



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 7

ביאור הדברים ע"פ והיה מספר בני ישראל כו'

Explanation of the words on “And the
number of the children of Israel shall be”



The Name Elokim joins mi, the hidden, with eleh, the revealed;
“the stream of Elokim full of water” is the revealed Chasadim
flowing out of concealed Binah, which the mitzvos bring down to
the “earth,” Knesses Yisrael, who cannot yet rise on her own. In
the Time to Come Malchus, G-d’s speech, which now receives
from where number begins, will receive from Chochmah and
Binah themselves, where “to His understanding there is no
number,” and so Israel’s number will be beyond measure and
count.

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 Name Elokim joins mi, the hidden, with eleh, the revealed; “the stream of Elokim full of water” is the revealed Chasadim flowing out of concealed Binah, which the mitzvos bring down to the “earth,” Knesses Yisrael, who cannot yet rise on her own. In the Time to Come Malchus, G-d’s speech, which now receives from where number begins, will receive from Chochmah and Binah themselves, where “to His understanding there is no number,” and so Israel’s number will be beyond measure and count.

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

THE MAAMAR IN BRIEF

This maamar explains the preceding discourse on Hosea’s verse. It begins with “the stream (peleg) of Elokim”: Elokim is made of mi, the hidden, and eleh, the revealed. While the Chasadim stay covered within the Yesod of Binah, eleh is hidden inside the word; when they flow below the chest of Z’eir Anpin, eleh splits off as a stream “full of water.” In the soul, contemplation turns a hidden love into felt love and awe. The mitzvos are that water, the Name Mah, which refines the earth of Ban; they come from the five Chasadim, and their root is Keser, “the will of all wills,” so they awaken longing in Knesses Yisrael. The earth is never sated because Malchus descends nightly to refine kelipas nogah, which cannot be fully refined before the end of days: even Moshe ate neither bread nor manna to receive the Torah. Now Malchus, G-d’s speech, receives a contracted light, the moon’s diminution. In the future it will rise, like Moshe’s “heavy mouth,” to receive from Chochmah and Binah themselves, where there is no number. Through teshuvah, which is Binah, Israel’s number will become beyond counting.

OUTLINE

- 1 Mi and eleh: the stream of Elokim** ¶1-2
Elokim joins mi (the hidden) and eleh (the revealed). While the Chasadim are covered within the Yesod of Binah, eleh stays hidden, like a love hidden in mind and heart; when two Chasadim and two thirds are revealed below the chest of Z’eir Anpin, eleh “splits off” as a stream full of water, the love and awe that contemplation brings into the heart.
- 2 The earth and its water** ¶3-5
“You visited the earth and stirred its longing”: the mitzvos are water, the Name Mah, which refines and waters the earth of Ban, Knesses Yisrael. They come from the five Chasadim, their root is Keser, “the will of all wills,” clothed in Z’eir Anpin, and so they awaken longing (teshukah) in her.

3 Why the earth is never sated

¶6-7

Malchus descends each night into the lower worlds to refine kelipas nogah, and because that refinement cannot be complete before the end of days she cannot rise alone. Food shows this: even Moshe ate neither bread nor manna when he went up to receive the Torah. So Malchus, and every soul, needs constant help from above through the mitzvos.

4 The moon's diminution and the ascent of speech

¶8-11

Malchus is G-d's speech, rooted in Chochmah but now receiving only a contracted light through Z'eir Anpin. In the future it will rise to receive from the higher Chochmah itself, as Moshe's speech stayed within Chochmah; speech will no longer need its outer clothing, will speak of itself (nidberu), and the earth will stand "above the waters."

5 A number beyond counting

¶12-13

Number comes from division, which begins below the chest of Z'eir Anpin, where Malchus now receives; in Binah, "to His understanding there is no number." When Malchus rises to Chochmah and Binah through teshuvah, Israel's number will be beyond count, the Name's vav-hei will become like yud-hei (yihyeh), and Yehudah and Yisrael will share one head.

KEY CONCEPTS

Mi and eleh מי / אלה

"Who" and "these," the two parts of the word Elokim: mi is the hidden source (Binah), eleh what it brings into revelation (the emotive attributes). "Who created these" describes the hidden giving rise to the revealed.

Covered and revealed Chasadim חסדים המכוסים / המגולים

The flows of kindness that Binah brings into Z'eir Anpin. Above the chest, within the Yesod of Imma, they are covered; below it they are revealed and "flow like water."

Mah and Ban מ"ה / ב"ן

Two ways of spelling out the Name Havayah, totaling 45 and 52: Mah is Z'eir Anpin and the level of water, Ban is Malchus and the level of earth. Mah refines Ban, and Ban now always needs Mah's water.

Kelipas nogah קליפת נוגה

The "translucent husk," the mixture of good and evil from which physical, permitted things such as food draw their life. It can be refined and raised to holiness, but not completely before the end of days.

The diminution of the moon מיעוט הירח

The present state of Malchus, which receives only through Z'eir Anpin and descends into the lower worlds; in the future "the light of the moon shall be like the light of the sun."

The ascent of speech עליית הדבור

Malchus, G-d's speech, rising to receive from Chochmah and Binah themselves, so that it no longer needs the outer clothing of voice and letters, as Moshe's speech stayed absorbed in Chochmah.

"To His understanding there is no number" ולתבונתו אין מספר

Binah, where everything is still one and nullified in the Infinite Light, above division and number; Malchus will rise there in the future, and on Yom Kippur.

SECTION 1 • 11-2

Mi and eleh: the stream of Elokim

1 ביאור הדברים¹ ע"פ והיה מספר בני ישראל כו'. הנה להבין שרש ענין פלג אלקים² כו'.

An explanation of the words on “And the number of the children of Israel shall be,” etc. Now, to understand the root of the concept of “the stream (peleg) of Elokim,” etc.:

This maamar is a biur, an explanation of the preceding discourse in this book, on Hosea’s verse “And the number of the children of Israel shall be as the sand of the sea.” That discourse (Likkutei Torah, Bamidbar 6:6) said that through “You visited the earth” comes “the stream (peleg) of Elokim,” the Name Elokim dividing into mi and eleh; this one first explains the root of that idea.

הנה בתיבת אלקים יש אותיות מי אלה כידוע וכמ"ש בזהר בתחלתו³ ע"פ מי ברא אלה^{4,5} כו',

Now, in the word Elokim there are the letters mi [and] eleh, as is known, and as is written in the Zohar at its beginning on “Who (mi) created these (eleh),” etc.

The Hebrew word Elokim (אלקים) is made of the letters of two words: mi (מי, “who”) and eleh (אלה, “these”). The Zohar at its very beginning builds on this, expounding Isaiah’s call to look up at the stars: “Lift up your eyes on high and see: Who (mi) created these (eleh)?”

והנה מי הוא בחי' נסתר מאחר דקיימא לשאלה מי הוא מפני שלא נודע ונגלה למטה כו'

Now, mi is the level of the hidden, since it stands as a question, “Who is it?”, because it is not known and revealed below, etc.;

Mi, “who?”, is a question, and one asks a question only about something one does not know. So mi stands for what is hidden, not known or revealed to those below; the Zohar itself says of mi that it “stands as a question.”

ואלה הוא בחי' נגלה שהרי אינו אומר אלה אלא על דבר הנגלה ונראית לעין כל שיתכן שיאמר עליו אלה לנכח כו'.

and eleh is the level of the revealed, for one says “these” only of something that is revealed and visible to every eye, so that it is possible to say of it “these,” in its presence, etc.

Eleh, “these,” is the word one uses when pointing at something that is present and visible to everyone. So eleh stands for what is revealed.

2 וא"כ ב' תיבות הללו הם ב' ענינים הפכיים שזה נסתר וזה נגלה. ושרש הענין הוא למעלה

If so, these two words are two opposite concepts: this one hidden and that one revealed. And the root of the matter is above.

Mi and eleh are therefore opposites, hidden and revealed. The maamar now traces this contrast to its root in the higher worlds.

הן הנה ב' העולמות עלמא דאתכסיא שנק' מ"י ועלמא דאתגליא שנק' אלה כו', ודרך כלל הנה אותיות י"ה דשם הוי' הן חו"ב [חכמה ובינה] שנק' נסתרות ואותיות ו"ה הן המדות והדבור שנקראו נגלות.

They are the two worlds: the hidden world (alma de'iskasya), which is called mi, and the revealed world (alma de'isgalya), which is called eleh, etc. And in general, the letters yud-hei of the Name Havayah are Chochmah and Binah, which are called "the hidden things," and the letters vav-hei are the emotive attributes (middos) and speech, which are called "the revealed things."

Above there are two worlds, a "hidden world" and a "revealed world," called mi and eleh. In the four letters of the Name Havayah, the first two, yud and hei, are Chochmah and Binah, the hidden levels of intellect; the last two, vav and hei, are the emotive attributes and speech (Z'eir Anpin and Malchus), the revealed levels, in the language of the verse "The hidden things are for Havayah our G-d, and the revealed things are for us." Pesach Eliyahu in the Tikkunei Zohar applies that verse to Chochmah and Binah.

והנה הבינה מתלבשת בז"א שהוא המדות ויש בחינת חסדים המכוסים ביסוד הבינה ויש בחי' חסדים המגולים^{6,7} (כמ"ש בע"ח [בעץ חיים] שכי"ה⁸ ושער האונאה)⁹

Now, Binah is enclothed in Z'eir Anpin, which is the emotive attributes; and there is the level of the Chasadim that are covered within the Yesod of Binah, and there is the level of the revealed Chasadim (as is written in Etz Chaim, Sha'ar 25, and Sha'ar HaOna'ah).

Binah, understanding, enters into Z'eir Anpin, the emotive attributes, the way understanding gives rise to feeling. It brings with it the Chasadim, the flows of kindness that build those attributes. While they are still within Binah's own lowest point (its Yesod), they are "covered"; once they leave it, they are "revealed."

וזהו ענין פלג אלקים¹⁰ דהיינו שנחלקו אותיות אלה המורים על הגילוי שהם החסדים המגולים מאותיות מי המורים על החסדים המכוסים.¹¹

And this is the meaning of "the stream (peleg) of Elokim": that the letters eleh, which indicate revelation, that is, the revealed Chasadim, were divided from the letters mi, which indicate the covered Chasadim.

Peleg means a stream, and also a division. "The stream of Elokim" is the moment the letters eleh divide off from the letters mi: the revealed Chasadim separate from the covered ones.

והוא כדי להיות גילוי החסדים המגולים. שע"ז נאמר מי ברא אלה וענין בחי' זו כנפש היינו התגלות המוחין שהם דחילו ורחימו שכליים.

And this is so that there may be a revelation of the revealed Chasadim; for of this it is said, "Who created these." And this level in the soul is the revelation of the intellect (mochin), which is intellectual awe and love (dechilu urechimu).

The division happens so that the Chasadim can be openly revealed, and this is "Who (mi) created these (eleh)": the hidden brings forth the revealed. In a person's soul it is intellect that does not stay within itself but gives birth to awe and love born of understanding (dechilu urechimu, the Zohar's Aramaic for awe and love).

משא"כ כשאותיות אלה הם בצירוף בתיבה אחת עם אותיות מי והוא בחינת שם אלקים הרי אז גם אותיות דאלה עדיין הם כבחי' הסתר והעלם כמו אותיות מי ומה גם שקדמו אותיות אלה לאותיות מי בתיבת אלקים.

This is not so when the letters eleh are joined in one word with the letters mi, which is the level of the Name Elokim: then even the letters of eleh are still in a state of hiddenness and concealment, like the letters mi; all the more so since the letters eleh come before the letters mi in the word Elokim.

When eleh and mi are still joined in the single word Elokim, even eleh, the revealed, remains hidden like mi. He adds that in the word Elokim the letters of eleh even stand first, so they have not yet come out of mi the way "Who created these" describes.

והיינו כאשר כל הה"ח [ההי' חסדים] הן סתומים ומכוסים עדיין ביסוד אימא. (ועיין מזה בע"ח [בעץ חיים] שער האונאה פ"ג [פרק ג'] ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' לך לך במצות מילה).

That is, when all five Chasadim are still closed and covered within the Yesod of Imma. (And see on this Etz Chaim, Sha'ar HaOna'ah, chapter 3, and the Arizal's Likkutei Torah, Parshas Lech Lecha, on the mitzvah of circumcision.)

This joined state is when all five Chasadim are still closed within the Yesod of Imma (Binah). The parenthesis points to the Arizal's Etz Chaim and to his Likkutei Torah on the mitzvah of circumcision, which, as the paragraph goes on to show, is linked to the uncovering of what is hidden.

וענין בחי' זו בנפש היינו מ"ש בבינונים פט"ז אם אין יד שכלו ורוח בינתו משגת להוליד אהבת¹² ה' בהתגלות לבו כו' רק האהבה מסותרת במוחו ותעלומות לבו כו' יעו"ש [יעו"ש שם] באריכות.

And this level in the soul is what is written in [Sefer Shel] Beinonim, chapter 16: "If the hand of his intellect and the spirit of his understanding cannot reach to give birth to love of G-d revealed in his heart," etc., "only the love hidden in his mind and in the hidden recesses of his heart," etc.; see there at length.

In the soul this is the state that Tanya, chapter 16, describes (the first part of Tanya is called Sefer Shel Beinonim, "the Book of the Intermediates"): a person whose understanding is not strong enough to make love of G-d felt openly in his heart, yet who still has that love hidden in his mind and in the depths of his heart. The love is real, but it is concealed, like eleh still inside Elokim.

אך כאשר נמשכים ב' חסדים וב"ש להאיר בבחי' גילוי בז"א נק' פלג אלקים שנפלגו ונחלקו אותיות אלה שהם בחי' גילוי מב"ח [מי ב' חסדים] המכוסים שהם בחי' מי

But when two Chasadim and two thirds are drawn down to shine in a revealed way in Z'eir Anpin, it is called "the stream (peleg) of Elokim," for the letters eleh, which are the level of revelation, have split off (niflegu) and divided from the two covered Chasadim, which are the level of mi;

The Yesod of Imma ends at the chest of Z'eir Anpin. Below that point two Chasadim and two thirds of the third are revealed, while two Chasadim and the remaining third, above it, stay covered, as the Kehot note quotes from the Mitteler Rebbe's version. That release is "the stream of Elokim": eleh splits off (niflegu) from the covered Chasadim, which are mi.

ואזי דייקא הוא מלא מים שהחסדים נמשלו למים והם יורדים מגבוה לנמוך (וכמ"ש בע"ח [בע"ז חיים] שכ"ה הנ"ל). ומ"מ שרש הגילוי דאלה נמשך מהעלם דמי.

and then specifically it is "full of water," for the Chasadim are likened to water, and they descend from high to low (as is written in Etz Chaim, Sha'ar 25, mentioned above). Nevertheless, the root of the revelation of eleh is drawn from the concealment of mi.

The Chasadim are compared to water, which flows from high to low, so once released they are a stream "full of water"; Etz Chaim (Sha'ar 25) calls them "streams of water" that descend first and open the way. Yet even this revealed flow has its source in the hidden mi.

וזהו מי ברא אלה והיינו שע"י ההתבוננות בשכלו ועומק תבונתו נולד ונמשך הדחילו ורחימו בהתגלות לבו.

And this is "Who (mi) created these (eleh)": that is, through contemplation with his intellect and the depth of his understanding, the awe and love are born and drawn forth, revealed in his heart.

This is the sense of "Who created these" in a person: by contemplating with his intellect and the depth of his understanding (the hidden mi), he brings awe and love to birth, felt openly in his heart (the revealed eleh).

ועיין בע"ח [בעץ חיים] ובלק"ת [ובלקוטי תורה (להאריז"ל)] שם דלפעמים מתגלה גם שליש העליון דחסד המכוסה ואף כל הה"ח [ההי חסדים] כו'

And see Etz Chaim and the Arizal's Likkutei Torah there, that at times even the upper third of the covered Chesed is revealed, and even all five Chasadim, etc.

Etz Chaim and the Arizal's Likkutei Torah add that sometimes even the upper third of the Chesed that is normally covered (the third Chesed, in Tiferes, whose upper third lies above the chest) is revealed, and at times all five Chasadim are.

וע' בפ"י הרמ"ז [הרב משה זכות] בזהר פ' וירא (בדף צ"ח ע"ב) גבי כיון דאתגזר אתגלי כולא¹³ כו'.

And see the commentary of the Ramaz on the Zohar, Parshas Vayera (on folio 98b), regarding "Once he was circumcised, everything was revealed," etc.

The Zohar on Parshas Vayera quotes Rabbi Abba: before Avraham was circumcised he was "closed," and once he was circumcised "everything was revealed," and the Shechinah rested on him. The Alter Rebbe points to the commentary of the Ramaz, Rabbi Moshe Zacuto, the seventeenth-century Kabbalist, on this passage, as bearing on the state in which even the covered Chasadim come into the open.

[ואפשר שזהו ענין מי גילה¹⁴ לבני רז זה פי' מי היינו בינה גילה לבני נוי"ה [נצח והוד] רז זה היינו החסדים המכוסים ביסוד אימא שנק' רז לפי שהם מכוסים

[And perhaps this is the meaning of "Who (mi) revealed this secret to My children?" The meaning is: mi, that is, Binah, "revealed to My children," Netzach and Hod, "this secret," that is, the Chasadim that are covered within the Yesod of Imma, which are called "secret" because they are covered;

The Talmud relates that when Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The Alter Rebbe suggests a Kabbalistic reading: mi is Binah, "My children" are Netzach and Hod, and "this secret" is the Chasadim hidden in the Yesod of Imma, called a secret because they are covered.

ומי גילה לבני רז זה היינו יציאתם מהעלם אל הגילוי,

and "Who revealed this secret to My children" is their emergence from concealment into revelation.

Read this way, "Who revealed this secret" means that Binah brought the hidden Chasadim out into revelation.

ועמ"ש מזה בד"ה בשעה שהקדימו נעשה לנשמע כו' דפי' רז זה היינו גילוי האהבה המוסתרת שיש בכל נפש מישראל כו' ושם נתבאר דפי' רז זה היינו יסוד דאבא] (ועמ"ש בד"ה ואהיה אצלו אמן^{15,16} בפי' וימינך מקרב חיקך כלה):¹⁷

And see what is written on this in the discourse beginning "When they put 'we will do' before 'we will hear,'" etc., that the meaning of "this secret" is the revelation of the hidden love that is in every Jewish soul, etc.; and there it is explained that the meaning of "this secret" is the Yesod of Abba.] (And see what is written in the discourse beginning "And I was with Him as a nursling (amon)," on the meaning of "and Your right hand, from within Your bosom, consume.")

He refers to the discourse on this same Talmudic passage, which explains "this secret" in the soul as the hidden love present in every Jew, now revealed, and above as the Yesod of Abba (Chochmah). In the Shavuot discourse "And I was with Him as a nursling," later in this book, he reads "Your right hand, from within Your bosom" as Knesses Yisrael's plea that G-d's right hand, His supernal Chesed hidden within the Torah, be brought out of concealment into revelation as the love in the soul.

SECTION 2 • 13-5

The earth and its water

3 ב ופי' פקדת¹⁸ ארץ ותשוקה שע"י המצות שהם בחי' מים נולדה גילוי האהבה בהארץ שהיא כנס"י [כנסת ישראל].

2. And the meaning of "You visited the earth and stirred its longing (vateshokekeha)" is that through the mitzvos, which are the level of water, the revelation of love is born in the "earth," which is the Congregation of Israel (Knesses Yisrael).

Section 2 turns to the beginning of the same verse, "You visited the earth and stirred its longing (vateshokekeha)." In its plain sense vateshokekeha means "and watered it," the earth's longing being for rain; the Alter Rebbe hears in it teshukah, longing; through the mitzvos, which are "water," a revealed love and longing is born in the "earth," Knesses Yisrael, the collective source of the souls of Israel.

והענין כי נגד ד' יסודות אש רוח מים עפר הם ד' שמות ובחי' שם ב"ן [שם ב"ן] זהו בחי' ארץ ועפר.

The explanation is that corresponding to the four elements, fire, air (ruach), water [and] earth (afar), are the four Names; and the level of the Name Ban is the level of "earth" (eretz) and dust (afar).

Kabbalah pairs the four elements with four Names, the four ways of spelling out the letters of the Name Havayah, called by their numerical values Av (72), Sag (63), Mah (45) and Ban (52). The spelling that adds up to fifty-two, Ban, is the level of earth and dust; it is associated with Malchus, the receiver.

ובחיי מים הוא בחיי מ"ה [שם מ"ה] כמ"ש בפתח אליהו¹⁹ שם מ"ה [שם מ"ה] כו' כמיא דאשקי לאילנא²⁰ כו' וזהו ארץ לא שבעה מים²¹ דהיינו יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן].²²

And the level of water is the level of [the Name] Mah, as is written in Pesach Eliyahu, "the Name Mah," etc., "like water that waters the tree," etc. And this is "the earth is not sated with water": that is, the union of Mah and Ban.

The spelling that adds up to forty-five, Mah, is the level of water. Pesach Eliyahu, Eliyahu's prayer at the opening of the Tikkunei Zohar, calls it "the path of Atzilus" that waters the tree, "like water that waters the tree." So "the earth is not sated with water" describes the union of Mah and Ban: Malchus always receives from Z'eir Anpin and never has enough.

4 והנה ידוע דמ"ה [דשם מ"ה] הוא המברר ב"ן [שם ב"ן]²³ כי בחכמה אתברירו.²⁴ והענין יובן בתורה ומצות דאורייתא מחכמה נפקת

Now, it is known that Mah is what refines (birur) Ban, for "by Chochmah they are refined." And the matter will be understood from Torah and mitzvos, for "the Torah comes forth from Chochmah."

Mah (Z'eir Anpin) refines Ban (Malchus): birur is the sorting of what is fit for holiness from what is not. Refinement comes through Chochmah, wisdom, and since "the Torah comes forth from Chochmah," the Torah and its mitzvos show how this works.

והנה כל התורה הוא הוראה והבדלה בין טמא לטהור כשר או פסול שהוא ענין הברור.

Now, the whole Torah is instruction and distinction between impure and pure, fit or unfit, which is the matter of refinement (birur).

All of the Torah's rulings teach and distinguish: impure from pure, fit from unfit. Making such distinctions is exactly what birur, refinement, means.

אך כשר ופסול וחייב וזכאי כו' נמשך מהמדות חו"ג [חסד וגבורה] והיינו שהחכמה מתלבשת להיות מוחין לזי"א ועיי"ז הוא הברור

However, fit and unfit, guilty and innocent, etc., derive from the attributes Chesed and Gevurah. That is, Chochmah is en clothed to become the intellect (mochin) of Z'eir Anpin, and through this is the refinement.

Yet the categories themselves, fit and unfit, guilty and innocent, are expressions of the emotive attributes Chesed and Gevurah, which permit and restrict. So the Torah's refinement takes place when Chochmah becomes the intellect (mochin) of Z'eir Anpin and works through its attributes.

וזהו ענין שם מ"ה [שם מ"ה] שהוא בז"א אך שהוא בהתלבשות החכמה בז"א כי חכמה כח מ"ה [מה]²⁵ (ועיין בזהר בלק דקצ"א ע"ב ע"פ מה שמו כו').

And this is the concept of the Name Mah, which is in Z'eir Anpin, but [it is there] through the enclothing of Chochmah in Z'eir Anpin, for Chochmah is koach mah, "the power of Mah" (and see the Zohar, Balak, folio 191b, on "What (mah) is His name," etc.).

This is why the Name Mah is in Z'eir Anpin: it is there only as Chochmah clothed in it, for the word Chochmah (חכמה) divides into koach mah (כח מה), "the power of Mah," as the Zohar (3:34a) teaches. The Zohar on Balak, expounding "What (mah) is His name," is given for further study.

ומה שנק' המצות מים כי הם מבחי' ה' חסדים כי רמ"ח מ"ע [מצות עשה] הם מבחי' ט"ס [ט' ספירות] דז"א טפ"ט [ט' פעמים ט'] הוא פ"א כו' עד ה' חסדים המגדילים כמיא דאשקי לאילנא.²⁶

And the mitzvos are called "water" because they are from the level of the five Chasadim. For the 248 positive commandments are from the level of the nine Sefiros of Z'eir Anpin: nine times nine is eighty-one, etc., up to the five Chasadim that bring growth, "like water that waters the tree."

The mitzvos are "water" because they come from the five Chasadim, which, like water, flow down and make things grow. The 248 positive commandments correspond to the nine Sefiros of Z'eir Anpin, each including all nine (eighty-one); the count, abbreviated with "etc.," continues until, with the five Chasadim, it reaches 248, and these Chasadim make Z'eir Anpin grow "like water that waters the tree."

אך הגם דאורייתא מחכמה נפקת היינו שמשם נפקת כבחי' גילוי אבל שרשה הוא מבחי' כתר שתרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור^{27,28} וכתר הוא רצון העליון רעוא דכל רעוין.^{29,30,31}

However, although "the Torah comes forth from Chochmah," this means that it comes forth from there in a revealed way; but its root is from the level of Keser, for the 613 commandments of the Torah, together with the seven commandments of the Rabbis, are the 620 pillars of light, and Keser is the Supreme Will, "the will of all wills" (raava dechol raavin).

The Torah is revealed from Chochmah, but its root is higher, in Keser, the Crown. The 613 Torah commandments and the seven rabbinic ones make 620, the numerical value of keser (כתר), matching the "620 pillars of light" of Keser; and Keser is the Supreme Will, "the will of all wills."

5 וזהו ענין נה"י [נצח הוד יסוד] דא"א שמתלבשים בז"א כמ"ש בע"ה [בעץ חיים]³² סוף שט"ו שז"א מלביש לנה"י [לנצח הוד יסוד] דא"א דהיינו המשכת רעוא דכל רעוין המתלבש בהמצות שהן בט"ס [בטי ספירות] דז"א כנ"ל.

And this is the concept of Netzach, Hod and Yesod of Arich Anpin, which are enclothed in Z'eir Anpin, as is written in Etz Chaim, at the end of Sha'ar 15, that Z'eir Anpin clothes Netzach, Hod and Yesod of Arich Anpin: that is, the drawing down of "the will of all wills," which is enclothed in the mitzvos, which are in the nine Sefiros of Z'eir Anpin, as mentioned above.

Arich Anpin is the configuration of Keser that is the Supreme Will (the outer dimension of Keser, as against Atik Yomin within it). Its lower attributes, Netzach, Hod and Yesod, are clothed within Z'eir Anpin, as Etz Chaim explains at the end of Sha'ar 15 (chapter 7, the Kehot note specifies); this is how "the will of all wills" comes down and is clothed in the mitzvos, which are in the nine Sefiros of Z'eir Anpin.

וזהו שע"י שפקדת ארץ³³ במעשה המצות ע"י ותשוקה כי לפי שהמצות הם מבחי' רעוא דכל רעוין ע"כ עושין התשוקה והרצון בכנס"י [בכנסת ישראל] כו'.

And this is [the meaning]: that through "You visited the earth," by the performance of the mitzvos, through this "and stirred its longing (vateshokekeha)"; because the mitzvos are from the level of "the will of all wills," therefore they create the longing (teshukah) and the will in the Congregation of Israel, etc.

This explains the verse: "You visited (pakadta) the earth" is the performance of the mitzvos, which are called pikudim, "precepts," as the preceding discourse notes; through it comes "and stirred its longing (vateshokekeha)." Because the mitzvos carry the Supreme Will, doing them awakens longing and will in Knesses Yisrael.

SECTION 3 • ¶6-7

Why the earth is never sated

6 וגם כח הבירור ע"י שם מ"ה [שם מ"ה] נמשך מהארת המצחא שהוא רעוא דכל רעוין כמ"ש במ"א בביאור ע"פ את קרבני לחמי.^{34, 35}

And the power of refinement through the Name Mah, too, is drawn from the radiance of the Forehead (Mitzcha), which is "the will of all wills," as is explained elsewhere, in the explanation on "My offering, My bread."

The power of the Name Mah to refine has a still higher source: the "Forehead" (Mitzcha), the place in Kabbalah where the Supreme Will, "the will of all wills," shines openly. In the discourse on "My offering, My bread" (Likkutei Torah, Pinchas) the Alter Rebbe explains that the root of Mah is the Forehead, which always stands for will ("it shall be on his forehead for favor (ratzon)"), and that Mah's power to refine Ban is drawn from "the will of all wills," which is above reason.

וביאור ענין ארץ שהיא כנס"י [כנסת ישראל] לא שבעה מים שהם המצות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] והוי רץ למצוה קלה^{36,37} כו' לפי שתמיד צריכה להמשכה זו שע"י המצות שהם יעשו בה התשוקה והרצון עליון.

And the explanation of the concept that the "earth," which is the Congregation of Israel (Knesses Yisrael), is "not sated with water," which is the mitzvos, as our Sages, of blessed memory, said, "And run (ratz) to [do] a light mitzvah," etc., is that she always needs this drawing down that comes through the mitzvos, for they will create in her the longing and the supernal will.

Why is the "earth," Knesses Yisrael, never sated? Because she constantly needs the flow that the mitzvos bring down, which arouses in her longing and the supernal will. This is why the Sages urge us to "run (ratz) to a light mitzvah": each mitzvah adds to that flow, and eretz, "earth," holds the letters of ratz, "run," and of ratzon, "will."

והטעם הוא לפי שהמלי דאצי מקור נש"י [נשמות ישראל] היא תמיד בבחי' עליות וירידות

The reason is that Malchus of Atzilus, the source of the souls of Israel, is always in a state of ascents and descents.

Malchus of Atzilus, the root of Jewish souls, does not stay in one place: she is always rising and descending.

שבלילה יורדת לבי"ע. וכמ"ש ותקם בעוד לילה³⁸ ותתן טרף כו' ובתפלת שחרית היא עולה באצילות (וכמ"ש מזה במ"א ע"פ באתי לגני).^{39,40}

For at night she descends to Beriah, Yetzirah and Asiyah, as it is written, "She rises while it is still night and gives food," etc.; and in the morning prayer she ascends into Atzilus (as is explained on this elsewhere, on "I have come into My garden").

At night she descends into the lower worlds of Beriah, Yetzirah and Asiyah, as the woman of valor "rises while it is still night and gives food to her household": Malchus at night, below, giving life to the lower worlds. In the morning prayer she rises back into Atzilus; the Alter Rebbe's explanation of "I have come into My garden" (Likkutei Torah, Shir HaShirim) sets out the cycle: a descent until midnight, an ascent from midnight through the morning, and from Minchah a gradual descent again.

וזהו ענין לכו ומעטי⁴¹ את עצמך שמסתתרת בבי"ע וכמו שבהלבנה יש שינויים שמתמעט אורה בסוף כל חדש וחוזרת ומתגדלת מר"ח [מראש חודש] עד אמצע החודש כו' כך הוא ג"כ למעלה בבחי' מלי.

And this is the meaning of "Go and diminish yourself": that she is hidden in Beriah, Yetzirah and Asiyah. And just as the moon has changes, its light diminishing at the end of each month and growing again from Rosh Chodesh until the middle of the month, etc., so it is also above, in the level of Malchus.

The Talmud tells that when the moon complained that two kings cannot use one crown, G-d told it, "Go and diminish yourself." Malchus is the moon, and her "diminishing" is her concealment in the lower worlds; just as the moon wanes at the end of each month and waxes again from Rosh Chodesh, so Malchus descends and ascends.

וע"ז נאמר למען יזמר⁴² כבוד ולא ידום⁴³ כו' ואני תפלה⁴⁴ לעלות מבי"ע לאצילות (וכמ"ש ע"פ וארשתך לי^{45, 46} בענין נכספה וגם כלתה נפשי לחצרות⁴⁷ ה').

And of this it is said, "So that glory may sing to You and not be silent," etc., and "But I am prayer": to ascend from Beriah, Yetzirah and Asiyah to Atzilus (as is explained on "And I will betroth you to Me," concerning "My soul yearns, and even pines, for the courts of Havayah").

Two verses describe the ascent: "So that glory may sing to You and not be silent," and "But I am prayer," for prayer is how Malchus rises from Beriah, Yetzirah and Asiyah back to Atzilus. The discourse he cites, on "And I will betroth you to Me" (Likkutei Torah, Bamidbar), ends by explaining that in exile Knesses Yisrael is "the fallen booth of David," always rising and falling, and that in the future she will stand without falling.

אך עכ"ז [עם כל זה] מחמת גודל הירידה וההתלבשות לברר ק"נ [קליפת נוגה] דבי"ע אין בה כח כ"כ [כל כך] מעצמה לבד לעלות מצד שעדיין לא נבררו הבירורים דב"ן [דשם ב"ן] בשלימות והם מחשיכים קצת

Yet even so, because of the greatness of the descent and of the enclothement to refine the kelipas nogah of Beriah, Yetzirah and Asiyah, she does not have so much strength of her own alone to ascend, since the refinements of Ban have not yet been completely refined, and they darken somewhat;

But Malchus descends so deeply, clothed in the lower worlds to refine kelipas nogah (the "translucent husk," the mixture of good and evil that can be raised to holiness), that she cannot rise on her own strength. The refinements of Ban are not yet complete, and what remains unrefined darkens her somewhat.

ולכן צריכה עזר וכח מלמעלה משם מ"ה [שם מ"ה] שתוכל לעלות (וזהו ענין לכה דודי לקראת כלה כו') and therefore she needs help and strength from above, from the Name Mah, so that she will be able to ascend (and this is the meaning of "Come, my beloved, to greet the bride," etc.).

So she needs help from above, from Mah, Z'eir Anpin, the "groom." This is the meaning of "Come, my beloved, to greet the bride," from the Friday-night hymn Lecha Dodi: the groom comes toward the bride.

ויותר יובן זה למטה שלכך א"א לנשיי [לנשמות ישראל] להתעוררות בהעלאת מ"ן [מ"ן נוקבין] מעצמו וצ"ל פקדת ארץ ותשוקקה.

And this will be better understood [from] below: this is why it is impossible for the souls of Israel to be aroused, raising mayin nukvin (feminine waters), of themselves, and there must be "You visited the earth and stirred its longing (vateshokekeha)."

The same thing is easier to see below, in human souls. They cannot awaken themselves to "raise mayin nukvin (feminine waters)," the arousal from below that draws a response from above, entirely on their own; they need "You visited the earth and stirred its longing," an awakening that comes from above.

והוא משום שהאדם ניזון ממאכלים גשמיים שמק"נ [שמקליפת נוגה] ואף שהאדם באכילתו מברר אותן עכ"ז [עם כל זה] אין הברור בשלימות גמור עדיין ובהכרח נשאר מעט מטומאת ק"נ [קליפת נוגה]⁴⁸ [וע' בתניא פ"ח [פרק ח']]

This is because man is nourished by physical foods, which are from kelipas nogah; and although a person refines them by his eating, nevertheless the refinement is not yet entirely complete, and of necessity a little of the impurity of kelipas nogah remains [and see Tanya, chapter 8];

The reason is that people live on physical food, which draws its life from kelipas nogah. Eating with the right intention refines the food, but not completely: a trace of its impurity remains in the person. Tanya, chapter 8, discusses food from kelipas nogah.

ולכך המאכל מגשם את האדם⁴⁹ האוכלו שמוריד את נפשו להמשיך אחר גשמיות העולם, ואפילו הצדיק שמכוין באכילתו רק לשם שמים ואוכל רק לשובע נפשו^{50,51} שהיא השכינה (כמ"ש בזהר פ' ויחי דף ר"מ סע"א [סוף עמוד א])

and therefore the food coarsens the person who eats it, drawing his soul down to be drawn after the physicality of the world. And even the tzaddik, who in his eating intends only for the sake of Heaven, and eats only "to satisfy his soul," which is the Shechinah (as is written in the Zohar, Parshas Vayechi, folio 240, end of side a),

So food makes a person coarser and pulls his soul toward the physical world. This holds even for a tzaddik who eats only for the sake of Heaven, "to satisfy his soul" in the words of Proverbs, which the Zohar (Vayechi, 240a) reads as satisfying the Shechinah, "the place called the soul of David."

מ"מ כיון שעדיין לא הגיע הזמן שתצא ק"נ [קליפת נוגה] לגמרי מחלאתה וטומאתה ותעלה לקדושה⁵² עד
 עת קץ הימין (כמ"ש בבינונים פל"ז) לכן בהכרח שהמאכל מגשם קצת כו'.

nevertheless, since the time has not yet come for kelipas nogah to leave its filth and impurity entirely and ascend to holiness, until the time of "the end of days" (ketz hayamin) (as is written in [Sefer Shel] Beinonim, chapter 37), therefore of necessity the food coarsens somewhat, etc.

Even such a tzaddik is affected, because kelipas nogah will not be fully cleansed and raised to holiness until "the end of days" (ketz hayamin, from the last verse of Daniel), as Tanya, chapter 37, explains. Until then refinement cannot be total, and food always coarsens a little.

ותדע דמי לנו גדול ממשה רבינו ע"ה [עליו השלום] יודע בשלימות כוונת היחודים עליונים באכילה

And know: for who is greater for us than Moshe Rabbeinu, peace be upon him, who knew perfectly the intention of the supernal unions (yichudim) in eating?

The proof is Moshe Rabbeinu: no one knew better than he the Kabbalistic intentions (yichudim, "unions" of supernal levels) one can have in eating. The Mittlerer Rebbe's version of this discourse, quoted in the Kehot note, sharpens the question: Moshe surely knew those intentions so well that his food caused no concealment at all, so why did he not eat bread?

ולכן נאמר ויבא אהרן וכל זקני ישראל⁵³ לאכל⁵⁴ לחם עם חתן משה לפני האלהים דהיינו שלפי שהיה
 משה עמהם נקי אכילתם לפני האלהים (וכדאיתא בגמרא סוף מסכת ברכות).

And therefore it is said, "And Aharon and all the elders of Israel came to eat bread with Moshe's father-in-law before G-d": that is, because Moshe was with them, their eating is called [eating] "before G-d" (as is found in the Gemara at the end of Tractate Berachos).

Scripture says that Aharon and the elders came to eat bread with Moshe's father-in-law, Yisro, "before G-d." The Talmud at the end of Berachos asks whether they ate before G-d, when they ate before Moshe, and concludes that sharing a meal with a Torah scholar is like enjoying the radiance of the Shechinah; Moshe's presence made their meal one "before G-d."

ועכ"ז [ועם כל זה] כשעלה לקבל התורה נאמר ארבעים יום וארבעים לילה לחם לא אכל.⁵⁵

And even so, when he went up to receive the Torah, it is said, "Forty days and forty nights he did not eat bread."

Yet when Moshe went up to receive the Torah, he ate no bread for forty days and forty nights.

והיינו מטעם הנ"ל שמצד חומריות המאכל וגסותו מק"נ [מקליפת נוגה] בהכרח שיהיה מסתיר ומגשם קצת כיון שלא הגיע זמן שתתברר⁵⁶ ק"נ [קליפת נוגה] לגמרי כנ"ל וגדולה מזו שאפילו המן שמלאכי השרת ניזונים בו לא אכל.⁵⁷

This is for the reason mentioned above: because of the materiality and coarseness of the food, [which is] from kelipas nogah, it must of necessity conceal and coarsen somewhat, since the time has not come for kelipas nogah to be entirely refined, as mentioned above. And greater than this: even the manna, on which the ministering angels are nourished, he did not eat.

He did not eat because physical food, coming from kelipas nogah, still conceals and coarsens a little, since the time of its complete refinement has not come; the Mitteler Rebbe's version adds that the Emanator willed that the worlds still descend, with no ascent until the time of the end. More striking still, he did not eat even the manna, the food on which the angels are nourished.

7 והיינו משום שהגם ששרש המן גבוה מאד אך כשצ"ל יורד ונמשך למטה בבי"ע נמשך דרך חיצונית הכלים והלבושים דבי"ע אשר שם יש תערובות מעה"ד [מעץ הדעת] טו"ר [טוב ורע].

That is because, although the root of the manna is very high, when it must descend and be drawn down below into Beriah, Yetzirah and Asiyah, it is drawn by way of the outer dimension (chitzoniyus) of the vessels and garments of Beriah, Yetzirah and Asiyah, where there is the mixture of the Tree of Knowledge of good and evil.

The manna's root is very high, yet to reach this world it must pass through Beriah, Yetzirah and Asiyah by way of the outer layer of their vessels and garments. There good and evil are mixed, as in the Tree of Knowledge, so even manna is not perfectly pure by the time it arrives.

ולגבי קבלת התורה היה גם זה מגשם כו' ולכן עם היות שמצד משה עצמו לא היה שום מניעה שיהיה הברור על ידו בשלימות כדבעי. מאחר שהוא בחינת מ"ה [מה] כמ"ש ונחנו מ"ה [מה].⁵⁸

And in relation to receiving the Torah, this too was coarsening, etc. Therefore, although on the part of Moshe himself there was no obstacle at all to the refinement being done by him completely, as is fitting, since he is the level of Mah, as it is written, "And we are what (mah),"

Compared with the holiness of receiving the Torah, even manna coarsens. Moshe himself could have refined it completely, for he is the level of Mah: he and Aharon said of themselves "and we are what (mah)," a phrase that expresses both his self-nullification and his bond with the Name Mah, the refiner.

אך הזמן גרמא שבהכרח המאכל שמק"נ [שמקליפת נוגה] א"א שיתברר כל כך עד שלא יסתיר לגמרי עד
 עת קץ הימין שאז דייקא תצא ק"נ [קליפת נוגה] מטומאתה וחלאתה⁵⁹ לגמרי ותעלה לקדושה להיות
 מרכבה לה'.

yet the time brought it about: of necessity the food that is from kelipas nogah cannot be refined so
 much that it does not conceal at all, until the time of "the end of days," for then specifically kelipas
 nogah will come out of its impurity and filth entirely and ascend to holiness, to become a chariot
 for G-d.

What stood in the way was not Moshe but the era. Until "the end of days," food from kelipas nogah cannot be
 refined so fully that it conceals nothing; only then will kelipas nogah leave its impurity entirely and become
 a "chariot" for G-d, wholly given over to holiness.

(ועמ"ש מענין זה בפי יתרו ע"פ וכל העם רואים⁶⁰ כו' ועמ"ש ע"פ וידבר משה אל ראשי המטות⁶¹ בענין
 פרישות מביאה לידי קדושה).

(And see what is written on this matter in Parshas Yisro, on "And all the people saw," etc.; and see
 what is written on "And Moshe spoke to the heads of the tribes," concerning "Separation brings to
 holiness.")

The Alter Rebbe refers to two discourses. In Torah Ohr, Yisro ("And all the people saw"), he explains that
 food coarsens even a tzaddik, so Moshe ate nothing on the mountain, not even the manna, because the
 Torah he came to receive is higher than the angels; in Likkutei Torah, Matos ("And Moshe spoke to the heads
 of the tribes"), he explains vows and the saying "Separation brings to holiness": one who sees that a food
 draws him down into physicality separates himself from it.

ומכ"ז [ומכל זה] יובן קצת למעלה בענין ירידת המלי' בבי"ע לברר ק"נ [קליפת נוגה]

And from all this something will be understood [of how it is] above, regarding the descent of
 Malchus into Beriah, Yetzirah and Asiyah to refine kelipas nogah.

What we see in food helps us understand something of Malchus above, who descends into Beriah, Yetzirah
 and Asiyah to refine kelipas nogah.

דכיון שעדיין א"א להיות הבירור לגמרי לתכליתו. הנה הם המונעים ומעכבים עליית המלי וצריך שיבוא לה העזר והסיוע מלמעלה תמיד ולכן ארץ לא שבעה מים⁶² שהוא בחי' פקדת הארץ ותשוקקה כו'

Since it is not yet possible for the refinement to be complete, to its ultimate end, these are what prevent and hold back the ascent of Malchus, and help and assistance must always come to her from above. Therefore "the earth is not sated with water," which is the level of "You visited the earth and stirred its longing (vateshokekeha)," etc.,

Because that refinement cannot yet reach its final goal, what is not yet refined holds back her ascent, so she needs constant help from above. This is "the earth is not sated with water," which is "You visited the earth and stirred its longing."

ע"י פלג אלקים מלא מים⁶³ שע"י דייקא תוכל לעלות [וז"ש [וזהו שכתוב] תלמיה רוח^{64, 65} כו' כי בחינה זו נק' יורה כמ"ש בגמרא פ"ק [פרק קמא] דתענית ד"ו⁶⁶ בענין יורה ומלקוש⁶⁷ שורה הוא ללחלח הארץ [וע' ברע"מ [ברע"א מהימנא] משפט ים קט"ו א').

through "the stream of Elokim is full of water," for specifically through this she will be able to ascend. [And this is what is written, "Saturating its furrows," etc.; for this level is called yoreh (the early rain), as is written in the Gemara, the first chapter of Taanis, folio 6, concerning the early rain and the late rain, that the early rain is to moisten the earth (and see the Ra'aya Mehemna, Mishpatim, folio 115a).

The help comes through "the stream of Elokim is full of water," the revealed Chasdim, and only through it can Malchus rise. The next verse, "Saturating (raveh) its furrows," fits this: the Talmud explains the name yoreh, the early rain, as the rain that saturates (marveh) the earth and waters it to the depths, citing that very verse; he also points to the Ra'aya Mehemna, a section of the Zohar, on Parshas Mishpatim (the print reads משפט ים, evidently a misprint for Mishpatim).

ובלקוטי הש"ס [הששה סדרים] מהאר"י [מהאלקי רבי יצחק] ז"ל [זכרוננו לברכה / זכרוננו לברכה] במסכת תענית פי' פסוק פקדת ארץ].

And in Likkutei HaShas by the Arizal, of blessed memory, on Tractate Taanis, he explains the verse "You visited the earth."

He adds the Arizal's notes on the Talmud (Likkutei HaShas) on Tractate Taanis, which explain the verse "You visited the earth."

וכמ"כ [וכמו כן] בחי' זו באדם ארץ לא שבעה מים שע"י המצות הנמשלים למים וכמ"ש זורע צדקות⁶⁸ וכתוב אשריכם זורעי על כל מים.⁶⁹ ע"ז דייקא נמשך הרצון והתשוקה בנפש להיות בבחי' ארץ ורצוא כו'

And likewise this level in man, "the earth is not sated with water": through the mitzvos, which are likened to water, as is said, "He sows righteous deeds (tzedakos)," and it is written, "Happy are you who sow beside all waters," through this specifically the will and the longing are drawn into the soul, to be at the level of "earth" (eretz) and of ratzo (running), etc.

The same applies to a person: the "earth" in him is never sated with water. The mitzvos are likened to water and to seed sown by water, as in the morning blessing "He sows righteous deeds (tzedakos)" and the verse "Happy are you who sow beside all waters"; through them will and longing are drawn into the soul, so that it becomes "earth" (eretz), a word that holds the letters of ratzon (will) and ratzo (running).

ותמיד צ"ל המשכה זו כי הגם שהתפלל היום בכוונה עכ"ז [עם כל זה] מאחר שאח"כ אוכל ושותה ושאר גשמיות. ע"כ צריך תמיד לסיוע מלמעלה לעורר התגלות הרצון

And this drawing down must always take place, for although he prayed today with intention (kavanah), nevertheless, since afterwards he eats and drinks and [engages in] other physical things, therefore he always needs assistance from above to arouse the revelation of will;

This drawing down must happen constantly: even after praying with full intention, a person goes on to eat, drink and deal with physical things, so he always needs help from above to awaken the revelation of will.

והיינו ע"י קיום המצות ששרשם מבחי' רעוא דכל רעוין כו':

and that is through the fulfillment of the mitzvos, whose root is from the level of "the will of all wills," etc.

That help comes through keeping the mitzvos, whose root is "the will of all wills."

SECTION 4 • 18-11

The moon's diminution and the ascent of speech

8 ג והנה כ"ז [כל זה] הוא עכשיו שצ"ל פקדת הארץ שבחיי מים של המצות מבחי' שם מ"ה [שם מ"ה] גדלה

מעלתם מבחי' ארץ שם ב"ן [שם ב"ן] כו' וזהו ג"כ ענין מיעוט הירח כנ"ל

3. Now, all this is [the case] now, when there must be “You visited the earth,” for the level of the water of the mitzvos, from the level of the Name Mah, is greater in stature than the level of “earth,” the Name Ban, etc.; and this is also the meaning of the diminution of the moon, mentioned above.

Section 3 places everything said so far in time: it describes the present, when the “earth” must be “visited” because the “water” of the mitzvos, from the Name Mah, ranks above the “earth,” the Name Ban. This inequality is the “diminution of the moon” mentioned above.

אבל לע"ל [לעתיד לבוא] כתיב והיה אור הלבנה⁷⁰ כאור החמה שיהי' [שיהיה] זו"נ [זעיר אנפין ונוקבא] שוין בקומתן והוא מ"ש בע"ה [בעץ חיים] שער מיעוט הירח ספ"א [סוף פרק א'] שתקבל אורותיה מאימא עצמה שלא ע"י ז"א דמיון או"א [אבא ואימא]⁷¹ כו'

But of the Time to Come it is written, “And the light of the moon shall be like the light of the sun”: that Z'eir Anpin and Nukva will be equal in stature. This is what is written in Etz Chaim, Sha'ar Mi'ut HaYareach (the Gate of the Diminution of the Moon), at the end of chapter 1: that she will receive her lights from Imma herself, not through Z'eir Anpin, like Abba and Imma, etc.;

In the Time to Come, Isaiah says, “the light of the moon shall be like the light of the sun”: Z'eir Anpin (the sun) and Nukva (the moon) will be equal in stature. Etz Chaim describes the final stage of the moon's growth: she will receive her lights from Imma herself, not through Z'eir Anpin, the way Abba and Imma stand as equals.

דהיינו שזו"נ [זעיר אנפין ונוקבא] יקבלו שניהם השפע מחכמה עילאה בהשואה א' (ועמ"ש מזה בד"ה מהרה ישמע כו' משמח חתן עם הכלה).⁷²

that is, that Z'eir Anpin and Nukva will both receive the flow from the higher Chochmah (Chochmah Ila'ah) equally (and see what is written on this in the discourse beginning “Speedily... may there be heard,” etc., “who gladdens the groom with the bride”).

Both Z'eir Anpin and Nukva will then receive the flow directly from the higher Chochmah, in equal measure. The Alter Rebbe refers to his discourse on the last wedding blessing, which ends “who gladdens the groom with the bride,” where groom and bride are these two levels.

ופי' הענין הוא דהנה שם כ"ן [שם ב"ן] הוא בחי' מלי' דאצילות שהיא בחי' דבור העליון כמ"ש באשר דבר מלך שלטון⁷³ כמו עד"מ במלך בשר ודם שהמלך מנהיג מלכותו בדבורו.

The explanation of the matter is this: the Name Ban is the level of Malchus of Atzilus, which is the level of the supernal speech, as it is written, "Inasmuch as the word of a king is rule," as, by way of analogy, with a king of flesh and blood, who governs his kingdom by his speech.

To explain this: Ban is Malchus of Atzilus, which is G-d's supernal speech. As Koheles says, "the word of a king is rule": a human king governs his kingdom by his word, so G-d's kingship (Malchus) is His speech.

וכך עד"מ למעלה נק' בחי' מלכות בשם דבור ועמ"ש מזה באגה"ק [באגרת הקודש] ד"ה להבין אמרי בינה.⁷⁴

And so, by way of analogy, above, the level of Malchus is called by the name "speech." And see what is written on this in Iggeres HaKodesh, in the section beginning "To understand words of understanding."

Above, too, Malchus is therefore called "speech." In Iggeres HaKodesh (the fourth part of Tanya), letter 25, beginning "To understand words of understanding," the Alter Rebbe explains that G-d's word is called Shechinah by the Sages and Malchus by the Kabbalists, because "the word of a king is rule."

והנה שרש הדבור הוא מהחכמה ונקרא אבא יסד ברתא.⁷⁵ בחכמה יסד ארץ⁷⁶ (כמ"ש באגה"ק [באגרת הקודש] ע"פ ויעש דוד שם).^{77,78}

Now, the root of speech is from Chochmah, and it is called "Abba founded the daughter"; "With Chochmah He founded the earth" (as is written in Iggeres HaKodesh on "And David made a name").

Speech has its root in Chochmah, as in the Zohar's phrase "Abba (Chochmah) founded the daughter (Malchus)" and the verse "With Chochmah He founded the earth," "earth" being Malchus. Iggeres HaKodesh 5, which opens "And David made a name," explains that the forming of the letters of speech comes from the hidden depths of intellect, the level called "Abba founded the daughter."

אך הארת חכמה הנמשכת ומתלבשת באותיות הדבור הנמשכים ומתגלים בבי"ע הוא רק הארה מצומצמת וזהו מיעוט הירח שמתלבשת המלי' באותיות הדבור המתגלים לחוץ כו'

But the illumination of Chochmah that is drawn down and enclothed in the letters of speech, which are drawn down and revealed in Beriah, Yetzirah and Asiyah, is only a contracted illumination. And this is the diminution of the moon: that Malchus is enclothed in the letters of speech that are revealed outwardly, etc.

But the light of Chochmah that reaches the letters of speech as they are revealed in Beriah, Yetzirah and Asiyah is only a contracted glimmer. That is the moon's diminution: Malchus is clothed in letters of speech that go outward.

אבל לע"ל [לעתיד לבוא] שיהיו שוין בקומתן היינו שבחי מקור הדבור היא בחי מלי דאצילות תתעלה למעלה לקבל השפע דחכמה עילאה כמו שמקבלים המדות מהחכמה שזהו בחי התכללות ועליות הדבור בחכמה.

But in the Time to Come, when they will be equal in stature, that is, the level of the source of speech, which is the level of Malchus of Atzilus, will be raised up to receive the flow of the higher Chochmah, just as the emotive attributes (middos) receive from Chochmah. This is the level of the inclusion and ascent of speech in Chochmah.

In the Time to Come, when sun and moon are equal, Malchus of Atzilus, the source of speech, will rise to receive from the higher Chochmah directly, as the emotive attributes do now. Speech will then be included in Chochmah and raised up into it.

9 והוא ע"ד מ"ש במשה רבינו ע"ה [עליו השלום] כי כבד פה⁷⁹ וכבד לשון אנכי. דהיינו מפני שהיה מבחי עצמיות חכמה עילאה לא היה יכול כח הדבור שלו לירד ולהתלבש בחיצוניות כ"כ [כל כך] כ"א היה כח הדבור נכלל ומתעלה בעצמיות חכמה כו'.

This is like what is written of Moshe Rabbeinu, peace be upon him, "For I am heavy of mouth and heavy of tongue." That is: because he was from the level of the essence of the higher Chochmah, his power of speech could not descend and be encloded in the outer dimension (chitzoniyus) so much; rather, the power of speech was included and elevated in the essence of Chochmah, etc.

Moshe told G-d, "For I am heavy of mouth and heavy of tongue." The Alter Rebbe explains that Moshe's soul came from the very essence of the higher Chochmah, so his power of speech could not descend fully into outward expression; it stayed absorbed in Chochmah and was raised up into it. In Likkutei Torah, Va'eschanan, he says the same: Moshe stood above Malchus, the level of speech, and could not lower himself into it.

כך עדי"מ למעלה הוא עליית הנוק' [הנוקבא] דבור העליון לקבל מחוי"ב [מחכמה ובינה] עצמן.⁸⁰

So, by way of analogy, above, there is the ascent of Nukva, the supernal speech, to receive from Chochmah and Binah themselves.

Above, this corresponds to the ascent of Nukva, the supernal speech, to receive from Chochmah and Binah themselves. The Kehot note suggests that this also means receiving without Z'eir Anpin in between.

אך לפעמים יש בחינה כזו שהוא להפך וחסרון גדול דהיינו מה שעל זמן חורבן בית המקדש נאמר נאלמתי דומיה⁸¹ כו'

However, at times there is such a state that is the opposite, and a great deficiency: that is, what is said of the time of the destruction of the Holy Temple, "I was mute with silence," etc.

There is also an opposite kind of silence, a great lack: of the time of the Temple's destruction the verse "I was mute with silence" is said.

וזהו לגריעותא והיינו שאי אפשר להיות גילוי הדבור מחמת ההסתר של הקליפות כרחל לפני גוזזיה⁸² נאלמה (וכמ"ש מזה במ"א ע"פ והיה אור הלבנה כו').

And this is for the worse: that is, that the revelation of speech is impossible because of the concealment of the kelipos, "like a ewe (rachel) that is mute before her shearers" (as is explained on this elsewhere, on "And the light of the moon shall be," etc.).

That silence is a flaw: the kelipos conceal so much that speech cannot be revealed, "like a ewe (rachel) that is mute before her shearers." In Likkutei Torah, Masei, the Alter Rebbe explains that Malchus is called Rachel, the ewe that lets herself be shorn without resisting, and that speech drawn down into Asiyah, where the kelipos conceal, is in exile and "mute."

אבל בחי' כבד פה דמשה הוא להפך ממש שמצד התגלות הח"ע [החכמה עילאה]⁸³ לא יוכל לדבר וזהו ענין עליית הדבור כו'

But the level of Moshe's "heavy of mouth" is the very opposite: because of the revelation of the higher Chochmah he could not speak. And this is the concept of the ascent of speech, etc.

Moshe's heaviness of speech is the very opposite: he could not speak because supernal Chochmah was revealed in him. That is the ascent of speech, not its fall.

(וזהו ענין יונת אלם⁸⁴ דלשבח קאמר וכענין מלה בסלע⁸⁵ משתוקא בתריין. והנה עכ"ז [עם כל זה] אינו מובן דמ"מ לפ"ז [לפי זה] אין כאן דבור כלל ואיך נק' עליית המלי שהוא עליית הדבור.

(And this is the meaning of "the mute dove" (yonas elem), which is said in praise, and like the matter of "A word is worth a sela, silence two." Now, even so, this is not understood: for nevertheless, according to this there is no speech here at all, so how is it called the ascent of Malchus, which is the ascent of speech?

So too "the mute dove" in Psalms is said in praise, and the Sages say that if a word is worth a sela, silence is worth two. But a question arises: if there is no speech at all, how can this be called the ascent of Malchus, of speech?

ואפ"ל [ואפשר לומר] עפמ"ש [על פי מה שכתוב] באגה"ק [באגרת הקודש] ע"פ ויעש דוד. שהאותיות הן בבחינת חומר וצורה הנק' פנימית וחיצונית⁸⁶ כו' ועיקר בחי' המל' שנק' דבור היינו פנימית הדבור והוא המאיר בעולמות עליונים רק בעשייה נמשך ע"י התלבשות בחיצונית הדבור שהוא חומר וגוף האותיות. כמו עד"מ באדם הדבור היוצא לחוץ.

It may be said, according to what is written in Iggeres HaKodesh on "And David made [a name]," that the letters are in the manner of matter and form, which are called the inner dimension and the outer dimension, etc.; and the essential level of Malchus, which is called speech, is the inner dimension (pnimiyus) of speech, and it is what shines in the higher worlds; only in Asiyah is it drawn down by being en clothed in the outer dimension of speech, which is the matter and body of the letters, as, by way of analogy, in man, the speech that goes outward.

The answer comes from Iggeres HaKodesh 5, the letter beginning "And David made a name": letters have form, their inner dimension (the distinct shape of each sound, which comes from the hidden intellect and will of the soul), and matter, their outer dimension (the breath and voice that carry them). The essence of Malchus is the inner dimension of speech, which shines in the higher worlds; only in Asiyah is it clothed in the outer "body" of the letters, like human speech that goes out through the voice.

ולעתיד שיהי' [שיהיה] עליות העולמות לא יצטרך להיות ההתלבשות בחומר וחיצוניות כו' וזהו עליית הדבור, גם כמו שתי רוחות מספרות⁸⁷ זו עם זו הרי הסיפור והדבור שלהם דק כמו מחשבה שלנו,

And in the future, when there will be the ascents of the worlds, there will be no need for the en clothement in matter and externality, etc.; and this is the ascent of speech. Also, as when two spirits converse with each other, their conversation and speech is as subtle as our thought;

In the future, when the worlds rise, speech will no longer need that outer clothing, and this is its ascent. The Talmud's story of two spirits conversing shows that speech can exist without voice: their speech is as subtle as our thought.

ועד"ז יובן ענין עליית הדבור. ועמ"ש כפ' נח בביאור ע"פ מים רבים בפ"י ביום שידובר בה⁸⁸ שהדבור אינו כפ"ע [כפני עצמו] רק בה שאינו נמשך למטה כו' ע"ש וזהו כענין מ"ש כאן.

and in the same way the concept of the ascent of speech will be understood. And see what is written in Parshas Noach, in the explanation on "Many waters," on the meaning of "on the day that she is spoken for (shayedubar bah)": that the speech is not by itself but "bah," in her, so that it is not drawn down below, etc.; see there. And this is like the matter written here.

That is how speech can rise without being heard. He refers to the explanation in Parshas Noach on "Many waters," on "the day that she is spoken for (shayedubar bah)": the speech is "in her" (bah), held within, not drawn down below.

ועמ"ש בביאור ע"פ אלה מסעי⁸⁹ בענין שם מ"ב דאנא ככה גדולת ז' פעמים ו' וזהו ג"כ ע"ד שבשבת הוא עליית הדבור.

And see what is written in the explanation on "These are the journeys," concerning the Name of forty-two [letters] of "Ana b'choach gedulas," seven times six; and this too is along the lines that on Shabbos there is the ascent of speech.

He also refers to the explanation on "These are the journeys" (Likkutei Torah, Masei), which reads the journeys as an ascent and points to a discourse explaining the Name of forty-two as seven attributes each of six, like the seven lines of six words of the prayer Ana b'choach. This too, he says, is like the ascent of speech on Shabbos.

ועיין בזהר תרומה דקל"ז ע"א בפ"י אין אמר ואין דברים⁹⁰ כשאר אמירן דעלמא כו' אלא הם בחי' בלי נשמע קולם ואעפ"כ [ואף על פי כן] ככל הארץ יצא קום⁹¹ ע"ש היטב ובוהר בראשית ד"נ ע"ב

And see the Zohar, Terumah, folio 137a, on the meaning of "There is no speech and there are no words" like the other utterances of the world, etc., but rather they are the level of "their voice is not heard," and even so "their line has gone out through all the earth"; see there well; and the Zohar, Bereishis, folio 50b.

The Zohar on Terumah reads Psalms 19, "There is no speech and there are no words," as a supernal speech unlike the utterances of this world: "their voice is not heard," and yet "their line has gone out through all the earth," for its flow reaches below. He adds a passage of the Zohar on Bereishis.

ועד"ז איתא בפ"י הרמ"ז [הרב משה זכות] בזהר פ' ואתחנן דר"ס ע"ב גבי רב לך^{92,93} בענין וישמע את הקול מדבר אליו⁹⁴ כו' שלא ע"י כלי הדבור רק בפנימיות כו' הוא שרש הדבור בפנימיותו כו' ע"ש ואפשר דהיינו פרצוף הפנימי דמלכות (וכמ"ש מזה במ"א בביאור מאמר הזהר ר"פ בראשית⁹⁵ כשושנה⁹⁶ כו' כן רעיתי⁹⁷ כו').

And along these lines it is found in the commentary of the Ramaz on the Zohar, Parshas Va'eschanan, folio 260b, regarding "Enough for you," concerning "And he heard the voice speaking to him," etc.: not through the instruments of speech but in the inner dimension, etc.; it is the root of speech in its inner dimension, etc.; see there. And perhaps this is the inner configuration (partzuf) of Malchus.) (And as is explained on this elsewhere, in the explanation of the Zohar's statement at the beginning of Parshas Bereishis, "Like a rose," etc., "so is My beloved," etc.)

Along the same lines, the Ramaz, on the Zohar's comment on "Enough for you" in Va'eschanan, explains "And he heard the voice speaking to him," the voice Moshe heard in the Tent of Meeting: it spoke not through the instruments of speech but inwardly, as the root of speech in its inner dimension. The Alter Rebbe suggests this is the inner partzuf (configuration) of Malchus, and refers to a discourse on the Zohar's opening words, "Like a rose among thorns, so is My beloved among the daughters."

ובמ"א נתבאר באופן אחר⁹⁸ שעתה הדבור אינו מקבל הארת ח"ע [חכמה עילאה] אלא ע"י המדות עליונות אבל לעתיד יקבל הדבור מח"ע [מחכמה עילאה] עצמה שלא ע"י המדות כו'

And elsewhere it is explained in another way: that now speech receives the illumination of the higher Chochmah only through the supernal emotive attributes, but in the future speech will receive from the higher Chochmah itself, not through the attributes, etc.

Elsewhere the ascent of speech is explained differently: now speech receives Chochmah's light only through the emotive attributes, but in the future it will receive from the higher Chochmah itself, without them.

ועמ"ש מזה ע"פ והיה מדי חדש בחדשו^{99, 100} ועמ"ש במ"א ע"פ שמח תשמח¹⁰¹ רעים האהובים¹⁰² כפי ע"כ יעזוב איש¹⁰³ את אביו ואת אמו כו' אך ע"י השמחה כו' ע"ש

And see what is written on this on "And it shall be, from new moon to new moon," and see what is written elsewhere on "Gladden the beloved companions," on the meaning of "Therefore shall a man leave his father and his mother," etc., but through joy, etc.; see there.

That explanation is found in the discourse on "And it shall be, from new moon to new moon" (Likkutei Torah, V'Zos HaBerachah), which says that on Rosh Chodesh the supernal speech receives from Chochmah itself rather than through the attributes, and in the Siddur's discourse on the wedding blessing "Gladden the beloved companions," on "Therefore shall a man leave his father and his mother," which speaks there of joy.

אך מ"מ כשהדבור עצמו מקבל מחו"ב [מחכמה ובינה] עצמן זהו בחינה גבוה יותר.¹⁰⁴

But nevertheless, when speech itself receives from Chochmah and Binah themselves, this is a higher level.

Still, he concludes, the explanation given here, in which speech itself receives from Chochmah and Binah themselves, describes a higher level.

10 ובמ"א נתבאר עוד כפי אז נדברו¹⁰⁵ יראי ה' דפי' נדברו הוא הדבור אשר בא ממילא ומאליו והיינו בחינת ודברי אשר שמתתי בפיו¹⁰⁶ רק שתען לשוני אמרתך¹⁰⁷

And elsewhere it is further explained, on the meaning of "Then those who fear Havayah spoke (nidberu)," that the meaning of nidberu is speech that comes on its own and of itself; that is, the level of "And My words that I have put in your mouth," only that "my tongue will echo Your word,"

Malachi says, "Then those who fear Havayah spoke (nidberu) to one another," and the form nidberu suggests speech that happens of itself, "was spoken." It is the speech of "My words that I have put in your mouth," where a person's tongue only echoes G-d's word.

והיינו ע"י בחי' הביטול בעסק התורה וכמ"ש המגיד להב"י [להבית יוסף] ¹⁰⁸ אני המשנה המדברת בפ"ך ¹⁰⁹ וע"ד שכינה מדברת מתוך גרונו של משה.

and that is through the level of self-nullification (bittul) in the study of Torah, as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth," and in the manner of "The Shechinah speaks from the throat of Moshe."

One reaches this through bittul, setting oneself aside, while studying Torah. The heavenly Maggid told Rabbi Yosef Karo, author of the Beis Yosef, "I am the Mishnah that speaks in your mouth," and it is said that "the Shechinah speaks from the throat of Moshe": in Likkutei Torah, Va'eschanan, the Alter Rebbe explains that Moshe, who stood above Malchus, the level of speech, could not lower himself into speech, so the Shechinah spoke from his throat.

11 ועדי"ז י"ל [יש לומר] ג"כ פ"י וענין כיום שידובר בה ¹¹⁰ שזהו בחי' אז נדברו כו'. וזהו ענין לרוקע הארץ על

המים ¹¹¹ שבחי' שם ב"ן [שם ב"ן] שנקרא ארץ לא יצטרך לקבל משם מ"ה [שם מ"ה] שהוא ז"א הנק' מים כו'

And along these lines one can also explain the meaning and concept of "on the day that she is spoken for (sheyedubar bah)," that this is the level of "Then [they] spoke (nidberu)," etc. And this is the meaning of "Who spreads out the earth above the waters": that the level of the Name Ban, which is called "earth," will not need to receive from the Name Mah, which is Z'eir Anpin, called "water," etc.

"The day that she is spoken for" can be read the same way, as the self-arising speech of nidberu. And the verse "Who spreads out the earth above the waters" describes the future, when "earth," the Name Ban, will stand above the "water" and no longer need to receive from the Name Mah, Z'eir Anpin.

וזהו הנני בורא חדשה ¹¹² בארץ נקבה תסובב גבר ולא תהיה צריכה למים כו' וכמ"ש במ"א:

And this is "Behold, I create a new thing in the earth: a female shall encompass a male"; and she will not need water, etc., as is explained elsewhere.

The verse in Jeremiah speaks of "a new thing in the earth: a female shall encompass a male." In the future the feminine, Nukva, will surround and rise above the masculine, Z'eir Anpin, and will no longer need his "water." The text quotes the verse as "Behold, I create," while Jeremiah reads "For Havayah has created," as the Kehot note points out.

SECTION 5 • ¶12-13

A number beyond counting

12 ד והנה ע"י נאמר והיה מספר בני" [בני ישראל] כחול הים אשר לא ימד ולא יספר.¹¹³ כי הנה בחינת מספר נופל על דבר שהוא בבחינת התחלקות ופירוד.

4. Now, of this it is said, "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." For the concept of number applies to something that is in a state of division and separateness.

Section 4 returns to the maamar's verse from Hosea, which speaks of a "number" that can be neither measured nor counted, a seeming contradiction. Counting applies only to things that are divided and separate from one another.

והתחלקות זו נמשך מבחי" הגבורות וזהו ענין התחלקות הקול וההבל בכ"ב אותיות הדבור שבה' מוצאות שהוא ע"י ה"ג [חמש גבורות] מנצפ"ך.

And this division derives from the level of the Gevuros. And this is the concept of the division of the voice and the breath into the twenty-two letters of speech, in the five places of articulation, which is through the five Gevuros, mem-nun-tzadi-pei-kaf.

Division comes from the Gevuros, the powers of restraint that set limits and distinctions. So the single breath and voice divide into the twenty-two letters at the five places of articulation in the mouth, through the five Gevuros associated with the five letters that have final forms, mem, nun, tzadi, pei and kaf.

ועד"ז גם המצות הם בבחינת מספר לפי שהתורה נמשך מבחינת גבורה מימינו אש דת¹¹⁴ כו'.

And in the same way the mitzvos, too, are in the category of number, because the Torah is drawn from the level of Gevurah: "From His right hand, a fiery law," etc.

The mitzvos, too, have a number, 613, because the Torah comes from Gevurah: it was given as "a fiery law," and fire is Gevurah.

13 והנה כתיב ולתבונתו אין מספר^{115, 116} פ"י שעיקר התהוות התחלקות המדרגות עד ששייך בחינת מספר זהו אחר סיום יסוד אימא

Now, it is written, "And to His understanding there is no number." The meaning is that the essential coming into being of the division of the levels, to the point that the concept of number applies, is after the end of the Yesod of Imma,

Psalms says of G-d, "to His understanding (tevunah) there is no number." The Alter Rebbe explains: the division of levels into distinct, countable things begins only where the Yesod of Imma (Binah) ends.

דהיינו למטה מהחזה דז"א ששם החו"ג [החסד וגבורה] מגולים ומתחלקים החסדים לג' קוין עד ששם שרש בחי' מספר ומשם מקבלת המלי' שמתחלת מהחזה ולמטה כו'.

that is, below the chest of Z'eir Anpin, where the Chasadim and Gevuros are revealed and the Chasadim divide into three lines, so that the root of the concept of number is there; and from there Malchus receives, for she begins from the chest downward, etc.

That point is the chest of Z'eir Anpin. Below it the Chasadim and Gevuros are revealed and the Chasadim spread into the three lines (right, left and center), so number has its root there; and Malchus, which is built from the chest down, receives from there.

אבל לתבונתו היינו במקום שהחו"ג [שהחסד וגבורה] מכוסים ביסוד אימא הם בבחי' אחדות והתכללות כל החסדים דג' קוין באחדות א' ממש ביסוד אימא

But "His understanding" is where the Chasadim and Gevuros are covered within the Yesod of Imma: they are in a state of unity and inclusion, all the Chasadim of the three lines in truly one unity, within the Yesod of Imma;

"His understanding" is Binah, where the Chasadim and Gevuros are still covered within the Yesod of Imma. There all the Chasadim of the three lines are truly one.

ולכן הם בבחי' אין מספר למעלה מבחינת ומדרגת המספר דאינו שייך אלא בבחינת התחלקות משא"כ למעלה בעלמא דאתכסיא הם בבחינת אחדות והתכללות וביטול באור א"ס ב"ה שלמעלה מבחינת התחלקות המדרגות וזהו ולתבונתו דייקא אין מספר.

and therefore they are in the state of "there is no number," above the category and level of number, which applies only to a state of division; whereas above, in the hidden world, they are in a state of unity, inclusion and self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, which is above the division of the levels. And this is "And to His understanding," specifically, "there is no number,"

So there they are "without number," above counting, which applies only to what is divided. In the hidden world everything is united, included and nullified in the Infinite Light; this is why the verse says "to His understanding," specifically, "there is no number."

שהוא בחי' סתים שלמעלה מבחינת גליא (ועיין מזה בלק"ת [בלקוטי תורה (להאריז"ל)] סוף תהלים ע"פ ולתבונתו אין מספר ועיין בזהר ס"פ תרומה דקע"א ע"ב).¹¹⁷

which is the level of the concealed (setim), which is above the level of the revealed (galya) (and see on this the Arizal's Likkutei Torah, at the end of Tehillim, on "And to His understanding there is no number"; and see the Zohar at the end of Parshas Terumah, folio 171b).

Binah is the concealed (setim) level, above the revealed (galya). The Arizal's Likkutei Torah on this verse and the Zohar at the end of Terumah, which applies it to G-d who counts the stars, discuss it further.

ועמ"ש בביאור ע"פ אלה מסעי המתחיל לבאר ענין המסעות בענין לא יחפוז כסיל¹¹⁸ בתבונה כו' דשם נתבאר ששם בחי' סתים הוא התגלות עתיק כו' ונקרא עץ החיים

And see what is written in the explanation on "These are the journeys," which begins "To explain the concept of the journeys," on "A fool does not desire understanding," etc., where it is explained that there the level of the concealed is the revelation of Atik, etc., and it is called the Tree of Life.

He refers to the explanation on "These are the journeys" (Likkutei Torah, Masei) that opens "To explain the concept of the journeys," where he expounds "A fool does not desire understanding": the "fool," the forces outside holiness, can draw nothing from the emotive attributes while they are still included in Binah. There it is explained that this concealed level is where Atik, the inner level of Keser, is revealed, and that it is called the Tree of Life.

ועיין בפ"י הרמ"ז [הרב משה זכות] בזהר פ' במדבר דק"יז בפ"י והיה מספר כו' דמבואר ממש ע"ד שנתבאר כאן.

And see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 117, on the meaning of "And the number... shall be," etc., where it is explained exactly along the lines explained here.

The Ramaz, commenting on the Zohar's discussion of "And the number... shall be" in Parshas Bamidbar, explains the verse exactly as here.

והנה עכשיו המלי' שהיא הדבור עליון מקבל מבחינת ז"א והיינו מהחזה ולמטה ששם מתחיל בנין הנוק' [הנוקבא]

Now, at present Malchus, which is the supernal speech, receives from the level of Z'eir Anpin, that is, from the chest downward, where the building of Nukva begins;

Now Malchus, the supernal speech, receives from Z'eir Anpin only from the chest downward, where the "building" of Nukva begins.

ולכן נקרא מספר בניי [בני ישראל] שמשם הוא שרש בחינת מספר (וגם משם הוא שרש בחינת התהוות הזמן כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בראשית והיינו כי הזמן הוא ג"כ בחינת מספר והתחלקות)

and therefore it is called "the number of the children of Israel," for from there is the root of the concept of number (and from there, too, is the root of the coming into being of time, as is written in the Arizal's Likkutei Torah, Parshas Bereishis; that is, because time too is a matter of number and division).

That is why the verse speaks of "the number of the children of Israel": Malchus, the source of the souls, receives from the place where number begins. Time comes from there too, as the Arizal teaches, for time is also measured and divided.

אבל לע"ל [לעתיד לבוא] שתתעלה המלי' שהיא הדבור לקבל מבחינת חו"ב [חכמה ובינה] עצמן שהוא בחינת ולתבונתו אין מספר אזי יהיה בחינת והיה מספר בניי [בני ישראל] כו' אשר לא ימד ולא יספר.

But in the Time to Come, when Malchus, which is speech, will be raised to receive from the level of Chochmah and Binah themselves, which is the level of "And to His understanding there is no number," then there will be the level of "And the number of the children of Israel shall be," etc., "which can be neither measured nor counted."

In the Time to Come Malchus will rise to receive from Chochmah and Binah themselves, the level of "to His understanding there is no number." Then Israel will have a "number" and yet be beyond all measure and count, just as the verse says.

דהיינו שגם עלמא דאתגליא שהוא עכשיו בבחינת מספר. יהיה לעתיד במדרגת בחינת סתים ועלמא דאתכסיא אשר הוא בבחינת אין מספר.

That is, even the revealed world, which is now in the category of number, will in the future be at the level of the concealed and of the hidden world, which is in the category of "there is no number."

Even the revealed world, which is now counted and divided, will then stand at the level of the hidden world, which is beyond number.

והיינו על ידי התשובה שהיא בחינת בינה ליבא¹¹⁹ ולתבונתו אין מספר כו' (ולכן עיי' והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי¹²⁰ דהפיי במקום ממש כי זדונות נעשו כזכויות כנוכר לעיל.

And this is through teshuvah (return), which is the level of “Binah is the heart,” and “to His understanding there is no number,” etc. (And therefore through this, “and it shall be that in the place where it is said to them, ‘You are not My people,’ it shall be said to them, ‘Children of the living G-d’”: the meaning is “in the place” literally, for intentional sins become like merits, as mentioned above.

This comes through teshuvah, which is Binah, “the heart,” beyond number. That is why, in the very place where it was said “You are not My people,” they will be called “children of the living G-d”: through teshuvah intentional sins themselves become merits (Yoma 86b), as the preceding discourse explained (Likkutei Torah, Bamidbar 6:9).

ומזה יובן ג"כ ענין יום הכפורים^{121, 122, 123} שהוא יום הסליחה משום שאז עליית המלי' בבחינת ולתבונתו אין מספר) (כמ"ש בזהר פ' אמור דף ק' ע"ב ודף ק"ב ע"א ובשאר דוכתי)

And from this the concept of Yom Kippur will also be understood: it is the day of forgiveness because then is the ascent of Malchus into the level of “to His understanding there is no number.” (As is written in the Zohar, Parshas Emor, folio 100b and folio 102a, and in other places.)

Yom Kippur, the day of forgiveness, works the same way: on that day Malchus rises to Binah, the level beyond number. The Zohar on Emor says that on Yom Kippur the supernal Mother shines into the lower Mother, two lights shining as one.

וזהו ביום ההוא¹²⁴ יהיה ופיי בלק"ת [בלקוטי תורה (להאריז"ל)] שאותיות דשם הוי'. יהיו לעתיד בבחינת יהיה ב"פ [בי פעמים] י"ה.

And this is “On that day shall be (yihyeh),” which the Arizal’s Likkutei Torah explains: that the letters of the Name Havayah will in the future be in the form of yihyeh (יהיה), yud-hei twice.

Zechariah says, “On that day Havayah shall be (yihyeh) One.” The Arizal reads the word yihyeh (יהיה), yud-hei written twice, as the future form of the Name Havayah.

ור"ל [ורוצה לומר] שמדרגת ו"ה שהם זו"נ [זעיר אנפין ונוקבא] יהיו לע"ל [לעתיד לבוא] כמו בחי' י"ה שהם או"א [אבא ואימא] וזהו ממש ענין הנ"ל דוהיה מספר כו' אשר לא יספר

That is to say: the level of vav-hei, which are Z'eir Anpin and Nukva, will in the Time to Come be like the level of yud-hei, which are Abba and Imma. And this is exactly the matter mentioned above, of "And the number... shall be," etc., "which cannot be counted."

The second half of the Name, vav-hei (Z'eir Anpin and Nukva), will become like the first half, yud-hei (Abba and Imma). This is the same idea as the verse about a number "which cannot be counted."

לפי שעכשיו המל' שהיא ה' אחרונה דשם הוי' בחי' דבר ה' מקבלת מבחינת ו' שהוא המשכה מיו"ד שבראשו מה שנמשך ויורד מלמעלה למטה ועמ"ש מזה בד"ה ושבת' בשלום¹²⁵ כמו בחינת מים יורדים מגבוה לנמוך

For now Malchus, which is the last hei of the Name Havayah, the level of "the word of Havayah," receives from the level of vav, which is a drawing down from the yud at its head, what is drawn and descends from above to below (and see what is written on this in the discourse beginning "And I return in peace"), like the level of water that descends from high to low;

Now Malchus, the last hei of the Name, "the word of Havayah," receives through the vav. The vav is the yud drawn downward, a letter whose head is a yud with a line extending below it, like water flowing from high to low; the discourse on "And I return in peace" discusses this.

ואינו עצמיות היו"ד ממש כ"א שהולך ומתקצר ונעשה קו דק יותר הרבה מהיו"ד עצמו שבראשו and it is not the actual essence of the yud, but rather it goes on narrowing and becomes a line much thinner than the yud itself at its head;

So the vav is not the yud's essence: it narrows into a line much thinner than the yud at its head.

והוא ענין קלישת האור כמ"ש במ"א¹²⁶ בענין כפילא וקלישא ומבחינת הוי"ו נמשך לבחינת ה' תתא and this is the concept of the thinning of the light, as is explained elsewhere on the concept of "doubled and thinned" (kefila uklisha). And from the level of the vav it is drawn to the level of the lower hei.

This is the "thinning" of the light, which the opening discourse of Torah Ohr, Chayei Sarah (the place the Kehot note gives), explains as "doubled and thinned" (kefila uklisha): the yud drawn out into a vav. From the vav the flow continues to the lower hei, Malchus.

אבל בחינת י"ה אינו ע"י המשכה אלא כי היו"ד עצמו מתגלה בה' והכל בחינה אחת.

But the level of yud-hei is not through a drawing down; rather, the yud itself is revealed in the hei, and it is all one level.

The first two letters relate differently: the hei of yud-hei is not a drawing down from the yud; the yud itself is revealed in it, so they are a single level.

(ועיין בספר עטרת זקנים בא"ח [באורח חיים] סי' ל"ב גבי כתיבת אות ה' ראשונה דשם ועמ"ש מזה בביאור ע"פ ולא אבה¹²⁷ ה' אלקיך)

(And see the book Ateres Zekeinim on Orach Chaim, section 32, regarding the writing of the first letter hei of the Name; and see what is written on this in the explanation on "But Havayah your G-d would not.")

Ateres Zekeinim, a commentary on the Shulchan Aruch, Orach Chaim, discusses at section 32 how the first hei of the Name is written. He also refers to his explanation on "But Havayah your G-d would not listen to Bilaam."

אכן לע"ל [לעתיד לבוא] יתעלה העולם שבחינת עלמא דאתגליא יהיה בבחינות ומדרגות עלמא דאתכסא ויהיה זו"נ [זעיר אנפין ונוקבא] המדות והדבור ג"כ בבחינות י"ה שהם או"א [אבא ואימא] (ע"ד משנ"ת [מה שנתבאר] בע"ח [בעץ חיים] שער מיעוט הירח ספ"א [סוף פרק א'] כנזכר לעיל).

However, in the Time to Come the world will be elevated, so that the revealed world will be at the levels and grades of the hidden world, and Z'eir Anpin and Nukva, the emotive attributes and speech, will also be at the levels of yud-hei, which are Abba and Imma (along the lines of what is explained in Etz Chaim, Sha'ar Mi'ut HaYareach, at the end of chapter 1, as mentioned above).

In the Time to Come the world will rise: the revealed world will reach the levels of the hidden world, and Z'eir Anpin and Nukva, the emotive attributes and speech, will stand at the level of yud-hei, Abba and Imma, as Etz Chaim says of the moon receiving from Imma herself, cited above.

וזוהו ג"כ ענין ונקבצו בני יהודה ובני [ובני ישראל] יחדו.¹²⁸ שיחוי"ת [שיחודא תתאה] יהיה ג"כ במדרגת יחוי"ע [יחודא עילאה].

And this is also the meaning of "And the children of Yehudah and the children of Israel shall be gathered together": that the lower unity (yichuda tata'ah) will also be at the level of the higher unity (yichuda ila'ah).

This is also the meaning of the next verse in Hosea, "And the children of Yehudah and the children of Israel shall be gathered together": the lower unity will reach the level of the higher unity.

ופי' כי יהודה הוא בבחינת מל' איהי בהוד וישראל לי ראש היינו בחינת ז"א מהחזה ולמעלה שבו מאירין המוחין דא"א [דאבא ואימא].

The explanation is that Yehudah is the level of Malchus, "she is in Hod," and Yisrael is li rosh ("a head for Me"), that is, the level of Z'eir Anpin from the chest upward, in which the intellect (mochin) of Abba and Imma shines.

Yehudah is Malchus: the name Yehudah holds the letters of hod and speaks of acknowledgment (hoda'ah), and Malchus is "in Hod." Yisrael, whose letters also spell li rosh, "a head for Me," is Z'eir Anpin above the chest, where the intellect of Abba and Imma shines.

ולעתיד תהיה ספירת המל' ג"כ במדרגת ז"א אור הלבנה כאור החמה.¹²⁹ ועמ"ש ע"פ ויגש אליו יהודה^{130, 131} וע"פ יהודה אתה^{132, 133} וע"פ כי תשמע בקול כו' לעשות הישר בעיני¹³⁴ כו'.

And in the future the Sefirah of Malchus will also be at the level of Z'eir Anpin: "the light of the moon like the light of the sun." And see what is written on "And Yehudah approached him," and on "Yehudah, you," and on "When you listen to the voice," etc., "to do what is right in the eyes," etc.

In the future Malchus will stand at the level of Z'eir Anpin, "the light of the moon like the light of the sun." In Torah Ohr, Vayigash, the Alter Rebbe explains that now Yosef (Z'eir Anpin) gives and Yehudah (Malchus) "approaches" to receive, but in the future Yehudah will rise above Yosef; he also refers to his discourses on "Yehudah, you" and on "When you listen to the voice... to do what is right in the eyes."

וזהו ושמו להם ראש אחד שהוא בחינת תפארת דאימא שיהיה כתר לשניהן בשוה (ועמ"ש בפ' תרומה גבי ענין הכרובים):

And this is "and they shall appoint for themselves one head," which is the level of Tiferes of Imma, which will be a crown for both of them equally (and see what is written in Parshas Terumah regarding the concept of the cherubim).

Hosea continues, "and they shall appoint for themselves one head": Tiferes of Imma will be a single crown for both Z'eir Anpin and Nukva equally. He refers to his discourse in Parshas Terumah on the cherubim.

IN ONE'S AVODAH

The maamar draws several lessons. Contemplating G-d with one's intellect and the depth of one's understanding brings a love and awe hidden in the mind into the open in the heart, as "Who created these." Because eating, drinking and physical life after prayer coarsen the soul, a person can never rely on himself alone: he always needs help from above, which comes through keeping the mitzvos, rooted in "the will of all wills," and so one should run even to a light mitzvah. Teshuvah reaches Binah, beyond all number, and turns sins into merits; and self-nullification in Torah study lets speech come of itself, as "the Shechinah speaks from the throat of Moshe."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the letters eleh are still hidden while they stand inside the word Elokim, and what corresponds to this in a person's love of G-d?
2. If eating with holy intention refines food, why did Moshe, who knew those intentions perfectly, eat nothing for forty days, not even the manna?
3. How can Moshe's "heavy mouth" be an ascent of speech rather than a lack of it, and how does it differ from the silence "I was mute with silence"?
4. Why is number tied to division and Gevurah, and how can Israel's number become "beyond measure and count"?
5. What does teshuvah have in common with Binah and with Yom Kippur, according to the maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

The note says this volume holds the Mittlerer Rebbe's version of this discourse, and that its opening there was edited in the Tzemach Tzedek's own handwriting, as the list of the 5565 maamarim records.

KEHOT'S NOTE

נוסחת כ"ק אדה"א בסה"מ תקס"ה-ב ע' תקפ"ט. ותחילת המאמר שם מוגה בגוכתי"ק הצ"צ ע"ש ברשימת מאמרי תקס"ה ע' איקטז הערה 102. לכללות הביאור ראה אוה"ת במדבר-ה ע' איתרו.

2 פלג אלקים

David praises G-d who cares for the land: "You visited the earth and watered it... the stream of G-d (peleg Elokim) is full of water," the rain that fills its channels. The maamar reads Elokim here as the Name, and peleg both as a stream and as a division; it sets out to explain the root of "the stream of Elokim" and later the whole verse.

Tahilim ס"ה:י"ג Psalms 65:10

פְּקֹדֶת־הָאֶרֶץ וְתִשְׁקֶהָ רַבַּת תַּעֲשֶׂרְנָה פֶּלֶג אֱלֹקִים מְלֵא מִים תִּכְוֶן דְּגָנָם כִּי יִכֶּן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהלים סה, י.

3 בזהר בתחלתו

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

KEHOT'S NOTE

ח"א, ב.

4 ע"פ מי ברא אלה

Isaiah calls on Israel: "Lift up your eyes on high and see: Who created these?", the stars that G-d brings out by number. The Zohar reads mi and eleh in this verse as two levels, the hidden and the revealed. (context: Steinsaltz Tanakh)

ישעיהו מ"ב:כ"ו Isaiah 40:26

KEHOT'S NOTE

ישע"י מ, כו.

5 מי ברא אלה

At the start of the Zohar, Rabbi Elazar expounds "Who created these": mi is the hidden level that "stands as a question," and eleh is what it brings into revelation; together

they form the Name Elokim. The Alter Rebbe builds his whole opening on this passage.

ספר הזהר, הקדמה ב' ד' י"ב: 2:4-4:12 Zohar, Introduction

IN THE BEGINNING. R. Eleazar opened his discourse with the text: Lift up your eyes on high and see: who hath created these? (Is. 40, 26). "Lift up your eyes on high": to which place? To that place to which all eyes are turned, to wit, Petah 'Enaim ("eye-opener"). By doing so, you will know that it is the mysterious Ancient One, whose essence can be sought, but not found, that created these: to wit, Mi (Who?), the same who is called "from (Heb. mi) the extremity of heaven on ...

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

PARAGRAPH 2

6 ויש בחי' חסדים המגולים

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

בסה"מ תקס"ה-ב ע' תקפ"ט נוסף בהמאמר ומוגה בגוכתי"ק הצ"צ "והחסדים המכוסים ביסוד אימא הן למעלה מהחזה דו"א ומשם ולמטה הן מתגלים כי בחזה דו"א מסתיימים בחי' יסוד אימא כידוע ולכן מהחזה דו"א ולמטה שם החסדים מגולים והיינו שבי' חסדים ובי' שליש הם מגולים ובי' חסדים ושליש שהם עד החזה דו"א נשארו מכוסין ביסוד אימא כו".

7 חסדים המכוסים ביסוד הבינה ויש בחי' חסדים המגולים

This derush of Etz Chaim, on the Chasadim and Gevuros, describes how the Yesod of Imma inside Z'eir Anpin reaches to the chest and how the Chasadim, likened to streams of water, descend from it. The Alter Rebbe cites it for the covered and revealed Chasadim and for their descent "from high to low."

עץ חיים כ"ה:ז"י Sefer Etz Chaim 25:7

... ולכן נבאר תחלה עניינם מה הם הנה ענין הצלמים האלו שהם המוחין שלו נעשין מזווג או"א כי אבא מזריע לובן ואמא אודם ואז הבי' טפות ההם דאו"א מצטיירין ביסוד אמא ונעשו פרצוף אי שלם ב"ס רק שהוא רוחני דק מאד יותר מן הז"א ונקרא נשמת הז"א כי כמו שנפש רוחניות של אדם התחתון אינה נכנסת באדם עד י"ג שנים ויום אי כן אלו המוחין אינן נכנסים בז"א עד י"ג שנים. וטעם התלבשות המוחין דז"א בנה"י דתבונה הוא כי יען אלו המוחין הם אורות גדולים כי הם טיפות שממשיכין או"א ...

Sefer Etz Chaim (Public Domain)

8 כמ"ש בע"ח שכ"ח

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

KEHOT'S NOTE

דרוש ב'.

9 ושער האונאה

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

KEHOT'S NOTE

י, פ"א.

10 פלג אלקים

"The stream of G-d is full of water." The paragraph reads peleg as the division of eleh from mi, and the "water" as the revealed Chasadim.

Psalms 65:10 תהילים ס"ה:י

פְּקַדְתִּי-הָאֶרֶץ וַתִּשְׁקָהּ רַבַּת תַּעֲשֶׂרְנָה פֶּלֶג אֱלֹקִים מְלֵא מִיִּם תִּכְוֶן וְגַנֵּם כִּי-כֵן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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11 המורים — החסדים המגולים . . המכוסים

The note on these words sends the reader to the Tzemach Tzedek's Derech Mitzvosecha, 157b, on the letters that indicate the revealed and the covered Chasadim.

KEHOT'S NOTE

ראה דרך מצותיך קנו, ב.

12 אם אין יד שכלו ורוח בינתו משנת להוליד אהבת ה' בהתגלות לבו

Tanya teaches that even when a person's understanding cannot produce a felt love of G-d, the love can still be present, hidden in his mind and the depths of his heart, and it is enough to move him to serve. The Alter Rebbe uses it as the soul's parallel to eleh still hidden inside Elokim.

תניא, חלק ראשון; ליקוטי אמרים ט"ז:ג'16: Tanya, Likkutei Amarim ויתר על כן, צריך לידע כלל גדול בעבודה לבינונים, שגם אם אין יד שכלו ורוח בינתו משנת להוליד אהבת ה' בהתגלות לבו, שיהיה לבו בוער ברשפי אש וחספץ בחפיצה וחשיקה ותשוקה מורגשת בלב לדבקה בו, רק האהבה מסותרת במוחו ותצלומות לבו,

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13 כיון דאתגור אתגלי כולא

On "And G-d appeared to him," the Zohar says that before Avraham was circumcised he was closed, and once he was circumcised everything was revealed and the Shechinah rested on him. The text cites it, with the Ramaz's commentary, for a state in which even the covered Chasadim are revealed.

Zohar, Vayera 1:13-14 י"ג-י"ד:13-14

AND THERE APPEARED UNTO HIM. R. Abba said: 'Before Abraham was circumcised he was, as it were, covered over, but as soon as he was circumcised he became completely exposed to the influence of the Shekinah, which thereupon rested on him in full and perfect measure. The words "as he sat in the tent door" picture the supernal world hovering over this lower world. When is this? "In the heat of the day", that is, at a period when a certain Zaddik (righteous one) feels a desire to repose therein.

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

14 מי גילה רו זה

When Israel put "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The Alter Rebbe reads mi as Binah and "this secret" as the hidden Chasadim brought into revelation.

Shabbat 88a:8 ח"א:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רו זה שמלאכי השרת משתמשין בו? דכתיב: "בְּרָכוּ ה' מְלֹאכֵיו גִבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעַם בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עשׂי", וְהָדָר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "כִּתְפוּחַ בַּעֲצֵי הַיַּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לומר לך: מֵהַ תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלְיוֹ, אֵף יִשְׂרָאֵל הִקְדִּימוּ "נעשה" ל"נשמע".

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

KEHOT'S NOTE

שבת פח, א.

15 בד"ה ואהי אצלו אמן

This Shavuot discourse opens with the Midrash that reads amon as a guardian who carries a child ("as a nurse carries the suckling").

KEHOT'S NOTE

לקמן יז, ד.

16 The Torah speaks: "And I was with Him as a nursling (amon), and I was His delight day by day." This is the opening verse of the discourse the text cites.

Proverbs 8:30 ח'ל:30

וְאֶהְיָ אֶצְלוֹ אֱמוֹן וְאֶהְיָה שְׂשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכָל-עַתָּה:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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17 וימינך מקרב חיקך כלה

Asaf pleads with G-d in a time of destruction: "Why do You draw back Your hand, Your right hand? [Draw it] from within Your bosom and consume [the enemy]!" The discourse the text cites reads it as a plea that G-d's right hand, His Chesed hidden "within His bosom," be brought into the open. (context: Steinsaltz Tanakh)

Psalms 74:11 י"א:74

לָמָּה תִּשָּׁב יְיָ וְיָמִינְךָ מִקְרֵב חִיקְךָ כָּלָה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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PARAGRAPH 3

18 (ב) ופי' פקדת

The note sends the reader to the Tzemach Tzedek's discussion of this theme in Or HaTorah on Bamidbar.

KEHOT'S NOTE

ראה אוה"ת במדבר-ה ע' א'תרוסו. סעיף זה נתבאר בסה"מ תרל"ג-ב ע' שפג.

19 כמ"ש בפתח אליהו

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

KEHOT'S NOTE

ת"ז בהקדמה.

20 שם מ"ה כו' כמיא דאשקי לאילנא

In Pesach Eliyahu, Eliyahu's prayer in the introduction to the Tikkunei Zohar, the Name spelled to total forty-five is "the path of Atzilus," which waters the tree "like water that waters the tree." This is the source for Mah as the level of water.

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

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

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21 ארץ לא שבעה מים

Agur's proverb lists things that are never satisfied, among them "the earth that is not sated with water," which swallows all the rain it receives. The Alter Rebbe reads it as the earth of Ban constantly receiving the water of Mah. (context: Steinsaltz Tanakh)

Proverbs 30:16 ט"ז מ: ט"ז

שְׁאוֹל וְעֶצֶר רָחֵם אֶרֶץ לֹא-שֹׂבְעָה מִמַּי וְאֵשׁ לֹא-אֶמְרָה הִזֵּן:

The grave; and the barren womb; The earth that is not satisfied with water; And the fire that saith not: 'Enough.'

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KEHOT'S NOTE

משלי ל, טז.

22 David praises G-d: "You visited the earth and watered it (vateshokekeha); You greatly enrich it." Vateshokekeha can also be heard as satisfying the earth's longing, for it longs for rain; the Alter Rebbe reads it as the longing (teshukah) that the mitzvos arouse in the "earth," Knesses Yisrael. (context: Steinsaltz Tanakh)

Psalms 65:10 י"ה ס"ה

פָּדַתְּ הָאָרֶץ וַתְּשַׂקְּהָ רַבַּת תַּעֲשֶׂרְנָהּ פֶּלֶג אֱלֹקִים מָלֵא מַיִם תִּכְיֶן דָּגָנָם כִּי־כֵן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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PARAGRAPH 4

23 והנה ידוע דמ"ה הוא המברר ב"ן

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ה שער טנת"א ספ"א. ועוד.

24 בחכמה אתברירו

The note points to the Rebbe's own note there on the saying "by Chochmah they are refined."

Zohar II, 254b רנד, בח"ב

KEHOT'S NOTE

ראה זח"ב רנד, ב. וראה ג"כ הערת כ"ק אדמו"ר בספר המאמרים ה'תש"א, ע' 79.

25 חכמה כ"ח מ"ה

The Zohar says that Chochmah rests on Tiferes, "in which is koach mah," and that Mah is the Name spelled with alefs. The Alter Rebbe uses this to show that Mah in Z'eir Anpin is Chochmah clothed there.

Zohar III, 34a זח"ג לד,

KEHOT'S NOTE

זח"ג לד, א. ת"ז בהקדמה בתחילתה. ובכ"מ.

26 כמיא דאשקי לאילנא

Pesach Eliyahu describes the Name Mah as the watering of the tree, "like water that waters the tree, and it grows through that watering." The Alter Rebbe applies it to the five Chasadim that make Z'eir Anpin grow.

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

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

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27 תר"ך עמודי אור

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

KEHOT'S NOTE

ראה פרדס ש"ח פ"ג.

28 תר"ך עמודי אור

Rabbi Moshe Cordovero records the tradition that Keser holds 620 pillars of light, the numerical value of keser, first revealed in Rabbi Nechunia ben HaKana's prayer.

The Alter Rebbe identifies them with the 613 Torah commandments and the seven rabbinic ones.

Pardes Rimmonim 8:5-6 וי'ה-ר' 6-5

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין גי' אלה כן דרך שלשה הראשונות כי גי' הראשונות הם שרשים וגי' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimmonim (Public Domain)

29

רעוא דכל רעוין

The Sifra DiTzniusa speaks of "the will of wills" revealed through the prayer of those below. The Alter Rebbe uses the phrase for Keser, the Supreme Will at the root of the mitzvos.

Zohar II, 176b זח"ב קעו, 176b

KEHOT'S NOTE

ראה זח"ב קעו, ב. ועוד.

30

The Zohar on Balak expounds "What is His name, and what is His son's name" (Proverbs 30:4). The text refers the reader there on the concept of mah.

Sf. Zohar, Balak 6:122-131 קל"א-ב-ק"ב-ק"ג

but as I am the only son of my mother, give me the cup and I will bless the Holy King who has brought to my mother's house men of worth before whom I can utter powerful discourse. Before I say grace, however, I will expound properly the verse I have quoted. The word yikbuku (curse him) means properly "pronounce distinctly": that is, they will set forth his sins distinctly to the holy Mother. We may also translate, "he who withholds blessings from the Son", whom the Father and Mother ...

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

31

Kehot's note points to Ezekiel 22:26 for these words.

Ezekiel 22:26 וי'ה-ר' 26-22

כהנ"ה המסו תורתו ויחללו קדשי בין-קדש לחל לא הבדילו ובין-הטמא לטהור לא הודיעו ומשבתותי העלימו עיניהם ואחל בתוכם:

Her priests have done violence to My law, and have profaned My holy things; they have put no difference between the holy and the common, neither have they taught difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

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PARAGRAPH 5

32

זהו ענין נה"י דא"א . . כמ"ש בע"ח שט"ו

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

KEHOT'S NOTE

פ"ו.

33

פקדת ארץ

"You visited (pakadta) the earth and watered it (vateshokekeha)." Here "visited" is the performance of the mitzvos, called pikudim, and vateshokekeha is the longing (teshukah) they awaken.

Psalms 65:10 תהילים ס"ה:10

פְּקַדְתָּ־הָאָרֶץ וַתְּשַׁקְּהָ רַבַּת תַּעֲשֶׂנָּה פֶּלֶג אֱלֵקִים מְלֵא מֵיִם תִּכְיֶן דָּגָנָם כִּי־כֵן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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PARAGRAPH 6

34

בביאור ע"פ את קרבני לחמי

On this page the discourse explains that this world is the world of refinement, where the Name Mah refines through Torah and mitzvos, and that this power of the Name Mah to refine the Name Ban is drawn from the Supreme Will, "the will of all wills," which is above reason.

KEHOT'S NOTE

לקמן פי פנחס עז, א.

35

את קרבני לחמי

"My offering, My bread for My fires." This is the verse of the discourse to which the text refers for the source of Mah's power to refine.

Numbers 28:2 במדבר כ"ח:2

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לַחֲמִי לֹאֲשִׁי רֵיחַ נִחְחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֵדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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36

הוי רץ למצוה קלה

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

KEHOT'S NOTE

אבות ד, ב.

37

הוי רץ למצוה קלה

Ben Azzai says: "Run to a light mitzvah as to a weighty one, and flee from sin." The Alter Rebbe uses it to show that the "earth" always needs more "water," more mitzvos.

Pirkei Avot 4:2 משנה אבות ד:2

בן עזאי אומר, הוי רץ למצוה קלה כבמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another command-

ment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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

38 ותקם בעוד לילה

The woman of valor “rises while it is still night and gives food to her household.” The Alter Rebbe reads it as Malchus at night, descending into the lower worlds to give them life.

משלי ל"א:ט"ו Proverbs 31:15

וְתָקַם בְּעוֹד לַיְלָה וְתָתַן טֶרֶף לְבֵיתָהּ וְחָק לְנַעֲרֹתֶיהָ:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

39 ע"פ באתי לגני

This explanation of “I have come into My garden” sets out the daily cycle: until midnight is a descent, from midnight the ascent of the morning begins, and from Minchah the descent begins again little by little until night, with “She gives food to her household” as its proof-text.

KEHOT'S NOTE

לקו"ת שה"ש לב, ג ואילך.

40 באתי לגני

“I have come into My garden, My sister, My bride.” This is the verse of the discourse cited on the nightly descent and morning ascent of Malchus.

Song of Songs 5:1 שיר השירים ה:א

בָּאתִי לִגְנִי אֶחָתִי כָּלָה אֲרִיתִי מוֹרִי עֵם־בְּשָׁמִי אֶכְלָתִי יַעֲרִי עֵם־דְּבָשִׁי שְׁתִּיתִי יַיִן עֵם־חֶלְבִי אָכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדָיִם:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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41 לכי ומעטי א"ע

The moon asked how two kings could use one crown, and G-d answered, “Go and diminish yourself.” The Alter Rebbe identifies the moon with Malchus and its diminishing with her concealment in the lower worlds.

Chullin 60b:2-3 חולין ס"ב:ב-ג

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתוב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמצעי את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו

כך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין ס, ב. השייכות נתבאר במאמרי אדה"צ תקס"ה-ב בע' תקצג.

42 למען יזמרך

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

KEHOT'S NOTE

תהלים סוסי"י ל'. [כ].

43 למען יזמרך כבוד ולא ידום

David, thanking G-d for his rescue, says he lives “so that glory may sing to You and not be silent.” It is cited for the ascent of Malchus from the lower worlds.

Psalms 30:13 תהילים ל:י"ג

לְמַעַן יִזְמְרָךְ כְּבוֹד וְלֹא יִדּוּם ה' אֱלֹהִי לְעוֹלָם אֲדֹכָךְ:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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44 ואני תפלה

David says of his accusers, “In return for my love they oppose me, but I am prayer”: his whole being is prayer. Malchus is identified with prayer, the means by which she rises back to Atzilus. (context: Steinsaltz Tanakh)

Psalms 109:4 תהילים ק"ט:ד

תַּחַת־אֲהַבְתִּי יִשְׁטֹנְוִי וְאֲנִי תַּפִּלָּה:

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

45 ס"פ וארשתוך לי

The end of that discourse explains that while the Temple is not standing Knesses Yisrael is called “the fallen booth of David,” because she rises and falls, and that in the future she will stand forever without falling; this is why we pray “sanctify us with Your commandments,” asking for a holiness without interruption.

KEHOT'S NOTE

לקמן ח, ג.

46 וארשתוך לי

“And I will betroth you to Me forever.” This is the verse of the discourse to which the text refers.

Hosea 2:21 הושע ב:כ"א

וְאֶרְשָׁתִּיךְ לִי לְעוֹלָם וְאֶרְשָׁתִּיךְ לִי בְצִדְקָה וּבְמִשְׁפָּט וּבְרַחֲמִים:

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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47 נכספה וגם כלתה נפשי לחצרות ה'

"My soul yearns, and even pines, for the courts of Havayah." The cited discourse discusses this verse in connection with the yearning of Malchus to ascend.

Psalms 84:3 פ"ד ג'ג:84 Psalms

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אליה:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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48 מטומאת ק"נ

Tanya explains that permitted food draws its life from kelipas nogah, and how it is elevated or not by the way it is eaten. The text refers there for the trace of impurity that eating leaves.

Tanya, Likkutei Amarim 8:4 ח"ד:84 Likkutei Amarim

ולכן צריך הגוף לחיבוט הקבר, לנקותו ולטהרו מטומאתו שקיבל בהנאת עולם הזה ותענוגיו מטומאת קליפת נוגה ושריו יהודאין. אלא אם כן מי שלא נהנה מעולם הזה כל ימיו כרבינו הקדוש.

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49 ולכך המאכל מגשם את האדם

The note points to a further discussion there of how food coarsens the person who eats it.

KEHOT'S NOTE

ראה גם סה"מ תקס"ה-ב ע' תרלט. מאמרי אדה"א ויקרא-ב ע' תקי.

50 ואוכל . . לשובע נפשו

Shlomo's proverb: "The tzaddik eats to satisfy his soul, but the belly of the wicked shall lack": the righteous eats only what he needs. The Zohar reads "his soul" as the Shechinah. (context: Steinsaltz Tanakh)

Proverbs 13:25 כ"ה:13 Proverbs

צדיק אכל לשבע נפשו ובטן רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה.

51 לשובע נפשו

The Zohar explains "the tzaddik eats to satisfy his soul" as giving satisfaction to "the place called the soul of David," Malchus, the Shechinah. The Alter Rebbe cites it for the tzaddik who eats only for the sake of Heaven.

Zohar, Vayechi 62:630-63:641 ס"ב:תרל"ל-ס"ג:תרמ"א Zohar

52 שתצא ק"נ לגמרי מחלאתה וטומאתה ותעלה לקדושה

Tanya, chapter 37, explains that the final perfection of the days of Mashiach depends on our mitzvos, which draw the Infinite Light into things that were under kelipas nogah. It

is cited for the time when kelipas nogah will leave its impurity entirely and rise to holiness.

Tanya, Likkutei Amarim 37:12 אמרי"א ליקוטי תניא, חלק ראשון; ליקוטי אמרי"א ל"ז:37

ומאחר שכללות נפש החינונית שבכללות ישראל תהיה מרכבה קדושה לה - אזי גם כללות החיות של עולם הזה, שהיא קליפת נוגה עכשיו, תצא אז מטומאתה וחלאתה, ותעלה לקדושה להיות מרכבה לה, בהתגלות כבודו, "וראו כל בשר יחדיו", יופיע עליהם בהדר גאון עוזו, "וימלא כבוד ה' את כל הארץ", וישראל יראו עין בעין כבמתן תורה, דכתיב: "אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו".

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53 ויבא אהרן וכל זקני ישראל

When Yisro came to Moshe in the desert, Aharon and all the elders of Israel came to eat bread with Moshe's father-in-law "before G-d." The text reads it as showing the holiness of a meal at which Moshe was present.

Exodus 18:12 י"ח:12 שמות

ויקח יתרו חתן משה עלה וזבחים לאלקים ויבא אהרן וכל זקני ישראל לאכל לחם עם חתן משה לפני האלקים:

And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for G-d; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before G-d.

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KEHOT'S NOTE

שמות יח, יב.

54 Rabbi Avin HaLevi derives from this verse that whoever benefits from a meal at which a Torah scholar is present is as if he enjoyed the radiance of the Shechinah, for they in fact ate before Moshe.

Berakhot 64a:7 א:7 ברכות

ואמר רבי אבין הלוי: כל הנהנה מסעודה שתלמיד חכם שרוי בתוכה, כאילו נהנה מיו שכינה, שנאמר: "ויבא אהרן וכל זקני ישראל לאכל לחם עם חתן משה לפני האלקים", וכי לפני אלקים אכלו? והלא לפני משה אכלו!

R. Abin the Levite also said : Whoever partakes of a meal at which a disciple of the wise is present is as though he partakes of the lustre of the Shekinah; as it is said, "And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before G-d" (Exod. xviii. 12). Did they eat before G-d? Was it not before Moses that they ate?

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

55 ארבעים יום . . לחם לא אכל

Moshe was on the mountain "forty days and forty nights; he did not eat bread." The Alter Rebbe explains why even Moshe refrained from food then.

Exodus 34:28 כ"ח:34 שמות

ויהי־שם עמ'ה ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה ויכתב על־הלוח את דברי הברית עשרת הדברים:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon

the tables the words of the covenant, the ten words.

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KEHOT'S NOTE

שמות לד, כח. "ובאמת יפלא מאד למה לא אכל לחם, והלא בודאי הי' יודע בטוב מאד ענין כוונת היחודים באכילה כו עד שהי' בודאי באופן שלא הי' שום הסתר וצמצום מצד מאכלו בגופו ונפשו" — סה"מ תקס"ה-ב בע' תקצו.

56 כיון שלא הגיע זמן שתתברר

The other version gives the reason the time has not come: the Emanator willed that the descents of the worlds should still continue, and that they should have no ascent yet until the time of the end.

KEHOT'S NOTE

"מפני שכך רצה המאציל שיהי' עדיין בחי' ירידות העולמות ולא יהי' להם עלי' עדיין עד עת קץ" — סה"מ תקס"ה-ב בע' תקצו.

57 מ"ש בע"ח שער מיעוט הירח פ"א

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

KEHOT'S NOTE

ראה המשך תער"ב-ג ע' אשנה.

PARAGRAPH 7

58 ונחנו מה

When the people complained of hunger, Moshe and Aharon said, "and what (mah) are we, that you complain against us?" The Alter Rebbe reads mah as the Name Mah, the level of Moshe.

שמות ט"ז:7 Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלגתיכם עליה' ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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KEHOT'S NOTE

שמות טז, ז.

59 תצא ק"נ מטומאתה וחלאתה

Tanya explains that the perfection of the days of Mashiach depends on our mitzvos now, which draw the Infinite Light into things that were under kelipas nogah, such as the parchment of tefillin or charity money, so that their life-force rises to holiness.

תניא, חלק ראשון; ליקוטי אמרים 37:12 Tanya, Likkutei Amarim

ומאחר שקללות נפש החיונית שבקללות ישראל תהיה מרכבה קדושה לה' - אזי גם קללות החיות של עולם הזה, שהיא קליפת נוגה עכשיו, תצא אז מטומאתה וחלאתה, ותעלה לקדושה להיות מרכבה לה', בהתגלות כבודו, "וראו כל בשר יחדיו", ויפיע עליהם בהדר גאון עוזו, "וימלא כבוד ה' את כל הארץ", וישראל יראו עין בעין כבמתן תורה, דכתיב: "אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו".

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KEHOT'S NOTE

ראה תניא פל"ז (מז, ב).

60 כפ' יתרו ע"פ וכל העם רואים

The passage in Torah Ohr gives the same teaching: food coarsens even a tzaddik who eats to satisfy his soul, and so Moshe ate nothing for forty days, not even the manna, because the Torah he came to receive is higher than the angels; the Torah could not be given in Avraham's time, before the world's materiality was refined.

KEHOT'S NOTE

תו"א עד, א.

61 ע"פ וידבר משה אל ראשי המטות

That discourse opens with the Mishnah "vows are a fence for separation" and the teaching "separation brings to holiness." On this page (81c) it explains that food gives life to man because its source, "the utterance of G-d's mouth," is very high; further on it explains that one who sees that a food draws him down into physicality separates from it: "sanctify yourself in what is permitted to you."

KEHOT'S NOTE

לקמן פ' מטות פא, ג.

62 ארץ לא שבעה מים

"The earth that is not sated with water." Malchus, and the soul below, constantly need help from above.

משלי ל"ט:16 Proverbs 30:16

שואל ועצר רחם ארץ לא־שבעה מים ואש לא־אמרה הון:

The grave; and the barren womb; The earth that is not satisfied with water; And the fire that saith not: 'Enough.'

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63 פלג אלקים מלא מים

"The stream of G-d is full of water." This is the help from above that lets Malchus ascend.

תהילים ס"ה:10 Psalms 65:10

פקדת־הארץ ותשקקה רבת תעשרנה פלג אלקים מלא מים תכין דגנם כִּי־כֹן תכִּינֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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64 תלמי רוח

The next verse of David's psalm: "Saturate its furrows, settle its ridges, soften it with showers." Rashi explains that the furrows are the rows of the plough; the Talmud reads the verse as describing the early rain.

תהילים ס"ה:11 Psalms 65:11

תלמיה רוח נחת גדותיה כרביבים תמגגנה צמחה תברך:

Watering her ridges abundantly, settling down the furrows thereof, Thou makest her soft with showers; Thou blestest the growth thereof.

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KEHOT'S NOTE

תהלים סה, יא. רש"י פ"י תלמיה, הן שורות המחרשה. רוח לרוח.

65 The Sages explain the name yoreh, the early rain, as the rain that “saturates (marveh) the earth and waters it to the depths,” citing “Saturating (raveh) its furrows.” The Alter Rebbe identifies this rain with the help from above that “moistens” the earth.

Taanit 6a:2:א:ב:עניית וי

תנו רבנן: “יורה” — שמונה את הקריות להטיח גגותיהן, ולהכניס את פירותיהן, ולעשות כל צרכיהן. דבר אחר: שמונה את הארץ ומשקה עד תהום, שנאמר: “תלמיה רנה נחת גדודיה ברכיבים תמגנה צמחה תברך”. דבר אחר: “יורה” — שיוך נחת ואינו יורד בועף.

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66 פ”ק דתענית ד”ו

The note on this passage of the Talmud about the early rain sends the reader to the Tzemach Tzedek’s Or HaTorah on Parshas Ekev, p. 614.

KEHOT’S NOTE

ע”א. ראה אוה”ת עקב עי תריד.

67 יורה ומלקוש

The Ra’aya Mehemna on Parshas Mishpatim, speaking of the letter vav of the Name as the source of help, cites “the early rain and the late rain in its season” (Deuteronomy 11:14). The text refers there in connection with the early rain.

Sofar, Mishpatim 6:383-8:393:שצ”ג-ח:שפ”ג-ח:שצ”ג

68 זורע צדקות

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

KEHOT’S NOTE

ברכת יוצר.

69 אשריכם זורעי על כל מים

Isaiah foresees a time of peace: “Happy are you who sow beside all waters, who send forth the feet of the ox and the donkey.” The Talmud (Bava Kamma 17a) reads “sowing” as charity (tzedakah) and “water” as Torah; here the mitzvos are seed sown by water. (context: Steinsaltz Tanakh)

Isaiah 32:20:שעיהו ל”ב:כ

אשריכם זרעי על-כל-מים משלחי רגליהם השור והחמור:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT’S NOTE

ישעיי לב, כ.

PARAGRAPH 8

70 והי אור הלכנה

Isaiah foretells that on the day of redemption “the light of the moon shall be like the light of the sun.” The Alter

Rebbe reads it as the future equality of Z’eir Anpin and Nukva.

ישעיהו ל”כ:26

והיה אור-הלכנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים ביום חבש הי את-שכר עמו ומחץ מכתו ירפא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT’S NOTE

ישעיי ל, כו.

71 שתקבל אורותיה מאימא עצמה שלא ע”י ז”א דמיון או”א

Etz Chaim’s Gate of the Diminution of the Moon ends its first chapter with the moon’s final stage: she receives her lights from Imma herself, not through Z’eir Anpin, like Abba and Imma.

Sefer Etz Chaim 36:3:עץ חיים ל”ו

ונדבר בבריאה ג”כ כי אדה”ר חטא בבריאה הקדושה ג”כ וגרם חשך חסרון גם באבא לכן אין ניכר בבריאה רק אמא לבד וז”ס אמא מקננא בבריאה בג’ ספירא עלאין דכורסיי כי או”א ישת חשך סתרים וכנגדן בבריאה הטומאה נעשה תיקון או”א הטמאים אשר שם ונמשך להם אור מאו”א כמ”ש בע”ה וגם ביצירה גרם אדה”ר להסיר אור אמא ולא נשאר רק אור ז”א וז”ס ז”א מקננא במט”ט וג”ר שלו היו שם מכוסים בחשך ואינם מאירין וכנגדן ביצירה הטומאה נתקן ז”א שבה ונמשך לו אור. גם בעשייה גרם חטאו להסיר אור הו”א ולא ...

Sefer Etz Chaim (Public Domain)

72 משמח חתן עם הכלה

The Talmud gives the text of the wedding blessings; the last ends “Blessed are You... who gladdens the groom with the bride.” The text refers to a discourse on that blessing.

Ketubot 8a:6:כתובות ח’ א:ו

“ברוך אתה ה’, אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדוה, אהבה ואהבה ושלום ורעות. מהרה הי אלקינו ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשחה נגינתם, ברוך אתה ה’, משמח חתן עם הכלה.”

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73 באשר דבר מלך שלטון

Kohes advises obeying the king, “inasmuch as the word of a king is rule”: he governs by his word. So Malchus, kingship, is G-d’s speech.

Ecclesiastes 8:4:קהלת ח’ ד:ו

באשר דבר-מלך שלטון ומי יאמר-לו מה-תעשה:

Forasmuch as the king’s word hath power; and who may say unto him: ‘What doest thou?’

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KEHOT’S NOTE

קהלת ח, ד.

74 באגה"ק ד"ה להבין אמרי בינה
This letter explains that "the word of G-d" is called Shechinah by the Sages and Malchus by the Kabbalists, because "the word of a king is rule": a king governs his kingdom by his speech.

KEHOT'S NOTE

סיי כה (קלט, א).

75 אבא יסד ברתא
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ת"ז (תכ"ב סא, ב). תס"ט (קה, ב. קו, ב). זח"ג (רמח, א. רנו, ב. רנח, א). [כ].

76 בחכמה יסד ארץ
"Havayah founded the earth with wisdom." "Earth" is Malchus, speech, whose root is Chochmah.

משלי ג:19 י"ט

ה' בחכמה יסד ארץ כונו שמים בתבונה:

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

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KEHOT'S NOTE

משלי ג, יט.

77 ויעש דוד שם
"And David made a name." This is the opening verse of the letter in Iggeres HaKodesh that the text cites.

II Samuel 8:13 ח: שמואל ב ח:

ויעש דוד שם בשבו מהכותו את־אֲרָם בְּגִיא־מֶלֶח שְׁמוֹנֶה עָשָׂר אֶלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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78 ויעש דוד שם
This letter of Iggeres HaKodesh, which opens with "And David made a name," explains how the letters of speech come from the hidden depths of intellect and will, and how Malchus, the last hei of the Name Havayah, has its source in Chochmah.

Tanya, Iggeres HaKodesh 5:1 אגרת הקדש ה'א:

ויעש דוד שם. ופירש בזהר הקדוש, משום שנאמר: "ויהי דוד עושה משפט וצדקה לכל עמו כו", "בכה רבי שמעון ואמר: מאן עבד שמא קדישא בכל יומא מאן דיהיב צדקה למסכני כו".

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PARAGRAPH 9

79 כי כבד פה
At the burning bush Moshe pleads that he is unfit to be G-d's messenger: "For I am heavy of mouth and heavy of

tongue." The Alter Rebbe reads it as speech held within Chochmah.

שמות ד':10 Exodus

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַם מִתְמָוִל גַּם מִשְׁלָשָׁם גַּם מֵאֵז דְּבָרָה אֲלִיעֲבֹדָה כִּי כְבֹד־פֶּה וּכְבֹד לָשׁוֹן אָנֹכִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

80 עליית הנוק' . . לקבל מחוייב עצמן

The note says the Hemshech shows that this is so in a source it cites as "Sha'ar 28" (the note suggests the reading may be "the Siddur, Sha'ar Rosh Chodesh"), and adds that one may say this also means receiving without Z'eir Anpin as intermediary.

KEHOT'S NOTE

ראה תעריב-ג עי אישנה, שכ"ה בס"י שער כח [אוצ"ל בסידור שער ר"ח]. וי"ל שזהו גם שלא ע"י מעביר הז"א, ע"ש.

81 נאלמתי דומי

David says, "I was mute with silence; I held back even from good": he kept silent, though his pain grew. The text applies it to the silence of the time of the Temple's destruction. (context: Steinsaltz Tanakh)

Psalms 39:3 תהילים ל"ט:

נִאֲלַמְתִּי דוּמְיָה חֶשְׁתִּי מְטוֹב וְכֹאכִי נֶעְכַּר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהילים לט, ג.

82 כרחל לפני גוזזי

Isaiah describes the oppressed servant who suffers in silence, "like a ewe that is mute before her shearers." The verse reads "and like a ewe," with a vav, though Chassidus often quotes it without; the ewe, rachel, is Malchus silenced in exile.

ישעיהו נ"ג:7 Isaiah

נָגַשׁ וְהוּא נֶעְנֶה וְלֹא יִפְתַּח־פִּיו כְּשֶׁה לְטֹבַח יוֹכֵל וּכְרַחֵל לִפְנֵי גֹזְזֶיהָ נִאֲלַמָּה וְלֹא יִפְתַּח פִּיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז. ושם אי וכרחל בוי"ו. [כ]. אבל בכ"כ מקומות בדא"ח מובא "כרחל" ראה לקמן מסעי פט, ג.

83

שמצד התגלות הח"ע

The note on the words "because of the revelation of the higher Chochmah" sends the reader to the Tzemach Tzedek's Or HaTorah on Shemos, p. 42.

KEHOT'S NOTE

ראה אוה"ת שמות ע" מב.

84

יונת אלם

The heading of the psalm, "on yonas elem rechokim," most likely names a melody; read as "the mute dove," the text says it is said in praise. (context: Steinsaltz Tanakh)

Psalms 56:1 א"י: תהילים

למנצח עלי יונת אלם רחוקים לדוד מכתם באחו אותו פלשתים בנת:

For the Leader; upon Jonath-elem-rechokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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KEHOT'S NOTE

תהלים נו, א.

85

מלה בסלע

Rav Dimi reports the saying of the Land of Israel: "A word is worth a sela; silence, two." It is cited for the higher worth of silence.

Megillah 18a:11 א"י: מגילה

דרש רבי יהודה איש כפר גבוריא, ואמר לה איש כפר גבור חיל: מאי דקתיב: "לך דומיה תהלה"? סמא דכולה — משתוקא. כי אתא רב דימי, אמר: אמרי במערבא: מלה — בסלע, משתוקא — בתרין.

R. Judah a man of Kefar Gibboraya, and some say, of Kefar Gibbor Hayil, expounded: What is it that is written, "For You silence is praise" (Psalms 65:2)? The cure for everything is silence. When R. Dimi came, he said: In the West they say: "A word is worth a sela, silence two selas."

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KEHOT'S NOTE

מגילה יח, א.

86

שהאותיות הן בבחינת חומר וצורה הנק' פנימית וחיצונית

Iggeres HaKodesh explains that the letters have form and matter, their inner and outer dimensions: the shape of each sound comes from the hidden intellect and will, while the breath and voice are their outer "body." The Alter Rebbe uses it to explain how speech can rise without voice.

Tanya, Iggeres HaKodesh 5:6-7 ו"י: תניא, אגרת הקדש

אך האותיות הן בבחינת חומר וצורה, הנקרא פנימית וחיצונית, כי הגם שמקורן הוא מקדמות השכל ורצון הנפש, זו היא בחינת צורת שינוי המבטא שבכ"ב אותיות, אבל בחינת החומר וגוף התהוותן, והוא בחינת חיצוניותן, הוא ההכל היוצא מהלב, שממנו מתהווה קול פשוט היוצא מהגרון, ואחר כך נחלק לכ"ב הברות, וכיטוי כ"ב אותיות בה' מוצאות הידועות: אחה"ע מהגרון, גיכ"ק מהחיה כו'. ומבטא ההכל הוא או"ת "אתא קלילא כו'", והוא מקור החומר ...

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87

שתי רוחות מספרות

The Talmud tells of a pious man who heard two spirits conversing with each other in a cemetery. The Alter Rebbe uses it to show that there is speech as subtle as thought.

Berakhot 18b:7-8 ח"ז: ברכות

ולא? והתניא: מעשה בהסיד אחד שנתן דינר לעני בערב ראש השנה בשני בצורת, והקניטתו אשתו, והלך ולן בבית הקברות. ושמע שתי רוחות שמספרות זו לזו. אמרה חזא להברתה: חברתי, בואי ונשוט בעולם, ונשמע מאחורי הפרגוד מה פורענות בא לעולם? אמרה לה חברתה: איני יכולה, שאני קבורה במחצלת של קנים. אלא לך אתה, ומה שאת שומעת אמרי לי. הלכה היא ושטה ובאה. ואמרה לה חברתה: חברתי, מה שמעת מאחורי ...

Do they not [know of the troubles of others]? Lo, there is a teaching : It once happened that a pious man gave a denarius to a beggar on the New Year's eve in a time of drought. His wife upbraided him ; so he went and spent the night in the cemetery. He heard two spirits conversing. One said to the other, "Come, friend, let us wander in the world and hear behind the curtain what visitation is to come upon the world." The other spirit replied, "I cannot, ...

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KEHOT'S NOTE

ברכות יח, ב. ראה לקו"ת שה"ש. אוה"ת וארא ע" קצח.

88

ביום שידוכר בה

The young bride's brothers ask, "What shall we do for our sister on the day that she is spoken for?", when suitors come for her. The cited discourse reads bah, "in her," as speech held within. (context: Steinsaltz Tanakh)

Song of Songs 8:8 ח"ח: שיר השירים

אחות לנו קטנה ושדים אין לה מה-נעשה לאחתנו ביום שידוכר-בה:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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KEHOT'S NOTE

שה"ש ח, ה. [כ].

89

בביאור ע"פ אלה מסעי

This explanation of the journeys (begun at Masei 3:1, "To explain the concept of the journeys") reads them as an ascent ("Arise, Havayah") in which Z'eir Anpin is included in Imma, and counts their forty-two as six attributes each including seven; in a parenthesis it points to a later discourse, "Behold, regarding the journeys," where the Name of forty-two is seven attributes each of six, like the seven lines of six words of Ana b'choach.

KEHOT'S NOTE

לקו"ת פי מסעי צ, א.

90

אין אמר ואין דברים

David says of the heavens that declare G-d's glory, "There is no speech and there are no words; their voice is not heard": they speak without sound. The Zohar reads it as a

speech above all audible speech. (context: Steinsaltz Tanakh)

Psalms 19:4 ט:ט: תהילים

אִין־אִמֶּר וְאִין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:

There is no speech, there are no words, neither is their voice heard.

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91 **בכל הארץ יצא קום**
 "Their line has gone out through all the earth": though unheard, the heavens' message reaches everywhere, and so does this inner speech. (context: Steinsaltz Tanakh)

Psalms 19:5 ה:ה: תהילים

בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבְל מְלִיָּהֶם לִשְׁמֹשׁ שָׁם־אֱהֶל בְּהֶם:

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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92 **רב לך**
 G-d tells Moshe, "Enough for you; do not speak to Me any more of this matter." The Ramaz's comment on the Zohar here is cited.

דברים ג:כ"ו Deuteronomy 3:26

וַיִּתְעַבֵּר ה' בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר ה' אֵלַי רַב־לְךָ אֱלִיתוֹסָף דְּבַר אֵלַי עוֹד בְּדַבֵּר הַזֶּה:

But the L-RD was wroth with me for your sakes, and heard not unto me; and the L-RD said unto me: 'Let it suffice thee; speak no more unto Me of this matter.

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93 **רב לך**
 The Zohar on Va'eschanan expounds "Enough for you." The text cites the Ramaz's commentary on this passage for the voice that speaks without organs of speech.

Zohar, Vaetchanan 2:9-4:17 ו'ד:י"ז ו'ט:י"ז ו'ט:י"ז

94 **וישמע את הקול מדבר אליו**
 When Moshe entered the Tent of Meeting, "he heard the voice speaking to him" from between the cherubim. Rashi reads middaber, "speaking to itself": the voice spoke within, and Moshe heard. It is cited for speech in its inner root.

במדבר ז:פ"ט Numbers 7:89

וּבָבָא מֹשֶׁה אֶל־אֱהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹהֵי מַעַל הַכְּפָרֶת אֲשֶׁר עַל־אָרֶץ הָעֵדוּת 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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95 **בביאור מאמר הזהר ר"פ בראשית**
 The note points to the Tzemach Tzedek's explanations of the Zohar for the explanation of the Zohar's opening passage, "Like a rose."

KEHOT'S NOTE

ראה ביאורו להצ"צ-ב ע' תקפח ואילך.

96 **כשושנה**
 The Zohar opens with "Like a rose among the thorns," the rose being Knesses Yisrael. The text refers to an explanation of this opening passage.

Zohar, Introduction 1:1-2:4 ד:ב:ד:ה: הקדמה

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

97 **כשושנה כו' כן רעיתי**
 "Like a rose among the thorns, so is My beloved among the daughters." The Zohar opens with this verse.

Song of Songs 2:2 ב:ב: שיר השירים

כְּשׁוֹשְׁנָה בֵּין הַחֹתָמִים כֹּן רַעֲיָתִי בֵּין הַכְּנוֹת:

As a lily among thorns, So is my love among the daughters.

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98 **ובמ"א נתבאר באופן אחר**
 The note points to the Mitteler Rebbe's explanations of the Zohar for the other explanation: that in the future speech will receive from the higher Chochmah itself, not through the emotive attributes.

KEHOT'S NOTE

ראה ביאורו לאדה"א קלט, א ואילך. אוה"ת שמות ע' לט. דרך מצותיך סט, א ואילך.

99 **ע"פ והי' מדי חדש בחדשו**
 This discourse explains that speech receives from two sources, at times from the emotive attributes and at times from intellect; on Rosh Chodesh Knesses Yisrael, the supernal speech, receives from Chochmah itself and not from Chochmah clothed in the attributes, which is why Rosh Chodesh is not counted among the six working days.

KEHOT'S NOTE

לקמן פ' ברכה צו סע"ב ואילך.

100

והיה מדי חדש בחדשו

"And it shall be, from new moon to new moon, and from Shabbos to Shabbos, all flesh shall come to bow down."
This is the verse of the discourse cited.

ישעיהו ס"ו:כ"ג Isaiah 66:23

והיה מדי־חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות
לפני אָמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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101

ע"פ שמח תשמח

The note says the discourse on the wedding blessing
"Gladden the beloved companions" is found in the Siddur.

KEHOT'S NOTE

סידור.

102

שמח תשמח רעים האהובים

Among the wedding blessings: "Gladden the beloved companions, as You gladdened Your creation in the Garden of Eden of old." The text refers to a discourse on this blessing.

Ketubot 8a:5-6 ר"ה-ו' א:ה' Ketubot 8a:5-6

"שמח תשמח רעים האהובים, כשמחך צירך בגן עדן מקדם, ברוך אתה ה', משמח חתן וכלה". "ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדוה, אהבה ואהוה ושלוש וריעות. מהרה ה' אלקינו ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשחתם נגניתם, ברוך אתה ה', משמח חתן עם הכלה".

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

103

ע"כ יעזוב איש

"Therefore shall a man leave his father and his mother and cleave to his wife." The cited discourse explains this verse.

בראשית ב:כ"ד Genesis 2:24

על־כן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׁר אֶחָד:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

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KEHOT'S NOTE

בראשית ב, כד. [כ].

104

The Zohar explains that this "speech" is a supernal secret, "not like other sayings of the world." The text cites it for speech that has no audible voice.

ספר הזהר, תרומה ט"ו:קצ"ב-ר"י Terumah 16:192-202

And because this "Word" is not like other words, but is a supernal mystery, Scripture comes back to it and says: "There is no word (omer) nor speeches, their voices are not heard" (v. 3). This "word" is a supreme mystery of supernal grades, where there are no voices nor speech, and which cannot be

understood like the other grades which constitute the mystery of the Faith, and which are voices that can be heard.

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PARAGRAPH 10

105

אז נדברו

Malachi describes the G-d-fearing, who amid the scoffers "spoke (nidberu) to one another, and Havayah listened and heard." The form nidberu is read here as speech that comes of itself. (context: Steinsaltz Tanakh)

מלאכי ג:ט"ז Malachi 3:16

אֲזַנְדָּבְרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זִכְרוֹן
לִפְנֵי לִירְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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KEHOT'S NOTE

מלאכי ג, טז.

106

ודברי אשר שמתי בפיהך

In His covenant with those who return, G-d says, "My words that I have put in your mouth shall not depart from your mouth." It describes speech that is G-d's word in a person's mouth.

ישעיהו נ"ט:כ"א Isaiah 59:21

וְאַנִי זֹאת בְּרִיתִי אִתְּם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ
לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וְזֶרַע אָמַר ה' מִעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

107

תען לשוני אמרתך

"My tongue will echo Your word." The tongue only repeats what G-d says.

תהילים קי"ט:כ"ב Psalms 119:172

תַּעַן לְשׁוֹנִי אִמְרָתְךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, כב.

108

אני המשנה המדברת בפיהך

This is the record of the words of the heavenly Maggid to Rabbi Yosef Karo; the note gives the place where the

Maggid says, "I am the Mishnah that speaks in your mouth."

KEHOT'S NOTE

מגיד מיישרים פי ויקרא (חזיון הראשון). ובכ"מ שם.

109 שכנה מדברת

There the Alter Rebbe explains that Moshe, who attained Binah, was above Malchus of Atzilus, the level of speech, and so was "heavy of mouth," unable to lower himself into speech; rather, the Shechinah spoke from his throat.

KEHOT'S NOTE

ועל"ק בואתחנן (ג, ד). וש"נ. [כ].

PARAGRAPH 11

110 ביום שידובר בה

"On the day that she is spoken for." Read here as the speech of nidberu, speech that comes of itself.

Song of Songs 8:8 שיר השירים ח:ח

אחות לנו קטנה ושדים אין לה מה-נעשה לאחתנו ביום שידבר-בה:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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111 לרוקע הארץ על המים

The psalm of thanks "for His kindness is forever" praises G-d "who spreads out the earth above the waters." The earth (Ban) above the water (Mah) shows that in the future Malchus will not need to receive from Z'eir Anpin.

Psalms 136:6 תהילים קל"ו:ו

לרקע הארץ עלי-המים כי לעולם חסדו:

To Him that spread forth the earth above the waters, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ו.

112 הנני בורא חדשה

Jeremiah calls the wavering daughter of Israel to return: "For Havayah has created a new thing in the earth: a female shall encompass a male," Israel turning to G-d of her own accord. The maamar reads it as the feminine, Malchus, surrounding and rising above Z'eir Anpin. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:21)

Jeremiah 31:22 ירמיהו ל"א:כ"ב

עדמתי תתחמקין הפת השוככה כייבא ה' חדשה בארץ נקבה תסובב גבר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמיי לא, כא. ושם כתי ברא כו. [כ].

PARAGRAPH 12

113 והיה מספר בניי כחול הים אשר לא ימד ולא יספר

After his rebuke, Hosea prophesies that in the redemption "the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." This is the verse of the previous discourse, which this one explains. (context: Steinsaltz Tanakh)

Hosea 2:1 הושע ב:א

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

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

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114 מימינו אש דת

In his blessing before his death, Moshe describes the giving of the Torah: "from His right hand, a fiery law for them." The fire of the Torah shows that it is drawn from Gevurah.

Deuteronomy 33:2 דברים ל"ג:ב

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבכת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

PARAGRAPH 13

115 ולתבונתו אין מספר

The psalmist praises G-d who counts the stars: "Great is our L-rd and abundant in power; to His understanding there is no number." The Alter Rebbe reads "His understanding" as Binah, above number.

Psalms 147:5 תהילים קמ"ז:ה

גדול אדונינו ורב-כח לתבונתו אין מספר:

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

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KEHOT'S NOTE

תהלים קמז, ה.

116 ולתבונתו אין מספר

At the end of Terumah the Zohar says that as the stars of heaven cannot be counted except by G-d, so of Him it is

written, "to His understanding there is no number." The text refers there for further study.

ספר זוהר, תרומה פ"ו:תתל"ב-תתמ"ח:840-832 Terumah, Zohar
Note, however, that in other psalms he says, "Great is TETRAGRAMMATON" (Ps. 145, 3), but here he says, "great is our L-rd" (adonenu). Why is this? It is because when he says "Great is TETRAGRAMMATON, and greatly to be praised", he is referring to the highest grade, while here it is of a lower grade that he speaks: "great is our L-rd", which is parallel to "the L-rd (adon) of the whole earth" (Joshua 3, 13). What does it say in the preceding verse? "He counts the number of the ...

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117 ועיין בזוהר ס"פ תרומה דקע"א ע"ב

The note quotes the Tzemach Tzedek's commentary on Tehillim: the difference between "Great is Havayah and highly praised" and "Great is our L-rd" is that "Great is our L-rd" refers to Malchus, called Ado-nai, the flow into Beriah, Yetzirah and Asiyah, while "Great is Havayah" refers to Z'eir Anpin, what shines in Atzilus.

KEHOT'S NOTE

"ההפרש בין פסוק זה [תהלים מח, ב גדול ה' ומהולל] ובין גדול אדונינו, הוא כי גדול אדונינו קאי על מלי הנקרא אדני ופסוק גדול ה' קאי על ז"א, ור"ל כי גדול אדונינו זהו ההמשכה בב"ע וגדול הו"י היינו מה שמאיר באצילות" — יהל אור ע' קפא.

118 לא יחפץ כסיל

Shlomo's proverb: "A fool does not desire understanding, but only the revealing of his heart," airing his own views. The cited discourse reads "understanding" (tevunah) as the attributes still hidden in Binah, from which the forces outside holiness draw nothing. (context: Steinsaltz Tanakh)

משלי י"ח:ב'2:18 Proverbs

לא יחפץ כסיל בַּתְּבוּנָה כִּי אִם־בְּהַתְגַּלּוּת לְבָבוֹ:

A fool hath no delight in understanding, But only that his heart may lay itself bare.

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KEHOT'S NOTE

משלי יח, ב. [כ].

119 בינה ליבא

In Pesach Eliyahu: "Binah is the heart, and with it the heart understands." Teshuvah, which comes from the heart, is therefore Binah.

תקוני זוהר י"ז א:י"ז-י"ט19-17a:17 Tikkunei Zohar

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בההוא שקיו.

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120 והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי

"And it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'" The Alter Rebbe reads "in the place" literally: teshuvah transforms the sins themselves.

הושע ב:1א:2 Hosea

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִסְפָּר וְהָיָה בְּמָקוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

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

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121 ומזה יובן ג"כ ענין יום הכפורים

The note points to the Tzemach Tzedek's discourses for Yom Kippur in Or HaTorah for more on Yom Kippur as the ascent of Malchus.

KEHOT'S NOTE

ראה אוה"ת דרושים ליום הכפורים ע' אתקסד.

122 יום הכפורים

The Zohar on Emor says that on Yom Kippur, when Israel return in complete teshuvah, the supernal Mother shines for the moon, and "two lights shine as one." The text cites it for Malchus rising to Binah on Yom Kippur.

ספר זוהר, אמור ל"ח:ר"ב-מ:רכ"ו38:202-40:226 Emor, Zohar

123 יום הכפורים

The Zohar explains the plural name "Yom HaKippurim": on this day two lights shine together, the supernal Mother shining for the lower Mother.

ספר זוהר, אמור מ:רמ"ד-רנ"ב40:244-252 Emor, Zohar

124 ביום ההוא יהי

Zechariah foresees the end of days: "Havayah shall be King over all the earth; on that day Havayah shall be (yihyeh) One and His Name One." The word yihyeh is read as the future form of the Name.

זכריה י"ד:ט'14:9 Zechariah

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בְּיוֹם הַהוּא יְהִי ה' אֶחָד וְשֵׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריה יד, ט.

125 ושבתי בשלום

Yaakov's vow: "and I return in peace to my father's house." This is the verse of the discourse cited.

בראשית כ"ח:כ"א28:21 Genesis

וְשָׁבְתִי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לְאֵלִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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126

כמ"ש במ"א

The note identifies "elsewhere" as the opening of Torah Ohr on Chayei Sarah, which explains the two kinds of flow, "doubled and thinned": "thinned" is the yud drawn out into a vav, while "doubled" is the hei repeated, as in the cave of Machpelah.

KEHOT'S NOTE

בתו"א ר"פ ח"ש. [כ].

127

ולא אבה ה' אלקיך

Moshe recalls that "Havayah your G-d would not listen to Bilaam" and turned his curse into a blessing. This is the verse of the explanation cited.

דברים כ"ג:6

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לְשִׁמְעַע אֶל־בִּלְעָם וַיַּחַפּהּ ה' אֱלֹקֶיךָ לָךְ אֶת־הַקְלָלָה לְבָרְכָהּ כִּי אָחָבָהּ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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128

ונקבצו בני יהודה ובני יחדו

Hosea's prophecy continues: "the children of Yehudah and the children of Israel shall be gathered together," the two kingdoms reunited. The Alter Rebbe reads it as the lower unity reaching the higher.

הושע ב'יב:2

וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לֵהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יוֹרְעָאֵל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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אור הלבנה כאור החמה

"The light of the moon shall be like the light of the sun." Malchus will reach the level of Z'eir Anpin.

ישעיהו ל"ב:1

וְהָיָה אֹרֶן־הַלְבֵּנָה כְּאֹרֶן הַחֲמָה וְאֹרֶן הַחֲמָה יִהְיֶה שְׁבַע־תַּיִם כְּאֹרֶן שְׁבַע־הַיָּמִים בַּיּוֹם הַזֶּה אֶת־שִׁבְרֵי עֲמוֹ וּמַחֲצִי מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישעיהו ל, כו.

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ע"פ ויגש אליו יהודה

The discourse explains that now Yosef (Z'eir Anpin) gives and Yehudah (Malchus) receives: "And Yehudah ap-

proached him" is the lower world drawing near to the higher to receive its flow.

KEHOT'S NOTE

תו"א מד, א. נתבאר בסה"מ תקס"ה ע' תקצו שלשון יהודה הוא ענין ההודאה וענין ההודאה הוא מלמטה למעלה דוקא . . . וזהו שנאמר ביהודה ויגש אליו יהודה פ"י שנגש ונתעלה בחי יהודה שהוא עולם הדיבור לגבי בחי יוסף, ע"ש, וזה מה שנתבאר בתו"א שם.

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ויגש אליו יהודה

When Yosef threatens to keep Binyamin, "Yehudah approached him" to plead. This is the verse of the Torah Ohr discourse cited.

בראשית מ"ד:18

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר כִּי אֲדֹנָי יְדִבְרֶנָּה עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאֶל־יְחִיר אֶפְדֶּה בְּעִבְדְּךָ כִּי כְמוֹהוּ כָּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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וע"פ יהודה אתה

This discourse, which opens Torah Ohr on Vayeichi, explains that Yehudah is named for "This time I will thank (odeh)": the acknowledgment (hoda'ah) of all the souls of Israel.

נחמיה י"א:17

וּמַתַּנִּיחַ בְּנֵי־מִיכָא בֶן־זַבְדִּי בֶן־אַסָּף רֹאשׁ הַתְּחִלָּה יְהוּדָה לְתַפְלָה וּבִקְבָקָה מִשָּׁנָה מֵאַחֲרֵי וְעַבְדָּא בְּנֵי־שִׁמוּעַ בֶּן־גָּלָל בֶּן־[ידותון] (ידיתון):

and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

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KEHOT'S NOTE

תו"א מה, א ונתבאר בסה"מ שם ע' תקצח. שבדברי הימים (נחמיה יא, יז) נכתב תיבת יהודה בסגול תחת הדליית ובחולם על הוי"ו דהיינו שתמיד יהודה, והענין שתמיד הוא בבחי ההודאה מלמטה למעלה . . . וכמ"ש ויגש אליו יהודה שנגש ונתעלה המלי לגבי ז"א, ע"ש בארוכה.

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יהודה אתה

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge (yoducha) you," a play on his name, which speaks of acknowledgment. This is the verse of the Torah Ohr discourse cited.

בראשית מ"ט:8

יְהוּדָה אַתָּה יְיָדוּךְ אַחֲיֶיךָ יָדָךְ בְּעֶרְףְּ אֶחָבֶיךָ יִשְׁתַּחֲווּ לָךְ בְּגִי אֲבִיךָ: Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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כי תשמע בקול כו' לעשות הישר בעיני

"When you listen to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." This is the verse of the discourse cited.

דברים י"ג:19ט

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך 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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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