alone.

Numbers 7:89ט: במדבר ז

ובבא משה אל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדִּבֶּר אֵלָיו מֵעַל הַכַּפֹּת אֲשֶׁר עַל־אָרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִּים וַיְדַבֵּר אֵלָיו:

And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

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KEHOT'S NOTE

במדבר ז, פט.

6 משה לבדו שמע

The Gemara quotes the teaching that from “a voice to him” we learn that “Moshe heard and all Israel did not hear,” and answers that this was in the Tent of Meeting, unlike Sinai, where all Israel stood with Moshe.

Yoma 4b:8-9ט"ח: יומא ד'

מִיִּתְיָבִי: “קול לוי”, “קול אֵלִיִּי” — מִשָּׁה שָׁמַע וְכָל יִשְׂרָאֵל לֹא שָׁמְעוּ! לֹא קִשְׂיָא: הָא — בְּסִינִי, הָא — בְּאֹהֶל מוֹעֵד. וְאִי בְּעִיַּת אֵימָא, לֹא קִשְׂיָא: הָא — בְּקִרְיָאָה, הָא — בְּדְבוּר. רַבִּי זְרִיקָא רַמִּי קָרָא קַמִּיה דְּרַבִּי אֶלְעָזָר, וְאָמְרִי לֵה אָמַר רַבִּי זְרִיקָא: רַבִּי אֶלְעָזָר רַמִּי, כְּתִיב: “וְלֹא יָכוֹל מִשָּׁה לִבָּא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעֲנָן”, וְכִתִּיב: “וַיְבֹא מִשָּׁה בְּתוֹךְ הָעֲנָן!” מִלְּמַד שֶׁתַּפְסוּ הַקְדוּשׁ בְּרוּךְ הוּא לְמִשָּׁה וְהִבִּיאוּ בְּעָנָן.

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KEHOT'S NOTE

ראה יומא ד, ב.

PARAGRAPH 3

7 משנה למלך

“For Mordechai the Jew was second to King Achashverosh (mishneh lamelech).” The text takes the name Mishneh Torah from this expression: Deuteronomy is “second” to the Torah, its revealed form.

Esther 10:3ג: אסתר י

כִּי מִרְדֵּכָי הַיְּהוּדִי מִשְׁנֶה לְמֶלֶךְ אַחַשְׁוֶרוּשׁ וְגָדוֹל לַיְּהוּדִים וְרָצוּי לְרַב אֶחָיו דִּרְשׁ טוֹב לַעֲמּוֹ וְדִבֵּר שְׁלוֹם לְכָל־זֶרַעוֹ:

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

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8 משנה תורה . . בחי' אתגלייא

The note records that this passage, on Mishneh Torah as the level of the revealed, is quoted in Or HaTorah on

Devarim.

KEHOT'S NOTE

מובא באוה"ת דברים ע"ג.

9 בגמרא פ"ק דחגיגה דף ג' ע"ב

The note records that the Gemara of Chagigah 3b is copied in Or HaTorah on Yisro, which also brings the Maharsha there: "one Shepherd" is G-d, "one provider" is Moshe, and from "all these words" he learns that all were said from the mouth of the Power, the speech dividing into many voices.

KEHOT'S NOTE

נעתק באוה"ת יתרו ע' תתצ ושם מביא גם מ"ש מהרש"א שם "רועה אחד ע"ד האלקים הרועה אותי רועה ישראל האזינה כו', פרנס אחד זה משה כו' ומרבה לי מכל הדברים אלה דכולן מפי הגבורה נאמרו שהי' הדיבור מתחלק לכמה קולות כו'".

10 נתנו מרועה אחד

The Midrash brings the same teaching as Chagigah 3b: the Sages' differing rulings were "given from one Shepherd," said by one G-d, as it is said, "And G-d spoke all these words." This is the passage in Naso, chapter 14, that the text lists.

Bamidbar Rabbah 14:4 ד"ד:4

11 Kehot's note points to Exodus 20:1 for these words.

Exodus 20:1 א'1:20

וַיְדַבֵּר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאַמֵּר:

And G-d spoke all these words, saying:

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12 וידבר אלקים את כל

On the descent of G-d onto Mount Sinai, the Zohar reads "And G-d spoke all": "all" is the inclusion of everything, for on this everything depends.

Zohar, Yitro 22:400-23:409 ת"ת:כ"ג-כ"ב:400

From the head of the King to the place where this Righteous One commences flows a holy river, the oil of anointment, which pours itself out in fulness of desire upon this earth; and the earth having received it therefrom nourishes all both above and below. Said R. Isaac: 'We read: "And the L-rd came down upon Mount Sinai" (Ex. 19, 20); "He bowed the heavens and came down" (2 Sam. 22, 10). Whither came He down? For the text tells us that He descended upon (lit. above) Mount Sinai ...

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

13 Expounding "The words of the wise are like goads... they were given from one Shepherd," the Gemara teaches that the Sages who forbid and those who permit all speak words that "one G-d gave, one provider said, from the mouth of the Master of all deeds," as it is written, "And G-d spoke all

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

these words." The text brings it to show that all revealed Torah is included in the Ten Commandments.

חגיגה ג' ב:ד'4 Chagigah 3b:4

שָׁמָא יֹאמֵר אָדָם: הֵיאָךְ אֲנִי לְמַד תּוֹרָה מֵעַתָּה — תְּלַמּוּד לּוֹמֵר: "כּוֹלָם נִתְּנָה מְרֻעָה אֶחָד". אֶל אֶחָד נִתְּנָה, פֶּרֶנְס אֶחָד אֶמְרוּ, מִפִּי אֶדוֹן כָּל הַמַּעֲשִׂים בְּרוּךְ הוּא, דְּכַתִּיב: "וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה".

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14 וידבר אלקים את כל הדברים

When G-d revealed Himself at Sinai to give the Torah, He told it to Moshe in order, Scripture, Mishnah, Talmud and aggadah, as it is said, "And G-d spoke all these words"; even what a student would ask his teacher, He told Moshe then. The Midrash adds that He gave Scripture in writing and the Mishnah, Talmud and aggadah orally.

Shemot Rabbah 47:1 מ"ז:1

... אכתוב לו רובי תורתי כמו זר נחשבו, בשעה שנגלה הקב"ה בסניני ליתן תורה לישראל, אמרה למשה על הסדר: מקרא, ומשנה, תלמוד, ואגדה, שנאמר (שמות כ): וידבר אלקים את כל הדברים האלה, אפילו מה שהתלמיד שואל לרב, אמר הקב"ה למשה באותה שעה, מאחר שלמדה מפי הקב"ה, אמר לו: למדה לישראל! אמר לפניו: רבש"ע! אכתוב אותה להם. אמר לו: איני מבקש ליתנה להם בכתב, מפני שגלוי לפני, שעובדי כוכבים עתידים לשלוט בהם, וליטול אותה מהם, ויהיו בזוים בעובדי כוכבים, אלא המקרא אני נותן להם במכתב, והמשנה והתלמוד והאגדה אני נותן להם ...

"The L-rd said to Moses: Write for yourself these matters, as according to these matters I established a covenant with you and with Israel" (Exodus 34:27). "Write for yourself these matters," that is what is written: "I write for him the many teachings of My Torah, but they are regarded as foreign" (Hosea 8:12). When the Holy One blessed be He revealed Himself at Sinai to give the Torah to Israel, He said it to Moses in order: Bible, Mishna, Talmud, and aggada, as it is stated: "The L-rd spoke ...

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15 וידבר אלקים את כל הדברים

On "And G-d spoke all these words, saying," the Midrash teaches that what the prophets would prophesy in every generation they received at Mount Sinai, and that the Sages of every generation also each received his own from Sinai. This is the end of chapter 28, in Yisro, that the text lists.

Shemot Rabbah 28:6 כ"ח:6

דבר אחר: וידבר אלקים את כל הדברים האלה לאמר אמר רבי יצחק: מה שהנביאים עתידים להתנבאות בכל דור ודור, קבלו מהר סיני, שכן משה אומר להם לישראל (דברים כט): כי את אשר ישנו פה עמנו עומד היום ואת אשר איננו פה עמנו היום. עמנו עומד היום אין כתיב כאן, אלא עמנו היום, אלו הנשמות העתידות להבראות, שאין בהם ממש, שלא נאמרה בהם עמידה, שאע"פ שלא היו באותה שעה, כל אחד ואחד קבל את שלו. וכן הוא אומר (מלאכי א): משא דבר ה' אל ישראל ביד מלאכי, בימי מלאכי לא נאמר, ...

Another matter: “G-d spoke all these matters, saying” – Rabbi Yitzhak said: What the prophets are destined to prophesy in each and every generation, they received at Mount Sinai, as Moses says to Israel: “Rather, with him who is here with us standing today [before the L-rd our G-d], and with him who is not here with us today” (Deuteronomy 29:14). It is not written here, “standing with us today,” but rather, “with us today.” These are the souls [of people] who are destined to be created, which lack substance, ...

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16 יידבר אלקים את כל הדברים

Among the offerings of the festivals, the Zohar says, on Shavuot we take the two loaves, and it is written, “And G-d spoke all these words, saying”: we take from the Written Torah the Oral Torah. The text cites it for the Oral Torah being included in “all these words.”

ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד Zohar, Terumah 13:153-14:164
The six Days are but a preparation for her. As they are united above in “One”, so she is unified below in the mystery of “one”, to correspond to them above.

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

17 ברבות כי תשא ר"פ מ"ז

The note records that the Midrash at the beginning of Shemos Rabbah 47 is copied in Or HaTorah on Yisro.

KEHOT'S NOTE

נעתק באוה"ת יתרו ע' תתצב.

18 יתרו ס"פ כ"ה

The note records that Or HaTorah on Yisro copies from Shemos Rabbah 28 that on “And G-d spoke all these words, saying,” He does everything at once, and that “Remember the Shabbos day,” and the other statements, were all said at once.

KEHOT'S NOTE

נעתק באוה"ת יתרו ע' תתצב “וידבר . . האלה לאמר שהוא עושה הכל בבת אחת כי דבור זכור את יום השבת כי וכולן אמרן בבת אחת.”

19 מפי הגבורה שמענו

Of the 613 mitzvot, the Gemara says, the first two commandments, “I am” and “You shall have no other,” “we heard from the mouth of the Power.” The text reads “the Power” (Gevurah) together with the Name Elokim as the attribute of contraction through which the Torah was given.

מכות כ"ד א-א-ג' 24a:1-3

שית מאה וחד סרי הוי, “אנכי” ו”לא יהיה לה” – מפי הגבורה שמענו. (סימן דמשמק סק). בא דוד והעמידן על אחת עשרה, דכתיב “מזמור לדוד [ה'] מי יגור באהלה מי ישכון בהר קדש. הולך תמים ופועל צדק ודבר אמת בלבבו, לא רגל על לשנו לא עשה לרעהו רעה וחרפה לא נשא על קרבו. נקזה בעיניו נמאס ואת יראי ה' יכבד נשבע להרע ולא ימר. כספו לא נתן בנשך ושחד על נקי לא לקח עשה אלה לא ימוט לעולם.”

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KEHOT'S NOTE

ע"י מכות כד, א.

20 ברעש וקולות וברקים

Before the Ten Commandments there were thunder and lightning and a heavy cloud on the mountain, the mountain smoked and quaked, and the sound of the shofar grew stronger. The text contrasts this awesome revelation with the simple content of the commandments.

שמות י"ט:ט"ז-Exodus 19:16-19

ויהי כיום השלישי בהית הבקר ויהי קלת וברקים וענן כבד עליההר וקל שפר חזק מאד ויחרד כל העם אשר במחנה: ויוצא משה את העם לקראת האלקים מן המחנה ויתנצבו בתחתית ההר: והר סיני עשן כלו מפני אשר ירד עליו ה' באש ויעל עשנו כעשן הכבשן ויחרד כל ההר: מאד: ויהי קול השפר הולך ויחזק מאד משה ידבר והאלקים יענו בקול:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet G-d; and they stood at the nether part of the mount. Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke ...

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21 לא תרצח לא תנאף

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

KEHOT'S NOTE

שם כ, יג.

22 הוא המדע והוא היודע

Tanya, chapter 2, uses the same words: the souls of Israel are rooted in the supernal wisdom, “for He and His wisdom are one, and He is the knowledge,” a matter no person can fully grasp.

KEHOT'S NOTE

רמב"ם הלי יסודות"ת ב, י. ראה תניא פרק ב.

23 הוא המדע והוא היודע

The Rambam writes that G-d does not know with a knowledge outside Himself: He and His knowledge and His life are one, “He is the knower, He is the known, and He is the knowledge itself.” The text uses it to say that G-d and His wisdom, the Torah, are one.

משנה תורה, Foundations of the Torah 2:10, Mishneh Torah

הלכות יסודי התורה ב"י

הקדוש ברוך הוא מכיר אמתו ויודע אותה כמו שהיא. ואינו יודע בדעה שהיא חוץ ממנו כמו שאנו יודעין. שאין אנו ודעתנו אחד אבל הבורא יתברך הוא ודעתו וחייו אחד מכל צד ומכל פנה ובכל דרך יחוד. שאקמלי היה חי בחיים ויודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחייו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אמת אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

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

24 יידבר אלקים את כל הדברים האלה

The Zohar teaches that Moshe was “voice” without “speech,” because speech was in exile, until Israel came to Mount Sinai; there voice and speech were joined, as it is written, “And G-d spoke all these words.”

ספר זוהר, וארא וי:ס”ה-ז:א”א 6:65-7:71 Zohar, Vaera

When Moses came, the Voice appeared, but it was “a voice without speech”. This lasted until Israel approached Mount Sinai to receive the Torah. Then the Voice was united with the Utterance, and the word was spoken, as it says, “and the L-rd spake all these words” (Ex. xx, I). Then Moses was in full possession of the Word, Voice and Word being united.

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

25 יידבר אלקים את כל הדברים האלה

The Idra explains the difference between dibbur and amirah: amirah needs no raised voice, while dibbur raises the voice to proclaim. The whole world heard that speech at Sinai and trembled, and therefore it says “and He spoke” (vayedaber) and not “and He said.”

ספר זוהר, האדרא רבא י”ג:קב”ג-13:123-15:134 Zohar, Idra Rabba
ט”ו:קל”ד

26 יידבר אלקים את כל הדברים האלה

When the Torah scroll is taken out to be read, the Zohar says, all the people must stand below in awe and trembling, as if standing at Mount Sinai, silent while one reads, as it is written, “And G-d spoke all these words, saying”: He above, and all the people below.

ספר זוהר, ויקהל י”ז:ר”ח-רכ”ז 17:218-227 Zohar, Vayakhel

All should be silent, one only reading, just as at Sinai, as we are told, “G-d spoke all these words, saying” (Ex. 20, 1), He being above and all the people beneath, as we read, “and they stood at the nether part of the mount” (Ibid. 19, 17). We also read, “And Moses went up unto G-d” (Ibid. 19, 3).

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

27 עד שיהי נקרא אלקיך

The note sends the reader to a talk of the Rebbe in Likkutei Sichos on these words, that G-d is to become “your G-d.”

KEHOT’S NOTE

ראה לקו”ש-ג ע’ 800 ואילך.

28 יידבר כו’ לאמר

The Midrash teaches that when G-d was about to say the Torah to Israel, He went over it four times by Himself first: “And G-d spoke all these words,” and only afterwards “saying” to Israel. It is the passage at the beginning of chapter 40, in Ki Sisa, that the text lists; it goes on to say that one who knows Torah but has no fear of sin has nothing.

שמות רבה מ’:א”א 40:1 Shemot Rabbah

יידבר ה’ ראה קראתי בשם בצלאל - כך פתח ר’ תנחומא בר אבא: (איוב כח): אז ראה ויספרה הכינה וגם חקרה, צפה הקב”ה וראה שישראל מקבלין את התורה, שאלולי כן, לא ברא העולם, שנאמר: אז ראה ויספרה. ומה כתיב אחריו? (שם): ויאמר לאדם הן יראת ה’ היא חכמה, ואין אדם אלא ישראל, שנאמר (יחזקאל לד): ואתן צאני צאן מרעיתי אדם אתם. אז ראה ויספרה, בסיני. הכינה, באהל מועד. וגם חקרה, בערבות מואב, באלה הדברים. דבר אחר: אז ראה ויספרה אמרו רבנן: צריך אדם להיות נוטל משל, לומר פרקו, או אנדתו, ...

“The L-rd spoke to Moses saying: See, I have called by name Betzalel, son of Uri, son of Hur, of the tribe of Judah” (Exodus 31:1-2). “The L-rd spoke...See, I have called by name Betzalel,” this is how Rabbi Tanhuma bar Abba began: “Then He saw it and related it, prepared it, and also studied it” (Job 28:27). The Holy One blessed be He foresaw that Israel would accept the Torah, as had it not been so, He would not have created the world, as it is stated: “Then He ...

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29 ז’ שבועות תספר לך

Moshe gives Israel the count from the first cutting of the barley to Shavuot: “Seven weeks you shall count for yourself; from when the sickle is first put to the standing grain you shall begin to count seven weeks.” The maamar reads the sickle and the standing grain as the work on the natural emotions.

דברים ט”ז:ט”ו 16:9 Deuteronomy

שבעה שבועות תספר לך ממהל חרמש בקמה תחל לספר שבעה שבועות: Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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KEHOT’S NOTE

דברים טז, טז.

30 הענין כי בקמה

The note records that this explanation of the “standing grain” as the natural emotions is quoted in Or HaTorah on Vayikra.

KEHOT’S NOTE

מוכא באוה”ת ויקרא-ד ע’ א’ק”ה.

31 ההפרש בין ד’ ספרים הראשונים ומשנה תורה

There the Alter Rebbe brings the Gemara (end of chapter 4 of Megillah) that Moshe said Mishneh Torah “from his own mouth,” with Tosafos adding “and with ruach hakodesh,”

while the earlier books were said “from the mouth of the Power,” Moshe being only a messenger.

KEHOT’S NOTE

ראה לקמן שה"ש כ, ג. אוה"ת ויקרא-ג ע' תתמ. ובכ"מ.

32 ברעש בקולות וברקים

Kehot’s note points to Exodus 19:18 for these words.

שמות י"ט:י"ח Exodus 19:18

KEHOT’S NOTE

ראה שמות יט, יח-יט.

33 Koheles says, “The words of the wise are like goads, and like nails well planted are the masters of collections; they were given from one Shepherd”: the many sayings of the wise come from one source. The verse expounded in Chagigah 3b and in Bamidbar Rabbah.

Ecclesiastes 12:11א"י:יב קהלת

דברי חכמים כדכונות וכמשמרות נטועים בעלי אספות נתנו מרעה אהד:

The words of the wise are as goads, and as nails well fastened are those that are composed in collections; they are given from one shepherd.

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34 אנכי ה' אלקיך

G-d’s first words to all Israel at Sinai: “I am Havayah your G-d, who brought you out of the land of Egypt.” The maamar reads Anochi, “I,” as G-d’s very essence, to be revealed until He is “your G-d.”

שמות כ"ב:2 Exodus 20:2

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 4

35 וכל קומה לפניך תשתחוה

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

KEHOT’S NOTE

תפלת נשמת.

36 לך ה' הגדולה

David blesses G-d before the whole assembly: “Yours, Havayah, is the greatness and the might and the beauty and the victory and the splendor.” The Kabbalah reads it as the list of the supernal attributes, and the text uses it for the attributes into which the natural emotions are to be absorbed.

I Chronicles 29:11א"י:ט דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the

יידבר אלקים את כל הדברים האלה לאמר אנכי כו'

heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT’S NOTE

דה"א כט, יא.

37 “Seven weeks you shall count for yourself.” Plainly, “for yourself” (lecha) is part of the command to count; the maamar hears in it “Yours (lecha), Havayah,” and reads the seven weeks as the seven natural emotions.

דברים ט"ז:9 Deuteronomy 16:9

שבעה שבועות תספירה מהחל חרמש בקמה תחל לספור שבעה שבועות:

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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PARAGRAPH 5

38 נמנו וגמרו תלמוד גדול

Rabbi Tarfon and the elders, gathered in the upper room of the house of Nitzah in Lod, were asked: is study greater or deed? All answered, “Study is greater, for study leads to deed.”

Kiddushin 40b:8-9ט"ח:ט Kiddushin 40b:8-9

ובקר היה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנאי, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטות ששים ואחת, ליובלות מאה ושלש.

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KEHOT’S NOTE

קידושין מ, ב. וש"נ.

39 On “and Torah study is equal to them all,” one Sage says that the whole world is not equal to one word of the Torah, and the other that all the mitzvos of the Torah are not equal to one word of the Torah.

Jerusalem Talmud Peah 1:1:35א"י:א תלמוד ירושלמי פאה

ותלמוד תורה. רבי ברכיה ורבי חייא דכפר תחומין חד אמר אפילו כל העולם כולו אינו שונה אפילו לדבר אחד מן התורה. וחד אמר אפילו כל מצותיה של התורה אינו שווה לדבר אחד מן התורה. רבי תנחומה ורבי יוסי בן זמרא חד אמר כהדא. וחד אמר כהדא. רבי אבא אבוי דרבי אבא בר מרי בשם רבי אהא כתוב אחד אומר וכל חפצים לא ישוו כה. וכתוב אחר אומר וכל חפציה לא ישוו כה. חפצים אילו אכנים טובות ומרגליות. חפציה אילו דברי ...

“And Torah study.” Rabbi Berekhiah and Rabbi Hiyya from Kefar Teḥumin. One said that the entire world is not worth even one saying of the Torah. The other said that even all commandments of the Torah are not worth even one saying of the Torah. Rabbi Tanḥuma and Rabbi Yose ben Zimra, one said like the first and one said like the second. Rabbi Abba, father of Rabbi Abba bar Mari, in the name of Rabbi

Aḥa: One verse says (Prov. 8:11) “all desirables do not equal it;” the other ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

- 40 The Midrash tells that Koheles sought to know the reward of the mitzvos and the reward of the Torah, of which it is said, “all desirable things cannot compare to it,” and G-d answered him that it is already written: “No eye has seen it, O G-d, except You.”

Kohelet Rabbah 12:10:1א"י:ב"י:רבה

ויתר שהיה קהלת חכם, בסוף קהלת כתיב: בקש קהלת למצא וגו', בקש קהלת לעמד על מתן שכרן של מצוות, כדכתיב (ירמיה ט, כג): כי באלה חפצתי נאם ה', אמר לו הקדוש ברוך הוא שלמה, וכתוב ישר דברי אמת, הכתבתיהו על ספר הישר (תהלים לא, כ): מה רב טובך אשר צפנת ליראיך, ועוד כתיב (מלאכי ג, יב): כי תהיו אתם ארץ חפץ. ועוד בקש לעמד על שכרה של תורה, שנאמר (משלי ח, יא): וכל חפצים לא ישוו בה, אמר לו הקדוש ברוך הוא שלמה וכתוב ישר ...

“Beyond the fact that Kohelet was wise, moreover, he taught the people knowledge, considered and analyzed, composed many proverbs. Kohelet sought to find words of delight, and what was written uprightly, words of truth” (Ecclesiastes 12:9-10). “Beyond the fact that Kohelet was wise” – at the end of Ecclesiastes it is written: “Kohelet sought to find words of delight [ḥefetz]...”; Kohelet sought to understand the reward given for mitzvot, as it is written: “For in these I delight [ḥafatzti], the utterance of the L-rd” (Jeremiah 9:23). The Holy One blessed ...

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- 41 וכל חפצים לא ישוו בה

Wisdom calls out to people: “For wisdom is better than pearls, and all desirable things cannot compare to it”: plainly, no possession is worth as much as wisdom. The Sages read “all desirable things” as including even the mitzvos.

Proverbs 8:11א"י:ב"י:משלי

כי טובה חכמה מפנינים וכל חפצים לא ישוו בה:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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- 42 וכל חפצים לא ישוו בה

The Midrash contrasts the two verses: “all desirable things” are mitzvos and good deeds, “your desires” are precious stones and pearls, and neither can compare to the Torah. This is the end of chapter 35, in Noach, that the text lists.

Bereshit Rabbah 35:3ג"י:רבה

- 43 ואפי' חפצי שמים

The Gemara sets “all your desires cannot compare to it” (Proverbs 3:15), which implies that the desires of Heaven can, against “all desirable things cannot compare to it”

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

(Proverbs 8:11), which includes even the desires of Heaven, and answers: here, with a mitzvah that others can do; there, with a mitzvah that others cannot do.

Moed Katan 9b:2-3ג"י:ב"י:מועד קטן

הדר יתבי וקא מבצי להו, כתיב: “יקרה היא מפנינים וכל חפציה לא ישוו בה” — הא חפצי שמים ישוו בה, וכתבי: “כל חפצים לא ישוו בה” — דאפילו חפצי שמים לא ישוו בה! כאן במצוה שאפשר לעשותה על ידי אחרים, כאן במצוה שאי אפשר לעשותה על ידי אחרים.

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KEHOT'S NOTE

מו"ק ט, ב.

- 44 The book’s closing words about its author: “And besides that Koheles was wise, he also taught the people knowledge.” The verse at the end of Koheles Rabbah that the text names.

Ecclesiastes 12:9ט"י:ב"י:קהלת

ויתר שהיה קהלת חכם עוד למד דעת את העם ואזו וחקר תרון משלים הרבה:

And besides that Koheleth was wise, he also taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs.

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- 45 Shlomo tells his son of wisdom: “She is more precious than pearls, and all your desires cannot compare to her.” The second verse in the Gemara’s comparison, which reads “your desires” as leaving out the desires of Heaven.

Proverbs 3:15י"ט:ג"י:משלי

יקרה היא מפנינים וכל חפציה לא ישוו בה:

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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PARAGRAPH 6

- 46 ולכאורה אינו מובן

That discourse, which begins with teshuvah as turning back “face to face” toward G-d, raises the same question: the whole Torah is only the explanation of how a mitzvah is to be done, yet one studies while the mitzvah itself is done by others.

KEHOT'S NOTE

ראה לעיל פי אחרי כו, ד.

- 47 הפרשת תרומה . . עיי' שליה

The Gemara learns from “you, you also” (Numbers 18:28), said of terumah, that terumah may be separated through an agent.

Kiddushin 41b:1-2ב"י:ב"א:ידושין

פיחת עשרה או הוסיף עשרה - תרומתו תרומה. מנלו? וכי תימא דיליף מגירושין - מה לגירושין, שכן ישנן חול! אמר קרא: “אתם”, “גם אתם” - לרבות את השלית. ונכתוב רחמנא בתרומה, וניתו הנה ונגמרו מיציה! משום דאיכא למפרך: שכן ישנה במחשבה.

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

KEHOT'S NOTE

ראה קידושין מא, ב.

48 אִם אֵין חִכְמָה אֵין יִרְאָה

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

KEHOT'S NOTE

אבות ג, יז.

49 אִם אֵין חִכְמָה אֵין יִרְאָה אִם אֵין יִרְאָה אֵין חִכְמָה

Rabbi Elazar ben Azariah says: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The maamar builds its answer on the two halves of this saying.

Pirkei Avot 3:17: משנה אבות ג: יז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חִכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חִכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קָמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קָמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחִכְמָתוֹ מִרְבָּה מִמַּעֲשָׂיו, לָמָּה הוּא דוֹמֶה, לְאֵילָן שֶׁעֲנָפָיו מִרְבִּין וְשָׂרָשָׁיו מְעֻטִּין, וְהָרוּחַ בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעָרְעָר כְּעֵרְבָה וְלֹא יִרְאָה כִּי יָבוֹא טוֹב וְשָׁכֵן חֲרָרִים בְּמִדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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PARAGRAPH 7

50 וַיּוֹבֵן עֲנִין זֶה

The note sends the reader, from this point in the maamar on, to the Rebbe Maharash's series of maamarim Mayim Rabbim of 5636, section 183 and on.

KEHOT'S NOTE

מכאן ואילך ראה מים רבים — תרל"ו מסעי קפג, ואילך.

51 יֵשׁ בִּי בָחִי

The note records that this passage, on the two levels of the divine life-force, is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ד ע' א'פה.

PARAGRAPH 8

52 וּמִבְשָׂרִי אַחֲזָה

Iyov, in his suffering, declares that even after his skin is destroyed, "from my flesh I shall see G-d": in his own flesh he will yet behold Him. Chassidus reads it as a method:

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

from the makeup of man, body and soul, one can understand how G-d relates to the worlds.

איוב י"ט:כ"ו Job 19:26

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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53

וד' חושים

The note records that every manuscript reads "four senses," including manuscript 1102, in which this maamar was edited in the Tzemach Tzedek's own handwriting.

Zohar III, 229b: זח"ג רכט, בבז

KEHOT'S NOTE

כ"ה בכל הכת"י אף בבז"ך 1102 (המאמר מוגה בגזכ"ק הצ"צ). "ולמ"ש אודות הביאור בלקו"ת במדבר (טו, ד) ד' חושים ולא חמשה — באם תמצוי לומר שאין בזה טה"ד יל"פ מפני שמדגיש בכאן התלבשות לפי המוג והתכונה, משא"כ בחוש המישוש (ראה פ"י מהמלות זרות שבמיו"ס סוף ח"א מע' חוש. להעיר גם מרע"מ — זח"ג רכט, ב במפרשיו שם). — לקו"ש כרך לג ע' 215. להעיר בהמשך מים רבים תרל"ו פרק קפג שמעתיק מכאן גורס "וכל החושים כמו ראי' ושמיעה". וכן שם בכרך ב ע' תקח אינו מציי"ן מספר החושים.

PARAGRAPH 9

54 ואין עולים בשם כח פרטי כלל

Or HaTorah, quoted in the note, says that this is a likeness and analogy for the ten Sefiros hidden in their Emanator, which are not divided but included and united, and are not called by the name of a particular power, Chochmah by itself and Chesed by itself.

KEHOT'S NOTE

באוה"ת — ענינים ע' רסח: והוא דמיון ומשל לע"ס הגנוזות במאצילן שאינן בבחי' התחלקות אלא כלולים ומתאחדים ואין עולין בשם כח פרטי, חכי בפ"ע וחסד בפ"ע כו' כמ"ש במ"א ע"ש.

PARAGRAPH 10

55 מתאחד עם הנפש

There the question is asked: all the soul's powers are united with it, so why is it named specifically after Chochmah? The answer: the existence of Chochmah in the soul comes from the superiority of the soul's own essence.

KEHOT'S NOTE

ולכאורה הרי כל הכחות מתאחדים עם נפש ולמה נק' דוקא ע"ש החכמה, אך זהו משום דמצ"אות החכי שבו הוא מצד מעלת מהות הנפש עצמו — סה"מ תער"ב-א סעי' רג.

PARAGRAPH 11

56 ענין בחי' השתלשלות החיות

Or HaTorah, quoted in the note, says that this follows the view of Ma'areches HaElokus and Avodas HaKodesh, that the ten Sefiros are G-dliness itself, only drawn from con-

cealment into revelation, though the concealment is far higher than the revelation.

KEHOT'S NOTE

באזה"ת בראשית כרך א קי, א שזהו כשיטת המערכת והעבודת הקודש דהע"ס הם עצם אלקות ממש רק שנמשכו מההעלם אל הגילוי, רק שההעלם גבוה ונעלה הרבה מהגילוי, וזהו כעין מ"ש עוד בלקו"ת פי תצא בביאור ולא אבה ע"ס שבמאציל עצמו ע"ש.

57

אתה הוא ה' לבדך

The Levites lead the people in praise: "You are He, Havayah, alone; You have made the heavens, the heavens of the heavens, and all their host." Plainly, He alone is G-d; the text reads "alone" as G-d in Himself, beyond the worlds, and "You have made" as the extension of His light into them.

Nehemiah 9:6 ט"ז: נחמיה

אתה-הוא ה' לְבַדְךָ אַתָּה עֲשִׂיתָ אֶת-הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל-צָבָאָם הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת-כָּלם וְצָבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

58

דלאו דאית לך צדק ידיעה

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

59

דלאו דאית לך צדק ידיעה

In the prayer of Eliyahu (Patach Eliyahu), the Sefiros show how the world is ruled with judgment and mercy, "but not that You have a known righteousness, which is judgment," nor any of these attributes at all. The text uses it for G-d's being beyond every attribute.

Tikkunei Zohar 17b:5-7 י"ז-ה' ב: תקוני זוהר

אבל לאו דאית לך צדק ידיעה דאיהו דין. ולא משפט ידיעה דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ירך דהא רשותא אית לך (נ"א אתיהיב לך) לגלגל רזין טמירין על ירך מה דלא אתיהיב רשו לגלגל לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

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60

א"ס ב"ה למעלה עד אין קץ

The words here quote Tikkunei Zohar, Tikkun 19 • 40b:13-14; the passage is shown below.

Tikkunei Zohar, Tikkun 19 • 40b:13-14 י"ט: תיקוני זוהר

ה' הוא בכתר שהיה קודם שנברא העולם הוא ושמיו לבד בכתר. כשברא העולם במדת ראשית ירד עליו ולא היה חסר מלמעלה וכן בכל ספירה כמדליק נר מנר ואינו חסר מן הראשונה ולא מחברתה עד אין סוף ואין

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

תכלית. ומי שמכיר אותו בזאת כמו שמכיר אותו בעליונים ובתחתונים בעבור שהיא כלולה מהעליוני ואיהי יחוד וקשר כלם והיא מתלבשת בתחתונים

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KEHOT'S NOTE

ראה ת"י יט (מ, ב).

61

מלכותך מלכות כל עולמים

David's psalm of praise (Ashrei): "Your kingship is the kingship of all olamim, and Your dominion is in every generation." Plainly, olamim means "all ages," an everlasting kingship; the text reads it as "all worlds," to show that G-d's relation to the worlds is only His kingship, an extension and not His essence.

Psalms 145:13 י"ג: תהילים

מְלֻכּוֹתֶךָ מְלֻכּוֹת כָּל-עֲלָמִים וּמִשְׁלֹתֶךָ בְּכָל-דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 12

62

וישע ה' אל הבל ואל מנחתו

Kayin and Hevel bring offerings, and "Havayah turned to Hevel and to his offering," but not to Kayin's: plainly, G-d accepted Hevel's offering. The text reads vayisha, "turned," as G-d turning toward the creatures and drawing life-force down to them.

Genesis 4:4 ד'ד: בראשית

וְהֶבֶל הֵבִיא גִם-הוּא מִבְּכֹרֹת צֹאנוּ וּמִחֻלְבֵּהוּ וַיִּשַׁע ה' אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

63

איהו וחיוהי חד

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

KEHOT'S NOTE

ת"י בהקדמה ג, ב.

64

איהו וחיוהי חד

The Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is within them, "He and His vessels are one in them, He and His life-forces are one in them," which is not so of the ten Sefiros of Beriah.

Tikkunei Zohar 3b ג' תקוני זוהר

65

כמו עד"מ התאחדות נפש המשכלת

There the Alter Rebbe explains that once the light is drawn down and revealed in the attributes of Chesed and

Chochmah, it is enlothed in them until it is united with them: “He and His life-forces are one,” like “He is the knowledge, He is the knower.”

KEHOT'S NOTE

בתו"א סו, ד ועא, א מביא דוגמא ע"ז "כי הוא המדע והוא הידוע כ"י והוא וחכמתו אחד". ובסה"מ תקס"ו ע"י ר' מביא משל ע"ז "עדי"מ בחיות נפשו שמלוכשת באבריו שמתאחד הוא עם האיברים". וראה אוה"ת וארא ע"י קמח שמצ"יין לכאן.

66

כולם בחכמה עשית

The psalmist marvels at creation: “How many are Your works, Havayah! You have made them all with wisdom.” The text cites it to show that Atzilus is the level of Chochmah.

Psalms 104:24 תהילים ק"ד:כ"ד

מַה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־סֵפֶר בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַנִּינֶנָּה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

67

כולם בחכמה עשית

The Arizal explains that for the Infinite Light to shine through all of Atzilus, His essence enclothes itself within Chochmah and then spreads through all Atzilus, “and this is the secret of ‘You have made them all with wisdom’”; to shine into Beriah, Chochmah must further enclothe itself within Binah. The text cites chapter 3, as in the Shklov printing; in Sefaria's edition, as in several printings, it is chapter 2.

Sefer Etz Chaim 47:2 עץ חיים מ"ז:ב

... גם דע כי הלא כדי שהאור א"ס יוכל להאיר בכל אצילות צריך שיתלבש עצמותו תוך החכמה ואחר התלבשותו בחכמה אז מתפשט בכל האצילות וע"י מלבוש זה לבדו יכול כל האצילות לקבל מן הא"ס וז"ס כולם בחכמה עשית אבל כדי להאיר בבריאה צריך שגם החכמה תתלבש בבינה וע"י ב' אל שאור א"ס מתלבש בתוכם אז הוא מאיר בבריאה. וז"ס המסך שבין אצילות לבריאה כי ממשך מסך זה מבינה אשר בה מתלבש החכמה להאיר בבריאה וכדי להאיר ביצירה מוסיף מסך ומלבוש א' והוא ששגם הבינה מתלבשת בת"ת ואז ע"י הת"ת מאיר ...

Sefer Etz Chaim (Public Domain)

68

בע"ה שמ"ז פ"ג

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. ובכמה דפוסים פ"ב.

69

גדול ה' ומהולל מאד

David's praise: “Great is Havayah and highly praised, and His greatness is unsearchable.” Said here of Atzilus, where G-d's light is still beyond all limit.

Psalms 145:3 תהילים קמ"ה:ג

גָּדוֹל ה' וּמְהוֹלָל מְאֹד וְלֹגְדָתוֹ אֵין חֶקֶר:

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

70

ולתבונתו אין מספר

“Great is our Master and abundant in power; His understanding is without number.” Joined here to the previous verse for the level beyond number.

Psalms 147:5 תהילים קמ"ז:ה

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפָּר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

71

אלף אלפין ורבו רבבן

In Daniel's vision of the Ancient of Days, “a thousand thousands served Him, and myriads of myriads stood before Him”: the angels without number. The text uses it for the hosts of the world of the Seraphim, where number begins.

Daniel 7:10 דניאל ז':י

נָהָר דִּי־נֹר נִגַּד וְנִפְק מִן־קְדְמוֹהִי אֱלֹף אֱלִפִין וְשִׁמְשֹׁנָה וְרַבּוֹ רַבְבָּן קְדְמוֹהִי יְקוּמוּ דִּינָא יִתְב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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

KEHOT'S NOTE

דניאל ז, י.

72

היש מספר לגדודיו

Bildad tells Iyov of G-d's might: “Is there any number to His troops?” His forces are beyond counting. The text uses it to say that even where number begins, it is still beyond reckoning.

Job 25:3 איוב כ"ה:ג

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרְהוֹ:

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

73

ומשם יפרד

“A river goes out of Eden to water the garden, and from there it divides and becomes four heads.” The text borrows the words for the light dividing as it descends.

Genesis 2:10 בראשית ב':י

וַיֵּצֵא מַעְדֵּן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

74 מונה מספר לכוכבים

The psalmist praises G-d, who “counts the number of the stars; He calls them all by name.” Used for the yet greater multiplicity of the lower worlds.

Psalms 147:4 ד"ד קמ"ז

מונה מספר לכוכבים לכלם שמות יקרא:

He counteth the number of the stars; He giveth them all their names.

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

תהלים קמז, ד.

75 המוציא במספר צבאם

The prophet tells Israel to lift their eyes to the stars and see their Creator, “He who brings out their host by number, calling them all by name.” The text reads “brings out” (hamotzi) also as the Shabbos term for carrying from a private domain to a public one: the descent from the unity of Atzilus into the multiplicity of the lower worlds.

ישעיהו מ"ב:26

שאור מרום עיניכם וראו מיברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמץ כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישעיי מ, כו.

76 המוציא לשון המוציא מרה"י לרה"ר

The note records that this reading of hamotzi, “He who brings out,” as carrying from the private domain to the public domain is quoted in Sefer HaChakirah.

KEHOT'S NOTE

מובא בספר החקירה נט, א.

77 מרוב אונים ואמץ כח

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

KEHOT'S NOTE

ישעיי שם.

78 נמשך בחי ביטול היש בכל עולם לפי מדרגתו

The note records that Mayim Rabbim, chapter 183, which follows this maamar, gives this passage in abridged form.

KEHOT'S NOTE

בהמשך מים רבים — תרל"ו פרק קפג נמצא כאן קיצור.

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

PARAGRAPH 13

79 אך הבחי' הב' הוא בחי' סוכ"ע

Or HaTorah, quoted in the note, explains that sovev kol almin is like the intellective soul itself in relation to the power of intellect that spreads from it, which is memalei kol almin.

KEHOT'S NOTE

”ור"ל בחי' סוכ"ע זהו כמשל הנפש המשכלת עצמה לגבי כח השכל המתפשט ממנה שהוא בחי' ממכ"ע, — אוה"ת ענינים עי רסט.

80 דלית מח' תפיסא ביי

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

81 דלית מחשבה תפיסא ביה כלל

Eliyahu's prayer opens: “Master of the worlds, You are One, but not in number; You are higher than all the high, hidden from all the hidden; no thought can grasp You at all.”

תקוני זוהר י"ז א"י-י"ב 10-12a:17 Tikkunei Zohar

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסאית (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

82 אני ה' לא שניתי

G-d tells Israel through Malachi, “For I, Havayah, have not changed,” and so the children of Yaakov have not perished. Chassidus reads it as G-d's essence remaining the same before and after creation, untouched by the worlds.

מלאכי ג:6 Malachi

כי אני ה' לא שניתי ואנתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 14

83 דאע"ג דאיהו לא חזי מזליה חזי

From the men who trembled at Daniel's vision without seeing it, Ravina learns: one who is frightened, “although he does not see, his mazal sees.” The saying the text quotes.

מגילה ג' א"י:14 Megillah

אמר רבינא: שמע מינה: האי מאן דמיבעית, אף על גב דאיהו לא חזי, מזליה חזי. מאי תסקנתייה? ליקרי קריאת שמע. ואי קאים במקום

הטנופת — לינשוף מדוכתיה ארבע גרמידי. ואי לא — לימא הכי:
”עיוא דבי טבחי שמינא מינאי.”

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.”

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

84

וראיתי אני לבדי

Daniel tells of his vision by the Tigris: “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 case on which the Sages based “his mazal sees.”

דניאל י:7:10

וראיתי אני דניאל לבדי את־המראה והאנשים אשר היו עמי לא ראו
את־המראה אבל חרדה גדלה נפלה עליהם ויכרחו בהחבא:

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, 1.

PARAGRAPH 15

85

מאחר דלא חזו מאי טעמא איבעית

On Daniel 10:7 the Gemara asks, “Since they did not see, why were they frightened?” and answers, “Although they did not see, their mazal saw.” The text explains the word mazal from this answer.

מגילה ג א:13-14:13-14

וכי מאחר דלא חזו, מאי טעמא איבעיתו? 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 קאים
במקום הטנופת — לינשוף מדוכתיה ארבע גרמידי. ואי לא — לימא
הכי: ”עיוא דבי טבחי שמינא מינאי.”

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.”

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

86

יזל מים מדליו

Bilam, sent to curse Israel, blesses them instead: “Water shall flow from his buckets,” a picture of abundance. The

יידבר אלקים את כל הדברים האלה לאמר אנכי כו

text derives mazal from yizal, “shall flow,” the drawing-down of influence.

Numbers 24:7:10

יזל־מים מדליו וזרעו במים רבים וזרעו מלכו ותנשא מלכותו:

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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KEHOT’S NOTE

במדבר כד, 10.

PARAGRAPH 16

87

ונקלט במוח שכלו

At the end of chapter 23 the Alter Rebbe writes that one can draw great awe upon himself in Torah study by contemplating how his soul and its garments are wholly united with the Infinite Light revealed in them; of this it is written “to be in awe of Havayah,” and of this great awe the Sages said “If there is no wisdom, there is no awe,” though not every mind can bear it.

KEHOT’S NOTE

וע' בסש"ב ספכ"ג. [כ].

88

ע"פ האזינו

Sefaria does not know this ref

KEHOT’S NOTE

ראה לקו"ת האזינו עא, ד. וראה המשך מים רבים תרל"ו פרק קעו-1.

89

יוכל להתגלות לבחי מזל

The note records that Mayim Rabbim has a gloss at that place on sovev being revealed to the level of mazal.

KEHOT’S NOTE

בהמשך מים רבים שם יש הג"ה.

90

אם אין חכמה אין יראה

“If there is no wisdom, there is no awe; if there is no awe, there is no wisdom.” The text applies the first half to the higher awe that comes through the Torah and the second to the lower awe of keeping the mitzvot.

Pirkei Avot 3:17:10

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשיה מעטין, והרוח באה ועוקרתו והופכתה על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no

Torah, there is no bread. He used to say: one whose wisdom ...
Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

91

ויצונו ה' את כל החוקים

Moshe tells Israel how to answer a child who asks the meaning of the mitzvot: "And Havayah commanded us to do all these statutes, to be in awe of Havayah our G-d, for our good always." The text reads "to be in awe" as the purpose of the Torah: the higher awe.

Deuteronomy 6:24 דברים ו': כ"ד

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִּירְאָה אֶת־יְיָ אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו', כד.

92

דאורייתא מחכמה נפקת

Rabbi Yitzchak teaches, "The Torah comes forth from the supernal Chochmah," while Rabbi Yosi says it comes from Binah, and Rabbi Yehudah that it is included of both, as "Hear, my son, the discipline of your father, and do not forsake the teaching of your mother."

ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

93

וה' בחכמה

"Havayah, by wisdom, founded the earth; He established the heavens with understanding": plainly, G-d created the world through wisdom. The maamar reads "Havayah in wisdom": the Infinite Light rests in Chochmah.

משלי ג': י"ט Proverbs 3:19

ה' בְּחִכְמָה יָסַד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְיוֹנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג', יט.

94

כי הוא המדע והוא היודע

The Rambam writes that G-d knows with no knowledge outside Himself: "He is the knower, He is the known, and

וידבר אלוקים את כל הדברים האלה לאמר אנכי כו'

He is the knowledge itself." The text uses it for the Torah being G-d's wisdom, one with Him.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה

הלכות יסודי התורה ב'י'

הַקָּדוֹשׁ בְּרוּךְ הוּא מְכִיר אֱמֻתּוֹ וְיֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאֵינוּ יוֹדְעַיָּה בְּדַעַת שֶׁהִיא חוּץ מִמֶּנּוּ כְּמוֹ שֶׁאֵנוּ יוֹדְעִין. שְׂאִין אֵנוּ וְדַעַתְנוּ אֶחָד אֲכָל הַבּוֹרָא יִתְבָּרַךְ הוּא וְדַעַתּוֹ וְחַיּוֹ אֶחָד מְכַל צַד וּמְכַל פְּנֵה וּבְכָל דֶּרֶךְ יְחִוֵּד. שְׁאֵלְמָלִי הִיָּה חַי בְּחַיִּים יוֹדֵעַ בְּדַעַת חוּץ מִמֶּנּוּ הָיוּ שֵׁם אֱלֹהוֹת הָרַבָּה הוּא וְחַיּוֹ וְדַעַתּוֹ, וְאִין הַדָּבָר כּוֹ אֵלָּא אֶחָד מְכַל צַד וּמְכַל פְּנֵה וּבְכָל דֶּרֶךְ יְחִוֵּד. נִמְצְאָתָה אֵתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיֹּדֵעַ וְהוּא הַדַּעַת עֲצָמָה הַכֹּל אֶחָד. וְדָבָר זֶה אֵין ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

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

95

תלת קשרין מתקשרין דא בדא

"Three levels are bound one to another: the Holy One, blessed be He, the Torah, and Israel," each with a hidden and a revealed level. The text brings it to tie the soul's root to the Torah's root.

Zohar III, 73a, זח"ג עג,

KEHOT'S NOTE

זח"ג עג, א. וראה הערת כ"ק אדמו"ר בספר המאמרים ה'תש"ד, ע' 209. ראה לקריש ח"ט ע' 73 ההפך בין דביקות להתקשרות. ושם בהערה בשו"ג: אלא ש"מ הלשון "מתקשראין" מורה גם על העילוי שנעשה ע"י ירידת הנשמה למטה, ע"ש.

96

חילין דאורייתא

At the opening of Bamidbar the Zohar says that once the Torah and the Mishkan were established, the Holy One wished to count "the hosts of the Torah" and the hosts of the Mishkan, which never part from each other.

Zohar, Bamidbar 1:7-17 זח"ג א"ז:א-ז:יז

The Torah and the Tabernacle thus having been established, the Holy One, blessed be He, desired to take a muster, as it were, of the forces of the Torah and the forces of the Tabernacle. For a thing cannot be finally settled in its place until its name has been called and it has been assigned there. We thus see here that the Holy One, blessed be He, decided on an enumeration of the forces of the Torah and of those of the Tabernacle, these two being in essence one ...

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

97

שאו את ראש בני ישראל

G-d tells Moshe in the wilderness of Sinai to count the people: "Lift up the head of all the congregation of the chil-

dren of Israel,” the census at the opening of Bamidbar. On it the Zohar calls Israel “the hosts of the Torah.”

במדבר א':כ"ב: Numbers 1:2

שאו את־ראש כל־עדת בני־ישראל למשפחתם לבית אבתם במספר שמות כל־זכר לגלגלתם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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98 ס"ר אותיות התורה

The note points to Megaleh Amukos, ofan 186, for the six hundred thousand letters of the Torah.

KEHOT'S NOTE

ראה ז"ח שה"ש עד, ד. ז"ח מדרש רות פח, ד. מג"ע אופן קפו. לקו"ש ח"כ ע' 419 בהערה.

99 ס"ר נשמות ישראל

The note points to the Ramban's sermon Toras Hashem Temimah for the tradition of the Sages concerning the number six hundred thousand.

תניא, חלק ראשון; ליקוטי אמרים 37:28 Tanya, Likkutei Amarim

ל"ז:כ"ח והנה, המשכה והארה זו שהאדם ממשיך ומאיר מהארת אור־אין־סוף ברוח־הוא על נפשו, ועל נפשות כל ישראל, היא השכינה, כנסת ישראל, מקור כל נשמות ישראל כמו שיתבאר לקמן, על ידי עסק התורה - נקראת בלשון "קריאה" - "קורא בתורה", פירוש, שעל ידי עסק התורה קורא להקדוש־ברוך־הוא לבוא אליו, כביכול, כאדם הקורא לחבירו שיבא אליו, וכבו קטן הקורא לאביו לבא אליו להיות עמו בצוותא חדא, ולא ליפרד ממנו ולישאר יחידי ...

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KEHOT'S NOTE

ראה דרשת רמב"ן תורת ה' תמימה (ירושלים תשכ"ד ע' קסב) וקבלת רז"ל כי לא נבראו בשינוי הפרצופים אלא בששים רבוא. תניא פל"ז. סה"מ תקס"ו ס"ע קצ. סה"מ תרמ"ד ע' רסה.

100 בהררי קדש

A psalm of the sons of Korach on Jerusalem: "Its foundation is on the holy mountains." The text applies it to the soul's root in the supernal Chochmah, the source of the Torah.

Psalms 87:1 תהילים פ"ז:א'

לבני־קרח מזמור שיר יסודתו בהר־ריקדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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101 א"ס ב"ה ממש בבחי' מזלייהו דחזו

The note records that Mayim Rabbim, chapter 184, which follows this maamar, has an addition and an abridgment at this point.

KEHOT'S NOTE

בהמשך תרל"ו פרק קפד נמצא הוספה וקיצור.

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

102 בד"ה וזאת המצוה אשר צוה

There the Alter Rebbe explains the order of the verses: first "And this is the commandment... which Havayah commanded to do in the land," then "Hear, O Israel," the mitzvah of reciting the Shema, and then "and you shall speak of them." This is the discourse the text names.

KEHOT'S NOTE

לקמן פ' ואתחנן ט, ב ואילך.

103 וייראו העם את ה' ויאמינו בה'

After the splitting of the sea, "the people stood in awe of Havayah, and they believed in Havayah and in Moshe His servant." The text reads the two mentions of the Name as two levels, one bringing awe and the other only faith.

שמות י"ד:ל"א Exodus 14:31

וירא ישראל את־היד הגדלה אשר עשה ה' במצרים וייראו העם את־ה' ויאמינו בה' ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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104 הכל תלוי במזל

There the Alter Rebbe infers from the Idra's "Everything depends on mazal, even a Torah scroll in the ark" that the Torah too has an encompassing level called mazala, while the Torah itself is the level of Chochmah.

KEHOT'S NOTE

ועליק תצא (לז, רע"ב). [כ].

105 הכל תלוי במזל אפי' ס"ת בהיכל

In the Idra, Rabbi Elazar explains "Everything depends on mazal, even a Torah scroll in the ark": the mazal is the precious holy strand on which all the hairs of the supernal beard hang, and on which all the holiest things depend.

ספר הזוהר, האדרא רבא י"ז:קמ"ז-17:147-21:157 Zohar, Idra Rabba

כ"א:קנ"ז

106 ונמצא שיש ב' בחי' יראה

There the Alter Rebbe recalls this maamar, on "And G-d spoke" of the Ten Commandments, which explains "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom" by two levels of awe, and says this alone does not explain why fear of sin comes only after humility and holiness.

KEHOT'S NOTE

ראה לקמן פ' מטות פא, א.

107 כי ביום הזה יכפר

From the service of Yom Kippur: "For on this day He shall atone for you, to purify you." Its opening words name the discourse in Likkutei Torah, Acharei, to which the text refers.

ויקרא ט"ז:ל"ו Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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108 והיו הדברים האלה אשר אנכי מצוך היום

From the first section of the Shema, Moshe's charge to Israel: "And these words which I command you this day shall be upon your heart." The verse explained in the discourse in Acharei to which the text refers.

Deuteronomy 6:6 דברים ו:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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109 דאורייתא מחכי נפקת

On "And wisdom, from where (me'ayin) shall it be found?" the Zohar says that the Torah comes forth from Chochmah, from the place called "holy," and Chochmah from the place called "holy of holies."

Zohar II, 121a זח"ב קכ"א, א

KEHOT'S NOTE

זח"ב קכ"א, א. וראה שם פה, א.

110 שאין אוא"ס שורה אלא במה שבטל

Kehot's note points to Arakhin 15b for these words.

Arakhin 15b ערכין ט"ו ב

KEHOT'S NOTE

ראה ערכין טו, ב.

111 וע' באגה"ק

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

KEHOT'S NOTE

ריש קו"א [כ].

PARAGRAPH 17

112 ואורייתא מחכמה נפקת

On "And wisdom, from where shall it be found?" the Zohar says that the Torah comes forth from Chochmah. The text uses it to show that the light resting in Chochmah rests in the Torah.

ספר הזוהר, משפטים כ"ת-ק"ת: 500-502 Zohar, Mishpatim 20:500-502

For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: "The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

PARAGRAPH 18

113 בבאור ע"פ ולא תשבית מלח

There the Alter Rebbe explains that although the Infinite Light is above even the supernal Chochmah of Atzilus, it is en clothed in it; so when a soul's intellect is bound and united with the wisdom of the Torah, the essence of the soul, which is above intellect, is included and united with the very Infinite Light above Chochmah.

KEHOT'S NOTE

לעיל פ' ויקרא.

114 ולא תשבית מלח

G-d's command for the meal-offering: "And you shall not omit the salt of the covenant of your G-d from your meal-offering." The verse of the discourse in Vayikra to which the text refers for more on this.

ויקרא כ"ג:13 Leviticus 2:13

וְכָל־קֶרְבֶּן מִנְחָתְךָ בַּמֶּלַח תִּמְלַח וְלֹא תִשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרְבְּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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115 אם אין חכמה אין יראה

"If there is no wisdom, there is no awe." The text now explains it as the higher awe that comes only through the Torah's wisdom.

משנה אבות ג':17 Pirkei Avot 3:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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116 דהוי' בחכמה

"Havayah, by wisdom, founded the earth"; the maamar reads it as Havayah being in Chochmah. Cited again for

G-d's light resting in Chochmah.

משלי ג:19

ה' בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתוֹבוֹנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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117

ממשל קריאת שם נפש המשכלת

The note records that Mayim Rabbim, chapter 185, which follows this maamar, abridges this passage.

KEHOT'S NOTE

בהמשך מים רבים תרל"ו פרק קפה יש כאן קיצור.

PARAGRAPH 19

118

אם אין יראה אין חכמה

"If there is no awe, there is no wisdom." The second half of the Mishnah, which the text now explains as the lower awe that must come first.

משנה אבות ג:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחקמתו מרבה ממצעו, למה הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן תררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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PARAGRAPH 20

119

הן מצות המלך

The note refers to the sources it gives further on, at page 17b, for the mitzvot as "the commands of the King."

KEHOT'S NOTE

ראה הנסמן לקמן לעי' יז, ב.

120

שום תשים עליך מלך

Moshe gives the law of a king for Israel in its land: "You shall surely set a king over yourself, whom Havayah your

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

G-d shall choose." The text applies it to accepting G-d's kingship by keeping His commands.

דברים י"ז:15

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיה תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיה הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 21

121

קדשנו במצותיך

There the Alter Rebbe explains why we ask "Sanctify us with Your commandments," although we also say "who has sanctified us with His commandments": in our kid-dushin there is still a level of descent, so we ask that the sanctification be forever, without interruption.

במדבר ח:4

וזה מעשה המנורה מקשה זהב עדירכה עד־פרתה מקשה הוא כפמךה אשר הראה ה' את־משה כן עשה את־המנורה:

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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KEHOT'S NOTE

תפלת שבת. ראה לעיל במדבר ח, ד.

122

וארשתיך לי לעולם

G-d promises Israel through Hoshea, after her estrangement: "And I will betroth you to Me forever; I will betroth you to Me with righteousness and with justice, with kindness and with compassion." The text reads the betrothal as the mitzvot.

הושע ב:21א

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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KEHOT'S NOTE

הושע ב, כא.

123

שום תשים עליך מלך

"You shall surely set a king over yourself." Here the outward acceptance of G-d's kingship through the mitzvot.

דברים י"ז:15

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיה תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיה הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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124 והייתם קדושים לאלהיכם

From the passage of tzitzis: “So that you remember and do all My commandments, and you shall be holy to your G-d.” Holiness through the mitzvos, read here as kiddushin.

Numbers 15:40 ט"ו:מ' במדבר

למען תזכרו ועשיתם את כל מצוותי והייתם קדושים לאלהיכם: that ye may remember and do all My commandments, and be holy unto your G-d.

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KEHOT'S NOTE

במדבר טו, מ.

PARAGRAPH 22

125 ביום חתונתו

The daughters of Zion are called to gaze at King Shlomo, at the crown his mother set on him “on the day of his wedding and on the day of the joy of his heart.” The Mishnah reads the King as G-d and the wedding as the Giving of the Torah.

Song of Songs 3:11 י"א:ג שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

126 זה מ"ת

The Mishnah expounds the verse: “on the day of his wedding” is the Giving of the Torah, and “on the day of the joy of his heart” is the building of the Holy Temple.

Taanit 26b:6 ו"ב:טז תענית

וכן הוא אומר: “צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו.” “ביום חתנתו” — זה מתן תורה, “וביום שמחת לבו” — זה בנין בית המקדש, שייבנה במקרה בקמינו.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

תענית כו, ב.

127 כל האומר אין לי אלא תו

Rabbi Yosi teaches that whoever says he has nothing but Torah does not have even Torah, for, as Rav Papa explains

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from “and you shall learn them and do them,” whoever is not engaged in doing is not engaged in learning.

Yevamot 109b:4-5 ה"ד-ב:ק"ט בממות

ערבי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתנאי, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: “ולמדתם ועשייתם” — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

יבמות קט, ב.

128 אחר שקיבל עליו עומ"ש . . מצות

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

KEHOT'S NOTE

ברכות פ"ב, מ"ב.

129 שאחר שקיבל עליו עומ"ש יקבל עליו עול מצות

Rabbi Yehoshua ben Korchah explains that the Shema precedes “And it shall be, if you listen” so that one first accepts upon himself the yoke of the Kingdom of Heaven, and afterwards accepts upon himself the yoke of the mitzvos.

Mishnah Berakhot 2:2 ב"ב:מ"ב משנה

אלו הן בין הפסקים, בין ברכה ראשונה לשניה, בין שניה לשמע, ובין שמע ליהנה אם שמע, בין והנה אם שמע לויאמר, בין ויאמר לאמת ויציב. רבי יהודה אומר, בין ויאמר לאמת ויציב לא יפסיק. אמר רבי יהושע בן קרחה, למה קדמה שמע ליהנה אם שמע, אלא כדי שיקבל עליו על מלכות שמים תחלה, ואחר כך יקבל עליו על מצות. והנה אם שמע לויאמר, שהנה אם שמע נהג ביום ובלילה, ויאמר אינו נהג אלא ביום:

These are the breaks between the sections: between the first blessing and the second, between the second and “Shema,” between “Shema” and “And it shall come to pass if you listen” between “And it shall come to pass if you listen” and “And the L-rd said” and between “And the L-rd said” and “Emet veYatziv” (true and firm). Rabbi Judah says: between “And the L-rd said” and “Emet veYatziv” one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of “Shema” placed before that of “And it ...

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130 ודברתם בהם בשבתך בביתך

“And you shall teach them to your children and speak of them when you sit in your house.” From the first section of the Shema; the text links it to the acceptance of G-d's kingship there.

Deuteronomy 6:7 ו"ז:ו דברים

ושננתם לבניך ודברתם בהם בשבתך בביתך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when

thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

PARAGRAPH 24

131

וירד ה' על הר סיני

At Sinai, "Havayah descended upon Mount Sinai, to the top of the mountain," and called Moshe up. The text reads it as a revelation from above, by G-d's initiative alone.

שמות י"ט:כ"ב: Exodus 19:20

וירד ה' על־הר סיני אל־ראש ההר ויקרא ה' למשה אל־ראש ההר ויעל משה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות י"ט, כ.

132

נעשה לנשמע

When Moshe read them the book of the covenant, Israel answered, "All that Havayah has spoken we will do and we will hear." Israel put the doing before the hearing.

שמות כ"ד:י"ד: Exodus 24:7

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר־דבר ה' נעשה ונשמע:

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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133

הקדימו נעשה לנשמע

Rabbi Elazar says that when Israel put "we will do" before "we will hear," a heavenly voice went out and said, "Who revealed to My children this secret, which the ministering angels use?"

שבת פ"ח א:ח"א: Shabbat 88a:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בָּרַכּוּ ה' מִלְּאֲכִיו גִּבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשֵׂי", וְהָדָר "לְשִׁמְעָה". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מֵאֵי דְכָתִיב "כִּתְּפוּחַ בְּעֲצֵי הַיַּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹאמַר לָהּ: מֵהַ תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלִיו, אִף יִשְׂרָאֵל הִקְדִּימוּ "נִעְשָׂה" ל"נִשְׁמָע".

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PARAGRAPH 25

134

מי גילה רז זה

The heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?", for the an-

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

gels first do and then hear, as it is written, "mighty in strength, who do His word, to hear the voice of His word."

שבת פ"ח א:ח"א: Shabbat 88a:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בָּרַכּוּ ה' מִלְּאֲכִיו גִּבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשֵׂי", וְהָדָר "לְשִׁמְעָה". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מֵאֵי דְכָתִיב "כִּתְּפוּחַ בְּעֲצֵי הַיַּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹאמַר לָהּ: מֵהַ תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלִיו, אִף יִשְׂרָאֵל הִקְדִּימוּ "נִעְשָׂה" ל"נִשְׁמָע".

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PARAGRAPH 26

135

ז' שבועות תספר לך מהחל

"Seven weeks you shall count for yourself; from when the sickle is first put to the standing grain." The maamar returns to the verse with which it began its discussion of the Omer.

דברים ט"ז:ט"ט: Deuteronomy 16:9

שבועה שבועת תספר־לך מהחל חרמש בקמה תחל לספר שבועה שבועות:

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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PARAGRAPH 27

136

מהחל חרמש בקמה

"From when the sickle is first put to the standing grain you shall begin to count seven weeks." Read here as the cutting down of the natural emotions.

דברים ט"ז:ט"ט: Deuteronomy 16:9

שבועה שבועת תספר־לך מהחל חרמש בקמה תחל לספר שבועה שבועות:

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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137

החרם תחרימם

Moshe's command in the laws of war concerning the nations of Canaan: "You shall utterly destroy them." The text links chermesh, "sickle," to this expression, for cutting down the natural emotions.

דברים כ':י"ז: Deuteronomy 20:17

כִּי־הִחָרֵם תַּחְרִימֵם הַחֲתִי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִיטִּי וְהַיְבוֹסִי כְּאִשֶּׁר צִוָּה ה' אֱלֹהֶיךָ:

but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the L-RD thy G-d hath commanded thee;

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KEHOT'S NOTE

דברים כ, יז.

138

לך ה' הגדולה

"Yours, Havayah, is the greatness and the might and the beauty." The supernal attributes into which the natural emotions are to be absorbed.

I Chronicles 29:11א"י:ט"ז דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ

לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 28

139

בחכמה אתבריור

The Zohar describes the beginning of all things within "thought," which the Kabbalah identifies with Chochmah: sparks were cast forth there, and the waste was refined from within thought. Chassidus sums this up as "through Chochmah they are refined," and the text uses it to place the war of the Omer within the chain of descent, from Chochmah downward.

Zohar II, 254b, רנ"ד, זח"ב

KEHOT'S NOTE

ראה זח"ב רנ"ד, ב. וראה הערת כ"ק אדמו"ר בס' המאמרים ה'תש"א, ע' 79.

PARAGRAPH 29

140

והיו לאחדים

G-d tells Yechezkel to join the sticks of Yehudah and of Yosef, "and they shall become one in your hand," a sign that the two kingdoms will be reunited. The text borrows the words for separate limbs united by one will.

Ezekiel 37:17א"י:ט"ז יחזקאל

וקרב אתם אחד אל-אחד לך לעץ אחד והיו לאחדים בידך:

and join them for thee one to another into one stick, that they may become one in thy hand.

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PARAGRAPH 30

141

ועשית חג שבועות . . נדבת ידך

Moshe commands the festival of Shavuot: "And you shall make the Festival of Shavuot to Havayah your G-d, according to the measure of the freewill offering of your hand that you shall give, as Havayah your G-d shall bless you": plainly, each gives in proportion to how his harvest was blessed. The maamar reads "of your hand," and not "of your heart," as a giving beyond felt emotion. (context: Steinsaltz Tanakh)

Deuteronomy 16:10א"י:ט"ז דברים

ועשית חג שבועות לה' אלקיך מסת נדבת ידך אשר תתן באשר יברכה ה' אלקיך:

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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KEHOT'S NOTE

דברים טז, י.

PARAGRAPH 31

142

כאשר יברכה ה' אלקיך

The end of the verse on the Shavuot offering: "as Havayah your G-d shall bless you": plainly, in proportion to one's blessing; read here as a giving drawn down from above.

Deuteronomy 16:10א"י:ט"ז דברים

ועשית חג שבועות לה' אלקיך מסת נדבת ידך אשר תתן באשר יברכה ה' אלקיך:

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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PARAGRAPH 32

143

חמץ תאפינה

G-d commands the Shavuot offering: "From your dwellings you shall bring two loaves of waving... they shall be baked chametz, first fruits to Havayah." Unlike the other meal-offerings, which may not be chametz.

Leviticus 23:17א"י:ט"ז ויקרא

ממשבת תיכם תביאו לחם תנופה שתיים שני עשרונים סלת תהינה חמץ תאפינה בכורים לה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, יז.

144

לך ה' הגדולה

"Yours, Havayah, is the greatness... and You are exalted as head over all." The holy elevation of the refined emotions.

I Chronicles 29:11א"י:ט"ז דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 33

145 והיו הדברים האלה

From the first section of the Shema: “And these words which I command you this day shall be upon your heart.” The text links its anochi, “I,” to the Anochi of the Ten Commandments.

דברים ו:6 Deuteronomy 6:6

והיו הדברים האלה אשר אנכי מצוה היום עלי לבבך:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

146 וידבר אלקים את כל הדברים האלה

“And G-d spoke all these words, saying.” The maamar’s opening verse, to which it returns at the end.

שמות כ:א Exodus 20:1

וידבר אלקים את כל הדברים האלה לאמר:

And G-d spoke all these words, saying:

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147 אנכי האלקיך

“I am Havayah your G-d.” Anochi is read as G-d’s very essence, revealed through the Torah.

שמות כ:ב Exodus 20:2

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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148 והי' אם שמוע תשמעו

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

KEHOT'S NOTE

שם יא, ג.

149 והיה אם שמוע תשמעו אל מצותי

The opening of the second section of the Shema, Moshe’s words to Israel: “And it shall be, if you will diligently listen to My commandments.” The section of the yoke of the mitzvos. (Kehot: Deuteronomy 11:3)

דברים י"א:13 Deuteronomy 11:13

והיה אם־שמע תשמעו אל־מצותי אשר אנכי מצוה אתכם היום לאהבה את־ה' אלקיכם ולעבדו בכל־לבבכם ובכל־נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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150 כי תשמע בקול גבי לשמור את כל מצותי

Moshe ends the law of the city led astray with a promise of mercy “when you listen to the voice of Havayah your G-d,

וידבר אלקים את כל הדברים האלה לאמר אנכי כו'

to keep all His commandments which I command you this day.” The verse of the discourse to which the text refers.

דברים י"ג:19 Deuteronomy 13:19

כי תשמע בקול ה' אלקיך לשמר את־כל־מצותיו אשר אנכי מצוה היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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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