



LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 1

וידבר משה אל ראשי המטות וגו' איש כי...

And Moshe spoke to the heads of the tribes



The mitzvos, done with lowly physical things whose root is higher than the soul, draw down G-d's holiness that is set apart from all worlds; this explains the Sages' ladder of abstinence, holiness, humility and fear of sin, Moshe's "This is the thing," and why a vow must be tied to something consecrated.

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 mitzvos, done with lowly physical things whose root is higher than the soul, draw down G-d's holiness that is set apart from all worlds; this explains the Sages' ladder of abstinence, holiness, humility and fear of sin, Moshe's "This is the thing," and why a vow must be tied to something consecrated.

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

The maamar asks why a vow must be linked to a consecrated object, and why the laws of vows were given to "the heads of the tribes." It answers through the Sages' ladder: abstinence leads to holiness, holiness to humility, humility to fear of sin. Holiness means being set apart: the worlds live only from a glow of G-d's kingship, while His essence is beyond them. Yet through the mitzvos this hidden holiness reaches us. Bread sustains man because the divine word within it comes from a higher root; so too the physical objects of the mitzvos come from a root higher than the soul, and through them the Supernal Will is drawn into the worlds and into the soul as the "desire of the heart," a love beyond understanding. Because the soul lives only through such lowly things, holiness brings humility, and humility lets a person sense how far a sin reaches: fear of sin. Moshe, the leader whose self-nullification was complete, draws this down; his prophecy, "This is the thing," came from above time. A vow likewise ties an object, by the power of speech, to its high and holy root.

OUTLINE

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|----------|---|-------|
| 1 | Vows and the ladder of virtues | ¶1-2 |
| | Why a vow must be made "by a thing that is vowed," why it was told to the heads of the tribes, and the Sages' ladder from abstinence to fear of sin. | |
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| 2 | Holiness: set apart from the worlds | ¶3-6 |
| | Fear of G-d seems to come first; the answer begins with "Who has sanctified us with His commandments." The worlds live from a glow of G-d's Malchus, while His essence is holy, beyond all thought. | |
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| 3 | "My bread": food and its higher root | ¶7-11 |
| | Food sustains man through the divine word within it, and has an advantage over him because its root, which fell in the breaking of the vessels, is higher than his. | |

- 4 The Supernal Will drawn through action** ¶12-15
The light that fills the worlds, the “appearance of a man,” receives life from the Supernal Will through physical mitzvos and speech of Torah, not through thought; this is why good deeds surpass the World to Come.
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- 5 The desire of the heart and “Who has sanctified us”** ¶16-19
Beyond the love born of contemplation, Torah and mitzvos bring ahavah rabbah, the desire of the heart, a love higher than the soul; the blessing over mitzvos is read word by word, followed by a summary.
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- 6 Humility and fear of sin** ¶20-22
Holiness brings humility, true self-nullification like Moshe’s; humility brings a sense of how far a sin reaches, which is fear of sin; and all rests on abstinence, the lower teshuvah.
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- 7 The heads of the tribes** ¶23-24
The “heads” that turn a person’s emotions toward love of G-d are the desire of the heart, drawn down by Moshe’s leadership and humility.
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- 8 “This is the thing”** ¶25-26
Moshe’s prophecy came from G-d’s essence, above time, and through the desire of the heart a person’s Torah study becomes G-d’s own word.
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- 9 Vows: tying the object to its holy root** ¶27
Abstinence grows from seeing the high root of what one gives up; a vow links it to an offering, drawing holiness into it through the power of speech.
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KEY CONCEPTS

Holiness (kedushah) קדושה

Being set apart: G-d’s essence, beyond all worlds, which no thought can grasp. Through the mitzvos this very holiness is drawn down into the worlds and into the soul.

Malchus (sovereignty) מלכות

G-d’s kingship; a mere glow of it gives existence and life to all worlds. It is a “garment” that G-d puts on, not His essence.

That which comes forth from the mouth of Havayah מוצא פי ה'

The divine word that sustains every creature. Motza means both what has already come forth and the source it comes from.

The Supernal Will רצון העליון

The divine will above all worlds, the light that encompasses all worlds and the source of the Torah and mitzvos, as against the lower will that clothes itself within the worlds.

The desire of the heart (re’usa deliba) רעותא דליבא

Ahavah rabbah, a love for G-d beyond understanding, “with all your might,” which comes from above through the Torah and mitzvos.

Humility ענוה

Not occupying any place at all, being as nothing before G-d, like Moshe’s “what are we.” It follows from knowing that the soul lives only through lowly things.

Fear of sin יראת חטא

Fear of the lack and blemish a sin causes above, which reaches the root of all roots.

A thing that is vowed דבר הנדור

A consecrated object, such as an offering, to which a vow must be linked; the link ties the forbidden object to its high, holy root.

SECTION 1 • 11-2

Vows and the ladder of virtues

1 וידבר משה אל ראשי המטות^{1,2} וגוי איש כי ידור נדר³ וגוי. ואמרו בגמ' [בגמרא] עד שידור בדבר הנדור⁴ כגון שיאמר הרי עלי בשר זה כעולה ושלמים⁵ או שיאמר קונם בשר זה עלי שהקונם הוא לשון קרבן.⁶

“And Moshe spoke to the heads of the tribes,” etc.; “When a man vows a vow,” etc. And in the Gemara [our Sages] said: “until he vows by a thing that is vowed”—for example, that he says, “This meat is [forbidden] to me like a burnt-offering and peace-offerings,” or that he says, “Konam: this meat [is forbidden] to me,” for konam is a term for korban (an offering).

The maamar opens with the first verses of Parshas Matos (Numbers 30:2-3), where Moshe teaches the heads of the tribes the laws of vows. The Gemara (Nedarim 13a) learns from these words that a vow takes effect only when the speaker links the object to something already consecrated, as when he says that this meat is to him like an offering. The common vow-word konam is a substitute for korban, “offering,” so it, too, links the object to an offering.

2 ועל יסוד זה מוסד כל מסכת נדרים בפ"י דבר הנדור. ולהבין ענין זה למה צריך להתפס בדבר הנדור דוקא.

And on this foundation the whole Tractate Nedarim is founded, in [its] explanation of “a thing that is vowed.” And [we need] to understand this matter: why must one attach [the vow] specifically to a thing that is vowed?

The Alter Rebbe notes that the whole Tractate Nedarim is built on this rule of the “thing that is vowed.” He asks why a vow must be attached to something consecrated at all, rather than forbidding the object simply by declaring it so.

וגם להבין למה נאמרה פרשה זו אל ראשי המטות דוקא. הנה תנן באבות נדרים סייג לפרישות^{7,8}

And also [we need] to understand why this section was said specifically to the heads of the tribes. Now, we learned in [Pirkei] Avos: “Vows are a fence for abstinence.”

A second question: why was the section on vows addressed specifically to “the heads of the tribes”? He begins his answer with the Mishnah in Avos (3:13) that vows are a protective fence for perishus, abstaining even from things that are permitted.

והנה אמרו פרישות מביאה לידי קדושה⁹ וקדושה מביאה לידי ענוה וענוה מביאה לידי יראת חטא.^{10, 11}

Now, they said: “Abstinenence leads to holiness, holiness leads to humility, and humility leads to fear of sin.”

This sequence comes from the Mishnah at the end of Sotah (9:15), Rabbi Pinchas ben Yair’s ladder of spiritual growth: abstinence brings holiness, holiness brings humility, and humility brings fear of sin. The maamar will explain these rungs one by one and, through them, the meaning of vows.

SECTION 2 • ¶3-6

Holiness: set apart from the worlds

3 וצריך להבין למה יראת חטא באה אחר ענוה וקדושה כו' והלא כתיב ראשית חכמה יראת¹² ה' [הגם שנתבאר במ"א ע"פ וידבר דעשרת הדברות¹³ בענין אם אין חכמה אין יראה¹⁴ אם אין יראה אין חכמה.¹⁵

And we need to understand why fear of sin comes after humility and holiness, etc. Is it not written, “The beginning of wisdom is the fear of Havayah”? [Although it was explained elsewhere, on the verse “And He spoke” of the Ten Commandments, regarding [the teaching] “If there is no wisdom there is no fear; if there is no fear there is no wisdom,”

If fear of sin comes only near the top of the ladder, after holiness and humility, how does that fit Psalms 111:10, which calls the fear of G-d the beginning of wisdom? In brackets the Alter Rebbe recalls that he discussed the Mishnah “If there is no wisdom there is no fear; if there is no fear there is no wisdom” (Avos 3:17) in another discourse, on the Ten Commandments.

דיש ב' בחי' יראה. אך אין די בזה לתרץ הא דיראת חטא בא דוקא אחר ענוה וקדושה כו'.

that there are two levels of fear—yet this is not enough to resolve why fear of sin comes specifically after humility and holiness, etc.]

That earlier answer was that there are two levels of fear: one that is the beginning of wisdom, and a greater fear that comes only through wisdom. The Alter Rebbe says this does not yet explain why fear of sin in particular must come after humility and holiness.

אך הענין דעיקר הקדושה הוא כמאמר אשר קדשנו במצותיו¹⁶ שהמצות הן העיקר והתכלית כמ"ש סוף דבר הכל נשמע את האלקים ירא ואת מצותיו שמור כי זה כל האדם¹⁷ וע"י המצות הוא אשר קדשנו.

But the explanation is that the essence of holiness is as the saying, "Who has sanctified us with His commandments": for the mitzvos are the essence and the purpose, as it is written, "The end of the matter, all having been heard: fear G-d and keep His commandments, for this is the whole of man." And it is through the mitzvos that He "has sanctified us."

The answer starts from the blessing said over a mitzvah, "Who has sanctified us with His commandments": the main holiness comes through the mitzvos. Ecclesiastes concludes that the whole of man is to fear G-d and keep His commandments, so the mitzvos are the essence and goal, and they are the channel through which G-d makes us holy.

4 וביאור ענין זה כי הנה קדוש פי' מובדל¹⁸ וכי' ומהו קדושת המצות זה נרמז בנוסח הברכה בא"י [ברוך

אתה ה'] אמ"ה [אלקינו מלך העולם] פי'

And the explanation of this matter: "holy" (kadosh) means "set apart," etc. And what the holiness of the mitzvos is, is alluded to in the wording of the blessing, "Blessed are You, Havayah, our G-d, King of the world." The meaning is:

"Holy" means set apart, as Rashi explains on "You shall be holy" (Leviticus 19:2), according to the Kehot note. To understand how the mitzvos make a person holy, the Alter Rebbe turns to the opening words of every blessing: "Blessed are You, Havayah, our G-d, King of the world."

כי מלך העולם הוא ע"ד מלכותך מלכות¹⁹ כל עולמים שחיות כל העולמות עליונים ותחתונים והתהוותם מאין ליש הוא ע"י מחשבה הקדומה שעלה ברצונו ית' אנא אמלוך כו'. משא"כ קודם שנברא העולם היה הוא ושמו בלבד.^{20, 21}

"King of the world" is in the sense of "Your kingship is the kingship of all worlds": the life-force of all the worlds, higher and lower, and their coming into being from nothing into something, is through the primordial thought that arose in His will, blessed be He, "I will reign," etc. Whereas before the world was created, there was He and His Name alone.

G-d is called "King of the world" because His kingship extends over all worlds (Psalms 145:13): the worlds exist and live only through the primordial thought in His will, "I will reign," His desire to be King. Before creation there was only "He and His Name alone," as Pirkei DeRabbi Eliezer says, so kingship and the worlds belong to one level of G-d, not to His essence.

5 והנה כתיב אני ה' לא שנית²² שגם אחר שנברא העולם אין לפניו שום שינוי ח"ו [חס ושלום] אלא אתה הוא קודם²³ שנברא העולם ואתה הוא לאחר כו'.

Now, it is written, "I, Havayah, have not changed": that even after the world was created there is no change at all before Him, G-d forbid; rather, "You are He before the world was created, and You are He after," etc.

Malachi 3:6 says that G-d does not change: creating the world brought no change at all in Him. The prayer-book says the same: "You are He before the world was created, and You are He after."

וכמ"ש אני ראשון ואני אחרון ומבלעדי אין²⁴ אלקים (בישעיה ס"י מ"ד ו'), פ"י אני ראשון קודם שנברא העולם ואני אחרון לאחר שיכלו ימות המשיח וחיי העוה"ב [העולם הבא] שאז יהיה²⁵ הוא ושמו בלבד כמו שהיה קודם שנברא העולם.

And as it is written, "I am first and I am last, and besides Me there is no Elokim" (in Isaiah, chapter 44:6). That is: "I am first"—before the world was created; "and I am last"—after the days of Mashiach and the life of the World to Come have come to an end, for then there will be He and His Name alone, as there was before the world was created.

Isaiah 44:6 is read as a statement about time. "First" is before creation; "last" is after the days of Mashiach and the World to Come have run their course, when once again there will be only He and His Name.

וגם מבלעדי פ"י באמצעות בין מה שהיה ובין מה שיהיה דהיינו מה שהוא בבחי' הוה בעת וזמן בריאת העולם וחיותו וקיומו מששת ימי בראשית שית אלפי שני²⁶ כו'.

And also "besides Me" means "in the middle," between what was and what will be—that is, what is in the state of the present, at the time and period of the world's creation, its life-force and its existence, from the six days of Creation, "six thousand years," etc.,

The word mibaladai, usually "besides Me," is read here as "in between": the whole span between "first" and "last," the present existence of the world from the six days of creation through its "six thousand years" (Rosh Hashanah 31a). The next paragraph completes the thought: even in this span there is "no Elokim," no real concealment, before G-d.

6 וימות המשיח ותחיה"מ [ותחיית המתים] הכל לפניו ית' כאלו הוא ושמו בלבד ואין אלקים והסתר כו' וכמאמר ומבלעדיך אין לנו מלך אלא אתה²⁷ שאין זה אלא בבחי' מלך שמלך הוא העולם

and the days of Mashiach and the Resurrection of the Dead: all is before Him, blessed be He, as though there were He and His Name alone, and there is no Elokim and concealment, etc. And as the saying goes, "And besides You we have no King but You": for this is only in the aspect of "King," for "King" is the world,

The days of Mashiach and the Resurrection also belong to this span in which, before G-d, there is only He and His Name; "no Elokim" means no concealment, since Elokim is the Name of concealment. The words of the Nishmas prayer, "besides You we have no King," show that the world exists only within the aspect of G-d as King, because the world is His kingdom.

ואין העולם דבר נפרד חוץ ממנו ח"ו [חס ושלום] ומלכותך מלכות²⁸ כל עולמים שמתפשט למעלה עד אין קץ ולמטה עד אין תכלית ולארבע סטרין מלך מלך וימלוך ואינו

and the world is not a thing separate [and] outside of Him, G-d forbid. And "Your kingship is the kingship of all worlds," which extends upward without end and downward without limit, and to the four directions—"He is King, He was King, and He will be King"—and it is nothing

Since the world is His kingdom, it is not a separate thing outside Him. His kingship (Psalms 145:13) spreads without end above, below and to all four directions, as in the liturgical words "He is King, He was King, and He will be King."

אלא זיו והארה ממדת מלכותו ית' המתפשט ומתלבש בעולמות עליונים ותחתונים להוות אותם מאין ליש ולהחיותם ולקיימם.

but a radiance and illumination from the attribute of His Malchus (sovereignty), blessed be He, which extends and clothes itself in the higher and lower worlds, to bring them into being from nothing into something, to give them life and to sustain them.

Yet all this kingship is only a radiance, a glow, from G-d's attribute of Malchus (sovereignty). That glow enters the higher and lower worlds, creates them from nothing, keeps them alive and sustains them.

(ועיין מענין אני ראשון^{31, 30, 29} כו' ברבות וישלח פי' פ"א) (ד"צ ע"ד) מהו אמת³² כו' וכ"ה בפ' דברים (דרפ"ו ב')

(And see on the subject of "I am first," etc., in [Midrash] Rabbah, Vayishlach, section 81) (folio 90d): "What is truth (emes)?" etc. And so it is in Parshas Devarim (folio 286b),

Here begins a long parenthesis of sources on "I am first and I am last." Bereshit Rabbah (81:2) teaches that the word emes, "truth," is made of the first letter of the alphabet (alef), the middle letter (mem) and the last (tav), alluding to "I am first and I am last." The Alter Rebbe notes that the Midrash on Devarim has the same teaching.

ובשה"ש [ובשיר השירים] ³³ ע"פ לסוסתי ברכבי (ד"ר [די יסודות] ע"ג) ועמ"ש בפ"י ואמת ה' לעולם בד"ה ביום השמיני עצרת ^{34, 35} ובביאור ע"פ אלה מסעי. ³⁶

and in Shir HaShirim [Rabbah], on the verse "To My mare among the chariots" (folio 10c). And see what is written on the meaning of "And the truth of Havayah is forever" in the discourse beginning "On the eighth day, an assembly," and in the explanation on the verse "These are the journeys."

The same teaching appears in Shir HaShirim Rabbah, on "To My mare among the chariots" (Song of Songs 1:9). The Alter Rebbe also points to the explanation of "the truth of Havayah is forever" (Psalms 117:2) in the Shemini Atzeres discourse, and to the explanation on "These are the journeys" in Parshas Masei.

עוד מענין אני ראשון כו' ברבות תולדות ³⁷ (פס"ג ס"ט ד'). פ' בא ר"פ ט"ו ע"פ ראשון הוא לכם ^{38, 39} (דקכ"ט ע"ג [עמוד ג]).

Further on the subject of "I am first," etc.: in [Midrash] Rabbah, Toldos (section 63, folio 69d); Parshas Bo, beginning of section 15, on the verse "It shall be the first for you" (folio 129c);

Further sources for "I am first": Bereshit Rabbah (63:8) on Esav's birth, where G-d says "I will reveal Myself to you first," citing "I am first," and Shemos Rabbah (15:1), which reads "It shall be the first for you" (Exodus 12:2) as alluding to G-d, who is called "First."

קדושים (ס"פ כ"ד). זח"ב [זהר חלק ב'] תרומה (קנ"ח סע"א [סוף עמוד א]) ס"פ מצורע (דנ"ו א') ת"ז [תיקוני זהר] תקון ה' (דט"ז ע"א)

Kedoshim (end of section 24); Zohar II, Terumah (158, end of side a); the end of Parshas Metzora (folio 56a); Tikkunei Zohar, Tikkun 5 (folio 16a);

Vayikra Rabbah's section 24, on Kedoshim, ends with the verse "I am first and I am last." The list then adds passages in the Zohar and the Tikkunei Zohar, which, according to the Kehot note, the Tzemach Tzedek copied into his Or HaTorah.

סוף תקון י"ט (דמ"א ע"ב) תקון ס"ט (דק"ח) ⁴⁰ ועמ"ש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ אני דפ' ציצית ⁴¹ וזהו ה' מלך גאות לבש ⁴² שאינו

the end of Tikkun 19 (folio 41b); Tikkun 69 (folio 108). And see what is written above in the explanation on "I" in the section of tzitzis. And this is [the meaning of] "Havayah reigns; He has clothed Himself in majesty": that it is nothing

After more Tikkunei Zohar references and a pointer to the earlier explanation of the word "I" in the section of tzitzis (Likkutei Torah, Shelach), the main argument resumes. Psalms 93:1, "Havayah reigns; He has clothed Himself in majesty," shows that kingship is only something G-d puts on, a garment, not His essence.

אלא בבחי' לבוש ועמ"ש מזה בד"ה יונתי בחגוי, ^{43,44} ונקי זיו השכינה ⁴⁵ פי' מה ששוכן ומתלבש בעולמות עליונים ותחתונים להיות ממכ"ע [ממלא כל עלמין] אין זה

but in the level of a garment. And see what is written about this in the discourse beginning “My dove, in the clefts.” And it is called “the radiance of the Shechinah (Divine Presence)”: that is, that which dwells and clothes itself in the higher and lower worlds, to be the light that fills all worlds (memalei kol almin)—this is nothing

Kingship is a garment, as explained in the discourse “My dove, in the clefts of the rock” (Likkutei Torah, Shir HaShirim). This glow is called “the radiance of the Shechinah,” a name related to shochen, “dwells”: it is the light that dwells in the worlds and fills them, called memalei kol almin.

אלא ע"י זיו והארה בלבד וזיו זה והארה זו נמשכה ממדת מלכותו ית' ⁴⁶ ממחשבת אנא אמלוך, other than through a radiance and illumination alone. And this radiance and this illumination is drawn from the attribute of His Malchus, blessed be He—from the thought “I will reign.”

The light that fills the worlds is only a radiance, not G-d's essence. It comes from His attribute of Malchus, from the primordial thought “I will reign,” His will to be King over worlds.

אבל בו בעצמו ובכבודו ית' לית מחשבה תפיסא ביה כלל ^{47,48} סתימא דכל סתימין ⁴⁹ ועליו נאמר ישת חשך סתרו ⁵⁰ שאין העולמות עליונים ותחתונים יכולים לקבל זיו והארה ממנו ית' מעצמותו ומהותו ממש כביכול

But in His own Self and His glory, blessed be He, “no thought can grasp Him at all”; [He is] “the most hidden of all hidden,” and of Him it is said, “He made darkness His hiding place”: for the higher and lower worlds cannot receive a radiance and illumination from Him, blessed be He, from His very essence and being, as it were,

G-d's own Self is beyond all thought, as Elijah's prayer in the Tikkunei Zohar says, “No thought can grasp You at all,” and as the phrase “the most hidden of all hidden” expresses. Psalms 18:12, “He made darkness His hiding place,” describes this: the worlds cannot receive any light from His very essence.

כי הוא קדוש ⁵¹ ומובדל ⁵² כו' ולא נערוך אליו קדושתו ⁵³ ואין ערוך לך ⁵⁴ כו' [ועמ"ש מזה בפ' וארא ע"פ

for He is holy and set apart, etc., and “We cannot compare His holiness to Him,” and “There is no comparison to You,” etc. [And see what is written about this in Parshas Va'eira, on the verse

This is what “holy” means: G-d's essence is set apart from all worlds. Two lines of the liturgy say so: the Yigdal hymn, “We cannot compare His holiness to Him,” and the Shabbos morning blessing, “There is no comparison to You.”

לכן אמור לבני ישראל⁵⁵ וגוי ובפי בשלח ע"פ אז ישיר משה⁵⁶ מענין פי ולא נערוך אליו קדושתו]:^{57, 58, 59}

"Therefore, say to the children of Israel," etc., and in Parshas Beshalach, on the verse "Then Moshe sang," on the meaning of "We cannot compare His holiness to Him."]

The bracket points to two discourses in Torah Ohr, on "Therefore, say to the children of Israel" (Va'eira) and on "Then Moshe sang" (Beshalach). As the Kehot note quotes, the latter explains that even His holiness, which is set apart, "cannot be compared to Him," because He is not within the category of worlds at all.

SECTION 3 • 17-11

"My bread": food and its higher root

7 ב אך עכ"ז [עם כל זה] אל הי ויאר לנו⁶⁰ הארה רבה ועצומה מקדושה עליונה הזאת הנפלאה והנעלמה ע"י המצות שנתן לנו כי

2. But nevertheless, "Havayah is G-d, and He has given us light": a great and mighty illumination from this supernal holiness, wondrous and hidden, through the mitzvos that He gave us. For

Here section 2 begins. Even though G-d's holiness is set apart from all worlds, Psalms 118:27 says "Havayah is G-d, and He has given us light": through the mitzvos He gave us, a great illumination from that hidden holiness reaches us.

הנה בתורה ומצות נאמר לכו לחמו בלחמי⁶¹ והנה לחמו פי לפי שהתורה היא לחם ומזון לנפש of the Torah and mitzvos it is said, "Come, eat of My bread." Now, "eat" is explained by the fact that the Torah is bread and nourishment for the soul,

The Torah and mitzvos are described in Proverbs 9:5 as wisdom's invitation, "Come, eat of My bread." That the Torah is called bread is easy to understand: it nourishes the soul.

כמו הלחם הגשמי שהוא מזון לגוף כו'. אבל מ"מ לחמי צריך ביאור וכי לאכילה ושתיה כו'. just as physical bread is nourishment for the body, etc. But nevertheless, "My bread" needs explanation: is it, then, [a matter] of eating and drinking, etc.?

Just as bread nourishes the body, Torah nourishes the soul. But why "My bread," as if the bread were G-d's? G-d does not eat or drink, so the expression needs explaining.

8 וביאור הדבר הוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] רעייתי פרנסתי^{62,63} ישראל מפרנסין⁶⁴ כו', ועמ"ש מזה בד"ה יונתי הנ"ל.

And the explanation of the matter is along the lines of the saying of our Sages, of blessed memory: "My beloved" (rayasi) [means] "My provider" (parnasasi); "Israel provide," etc. And see what is written about this in the discourse beginning "My dove," mentioned above.

The Midrash (Shir HaShirim Rabbah on 1:9) reads ra'yasi, "My beloved," as if from the root "to feed": Israel are G-d's providers, who "feed" Him through the daily offerings. The Zohar likewise says that Israel provide for their Father in Heaven; this is the sense in which the mitzvos are "My bread."

והענין כי הנה המאכל שהוא דצ"ח [דומם צומח חי] מחיה את האדם שהוא מדבר שהוא במדרגה יותר גבוה מהמאכל ואיך מחיה אותו המאכל,

And the matter is this: food, which is inanimate, vegetative and animal, gives life to man, who is a speaking being, who is on a higher level than the food. How, then, does the food give him life?

To explain how anything can "feed" G-d, the Alter Rebbe first looks at ordinary eating. Food comes from the inanimate, vegetable and animal kingdoms, while man belongs to the "speaking" kingdom, the highest; so how can something lower give life to something higher?

אך ע"ז נאמר כי על כל מוצא פי⁶⁵ ה' יחיה האדם שמוצא פי ה' הוא החיות של המאכל והם העשרה מאמרות שבהם⁶⁶ נברא העולם⁶⁷ שבמאמר

But of this it is said, "For by everything that comes forth from the mouth of Havayah does man live": "that which comes forth from the mouth of Havayah" is the life-force of the food, and these are the Ten Utterances by which the world was created—for by the utterance

Deuteronomy 8:3 answers: man lives not by the bread itself but by "that which comes forth from the mouth of Havayah," G-d's creative word within the food. That word is one of the Ten Utterances with which the world was created (Avos 5:1).

תדשא הארץ נברא הצומח ובמאמר תוצא הארץ⁶⁸ נפש חיה⁶⁹ נבראו הבע"ח [הבעלי חיים] וכח וחיות המאמר ההוא תמיד מלוכש בו להחיותו ולקיימו והוא הוא המחיה את האדם. אך הרי גם האדם נברא במאמר נעשה אדם.^{70, 71}

“Let the earth sprout” the vegetation was created, and by the utterance “Let the earth bring forth living creatures” the animals were created; and the power and life-force of that utterance is always clothed in it, to give it life and to sustain it, and it is this that gives life to man. But man, too, was created by an utterance: “Let us make man.”

Each kind of food was created by its own utterance in Genesis 1, and that utterance remains clothed in it at every moment, keeping it in existence; this divine word is what actually nourishes the person who eats it. But this raises a new question: man too was created by an utterance, “Let us make man.”

9 ויש בו ג"כ מוצא פי ה' ולמה צריך להמאכל שיחיה אותו. אבל הענין כי הנה כתיב אחר וקדם צרתני^{72, 73} אחר למעשה בראשית⁷⁴ וכו' שהאדם באמת הוא אחרון במעשה בראשית בזמן

And he too has in him “that which comes forth from the mouth of Havayah”; why, then, does he need food to give him life? But the matter is this: it is written, “Behind and before You formed me”—“behind” [last] in the work of Creation, etc. For man is indeed last in the work of Creation in time,

If man has his own divine utterance, why does he need food? The answer begins with Psalms 139:5, “Behind and before You formed me,” which the Gemara (Eruvin 18a) reads as: man was last in the work of creation. Man was in fact created last, on the sixth day.

וגם במעלה מצד גופו ונפשו הבהמית כמאמר יתוש קדמך^{75, 76} שכל הדברים דצ"ח [דומם צומח חי] אע"פ [אף על פי] שירדו מטה מטה מאד בעשייה גשמיות להיות יש ודבר גשמי מ"מ אינם דבר נפרד לגמרי

and also in rank, with respect to his body and his animal soul, as the saying goes, “A gnat preceded you.” For all the things that are inanimate, vegetative and animal, even though they descended very, very low into the physical World of Asiyah (Action), to be a yesh (a separate existence) and a physical thing, nevertheless are not a completely separate thing,

He is “last” in rank too, as far as his body and animal soul go, as the Midrash says, “A gnat came before you” (Vayikra Rabbah 14:1; Sanhedrin 38a). The inanimate, plants and animals, though they descended into physical existence, never become entirely separate from G-d.

כמו האדם שיכול להיות נפרד לגמרי ח"ו [חס ושלום] ועובר⁷⁷ על רצונו ית'⁷⁸ למרות עיני כבודו⁷⁹ ועיין בס' ש"ב [של בינונים] פכ"ד, רק מצד עילוי נשמתו ונפשו האלקית לבדה הוא קדם במעלה יתירה על כל הנבראים

as is man, who can be completely separate, G-d forbid, and transgress His will, blessed be He, “defying His glorious eyes”—see Sefer Shel Beinonim [the Tanya], chapter 24. Only by virtue of the eminence of his neshamah and his G-dly soul alone is he “before,” with a surpassing superiority over all created beings.

Man, by contrast, can become completely separate, G-d forbid, by transgressing G-d's will, as Tanya chapter 24 explains. Only his G-dly soul makes him “before,” first in rank over every creature.

וגם מצד גופו ונפשו החיונית יש לו מעלה יתירה על הדצ"ח [הדומם צומח חי] ברוח חיים שבו שהיא נפש המדברת והמשכלת והמאמרות סדרן ממטה למעלה מתחלה תדשא הארץ⁸⁰

And also with respect to his body and his vital soul he has a surpassing superiority over the inanimate, vegetative and animal, through the spirit of life within him, which is the speaking and intellectual soul. And the order of the utterances runs from below upward: first, “Let the earth sprout,”

Even his body and vital soul have an advantage over the lower kingdoms, because of his speaking, thinking soul. The order of creation in Genesis 1 runs from below upward, beginning with plants.

שהוא להיות הצומח ואח"כ ישרצו המים⁸¹ דגים שאינן בכלל בשר ואח"כ תוצא הארץ נפש חיה ובהמה⁸² ואח"כ נעשה אדם.⁸³

which is for the vegetation to come into being; afterwards, “Let the waters swarm”—fish, which are not included in [the category of] meat; afterwards, “Let the earth bring forth living creatures,” and cattle; and afterwards, “Let us make man.”

After plants came fish, which the Alter Rebbe notes do not count as “meat,” then land animals, and last of all man. Man's place at the end of this rising order fits his being “behind,” last, in the work of creation.

10 והנה כל זה הוא בבחי' ירידת המדרגות והתהוות השתלשלותם מאין ליש, אבל במקורם ושרשם למעלה מעלה מסדר ההשתלשלות

Now, all this is in terms of the descent of the levels and the coming into being of their chain of descent (hishtalshelus) from nothing into something. But in their source and root, far above the order of the chain of descending worlds,

All this describes the order of creation as it descends, step by step, from nothing into something. At the roots of things, far above that chain of descent, the order is reversed.

הנה הוא להיפך שבחי' נפש אלקית שבאדם הוא⁸⁴ בחינת אחר לגבי מקור וחיות הגוף ונפש הבהמית שנלקחו ממדרגות עליונות וגבוהות מאד

it is the reverse: the level of the G-dly soul in man is the level of “behind” relative to the source and life-force of the body and the animal soul, which were taken from very lofty and high levels,

At the root, the G-dly soul is “behind,” lower, compared with the source of the body and the animal soul, which come from very high levels. So the Psalm’s “behind and before” works in both directions.

אלא שנפלו בשבירת הכלים כנודע ושם הוא חיות הדצ"ח [הדומם צומח חי] גבוה ונעלה במעלה יתירה
אלא שנפלו למטה יותר בחיות מצומצם מאד

except that they fell in the breaking of the vessels, as is known. And there is the life-force of the inanimate, vegetative and animal, high and exalted with a surpassing superiority, except that they fell lower, into a very contracted life-force,

Those very high levels fell in “the breaking of the vessels,” the Kabbalistic account of how the vessels of the early world of Tohu could not contain its great lights, broke, and fell down into lower existence. The source of the minerals, plants and animals is likewise very exalted, but they fell lower, to a very constricted kind of life.

כמו דומם וצומח כו' וכמשל מנפילת החומה שעליון שבה נופל למטה יותר בריחוק מקום יותר כנודע.
such as the inanimate and vegetative, etc.—like the analogy of a falling wall, whose uppermost [part] falls lower, at a greater distance, as is known.

This is why the lowest kingdoms, like stone and plants, have the most constricted life. As when a wall collapses, the stones from the top fall farthest away: the higher the origin, the lower the fall.

11 ולפיכך המאכל שהוא מדצ"ח [מדומם צומח חי] מחיה את האדם ויש לו יתרון מעלה על האדם שהאדם צריך להמאכל למלאות די מחסורו אשר יחסר לו⁸⁵ מבלעדי הלחם והמאכל משא"כ המאכל אין צריך להאדם.

Therefore food, which is from the inanimate, vegetative and animal, gives life to man, and it has an advantage of superiority over man: for man needs the food to supply “sufficient for his need, that which he lacks,” without bread and food; whereas the food does not need man.

Since food comes from a higher root than man, it has an advantage over him: man depends on food to supply what he lacks (in the words of Deuteronomy 15:8), while food does not depend on man.

וזהו כי על כל מוצא פי ה' כי מוצא יש לו ב' פירושים מוצא מה שכבר יצא מפי ה' התפשטות החיות מרוח פיו בעשרה מאמרות שנברא העולם ומוצא לשון מקור וחיי החיים

And this is [the meaning of] “For by everything that comes forth (motza) from the mouth of Havayah”: for motza has two meanings. Motza [is] that which has already come forth from the mouth of Havayah—the extension of the life-force from the breath of His mouth in the Ten Utterances by which the world was created. And motza [is] a term for source, and the Life of all life,

This explains the verse “by everything that comes forth (motza) from the mouth of Havayah.” Motza has two meanings; the first is what has already come out of G-d’s mouth, the life-force that spread out in the Ten Utterances of creation.

כמו מוצא מים⁸⁶ שהוא המקור הנובע המעיין דהיינו המקור שממנו יצאו העשרה מאמרות שבמקורן ושרשן הדצ”ח [הדומם צומח חי] מאד נעלה ונמשכים ומשתלשלים ויורדים למטה עליהם ממדריגות עליונות ולפיכך יחיה האדם:

as in motza mayim (a spring of water), which is the welling source, the fountain—namely, the source from which the Ten Utterances came forth, in whose source and root the inanimate, vegetative and animal are very exalted; and they are drawn down, descend link by link, and come down upon them from higher levels. And therefore “does man live.”

The second meaning is “source,” as in motza mayim, a spring of water: the wellspring from which the Ten Utterances came forth, where the lower kingdoms have their exalted root. Because the food carries life from that higher source down to man, “man lives” by it.

SECTION 4 • ¶12-15

The Supernal Will drawn through action

12 ג והנה ככל הדברים האלה וככל המשל הזה בחיות הלחם הגשמי המחיה את הגוף אדם הגשמי.

3. Now, in accordance with all these words and all this analogy of the life-force of physical bread, which gives life to the body of physical man,

Here section 3 begins. Everything said about physical bread giving life to the human body serves as an analogy.

כן עד"ז כתיב כי על כל מוצא פי⁸⁷ ה' יחיה האדם אדם דלעילא דהיינו מ"ש ועל דמות הכסא⁸⁸ דמות כמראה אדם

so, in the same way, it is written, "For by everything that comes forth from the mouth of Havayah does man live"—the Man above; that is, what is written, "And upon the likeness of the throne, a likeness like the appearance of a man."

The verse "by everything that comes forth from the mouth of Havayah does man live" applies also to the "Man" above. This is the figure Ezekiel saw upon the throne, "a likeness like the appearance of a man" (Ezekiel 1:26).

כי נק' אדם⁸⁹ מלשון אדמה לעליון⁹⁰ כי כמו שבאדם למטה יש רמ"ח אברים כו' שבהם ועל ידם מתחלק החיות שבתוכו העין רואה כו'

For it is called adam (man) from the expression "I will be like (adameh) the Most High." For just as in man below there are 248 limbs, etc., in which and through which the life-force within him is divided—the eye sees, etc.—

The supernal level is called adam, "man," from Isaiah 14:14, "I will be like (adameh) the Most High," since it is the likeness of the Most High. In a human being below, the life-force divides into 248 limbs, each with its own function, such as the eye that sees.

כך למעלה התפשטות החיות הוא בריבוי התחלקות הנבראים מלאכים ונשמות בכמה מיני מדרגות ממדרגות שונות כמ"ש עיני⁹¹ ה' כו' אזני⁹² ה' כו'

so too above, the extension of the life-force is in the multiplicity of the divisions of the created beings, angels and souls, in many kinds of levels, of different levels, as it is written, "The eyes of Havayah," etc., "The ears of Havayah," etc.,

In the same way, the divine life-force above divides into the many kinds and levels of created beings, angels and souls. This is why Scripture speaks of "the eyes of Havayah" and "the ears of Havayah."

שיש מלאכים ונשמות שנקראים כך והתפשטות החיות של כל אחד ואחד כפי מדריגתו ומזגו ותכונתו נק' בשם אדם שהוא בחי' ממכ"ע [ממלא כל עלמין].⁹³

for there are angels and souls that are called thus. And the extension of the life-force of each and every one according to its level, its temperament and its character is called by the name adam, which is the level of the light that fills all worlds (memalei kol almin).

Some angels and souls are called by these names, as the "eyes" or "ears" of G-d. The divine life-force spread through all of them, each according to its level and nature, is called "Man," and it is the light that fills all worlds, memalei kol almin.

ולכן כתיב כמראה אדם ולא בחיי אדם עצמו ממש⁹⁴ [ועמ"ש עוד מזה בפי משפטים קכ"ב⁹⁵ א' ועמ"ש בד"ה ויראו כו' ותחת רגליו^{96,97} כו' ע"ש].

And therefore it is written, "like the appearance of a man," and not the level of the actual Man himself. [And see what is written further about this in Parshas Mishpatim, 122a, and see what is written in the discourse beginning "And they saw," etc., "and beneath His feet," etc.; see there.]

This is why Ezekiel says only "like the appearance of a man": the light that fills the worlds is only an appearance of Man, not the supernal Man himself. The bracket points to the Zohar on Mishpatim (122a) and to the Torah Ohr discourse on "And they saw the G-d of Israel, and beneath His feet" for more on this.

13 והנה חיות הנמשך⁹⁸ לבחיי ומדריגה זו להיות ממכ"ע [ממלא כל עלמין] ולהחיות רוח שפלים⁹⁹ הוא מבחיי מוצא פי ה' הוא מקור עליון וראשיתא דכולא בחי' סוכ"ע ונקי רצון העליון

Now, the life-force that is drawn to this level and rank—to be the light that fills all worlds (memalei kol almin) and "to revive the spirit of the lowly"—is from the level of "that which comes forth from the mouth of Havayah," which is the supernal source and "the beginning of all," the level of the light that encompasses all worlds (sovev kol almin), and is called the Supernal Will.

The life-force of the light that fills all worlds, which revives "the spirit of the lowly" (Isaiah 57:15), comes from a higher level: the source of the divine word, "the beginning of all," the light that encompasses all worlds. This higher level is called the Supernal Will.

כי אית רצון¹⁰⁰ ואית רצון ורצון העליון הוא פ"י שעליון על כל העולמות שאינו יכול להתלבש תוך עלמין כלל

For "there is will and there is will." And "Supernal Will" means that it is supernal over all the worlds, that it cannot clothe itself within the worlds at all,

There are two levels of divine will, "there is will and there is will." The Supernal Will is above all worlds and cannot enter them at all.

שהוא סתימא דכל סתימין ולית מחשבה תפיסא ביה כלל ורצון התחתון הוא מה שמתלבש תוך עלמין כו', והנה רצון העליון הוא מקור התורה והמצות,

for it is "the most hidden of all hidden," and "no thought can grasp Him at all"; while the lower will is that which clothes itself within the worlds, etc. Now, the Supernal Will is the source of the Torah and the mitzvos.

The Supernal Will is utterly hidden, beyond the grasp of any thought, while the lower will is the one that clothes itself within the worlds. The source of the Torah and mitzvos is the Supernal Will.

ולכן נקי לחמי ורעיתי פרנסתי שע"י אתערותא דלתתא אתעדל"ע [אתערותא דלעילא] להמשיך חיות ממקור וחיי החיים מבחי"י סוכ"ע לבחינת ממכ"ע [ממלא כל עלמין] ואתעדל"ת [ואתערותא דלתתא] זו הוא ע"י מעשה המצות דוקא בעשייה גשמיות,

And therefore it is called "My bread," and "My beloved—My provider": for through an arousal from below [comes] an arousal from above, to draw down life-force from the Source and the Life of all life, from the level of the light that encompasses all worlds to the level of the light that fills all worlds. And this arousal from below is through the deed of the mitzvos specifically, in physical action,

This is why the mitzvos are called G-d's "bread" and Israel His "providers": the human "arousal from below" calls forth an "arousal from above," drawing life from the encompassing light into the light that fills the worlds. That arousal from below is the physical performance of the mitzvos.

וגם ע"י דבור התורה דעקימת שפתים הוי מעשה משא"כ הרהור לאו כדיבור דמי^{101, 102} והרהור לא עביד מידי¹⁰³ מפני שכח המעשה והדבור נלקח¹⁰⁴

and also through the speech of Torah, for "the movement of the lips is [considered] an action"; whereas "thought is not like speech," and "thought does nothing." For the power of action and speech is taken

Speaking words of Torah also counts, since the Gemara rules that moving one's lips is an action. Mere thought does not: "thought is not like speech" (Berachos 20b), and "thought does nothing," as the Zohar says. The power of action and speech comes from eating, as the next part explains.

מכח האכילה שאוכל שע"י מתחזק כחו לדבר ולעשות וכח האכילה בשרשו ומקורו הוא יותר גבוה ונעלה מאשר תוכל נפשו שאת לפי מקור חוצבו כנ"ל.

from the power of the eating that he eats, through which his strength to speak and to act is reinforced. And the power of eating, in its root and source, is higher and more exalted than what his soul can bear according to the source from which it was hewn, as mentioned above.

Food reinforces a person's ability to speak and act. The power of food is rooted higher than the soul's own source, as explained above, so speech and action can draw down from a level higher than the soul could reach by itself.

14 וכך יוכל להיות עיני אתעדל"ע [אתערותא דלעילא] ממעלה מעלה מבחי סוכ"ע וכן מעשה המצות עצמן כגון אתרוג ולולב כו'

And so, through this there can be an arousal from above from the very highest, from the level of the light that encompasses all worlds (sovev kol almin). And likewise the deed of the mitzvos themselves, such as esrog and lulav, etc.:

Because speech and action draw on food's high root, they can bring an arousal from above from the very highest level, the light that encompasses all worlds. The same is true of the objects used for mitzvos, such as the esrog and the lulav.

שהאתרוג הוא מאכל בפ"ע [בפני עצמו] וכן הלולב הוא צומח עכ"פ [על כל פנים] ויש להם מעלה יתירה שבהם ועל ידם יומשך אתעדל"ע [אתערותא דלעילא] מבחינה עליונה וגבוהה מאד.

for the esrog is a food in itself, and the lulav, too, is at any rate a plant; and they have a surpassing superiority, in that in them and through them an arousal from above will be drawn down from a very supernal and lofty level.

The esrog is itself a food, and the lulav is at least a plant, so they too come from the high root of the lower kingdoms. That is why performing mitzvos with them can draw down an arousal from a very high level.

15 וכן צמר הציצית ומעות הצדקה וכו' משא"כ הרהור ומחשבה הוא בחינת חשב מ"ה [שם מ"ה] ^{105, 106} שהוא בחי אדם עצמו ואין כח לאתערותא זו להמשיך חיים עליונים כל כך.

And likewise the wool of the tzitzis and the coins of charity, etc. Whereas reflection and thought (machshavah) is the level of "chashav Mah," which is the level of Adam himself, and this arousal does not have the power to draw down supernal life to such an extent.

Other mitzvah objects, like the wool of tzitzis and the coins given to charity, likewise come from the lower kingdoms and share their high root. Thought is different: the Zohar reads machshavah, "thought," as chashav Mah, and Mah has the numerical value of Adam (45), so thought is on the level of man himself. Because it rises no higher than man, it cannot draw down supernal life to such a degree.

וזהו יפה שעה אחת בתשובה ¹⁰⁷ ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] ¹⁰⁸ כי העוה"ב הוא שנהנים מזיו השכינה הוא זיו והארה מרובה ותוספת [העולם הבא]

And this is [the meaning of] "One hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come." For the World to Come is that "they delight in the radiance of the Shechinah (Divine Presence)," which is an abundant radiance and illumination, and an increase

This explains the Mishnah, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come" (Avos 4:17). The Gemara (Berachos 17a) describes the World to Come as the righteous delighting in the radiance of the Shechinah, an abundant revelation that adds to the delight of the souls.

תענוג הנשמות בגילוי בבחי' ממכ"ע [ממלא כל עלמין] הנק' בשם שכינה ששוכן ומתלבש בעולמות והנה הכח והחיות הנמשך לבחינת ממכ"ע [ממלא כל עלמין] מבחי' סוכ"ע הוא נעשה ע"י תשובה ומע"ט [ומעשים טובים] כנ"ל.

in the delight of the souls, in revelation, in the level of the light that fills all worlds (memalei kol almin), which is called by the name Shechinah, for it dwells and clothes itself in the worlds. And the power and life-force drawn to the level of the light that fills all worlds from the level of the light that encompasses all worlds (sovev kol almin) is brought about through teshuvah and good deeds, as mentioned above.

That delight is a revelation of the light that fills all worlds, called Shechinah because it “dwells” (shochen) in the worlds. The added light it receives comes from the encompassing light, and it is drawn down by teshuvah and good deeds in this world.

נמצא שהם העושים הזיו והתענוג שבגי"ע [שבגן עדן]. ולכן גדלה מעלתם מכל חיי העוה"ב [העולם הבא] שהם הם הממשיכים חיי העוה"ב [העולם הבא] כנ"ל: ¹⁰⁹

It follows that they are what make the radiance and the delight of Gan Eden. And therefore their superiority is greater than all the life of the World to Come, for they are the very ones that draw down the life of the World to Come, as mentioned above.

So teshuvah and good deeds are what produce the radiance and delight of Gan Eden. That is why an hour of them is greater than all the life of the World to Come: they are its very cause.

SECTION 5 • ¶16-19

The desire of the heart and “Who has sanctified us”

16 והנה לפי שהתורה והמצות הם בחי' רצון העליון לכך יש להם כח להמשיך לנפש האדם ג"כ בחי' רצון העליון

Now, because the Torah and the mitzvos are the level of the Supernal Will, they therefore have the power to draw down to the soul of man, too, the level of the Supernal Will.

Since Torah and mitzvos are the Supernal Will, they can also draw a corresponding “supernal will” into the human soul. The soul too has two levels of will.

כי גם בנפש האדם למטה ג"כ אית רצון ואית רצון שיש שמעורר את רצון והאהבה הטבעית המסותרת שבנפשו לגלותה מההעלם אל הגילוי לדבקה בו ית' מחמת התבוננות בגדולתו ית' המחיה חיים

For in the soul of man below, too, “there is will and there is will.” There is [the case] where one arouses the will and the natural love hidden in his soul, to bring it out from concealment into revelation, to cleave to Him, blessed be He, through contemplating His greatness, blessed be He, who gives life to the living,

The first is the will a person awakens by himself. By contemplating G-d’s greatness, he brings the natural love for G-d hidden in his soul out into the open, and comes to long to cleave to Him; this contemplation dwells on G-d as the One who gives life to all that lives.

שהוא ממכ"ע [ממלא כל עלמין] כאשר תוכל נפשו שאת כל חד וחד לפום שיעורא דיליה¹¹⁰ והוא בחינת ובכל נפשו.¹¹¹

which is the light that fills all worlds (memalei kol almin), as much as his soul can bear, “each one according to his own measure”; and this is the level of “and with all your soul.”

That life-giving greatness is the light that fills all worlds, which each person grasps only as far as his soul can bear, “each according to his measure” (Zohar 1:103a). This love corresponds to “with all your soul” (Deuteronomy 6:5), a love measured by the soul’s capacity.

אך יש רצון שהוא למעלה הימנו ומבקשי ה' יבינו כל¹¹² שלפעמים תתלהב ותתלהט הנפש באהבה רבה עזה ועצומה בבחי' ובכל מאדך מאד יותר מכדי מדת הנפש בהשגתה באור פני ה'

But there is a will that is higher than it—and “those who seek Havayah understand all”—that at times the soul will be kindled and set ablaze with an abundant love (ahavah rabbah), strong and mighty, in the level of “and with all your might (me’odecha)”: very much (me’od) more than the measure of the soul in its comprehension of the light of G-d’s countenance,

Above it is a higher will, as “those who seek Havayah understand all” (Proverbs 28:5). At times the soul blazes with ahavah rabbah, a great and mighty love, corresponding to “with all your might (me’od)”: a love “very much” beyond the soul’s measure and beyond what it grasps of G-d’s light.

אלא מחמת ביטול השגתה דלית מחשבה תפיסא ביה סתימא דכל סתימין והוא בחי' רעותא דליבא דלית מחשבה תפיסא ביה

but rather because of the nullification of its comprehension, for “no thought can grasp Him,” “the most hidden of all hidden.” And this is the level of the desire of the heart (re’usa deliba), which no thought can grasp,

This love comes not from understanding but from understanding falling silent, the realization that no thought can grasp G-d at all. It is called re’usa deliba, “the desire of the heart,” a yearning that is itself beyond thought.

והוא בחי' אהבה רבה שלמעלה מעלה מהעולמות שאינה יכולה להתלכש תוך עלמין אלא כמו שכתוב מי לי בשמים¹¹³ ועמך לא הפצתי בארץ.

and this is the level of ahavah rabbah, which is far above the worlds, which cannot clothe itself within the worlds; rather, as it is written, “Whom do I have in heaven? And with You I desire nothing on earth.”

This ahavah rabbah is far above the worlds and cannot be contained within them. Psalms 73:25 expresses it: “Whom do I have in heaven? And with You I desire nothing on earth,” a longing for G-d Himself and for nothing in any world.

משא"כ האהבה הבאה מחמת התבוננות והשגה בגדולתו יתברך נק' אהבת עולם כנודע ואהבה רבה זו שהיא בחינת רעותא דליבא היא באה מלמעלה על ידי התורה והמצוות

Whereas the love that comes from contemplation and comprehension of His greatness, blessed be He, is called ahavas olam (“an everlasting love”), as is known. And this ahavah rabbah, which is the level of the desire of the heart, comes from above through the Torah and the mitzvos,

The love born of contemplating G-d's greatness is called ahavas olam, a name Chassidus connects with olam, the world, since it grows from contemplating G-d's life within the worlds. Ahavah rabbah, the desire of the heart, instead comes from above, given through the Torah and the mitzvos.

שהם הם רצון העליון רצונו וחכמתו ית' [וכמ"ש ג"כ לעיל מזה ע"פ מי מנה¹¹⁴ עפר יעקב¹¹⁵ וע"פ ועתה יגדל נא].¹¹⁶

which are themselves the Supernal Will—His will and His wisdom, blessed be He. [As is also written about this above, on the verse “Who has counted the dust of Yaakov,” and on the verse “And now, let it be great, I pray.”]

The Torah and mitzvos are themselves G-d's will and wisdom, so they can bestow this love. The bracket refers to discussions of the same theme on “Who has counted the dust of Yaakov” (Numbers 23:10) and “And now, let it be great, I pray” (Numbers 14:17).

¹⁷ וזו היא בחינת הלחם והמזון שנעשה לנפש האדם ע"י התורה והמצוות שהמוצא פי ה' שהוא מקור התורה והמצוות עליו יחיה האדם¹¹⁷ ותחיה נפשו במקור וחיי החיים ית' דלית מחשבה תפיסא ביה כו',

And this is the level of the bread and the nourishment that is made for the soul of man through the Torah and the mitzvos: that by “that which comes forth from the mouth of Havayah,” which is the source of the Torah and the mitzvos, “does man live,” and his soul will live in the Source and Life of all life, blessed be He, whom “no thought can grasp,” etc.

This love is the “bread” that Torah and mitzvos make for the soul. Since their source is “that which comes forth from the mouth of Havayah,” the soul lives by it, in the very Source of life, beyond all thought.

ואין רעותא דליבא זו באה דוקא מחמת ההתבוננות איך שהתורה נותנת חיים ואיך נמשך החיות רק

And this desire of the heart does not come specifically through contemplating how the Torah gives life and how the life-force is drawn down; rather,

The desire of the heart does not depend on first understanding how the Torah gives life or how that life is drawn down. It comes in another way, as the next comparison shows.

כמו המאכל שמחיה את האדם בגשמיות אף אם אינו מבין האיך המאכל מתעכל ונהפך לדם ואיך תשוב להיות בשר כבשרו ואיך הוא כח הדוחה הפסולת כו'

just as food gives life to man physically even if he does not understand how the food is digested and turned into blood, and how it becomes flesh like his flesh, and how the power that expels the waste [works], etc.,

Physical food keeps a person alive even if he knows nothing of how it is digested, turned into blood and then into flesh, or how the body expels the waste. Its effect does not depend on his understanding.

אלא ממילא יחיה האדם כך בחי' רעותא דליבא זו נמשכה מאליה וממילא ע"י קיום התורה והמצות.

but rather man lives as a matter of course—so this level of the desire of the heart is drawn down of itself and as a matter of course, through the fulfillment of the Torah and the mitzvos.

Just as a person lives from food as a matter of course, the desire of the heart comes of itself to one who fulfills the Torah and mitzvos. Understanding is not its precondition.

18 וזהו אשר קדשנו במצותיו שע"י המצות נמשך קדושה עליונה מבחי' קדוש ומובדל דהיינו מה שאינו

יכול להתלבש תוך עלמין הוא בחי'

And this is [the meaning of] “Who has sanctified us with His commandments”: that through the mitzvos a supernal holiness is drawn down from the level of “holy and set apart”—that is, that which cannot clothe itself within the worlds, which is the level of

Now the blessing “Who has sanctified us with His commandments” can be explained. Through the mitzvos, holiness is drawn down from the level that is “holy and set apart,” the level that cannot be clothed within the worlds.

רצון העליון כנ"ל לקדש אותו ג"כ שיומשך לנפש האדם גילוי הארה זו בנפשו להיות האהבה ורצון העליון שבנפש שהוא בחינת רעותא דליבא ואהבה רבה הנ"ל.

the Supernal Will, as mentioned above—to sanctify him, too: that the revelation of this illumination be drawn down to the soul of man, into his soul, so that there be the love and the supernal will in the soul, which is the level of the desire of the heart and ahavah rabbah mentioned above.

That level is the Supernal Will. Its light is drawn into the person's soul and sanctifies him too, becoming in him a love and a "supernal will" of his own: the desire of the heart, ahavah rabbah.

וזהו ועשיתם את כל מצותי¹¹⁸ והייתם קדושים לאלקיכם שע"י המצות יהיה שורה בכם קדושה העליונה ממש להיות קדושה זו שוה לאלקיכם

And this is [the meaning of] "And you shall do all My commandments and be holy to your G-d": that through the mitzvos the very supernal holiness will rest upon you, so that this holiness be equal to your G-d.

Numbers 15:40, "You shall do all My commandments and be holy to your G-d," is read to mean that through the mitzvos G-d's own supernal holiness rests on a person. His holiness becomes, as it were, equal to that of his G-d.

(ועמ"ש בפ"י לשון קדושה ע"פ מקושש עצים¹¹⁹ בפ' שלח) וזהו ענין הברכה ברוך הוא המשכה להיות הוי' שמהווה כל היות

(And see what is written on the meaning of the term "holiness" on the verse "gathering wood" in Parshas Shelach.) And this is the matter of the blessing: "Blessed" (baruch) is a drawing down, so that there be Havayah, which brings all existences into being,

The text refers to its explanation of the word "holiness" in the discourse on the wood-gatherer in Parshas Shelach. It then reads the blessing word by word: baruch, "blessed," means drawing down, so that Havayah, the Name that brings all existence into being, is revealed.

דהיינו שרש ומקור כל ההתהוות שיהיה בחי' אלקינו שיתאחד עמנו באחדות אחד למהוי אחד באחד¹²⁰ ע"י אשר

that is, the root and source of all coming-into-being: that it be the level of "our G-d," that He unite with us in a single unity, "to be one with one," through "Who" (asher),

Havayah is the root and source of all existence, and the blessing asks that it become "our G-d," united with us "to be one with one," in the Zohar's phrase. This comes about through the word asher, "Who."

שהוא בחי' עונג העליון שמשם נמשך להיות קדשנו בקדושתו ממש ע"י מצות יו בקדש העליון שהוא למעלה מעלה מבחי' עלמין שמזה נמשך רעותא דליבא לנפש

which is the level of the supernal delight, from which it is drawn down to be “has sanctified us” with His very holiness, through “His commandments” (mitzvos-yud-vav), in the supernal holiness (kodesh), which is far above the level of the worlds; from which the desire of the heart is drawn down to the soul.

Asher is read as the level of supernal delight, from which comes “has sanctified us” with G-d’s very holiness. The text divides mitzvosav, “His commandments,” into “mitzvos” and the letters yud-vav, linking them to the supernal holiness far above the worlds, from which the desire of the heart reaches the soul.

ואזי נקרא נפש האדם עצמה בחינת אחר לגבי רעותא דליבא הנמשך לו שהוא בחי' קדם מקדמונו של עולם:

And then the soul of man itself is called the level of “behind” relative to the desire of the heart that is drawn down to him, which is the level of “before,” from the Primordial One of the world.

Then the soul itself counts as “behind” compared with the desire of the heart it receives, which is “before,” coming from the Primordial One of the world. This applies “behind and before” once more: what reaches the soul through the mitzvos is higher than the soul itself.

19 קיצור. פ"י אקב"ו [אשר קדשנו במצותיו וצונו] כי חיות כל העולמות הוא רק מבחי' מלכותו ית' אבל במהותו ועצמותו ית' לית מחשבה תפיסא וזהו ענין קדוש מובדל.

Summary. The meaning of “Who has sanctified us with His commandments and commanded us”: the life-force of all the worlds is only from the level of His Malchus (sovereignty), blessed be He, but in His being and essence, blessed be He, “no thought can grasp”; and this is the meaning of “holy”: set apart.

This is a summary of the discussion so far. The blessing “Who has sanctified us with His commandments and commanded us” means that the worlds live only from G-d’s Malchus, while His essence is beyond thought; that separateness is His holiness.

ועי"י התומ"צ [התורה ומצות] נמשך מקדושה זו ממש כי הנה כתיב לכו לחמו בלחמי¹²¹ ופי' לחמי היינו דכמו שהאדם מקבל חיות מהלחם לפי ששרשו מבחינת מוצא פי ה' מוצא היינו מקור.

And through the Torah and mitzvos there is a drawing down from this very holiness. For it is written, "Come, eat of My bread"; and the meaning of "My bread" is: just as man receives life-force from bread because its root is from the level of "that which comes forth (motza) from the mouth of Havayah"—motza meaning source—

Through Torah and mitzvos something of that very holiness is drawn down, as "Come, eat of My bread" implies. Bread sustains a person because its root is in "that which comes forth from the mouth of Havayah," with motza meaning "source."

כן בחי' ממכ"ע [ממלא כל עלמין] הנק' כמראה אדם¹²² נמשך לבחינה זו חיות מבחי' רצון עליון הסוכ"ע והיינו ע"י התורה ומצות שנתלבשו בעשייה שבהן ועל ידן נמשך רצון העליון וזהו ענין רעיתי פרנסתי ולחמי.

so [with] the level of the light that fills all worlds (memalei kol almin), which is called "like the appearance of a man": life-force is drawn to this level from the level of the Supernal Will, the light that encompasses all worlds (sovev kol almin); and this is through the Torah and mitzvos, which have been clothed in action, in which and through which the Supernal Will is drawn down. And this is the meaning of "My beloved—My provider" and "My bread."

In the same way, the light that fills all worlds, called "like the appearance of a man," receives its life from the Supernal Will, the encompassing light. It receives it through the Torah and mitzvos, which are clothed in physical action, and this is why they are called G-d's "bread" and Israel His "providers."

ומהמשכה זו נמשך ג"כ לנפש האדם בחינת רצון העליון לבא לבחינת ובכל מאדך¹²³ אהבה רבה וזהו אק"ב [אשר קדשנו במצותיו] והייתם קדושים:¹²⁴

And from this drawing down, the level of the Supernal Will is drawn to the soul of man, too, to come to the level of "and with all your might": ahavah rabbah. And this is [the meaning of] "Who has sanctified us with His commandments" and "You shall be holy."

From this drawing down, the Supernal Will also reaches the human soul, bringing it to "with all your might," ahavah rabbah. This is the meaning of "Who has sanctified us with His commandments" and "You shall be holy."

SECTION 6 • ¶20-22

Humility and fear of sin

20 ד והנה קדושה זו מביאה לידי ענוה שהיא שפלות האדם בערך נפשו ונשמתו יען אשר אין חיות ושפע

לנפשו ממקור ומוצא פי ה' אלא ע"י דברים שפלים גשמיים ממש

4. Now, this holiness leads to humility, which is a person's lowliness with regard to his nefesh and his neshamah, since there is no life-force and flow for his soul from the Source, "that which comes forth from the mouth of Havayah," except through lowly things, actually physical,

Section 4 begins: holiness leads to humility. Humility here is a person's sense of his soul's lowliness, because his soul can receive life from the divine Source only through lowly, physical things.

כמו האתרוג וצמר הציצית וקלף התפילין וכה"ג [וכהאי גוונא] כל מצות מעשיות או ע"י הדבור בהם הוא

ת"ת [תלמוד תורה] וכו' וענוה זו מביאה לידי יראת חטא ¹²⁵

such as the esrog, the wool of the tzitzis and the parchment of the tefillin, and likewise all the practical mitzvos; or through speech about them, which is Torah study, etc. And this humility leads to fear of sin.

Those lowly things are the objects of the mitzvos, such as the esrog, the wool of tzitzis and the parchment of tefillin, and all the practical mitzvos, or the words of Torah spoken about them. This humility in turn leads to fear of sin.

(בר"ח [בראשית חכמה] שער הענוה ¹²⁶ פ"א הביא דענוה איהי שכינתא עילאה. והנה פי' וענין שכינתא

עילאה נתבאר בד"ה שיר השירים ^{127, 128} שהוא ענין הביטול דיחודא עילאה.

(In Reishis Chochmah, Shaar HaAnavah [the Gate of Humility], chapter 1, he cites that humility is the higher Shechinah (Divine Presence). Now, the meaning and matter of the higher Shechinah was explained in the discourse beginning "The Song of Songs": that it is the matter of the self-nullification (bittul) of the higher unity (yichuda ila'ah).

A long parenthesis begins. The ethical-Kabbalistic work Reishis Chochmah (Gate of Humility, chapter 1) says that humility is the "higher Shechinah," and the discourse on "The Song of Songs" explains the higher Shechinah as the bittul of the "higher unity," in which all is as nothing before G-d.

ועפ"י [ועל פי זה] י"ל [יש לומר] פי ענוה היינו שהוא מחזיק עצמו לאין ממש כמו שהוא קמ"י [קמיה] ית' דכולא קמ"י [קמיה] כלא חשיב¹²⁹ ועמ"ש בד"ה קטנתי¹³⁰ מכל החסדים.¹³¹ ועמ"ש בד"ה ארץ הרים ובקעות^{132, 133} בענין חותם שוקע ביטול ענוה שלמעלה מהאהבה.

And according to this it can be said that the meaning of humility is that he regards himself as actually nothing, as he is before Him, blessed be He, for "all before Him is considered as nothing." And see what is written in the discourse beginning "I have become small from all the kindnesses." And see what is written in the discourse beginning "A land of mountains and valleys," regarding the "sunken seal": the self-nullification of humility, which is higher than love.

Accordingly, humility means regarding oneself as truly nothing, as one is before G-d, for "all before Him is considered as nothing" (Zohar). The text refers to the letter "I have become small from all the kindnesses" and to the discourse on "A land of mountains and valleys," where the "sunken seal," the bittul of humility, ranks higher than love.

ועפ"י [ועל פי זה] א"ש [אתי שפיר] מ"ש בספרים¹³⁴ בענין ענוה שהיא ביטול והכנעה להקב"ה דלכאורה אינו מובן וכי צריך לומר זה שהאדם בריה שפלה ואפלה יקטין א"ע [את עצמו] לגבי הבורא ית'.

And according to this, what is written in the books on the subject of humility—that it is self-nullification and submission to the Holy One, blessed be He—is well understood. For at first glance it is not understood: does one need to say this, that man, a lowly and dark creature, should make himself small relative to the Creator, blessed be He?

This explains what "the books" say about humility, that it is bittul and submission before G-d; the Kehot note points to works such as Midrash Tanchuma and Reishis Chochmah. At first this seems hardly worth saying, since a lowly creature obviously should feel small before the Creator.

אכן לפי הנ"ל א"ש [אתי שפיר] דפי' וענין ענוה זו דשייך מהאדם לגבי הקב"ה היינו שלא יהיה תופס מקום כלל אלא כלא חשיב ממש. ועד"ז נאמר במשה והאיש משה ענו מאד¹³⁵ כי במשה נאמר ונחנו מה¹³⁶ ועיין בגמרא

But according to what was said above it is well understood: the meaning and matter of this humility that applies from man toward the Holy One, blessed be He, is that he should not occupy any place at all, but be actually considered as nothing. And in this way it is said of Moshe, "And the man Moshe was very humble," for of Moshe it is said, "And what (mah) are we?" And see in the Gemara

But in light of the above, the humility meant is not merely feeling small: it is not occupying any place at all, being truly as nothing before G-d. This is the humility of Moshe, of whom it says "the man Moshe was very humble" (Numbers 12:3), and who said, "And what are we?" (Exodus 16:7).

(ספ"ו דחולין דפ"ט א') גדול מה שנאמר במשה כו' שביטול דמשה היה למעלה מבחינת הביטול דואנכי עפר ואפר^{137, 138} כי הוא מ"ה [שם מ"ה] ממש וזהו עניו מאד ועיין בפ' שלח (קס"ג סע"ב [סוף עמוד ב]).

(end of chapter 6 of Chullin, folio 89a): "Greater is what was said of Moshe," etc.: that the self-nullification of Moshe was above the level of the self-nullification of "And I am dust and ashes," for he was actually mah ("what"); and this is "very humble." And see Parshas Shelach (163, end of side b).

The Gemara (Chullin 89a) says that what Moshe said is greater than what Avraham said: Avraham called himself "dust and ashes," which is still something, while Moshe said "what are we," nothing at all. Moshe was truly mah, "what," and that is the meaning of "very humble."

והנה שכינתא עילאה היא בינה¹³⁹ ולפ"ז [ולפי זה] וענוה מביאה לידי יראת חטא הוא בחי' חכמה שהיא יראה עילאה.

Now, the higher Shechinah is Binah (understanding); and according to this, "and humility leads to fear of sin" is the level of Chochmah (wisdom), which is the higher fear.

In Kabbalah the higher Shechinah is Binah, so if humility is the higher Shechinah, the fear it leads to is at the level of Chochmah, called "higher fear." In this reading the ladder climbs from Binah to Chochmah.

ורבי"ל [ורבי יהושע בן לוי] דס"ל [דסבירא ליה / דסבירא להו] ענוה גדולה מכולן¹⁴⁰ י"ל [יש לומר] זהו כמ"ש בר"ח [בראשית חכמה] שם ועוד ימצא הענוה אפילו בכתר כו' והוא נקרא אין להיותו מחשיב עצמו לאין נגד המאציל עכ"ל [עד כאן לשונו].

And Rabbi Yehoshua ben Levi, who holds that "humility is greatest of all": it can be said that this is as is written in Reishis Chochmah there: "And further, humility is found even in Keser (the Crown), etc., and it is called Ayin (Nothing) because it regards itself as nothing before the Emanator." End of quote.

Rabbi Yehoshua ben Levi holds that "humility is greatest of all" (Avodah Zarah 20b), above all the other rungs. Reishis Chochmah explains why: humility exists even in Keser, the Crown, which is called Ayin, "Nothing," because it regards itself as nothing before the Emanator.

21 ועמ"ש בביאור ע"פ מי מנה¹⁴¹ בענין אוכם הוא קדם כו' וזהו ענין ישת חשך סתרו.¹⁴²

And see what is written in the explanation on the verse "Who has counted," on the matter of "black (ukam) is kedem (before)," etc.; and this is the matter of "He made darkness His hiding place."

The text points to its explanation of "black (ukam) is kedem" in the discourse on "Who has counted" in Parshas Balak. It links this to "He made darkness His hiding place" (Psalms 18:12), the concealment of G-d's essence described earlier.

ועמ"ש מענין ענוה סדי"ה שוש אשיש¹⁴³ כי הנה את זה לעומת זה עשה האלקים¹⁴⁴ שכמו שבקדושה עשיית המצות הוא מעלה את האדם

And see what is written on the subject of humility at the end of the discourse beginning "I will greatly rejoice." For "G-d made this opposite that": just as in holiness, the doing of the mitzvos raises a person up

After a pointer on humility to the end of the discourse "I will greatly rejoice," the main argument resumes with Ecclesiastes 7:14: "G-d made this opposite that," so holiness and its opposite correspond. Doing a mitzvah lifts a person so that he draws down supernal life.

להמשיך חיים עליונים מבחי" רצון העליון כמ"כ [כמו כן] להיפך בעבירה כתיב ונכרתה הנפש ההיא מלפני אני¹⁴⁵ ה' פי' אני ה' מה

to draw down supernal life from the level of the Supernal Will, so too, conversely, regarding a transgression it is written, "That soul shall be cut off from before Me; I am Havayah." The meaning of "I am Havayah" is that which

Just as a mitzvah draws down life from the Supernal Will, a transgression reaches just as high in the opposite direction. Of a transgression the Torah says, "That soul shall be cut off from before Me; I am Havayah" (Leviticus 22:3), and the Alter Rebbe explains each phrase.

שהוא מהווה כל היות להחיות כל העולמות וכל הנבראים ומלפני כלומר למעלה מבחי" ומדריגה זו שם מגיע הפגם והעונש של העבירה שהכרת תכרת¹⁴⁶ בשרש כל השרשים וצריך להיות לאדם יראת חטא.

brings all existences into being, to give life to all the worlds and all the created beings; and "from before Me" means higher than this level and rank: there the blemish and the punishment of the transgression reach, so that "it shall be utterly cut off" in the root of all roots. And a person must have fear of sin.

"I am Havayah" is G-d as the One who brings all existence into being and gives life to all worlds, and "from before Me" is a level higher still. The blemish and punishment of the sin reach there, so the "cutting off" (karet) touches the root of all roots, and this is why a person must have fear of sin.

פיי יראה מחמת החטא והחסרון והפגם שנעשה למעלה כ"כ [כל כך] וחטא הוא לשון חסרון ופגם שלשון חטא נופל אפילו על ביטול מ"ע [מצות עשה] ודקדוקי סופרים שעכ"פ [שעל כל פנים] יש חסרון ופגם. משא"כ עון הוא על ל"ת [לא תעשה] כו'.

That is, fear because of the sin and the lack and the blemish that is caused above to such an extent. And chet (sin) is a term for lack and blemish, for the term chet applies even to neglecting a positive commandment and the fine points of the Scribes, in which there is at any rate a lack and blemish; whereas avon (iniquity) applies to prohibitions, etc.

Fear of sin means fear of the lack and blemish a sin causes above. The word chet, "sin," means lack, as the Kehot note shows from Rashi on 1 Kings 1:21, so it applies even to failing to do a positive commandment or a rabbinic detail, while avon, "iniquity," is used for violating a prohibition.

22 והנה יראת חטא בבחינה זו באה אחר ענוה וקדושה דוקא דהיינו אחר שיתקדש בקדושה העליונה הבאה מלמעלה ע"י המצות ויבא למדרגת ענוה שיכיר שפלות נפשו

Now, fear of sin in this sense comes specifically after humility and holiness—that is, after he is sanctified with the supernal holiness that comes from above through the mitzvos, and comes to the level of humility, recognizing the lowliness of his soul;

Now the opening question is answered. Fear of sin in this sense comes only after holiness and humility: first a person is sanctified through the mitzvos with the holiness from above, and then he reaches humility and recognizes the lowliness of his soul.

אזי יכיר וירגיש ג"כ בזה לעומת זה¹⁴⁷ כמה גדול עונש החטא והפגם שמגיע למעלה ויהיה לו יראה גדולה מחמת החטא והפגם (ועמ"ש עוד בפ"י וענין יראת חטא בד"ה אלה מסעי).¹⁴⁸

then he will also recognize and feel, through this—"this opposite that"—how great is the punishment of the sin and the blemish that reaches above, and he will have great fear because of the sin and the blemish. (And see what is written further on the meaning and matter of fear of sin in the discourse beginning "These are the journeys.")

Then, "this opposite that," he can sense how great is the blemish and punishment a sin causes above, and a great fear of sin comes over him. The text refers to further explanation in the discourse "These are the journeys."

אך קדושה וענוה זו אינה באה אלא אחר מדרגות הפרישות שהוא להפריד הרע שבנפש הבהמית מקליפות נוגה וקדש את עצמך במותר לך¹⁴⁹

But this holiness and humility come only after the levels of abstinence, which is to separate the evil in the animal soul from the kelipos (husks) of nogah, and “Sanctify yourself in what is permitted to you”;

Holiness and humility themselves come only after abstinence: separating out the evil in the animal soul, which draws from kelipas nogah, the “translucent husk” in which good and evil are mixed. This is the Gemara’s “Sanctify yourself in what is permitted to you” (Yevamos 20a).

והוא בחינת תשובה תתאה כמארז”ל [כמאמר רבותינו זכרונם לברכה] תשובה ומע”ט [ומעשים טובים]¹⁵⁰ כו' שבלא תשובה תחלה אין המעשים טובים ומאירים מלשון את האור כי טוב¹⁵¹ כו'.

and this is the level of lower teshuvah (return), as our Sages, of blessed memory, said, “teshuvah and good deeds,” etc.: for without teshuvah first, the deeds are not “good” and shining—from the expression “the light, that it was good,” etc.

Abstinence is the “lower teshuvah,” as the Mishnah pairs “teshuvah and good deeds” (Avos 4:11): without teshuvah first, deeds are not truly “good.” “Good” here means shining, as in “G-d saw the light, that it was good” (Genesis 1:4).

SECTION 7 • ¶23-24

The heads of the tribes

23 ועם כל הנ”ל יובן מ”ש וידבר¹⁵² משה אל ראשי המטות¹⁵³ פי’ מטות כענין מטה כלפי חסד¹⁵⁴

And with all the above, what is written, “And Moshe spoke to the heads of the tribes (matos),” will be understood. Matos is in the sense of “He inclines (mateh) toward kindness,”

With all this, the opening verse can be explained. Matos, “tribes,” is linked to the Talmudic phrase “He inclines (mateh) toward kindness,” said of G-d tipping the scales of judgment toward mercy.

שהוא ענין להטות ולהפוך המדות שבנפש שיהי’ [שיהיה] כלפי חסד ואהבת את ה’ לדבקה בו^{155, 156} והמטים ומהפכים הם בחינת הראשים

which is the matter of inclining and turning over the emotive attributes (middos) in the soul, so that they be toward kindness, and “you shall love Havayah,” “to cleave to Him.” And those who incline and turn [them] over are the level of the “heads,”

The “tribes” are what incline and turn a person’s emotions toward kindness, toward “you shall love Havayah ... to cleave to Him.” What inclines and turns the emotions in this way are the “heads.”

שהם בחינת רעותא דליבא שנמשך מבחינת משה הוא בחינת דעת עליון וקדש העליון שלמעלה מעלה מבחינת עלמין ובחי' משה הוא המנהיג

which are the level of the desire of the heart, which is drawn from the level of Moshe, which is the level of the supernal Daas (knowledge) and the supernal holiness (kodesh), far above the level of the worlds. And the level of Moshe is the leader

The “heads” are the desire of the heart, which is drawn from the level of Moshe: supernal Daas and the supernal holiness far above the worlds. Moshe is the leader of Israel in this sense.

(כי וידבר מלשון ידבר עמים תחתינו¹⁵⁷ לשון הנהגה) וממשיך בחינה זו להיות רעותא דליבא (ועיין עוד מענין ראשים בפ' פנחס) (דרנייג ע"ב) ע"פ שאו שערים ראשיכם¹⁵⁸ גם

(for vayedaber, “and he spoke,” is from the expression “He subdues (yadber) peoples under us,” a term of leadership), and he draws this level down to be the desire of the heart. (And see further on the subject of “heads” in Parshas Pinchas) (folio 253b), on the verse “Lift up your heads, O gates.” Also,

Vayedaber, “and he spoke,” is related to yadber in “He subdues peoples under us” (Psalms 47:4), a term of leading, so Moshe “spoke” by leading and drawing this level down into the desire of the heart. The text adds a reference to Parshas Pinchas (253b) on “Lift up your heads, O gates” (Psalms 24:7).

כי משה הוא בחי' ונחנו מ"ה [מה]¹⁵⁹ בחי' עניו מאד¹⁶⁰ ולכן וידבר משה כוי ועמ"ש סד"ה משה ידבר וסד"ה מראיהם ומעשיהם:¹⁶¹

because Moshe is the level of “And we are Mah,” the level of “very humble”; and therefore, “And Moshe spoke,” etc. And see what is written at the end of the discourse beginning “Moshe would speak,” and at the end of the discourse beginning “Their appearance and their works.”

Moshe could draw this down also because he embodied “And we are Mah,” utter humility, “very humble.” The text points to the endings of two Torah Ohr discourses, “Moshe would speak” and “Their appearance and their works,” for more.

24 קיצור. ענין קדושה מביאה לידי ענוה וענוה מביאה לידי יראת חטא.¹⁶² וענין וידבר משה אל ראשי המטות):

Summary: The matter of “holiness leads to humility, and humility leads to fear of sin”; and the matter of “And Moshe spoke to the heads of the tribes.”)

This summary restates the two themes of section 4: how holiness leads to humility and humility to fear of sin, and the meaning of “And Moshe spoke to the heads of the tribes.”

SECTION 8 • ¶25-26

“This is the thing”

25 ה לאמר זה הדבר¹⁶³ כו'. וארז"ל [ואמרו רבותינו זכרונם לברכה] שכל הנביאים נתנבאו בכה נוסף עליהם משה שנתנבא בזה¹⁶⁴ כו'.

5. “Saying: This is the thing,” etc. And our Sages, of blessed memory, said that all the prophets prophesied with “Thus” (koh); Moshe surpassed them, in that he prophesied with “This” (zeh), etc.

Section 5 explains the next words of the verse, “saying: This is the thing.” Rashi, citing the Sifrei, says that all the prophets prophesied with “Thus (koh) says G-d,” while Moshe surpassed them, prophesying with “This (zeh) is the thing.”

והענין דכתיב נעשה אדם בצלמנו כדמותנו¹⁶⁵ כדמותנו הוא בחינת ממכ"ע [ממלא כל עלמין] דכ"ף הדמיון כמו הדמות כו',

And the matter is: it is written, “Let us make man in Our image, as Our likeness.” “As Our likeness” is the level of the light that fills all worlds (memalei kol almin), for the kaf of comparison [means] like the likeness, etc.;

In “Let us make man in Our image, as Our likeness” (Genesis 1:26), “as Our likeness” is the light that fills all worlds. The letter kaf, “as,” signals a comparison: something only like the likeness, not the thing itself.

משא"כ בצלמנו הוא בחי' גילוי עצמותו ית' ממש כביכול (ועיין מזה לקמן בד"ה אלה מסעי¹⁶⁶ הנ"ל ובד"ה כי ביום הזה יכפר).¹⁶⁷

whereas “in Our image” is the level of the revelation of His very essence, blessed be He, as it were. (And see about this below, in the discourse beginning “These are the journeys,” mentioned above, and in the discourse beginning “For on this day He shall atone.”)

“In Our image,” without the kaf, is the revelation of G-d’s very essence, as it were. The text refers to the discourses “These are the journeys” and “For on this day He shall atone” for more on this.

והנה ע"י רעותא דליבא למעלה מבחינת כח הנפש נעשה ע"י אתערותא דלעילא גילוי בחינת עצמותו ית' למעלה מבחי' עלמין מה שאינו יכול להתלבש תוך עלמין וכמ"ש ואשים דברי בפיך¹⁶⁸ דברי ממש.

Now, through the desire of the heart, which is above the level of the power of the soul, there is brought about through this an arousal from above: a revelation of the level of His essence, blessed be He, above the level of the worlds, that which cannot clothe itself within the worlds. As it is written, "And I have put My words in your mouth"—My very words.

The desire of the heart, which is beyond the soul's own powers, brings an arousal from above: a revelation of G-d's essence, which is above the worlds and cannot be clothed in them. So Isaiah 51:16 says "I have put My words in your mouth": G-d's very own words.

26 והיינו לאמר זה הדבר¹⁶⁹ כו' דהיינו באמירת כאו"א [כל אחד ואחד] פרשה שבתורה או נביאים וכתובים הלכות ואגדות יהיה זה הדבר עצמו שנאמר מאז ומקדם.

And this is [the meaning of] "Saying: This is the thing," etc.: that is, when each and every one says a section of the Torah, or of the Prophets and the Writings, laws and aggados, it will be this very thing that was said long ago, of old.

"This is the thing" is now applied to Torah study. When anyone recites a section of the Torah, the Prophets or the Writings, or laws and aggados, it can be the very same word that G-d spoke long ago.

כמ"ש והיו הדברים האלה אשר אנכי מצוך היום כו' ודברת בם^{170, 171} כו' שהדברים האלה עצמם

As it is written, "And these words that I command you today shall be," etc., "and you shall speak of them," etc.: that these very words

Deuteronomy 6:6-7 says the same: "These words that I command you today shall be... and you shall speak of them." The words meant are the very ones Moshe spoke.

שאמר משה באותו יום יהיו אצלך ודברת בם עצמם לפי שע"י בחינת רעותא דליבא נמשך בחינה מה שלמעלה מבחינת עלמין ושם הוא למעלה מן הזמן

that Moshe said on that day shall be with you, and "you shall speak of them," of these very [words]. For through the level of the desire of the heart, a level is drawn down of that which is above the level of the worlds, and there it is above time.

The very words Moshe said on that day are to be with each person, and he speaks those same words. This is possible because the desire of the heart draws down a level above the worlds, which is also above time, so the words of "today" are not left in the past.

(ועמ"ש ע"פ קול דודי הנה זה בא¹⁷² וסד"ה והגדת לבנך¹⁷³ בענין בעבור זה וסד"ה בחדש השלישי¹⁷⁴ כוי ביום הזה)¹⁷⁵ ושם היה בחינת נבואתו של משה שהוא היה בחינת קדש העליון למעלה מבחינת עלמין

(And see what is written on the verse "The voice of my beloved! Behold, this one comes," and at the end of the discourse beginning "And you shall tell your son," on the subject of "because of this," and at the end of the discourse beginning "In the third month," etc., "on this day.") And there was the level of Moshe's prophecy, for he was the level of the supernal holiness (kodesh), above the level of the worlds.

The text refers to discourses on "The voice of my beloved, behold, this one comes," on "And you shall tell your son" (on "because of this") and on "In the third month... on this day," all of which turn on the word "this." Moshe's prophecy came from this level, the supernal holiness above the worlds.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שהיה פרוש מן האשה¹⁷⁶ משא"כ כל הנביאים כוי (ועי מזה בפ' ויצא) (דקנ"ב ב') ו במק"מ [במקדש מלך] שם ובפ' בראשית (כ"ב¹⁷⁷ א')

And therefore our Sages, of blessed memory, said that he was separated from [his] wife, which was not so with all the prophets, etc. (And see about this in Parshas Vayeitzei) (folio 152b), and in the Mikdash Melech there, and in Parshas Bereishis (22a);

That is why, the Sages say, Moshe separated from his wife, which the other prophets did not do (Shabbos 87a). The text points to the Zohar on Vayeitzei (152b) and Bereishis (22a), and to the Mikdash Melech commentary there.

וביאר הרמ"ז [הרב משה זכות] פ' ואתחנן¹⁷⁸ (ד"ס סע"ב [סוף עמוד ב]) גבי רב לך¹⁷⁹ כוי ועי בפ' בלק (קפ"ז ב').

and the Ramaz explained it, Parshas Va'eschanan (folio 260, end of side b), regarding "Enough for you," etc. And see Parshas Balak (187b).

The Ramaz (Rabbi Moshe Zacuto) explains this on the Zohar to Va'eschanan, on "Enough for you." According to the Kehot note, he explains that Moshe separated because he could draw down an inner union higher than that of Yaakov and Rachel, which brings down souls.

ומכ"ז [ומכל זה] יובן איך שנבואתו היה מבחינת שלמעלה מגדר זמן שבחי הזמן אין לו יחס רק במדת מלכותו ית' בחי כדמותנו בחינת עלמא דנוקבא כוי

And from all this it will be understood how his prophecy was from a level that is above the bounds of time; for the level of time has relevance only in the attribute of His Malchus (sovereignty), blessed be He—the level of "as Our likeness," the level of the "world of the Nukva (the feminine)," etc.,

All this shows that Moshe's prophecy came from a level above time. Time relates only to G-d's attribute of Malchus, the level of "as Our likeness," called "the world of the Nukva (the feminine)."

דהיינו כשנעשית מקור לבייע ועיין בפ' ויחי (דרמ"ו סע"א [סוף עמוד א] וע"ב)¹⁸⁰ ועמ"ש בד"ה יונתי בחגוי הסלע¹⁸¹ בפ"י קומי לך רעיתי.

that is, when it becomes the source for [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). And see Parshas Vayechi (folio 246, end of side a, and side b), and see what is written in the discourse beginning "My dove, in the clefts of the rock," on the meaning of "Arise, my beloved."

Malchus relates to time when it becomes the source of the lower worlds of Beriah, Yetzirah and Asiyah. The text refers to the Zohar on Vayechi and to the discourse "My dove, in the clefts of the rock," on "Arise, my beloved."

ומשם יובן בתוספת ביאור מש"כ [מה שכתוב] שע"י רעותא דליבא דייקא נמשך שיהיה עסק התורה בבחינת לאמר זה הדבר כו'.

And from there will be understood, with additional explanation, what was written: that it is specifically through the desire of the heart that it is brought about that the occupation with Torah is in the manner of "Saying: This is the thing," etc.

From that discourse one can understand more fully why it is specifically the desire of the heart that makes a person's Torah study "This is the thing," G-d's own word.

איש כי ידור נדר¹⁸² וגוי עד שידור בדבר הנדור.¹⁸³ הענין כי הנה נדרים סייג לפרישות.^{184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207}

"When a man vows a vow," etc.: "until he vows by a thing that is vowed." The matter is this: "Vows are a fence for abstinence."

The maamar now returns to its first question, about vows. "When a man vows a vow" requires vowing "by a thing that is vowed," and the explanation starts from the Mishnah, "Vows are a fence for abstinence."

SECTION 9 • 117

Vows: tying the object to its holy root

27 והנה פרישות הוא להיות קדש א"ע [את עצמו] במותר לך²⁰⁸ וכדי להיות מדריגה זו נטועה וקבועה בלבו באמת לאמתו צריך לעשות עצות בנפשו כענין שנתבאר למעלה בענוה שמביאה לידי יראת חטא

Now, abstinence is to be [in the manner of] "Sanctify yourself in what is permitted to you." And for this level to be planted and fixed in his heart in absolute truth, he must devise counsels in his soul, in the manner explained above regarding humility, which leads to fear of sin:

Abstinence means "Sanctify yourself in what is permitted to you" (Yevamos 20a). To make it truly rooted in the heart, a person needs a way of reflecting on it, like the way humility was said to lead to fear of sin.

דהיינו שישפיל עצמו איך הדבר שרוצה לפרוש ממנו כגון הנודר מן הבשר כו' שהבשר וכיוצא בו הוא גבוה ממנו במעלה בשרשו ששרשו גבוה מאד נעלה מבחי' ומדרגות האדם

namely, that he humble himself [by considering] how the thing from which he wishes to abstain—for example, one who vows [to abstain] from meat, etc.: that meat and the like is higher than he in rank in its root, for its root is very high, exalted above the level and the ranks of man,

He should humble himself by reflecting that the thing he wants to abstain from, such as meat, is higher than he is in its root. Its root is far above the level of man.

אלא שבשכירת הכלים נפלו למטה מטה מן האדם בדצ"ח [בדומם צומח חי] אבל מ"מ הרי יש לו יתרון ומעלה שמחיה את האדם והאדם צריך לו

except that in the breaking of the vessels they fell far, far below man, into the inanimate, vegetative and animal. But nevertheless, it has an advantage and superiority, in that it gives life to man, and man needs it,

It fell below man, into the animal, vegetable and mineral kingdoms, only through the breaking of the vessels. Even so it keeps an advantage over him: it gives him life, and he needs it.

והמאכל א"צ [אין צריך / אינו צריך] להאדם ואי לזאת אינו ראוי להורידו כ"כ [כל כך] בגשמיות להיות נהנה ממנו למלאות תאוות גופו ולהיות בזוללי בשר וסוכאי יין²⁰⁹ כ"א להרחיב דעתו לה',

while the food does not need man. And therefore it is not fitting to bring it down so far into physicality, to benefit from it to fill the desires of his body and to be among “the gluttons of meat and the guzzlers of wine,” but rather to broaden his mind for G-d.

Food does not need man, so it is not right to drag it down into crude physicality merely to satisfy bodily cravings, becoming one of “the gluttons of meat and the guzzlers of wine” (Proverbs 23:20). It should be eaten to broaden one's mind for serving G-d.

וכן דרך הנודרים לש"ש [לשם שמים] הוא מפני שרואים ירידתם מן הדבר שנודרים ממנו שהדבר ההוא גורם להם ירידה והטייה מאחרי ה' והיינו אחר שמורידים הדבר ההוא לגשמיות ממילא ממשיך ומוריד גם את הגוף האדם אחריו

And so the way of those who vow for the sake of Heaven is because they see their descent [caused] by the thing from which they vow: that thing causes them a descent and a turning away from following G-d. That is, after they bring that thing down into physicality, as a matter of course it draws and brings down the body of the man, too, after it.

This is why people vow for the sake of Heaven: they see that the thing pulls them down and turns them away from G-d. Once they bring it down into physicality, it drags them down with it.

(ועמ"ש בדי"ה בהעלותך²¹⁰ את הנרות²¹¹ בענין ע"ה [עם הארץ] אסור לאכול בשר²¹² ואף דהכא מיירי בת"ח [בתלמיד חכם / בתלמידי חכמים]. מ"מ נהי דאינו אסור מ"מ שייך שירא שלא ירד ממדרגתו כו') אבל באמת צריך לראות בשרשו איך ששרשו גבוה מאד נעלה.

(And see what is written in the discourse beginning "When you light the lamps," on the subject of "an unlearned person is forbidden to eat meat." And although here we are speaking of a Torah scholar, nevertheless, granted that it is not forbidden, nevertheless it is relevant that he fear lest he descend from his level, etc.) But in truth he must look into its root, how its root is very high and exalted.

The parenthesis cites the discourse on "When you light the lamps," which explains the Sages' saying that an unlearned person may not eat meat (Pesachim 49b). Here the subject is a Torah scholar, for whom meat is permitted, yet he may fear falling from his level; but in truth he should look at the meat's high root.

ועי"ז פירש ממנו. ולכן צריך הנודר לומר הרי זה כעולה וכקרבתן שהן קודש ודבר הנדור ומופרש בשרשו הגבוה למעלה וכמ"ש

And through this he separates from it. And therefore the one who vows must say, "This is like a burnt-offering" and "like an offering," which are holy—a thing that is vowed and set apart in its high root above. And as it is written,

Recognizing that high root is what makes him separate from it. That is why a vow says, "This is like a burnt-offering" or "like an offering": offerings are holy, set apart in their high root above.

כי יפליא לנדור²¹³ לשון מופלא ומכוסה^{214, 215} כאלו נודר בחיי המלך ששרשם הם חיים העליונים מבחינת סוכ"ע

"When he shall pronounce (yafli) a vow": a term of [something] wondrous (mufla) and covered, as though he vows by the life of the King, whose root is the supernal life, from the level of the light that encompasses all worlds (sovev kol almin).

"When he shall pronounce (yafli) a vow" (Numbers 6:2) uses a word that means wondrous and covered, as in the Gemara's "what is wondrous for you... what is covered from you" (Chagigah 13a). So a vow is as though made by the life of the King, rooted in the supernal life of the encompassing light.

(ועיין מענין נדר בזח"ב [בזהר חלק ב'] יתרו צ"א ב' משפטים קט"ו ב' פנחס דר"ה א' ב' ובפרדס ערך נדר²¹⁶ ובמא"א [ובמאורי אור] אות²¹⁷ נו"ן ס"ט רבות ויצא ר"פ ע' [עיי"ן]²¹⁸)

(And see on the subject of a vow in Zohar II, Yisro, 91b; Mishpatim, 115b; Pinchas, folio 205a-b; and in the Pardes, the entry Neder (vow); and in Me'orei Or, the letter Nun, 69; [Midrash] Rabbah, Vayitzei, beginning of section 70;

The parenthesis lists sources on vows in the Zohar, the Pardes (entry "Neder"), the Me'orei Or and the Midrash on Vayitzei. The Kehot note corrects the folio given for the Zohar on Pinchas from 205 to 255.

כי תשא פמ"ג נשא פ"י [פרק י' / פרשה י'] ע"פ כי יפליא באיכה בפסוק ישבו לארץ ידמו²¹⁹ ובבחי פ' יתרו²²⁰ ומשם נשתלשלו כל בחי אורות המקיפים שבעולמות עליונים

Ki Sisa, section 43; Naso, section 10, on the verse "When he shall pronounce"; in Eichah, on the verse "They sit on the ground, they are silent"; and in Bachya, Parshas Yisro.) And from there all the levels of the encompassing lights (oros makifim) in the higher worlds descended link by link,

The list continues with the Midrash on Ki Sisa and on Naso, Midrash Eichah on "They sit on the ground, they are silent" (Lamentations 2:10), and Rabbeinu Bachya on Yisro. From the supernal life of the King, all the encompassing lights of the higher worlds descend.

וגם למטה באדם התחתון בבחינת הבל ודבור היוצא מהפה כידוע ליי"ח [ליודעי חן] (ועמ"ש מזה בד"ה וארשתך לי).²²¹

and also below, in the lower man, in the level of the breath and speech that issue from the mouth, as is known to those versed in the hidden wisdom. (And see what is written about this in the discourse beginning "And I will betroth you to Me.")

Below, in man, the encompassing light corresponds to breath and speech, which issue from the mouth, as those versed in Kabbalah know. The text refers to the discourse "And I will betroth you to Me" for more.

וזהו דבר הנדור²²² שמקדיש הקרבן ואמר ה"ז [הרי זה] עולה או שלמים להמשיך בפיו קדושה עליונה מבחי סוכ"ע מקור כל הקדושות וגם הנדרים שהן קונמות הן הקדש

And this is [the meaning of] "a thing that is vowed": that he consecrates the offering and says, "This is a burnt-offering" or "peace-offerings," to draw down with his mouth supernal holiness from the level of the light that encompasses all worlds, the source of all holinesses. And also the vows that are konamos are hekdesch (consecrated property),

This is what "a thing that is vowed" means: when one consecrates an offering by saying "This is a burnt-offering" or "peace-offerings," his mouth draws down supernal holiness from the encompassing light, the source of all holiness. Vows made with konam likewise make the object hekdesch, consecrated property.

כדאיתא בגמרא²²³ (וזהו כענין המבואר בד"ה כה תברכו^{224,225} בפ' נשא בפ"י ענין ויקרא האדם שמות²²⁶ כו' להעלות עי"ז ולקדשן במקורן כו' ע"ש וכעין זה הוא ענין קונמות שמתפסו בדבר הנדור וקדוש ועי"ז ממשיך בו קדושה עד שהן הקדש.

as is stated in the Gemara. (And this is like the matter explained in the discourse beginning "Thus shall you bless," in Parshas Naso, on the meaning of "And the man gave names," etc.—to elevate them through this and to sanctify them in their source, etc.; see there. And similar to this is the matter of konamos: that he attaches it to a thing that is vowed and holy, and through this he draws holiness into it, until they are hekdesch.

The Gemara says that konamos are hekdesch (Nedarim 10a, according to the Kehot note). The text compares this to the discourse "Thus shall you bless," on Adam naming the creatures: by naming them he raised and sanctified them in their source, and similarly a vow links an object to something holy and draws holiness into it.

והכח הזה בפה האדם הוא ממש כענין הנ"ל דויקרא האדם שמות כו' ועוד נ' לומר כי הכח הזה הוא מעין ודוגמא הכח דלאמר זה הדבר²²⁷ הנזכר לעיל. שנמשך מבחי' וידבר משה אל ראשי המטות כו'.

And this power in the mouth of man is actually like the above-mentioned matter of "And the man gave names," etc. And it seems one may further say that this power is a semblance and an example of the power of "Saying: This is the thing," mentioned above, which is drawn from the level of "And Moshe spoke to the heads of the tribes," etc.

This power of the human mouth is the same as Adam's power in naming the creatures. It is also a reflection of the power of "This is the thing," drawn from Moshe speaking to "the heads of the tribes."

וזהו שייכות ענין וידבר משה כו' לאמר זה הדבר לפ' נדרים ולכן עכשיו שנתמעטו הלכבות²²⁸ צריך לומר בלי נדר²²⁹ וכמ"ש במ"א):

And this is the connection of the matter of "And Moshe spoke," etc., "saying: This is the thing," to the section of vows. And therefore now, when hearts have diminished, one must say "without a vow," as is written elsewhere.)

This is the connection between "And Moshe spoke... saying: This is the thing" and the section on vows. Since hearts have now diminished, one should say "without a vow" (bli neder), as written elsewhere.

IN ONE'S AVODAH

The maamar draws the lesson itself. To make abstinence real, a person should reflect that the food or pleasure he gives up has a higher root than he does, so he should not drag it down to serve his cravings, but use it only to broaden his mind for serving G-d. Through simple physical mitzvos he draws down G-d's holiness and comes to humility, and humility lets him feel how far a sin reaches, which is fear of sin. And since hearts have diminished, he should say "without a vow" rather than vow.

QUESTIONS FOR DISCUSSION

1. Why does food, which is lower than man, have the power to give him life, and how does this explain calling the mitzvos G-d's "bread"?
2. What is the difference between the love that comes from contemplation (ahavas olam) and the "desire of the heart" (ahavah rabbah), and how does each come about?
3. Why must fear of sin come after holiness and humility, if "the beginning of wisdom is the fear of Havayah"?
4. How does Moshe's humility, "what are we," relate to his prophecy "This is the thing," and what does it mean for one's own Torah study?
5. Why must a vow be tied to a consecrated thing, and what does this teach about abstaining from permitted pleasures?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וידבר משה אל ראשי המטות

The note says that the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' קפז.

2 וידבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing that Havayah has commanded." The maamar will explain both "the heads of the tribes" and "This is the thing."

במדבר ל"ב:2: Numbers 30:2

וידבר משה אל ראשי המטות לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' וידבר משה אל ראשי המטות לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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KEHOT'S NOTE

במדבר ל, ב.

3 איש כי ידור נדר

"When a man vows a vow to Havayah... he shall not profane his word." This is the verse from which the Gemara derives the rule about the "thing that is vowed."

במדבר ל"ג:3: Numbers 30:3

אִישׁ כִּי־יִדֹר נֶדֶר לַה' אִוְּיָהֶשְׁבַע שְׁבָעָה לְאָסֹר אֶסֶר עַל־נַפְשׁוֹ לֹא יִחַל דְּבָרוֹ כְּכֹל־הַיָּצֵא מִפִּי יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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4 עד שידור בדבר הנדור

The Gemara reads "When a man vows" as requiring that he vow "by a thing that is vowed," that is, by linking the object to something already consecrated. The Alter Rebbe asks why this link is needed.

נדרים י"ג א:ב-ג'3-2: Nedarim 13a:2-3

לֹא, דְּכֹלִי עֲלֵמָא לִפְנֵי זְרִיקַת דְּמִים, וּמֵאִי טַעְמָא דְּמֵאן דְּשָׁרִי — אָמַר קָרָא: "כִּי יִדֹר", עַד שִׁידוֹר בְּדָבָר הַנִּדּוֹר, לְאַפּוֹקֵי בְּכוֹר, דְּדָבָר הָאֶסּוּר הוּא. וּמֵאן דְּאָסֹר, אָמַר קָרָא: "לֹא", לְרִבּוּת דְּבָר הָאֶסּוּר.

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

KEHOT'S NOTE

נדרים יג, א.

5 הרי עלי בשר זה כעולה ושלמים

The note's halachic remarks on the essential form of a vow, and on the Mishneh LaMelech's view of a vow

phrased only as a prohibition, are taken from this talk.

KEHOT'S NOTE

עיקר נדר האמור בתורה הוא שיתפס בדבר הנדור, כגון שאומר ככר זה עלי כקרבן, ראה שו"ע יו"ד סד"ר ס"א. וראה משנה למלך ריש הלי נדרים שנדר בלשון איסור סתם (שלא התפיסו כקרבן) "מדין יד הוא דמהני שכשהוא אומר הרי זה אסור עלי אנו גומרים דברים כקרבן" עיי"ש — משיחת ש"פ מטו"מ תשמ"ח הערה 12.

6 לכללות המאמר ראה גם ד"ה זה בסה"מ תקס"ב ח"א ע' רלו [שם ההתחלה

For the maamar as a whole, the note points to a discourse on the same verse printed there; it remarks that the opening words given there differ and that this needs study.

KEHOT'S NOTE

וידבר ה' אל משה דבר אל ראשי המטות — וצ"ע. ח"ב ע' תצט. תקס"ז ע' רפט. ס' מאמרי אדה"ז-פרשיות ח"ב ע' תרפח. אוה"ת מטות ע' ארנה ואילך. שם כרך-ה ע' איתרפכ. כרך-ו ע' איתקנד קיצור ללקו"ת. סה"מ תר"ל ע' רטז. במאמרי אדה"א פ' מטות ע' איתרצו רק חלק מהמאמר.

PARAGRAPH 2

7 תנן באבות נדרים סייג לפרישות

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

KEHOT'S NOTE

פ"ג, מ"ג.

8 נדרים סייג לפרישות

The talk reconciles "vows are a fence for abstinence" with the Sages' rebuke of one who adds prohibitions: abstaining from the permitted is needed by one who has not yet reached a high level of service, while one who has reached it may be content with what the Torah forbids.

KEHOT'S NOTE

ראה בארוכה משיחת ש"פ מטו"מ תשמ"ח שלכאורה מצינו סתירה במאמרי חז"ל "לא דיך מה שאסרה לך התורה אלא שאתה מבקש לאסור עלך דברים אחרים" (בתמי), והתיוון בזה שמדובר אודות שתי דרגות שונות (א) מי שעדיין לא הגיע לדרגה נעלית בעבודת ה', וקוק לפרוש גם מדברים המותרים קדש עצמך כמותר לך, (וב) מי שכבר הגיע לדרגה נעלית בעבודת ה' אז דיך מה שאסרה לך התורה ע"ש בארוכה. וראה לקמן פד, ב.

9 פרישות מביאה לידי קדושה

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

KEHOT'S NOTE

סוף סוטה.

10 Rabbi Akiva teaches that tradition is a fence for the Torah, tithes a fence for wealth, vows a fence for abstinence, and silence a fence for wisdom. A vow guards a person's resolve to hold back from what is permitted.

משנה אבות ג'י"ג3:13: Pirkei Avot 3:13

רַבִּי אֶקִיבָא אָמַר, שְׁחוֹק וְקִלּוֹת רֹאשׁ, מְרִגְלִין לְעֶרְוָה. מִסֵּרָת, סִיג לְתוֹרָה. מַעֲשֵׂרוֹת, סִיג לְעֶשֶׂר. נְדָרִים, סִיג לְפְרִישׁוֹת. סִיג לְחֻמְמָה,

לקו"ת במדבר טז, ב.

שתיקה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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11 פרישות מביאה לידי קדושה וקדושה מביאה לידי ענוה וענוה מביאה לידי יראת חטא

Rabbi Pinchas ben Yair's ladder of virtues, from zeal and cleanliness up to the Holy Spirit and the Resurrection. The maamar takes the rungs from abstinence to fear of sin as its framework.

Mishnah Sotah 9:15 ט"ו: טוטה סוטה

... רבי פנחס בן יאיר אומר, זריזות מביאה לידי נקיות, ונקיות מביאה לידי טהרה, וטהרה מביאה לידי פרישות, ופרישות מביאה לידי קדושה, וקדושה מביאה לידי ענוה, וענוה מביאה לידי יראת חטא, ויראת חטא מביאה לידי חסידות, וחסידות מביאה לידי רוח הקדש, ורוח הקדש מביאה לידי תחית המתים, ותחית המתים בא על ידי אליהו וכו' לטוב, אמן:

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azariah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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PARAGRAPH 3

12 ראשית חכמה יראת ה'

"The beginning of wisdom is the fear of Havayah." The verse seems to place fear first, before wisdom and before the virtues of the ladder.

Psalms 111:10 י"א: י"א תהילים

ראשית חכמה יראת ה' שכל טוב לכל-עשיהם תהלתו עמדת לעד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

13 ע"פ וידבר דעשרת הדברות

There the Alter Rebbe explains the great fear that comes when the Infinite Light is revealed to the root of the soul above the body: the mind cannot contain it, so dread and trembling fall upon the person.

KEHOT'S NOTE

14

אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות ג, יז.

15

אם אין חכמה אין יראה אם אין יראה אין חכמה

Rabbi Elazar ben Azariah teaches that wisdom and fear depend on each other. The Alter Rebbe had explained this elsewhere as two levels of fear, one before wisdom and one after it.

Pirkei Avot 3:17 י"ז: ג' משנה אבות

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

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

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16

דעיקר הקדושה הוא כמאמר אשר קדשנו במצותיו

The Tzemach Tzedek writes there that this needs explanation, since the Gemara in Pesachim (104a) implies that being called "holy" does not come only through keeping the mitzvos.

KEHOT'S NOTE

ראה אוה"ת ויקרא א ע' קלד ואילך שצריך ביאור דבגמרא פרק ערבי פסחים דף ק"ד ע"א משמע דשם קודש אינו ע"י שמקיים המצות לבד ע"ש.

17

סוף דבר הכל נשמע . . כי זה כל האדם

The closing verse of Koheles: "The end of the matter, all having been heard: fear G-d and keep His commandments, for this is the whole of man." It shows that the mitzvos are the essence and purpose of a person.

Ecclesiastes 12:13 י"ב: י"ג קהלת

סוף דבר הכל נשמע את-האלקים ירא ואת-מצותיו שמור כִּי־זה כל-הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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KEHOT'S NOTE

קהלת יב, יג.

PARAGRAPH 4

18 קדוש פי מובדל

Both chapters explain “Who has sanctified us with His commandments” in the same way: holiness means separation, G-d being set apart from the worlds as the light that encompasses all worlds, which cannot clothe itself in them.

KEHOT'S NOTE

כפי רש"י קדושים יט, ב. ראה תניא פי מו. אגה"ת פ"י.

19 מלכותך מלכות כ"ע

“Your kingship is a kingship over all worlds, and Your dominion is in every generation.” The Alter Rebbe reads “worlds” literally: G-d’s kingship is what gives existence to every world.

Psalms 145:13: תהילים קמ"ה:יג

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

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

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KEHOT'S NOTE

תהלים קמה, יג.

20 הי הוא ושמו בלבד

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

KEHOT'S NOTE

פדרי"א רפ"ג. וראה ת"ז ת"ה קרוב לסופו. הקי השלי"ה בתחילתה.

21 היה הוא ושמו בלבד

“Before the world was created, there was the Holy One, blessed be He, and His great Name alone.” Before creation there was no one over whom to be King.

Pirkei DeRabbi Eliezer 3:2-3: בי-ג-ג' אליעזר ג' ב-ג' 3:2-3

עד שלא נברא העולם, הנה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והנה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוקצאו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגיהנם, וגן עדן, וכסא הכבוד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

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PARAGRAPH 5

22 אני ה' לא שניתי

“For I, Havayah, have not changed.” The Alter Rebbe applies it to creation: making the world brought no change in G-d.

Malachi 3:6: מלאכי ג':ו

כי אני ה' לא שניתי ואתם בני־עקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

23 אתה הוא קודם שנבה"ע

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

KEHOT'S NOTE

נוסח התפלה.

24 “I am first and I am last, and besides Me there is no G-d.”

Here “first” and “last” are read as before creation and after its end, and “besides Me” as the time in between.

Isaiah 44:6: ישעיהו מ"ד:ו

כה־אמר ה' מלך־ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומפלעדי אין אלקים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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25 לאחר שיכלו ימות המשיח . . שאז יהי הוא ושמו בלבד

The Tzemach Tzedek asks how this fits the eternity of souls, and answers that it means the self-nullification will then be revealed, with the light shining without screens and perhaps without angels.

KEHOT'S NOTE

באזה"ת במדבר כרך-ו ע' איתקנד כי וצ"ע דהא הנשמות משמע שהם נצחיים . . כמ"ש בלק"ת ד"ה את שבתותי תשמרו ספ"א, ומפרש ש"ל שאז יהי גלוי הביטול ולא כמו עכשיו ויאיר שלא ע"י מסכים, וגם אפשר לא ע"י מלאכים ע"ש.

26 שית אלפי שני

Rav Katina says, “The world exists for six thousand years.” The Alter Rebbe uses the phrase for the whole duration of the world.

Rosh Hashanah 31a:8-9: ט"ח-ט"ז

וקמפלגי בדרב קטינא, דאמר רב קטינא: שיתא אלפי שני הוה עלמא וחד חורב, שנאמר: “ונשגב ה' לבדו ביום ההוא”. אמר אב"י: תרי חורב, שנאמר: “יחינו מימיהם”. במוספי דשבתא מה היו אומרים? אמר רב עזר בר רבא אמר רב: “היו לך”.

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

KEHOT'S NOTE

ר"ה לא, א.

PARAGRAPH 6

27 ומבלעדיך אין לנו מלך אלא אתה

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

KEHOT'S NOTE

תפלת נשמת.

28 "Your kingship is a kingship over all worlds." G-d's kingship spreads through all worlds, yet it is only a radiance of His Malchus.

Psalms 145:13: "יהוה קדמוני"

מלכותך מלכות כל-עלמים וממלכתך בכל-דור ודור:

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

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29 ועיני מענין אני ראשון ברבות וישלח פי פ"א

The note quotes the Midrash as cited there: "What is emes? Alef at the beginning of the letters, mem in the middle, tav at the end, on account of 'I am first and I am last.'"

KEHOT'S NOTE

"מהו אמת אלף בראשון של אותיות מ"ם באמצע תיו בסוף ע"ש אני ראשון ואני אחרון ומבלעדיך אין אלקים" — אוה"ת נ"ך א ע' רמב ואילך.

30 אני ראשון

On "The first came out red," G-d says that in the merit of the lulav taken "on the first day," "I will reveal Myself to you first, as it says, 'I am first and I am last.'"

Bereshit Rabbah 63:8: "ח"ג: רבה ראשית

... בזכות, (ויקרא כב): ולקחתם לכם ביום הראשון. אני נגלה לכם ראשון, שנאמר: (ישעיה מד) אני ראשון ואני אחרון, ופועל לכם מן הראשון, זה עשו, דכתיב: ויצא הראשון. ובונה לכם ראשון, זה בית המקדש, דכתיב ביה (ירמיה יז): כסא כבוד מרום, מראשון. ואביא לכם ראשון, זה מלך המשיח, דכתיב ביה (ישעיה מא): ראשון לציון הנה הנם. דבר אחר: ויצא הראשון אדמוני למה יצא עשו תחלה? כדי שיצא הוא ותצא סריותו עמו. אמר רבי אבהו: כהדין פרביטא, שהוא משטף את בית המרחץ, ואח"כ מרחץ בנו של מלך. כך, למה יצא עשו ...

"Her days to give birth were complete" (Genesis 25:24) - elsewhere they are incomplete, and here they are complete. Elsewhere it is written: "Twins [teomim]" (Genesis 38:27) - Peretz and Zerah were both righteous, but here, "tomim" - Jacob was righteous, Esau, wicked.. The midrash explains that a letter missing from the word indicates that something is amiss. "The first emerged ruddy" (Genesis 25:25) - Rabbi Haggai said in the name of Rabbi Yitzhak: Due to the merit of: "You shall take for you on the first day" (Leviticus 23:40), I ...

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31 אני ראשון

The section on Kedoshim ends by quoting "I am first and I am last, and besides Me there is no G-d."

Vayikra Rabbah 24:9: "ט"ו: ויקרא רבה

32 מהו אמת

"What is emes? Reish Lakish said: alef is at the beginning of the letters, mem in the middle, tav at the end, on account of 'I am first and I am last.'" Truth spans beginning, middle and end, just as G-d is unchanged throughout.

Bereshit Rabbah 81:2: "ב"א: ראשית רבה

33 וכ"ה כפי דברים . . ובשה"ש

The note sends the reader to Or HaTorah for the parallel Midrashim on Devarim and on Shir HaShirim.

KEHOT'S NOTE

ראה באוה"ת נ"ך ע' רמג.

34 בדי"ה ביום השמיני עצרת

There the eighth day is the eighth level counting upward, where revelation below can be as it is above, the level of "the truth of Havayah is forever." On that day the two joys, G-d's joy in His works and Israel's joy in their Maker, join through the Torah, and the encompassing light is gathered in to become inward.

KEHOT'S NOTE

ראה לקמן שמע"צ פד, ד.

35 ביום השמיני עצרת

"On the eighth day you shall have an assembly." The verse opens the Likkutei Torah discourse referred to.

Numbers 29:35: "ט"ו: במדבר

ביום השמיני עצרת תהיה לכם כל-מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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36 אלה מסעי

"These are the journeys of the children of Israel." The verse opens the explanation in Likkutei Torah referred to here.

Numbers 33:1: "ג: במדבר

אלה מסעי בני-ישראל אשר יצאו מארץ מצרים לצבאתם ביד-משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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37 ברבות תולדות פס"ג

The note quotes the Midrash as cited there: in the merit of "You shall take for yourselves on the first day," "I will reveal Myself to you first, as it says, 'I am first'"; and a similar passage in Parshas Bo.

KEHOT'S NOTE

ע"פ ויצא הראשון אדמוני בזכות ולקחתם לכם ביום הראשון אני נגלה לכם ראשון שנאמר אני ראשון כיו וכעין זה בפי בא" — אוה"ת נ"ך-א ע' רמב. וכ"ה באוה"ת ויקרא-א ע' רעט. אוה"ת בא ע' רסא.

38 ראשון הוא לכם
 "This month shall be for you the head of the months; it shall be the first for you of the months of the year." The Midrash reads "first" as alluding to G-d.

שמות י"ב:2'ב: Exodus 12:2

החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה:
 'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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39 ראשון הוא לכם
 "It shall be the first for you: the Holy One, blessed be He, is called First, as it says, 'I am first and I am last.'"

שמות רבה ט"ו:א'1: Shemot Rabbah 15:1

... קומי לך רעיתי יפתי ולכי לך, כשיצאו ישראל ממצרים, אמר להם הקדוש ברוך הוא: אין לכם חדש אחר גדול מזה, לפיכך נקרא ראשון, שנאמר: ראש חדשים. דבר אחר: ראשון הוא לכם כביכול הקדוש ברוך הוא, שנקרא ראשון, שנאמר (ישעיה מד, ו): אני ראשון ואני אחרון, וציון נקרא ראשון, שנאמר (ירמיה יז, יב): כסא כבוד מרום מראשון מקום מקדשנו. ועשו נקרא ראשון, שנאמר (בראשית כה, כה): ויצא הראשון וגוי. ומשיח נקרא ראשון, שנאמר (ישעיה מא, כז): ראשון לציון הנה הנם. יבא הקדוש ברוך הוא שנקרא ראשון, ויבנה בית המקדש ...

"The L-rd spoke to Moses and to Aaron in the land of Egypt, saying: This month shall be for you the first of months; it shall be the first month of the year for you" (Exodus 12:1-2). "The L-rd spoke to Moses.... This month shall be for you the first of months" - that is what is written: "The voice of my beloved, behold, he is coming" (Song of Songs 2:8), there is an obscure reference inserted here into the text. There are in fact similar midrashim to what follows ...

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40 קדושים (ס"פ כ"ד) . . זח"ב תרומה (קנ"ה סע"א) . . תקן ס"ט (דק"ה)

The note says these passages, from Vayikra Rabbah to the Tikkunei Zohar, are copied there.

KEHOT'S NOTE

נעתקו באוה"ת נ"ך-א ע' רמג.

41 בביאור ע"פ אני דפ' ציצית
 There the light that encompasses all worlds is now hidden but will in the future shine openly, as an inner light.

KEHOT'S NOTE

לעיל פי שלח מה, א.

42 ה' מלך גאות לבש
 "Havayah reigns; He has clothed Himself in majesty." The Alter Rebbe reads "clothed" precisely: kingship is a gar-

ment, not G-d's essence.

תהילים צ"ג:א'1: Psalms 93:1

ה' מלך גאות לבש ה' עז התאזר אף-תכון תבל בל-תמוט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

43 בד"ה יונתי בחגוי
 That discourse contrasts the time of the Temple, "Arise, my beloved," with exile, when the soul is like a dove in the clefts of the rock: its wings of love and fear are caught in the body and in worry over livelihood, and only the hidden natural love remains.

KEHOT'S NOTE

לקו"ת שה"ש יז, א.

44 יונתי בחגוי
 "My dove, in the clefts of the rock." The verse opens the Likkutei Torah discourse referred to.

שיר השירים ב'14: Song of Songs 2:14

יונתי בחגוי הסלע בסתר המדרגה הראיני את-מראיך השמיעני את-קולך כיקולך ערב ומראיך נאנה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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45 ונק' זיו השכינה
 There all the divisions and the many levels of the chain of descending worlds are only a radiance and glow, and even in the upper Gan Eden the righteous delight in "the radiance of the Shechinah."

KEHOT'S NOTE

זו, א.

46 וזיו זה . . נמשכה ממדת מלכותו ית'
 The Tzemach Tzedek summarizes this passage: the practical mitzvos refine nogah, whose root is in Tohu, and draw down the Supernal Will, Keser Elyon.

KEHOT'S NOTE

מובא באוה"ת בראשית-ג דף תקנח, א וז"ל "מבואר בלקו"ת בד"ה ראשי המטות כי חיות כל העולמות הוא מבחי מלכותו ית' אבל במהותו ועצמותו ית' לית מחשבה תפיסא ביי וזהו ענין קדוש ומובדל ועו"ג ישת חושך סתור וע"י תומ"צ נמשך מקדושה זו ממש ונק' לכו לחמו בלחמי והיינו לפי שכל המצוות מעשיות הם בירור בחי נוגה ששרשו מעולם התהו וממשיך עי"ן רצון עליון שהוא בחי כתר עליון כיו ע"ש, אך עדיין אינו מובן זה שחיות כל העולמות הוא מבחי מלכותו ית' בלבד היינו המלאכים ושאר העולמות אבל הנשמות מצד עצמן ג"כ שרשן מבחי כי חלק ה' עמו . . וא"כ מהו העלי ע"י המצוות, ע"ש בארוכה.

47 לית מחשבה תפיסא ביי כלל
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר דשבת.

ת"ז בהקדמה (פתח אלי').

48 לית מחשבה תפיסא ביה כלל

In Elijah's prayer (Pesach Eliyahu): "You are the highest of all high ones, hidden from all hidden ones; no thought can grasp You at all." It describes G-d's essence, beyond the worlds.

Tikkunei Zohar 17a:10-12 ב"י א"י-י"ב

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

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49 סתימא דכל סתימין

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

KEHOT'S NOTE

ראה שם.

50 ישת חשך סתרו

"He made darkness His hiding place." The "darkness" is the essence that the worlds cannot receive.

Psalms 18:12 ב"י-י"ח

לשתחשך סתרו סביבותיו ספתו חשכתמים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

51 הוא קדוש

The other reading has "blessed be He" added above the line: "for He, blessed be He, is holy." The meaning is unchanged.

KEHOT'S NOTE

[נכתב ממעל] הוא ית' קדוש. [כ].

52 שאין העולמות . כי הוא קדוש ומובדל

The passage is quoted in Or HaTorah on Vayikra, which also refers to another explanation given in Likkutei Torah on Shir HaShirim.

KEHOT'S NOTE

מובא באוה"ת ויקרא-א ע' ריו, ושם מציין גם לפי אחר המובא בלקו"ת שה"ש ד, ג. וראה גם אוה"ת בראשית-ב דף שט, ב.

53 ולא נערוך אליו קדושתו

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

KEHOT'S NOTE

תפלת יגדל.

54 ואין ערוך לך

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

KEHOT'S NOTE

55 לכן אמור לבני ישראל

"Therefore, say to the children of Israel: I am Havayah." The verse opens the Torah Ohr discourse referred to.

שמות ו:6

לכן אמר לבני ישראל אני ה' והוצאתי אתכם מתחת סבלת מצרים והצלתי אתכם מעבדתם וגאלתי אתכם בזרוע נטויה ובשפטים גדלים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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56 אז ישיר משה

"Then Moshe and the children of Israel sang." The verse opens the Torah Ohr discourse that explains "We cannot compare His holiness to Him."

שמות ט"ו:א

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי יגאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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57 ואמת ה' לעולם

"For His kindness has prevailed over us, and the truth of Havayah is forever." It is discussed in the Shemini Atzeres discourse the text refers to.

תהלים קי"ז:ב

כי יגבר עלינו חסדו ואמתה' לעולם הללוך:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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KEHOT'S NOTE

תהלים קי, ב.

58 ע"פ אז ישיר . . מענין פ"י ולא נערוך אליו קדושתו

There even the "wonders," the hidden worlds, have no comparison to G-d, for He is Master of wonders.

KEHOT'S NOTE

תו"א סב, ד: פ"י שאפילו קדושתו שהוא קדוש ומובדל כו' לא נערוך אליו לפי שאינו בגדר עלמין כלל.

59 "To My mare among Pharaoh's chariots I have compared you, My beloved." The Midrash on this verse is one of the places the Alter Rebbe lists.

Song of Songs 1:9 א'ט

לקסתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 7

60

א-ל ה' ויאר לנו

"Havayah is G-d, and He has given us light." The Alter Rebbe uses it for the light of the hidden holiness that reaches us through the mitzvos.

Psalms 118:27: תהילים קי"ח:כ"ז

אל ה' ויאר לנו אסרו חג בעבתיים עד קרנות המזבח:

The L-RD is G-d, and hath given us light; Order the festival procession with boughs, even unto the horns of the altar.

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KEHOT'S NOTE

תהלים קיח, כז.

61

לכו לחמו בלחמי

Wisdom calls: "Come, eat of my bread and drink of the wine I have mixed." The Alter Rebbe asks why the Torah is called G-d's own bread.

Proverbs 9:5: משלי ט':ה'

לכו לחמו בלחמי ושתי בנין מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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חגיגה י"ד א:10 Chagigah 14a:10

"כל משען לחם" — אלו בעלי תלמוד, שנאמר: "לכו לחמו בלחמי ושתי בנין מסכתי". "וכל משען מים" — אלו בעלי אגדה, שמושכין לבו של אדם כמים באגדה. "גבור" — זה בעל שמועות. "ואיש מלחמה" — זה שיועד לישא וליתן במלחמתה של תורה. "שופט" — זה דיין שדן דין אמת לאמתו. "נביא" — כמשמעו. "קוסם" — זה מלך, שנאמר: "קסם על שפתי מלך". "זקן" — זה שראוי לשיבה.

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KEHOT'S NOTE

משלי ט, ה. וראה חגיגה יד, א.

PARAGRAPH 8

62

מארוז"ל רעיתי פרנסתי

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

KEHOT'S NOTE

שהשיר אי סדיה לסוסתי.

63

רעייתי פרנסתי

"My beloved" (ra'yasi): what is 'My beloved'? Rabbi Yonasan said: My providers, who feed Me with two daily offerings every day." This is the source for calling the service of Israel G-d's "bread."

Shir HaShirim Rabbah 1:14: שיר השירים רבה א':יד

אשכל הכפר, זה יצחק, שנכפת על המזבח כאשכול. הכפר, שמכפר עונותיהם של ישראל. בכרמי עין גדי, זה אבינו יעקב, שנכנס בכרם פניו מתפחד בהקלמו אצל אביו, ולבש בגדי גדי עזים, ונטל הברכות שהן עין עולם. רבי חונ'א רבי אחא אין לה חביב לאשה הזאת יותר מצרור הבשם איכן היא מלינה אותו בין שדיה. ואמר רבי חונ'א

...וידבר משה אל ראשי המטות וגו' איש כי

בשם יריש לקיש, אמרה כנסת ישראל לפני הקדוש ברוך הוא, רבונן של עולם הצרתי למצרים ...

"My beloved is to me as a cluster of henna in the vineyards of Ein Gedi" (Song of Songs 1:14). "A cluster of henna [hakofer]," this is Isaac, who was bound on the altar like a cluster. Hakofer, who atones [mekhaper] for the sins of Israel. "In the vineyards of [bekharme] Ein Gedi," this is our patriarch Jacob, who entered with his face contorted [bikhrum] in fear of being humiliated before his father. He donned garments made from a kid [gedi izim] and took the blessings that are the eye ...

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64

ישראל מפרנסין

The Zohar teaches that "Israel provide for their Father in Heaven." The Alter Rebbe pairs it with the Midrash on "My beloved."

Zohar III, 7b, ז, ב

KEHOT'S NOTE

זח"ג ז, ב.

65

כי על כל מוצא פי ה'

"Man does not live by bread alone, but by everything that comes forth from the mouth of Havayah does man live." The life in food is the divine word within it.

Deuteronomy 8:3: דברים ח':ג'

ויענה וירעבה ויאכלה את-המן אשר לא-ידעת ולא ידעו אבותי למען הודיעה כי לא עליהלחם לבדו יחיה האדם כי עלי-כל-מוצא פי-ה' יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג. ראה גם לעיל פי צו יג, ב וש"נ. ראה גם מאמרי אדה"ז עה"ת כרך-א ע' יז.

66

העשרה מאמרות שבהם נב"ע

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

KEHOT'S NOTE

אבות רפ"ה.

67

העשרה מאמרות שבהם נברא העולם

"With ten utterances the world was created." These utterances are what "comes forth from the mouth of Havayah."

Pirkei Avot 5:1: משנה אבות ה':א'

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדיו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקימין את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one ut-

terance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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68 תדשא הארץ . . תוצא הארץ

“Let the earth sprout vegetation.” The utterance that created plant life.

בראשית א:11

וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזִרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוֹ-יְבֹרַח עַל-הָאָרֶץ וַיְהִי-כֵן:

And G-d said: ‘Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.’ And it was so.

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KEHOT’S NOTE

בראשית א, יא. כד.

69 תוצא הארץ נפש חיה

“Let the earth bring forth living creatures.” The utterance that created the land animals.

בראשית א:24

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ-אָרֶץ לְמִינָהּ וַיְהִי-כֵן:

And G-d said: ‘Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.’ And it was so.

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70 נעשה אדם

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

KEHOT’S NOTE

שם א, כו.

71 נעשה אדם

“Let us make man in Our image, as Our likeness.” Man too was created by a divine utterance.

בראשית א:26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמְיֹתֵינוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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PARAGRAPH 9

72 אחור וקדם צרתני

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

KEHOT’S NOTE

תהלים קלט. ה.

...וידבר משה אל ראשי המטות וגוי איש כי

73 אחור וקדם צרתני

“Behind and before You formed me, and You laid Your hand upon me.” The Sages read it as man being both last and first.

Psalms 139:5 תהלים קל"ט:ה

אחור וקדם צרתני ותשת עלי כפכה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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74 אחור למעשה בראשית

The Gemara explains “behind” as last in the work of creation, and “before” as first for punishment.

Eruvin 18a:17-18 עירובין י"ח א-י"ז

בְּדַרְבֵּי אָמִי, דְּאָמַר רַבִּי אָמִי: אַחֲרֵי לְמַעֲשֶׂה בְּרֵאשִׁית, וְקָדָם לְפִרְעָנוּת. בְּשִׁלְמָא אַחֲרֵי לְמַעֲשֶׂה בְּרֵאשִׁית — דְּלֹא אֵיבְרִי עַד מַעְלֵי שְׁבָתָא, אֲלֵא וְקָדָם לְפִרְעָנוּת מָאִי הִיא? אֵילִימָא מְשֻׁם קָלְלָה — הָא בְּתַחֲלִילָה נִתְקַלַּל נֶחֱשׁ, וּלְבִסּוּף נִתְקַלַּל חֲנוּה, וּלְבִסּוּף נִתְקַלַּל אָדָם!

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KEHOT’S NOTE

עירובין יח, א.

75 יתוש קדמך

Man was created on the eve of Shabbos so that if he becomes arrogant he can be told, “A gnat preceded you in the work of creation.”

Sanhedrin 38a:13 סנהדרין ל"ח א

תְּנוּ רַבָּנִי: אָדָם נִבְרָא בְּעֶרְבַּ שְׁבָת, וּמִפְּנֵי מָה? שְׁלֵא יְהוּ מִיָּנִים אוֹמְרִים: שׁוּתָף הָיָה לוֹ לְהַקְדֹּשׁ בְּרוּךְ הוּא בְּמַעֲשֶׂה בְּרֵאשִׁית. דְּבָר אַחֵר: שְׁאָם תְּזוּנָה דַּעְתּוֹ עָלָיו, אוֹמַר לוֹ: יִתּוּשׁ קִדְמָךְ בְּמַעֲשֶׂה בְּרֵאשִׁית. דְּבָר אַחֵר: כְּדִי שְׂיִכְנֹס לְמַצּוֹה מִקֹּדֶר.

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KEHOT’S NOTE

ויק"ר שם. וראה ג"כ סנהדרין לה, א.

76 יתוש קדמך

If a person is worthy, he is told, “You came before the work of creation”; if not, “A gnat came before you.”

Vayikra Rabbah 14:1 יקרא רבה י"ד:א

77 להיות — ועובר

The other reading has “and will transgress,” in place of “and transgresses”; the meaning is the same.

KEHOT’S NOTE

ויעבור. [כ].

78 ועובר על רצונו ית'

Tanya teaches that one who transgresses G-d’s will is in that moment more separated from His unity than even the

kelipah, which never transgresses His will. The Alter Rebbe refers to it explicitly here.

תניא, חלק ראשון; ליקוטי אמרים 24:6
כ"ד:ו'

ואם כן, האדם העובר על רצונו תכרה, הוא גרוע ופחות הרבה מאד מהספרא אחרא וקליפה, הנקראת "עבודה זרה" ו"אלקים אחרים", והוא בתכלית הפירוד מיוחדו ואחדותו של הקדוש ברוך הוא יותר ממנה, וכאלו כופר באחדותו יותר ממנה חס ושלום.

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19 למרות עיני כבוד

"Their tongue and their deeds are against Havayah, to defy His glorious eyes." The phrase describes open rebellion against G-d.

ישעיהו ג' ח"א:8

כי כשלה ירושלים ויהודה נפל כ"ל שונם ומעלליהם אליה: למרות עני כבודו:

For Jerusalem is ruined, And Judah is fallen; Because their tongue and their doings are against the L-RD, To provoke the eyes of His glory.

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80 תדשא הארץ

"Let the earth sprout vegetation": the first of the utterances that created living things.

בראשית א' י"א:11

ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינה אשר זרעו בו על הארץ ויהי כן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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81 ישרצו המים

"Let the waters swarm with swarms of living creatures." The fish, created on the fifth day.

בראשית א' כ"א:20

ויאמר אלקים ישרצו המים שרץ נפש חיה ועוף ועופף עלי הארץ על פני רקיע השמים:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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KEHOT'S NOTE

בראשית א, כ.

82 תוצא הארץ נפש חיה ובהמה

"Let the earth bring forth living creatures after their kind: cattle, creeping things and beasts." The land animals, created on the sixth day.

בראשית א' כ"ד:24

ויאמר אלקים תוצא הארץ נפש חיה למינה בהמה ורמש וחיית ארץ למינה ויהי כן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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83 נעשה אדם

"Let us make man." Man is the last of the creatures.

בראשית א' כ"ו:1

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויירדו בדת הים ובעוף השמים ובהמה ובכל הארץ ובכל הרמש הרמש על הארץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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PARAGRAPH 10

84 שבחי נפש אלקית שבאדם הוא בחי אחר לגבי מקור וחיות הגוף ונה"ב

The Tzemach Tzedek quotes this passage there, referring also to an explanation that Sag is higher than Mah, while the world of Tikkun comes about through screens and the diminishing of light, and to a discourse beginning "Shuvah Yisrael" which explains that Chochmah is called "behind."

KEHOT'S NOTE

מובא ביהל אור לקאפיטל קלט ע"פ אחר וקדם ומציין גם "ובהביאור שם פ"ב כי ס"ג הוא למעלה ממ"ה, והרי עולם התיקון הוא ע"י מסכים ומיעוט האור, ובד"ה שובה ישראל עד נת' שהחכמה נק' אחר כמ"ש חכם באחר ישבחנה" ע"ש.

PARAGRAPH 11

85 די מחסרו אשר יחסר לו

"You shall surely open your hand to him and lend him sufficient for his need, that which he lacks." The Alter Rebbe borrows the phrase for man's dependence on food. (The Kehot note gives the place as 15:1; the words are in verse 8.)

דברים ט"ו ח"א:15

כ"יפתח תפתח את ידך לו והעבט תעביטנו די מחסרו אשר יחסר לו: but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth.

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KEHOT'S NOTE

דברים טו, א.

86 כמו מוצא מים

"And you shall be like a watered garden, and like a spring of water (motza mayim) whose waters do not fail." Here

motza means a source.

ישעיהו נ"ח:י"א: Isaiah 58:11

וְנָחַדָּהּ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצִחְצֻחוֹת נֶפֶשְׁךָ וְעֲצָמֶיךָ יִחְלִיץ וְהָיִיתָ כְּגַן רוּחַ
וְכִמּוֹצָא מִים אֲשֶׁר לֹא יִכָּבֹּד מִמֶּיךָ:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ראה ישעיה נח, יא.

PARAGRAPH 12

87 כי על כל מוצא פי ה' יחיה האדם

"By everything that comes forth from the mouth of Havayah does man live." Now read of the supernal Man.

דברים ח:ג: Deuteronomy 8:3

וְעָנָה וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעַת וְלֹא יָדָעוּן אֲבֹתֶיךָ לְמַעַן
הוֹדִיעֶךָ כִּי לֹא עַל־הֶלֶם לָבְדוּ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִּיהִי יִחְיֶה
הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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88 ועל דמות הכסא

"And upon the likeness of the throne was a likeness like the appearance of a man upon it, above." Ezekiel's vision of the Chariot.

יחזקאל א':כ"ו: Ezekiel 1:26

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשׁוֹ כְּמִרְאֵה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת
הַכֶּסֶף דְּמוּת כְּמִרְאֵה אָדָם עָלָיו מְלֻמָּעֶלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

89 נקי אדם מלי אדמה לעליון

There the mitzvos are called "the limbs of the King," while the Torah is likened to blood, which carries the life itself; "This is the Torah: a man" refers to the Man on the throne, "I will be like the Most High," the light that encompasses all worlds, above place and time.

KEHOT'S NOTE

ראה לעיל פי' במדבר יג, ב. וראה בהנסמן במאמרי אדה"א במדבר-ג ע' אקא.

90 אדמה לעליון

"I will ascend above the heights of the clouds; I will be like (adameh) the Most High." Chassidus reads adam, "man,"

...וידבר משה אל ראשי המטות וגוי איש כי

from adameh, "I will be like."

ישעיהו י"ד:י"ד: Isaiah 14:14

אֶעֱלֶה עַל־כָּמְתִי עַב אֲדַמָּה לְעִלְיוֹן:

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

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91 עיני ה'

"The eyes of Havayah are toward the righteous." Scripture speaks of G-d's "eyes."

Psalms 34:16: תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צְדִיקִים וְאָזְנוֹ אֶל־שׁוֹעֲתָם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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KEHOT'S NOTE

תהילים לד, טז.

92 אזני ה'

"And the people were like complainers, evil in the ears of Havayah." Scripture speaks of G-d's "ears."

במדבר י"א:א: Numbers 11:1

וַיְהִי הָעָם כְּמִתְאַנְּנִים רַע בְּאָזְנֵי ה' וַיִּשְׁמַע ה' וַיַּחַר אַפּוֹ וַתִּבְעַר־בָּם אֵשׁ ה'
וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה:

And the people were as murmurers, speaking evil in the ears of the L-RD; and when the L-RD heard it, His anger was kindled; and the fire of the L-RD burnt among them, and devoured in the uttermost part of the camp.

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KEHOT'S NOTE

במדבר יא, א.

93 נקי בשם אדם שהוא בחי' ממכ"ע

A later discourse that treats the light that fills all worlds as "Man"; it in turn refers to the discourse "Vayita Eshel" of 5630.

KEHOT'S NOTE

ראה ד"ה פתח אלי' — תרנ"ח ע' יב ושם מציין לעיין בד"ה ויטע אשל תר"ל ע' יז.

94 כמראה אדם ולא . . ממש

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

KEHOT'S NOTE

ע' בהקדמת ת"ז (ו, ע"ב). שם (תכ"ב) ד' סו, א. [כ].

95 משפטים קכ"ב א'

The Tzemach Tzedek discusses the Zohar passage on Mishpatim that the text cites.

KEHOT'S NOTE

ראה גם אוה"ת פי' ואתחנן ע' פו. שבועות ע' קלב.

96 בד"ה ויראו כו' ותחת רגליו

There G-d is "not a man," but because He descends and clothes Himself in the souls of Israel, who have the form of man, Scripture says of Him "like the appearance of a

man.” The throne is needed because the separate worlds of Beriah, Yetzirah and Asiyah cannot come directly from the Man above, who in Atzilus is one with His vessels.

KEHOT’S NOTE

תו”א עז, א. ראה בספר הערכים-א טור תרפב.

97 ויראו כו' ותחת רגליו

“And they saw the G-d of Israel, and beneath His feet was like the work of sapphire brick.” The verse opens the Torah Ohr discourse referred to.

Exodus 24:10: שמות כ”ד:י

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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PARAGRAPH 13

98 והנה חיות הנמשך

The note says the substance of the passage from here on is quoted there.

KEHOT’S NOTE

תוכן הדברים מכאן מובא באוה”ת ויקרא-ב ע’ תקסח.

99 ולהחיות רוח שפלים

“I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly.” Here, the life given to the lower worlds.

Isaiah 57:15: ישעיהו נ”ז:ט”ו

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת-דכא ושפל-רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT’S NOTE

ראה ישע”י נו, טו.

100 אית רצון

The note says “there is will and there is will” is quoted in many places in Chassidus in the Zohar’s name but was not found in the Zohar, and refers to the Rebbe’s note on it there.

KEHOT’S NOTE

בוה”ק ל”מ. [כ]. מובא בכ”מ בדא”ה בשם הזהר. וראה הערת כ”ק אדמו”ר בסה”מ תשי”ט ע’ 113. וראה בארוכה במאמרי אדמו”ר כאן ע’ איתשט.

101 הרהור לאו כדיבור דמי

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

KEHOT’S NOTE

ברכות כ, סע”ב.

102 הרהור לאו כדיבור דמי

The Gemara concludes that thinking the words is not like saying them. Thought alone does not fulfill an obligation of speech.

Berakhot 20b:20-21א”כ-כ”א

ורב חסדא אמר, הרהור לאו כדיבור דמי, דאי סלקא דעתך הרהור כדיבור דמי — יוציא בשפתיו. אלא מאי הרהור לאו כדיבור דמי, למה מהרהר? אמר רבי אלעזר: כדי שלא יהו כל העולם עוסקין בו והוא יושב ופטל.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips ! How is it then ? Meditation is not the equivalent of speech. Why, then, should he meditate? R. Eleazar said : So that the whole world should not be engaged upon the reading of the Shema', whereas he sits idle.

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103 והרהור לא עביד מידי

The Zohar says that thought “does nothing,” makes no sound and does not rise. Thought alone does not draw down from above.

Zohar III, 105a: זח”ג קה, אא

KEHOT’S NOTE

זח”ג קה, א.

104 דעקימת שפתיו הוה מעשה

The Gemara holds that moving one’s lips counts as an action. So speaking words of Torah is a physical act.

Bava Metzria 90b:13-14ד”ג-י”ג: בבא מציעא צ”ב

איתמר: חסמה בקול והנהיגה בקול? רבי יוחנן אמר: חייב, ריש לקיש אמר: פטור. רבי יוחנן אמר: חייב, עקימת פיו הוה מעשה. ריש לקיש אמר: פטור, קלא לא הוי מעשה. איתביה רבי יוחנן לריש לקיש:

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Sanhedrin 65a:10-12כ”ב-י”א: סנהדרין ס”ה

מגדף, מאי מעשה איכא? עקימת שפתיו הוי מעשה. בעל אוב, מאי מעשה איכא? הקשת זרועותיו הוי מעשה. ואפילו לרבנן? והתנא: אינו חייב אלא על דבר שיש בו מעשה, כגון זיבוח, קישור, וניסוך, והשתחוואה.

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KEHOT’S NOTE

ב”מ צ, ב. סנהדרין סה, א.

PARAGRAPH 15

105 ומחשבה . . חשיב מ”ה

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

KEHOT’S NOTE

זח”א (כד, א). [כ].

106 חשב מ”ה

The Zohar writes, “Machshavah (thought): chashav Mah,” linking thought with the Name Mah, whose value equals

Adam. Thought belongs to the level of man himself.

ספר הזהר, בראשית י"ז:קצ"ג-י"ח:ר"ד17:193-18:204

107 יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

108 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

Rabbi Yaakov says: "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come; and better one hour of serenity in the World to Come than all the life of this world."

Pirkei Avot 4:17:י"ז אבות ד

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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109 העולם הבא הוא שנהנין

"In the World to Come there is no eating or drinking... rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah."

ברכות י"ז א:י"ב17a:12

מרגלא בפומיה דרב: לא בעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 16

110 כל חד וחד לפום שיעורא דילי

On "Her husband is known in the gates," the Zohar says G-d is known to each one according to his own measure, as far as his heart can grasp.

Zohar I, 103a:קג, זח"א

KEHOT'S NOTE

זח"א קג, א.

111

ובכל נפשך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." "All your soul" is love within the soul's measure; "all your might" (me'od, "very much") is love beyond it.

Deuteronomy 6:5:וה' דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

112

ומבקשי ה' יבינו כל

"Evil men do not understand judgment, but those who seek Havayah understand all." The Alter Rebbe appeals to the experience of those who seek G-d.

Proverbs 28:5:ה' משלי

אנשי רע לא יבינו משפט ומבקשי ה' יבינו כל:

Evil men understand not justice; But they that seek the L-RD understand all things.

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KEHOT'S NOTE

משלי כח, ה.

113

מי לי בשמים

"Whom do I have in heaven? And with You I desire nothing on earth." The verse expresses a love for G-d Himself, above all worlds.

Psalms 73:25:ה' תהילים ע"ג:כ"ה73:25

מי לי בשמים ועמה לא חפצתי בארץ:

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

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KEHOT'S NOTE

תהילים עג, כה.

114

לעיל ע"פ מי מנה

the passage shares nothing with the note

KEHOT'S NOTE

פי בלק סז, ד.

115

מי מנה עפר יעקב

"Who has counted the dust of Yaakov?" The verse opens the Likkutei Torah discourse referred to.

Numbers 23:10:יג:י"ג23:10 במדבר

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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116 ועתה יגדל נא

"And now, let the strength of my L-rd be great, I pray."
The verse opens the discourse referred to.

Numbers 14:17:י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 17

117 יחיה האדם

"By everything that comes forth from the mouth of Havayah does man live." Applied now to the life of the soul through the Torah and mitzvos.

Deuteronomy 8:3:ח:ג

וַיַּעֲנֶה וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּ אֲבֹתֶיךָ לִמְעַן הוֹדִיעֶךָ כִּי לֹא עַל־הֶלֶם לָבְדוּ יַחֲיָה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 18

118 ועשיתם את כל מצותי

"So that you remember and do all My commandments, and be holy to your G-d." The verse of the tzitzis section ties holiness to doing the mitzvos.

Numbers 15:40:ט"ו:מ'

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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KEHOT'S NOTE

במדבר טו, מ.

119 מקושש עצים

"And they found a man gathering wood on the Shabbos day." The discourse on this verse explains the term "holiness."

Numbers 15:32:ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מִקֹּשֶׁשׁ עֲצִים בַּיּוֹם הַשַּׁבָּת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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120 למהוי אחד באחד

In the passage on the mystery of Shabbos, the Zohar describes the union above and below "to be one with one."

Here it describes G-d becoming "our G-d," one with us.

Zohar II, 135a:א"ב קלה,

KEHOT'S NOTE

זח"ב קלה, א.

PARAGRAPH 19

121 לכו לחמו בלחמי

"Come, eat of My bread." The Torah and mitzvos are G-d's "bread," drawing life from the Supernal Will.

Proverbs 9:5:ט:ה'

לְכוּ לֶחֱמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסֻּכָּתִי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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122 כמראה אדם

"A likeness like the appearance of a man." Here, the light that fills all worlds.

Ezekiel 1:26:א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשׁוֹ כְּמֹרָא אַבְנֵי־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֹרָא אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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123 ובכל מאדך

"And with all your might." The love beyond the soul's measure, ahavah rabbah.

Deuteronomy 6:5:ו:ה'

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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124 והייתם קדושים

"And be holy to your G-d." Holiness comes through doing the mitzvos.

Numbers 15:40:ט"ו:מ'

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 20

125 וענוה זו מביאה לידי יראת חטא

The note refers to the Rebbe's talk there for how humility leads to fear of sin.

KEHOT'S NOTE

ראה לקו"ש-יג ע"י 36.

126 בר"ח שער הענוה

The note says the wording of Reishis Chochmah is copied there, and the subject is treated at greater length.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית כרך-ב דף רנט, א. ושם הענין יותר באריכות.

127 בד"ה שיר השירים

There the two levels called in Kabbalah the higher Shechinah and the lower Shechinah are the two "brides" of the Song of Songs, which is why the love of bride and groom is described there twice; they are the two levels of the higher unity and the lower unity.

KEHOT'S NOTE

לקו"ת שה"ש א, ב.

128 שיר השירים

"The Song of Songs, which is Shlomo's." The verse opens the Likkutei Torah discourse referred to.

Song of Songs 1:1 א"י שיר השירים

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon's.

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129 זכולא קמי כלא חשיב

The Zohar teaches that true fear of G-d is to fear Him because He is great and rules over all, and "all before Him is considered as nothing." Humility is to see oneself this way.

Zohar I, 11b זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

130 בד"ה קטנותי

The letter that opens "I have become small from all the kindnesses" explains why the more G-d draws a person near, the more humble he should become.

KEHOT'S NOTE

אנה"ק סי' ב.

131 קטנתי מכל החסדים

Yaakov says, "I have become small from all the kindnesses and all the truth You have done for Your servant." The letter in Tanya that opens with these words explains humility before G-d.

Genesis 32:11 א"י: בראשית

קטנתי מכל החסדים ומכל האמת אשר עשית את עבדך כי במקלי עברתי את הירדן הזה ועתה הייתי לשני מחנות:

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

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132 בד"ה ארץ הרים ובקעות

There "mountains" are the arousal from below like a raised seal, love that is like fire, while "valleys" are the sunken seal: self-nullification and awe, regarding oneself as a remnant.

KEHOT'S NOTE

לקו"ת פ' עקב יז, ד.

133 ארץ הרים ובקעות

"A land of mountains and valleys, which drinks water from the rain of heaven." The verse opens the Likkutei Torah discourse on the raised and sunken seals.

Deuteronomy 11:11 א"י: דברים

והארץ אשר אתם עברים שמה לרשתה ארץ הרים ובקעות למטר השמים תשתה מים:

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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134 מ"ש בספרים

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

KEHOT'S NOTE

ע' תנחומא צו (סי' יג) שפל וסבלן. ובלקח טוב פ' בהעלתך [פ' יב, ג]. ועי' בר"ח ש' הענוה פ"א. עלי"ק נצבים (ר"ד מח). [כ].

135 והאיש משה ענו מאד

"And the man Moshe was very humble, more than any man on the face of the earth."

Numbers 12:3 א"י: במדבר

והאיש משה ענו מאד מכל האדם אשר עלי פני האדמה:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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136 ונחנו מה

Moshe and Aharon say, "And what are we, that you complain against us?" Moshe regards himself as nothing at all.

Exodus 16:7 א"י: שמות

ובקר וראיתם את-כבוד ה' בשמעו את-תלנתיכם עלי-ה' 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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137 "Greater is what is said of Moshe and Aharon than what is said of Avraham: of Avraham it is written, 'I am dust and ashes,' but of Moshe and Aharon, 'And what are we?'"

Chullin 89a:8 א"י: חולין

אמר רבא ואיתימא ר' יוחנן גדול שנאמר במשה ואהרן יותר ממה שנאמר באברהם דאילו באברהם כתיב ואנכי עפר ואפר ואילו במשה ואהרן כתיב ונחנו מה ואמר רבא ואיתימא ר' יוחנן אין העולם מתקיים

אלא בשביל משה ואהרן כתיב הכא ונחנו מה וכתוב התם (איוב כו, ז)
תולה ארץ על בלימה

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138 **ואנכי עפר ואפר**
Avraham says, "I have begun to speak to my L-rd, and I am dust and ashes." This is humility that still sees oneself as something.

בראשית 18:27 י"ח:כ"ז

ויען אברהם ויאמר הנהנא הולאתי לדבר אלי-אדני ואנכי עפר ואפר:
And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.
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139 **שכינתא עילאה היא בינה**
In his glossary of Kabbalistic terms, Rabbi Moshe Cordovero writes that there is a higher Shechinah and a lower Shechinah, and they are Binah and Malchus.
Pardes Rimmonim 23:21א"כ:כ"ג פרדס רמונים

140 **ענוה גדולה מכולן**
Rabbi Yehoshua ben Levi says, "Humility is greatest of all," since the verse speaks of bringing tidings to the humble rather than to the pious.
Avodah Zarah 20b:11א"ב:ב עבודה זרה
ופליגא דרבי יהושע בן לוי, דאמר רבי יהושע בן לוי: ענוה גדולה מכולן, שנאמר: "רוח ה' אלקים עלי יען משח ה' אתי לבשר ענוים", "חסידים" לא נאמר אלא "ענוים", הא למדת שענוה גדולה מכולן.
William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 21

141 **מי מנה**
"Who has counted the dust of Yaakov?" The verse opens the Likkutei Torah discourse referred to.

במדבר 23:10 י"ג:ג

מי מנה עפר יעקב ומספר את-רבע ישראל תמות נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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142 **ישתחשך סתרו סביבותיו סכתו חשכת-מים עבי שחקים:**
"He made darkness His hiding place." The essence of G-d is hidden from all worlds.
Psalms 18:12ב"י:י"ח תהילים

ישתחשך סתרו סביבותיו סכתו חשכת-מים עבי שחקים:
He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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143 **שוש אשיש**
"I will greatly rejoice in Havayah." The verse opens the Likkutei Torah discourse referred to, at whose end humility is discussed.

ישעיהו ס"א:י"א

שוש אשיש בה תגל נפשי באלקי כי הלבישני בגדי-ישע מעיל צדקה יעטני כתרן יכהו פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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144 **את זה לעומת זה עשה האלקים**
"G-d has made this opposite that." Holiness and its opposite correspond, so a sin reaches as high as a mitzvah.

קהלת ז' י"ד:ד

ביום טובה יהיה בטוב וכיום רעה ראה גם את-זה לעמת-זה עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

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

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145 **ונכרתה הנפש ההיא מלפני אני ה'**
Of a kohen who approaches holy things while impure: "That soul shall be cut off from before Me; I am Havayah."

ויקרא כ"ב:ג:א

אמר אלהם לדורתיכם כל-איש אשר-יקרב מכל-זרעכם אלי-הקדשים אשר יקדישו בני-ישראל לה וטמאתו עליו ונכרתה הנפש ההוא מלפני אני ה'

Say unto them: Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the L-RD, having his uncleanness upon him, that soul shall be cut off from before Me: I am the L-RD.

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146 **הכרת תכרת**
"That soul shall be utterly cut off; its iniquity is upon it." The double expression of karet.

במדבר ט"ו:ל"א:31

כי דבר-ה' בזה ואת-מצותו הפר הכרת תכרת הנפש ההוא עונה בה:
Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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PARAGRAPH 22

147 **בזה לעומת זה**
"G-d has made this opposite that." As holiness reaches

Moshe surpassed them in prophesying with “This is the thing.”

Rashi on Numbers 30:3ג:י על במדבר

נדר. האומר הרי עלי קונם שלא אכל או שלא אעשה דבר פלוני; יכול אפלו נשבע שיאכל נבלות אני קורא עליו ככל היצא מפיו יעשה? ת"ל לאסר אסר — לאסר את המתיר ולא להתיר את האסור (ספרי): לא יחל דברו. כמו לא יחלל דברו — לא יעשה דברו חלין (שם):

A VOW — This is when one says, Behold, I take upon myself an obligation which is as sacred to me as an offering, that I will not eat, or that I will not do such-and-such a thing. — One might think that if he swears that he will eat the flesh of an animal which has not been slaughtered properly according to the rite that I may apply to him the text, “He shall do according to all that goeth forth from his mouth”! It, however, says, “[If ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

165 נעשה אדם בצלמנו כדמותנו

“Let us make man in Our image, as Our likeness.” “As Our likeness” is read as a likeness only, “in Our image” as the essence.

Genesis 1:26ו"א:כ בראשית

ויאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו בדת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש עליהארץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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166 אלה מסעי

“These are the journeys.” The verse opens the Likkutei Torah discourse referred to.

Numbers 33:1א"ג במדבר

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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167 כי ביום הזה יכפר

“For on this day He shall atone for you, to purify you.” The verse opens the Likkutei Torah discourse referred to.

Leviticus 16:30ו"ז:ל ויקרא

כייביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו: For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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168 ואשים דברי בפיך

“And I have put My words in your mouth.” G-d's own words, drawn down through the desire of the heart.

Isaiah 51:16ו"ט:ט"ז ישעיהו

ואשים דברי בפיך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמיאתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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PARAGRAPH 26

169 לאמר זה הדבר

“...saying: This is the thing that Havayah has commanded.” Applied here to every person's Torah study.

Numbers 30:2ב"ב במדבר

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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170 והיו הדברים . . . ודברת כם

“And these words that I command you today shall be upon your heart.” The very words commanded “today.”

Deuteronomy 6:6ו"ו דברים

והיו הדברים האלה אשר אנכי מצוה היום עליך:

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

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KEHOT'S NOTE

דברים ו, ו-ז.

171 ודברת כם

“And you shall teach them to your children and speak of them.” A person speaks the same words.

Deuteronomy 6:7ו"ז דברים

ושננתם לבניך ודברת כם בשבתך בביתך בדרךך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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172 קול דודי הנה זה בא

“The voice of my beloved! Behold, this one comes.” The verse opens the discourse referred to.

Song of Songs 2:8ח"ב שיר השירים

קול דודי הנה זה בא מדלג עלי ההרים מקפץ עלי הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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173

והגדת לבנך

“And you shall tell your son on that day, saying: Because of this Havayah did for me.” The discourse referred to explains “because of this.”

Exodus 13:8 ח"ח:8

והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים:

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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174

סדיה בחדש השלישי

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

KEHOT'S NOTE

תו"א פ' יתרו.

175

בחדש השלישי כו' ביום הזה

“In the third month after the children of Israel went out of Egypt, on this day they came to the wilderness of Sinai.” The discourse referred to explains “on this day.”

Exodus 19:1 א"ט:19

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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176

שהי פרוש מן האשה

Moshe did three things on his own, and G-d agreed with him; one was that he separated from his wife, since the Shechinah spoke with him at all times.

Shabbat 87a:2 ב"א:87a

אמר לה רבי יוסי: יום אחד הוסיף משה מדעתו. דתנא: שלשה דברים עשה משה מדעתו, והסכים הקדוש ברוך הוא עמו. הוסיף יום אחד מדעתו, ופירש מן האשה, ושבר את הלוחות.

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KEHOT'S NOTE

שבת פז, א. וראה באוה"ת ויקרא כרך-ב ע' תשו.

177

ובפ' בראשית (כ"ב א')

The note quotes the Zohar passage as cited there: “Moshe separated from his wife... afterwards his spirit cleaved to the supernal spirit.”

KEHOT'S NOTE

“משה אתפרש מאתתי כו' לבתר אתדבק רוחא ברוחא עילאה כו'” — אוה"ת ויקרא כרך-ב ע' תשי.

178

וביאריו הרמ"ז פ' ואתחנן

The note quotes the Ramaz as cited there: on “Enough for you,” Moshe was united with the Shechinah; he separated from his wife because he had the power to draw down the

...וידבר משה אל ראשי המטות וגו' איש כי

inner union, above the union of Yaakov and Rachel, which brings down souls.

KEHOT'S NOTE

“גבי ורב לך דאזווג בשכינתו בענין הטעם שמה פרש א"ע מן האשה כי ה' בו כח להמשיך יחוד הפנימי שלמעלה מבחי' יחוד יעקב ורחל שהוא יחוד דו"ג להוליד נשמות ע"ש” — אוה"ת ויקרא-ב ע' תשי.

179

רב לך

“Enough for you; do not speak to Me any more of this matter.” The Ramaz's explanation on the Zohar to this verse is cited.

Deuteronomy 3:26 ג"כ:3:26

ויתעבר ה' בי למענכם ולא שמע אלי ויאמר ה' אלי רב־לך אֶל־תוסף דבר אלי עוד בדבר הזה:

But the L-RD was wroth with me for your sakes, and hearkened 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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180

בפ' ויחי (דרמ"ו סע"א וע"ב)

The note says the Zohar's wording on Vayechi is given there with glosses.

KEHOT'S NOTE

ראה הלשון עם הגהות באוה"ת בראשית-ו דף תתשמב, ב.

181

יונתי בחגוי הסלע

“My dove, in the clefts of the rock.” The verse opens the Likkutei Torah discourse referred to.

Song of Songs 2:14 י"ד:2:14

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כִּי־קולך ערב ומראיך נאווה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

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182

איש כי ידור נדר

“When a man vows a vow to Havayah.” The maamar returns to the law of vows.

Numbers 30:3 ג'3:30

איש כִּי־ידר נדר לה' או־הִשָּׁבַע שְׁבָעָה לְאָסֵר אֶסֶר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ כְּכֹל־הֵיזָא מִפִּי יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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183

עד שידור בדבר הנדור

The Gemara's rule that a vow must be made “by a thing that is vowed.”

Nedarim 13a:2-3 ג'א:13a:2-3

לֹא, דְּכוּלִּי עֲלָמָא לִפְנֵי זְרִיקַת דְּמִים, וּמֵאִי טַעְמָא דְּמֵאן דְּשִׁירִי — אָמַר קְרָא: “כִּי יִדֹר”, עַד שְׂיִדּוֹר בְּדָבָר הַנְּדוּר, לְאַפּוֹקֵי בְכוּר, דְּדָבָר הָאָסוּר

197 ואהבת את ה' לדבקה בו

Kehot's note points to Deuteronomy 11:22 for these words.

דברים י"א:כ"ב Deuteronomy 11:22

כי אם־שמר תשמרון את־כל־המצוה הזאת אשר אנכי מצוה אתכם לעשותה לאהבה את־ה' אלקיכם ללכת בכל־דרכיו ולדבקה־בו:

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

ראה דברים יא, כב, ל, כ.

198 ידבר עמים תחתינו

The words here quote Psalms 47:4; the passage is shown below.

Psalms 47:4: ד"ו תהילים

יְדַבֵּר עַמִּים תַּחְתֵּינוּ וְלֵאמִים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד.

199 סדיה משה ידבר

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

תו"א סח, ב "פי הענווה למעלה זהו ירידת אוא"ס ב"ה והתלכשותו בחכמה וחסד שהוא בחי' ירידה ושפלות לגבי אוא"ס ב"ה — אוה"ת פי וירא כרך-א דד, א.

200 וסדיה מראיהם ומעשיהם

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

KEHOT'S NOTE

תו"א פי יתרו.

201 שכל הנביאים . . בזה

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

KEHOT'S NOTE

ברשי"ר פ"פ מטות (מספרי [פי' קנג]). ובלקח טוב עה"ת. [כ].

202 נעשה אדם בצלמינו כדמותנו

The words here quote Genesis 1:26; the passage is shown below.

בראשית א':כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמְתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

203 בד"ה אלה מסעי

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

KEHOT'S NOTE

פח, ג ואילך.

204 דכ"ף הדמיון כמו הדמות

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה באוה"ת פי מטות ע' אישטז בזה.

205 ובד"ה כי ביום הזה יכפר

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

KEHOT'S NOTE

אחרי כז, ב.

206 ואשים דברי בפיו

The words here quote Isaiah 51:16; the passage is shown below.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאִשְׁמִי דְבָרִי בְּפִי וּבִצְלִי יְדִי כִּסְיִתִּיהָ לְנִטֵּעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֹאֲמֹר לְצִיּוֹן עֲמִי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז.

207 נדרים סייג לפרישות

"Vows are a fence for abstinence." The starting point for explaining vows.

משנה אבות ג':יג Pirkei Avot 3:13

רבי עקיבא אומר, שחוק וקלות ראש, מרגילין לערוה. מסרת, סג לתורה. מעשרות, סג לעשר. נדרים, סג לפרישות. סג לתקנה, שתיקה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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PARAGRAPH 27

208 קדש א"ע במותר לך

"Sanctify yourself in what is permitted to you." This is the definition of abstinence.

יבמות כ' א:ט"ו Yevamot 20a:15

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אביי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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KEHOT'S NOTE

יבמות כ, א. [כ].

209 **בוזללי בשר וסובאי יין**

“Do not be among the guzzlers of wine, among the gluttons of meat.”

Proverbs 23:20: כ"ג: כ"ג

אל־תִּהְיֶה בְּסֹבְאֵי יַיִן בּוֹלְלֵי בָּשָׂר לָמוֹ:

Be not among winebibbers; Among gluttonous eaters of flesh;

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KEHOT'S NOTE

ראה משלי כג, כ.

210 **בד"ה בהעלותך**

There the Sages' rule that an unlearned person may not eat meat is explained: he cannot elevate the meat, which shows that a person raises up the food he eats.

KEHOT'S NOTE

לעיל לא, ג.

211 **בהעלותך את הנרות**

“When you light the lamps.” The verse opens the Likkutei Torah discourse referred to.

Numbers 8:2: ח"ב: ב' נדר

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמִּזְבֵּחַ יִאֲרִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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212 **ע"ה אסור לאכול בשר**

“An unlearned person is forbidden to eat meat.” The discourse on “When you light the lamps” explains that he cannot elevate it.

Pesachim 49b: ב"ב: ב' פסחים

תִּנְיָא, רַבִּי אוֹמֵר: עִם הָאֲרִי אָסוּר לֵאכּוֹל בָּשָׂר, (בְּהֵמָה) שְׁנַאֲמַר: “זֹאת תֹּרַת הַבְּהֵמָה וְהָעוֹף”: כָּל הָעוֹסֵק בְּתוֹרָה מוֹתֵר לֵאכּוֹל בָּשָׂר בְּהֵמָה וְעוֹף, וְכָל שְׂאִינֹה עוֹסֵק בְּתוֹרָה אָסוּר לֵאכּוֹל בָּשָׂר בְּהֵמָה וְעוֹף.

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KEHOT'S NOTE

פסחים מט, ב. [כ].

213 **כי יפליא לנדור**

“A man or woman, when he shall pronounce a vow of a Nazirite.” Yafli is read as from pele, “wonder.”

Numbers 6:2: ו'ב' נדר

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹיֵאשָׁה כִּי יִפְּלֵא לִנְדֹּר נֶדֶר נְזִיר לְהִזִּיר לָהּ:

Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the L-RD,

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KEHOT'S NOTE

במדבר ו, ב.

214 **לשון מופלא ומכוסה**

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

KEHOT'S NOTE

כוונתו ה'ק' להגיגה (יג רע"א). ועי' בת"ז דפוס זיטאמיר ה"פ [ה' פעמים] [קנא, ב]. [תו"ח צה, א] קמט ריש ב [שם צד, ג] קנא, א [ב שם צו, ד] קנז, ב [שם ק, ד] קנח, א [שם קא, ג]. [כ].

215 **מופלא ומכוסה**

“Do not expound what is wondrous for you, and do not investigate what is covered from you.” The source of reading yafli as “wondrous and covered.”

Chagigah 13a:2: כ"א: א' חגיגה

עַד כָּאן יֵשׁ לָךְ רְשׁוֹת לְדַבֵּר, מִכָּאן וְאִילָךְ — אֵין לָךְ רְשׁוֹת לְדַבֵּר, שְׂכָן כְּתוּב בְּסֵפֶר בֶּן סִירָא: “בְּמוֹפְלָא מִמֶּךָ אֶל תִּדְרוּשׁ, וּבְמִכּוּסָה מִמֶּךָ אַל תַּחְקוּר. בְּמָה שֶׁהוֹרְשִׁית הַתְּבוּנָה, אֵין לָךְ עֵסֶק בְּנִסְתָּרוֹת.” תִּנְיָא, אָמַר רַבִּין יוֹחָנָן בֶּן זִכְאִי: מָה תְּשׁוּבָה תְּשִׁיבְתוּ בֵּת קוֹל לְאוֹתוֹ רִשְׁעָה בְּשַׁעָה שְׂאֲמַר “אֶעֱלֶה עַל בְּמִתִּי עַב אֲדַמָּה לְעִלְיוֹן” — יִצְתָּה בֵּת קוֹל וְאָמְרָה לוֹ: רִשְׁעָה בֶּן רִשְׁעָה, בֶּן בְּנוֹ שֶׁל נִמְרוֹד הָרִשְׁעָה, שֶׁהִמְרִיד כָּל הָעוֹלָם כּוֹלוֹ עָלָיו בְּמִלְכוּתוֹ —

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216 **ובפרס ערך נדר**

The note says the Pardes's wording is copied there, on the word neder being related to dirah, “dwelling.”

KEHOT'S NOTE

הלשון נעתק באוה"ת מטות עי' ארעו בענין שלשון נדר מלשון דירה.

217 **ובמאור"א אות נ' ס"ט**

The note quotes the Me'orei Or as cited there: neder is Imma Ila'ah, and neder equals 248 plus six, the six being the three mochin of Z'eir Anpin and their three garments.

KEHOT'S NOTE

“נדר אימא עילאה כו' ולכן נדר גימט' רמ"ח והואו היתירים ג' מוחין דו"א וג' לבושים שלהם כו" — ביאה"ז להצ"צ כרך-ב עי' תשעה.

218 **רבות ויצא ר"פ ע'**

The note says the Midrash's wording is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת במדבר כרך-ו עי' איתתקנג.

219 **“The elders of the daughter of Zion sit on the ground, they are silent.” The Midrash on this verse is cited on vows.**

Lamentations 2:10: ב'י: א' איכה

יִשְׁבּוּ לְאָרֶץ יִדְמוּ וְזָקְנֵי בִתְצִיּוֹן הָעָלוּ עָפָר עַל־רִאשָׁם חָגְרוּ שָׂקִים הוֹרִידוּ לְאָרֶץ רִאשָׁן בְּתוֹלֵת יְרוּשָׁלַם:

They sit upon the ground, and keep silence, The elders of the daughter of Zion; They have cast up dust upon their heads, They have girded themselves with sackcloth; The virgins of Jerusalem hang down Their heads to the ground.

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220 בוח"ב יתרו צ"א ב' . . ובבחי פי יתרו

The note says these sources on vows, from the Zohar to Rabbeinu Bachya, are quoted there.

KEHOT'S NOTE

מובא באוה"מ מטות עי ארעג. אישלו.

221 וארשתיך לי

"And I will betroth you to Me forever." The verse opens the Likkutei Torah discourse referred to.

Hosea 2:21א"כ"א

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

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

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222 שו"ה דר"ה

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

KEHOT'S NOTE

צ"ל רנ"ה. [כ].

223 כדאיתא בגמרא

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

KEHOT'S NOTE

גדרים (י, א) ובכ"ד. [כ].

224 בד"ה כה תברכו

The discourse on "Thus shall you bless" explains that every blessing draws G-dliness into the world and the soul, and that the animal soul, which lives from food in nogah, must be raised step by step; the text cites it for its explanation of Adam naming the creatures to raise them.

KEHOT'S NOTE

לעיל פי נשא כו, ב.

225 כה תברכו

"Thus shall you bless the children of Israel." The verse opens the Likkutei Torah discourse referred to.

Numbers 6:23ג"כ

דבר אלי-אֶהְרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמַר לָהֶם:

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

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226 ויקרא האדם שמות

"And the man gave names to all the cattle and to the birds of the heavens." Adam's naming raised the creatures to their source.

Genesis 2:20כ"י

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלִעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֹזֵר כִּנְגְדּוֹ:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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227 לאמר זה הדבר

"Saying: This is the thing." The power of speech in a vow stems from this.

Numbers 30:2ב"ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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228 ולכן עכשיו שנתמעטו הלבבות צ"ל בלי נדר

The talk observes that these words seem to say we now lack the power to draw down this level; but since a vow certainly takes effect today, the meaning must be that the Torah speaks of the common case, and therefore one says "without a vow."

KEHOT'S NOTE

דמשמעות הענין (לכאורה) שעכשיו אין לנו כח להמשיך בחי' זו. אבל, כיון שהדין ברור דנדר חל גם עכשיו, עכ"ל שלא זה כוונת הלכות כ"א ע"ד שהתורה על הרוב תדבר ולכן צ"ל כו, וכיו"ב — משיחת ש"פ מט"מ תשמ"ח הערה 17 בשולי העמוד.

229 צ"ל בלי נדר

The note refers there for a discussion of saying "without a vow."

KEHOT'S NOTE

ראה טושו"ע יו"ד סר"ג, ד. וראה לקו"ש-יג ע' 109.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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