



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 2

וַיֹּאמְרוּ אֶל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל לֵאמֹר כֹּו'...

“And they said to the whole congregation
of the Children of Israel” (Numbers 14:7)



The spies, rooted in the World of Thought, held that the mitzvos could be fulfilled in spirit alone. But the lights break through the vessels only when the highest level, the inner dimension of Keser, is drawn down, and it is drawn down only through physical deed in the Land, for “their beginning is wedged in their end.”

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 spies, rooted in the World of Thought, held that the mitzvos could be fulfilled in spirit alone. But the lights break through the vessels only when the highest level, the inner dimension of Keser, is drawn down, and it is drawn down only through physical deed in the Land, for “their beginning is wedged in their end.”

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

THE MAAMAR IN BRIEF

Why do Yehoshua and Calev say “very, very,” and why is the Land one that “flows” with milk and honey? The spies, rooted in Leah, the World of Thought, would not descend into the Land, the World of Speech, where the mitzvos are done. The mitzvos refine the sparks of Tohu fallen into nogah and draw the Infinite Light into their objects, but how can a human act do that? The Alter Rebbe explains Iggulim and Yosher, illustrated by a teacher and his student: from the concealed Iggulim come all the concealments, down to the vessels of Atzilus and the physical world. When a person subdues the sitra achra below, the vessels above stop hiding the lights, which break through: this is the mature intellect of milk and honey, which the Land, through its mitzvos, makes flow. The spies thought the mitzvos could be kept in thought, as Avraham kept the whole Torah, but the highest is clothed in the lowest, as a gesture conveys what words cannot. So the two “very”s are the hidden and revealed worlds, “If Havayah desires us” is the inner dimension of Keser, and the Jerusalem above is reached only through the Jerusalem below.

OUTLINE

- 1 The questions, and the spies’ root** ¶1–3
Why does the verse say “very” twice, and why is the Land one that “flows”? Etz Chaim traces the spies to Leah, the World of Thought; so they would not lower themselves into the Land, the World of Speech, where the purpose is “to do,” to keep the mitzvos there.
- 2 What the mitzvos do** ¶4–5
The Torah and mitzvos refine the 288 sparks of Tohu fallen into nogah: the prohibitions separate the good from the evil, and the positive mitzvos, done with an esrog or tzitzis exactly as the law requires, draw the Infinite Light into the refined object. But how can a human act draw down the Infinite Light?

3 Iggulim and Yosher, and the roots of concealment

¶6-14

The Zohar's "when the sitra achra is subdued" is explained through two modes of light: Iggulim, concealed and undivided, and Yosher, revealed and divided, illustrated by a teacher and his student and identified with Nefesh and Ruach. From the Iggulim come all the concealments: the chambers of love, awe and will, the vessels of Atzilus, and the physical world that seems to exist by itself.

4 The arousal from below

¶15-19

Contemplating that G-d renews creation every day removes the concealment within a person, and this arousal from below makes the vessels above stop hiding the lights. This is "You shall sanctify yourselves... for I, Havayah, am holy," and the glory that "rises up in all the worlds," the hidden and the revealed.

5 Milk and honey

¶20

Milk and honey are the chassadim and gevuros of mature intellect, the lights breaking through the vessels. "To do in the land" means to rectify the Land, so that through the mitzvos kept there it flows with this revelation.

6 The spies' error and the doubled "very"

¶21-25

The spies held that the mitzvos could be kept in thought, as Avraham fulfilled the whole Torah before it was given. But the highest is clothed in the lowest, as a gesture conveys what words cannot, so only deed makes the lights break through; the two times "very" are the hidden and the revealed worlds.

7 "If Havayah desires us": Keser and the two Jerusalems

¶26-27

Desire is the inner dimension of Keser, beyond all vessels, revealed through the Land. The "daughter," the Jerusalem below, will rise to be "the crown of her husband," and the Jerusalem above, thought, is reached only through the Jerusalem below.

8 Three levels and a fourth

¶28-31

The servant who keeps the mitzvos in deed will be "very high." Jeremiah's threefold "Heichal" and "land" are the two Jerusalems of Atzilus and the physical Jerusalem: thought, speech and action. The generation of the desert accepted only the first two, but the deed reveals a fourth level above all three, the supernal Kodesh.

KEY CONCEPTS

The World of Thought and the World of Speech עולם המחשבה ועולם הדבור

Leah and Rachel in the Kabbalah. The spies, rooted in the World of Thought, refused to descend into the World of Speech, Malchus of Atzilus, where the mitzvos are done in speech and deed.

Iggulim and Yosher עגולים וישר

Two modes of divine light. Iggulim (Circles) are concealed and undivided, the root of every concealment; Yosher (Uprightness) is revealed and divided among the Sefiros, each in its own vessel. They are also the levels of Nefesh and Ruach.

The lights breaking through the vessels בקיעת האורות את הכלים

The aim of the mitzvos: that the vessels no longer limit and hide the lights, so that they are revealed below as they are.

Mature intellect מוחין דגדלות

The revelation of the lights, the opposite of the contraction of immature intellect. Milk and honey are its chassadim and gevuros, which the Land "makes flow."

Their beginning is wedged in their end נעוץ תחלתן
בסופן

From Sefer Yetzirah: the highest is bound to the lowest. So the highest light is clothed specifically in physical deed, as a hint conveys what words cannot.

Desire and will חפיצה ורצון

Desire (chafitzah) is the inner dimension of Keser, the delight within the will; will (ratzon) is its outer dimension. “If Havayah desires us” is the revelation of that inner dimension, beyond all vessels.

The Jerusalem below and the Jerusalem above ירושלים של מטה וירושלים של מעלה

The “daughter” and the “mother”: speech and thought, the lower and the upper hei. The Jerusalem above is reached only through the Jerusalem below, and the physical Jerusalem of this world is a third level, that of action.

SECTION 1 • 11-3

The questions, and the spies' root

1 ויאמרו אל כל עדת בני ישראל לאמר כו' טובה הארץ מאד מאד¹

“And they said to the whole congregation of the Children of Israel, saying,” etc., “The land is very, very good.”

The maamar opens with the words of Yehoshua and Calev, the two spies who stayed loyal, to the whole people after the other ten had spoken against the Land: the land they had toured is “very, very good.”

אם חפץ בנו הוי' והביא אותנו אל הארץ הזאת ונתנה לנו ארץ² אשר היא זבת חלב ודבש. הנה להבין ענין דקדוק לשון הכתוב במה שאמר מאד מאד שני פעמים.

“If Havayah desires us, He will bring us to this land and give it to us, a land that flows with milk and honey.” Now, [we need] to understand the matter of the precise wording of the verse, in that it says “very” (me’od) two times: “very, very.”

They go on: if G-d desires us, He will bring us into this land “that flows with milk and honey.” The Alter Rebbe asks why the verse doubles the word “very” (me’od me’od), when once would seem enough; the answer comes in section 4, where the two “very”s are tied to two kinds of supernal worlds.

2 וכן ארץ אשר היא זבת כו'. יש להקדים שרש ענין המעשה דמרגלים למעלה במה שלא רצו ליכנס לארץ ישראל וגינו אותה כו'.

And likewise, “a land that flows,” etc. [To explain this,] we must first preface [an explanation of] the root, above, of the episode of the spies: that they did not want to enter the Land of Israel, and disparaged it, etc.

A second phrase also needs explaining: “a land that flows with milk and honey.” Before answering, the Alter Rebbe sets out the spiritual root of the spies' refusal to enter the Land and of their speaking against it.

הנה מבואר בע"ח [בעץ חיים] דשרש המרגלים הוא מבחי' עולם המחשבי הנק' לאה כי הם היו מדור המדבר שנקראו דור דעה

Now, it is explained in Etz Chaim that the root of the spies is from the level of the World of Thought, which is called Leah. For they were of the generation of the desert, who were called “the generation of knowledge” (dor de’ah);

Etz Chaim is the Arizal's teaching as recorded by his disciple Rabbi Chaim Vital. In it, Leah and Rachel are two feminine configurations (partzufim): Leah stands for the hidden “World of Thought” and Rachel for the revealed “World of Speech.” The spies were rooted in Leah, for they belonged to the desert generation, which is called “the generation of knowledge” (dor de’ah), a generation of the mind.

ועל כן לא רצו להשפיל א"ע [את עצמו] ליכנס לארץ ישראל שהוא מבחי' עולם הדבור הנקי רחל.

and therefore they did not want to lower themselves to enter the Land of Israel, which is from the level of the World of Speech, which is called Rachel.

Rooted in thought, they did not want to "lower themselves" into the Land of Israel, which corresponds to Rachel, the World of Speech. Entering the Land meant coming down from the level of thought to the level of speech and deed.

3 ולהבין ביאור הדברים הללו בהיות ידוע שעיקר המצוה בכניסת א"י [ארץ ישראל] הוא כמ"ש לעשות בארץ כו'.

To understand the explanation of these things: it is known that the main point of the mitzvah in entering the Land of Israel is as it is written, "to do in the land," etc.,

To explain the spies' root, the Alter Rebbe first states the purpose of entering the Land, in the phrase "to do in the land," which Moshe uses in Deuteronomy (6:1, 12:1) for the laws they are to keep there. The Land is a place for doing.

דהיינו לקיים שם התורה והמצות כי יש כמה מצות שתלוי' [שתלויות] בארץ דוקא כמו בנין בית המקדש ודומיהן כו'.

that is, to fulfill the Torah and the mitzvos there. For there are a number of mitzvos that depend on the Land specifically, such as the building of the Beis HaMikdash, and the like, etc.

Some mitzvos can be fulfilled only in the Land of Israel, such as building the Beis HaMikdash (the Holy Temple). So entering the Land is bound up with keeping the Torah and mitzvos in practice.

SECTION 2 • ¶4-5

What the mitzvos do

4 והענין הוא כי הנה עיקר התורה והמצות הוא להבדיל בין הטהור ובין הטמא³

The explanation is this. The main point of the Torah and the mitzvos is "to distinguish between the pure and the impure."

The Alter Rebbe now explains what the mitzvos accomplish. The Torah's phrase "to distinguish between the pure and the impure" describes the main work of the Torah and mitzvos: sorting and separating.

דהיינו בחי' ברורים לברר הטוב מן הרע שעל ידי השבירה דמלכין קדמאין דתהו נפלו רפי"ח ניצוצין⁴
דתהו ונתלבשו בנוגה להיות מעורביי [מעורבים] טו"ר [טוב ורע] כידוע והם צריכים עלייה

That is, the level of refinements (beirurim): to refine the good from the evil. For through the shattering of the primordial kings of Tohu, two hundred and eighty-eight sparks of Tohu fell and became enclothed in nogah, so that they are a mixture of good and evil, as is known; and they need an ascent.

Beirurim ("refinements") is the Kabbalistic term for sorting good from evil. In the Arizal's teaching, the "primordial kings" (the kings who reigned in Edom before any king ruled Israel, read as the Sefiros of the world of Tohu, "chaos") shattered, and 288 sparks of holiness fell into nogah (kelipas nogah, the "glowing husk" in which good and evil are mixed); these sparks must be raised back up.

והיינו ע"י שיתבררו ויופרדו תחלה מן הרע הקשור בהם ואז יהיו יכולים אחר כך להתעלות למעלה
למקור שרשן

This comes about through their first being refined and separated from the evil that is bound up with them; and then, afterwards, they will be able to ascend on high, to the source of their root.

Raising a spark has two stages. First it must be separated from the evil bound up with it; only then can it rise to its source.

והוא ענין המצות מעשיות מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] שע"י הלי"ת [הל"א תעשה] נפרד הטוב מן
הרע וע"י העשיה הוא בחי' עליית הטוב למעלה כו'.

And this is the matter of the practical mitzvos, the positive commandments and the prohibitive commandments: through the prohibitions the good is separated from the evil, and through the doing there is the ascent of the good on high, etc.

The two stages match the two kinds of practical mitzvos. The prohibitions separate the good from the evil, and the positive commandments, which are done, raise the good upward.

דהיינו עד"מ כשעושה איזה מצוה כגון שנוטל אתרוג לנענע⁵ בו או צמר ועושה ממנו ציצית שהאתרוג והצמר הם מבחי' נוגה שהטוב מעורב שם ברע וכשעושה בו המצוה הרי הוא ממשיך בו השראת אור א"ס

That is, for example, when one does some mitzvah, such as taking an esrog to wave it, or [taking] wool and making tzitzis from it: the esrog and the wool are from the level of nogah, where the good is mixed with the evil; and when one does the mitzvah with it, he draws into it the indwelling of the Infinite Light (Or Ein Sof),

An esrog or wool, like every permitted physical thing, belongs to nogah, where good and evil are mixed. When a person waves the esrog or makes tzitzis from the wool, he draws the Infinite Light to dwell in that object.

ונכלל הטוב (דניצוצות דתהו שנתלבש בתוך האתרוג והצמר על ידי השבירה) באור א"ס הנמשך ע"י המצוה הזאת.

and the good (of the sparks of Tohu that became encloded within the esrog and the wool through the shattering) is included in the Infinite Light that is drawn down through this mitzvah.

The parenthesis identifies the good in question: the sparks of Tohu that became encloded in the esrog and the wool through the shattering. Through the mitzvah they are absorbed into the Infinite Light that the mitzvah draws down.

ואמנם זה אינו כ"א כשנתברר תחלה ונפרד מן הרע ונעשה בחי' כלי להשראת אור א"ס אזי ע"י שיעשה המצוה ימשיך אור א"ס להיות שורה בו ועי"ז יתכלל בו כו'.

However, this is only when it has first been refined and separated from the evil, and has attained the level of a vessel for the indwelling of the Infinite Light. Then, through his doing the mitzvah, he will draw down the Infinite Light to dwell in it, and through this it will be included in it, etc.

This works only after the object has been refined and separated from evil, so that it can serve as a vessel for the Infinite Light. Then the mitzvah draws the light into it, and the spark within it is absorbed into that light.

5 והוא ענין דקדוקי המצות להיות האתרוג כך וכך דוקא ובאם שחיסר בו אחת מדקדוקיו הוא פסול.

And this is the matter of the fine details of the mitzvos: that the esrog must be such-and-such specifically, and if one of its details is lacking in it, it is invalid.

This also explains why the mitzvos have so many exact requirements: an esrog must meet specific criteria, and if one of them is missing it is invalid (pasul).

וכן הציצית אם חסר חוט א' הם פסולים דהיינו שאינם בחי' כלי להשראת אלקות ועכ"פ [ועל כל פנים] מובן מזה שעיקר התורה והמצות הוא לברר הטוב מן הרע שנתערב על ידי השבירה להפרידו מהרע ולהעלותו לשרשו כו'.

Likewise the tzitzis: if one thread is missing, they are invalid; that is, they are not at the level of a vessel for the indwelling of G-dliness. At any rate, it is understood from this that the main point of the Torah and the mitzvos is to refine the good from the evil with which it became mixed through the shattering, to separate it from the evil and to raise it up to its root, etc.

Tzitzis missing even one thread are invalid as well. In the terms used above, an invalid object is not a vessel in which G-dliness can dwell, which confirms that the heart of the mitzvos is refining the good that the shattering mixed with evil and raising it to its root.

אך באמת אין זה מובן האיך יגרום האדם בחי' השראת אור א"ס ע"י שעושה המצוה

But in truth this is not understood: how can a person bring about the indwelling of the Infinite Light by doing the mitzvah?

Now the Alter Rebbe raises the real difficulty. How can a human act cause the Infinite Light to dwell in an object?

כי מה שייכות והתחברות יש לו לאלקות על ידי שלובש התפילין ומתעטף בציצית לגרום עי"ז המשכת אור א"ס או לגרום הפרדת הטוב מן הרע על ידי שהוא סור מרע כו':

For what relation and connection does he have with G-dliness through putting on the tefillin and wrapping himself in tzitzis, that he should thereby bring about a drawing down of the Infinite Light? Or that he should bring about the separation of the good from the evil through his "turning away from evil," etc.?

What connection does a person have with G-dliness, that putting on tefillin or wrapping oneself in tzitzis should draw down the Infinite Light, or that turning away from evil should separate good from evil above? The rest of the maamar answers this question.

SECTION 3 • ¶6-14

Iggulim and Yosher, and the roots of concealment

6 ב אך הענין יובן ע"פ מה שכתוב בזהר⁶ כד אתכפייא סט"א [סטרא אחרא] אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין.^{7,8}

2. But the matter will be understood in light of what is written in the Zohar: "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, rises up in all the worlds."

Section 2 begins the answer with a teaching of the Zohar: when the sitra achra, the side opposed to holiness, is subdued, the glory of G-d rises up in all the worlds. A person's self-mastery below thus has an effect above.

דהנה ידוע שיש שני בחי' בכללות ההשתלשלות העולמות והם הנק' עגולים ויושר והם ג"כ בחי' נפש ורוח כידוע.⁹

For it is known that in the chain of descending worlds (hishtalshelus) as a whole there are two levels, which are called Iggulim (Circles) and Yosher (Uprightness); and they are also the levels of Nefesh and Ruach, as is known.

To explain this, the Alter Rebbe introduces two modes of divine light found throughout the chain of worlds: Iggulim ("circles") and Yosher ("uprightness," the straight line). They are also the levels of Nefesh and Ruach, the two lowest levels of the soul; the Kehot note says the Tzemach Tzedek explains this pairing in Derech Mitzvosecha (161a).

7 וההפרש ביניהם הוא דבחי' עגולים האורות הם כלולים שם בהתכללות בבחי' העלם מבלי התחלקות לפרטי פרטיות בבחי' גילוי ועל כן נקרא בחי' עגולים כמו שהעיגול הוא בהשוואה אחת ואין בו התחלקות כו'.

The difference between them is that in the level of Iggulim the lights are included there in inter-inclusion, in a state of concealment, without division into minute particulars in a state of revelation. Therefore it is called the level of Iggulim: just as a circle is uniform throughout, and there is no division in it, etc.

In Iggulim the lights are merged together and hidden, not yet divided into distinct, revealed particulars. That is why it is called "circles": a circle is the same all the way around, with no point different from any other.

8 ובחיי היושר הוא כשמתגלים האורות ומתחלקים לפרטי פרטיות להיות כלולים מיו"ד מיו"ד כו'. והמשל בזה הוא כמו העילה שמקיף את העלול וכוללו

The level of Yosher is when the lights are revealed and divide into minute particulars, so that they are comprised of ten, and [each of the] ten of ten, etc. The analogy for this is like the cause, which encompasses the effect and includes it:

In Yosher the lights are revealed and divided into many particulars: each comprises ten, and each of those ten again comprises ten. Iggulim relates to Yosher as a cause relates to its effect, containing and encompassing everything in it.

דהיינו כמו עד"מ הרב שמשפיע שכל לתלמידו¹⁰ שכאשר צריך להשפיע השכל אליו מצטרך לירד ממדרגתו ולצמצם את שכלו לעיין על כלי השגת התלמיד כו'

that is, by way of analogy, like a teacher who imparts an idea to his student. When he needs to impart the idea to him, he must come down from his level and contract his intellect, attending to the vessels of the student's comprehension, etc.,

The analogy is a teacher who wants to convey an idea to a student. He must step down from his own level and narrow his thinking, attending to what the student is able to grasp. The Kehot note records that the Tzemach Tzedek quotes this analogy in the Alter Rebbe's name (Or HaTorah, Nach, vol. 1, p. 670).

ומשפיע השכל לפי ערכו אכן בעצמות שכלו הרי הוא כולל כל שכל של התלמיד מראשו לסופו. and he imparts the idea according to [the student's] measure. Yet in the essence of his intellect, he includes the whole of the student's intellect, from its beginning to its end.

He conveys the idea at the student's level, yet his own understanding already contains everything the student will grasp of it, from beginning to end.

9 וגם ההשפעה שמשפיע להתלמיד שהיא באמת כציור ואופן שכל של התלמיד הרי היא כלולה בשכל של הרב בסקירה אחת בלתי התחלקות לחלקים

And even the influence that he imparts to the student, which in truth is in the form and manner of the student's intellect, is included in the teacher's intellect in a single glance, without division into parts.

Even the version of the idea fitted to the student's mind already exists in the teacher's mind, held all at once in a single glance, not divided into parts. This undivided holding of all the details corresponds to Iggulim.

והנה גם אחר שנמשכה מהרב להתלמיד הנה בתחלת השגתו אזי שכל התלמיד הוא מוקף עד"מ מאור אותו השכל ששופע לו מהרב ואור אותו השכל עודף על שכל התלמיד והשגתו ומקיפו מכל צד.

Now, even after it has been drawn from the teacher to the student, at the beginning of his comprehension the student's intellect is, by way of analogy, encompassed by the light of that idea which flows to him from the teacher; and the light of that idea exceeds the student's intellect and comprehension, and encompasses it on every side.

Even after the idea has passed from teacher to student, at first it is larger than his grasp: its light surrounds his mind from every side instead of entering it. This is what "encompassing" light means.

10 וביאור הענין היינו כי התלמיד בתחלת קבלתו השכל הנשפע לו אינו משיג השכל לעומקו עדיין

The explanation of the matter is this: at the beginning of his receiving the idea imparted to him, the student does not yet grasp the idea in its depth;

When the student first receives the idea, he does not yet grasp its depth.

דהיינו שהשגתו השכל הוא רק דרך כלל בלתי התחלקות לעמוד על כל חלקי השכל והסברו' [והסברות] כל דבר בפ"ע [בפני עצמו].

that is, his grasp of the idea is only in a general way, without division, [so as] to fully comprehend all the parts of the idea and the explanations, each thing by itself.

His understanding is only general: he cannot yet tell apart each part of the idea and each line of reasoning on its own. This general, undivided grasp is what the analogy calls "encompassing."

11 וע"כ כללות אותו השכל הוא מקיף לשכל התלמיד בבחי' מקיף לבד עדיין ובלתי התחלקות. וזהו משל לבחי' ע"ס [עשר ספירות] דעגולים.

Therefore that idea as a whole still encompasses the student's intellect in the manner of an encompassing [light] alone, without division. And this is an analogy for the level of the Ten Sefiros of Iggulim.

Because the student does not yet grasp it, the idea as a whole remains "around" his mind, undivided. This is the analogy for the Ten Sefiros of Iggulim.

אמנם הנה אחר כך כשמתבונן התלמיד בשפע השכל וירד לעומקו וישיגו היטב אז יהיה אדרבה שכלו מקיף לאותו שפע השכל שיכנס בו שפע השכל בבחי' אור פנימי ממש ששיגנו יפה

But afterwards, when the student contemplates the flow of the idea, goes down into its depth and grasps it well, then, on the contrary, his intellect will encompass that flow of the idea: the flow of the idea will enter into it as an actual inner light, for he will grasp it well,

Once he studies the idea in depth, the relation reverses: now his mind “encompasses” the idea, and the idea enters him as a true inner light.

וגם יעמוד על כל חלקי הסברות שבו כל אחד על מכוונה בפ"ע [בפני עצמו] ולא בדרך כלל לבד

and he will also fully comprehend all the parts of the reasonings within it, each one in its proper place, by itself, and not only in a general way.

He now understands each argument in its proper place, separately and not only in general.

והוא עד"מ בחי' יושר שהוא בחי' או"פ [אור פנימי] [ועמ"ש עוד מענין לא קאים אינש אדעתיה דרביה ¹¹ עד ארבעים שנין בדרוש בגדי לבן דכה"ג [דכהן גדול] בביאור ע"פ כי ביום הזה יכפר. ^{12, 13}]

And this is, by way of analogy, the level of Yosher, which is the level of inner light (Or Pnimi). [And see further what is written on the matter of “A person does not fully grasp his teacher’s mind for forty years,” in the discourse on the white garments of the Kohen Gadol (High Priest), in the Biur on “For on this day He shall atone.”]

This differentiated understanding, with the idea inside the mind, is the analogy for Yosher, the level of inner light (Or Pnimi). In Likkutei Torah, Acharei (the Biur, the explanatory discourse, on “For on this day He shall atone”), the Alter Rebbe explains the Talmud’s saying about forty years: the teacher’s deeper meaning stays hidden in the words the student received, surrounding him as an encompassing light, and only after forty years does it come out into revelation.

¹² ולכן נקרא עגולים בחי' נפש ויושר הוא בחינת רוח ¹⁴ שהוא ¹⁵ מעלה ומדרגה עליונה מבחי' נפש ובא אחר כך וכענין מוחין דגדלות שבא אחר מוחין דקטנות

Therefore Iggulim is called the level of Nefesh, and Yosher is the level of Ruach, which is a higher quality and degree than the level of Nefesh and comes afterwards, like the matter of the mature intellect (mochin degadlus), which comes after the immature intellect (mochin dekatnus);

Iggulim corresponds to Nefesh and Yosher to Ruach, a higher level that comes later. The comparison is to the development of the mind: “immature intellect” (mochin dekatnus) comes first and “mature intellect” (mochin degadlus) afterwards, just as the student first grasps an idea in general and only later in detail.

וכמ"ש בזהר ח"ב [חלק ב'] צ"ד ב' בר נש כד אתיילד יהבין ליה נפשא¹⁶ כו' זכה יתיר יהבין ליה רוחא^{17,18} כו' (וכמ"ש בע"ה [בעץ חיים] שער עגולים ויושר ענף ג').

and as it is written in the Zohar, Part II, 94b: "When a person is born, they give him a Nefesh, etc. If he merits more, they give him a Ruach," etc. (And as is written in Etz Chaim, Sha'ar Iggulim VeYosher, Branch 3.)

The Zohar teaches that every person receives a Nefesh at birth, and a Ruach only if he merits more; so Ruach is the higher, later level. Etz Chaim, in its gate on Iggulim and Yosher, likewise says that the Ten Sefiros of Yosher are the level called Ruach.

והנה ממשל זה יוכן למשכיל למעלה ענין העגולים ויושר דבחי העגולים הוא שאורות עליונים הנמשכים מן המאציל ית' אינן נגלים עדיין בבחי גילוי רק הם בבחי העלם

Now, from this analogy the discerning will understand the matter of Iggulim and Yosher above. The level of Iggulim is that the supernal lights drawn from the Emanator, may He be blessed, are not yet manifest in a state of revelation, but are only in a state of concealment.

Now the analogy is applied above. In Iggulim, the supernal lights drawn from G-d, "the Emanator," are not yet openly revealed but remain concealed.

והם כלולים יחד בלתי התחלקות לפרטיות להיות דבר בפני עצמו כח החכמה בפ"ע [בפני עצמו] וכח החסד בפ"ע [בפני עצמו] כו' אלא הם כלולים ומוקפים יחד בהשוואה אחת

And they are included together, without division into particulars, [each] to be a thing by itself: the power of Chochmah by itself and the power of Chesed by itself, etc.; rather, they are included and encompassed together, uniformly, as one.

In Iggulim the lights are merged together, without each power standing as a distinct thing: Chochmah is not yet separate as Chochmah, nor Chesed as Chesed. Instead they are contained together in one uniform state, like the circle that is the same all around.

והיינו מפני שאינו בבחי גילוי רק בבחי העלם.

And this is because it is not in a state of revelation, but only in a state of concealment.

The reason is that these lights are concealed rather than revealed: distinction comes only with revelation.

ובחיי יושר הוא בחיי האורות כשהם יורדים ומתגלים שאז הם בבחי' התחלקות כל ספיי [ספירה / ספירות]
 בפ"ע [בפני עצמו] החכמה מיוחדת בכלי בפ"ע [בפני עצמו] והבינה בפ"ע [בפני עצמו] והיינו מפני שנתלכשו
 בכלים ונמשכו בבחי' גילוי כו'

The level of Yosher is the level of the lights when they descend and are revealed, for then they are in a state of division, each Sefirah by itself: Chochmah distinct, in a vessel of its own, and Binah by itself. And this is because they have become enclothed in vessels and have been drawn forth in a state of revelation, etc.

In Yosher the lights descend and are revealed, and so each Sefirah stands by itself in its own vessel, Chochmah in one and Binah in another. The division comes from their being enclothed in vessels and revealed.

(וגם הם בבחי' התכללות שמתכללים זה עם זה כמו אברי האדם שאע"פ [שאף על פי] שהן רמ"ח אברים
 מכל מקום מתקשרים זה עם זה שגידי המוח יש ברגל כו' והרי הן אדם אחד

(Yet they are also in a state of inter-inclusion, for they are included in one another, like the limbs of a person: although they are two hundred and forty-eight limbs, they are nevertheless bound to one another, for the sinews of the brain are in the foot, etc., and so they are one person.

The parenthesis adds that even in Yosher the Sefiros are inter-included, like the 248 limbs of the body. Each limb is distinct, yet they are bound together, as the nerves from the brain reach the foot, and together they make up one person.

ועמ"ש בפ' נח בדרוש דור הפלגה¹⁹ בענין ההפרש בין נקודים לברודים ועמ"ש בפ' שמות ע"פ מי שם
 (פה לאדם).^{20, 21}

And see what is written in Parshas Noach, in the discourse on the generation of the Dispersion, on the matter of the difference between Nekudim and Berudim; and see what is written in Parshas Shemos on the verse "Who has given a mouth to man?"

The cross-references are to Torah Ohr. In Noach, on the generation of the Dispersion, Nekudim ("spotted," the stage of Tohu in which each Sefirah was a separate point) is contrasted with Berudim ("speckled," the world of Tikkun in which the Sefiros are joined and inter-included); in Shemos, on "Who has given a mouth to man?", the same contrast is illustrated by the soul's powers, each in its own limb.

והנה שני בחינות הללו עיגולים ויושר הם נמצאים בכל העולמות מריש כל דרגין עד סוף כל דרגין

Now, these two levels, Iggulim and Yosher, are found in all the worlds, from the head of all levels to the end of all levels:

Iggulim and Yosher are not confined to one world. They exist at every level, from the very highest to the very lowest.

דהיינו לפני אצילות ובאצילות עד בחי עשר ספירות דעגולים דעשיה וע"ס [ועשר ספירות] דיושר דעשיה וכללות ענינם הוא כנ"ל שהעגולים המה האורות כשהם נעלמים וכלולים בהתכללות מבלי התחלקות כו'.

that is, before the World of Atzilus (Emanation) and in Atzilus, down to the level of the Ten Sefiros of Iggulim of the World of Asiyah (Action) and the Ten Sefiros of Yosher of Asiyah. And their matter in general is as mentioned above: the Iggulim are the lights when they are concealed and included in inter-inclusion, without division, etc.

This holds above Atzilus, within Atzilus, and down to the Ten Sefiros of Iggulim and of Yosher in Asiyah, the lowest world. Everywhere, Iggulim means lights that are concealed and merged without division.

13 ומהם הוא שנמשכו כל ההעלמות וההסתרות שנעלם ונסתר בחי חיות האלקות היורד להחיות הנבראים ואינו נתגלה לנבראים רק בצמצום כו'.

And it is from them that all the concealments and hidings are drawn, whereby the G-dly life-force that descends to give life to the created beings is concealed and hidden, and is revealed to the created beings only in tzimtzum (contraction), etc.

From the Iggulim come all the concealments of the divine life-force. Because of them, the life-force that gives life to created beings reaches them only in a contracted, hidden form.

וכמ"ש בע"ח [בעץ חיים] שיש בחי היכלות למעלה יש היכלות דאהוי"ר [דאהבה ויראה] ויש היכלות הרצון

As is written in Etz Chaim, there are chambers (heichalos) above: there are chambers of love and awe, and there are chambers of will.

Etz Chaim speaks of heichalos ("chambers") above: chambers of love and awe, and chambers of will. The first maamar of this parsha (Sh'lach 36c) explains these as the "worlds" that the Zohar calls chambers, in which souls and angels stand.

וכללות ענין ההיכל הוא שמעלים את בחי האור והחיות ומסתירו שלא יתגלה לנבראים כמו שהוא בעצמו אלא מתצמצם כפי שיעור יכולת כלי הנברא להכיל אורו שאילו היה מתגלה יותר מכדי המדה היה מתבטל ממציאיותו לגמרי.

And the matter of a chamber in general is that it conceals the light and life-force and hides it, so that it should not be revealed to the created beings as it is in itself, but rather it is contracted according to the measure of the capacity of the created being's vessel to contain its light. For if it were revealed beyond the measure, [the created being] would be nullified out of its existence entirely.

A chamber, in general, conceals the light and life-force so that it is not revealed as it is in itself; it lets the light through only in the measure that a created being's vessel can hold. If more were revealed, the created being would be completely nullified and cease to exist as a separate being.

14 וכדי להיות התהוות בחי' אהבה מוגבלת בנבראים שהוא בחי' מחנה מיכאל וכן יראה מוגבלת במחנה גבריאל כו'

In order for there to come into being, in the created beings, a limited love, which is the level of the camp of Michael, and likewise a limited awe in the camp of Gavriel, etc.,

Created beings have limited emotions: the angels of the camp of Michael serve with a limited love, and those of the camp of Gavriel with a limited awe.

מבחי' האור והחיות הנמשך מאור א"ס ית' שהוא בלתי מוגבל הוא דווקא ע"י צמצום והעלם האור כידוע.

from the light and life-force that is drawn from the Infinite Light (Or Ein Sof), may He be blessed, which is unlimited, it is specifically through a contraction and concealment of the light, as is known.

The light that comes from the Infinite Light is unlimited. A limited love or awe can therefore arise from it only through a contraction and concealment of that light.

והצמצום שמצמצם את האור להיות ממנו התהוות אהבה מוגבלת הוא הנק' בחי' היכל האהבה כלומר שהוא ההעלם הגורם המשכת האהבה כו'.

The contraction that contracts the light, so that a limited love may come into being from it, is what is called the level of the chamber of love; that is to say, it is the concealment that causes the drawing forth of the love, etc.

The contraction that narrows the light so that a limited love can arise is what Kabbalah calls "the chamber of love." It is the concealment that allows love to be drawn forth at all.

וכן עד"ז בהיכל הרצון כו' וכנודע. (וע' מ"ש בפ' וישב בד"ה שיר המעלות²² כו' היינו כחולמים²³ בענין אלביש שמים קדרות²⁴ שמים הם העגולים הם מלובשים בבחי' קדרות כו' שהוא העלם והסתר כו' ע"ש.

And so too, in the same way, with the chamber of will, etc., as is known. (And see what is written in Parshas Vayeshev, in the discourse beginning "A Song of Ascents... we were like dreamers," on the matter of "I clothe the heavens in blackness": the heavens are the Iggulim, and they are clothed in the level of blackness, etc., which is concealment and hiding, etc.; see there.

The chamber of will works in the same way. The parenthesis cites Torah Ohr, Vayeshev, where the Alter Rebbe explains that in exile the higher unity shines only as in a dream: of this it is said "I clothe the heavens in blackness," the "heavens" being the Iggulim, clothed in "blackness," that is, concealment.

ועדי"ז יש לפרש ענין השראת והתלבשות העגולים בהיכלות²⁵ ועי' בעי"ח [בעץ חיים] שמ"א פ"ד ה' ועמ"ש בד"ה יביאו לבוש²⁶ מלכות²⁷ ובד"ה מזמור שיר חנוכת הבית^{28, 29} בענין מזון לבוש בית).

Along these lines one may explain the matter of the resting and enclothement of the Iggulim in the chambers. And see Etz Chaim, Sha'ar 41, chapters 4 and 5; and see what is written in the discourse beginning "Let them bring royal apparel," and in the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of food, clothing [and] a house.)

In the same way one can explain how the Iggulim rest and are enclothed within the chambers. Further references are given: Etz Chaim, the Torah Ohr discourse "Let them bring royal apparel," and the Likkutei Torah discourse "A Psalm, a song for the dedication of the House," which explains food, clothing and a house as inner light, near encompassing light and distant encompassing light.

וכן עד"ז בחי' הכלים הם מגבילים³⁰ את האורות ומעלימים אותם שלא יתגלו כמו שהם אלא יהיו נגבלים בתוכם ושיהיה התגלות החיות רק הארה מועטת

So too, in the same way, the vessels limit the lights and conceal them, so that they should not be revealed as they are, but should be limited within them, and so that the revelation of the life-force should be only a slight glimmer;

The vessels act like the chambers. They limit the lights and hide them, so that only a faint glimmer of life-force is revealed.

והיינו בכדי להיות התהוות הנבראים שהם מוגבלים כידוע ושרש כל השרשים להעלמות אלו הוא מבחי' עיגולים וכנ"ל

and this is in order for the created beings, which are limited, to come into being, as is known. And the root of all the roots of these concealments is from the level of Iggulim, as mentioned above.

This limiting is needed so that limited created beings can come into being. The deepest root of all these concealments is the level of Iggulim.

(ועיין בעי"ח [בעץ חיים] שער מ"א פ"ה³¹ במש"ש [במה שכתוב שם] לזה צריך שנודיעך ענין הלבושים וההיכלות מה ענינם³² כו' ע"ש).

(And see Etz Chaim, Sha'ar 41, chapter 5, in what is written there: "For this we must make known to you the matter of the garments and the chambers, what they are," etc.; see there.)

Etz Chaim explains what the "garments" and "chambers" are. The Alter Rebbe cites it by the numbering of the edition he used; as Kehot's note points out, in today's editions the passage is in Sha'ar 42, chapter 3.

והנה אעפ"י [אף על פי] שהעלמות אלו הם בודאי מבחי' קדושה עליונה כי המכוון בצמצום זה הוא כשביל שיתהוו הנבראים וכמבואר במ"א כפ"י כי הוי"ה הוא האלקים שהצמצום דשם אלקים הוא עצמו בחי' הוי" כו'

Now, although these concealments are certainly from the level of supernal holiness, for the intent in this contraction is that the created beings should come into being, as is explained elsewhere on the meaning of "that Havayah is Elokim": that the contraction of the Name Elokim is itself the level of Havayah, etc.,

These concealments are themselves from supernal holiness, since the purpose of the contraction is to bring created beings into existence. As explained elsewhere on "Havayah is Elokim" (Deuteronomy 4:35, 39), the contraction that the Name Elokim brings about is itself the level of Havayah.

עכ"ז [עם כל זה] בריבוי ההשתלשלות עד שנמשך בעגולים דעשיה שמהם נתהוו שמים וארץ הגשמיים nevertheless, through the manifold chain of descending worlds (hishtalshelus), until it was drawn into the Iggulim of the World of Asiyah (Action), from which the physical heavens and earth came into being,

Yet as the descent continues down to the Iggulim of Asiyah, from which the physical heavens and earth were made, the concealment grows.

שהם מבחי' העגולים וכנראה בעליל שהשמים הם עגולים בטבען וכן כדור הארץ הוא עגול (וגם יסוד הרוח שבארץ הוא מבחי' עגולים)

which are from the level of the Iggulim, as is plainly seen: the heavens are round by their nature, and likewise the globe of the earth is round (and the element of air that is on the earth is also from the level of Iggulim),

The physical heavens and earth come from the Iggulim, and this can be seen: the heavens are round by nature and the earth is a globe. Even the element of air around the earth belongs to Iggulim.

הנה בריבוי ההשתלשלות נתהווה מזה צמצום גמור והעלם גדול שנתעלם בחי' כח האלקי המחיה את העולם ונתלכש בלכושים רבים ועצומים³³ כי עולם הוא מלשון העלם³⁴ כנודע.

through the manifold chain of descent there came about from this a complete contraction and a great concealment, so that the G-dly power that gives life to the world became concealed and enclothed in many and mighty garments; for olam (world) is from the term he'lem (concealment), as is known.

Through the long chain of descent the concealment becomes total: the divine power that gives the world life is hidden in many thick garments. The Hebrew word olam ("world") is related to he'lem ("concealment"); in Likkutei Torah, Shabbos Shuvah, the Alter Rebbe explains that the world is so named because it hides the Infinite Light within it, so that it seems a thing by itself.

ושרש כל השרשים להעלים זהו מבחי' ההעלם דעגולים העליונים שהאור מתעלם בהם ואינו מתגלה שמזה נמשך באצילות להיות הכלים מכסים על האורות ומעלימים אותם

And the root of all the roots of concealment is from the level of the concealment of the supernal Iggulim, in which the light is concealed and not revealed. From this it follows in the World of Atzilus (Emanation) that the vessels cover the lights and conceal them,

The root of all concealment is the hiddenness of the supernal Iggulim, in which light is concealed and not revealed. From this comes the fact that in Atzilus the vessels cover and hide the lights.

שיהיה גילוי החיות מוגבל בתוכם בגבול שמזה הוא הגורם שברכיבוי ההשתלשלות יהיה בחינת העלם גמור שיתעלם הכח האלקות ויתלבש בלבושים רבים עד שיהיה נראה כאלו העולם הוא יש ודבר בפ"ע [בפני עצמו] (וכמ"ש מזה בס"ב [בספר של בינונים] פרק כ"א כ"ב):

so that the revelation of the life-force should be limited within them, within a boundary. And this is what causes there to be, through the manifold chain of descent, a complete concealment, so that the G-dly power is concealed and enclothed in many garments, until it appears as if the world were an existent (yesh), a thing by itself. (And as is written about this in Sefer Shel Beinonim (Tanya), chapters 21 [and] 22.)

The limiting of the life-force within the vessels of Atzilus is what causes, further down the chain, a total concealment in which the world appears to exist on its own. In the Tanya (Sefer Shel Beinonim), chapters 21-22, the Alter Rebbe explains that the many contractions hide G-d's life-giving word so that creatures seem separate from Him, though before Him nothing is hidden.

SECTION 4 • ¶15-19

The arousal from below

15 ג והנה באתערותא דלתתא הוא אתערותא דלעילא³⁵ ע"י שהאדם מעמיק ונותן דעת ולב לראות איך שהקב"ה מחדש בכל יום תמיד מעשה בראשית.

3. Now, through an arousal from below there is an arousal from above, by a person's delving deeply and applying his mind and heart to see how the Holy One, blessed be He, renews the work of creation every day, continually.

Section 3 shows how human effort reaches above: through an arousal from below there is an arousal from above. The arousal from below is a person's deep contemplation of how G-d renews creation every day, in the words of the morning blessing before the Shema.

וכמ"ש וידעת היום³⁶ וגוי וכולא קמיה כלא חשיב³⁷ ממש ומה שהעולם נדמה ליש ודבר הוא מצד ההעלם וההסתר שמתעלם הכח האלקות אבל באמת אין עוד מלבדו³⁸ כו'

As it is written, "Know this day," etc.; and "All before Him is considered as nothing," truly. That the world seems to be an existent and a thing is because of the concealment and hiding by which the G-dly power is concealed; but in truth "there is nothing else besides Him," etc.

The verse "Know this day" calls for this contemplation, and the Zohar's words "all before Him is considered as nothing" state its content. The world seems to be a real thing in itself only because the divine power within it is hidden; in truth "there is nothing else besides Him."

נמצא שהוא פועל שיועבר הצמצום וההעלם שמתעלם הכח האלקות ולהיות מתגלה בבחינת גילוי.³⁹

It follows that he [the person] brings about the removal of the contraction and the concealment by which the G-dly power is concealed, so that it becomes revealed in a state of revelation.

When a person takes this truth to heart, he removes the concealment in his own soul, and the divine power is revealed there.

16 ובאתעדלית [ובאתערותא דלתתא] זו גורם אתערותא דלעילא שגם למעלה לא יהיו בחי' הכלים מעלימים את האורות ומגבילין אותן ושיהיו בוקעין ומתגלין למטה כמו שהם ממש ולא יהי' [יהיה] בחי' ההסתר והצמצומים כו'.

And through this arousal from below he brings about an arousal from above: that above, too, the vessels will not conceal the lights and limit them, and that [the lights] will break through and be revealed below exactly as they are, and there will not be the hidings and the contractions, etc.

This contemplation below brings about a matching arousal above. There too the vessels stop hiding and limiting the lights, and the lights break through and are revealed below just as they are.

והיינו כמו שיהיה לעתיד לבא דכתיב ונגלה כבוד⁴⁰ הוי' וגוי שלא יסתיר העולם על אור קדושתו ב"ה

This is like what will be in the time to come, as it is written, "And the glory of Havayah shall be revealed," etc., when the world will not conceal the light of His holiness, blessed be He;

This is a foretaste of the time to come, of which Isaiah says "the glory of Havayah shall be revealed": then the world will no longer hide G-d's holiness.

וכמו שהיה לפני החטא שהיה העולם מזוכך ביותר עד שלא היה מסתיר כלל על גילוי אלקותו ית' שהרי אדה"ר [אדם הראשון] גם כשהיה מלובש בגוף השיג בגי"ע [בגן עדן] סודות התורה⁴¹ כו'

and as it was before the sin, when the world was exceedingly refined, so that it did not conceal the revelation of His G-dliness, may He be blessed, at all. For Adam, the first man, even while he was clothed in a body, grasped the secrets of the Torah in Gan Eden, etc.

It also recalls the world before Adam's sin, which was so refined that it hid nothing of G-dliness. Adam, though clothed in a body, grasped the secrets of the Torah in Gan Eden; in Torah Ohr, Bereishis, the Alter Rebbe explains that before the sin Adam, wholly holy, drew down the Infinite Light in Gan Eden, and the fallen sparks were absorbed into it of themselves, "like a candle before a torch."

וגם כללות השתלשלות העולמות היה מזוכך ביותר משהם עתה שאור א"ס היה מתגלה בהם ביותר וכמ"ש בפע"ח [בפרי עץ חיים] שער השבת דמה שכעת נק' בחי' ז"א דאצילות היה אז מדרגה זו בבחי' עולם הבריאה

The chain of descending worlds (hishtalshelus) as a whole, too, was more refined than they are now, so that the Infinite Light (Or Ein Sof) was revealed in them more; as is written in Pri Etz Chaim, Sha'ar HaShabbos, that the degree that is now called the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation) was then the level of the World of Beriah (Creation).

Before the sin the whole chain of worlds was more refined, and the Infinite Light more revealed in it. Pri Etz Chaim, another work of the Arizal's teachings recorded by Rabbi Chaim Vital, says that the degree now called Z'eir Anpin of Atzilus was then the level of the World of Beriah: Beriah stood far higher than it stands now.

והרי בחי' הבריאה דעתה הרי הוא רחוק מאד בערך מז"א דאצילות שהרי בחי' אצילות הוא בחי' אלקות והוא כח מכחותיו ואור א"ס שורה בו בתכלית הגילוי משא"כ בריאה היא יש מאין כו' והם נבראים נפרדים ומחודשים מאין ליש והם בעלי גבול וכנודע

Now, the level of Beriah of the present is very far removed in rank from Z'eir Anpin of Atzilus. For the level of Atzilus is the level of G-dliness, and it is one of His powers, and the Infinite Light dwells in it in utmost revelation; whereas Beriah is something from nothing, etc., and they are separate created beings, brought into being anew from nothing to something, and they are bounded, as is known.

The distance between the two is enormous. Atzilus is G-dliness itself, one of G-d's own powers, with the Infinite Light fully revealed in it, while Beriah is "something from nothing," a created realm whose beings are separate, newly created and limited.

ובחטא אדם הראשון הוא שנתגשמו העולמות להיות אור א"ס מאיר בהם ע"י העלם וצמצום עד שבעה"ז [שבעולם הזה] הגשמי אור א"ס מוסתר בהם בתכלית כנ"ל.

And it was through the sin of Adam, the first man, that the worlds became coarse, so that the Infinite Light shines in them through concealment and contraction, until in this physical world the Infinite Light is utterly hidden in them, as mentioned above.

Adam's sin made the worlds coarse, so that the Infinite Light now shines in them only through concealment and contraction, until in our physical world it is completely hidden.

17 וכאשר למטה נעשה אתכפיא סט"א [סטרא אחרא] דהיינו העברת הצמצום וההסתרה שיהיה בחי' גילוי אלקות בנפש האדם על ידי זה נעשה למעלה גם כן גילוי אלקות שלא יהיו בחי' כלים המסתירים את האורות כו'.

And when below there comes about the subduing of the sitra achra (the other side), that is, the removal of the contraction and the hiding, so that there is a revelation of G-dliness in the soul of man, then through this there comes about above, too, a revelation of G-dliness, so that there will not be vessels that hide the lights, etc.

The Zohar's "subduing of the sitra achra" is defined here as removing the contraction and hiding, so that G-dliness is revealed in a person's soul. When that happens below, G-dliness is revealed above as well, and the vessels no longer hide the lights.

18 וז"ש [וזהו שכתוב] והתקדשתם והייתם קדושים⁴² כי קדוש אני⁴³ הוי"ה. ולכאורה אין זה טעם שלפי שהוא ית' קדוש צריכים ישראל להיות ג"כ קדושים.

And this is [the meaning of] what is written, "You shall sanctify yourselves and you shall be holy, for I, Havayah, am holy." Seemingly, this is no reason: that because He, may He be blessed, is holy, Israel must also be holy.

The verse "You shall sanctify yourselves and be holy, for I, Havayah, am holy" seems to give a strange reason. Why should G-d's being holy require Israel to be holy?

אך הענין בפ"י והתקדשתם כמאמר רז"ל [רבותינו זכרונם לברכה] קדש את עצמך במותר לך⁴⁴ דהיינו להיות אתכפייא סט"א [סטרא אחרא] שלא יסתירו השמים והארץ וכל גשמיות העולם על אור קדושתו ית'

But the matter is [this]: the meaning of "You shall sanctify yourselves" is as our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you": that is, that there be a subduing of the sitra achra (the other side), so that the heavens and the earth and all the physicality of the world should not conceal the light of His holiness, may He be blessed.

The Sages explain "sanctify yourselves" as "sanctify yourself in what is permitted to you," holding back even from what is allowed. That is a subduing of the sitra achra, so that the physical world no longer conceals G-d's holiness. In Likkutei Torah, Masei, the Alter Rebbe explains that a permitted thing is permitted only "to you," for the body's sake, but not for the sake of the G-dliness that dwells in you.

ועי"ז יהיה למעלה ג"כ קדוש אני הוי' כו' דקדוש הוא לשון הבדלה⁴⁵ כנודע.

And through this there will also be, above, "I, Havayah, am holy," etc.; for kadosh (holy) is a term for separation, as is known.

Through this, "I, Havayah, am holy" comes about above as well. Kadosh means "separate," so what is revealed above is G-d's holiness that stands apart from and beyond the worlds; in the Tanya (chapter 46) the Alter Rebbe calls it the light that encompasses all worlds, which cannot be en clothed in them.

19 והיינו שיהיה בחי' גילוי עצמות אלקותו ית' שלמעלה מצמצום הכלים שמגבילים האורות כי באתערותא דלתתא אתערותא דלעילא כנ"ל.

That is, there will be a revelation of the essence of His G-dliness, may He be blessed, which is above the contraction of the vessels that limit the lights; for through an arousal from below [there is] an arousal from above, as mentioned above.

The revelation above is of G-d's very essence, beyond the contraction of the vessels that limit the lights. It comes about because an arousal from below brings an arousal from above.

וזהו ענין המאמר בזוה"ק [בזוהר הקדוש] כד אתכפיא סט"א [סטרא אחרא] לתתא אסתלק יקרא דקב"ה [דקודשא בריך הוא] בכולהו עלמין⁴⁶ דהיינו ע"י דאתכפיא סט"א [סטרא אחרא] שהועבר הצמצום וההסתרה דשמים וארץ הגשמיים עי"ז אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין

And this is the matter of the saying in the holy Zohar: "When the sitra achra (the other side) is subdued below, the glory of the Holy One, blessed be He, rises up in all the worlds." That is, through the sitra achra being subdued, whereby the contraction and the hiding of the physical heavens and earth is removed, through this "the glory of the Holy One, blessed be He, rises up in all the worlds":

Now the Zohar's words are explained. When the sitra achra is subdued below, removing the concealment of the physical heavens and earth, the glory of G-d "rises up" in all the worlds.

דהיינו שגם למעלה מת גלים האורות ובוקעים דרך הכלים כנ"ל ואסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין הם עלמין סתימין ועלמין דאתגלין

that is, that above, too, the lights are revealed and break through the vessels, as mentioned above. And "the glory of the Holy One, blessed be He, rises up in all the worlds": these are the hidden worlds and the revealed worlds.

That "rising up" means that above, too, the lights are revealed and break through the vessels. "All the worlds" includes both the hidden worlds and the revealed worlds, the same pair that the two "very"s will be said to stand for.

וזהו המכוון בתורה ומצות שגורמים עי"ז השראת אור א"ס

And this is what is meant [in saying] that through the Torah and mitzvos one brings about the in-dwelling of the Infinite Light (Or Ein Sof).

This is what is meant by saying that the Torah and mitzvos draw down the Infinite Light, and it answers the question of section 1: how a human act can bring that about.

דהיינו כנ"ל דכד אתכפיא סט"א [סטרא אחרא] בסור מרע ועשה טוב⁴⁷ אזי באתערותא דלתתא אתערותא דלעילא שיהיה למעלה העברת כל ההעלמות המעלימים את גילוי אור וחיות כו'

That is, as mentioned above: when the sitra achra is subdued through "turn away from evil and do good," then, through an arousal from below [there is] an arousal from above, so that above there will be a removal of all the concealments that conceal the revelation of light and life-force, etc.,

Subduing the sitra achra through "turn away from evil and do good," the prohibitions and the positive mitzvos, is the arousal from below. It brings an arousal from above, which removes all the concealments that hide the light and life-force.

עד שגם צמצום הכלים המגבילים את האורות ומסתירים אותו יועבר ג"כ שיהיו האורות בוקעים ומתגלים למטה כנ"ל (ועמ"ש בפ' חקת ע"פ ע"כ יאמרו המושלים באו חשבון⁴⁸ כו').

until even the contraction of the vessels, which limit the lights and hide it [the light], will also be removed, so that the lights will break through and be revealed below, as mentioned above. (And see what is written in Parshas Chukas on the verse "Therefore the rulers say, 'Come to Cheshbon,'" etc.)

Even the contraction of the vessels is removed, so that the lights break through and are revealed below. The parenthesis refers to Likkutei Torah, Chukas, where the Alter Rebbe reads "the rulers" (hamoshlim) with the Talmud as those who rule over their inclination, subduing the sitra achra even in what is permitted, so that the glory above rises.

ועתה יובן ג"כ שרש ענין קיום המצות בארץ ישראל דוקא וכמ"ש לעשות בארץ כו'.

Now the root of the matter of fulfilling the mitzvos in the Land of Israel specifically will also be understood, as it is written, "to do in the land," etc.

With this the Alter Rebbe can explain why the mitzvos must be kept in the Land of Israel specifically, as the verse says, "to do in the land."

כי הנה כתיב בה בא"י [בארץ ישראל] ארץ אשר היא זבת חלב ודבש.⁴⁹ פי' לשון זבת הוא לשון מפעיל שעושה להיות זב חלב ודבש.

For it is written of it, of the Land of Israel, "a land that flows with milk and honey." The meaning is that the term *zavas* ("flows") is a causative term: that it causes milk and honey to flow.

The Land is called "a land that flows with milk and honey." The word *zavas* is causative: the Land does not merely flow, it makes milk and honey flow.

SECTION 5 • 120

Milk and honey

20 והענין הוא כי חלב ודבש הם בחיי כללות השתלשלות ע"ס [עשר ספירות] שהם בחיי מ"ה [שם מ"ה] וב"ן [ושם ב"ן] שהם חסדים וגבורות חלב הוא בחיי חסדים⁵⁰ ודבש הוא בחיי גבורות

The explanation is this. Milk and honey are the level of the chain of descent of the Ten Sefiros as a whole, which are the level of [the Names] Mah and Ban, which are *chassadim* (kindnesses) and *gevuros* (severities): milk is the level of *chassadim*, and honey is the level of *gevuros*.

Milk and honey stand for the whole chain of the Ten Sefiros, made up of the Names Mah and Ban (two ways of spelling out the letters of the Name Havayah, whose letters then add up to 45 and 52), which are *chassadim*, forces of kindness, and *gevuros*, forces of severity. Milk is *chassadim* and honey is *gevuros*.

כי דבש נק' דין דגדלות⁵¹ כנודע שלכך נאמר כי כל שאור וכל דבש⁵² לא תקטירו כו'.

For honey is called "the judgment of maturity" (*din degadlus*), as is known; and that is why it is said, "For no leaven and no honey shall you burn," etc.

Honey is called "the judgment of maturity" (*din degadlus*), a strong form of severity. That is why the Torah forbids burning honey, like leaven, on the altar.

ושניהם הן בחי' מוחין דגדלות חלב הוא בחי' מוחין דגדלות דחסדים⁵³ וכמשל חלב האם שמגדל את הולד וממשיך בו שכל⁵⁴ כו'.

And both of them are the level of mature intellect (mochin degadlus): milk is the level of the mature intellect of chassadim, like the analogy of the mother's milk, which makes the child grow and draws intellect into him, etc.

Both milk and honey are "mature intellect." Milk is the mature intellect of chassadim, like a mother's milk, which makes the baby grow and develops its mind. In the Torah Ohr supplements to Shemos the Alter Rebbe explains that milk can do this because it is the mother's mind, descended to the place of binah in the heart and made physical.

וכך למעלה הוא בבחינת בינה שמגדלת אברים דז"א ע"י השפעת השכל והוא הנק' בחינת חלב דאימא. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עשה להדדים במקום בינה כו'.

So too above, it is in the level of Binah (understanding), which makes the limbs of Z'eir Anpin (the emotive attributes) grow through imparting intellect; and this is what is called the level of the milk of Imma. As our Sages, of blessed memory, said, "He made for her breasts in the place of understanding (binah)," etc.

Above, this is Binah, the "mother" (Imma), which makes the "limbs" of Z'eir Anpin, the emotive attributes, grow by imparting intellect to them; this is called "the milk of Imma." The Sages likewise said that the breasts were placed at the seat of understanding (binah).

ובע"ח [ובעץ חיים] (שער הכללים ספ"ג [סוף פרק ג']) מבואר ג"כ בענין אלד"ד [אלדד] ומיד"ד [ומידד] שהם שני דדים דאימא⁵⁵ שמהם יוצא החלב לז"א לגדלו כו' (ועמ"ש בפ' ויחי ע"פ חכלילי כו' ולכן שנים מחלב).⁵⁶

And in Etz Chaim (Sha'ar HaKelalim, end of chapter 3) it is also explained, on the matter of Eldad and Meidad, that they are the two breasts (dadim) of Imma, from which the milk issues forth to Z'eir Anpin to make it grow, etc. (And see what is written in Parshas Vayechi on the verse "Red of eyes," etc., "and white of teeth from milk.")

Eldad and Meidad are the two elders who prophesied in the camp (Numbers 11:26). Etz Chaim reads their names as hinting at dad, "breast": they are the two breasts of Imma, from which milk flows to Z'eir Anpin to make it grow. The cross-reference is to the discourse in Parshas Vayechi on "white of teeth from milk."

ודבש הוא בחי' מוחין דגדלות דגבורות שהרי נקי' דין דגדלות והיינו שהם בחינת גילוי האורות היפך בחי' הצמצום של הכלים כו'

And honey is the level of the mature intellect of gevuros, for it is called “the judgment of maturity.” That is, they are the level of the revelation of the lights, the opposite of the contraction of the vessels, etc.

Honey is the mature intellect of gevuros. Like milk, it stands for the revelation of the lights, the opposite of the limiting contraction of the vessels.

(ועי' פע"ח [פרי עץ חיים] שער כוונת השופר ספ"א [סוף פרק א']⁵⁷ בענין דבש⁵⁸ ועמ"ש בפ' תבא ע"פ היום הזה⁵⁹ ה' אלקיך מצוך וכו').

(And see Pri Etz Chaim, Sha'ar Kavanas HaShofar, end of chapter 1, on the matter of honey; and see what is written in Parshas Savo on the verse “This day Havayah your G-d commands you,” etc.)

The parenthesis cites Pri Etz Chaim on honey, where judgments, once sweetened, turn into the “taste of honey”; Torah Ohr (Supplements to Shemos, 107b) explains it: honey is gevuros within chassadim, and all sweetness comes from gevuros. It also refers to the discourse in Parshas Savo on “This day Havayah your G-d commands you.”

וזהו ענין זבת חלב ודבש⁶⁰ שהם מוחין דגדלות שהוא היפך ההעלם והצמצום שהוא בחי' מוחין דקטנות כו'

And this is the matter of “flowing with milk and honey”: they are mature intellect, which is the opposite of the concealment and the contraction, which is the level of immature intellect (mochin dekatnus), etc.

“Flowing with milk and honey” therefore means mature intellect. It is the opposite of the concealment and contraction of immature intellect.

ומזה נמשך גם בגשמיות שיהיה החלב נוטף מן העצים⁶¹ ומן התאנים⁶² כו'. והוא מחמת סיבת בקיעת האורות את הכלים למעלה כנ"ל.

And from this it follows in physicality, too, that the milk drips from the goats, and [the honey] from the figs, etc. And this is on account of the cause, the lights' breaking through the vessels above, as mentioned above.

This spiritual flow shows itself physically too: in the Land, milk drips from the goats and honey from the figs, as the Sages describe. Its cause is the lights' breaking through the vessels above.

וזהו כללות ענין מצות דכניסת א"י [ארץ ישראל] לקיים שם התוהמ"צ [התורה והמצות] דכתיב לעשות בארץ⁶³ כו'. ופ"י לעשות⁶⁴ הוא לתקן כמו ועשתה את צפרניה ותרגמו ותתקן⁶⁵ כו'.

And this is the matter of the mitzvah of entering the Land of Israel as a whole: to fulfill there the Torah and the mitzvos, as it is written, "to do in the land," etc. And the meaning of "to do" is to rectify (letaken), as in "and she shall do her nails," whose Targum is "and she shall rectify," etc.

This is the general purpose of the mitzvah to enter the Land: to fulfill the Torah and mitzvos there. La'asos, "to do," here means "to rectify," as in "she shall do her nails," which the Targum the Alter Rebbe cites renders "she shall rectify." (Our editions of Targum Onkelos read "she shall let her nails grow"; the Kehot note lists other Chabad works that cite the Targum as the Alter Rebbe does.)

והיינו לתקן בארץ שיהיה בחי' ארץ זבת חלב כו' שיבקעו האורות את הכלים ויתגלו למטה ע"י קיום התורה ומצות שיקיימו בא"י [בארץ ישראל] דבאתערותא דלתתא אתערותא דלעילא כנ"ל:⁶⁶

That is, to rectify in the land, so that there will be the level of "a land flowing with milk," etc.: that the lights will break through the vessels and be revealed below through the fulfillment of the Torah and mitzvos that they will fulfill in the Land of Israel; for through an arousal from below [there is] an arousal from above, as mentioned above.

So "to do in the land" means to rectify the Land so that it becomes "a land flowing with milk." Through the mitzvos kept there, the lights break through the vessels and are revealed below.

SECTION 6 • ¶ 21-25

The spies' error and the doubled "very"

21 ד ואחר כל הנ"ל יובן ג"כ ענין המעשה דמרגלים שלא רצו ליכנס לא"י [לארץ ישראל] מפני ששרשם הוא מבחי' לאה עולם המחשבה⁶⁷ כו' (כמ"ש בע"ה [בעץ חיים] שער הארת המוחין פ"א)

4. After all the above, the matter of the episode of the spies will also be understood: that they did not want to enter the Land of Israel because their root is from the level of Leah, the World of Thought, etc. (as is written in Etz Chaim, Sha'ar Hearas HaMochin, chapter 1).

Section 4 applies everything explained so far to the episode of the spies. They did not want to enter the Land because their root is in Leah, which stands for the World of Thought; the parenthesis gives the source in Etz Chaim (Sha'ar Hearas HaMochin, chapter 1).

וטענו למה צריכים לירד בבחי' עולם הדבור שהוא בחי' מלי דאצילות סוף כל דרגין כו'

And they argued: Why must [we] descend into the level of the World of Speech, which is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), the end of all levels, etc.,

The spies argued: why must we descend to the World of Speech, which is Malchus of Atzilus, called "the end of all levels" because it is the last of the Sefiros?

בכדי לקיים שם התורה ומצות בדבור ובמעשה שעייז יהיה בחי' גילוי אור א"ס שיבקעו האורות כו'

in order to fulfill there the Torah and mitzvos in speech and in deed, so that through this there will be a revelation of the Infinite Light (Or Ein Sof), that the lights will break through, etc.?

That descent was meant for fulfilling the Torah and mitzvos in speech and in deed, so that the Infinite Light would be revealed and the lights would break through the vessels, as section 3 explained.

הלא זה אפשר לקיים גם עיי התורה ומצות ברוחניות ולא בעשייה גשמיות דהיינו כי גם בעולם המחשבה יש כל פרטים הנמצאים בדבור ובמעשה מאחר שהדבור נמשך מן המחשבה.

Surely this can be fulfilled also through the Torah and mitzvos in spirituality, and not in physical doing. That is, in the World of Thought, too, there are all the particulars that are found in speech and in deed, since speech is drawn from thought.

Their claim was that the same could be achieved by keeping the Torah and mitzvos spiritually, without physical action. Since speech flows from thought, every detail found in speech and deed already exists in the World of Thought.

22 וא"כ כל מצוה ומצוה שמקיים בדבור או במעשה גשמיות יכול הוא לקיימה ברוחניות בכחינת מחשבה. ועייז יהיה ג"כ למעלה בחי' גילוי אור א"ס כו'.

If so, each and every mitzvah that one fulfills in speech or in physical deed, he can fulfill in spirituality, in the level of thought; and through this there will also be, above, a revelation of the Infinite Light (Or Ein Sof), etc.

If every detail of the mitzvos exists in thought, then any mitzvah done in speech or physical deed could be done spiritually, in thought. That too, the spies argued, would bring about the revelation of the Infinite Light above.

וכדוגמא שאמרו באברהם קיים אברהם את כל התורה כולה עד שלא ניתנה⁶⁸

As in the example of what they said of Avraham: "Avraham fulfilled the entire Torah before it was given."

Their example is Avraham, of whom the Sages say that he fulfilled the entire Torah before it was given.

וא"א לומר שקיים כל התורה בפועל ממש שהרי יש כמה מצות שלא היה אפשר לו לקיימם כלל. אלא שקיים אותם ברוחניות שהמשיך כל האורות עליונים הנמשכים ע"י המצות כו'.

And it is impossible to say that he fulfilled the entire Torah in actual practice, for there are a number of mitzvos that he could not possibly fulfill at all. Rather, he fulfilled them in spirituality: he drew down all the supernal lights that are drawn down through the mitzvos, etc.

Avraham cannot have performed the whole Torah in practice, for some mitzvos he could not possibly have performed. He fulfilled them spiritually, by drawing down all the supernal lights that the mitzvos draw down, which seemed to prove that their effect above does not need the deed.

23 וכמו כן היו סבורים המרגלים שיקיימו המצות ברוחניות דהיינו בבחינת עולם המחשבה כו' ועל כן לא רצו ליכנס לארץ ישראל.

Likewise, the spies were of the opinion that they would fulfill the mitzvos in spirituality, that is, in the level of the World of Thought, etc.; and therefore they did not want to enter the Land of Israel.

The spies thought they too could fulfill the mitzvos spiritually, in the World of Thought, and therefore saw no need to enter the Land.

אך באמת היו מוטעים שהעיקר הוא לעשותם בארץ דוקא וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כמה תפלות⁶⁹ התפלל משה ליכנס לא"י [לארץ ישראל] ושאלו וכי לאכול מפירותיה היה צריך אלא לקיים את המצות התלויים בה

But in truth they were mistaken, for the main thing is to do them in the Land specifically, as our Sages, of blessed memory, said: How many prayers Moshe prayed to enter the Land of Israel! And they asked: Did he then need to eat of its fruits? Rather, [it was] to fulfill the mitzvos that depend on it.

But they were mistaken: the main thing is to perform the mitzvos in the Land itself. The Sages make the point about Moshe: his many prayers to enter the Land were not for the sake of its fruit, but to fulfill the mitzvos that can be kept only there.

והיינו שצריך להמשיך את האורות העליונים שיבקעו את הכלים כו' שאי אפשר לגרום המשכה זו אם לא ע"י מעשה דוקא ולא במחשבה כו'.⁷⁰

That is, one must draw down the supernal lights so that they break through the vessels, etc.; and it is impossible to bring about this drawing down except through deed specifically, and not in thought, etc.

The goal is to draw the supernal lights down until they break through the vessels, and only an actual deed can bring that about, not thought.

24 והטעם הוא משום דסוף מעשה עלה⁷¹ במחשבה תחלה⁷² וכמאמר נעוץ תחלתן בסופן^{73,74} וכי שכל דבר שהוא גבוה ומרומם יותר בעצם יתלבש דוקא בדבר היותר נמוך. וכענין מאמר רז"ל [רבותינו זכרונם לברכה] די לחכימא ברמיזא⁷⁵ כו'.

The reason is that “the last in deed was first in thought,” as in the saying, “Their beginning is wedged in their end,” etc.: whatever is higher and more exalted in essence becomes en clothed specifically in the lowest thing. It is like the matter of the saying of our Sages, of blessed memory, “For a wise man, a hint suffices,” etc.

The reason is a principle stated in two sayings: “the last in deed was first in thought,” from the Friday-night hymn Lecha Dodi, and “their beginning is wedged in their end,” from Sefer Yetzirah, the ancient “Book of Formation.” Whatever is higher in essence is clothed specifically in the lowest thing, as the saying “for a wise man, a hint suffices” illustrates.

דהיינו כשיש שכל עמוק מאד אשר אי"א להסבירו לזולתו ע"י אותיות הדבור מגודל עמקותו אשר לא יכילו אותו אותיות הדבור ולא יהיה יכול להוגבל בהן עכ"ז [עם כל זה] יוכל להבינהו לזולתו ע"י רמז בתנועה גשמיות כו'.

That is, when there is a very deep idea that cannot be explained to another through the letters of speech because of its great depth, for the letters of speech cannot contain it and it cannot be limited within them, nevertheless one can make another understand it through a hint, with a physical gesture, etc.

A very deep idea may be beyond the letters of speech, which cannot contain it or set limits to it. Yet it can still be conveyed to another person by a hint, a physical gesture. In Likkutei Torah, Bechukosai, the Alter Rebbe applies this to the mitzvos: like a gesture, the deed of a mitzvah such as charity “hints” above and draws down from a place beyond thought and speech.

25 ונמצא שיש יתרון לתנועה ורמיזה שהיא גשמיות יותר מאותיות הדבור שהם רוחניים בזה שדבר הגבוה יותר יתלבש בהם דוקא ולא בדבור כו'.

It follows that a gesture and a hint, which is physical, has an advantage over the letters of speech, which are spiritual, in that the higher thing becomes en clothed specifically in them, and not in speech, etc.

It follows that a physical gesture has an advantage over the letters of speech, which are spiritual: the higher thing is clothed precisely in the gesture, and not in words.

וכמו כן יובן למעלה שלהיות המשכה עליונה להיות גילוי בחינת מוחין דגדלות שיבקעו האורות את הכלים אי אפשר לעורר זה כ"א ע"י מעשה דוקא ולא ע"י בחינת המחשבה משום דנעוץ תחלתו בסופן⁷⁶ כו'. (ועיין במשנה פ"ב דיבמות דף ק"ד ע"ב כל דבר שהוא מעשה⁷⁷ כו')

So too it will be understood above: for there to be a supernal drawing down, so that there will be a revelation of the level of mature intellect (mochin degadlus), that the lights break through the vessels, it is impossible to arouse this except through deed specifically, and not through the level of thought, because "their beginning is wedged in their end," etc. (And see the Mishnah, chapter 12 of Yevamos, page 104b: "Anything that is a deed," etc.)

The same is true above. The revelation of mature intellect (mochin degadlus), in which the lights break through the vessels, can be aroused only by actual deed and not by thought, because the beginning is wedged in the end. The parenthesis cites the Mishnah on chalitzah (the rite that frees a childless widow from marrying her husband's brother), where Rabbi Eliezer learns from "thus shall be done" that "anything that is a deed" is indispensable.

וע"כ ביקש משה ליכנס לארץ דוקא

And therefore Moshe asked to enter the Land specifically.

For this reason Moshe pleaded to enter the Land itself, to fulfill its mitzvos in deed.

(ועיין מ"ש בפ' ויצא ע"פ וללבן שתי בנות.^{78,79} ועמ"ש ע"פ ראשי המטות^{80,81} מענין יתרון בחי' המעשה דוקא משא"כ בבחי' מחשבה כו' ובד"ה מי מנה עפר יעקב^{82,83} כו' ועמ"ש ע"פ יביאו לבוש⁸⁴ מלכות).⁸⁵

(And see what is written in Parshas Vayeitzei on the verse "And Lavan had two daughters"; and see what is written on the verse "The heads of the tribes," on the matter of the advantage of the level of deed specifically, which is not so with the level of thought, etc.; and in the discourse beginning "Who has counted the dust of Yaakov," etc.; and see what is written on the verse "Let them bring royal apparel.")

The parenthesis lists other discourses on the advantage of deed over thought: Parshas Vayeitzei on "And Lavan had two daughters," "The heads of the tribes," "Who has counted the dust of Yaakov," and "Let them bring royal apparel." In the last of these the Alter Rebbe explains that the light that encompasses all worlds shines openly in the wool of tzitzis and the parchment of tefillin, and the lower the level, the more of it is revealed.

וזהו שכתוב טובה הארץ מאד מאד.⁸⁶

And this is what is written, "The land is very, very good."

Now the first question of the maamar, the doubled "very," is answered. In Torah Ohr, Vayeitzei, cited just above, a doubled "very" likewise means a "very" beyond every "very," a breaking through from level to level.

פ' ב' פעמים מאד הם כנגד עלמין סתימין דלא אתגלין שהם היכלות דא"א [דאבא ואימא] ועלמין דאתגלין שהם היכלות דז"נ [דזעיר אנפין ונוקבא] כו'. שבשני מיני עולמות הללו בוקעים ויורדים ומתגלים האורות עליונים למטה.

The meaning is that the two times "very" correspond to the hidden worlds that are not revealed, which are the chambers of Abba and Imma (Chochmah and Binah), and the revealed worlds, which are the chambers of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc.: in these two kinds of worlds the supernal lights break through and descend and are revealed below.

The two times "very" correspond to two kinds of worlds: the hidden worlds, the chambers of Abba and Imma (Chochmah and Binah), and the revealed worlds, the chambers of Z'eir Anpin and Nukva (the emotive attributes and Malchus). Through the deed in the Land, the supernal lights break through and are revealed below in both.

SECTION 7 • ¶26-27

"If Havayah desires us": Keser and the two Jerusalems

26 ובכללות ענין גילוי ובקיעת האורות כנ"ל הוא ע"י המשכת בחינת הכתר עליון שהוא למעלה מגדר ההלבשה בכלים כו'.

In general, the matter of the revelation and the breaking through of the lights, mentioned above, is through drawing down the level of the supernal Keser (the Crown), which is above the bounds of enclothement in vessels, etc.

In general, the lights' breaking through the vessels comes from drawing down the supernal Keser (the Crown), which is above being clothed in vessels at all.

וזהו שכתוב אם חפץ בנו^{87, 88} הו' חפיצה הוא בחינת פנימית הכתר שהוא בחינת הטעם והענג שיש ברצון כו'.

And this is what is written, "If Havayah desires us": desire (chafitzah) is the level of the inner dimension (pnimiyus) of Keser, which is the level of the relish and the delight that is in will, etc.

This explains the next words of the verse, "If Havayah desires us." Desire (chafitzah) is the inner dimension of Keser: the relish and delight within the will.

ורצון הוא בחינת חיצוניות הכתר וכמ"ש בד"ה ואהיה אצלו אמן⁸⁹ כו'. וכאן הוא אומר אם חפץ בנו הו'

And will (ratzon) is the level of the outer dimension (chitzoniyus) of Keser, as is written in the discourse beginning "And I was with Him as a nursling," etc. And here it says, "If Havayah desires us":

Will (ratzon) is only the outer dimension of Keser, as the discourse on "And I was with Him as a nursling" explains. The verse, though, speaks of desire.

דהיינו שיתגלה פנימיות הכתר שהוא למעלה מגדר ההלבשה בכלים שעיי"ז יהיה ג"כ למטה בקיעת האורות כו' (וע' בזהר פ' שלח דק"ס סע"א [סוף עמוד א])

that is, that the inner dimension of Keser, which is above the bounds of enclothement in vessels, will be revealed, so that through this there will also be, below, the breaking through of the lights, etc. (And see the Zohar, Parshas Sh'lach, page 160, end of side a.)

It speaks of desire because the aim is that the inner dimension of Keser, which is above all vessels, be revealed; through that revelation the lights break through below as well. The parenthesis refers to the Zohar on Parshas Sh'lach, which reads "If Havayah desires us" as the words of the men of faith.

וכל זה הוא עיי" שטובה הארץ⁹⁰ כו' משום דנעוץ תחלתן בסופן וסופן בתחלתן.⁹¹

And all this is through "the land is good," etc., because "their beginning is wedged in their end, and their end in their beginning."

All this comes about through "the land is good," the deed in the physical Land, because the beginning is wedged in the end and the end in the beginning.

ויוכן זה עוד עפמ"ש [על פי מה שכתוב] בת"א [בתורה אור] פ' מקץ סד"ה רני ושמחי בת⁹² לא זו מחבבה עד שקראה בתי כו' עד שקראה אמי כו'

This will be understood further in light of what is written in Torah Ohr, Parshas Mikeitz, at the end of the discourse beginning "Sing and rejoice, daughter": "He did not cease to cherish her until He called her 'My daughter,' etc., until He called her 'My mother,' etc.

A further explanation comes from Torah Ohr, Parshas Mikeitz, at the end of the discourse on "Sing and rejoice, daughter." It quotes the Sages' saying that G-d's love for Israel grew until He called her "My daughter," and further until He called her "My mother."

ולע"ל [ולעתיד לבוא] כתיב רני ושמחי בת שבחינת בת תתעלה ביתר שאת ולהיות אשת חיל⁹³ עט"ב
[עטרת בעלה] עכ"ל [עד כאן לשונו].

And of the time to come it is written, 'Sing and rejoice, daughter,' for the level of 'daughter' will be elevated with surpassing loftiness, and become 'a woman of valor, the crown of her husband,' end of quote.

Of the time to come it says "Sing and rejoice, daughter": the level of "daughter," the lowest, will be raised highest of all, to be "a woman of valor, the crown of her husband."

27 והנה בחינת בת זהו ענין ירושלים של מטה ובחינת אמי זהו ענין ירושלים של מעלה והיא בחינת עולם
המחשבה בחינת ה' גדולה לאה אם הבנים כו

Now, the level of "daughter" is the matter of the Jerusalem below, and the level of "My mother" is the matter of the Jerusalem above, which is the level of the World of Thought, the level of the great hei, Leah, "the mother of the children," etc.

The "daughter" is the Jerusalem below, and "My mother" is the Jerusalem above. The Jerusalem above is the World of Thought: the great hei, the upper hei of the Name, which is Leah, called "the mother of the children" (the words of Psalms 113:9).

והם רצו להמשיך הכל ע"י ירושמ"ע [ירושלים של מעלה] לבד אך באמת א"א להגיע לזה כ"א ע"י ירושמ"ט
[ירושלים של מטה] כי זה השער לה⁹⁴ והיא בחינת כעיר שחוכרה לה יחדו⁹⁵ כו לבחינת ירושמ"ע [ירושלים
של מעלה]

And they [the spies] wanted to draw down everything through the Jerusalem above alone; but in truth it is impossible to attain this except through the Jerusalem below, for "this is the gate to Havayah," and it is the level of "like a city that is joined together with it," etc., to the level of the Jerusalem above.

The spies wanted to draw everything down through the Jerusalem above alone, through thought. But in truth that goal can be reached only through the Jerusalem below, which is "the gate to Havayah," the way in to all that is above, and "a city that is joined together" with the Jerusalem above.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] נשבע הקב"ה שלא יכנס בירושמ"ע [בירושלים של מעלה] עד שיכנס
בירושמ"ט [בירושלים של מטה].

And therefore our Sages, of blessed memory, said: The Holy One, blessed be He, swore that He would not enter the Jerusalem above until He enters the Jerusalem below.

That is why the Sages said that G-d swore He would not enter the Jerusalem above until He enters the Jerusalem below. In the Talmud (Taanis 5a) Rabbi Yochanan brings it as G-d's own words, and learns from "Jerusalem, built like a city that is joined to it" that there is a Jerusalem above.

Three levels and a fourth

28 ועוד זאת שהרי נאמר כי הנני בא ושכנתי בתוכך⁹⁶ דוקא בבחינת ירושם"ט [ירושלים של מטה] כו' שבחינת

בת תתעלה ביתר שאת כנזכר לעיל

Moreover, it is said, "For behold, I come, and I will dwell in your midst": specifically in the level of the Jerusalem below, etc.; for the level of "daughter" will be elevated with surpassing loftiness, as mentioned above.

A further proof: the prophet says "For behold, I come, and I will dwell in your midst" of the Jerusalem below specifically. That is the "daughter" who, as quoted above, will be elevated with surpassing loftiness.

והיינו בבחינת קיום המצות כמעשה גשמיות דוקא שנקרא בחינת עבד וע"ז דוקא נאמר הנה ישכיל

עבדי ירום ונשא וגבה מאד.⁹⁷

That is, in the level of fulfilling the mitzvos in physical deed specifically, which is called the level of a servant; and of this specifically it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high."

The "daughter" is the keeping of the mitzvos in physical deed, which is called the level of a servant. Of the servant specifically Isaiah says, "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high."

וזהו טובה הארץ מאד מאד⁹⁸ כמו בחי' וגבה מאד.

And this is "The land is very, very good," like the level of "and be very high."

The "very" of "and be very high" is the "very, very" of "the land is very, very good": the servant who keeps the mitzvos in deed is raised "very" high.

ועוד י"ל [יש לומר] כי הנה מבואר בשל"ה [בשני לוחות הברית] ר"פ ויחי בענין מ"ש ג"פ [ג' פעמים] היכל ה'

המה (בירמיה ס"ז ז' ד') וכן ארץ ארץ ארץ שמעי דבר⁹⁹ ה' (שם סס"י [סוף סימן] כ"ב) נז' [נזכר] ג"פ [ג' פעמים] ארץ.

It may further be said: for it is explained in the Shelah, at the beginning of Parshas Vayechi, on the matter of what is written three times, "The Heichal (Sanctuary) of Havayah," "are these" (in Jeremiah, chapter 7, [verse] 4), and likewise "Land, land, land, hear the word of Havayah" (there, end of chapter 22), where "land" is mentioned three times:

A further explanation draws on the Shelah (Shnei Luchos HaBris, by Rabbi Yeshayah Horowitz), at the beginning of Parshas Vayechi, on why Jeremiah says "the Heichal of Havayah" three times (Jeremiah 7:4) and "land" three times: "Land, land, land, hear the word of Havayah" (Jeremiah 22:29).

כי גם למעלה באצילות יש ג"כ ירושמ"ט [ירושלים של מטה] וירושמ"ע [ירושלים של מעלה] שהם ה' תתאה וה' עילאה. והבחי' הג' זהו ירושמ"ט [ירושלים של מטה] ממש שבעש"י [שבעש"י] הגשמיות בעוה"ז.

for above, too, in the World of Atzilus (Emanation), there are also a Jerusalem below and a Jerusalem above, which are the lower hei and the upper hei; and the third level is the actual Jerusalem below, in the physical World of Asiyah (Action), in this world.

The Shelah's explanation is that even above, in Atzilus, there is a Jerusalem below and a Jerusalem above, the lower hei and the upper hei of the Name. The third is the actual Jerusalem below, in the physical World of Asiyah, this world.

והיינו כי המצות הם בשלשה בחינות מחדומ"ע [מחשבה דיבור ומעשה] כמ"ש לקמן בד"ה ועתה יגדל נא¹⁰⁰ ובד"ה וישלח יהושע כו' מרגלים חרש.^{101, 102}

That is, the mitzvos are in three levels, thought, speech and action, as is written below, in the discourse beginning "And now, I pray, let [the power] be great," and in the discourse beginning "And Yehoshua sent," etc., "spies, secretly."

These three correspond to the three levels of the mitzvos: thought, speech and action. Discourses further on explain this, the one beginning "And now, let the power be great" and the one beginning "And Yehoshua sent spies secretly."

29 וזהו ענין ג' פעמים קדוש¹⁰³ שממשיכים עי"ז מבחינת סכ"ע [סובב כל עלמין] לג' עולמות בראתיו יצרתיו אף עשיתיו¹⁰⁴

And this is the matter of "holy" three times: through this we draw down from the level of the light that encompasses all worlds (sovev kol almin) to the three worlds, "I created it, I formed it, I also made it,"

The threefold "holy" of the seraphim belongs to the same pattern. Through it the light that encompasses all worlds (sovev kol almin) is drawn down into the three worlds of "I created it, I formed it, I also made it," that is, Beriah, Yetzirah and Asiyah.

שהן בחינת מחשבה ודיבור ומעשה שהן הן ג' בחי' היכל הנ"ל והן הן ג"כ ג' בחינות תורה ועבודה¹⁰⁵ וגמ"ח [וגמילות חסדים] כמ"ש במ"א בד"ה כי ביום הזה יכפר.¹⁰⁶

which are the levels of thought, speech and action. These are themselves the three levels of Heichal mentioned above, and they are also the three levels of Torah, divine service (avodah) and acts of kindness (gemilus chassadim), as is written elsewhere, in the discourse beginning "For on this day He shall atone."

These three worlds are thought, speech and action, the same three levels as the threefold "Heichal." They are also the three of Torah, divine service (avodah) and acts of kindness (gemilus chassadim), as the discourse "For on this day He shall atone" explains.

30 ועפ"ז [ועל פי זה] י"ל [יש לומר] שדור המדבר שהם בחינת ומדברך נאווה¹⁰⁷ רצו להמשיך בבחינת דבור ומחשבה שהם הם ירושמ"ט [ירושלים של מטה] וירושמ"ע [ירושלים של מעלה] שבעולם העליון היינו ה' תתאה וה' עילאה כנ"ל. אבל בבחינת זו הג' דארץ שלמטה לא רצו.

According to this, it may be said that the generation of the desert (midbar), who are the level of "and your speech (midbarech) is comely," wanted to draw down in the level of speech and thought, which are the Jerusalem below and the Jerusalem above that are in the upper world, that is, the lower hei and the upper hei, as mentioned above. But this third level, of the land below, they did not want.

The generation of the desert (midbar) were the level of "and your speech (midbarech) is comely," for the two words share one root. They wanted to draw down only through speech and thought, the Jerusalem below and the Jerusalem above of the upper world, but not through the third level, the land below.

31 והיינו דקסברו שיוכלו להמשיך ע"י ירושמ"ט [ירושלים של מטה] וירושמ"ע [ירושלים של מעלה] שבעולם העליון והיינו ע"י דבור ומחשבה לבד כנ"ל.

That is, they held that they would be able to draw down through the Jerusalem below and the Jerusalem above of the upper world, that is, through speech and thought alone, as mentioned above.

They held that they could draw everything down through the Jerusalem below and the Jerusalem above of the upper world, that is, through speech and thought alone.

אכן באמת עיקר כל ההמשכות הוא ע"י עשיה דוקא ועמ"ש מזה בד"ה מי מנה עפר יעקב¹⁰⁸ כפ"י אף עשיתיו.¹⁰⁹

But in truth the main point of all the drawings-down is through doing (asiyah) specifically. And see what is written about this in the discourse beginning "Who has counted the dust of Yaakov," on the meaning of "I also made it."

In truth, every drawing-down comes mainly through doing. In Likkutei Torah, Balak ("Who has counted the dust of Yaakov"), the Alter Rebbe explains that the af, "also," of "I also made it" adds a fourth level above thought, speech and action: the Supernal Will, revealed chiefly through the physical deed of the mitzvos.

ושם נתבאר דאף מרבה בחינה רביעית שלמעלה מכל הג' בחינות דבראתיו יצרתיו עשיתיו שבחינה זו נמשך ומתגלה ע"י העשיה דוקא. ויש לומר ג"כ שזהו ענין התגלות קדש העליון שלמעלה מבחינת ג"פ

[ג' פעמים] קדוש בוי"ו. ועמ"ש סד"ה שיניך כעדר הרחלים¹¹⁰

And there it is explained that “also” (af) comes to include a fourth level, which is above all three levels of “I created it, I formed it, I made it,” and that this level is drawn down and revealed through the doing specifically. And it may also be said that this is the matter of the revelation of the supernal Kodesh (holiness), which is above the level of the three times Kadosh (holy) with a vav. And see what is written at the end of the discourse beginning “Your teeth are like a flock of ewes.”

The word af, “also,” adds a fourth level above all three of “I created it, I formed it, I made it,” and it is drawn down and revealed only through the deed. It may also be the supernal Kodesh, “holiness” written without a vav, which is above the three times Kadosh, “holy,” written with a vav; at the end of the Likkutei Torah discourse on “Your teeth are like a flock of ewes,” the Alter Rebbe explains that this Kodesh shines only when the three levels join, as the seraphim “call one to another” and say “holy” three times.

ואפ"ל [ואפשר לומר] ששלשה בחינות היכל הנ"ל זהו ג"כ ג' המדריגות דלא זו מחבבה עד שקראה בתי ואחותי ואמי וכו':

And one can say that the three levels of Heichal mentioned above are also the three degrees of “He did not cease to cherish her until He called her ‘My daughter,’ and ‘My sister,’ and ‘My mother,’” etc.

Finally, the three levels of Heichal may be the three stages of the saying that G-d did not cease to cherish Israel until He called her “My daughter,” “My sister” and “My mother.”

IN ONE'S AVODAH

A person draws the revelation above by contemplating, with mind and heart, that G-d renews creation every day, so that the world no longer hides Him, and by sanctifying himself even in what is permitted to him. And he must not rest content with spiritual intention alone: the highest light is drawn down only through the actual, physical deed of the mitzvos.

QUESTIONS FOR DISCUSSION

1. Why did the spies think that fulfilling the mitzvos in thought, as Avraham did, would achieve everything that physical deed achieves, and where did their reasoning fail?
2. How does the analogy of a deep idea conveyed by a gesture explain why physical deed reaches higher than thought and speech?
3. What is the difference between Iggulim and Yosher, and how does the analogy of the teacher and his student illustrate it?
4. How does subduing the sitra achra below cause the lights above to break through the vessels?
5. Why does the verse say "If Havayah desires us" rather than speaking of His will, and how is that desire revealed through the Land?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Yehoshua and Calev, the two spies who stayed loyal, tear their garments and tell the whole congregation that the land they toured is “very, very good,” answering the other spies’ report. The maamar asks why “very” is doubled and answers in section 4: the two “very”s are the hidden worlds and the revealed worlds.

במדבר י"ד:7

ויאמרו אל כל עדת בני ישראל לאמר הארץ אשר עברנו בה לתור אתה טובה הארץ מאד מאד:

And they spoke unto all the congregation of the children of Israel, saying: ‘The land, which we passed through to spy it out, is an exceeding good land.

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- 2 Yehoshua and Calev go on: if G-d is pleased with us, He will bring us into this land “that flows with milk and honey,” so there is nothing to fear. Further on the maamar reads “desires” as the inner dimension of Keser, G-d’s delight (section 4), and “flows” as a causative verb: a land that makes milk and honey flow (section 3).

במדבר י"ד:8

אם יחפץ בנו ה' והביא אתנו אל הארץ הזאת ונתנה לנו ארץ אשר היא זבת חלב ודבש:

If the L-RD delight in us, then He will bring us into this land, and give it unto us—a land which floweth with milk and honey.

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PARAGRAPH 4

- 3 להבדיל בין הטהור ובין הטמא

G-d tells Moshe and Aharon, at the close of the laws of permitted and forbidden animals, “to distinguish between the impure and the pure” (the maamar quotes the words in reverse order). The Alter Rebbe reads it as the whole task of the Torah and mitzvos: separating good from evil.

ויקרא י"א:47

להבדיל בין הטמא ובין הטהור ובין החיה הנאכלת ובין החיה אשר לא תאכל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

ראה ויקרא יא, מז.

- 4 רפ"ח ניצוצין

The Kehot note sends the reader to this volume of the Alter Rebbe’s discourses of the year 5565 for the 288 sparks that

fell in the shattering of Tohu.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תרמב.

- 5 אתרוג לנענע

The Kehot note says that there the examples given are the shofar and the sukkah, instead of the esrog and the wool of the tzitzis.

KEHOT'S NOTE

בסה"מ תקס"ז ע' רכז: מביא הדוגמא משופר וסוכה.

PARAGRAPH 6

- 6 שכתוב בזהר

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

KEHOT'S NOTE

ע' זח"ב (קכח, ב. קפד, א). [כ].

- 7 כד אתכפייא סט"א אסתלק יקרא דקוב"ה בכולהו עלמין

The Zohar (Terumah) says that one who brings a wicked person back from his bad ways subdues the sitra achra, and this raises the glory of the Holy One, blessed be He, more than any other praise. The maamar takes the principle, that subduing the sitra achra below raises His glory in all the worlds, as the key to how a mitzvah draws down the Infinite Light.

Zohar, Terumah 6:38–7:45

- 8 כד אתכפייא סט"א אסתלק יקרא דקוב"ה בכולהו עלמין

The second place the Kehot note gives: the Zohar (Tetzaveh) teaches that there is no light except the light that comes out of darkness, and when the sitra achra is subdued, the Holy One, blessed be He, rises above and is honored in His glory.

Zohar, Tetzaveh 10:83–11:92

- 9 בחי' נפש ורוח כידוע

The Kehot note cites it as a place where it is explained that Iggulim and Yosher are the levels of Nefesh and Ruach.

KEHOT'S NOTE

נתבאר בדרך מצותיך קסא, א. אוה"ת שמות-ז ע' ב'תצג ואילך. וראה גם מאמרי אדה"ז-ענינים ע' שנב. ובארוכה בסה"מ תרס"ה ע' קנז.

PARAGRAPH 8

- 10 כמו עדי"מ הרב שמשפיע שכל לתלמידו

Parallel uses of the analogy of the teacher who imparts an idea to his student.

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' תרע ב' ענינים בזה. דרושים לסוכות ע' אשתכא. פ' וזאת הברכה ע' איתתמו. המשל מובא בשם אדה"ז באוה"ת נ"ך-א ע' תרע. וראה גם ד"ה שמח תשמח תרגו"ן ע' רלט.

PARAGRAPH 11

11 לא קאים אינש אדעתי דרבי

Rabba learns that a person does not fully grasp his teacher's mind until forty years from Moshe, who told Israel only at the end of the forty years in the desert that until that day they had not been given "a heart to know" (Deuteronomy 29:3). It fits the analogy of a student who only gradually takes in his teacher's idea.

עבודה זרה ה' ב:ב' Avodah Zarah 5b:2

אף משה רבינו לא רמזה להן לישאל אלא לאחר ארבעים שנה, שנאמר: "ואולם אתכם במדבר ארבעים שנה", וכתוב: "ולא נתן ה' לכם לב וגו'". אמר רבה: שמע מינה לא קאי אינש אדעתי דרביה עד ארבעין שנין.

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

KEHOT'S NOTE

ע"ז, ב. בסה"מ תרס"ה ע' קנח דאחר מ' שנין הוא מבחי פנימיות השכל.

12 בביאור ע"פ כי ביום הזה יכפר

On the same page (28d) the Alter Rebbe explains why a student grasps his teacher's mind only after forty years: the depth of the teacher's idea stays hidden from him in the words he received, yet it surrounds him as an encompassing light, and after forty years it passes from concealment into revelation.

KEHOT'S NOTE

לקו"ת אחרי כח, ד.

13 כי ביום הזה יכפר

In the laws of Yom Kippur, G-d tells Moshe that on this day atonement will be made for Israel, to purify them of all their sins. The words open the Biur in Likkutei Torah, Acharei, to which the bracket refers.

Leviticus 16:30: ויקרא ט"ו:ל

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:
For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 12

14 עגולים בחי נפש ויושר הוא בחינת רוח

In Inyanim the Tzemach Tzedek explains the matter differently and remarks that it needs examination, since it is known that Iggulim is Nefesh and Yosher is Ruach.

KEHOT'S NOTE

ראה אוה"ת ענינים ע' ער דשם מבאר באופן אחר. והצ"צ מציין שם "וצע דידוע שעגולים הוא בחי נפש ויושר הוא בחי רוח". אבל באוה"ת שמות-ז ע' ביתצג מתוך "ומ"ש בע"ה דהעגולים הוא בחי נפש ויושר הוא בחי רוח, עכ"ז בחי הנפש דעגולים שרשו גבוה יותר מבחי הרוח דיושר כו' להיותו בחי מקיפים" ע"ש. ובאוה"ת פ' תרומה ע' אלתעא מוסיף "וכמו שהצומח בשרש גבוה מהמדבר", ובדרך מצותיך קסא, א מבאר "עגולים הוא שהכלים הם קטנים ולכך נק' בחי נפש לבד . משא"כ ביושר שהוא בחי רוח החשוב מן הנפש והכלים רחבים יותר לכן שם לא הי' שביירה" ע"ש. וראה לעיל נשא כד, ד דשם מפרש שרש היושר גבוה מהעגולים.

...ויאמרו אל כל עדת בני ישראל לאמר כו'

15 עגולים בחי נפש ויושר הוא בחינת רוח שהוא

Etz Chaim, Sha'ar Iggulim VeYosher, Branch 3: the Ten Sefiros of Iggulim are the light called Nefesh, and those of Yosher, in the form of a man, are the light called Ruach, a higher level emanated afterwards, just as a person first receives a Nefesh and then, if he merits, a Ruach (quoting this same Zohar).

Sefer Etz Chaim 1:3:ג' חיים ע' ע

... אמנם החילוק שיש בין העגולים להיושר הוא כי י"ס דעגולים הם בחי האור הנק' נפש ויש בהם אור פנימי ואו"מ פנימי וחיצוני שיש לה בחי י"ס של כלים ובכל כלי מהם יש בו פנימיות וחיצונות וגם יש י"ס של אורות לכל אור יש בו או"פ ואו"מ אבל הי"ס דיושר הם בחי האור הנק' רוח שהוא מדרגה גבוהה על מדרגת הנפש כנודע גם הם כלולים מאו"פ ואו"מ. גם יש להם י"ס דכלים ובכל כלי מהם יש בו פנימיות וחיצונות ופשיטא הוא שבחי הנפש נאצלה תחלה ואח"כ נאצל הרוח שהוא מדרגה ...

Sefer Etz Chaim (Public Domain)

16 כד אתילד יהבין לי נפשא

Comments that the Nefesh given at birth is something that every single person has.

KEHOT'S NOTE

"שזה יש בכל אחד ואחד" — סה"מ תרס"ה ע' קנח.

17 זכה יתיר יהבין לי רוחא

Comments that receiving a Ruach requires merit, unlike the Nefesh.

KEHOT'S NOTE

"שצריכין ע"ז זכות" — סה"מ תרס"ה ע' קנח.

18 בר נש כד אתילד יהבין ליה נפשא כו' זכה יתיר יהבין ליה רוחא

The Zohar at the start of Mishpatim: when a person is born he is given a Nefesh, and if he merits more he is given a Ruach. The Alter Rebbe brings it to show that Ruach (Yosher) is higher than Nefesh (Iggulim) and comes later.

ספר הזהר, משפטים ב'ד' י"ג-24: Mishpatim 2:4-13

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial "animal" sphere, the sphere of purity, the sphere of those who are designated "Holy Wheels"-namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the "maidservant", the ...

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

19 כפ' נח בדרוש דור הפלגה

There the Alter Rebbe explains that in the world of Nekudim each Sefirah was only a separate point, kindness alone and severity alone, and so the vessels shattered; in Berudim, the world of Tikun, the Sefiros became partzufim, each with its own vessel yet including all ten, and the

light of the Infinite One shines precisely where there is such joining.

KEHOT'S NOTE

תו"א

20 כפ' שמות ע"פ מי שם פה לאדם

There the Alter Rebbe explains that in Nekudim each Sefirah was a single point, separate and not inter-included, while in the world of Tikkun the Sefiros became partzufim, divided into fine particulars and inter-included.

KEHOT'S NOTE

תו"א נב, א.

21 מי שם פה לאדם

G-d's answer to Moshe at the burning bush, "Who has given a mouth to man?" It is the opening of the Torah Ohr discourse the parenthesis refers to on the inter-inclusion of the Sefiros.

שמות ד':י"א: Exodus 4:11

וַיֹּאמֶר ה' אֵלָיו מִי שֵׁם פֶּה לְאָדָם אוּ מִי־יָשׁוּם אֶלֶם אוּ חֶרֶשׁ אוּ פֶקֶח אוּ עֹר הָלֹא אָנֹכִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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PARAGRAPH 14

22 כפ' וישב בדי"ה שיר המעלות

On the same page (28d) the Alter Rebbe explains that in exile the higher unity can appear below only through "sleep," the withdrawal of the mind; of this it is said, "I clothe the heavens in blackness": the heavens are the Iggulim, clothed in blackness, which is concealment, and so they shine below only as in a dream, which joins two opposites as one.

KEHOT'S NOTE

תו"א כה, ד.

23 שיר המעלות כו' היינו כחולמים

A Song of Ascents: when Havayah returns the captives of Zion, "we were like dreamers"; looking back from the redemption, the exile will seem a dream (context: Steinsaltz Tanakh). It opens the Torah Ohr discourse in Vayeshev that the parenthesis refers to, which reads exile as the soul's sleep.

תהילים קכ"ו:א: Psalms 126:1

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת־שִׁיבֹת צִיּוֹן הָיִינוּ כְּחֹלְמִים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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24 אלביש שמים קדרות

G-d, through Isaiah, describes His power: He can darken the heavens and cover them in sackcloth, as if in mourning. The discourse cited reads the "heavens" as the

Iggulim and the "blackness" as the concealment in which they are clothed.

Isaiah 50:3: ישעיהו נ"ג:

אֶלְבִּישׁ שָׁמַיִם קְדָרוֹת וְשֶׁק אֲשִׁים כְּסוֹתָם:

I clothe the heavens with blackness, And I make sackcloth their covering.

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25 ענין השראת והתלבשות העיגולים בהיכלות

Explains why the Iggulim rest within the chambers: the chambers are the level of yesh (separate existence), which conceal and hide the light.

KEHOT'S NOTE

בדי"ה ויחלום בסה"מ תשי"ח ע' 82 מפרש: "והיינו לפי שהיכלות הן בחי' יש שמעלימים ומסתירים על האור" ע"ש. וראה אוה"ת דברים ע' כ. אוה"ת נ"ך ע' תצו.

26 בד"ה יביאו לבוש מל'

In the Biur of that discourse the "royal apparel" is explained as the garment of the Infinite Light itself, the Malchus of Ein Sof, which surrounds all the worlds equally, and from which physical deed, and with it the mitzvos, came into being.

KEHOT'S NOTE

תו"א דרושים למג"א.

27 יביאו לבוש מלכות

Haman's advice to Achashverosh on how to honor the man the king wishes to honor, thinking it would be himself: "Let them bring royal apparel" that the king has worn. The honor went to Mordechai. The words open a Torah Ohr discourse on Megillas Esther.

אסתר ו':ח: Esther 6:8

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשָׁבוּ הַמֶּלֶךְ וְסוּס וְאֶשֶׁר יָרֵכְבּ עָלָיו הַמֶּלֶךְ וְאֶשֶׁר נָתַן כְּתֹר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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28 ובד"ה מזמור שיר חנוכת הבית

There the Alter Rebbe explains three things a person needs: food, which becomes his inner life; clothing, which surrounds him closely; and a house, which surrounds him from afar.

KEHOT'S NOTE

לקו"ת ברכה

29 מזמור שיר חנוכת הבית

David's psalm "for the dedication of the House," usually taken to mean the Beis HaMikdash. It opens the Likkutei Torah discourse cited here on food, clothing and a house.

תהילים ל"א:א: Psalms 30:1

מִזְמוֹר שִׁיר־הַנִּכְנַחַת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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30 הכלים הם מגבילים

There the Alter Rebbe explains that “vessels of Atzilus” means the limitation that exists even in Atzilus, and that souls drawn from the vessels of Atzilus are still G-dliness, though only like a drop compared with the vessels.

KEHOT'S NOTE

בענין הכלים שמגבילים ראה לקמן שה"ש יט, ג. סידור עג, ג. ביאה"ז להצ"צ-א ע' תקמו.

31 בע"ח שער מ"א פ"ה

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו [שמ"ב] פ"ג ולא פ"ה. [כ].

32 לזה צריך שנודיעך ענין הלבושים וההיכלות מה ענינם

Etz Chaim introduces the garments and chambers that surround each world: the garments are vessels for the encompassing lights. The Alter Rebbe cites it as Sha'ar 41, chapter 5, by the Shklov edition of 5560; Kehot's note gives its place in today's editions, Sha'ar 42, chapter 3.

עץ חיים מ"ב:ג' 42:3 Sefer Etz Chaim

... דבריהם ובתוכם אדם דקדושה והקליפה דבריהם ועליהם לבושים והיכלות דאצילות ובתוכם אדם דקדושה והקלי' דאצילות ולזה צריך שנודיעך ענין הלבושים והיכלות מה ענינם דע כי הלבושים הם בחי הכלים אל או"מ ובין כל לבוש ולבוש יש או"מ א' ואלו הם בחינות אורות דמקיפים דיושר על כל האצילות כנוצר במ"א שיש ג' בחי כלים המקיפים ועליהם מקיפין האורות דנר"ן ונר"ל ואותן הכלים דמקיפין הם הלבושים וכל ההיכלות הם העגולים הנוצר בכל מקום שהם סובבים על אורות המקיף שהם הלבושים כנוצר והם בחינות הרקיעים המתעגלים שהם בחי ההיכלות של עולם ההוא ...

Sefer Etz Chaim (Public Domain)

33 ונתלבש בלבושים רבים ועצומים

A gloss written on this passage: the concealment goes so far that creatures cannot see how G-d gives life to the world, until the world can seem to be an existence by itself, like the boast of the ruler of Egypt, “My river is mine, and I have made myself,” because the divine power that gives them life is hidden.

KEHOT'S NOTE

באוה"ת שלח ע' תסח יש הג"ה לכאן וז"ל "עד שלא יהי נראה לנבראים איך שהוא ית' מחי את העולם עד שיוכל להדמות כאילו העולם יש ודבר בפ"ע וכמא' שרו של מצרים לי יאורי ואני עשיתיני כו' והיינו מצד שנתעלם כח האלקי המחי את הנבראים" עכ"ל שם.

34 עולם הוא מלשון העלם

Gives the reason the world is named for concealment: the creation of the world is through the concealment of the light.

KEHOT'S NOTE

וטעם הדבר . . לפי שבריאת העולם הוא ע"י העלם האור — סה"מ ש"ת ע' 160. ראה לקמן ש"ש סד, ב. ביאוה"ז לכ"ק הצ"צ-א ע' שנה (ומציין למרז"ל). ראה לעיל לו, ג. ובפ' במדבר ה, ג.

...ויאמרו אל כל עדת בני ישראל לאמר כו'

PARAGRAPH 15

35 והנה באתערותא . . דלעילא

The Zohar's principle that an arousal from below brings an arousal from above; the Kehot note adds that it appears in many places. Here it introduces how a person's contemplation below draws revelation above.

Zohar I, 237a, רלו, זח"א

KEHOT'S NOTE

זח"א רלו, א. ובכ"ד. [כ].

36 וידעת היום

Moshe charges Israel: “Know this day and take it to your heart that Havayah is Elokim in the heavens above and on the earth below; there is no other.” The Alter Rebbe brings it as the call to the contemplation that is the arousal from below.

דברים ד':ל"ט 4:39 Deuteronomy

וַיִּדְעֶתְ הַיּוֹם וְהִשְׁבַּתְ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

37 וכולא קמיה כלא חשיב

The Zohar's words “all before Him is considered as nothing.” Here they state the truth that the contemplation of “Know this day” arrives at: before G-d the world is truly nothing.

ספר הזהר, הקדמה כ':קפ"ה-20:188-22:199 Zohar, Introduction

כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: “and all the inhabitants of the earth are as nought” (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

38 אין עוד מלבדו

Moshe reminds Israel that they were shown the wonders of the Exodus and Sinai to know that Havayah is Elokim: “there is nothing else besides Him.” The world seems to exist by itself only because of the concealment; in truth nothing exists apart from G-d.

דברים ד':ל"ה 4:35 Deuteronomy

אֲתָה הָרֹאֶת לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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39 מחדש בכ"ח

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 16

40 ונגלה כבוד ה'

In Isaiah's prophecy of consolation a voice calls to clear a way for G-d in the desert, and "the glory of Havayah shall be revealed, and all flesh shall see together." The Alter Rebbe brings it as the picture of the time to come, when the world will no longer conceal G-d's light.

Isaiah 40:5:ה' יעשה

ונגלה כבוד ה' וראו כל־בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישעיי מ, ה.

41 שהרי אדה"ר — השיג בג"ע סודות התורה

On that page (6a) the Alter Rebbe explains how the sparks were to be refined before the sin: not by battle, but as Adam, placed in Gan Eden "to work it" with the positive mitzvos, drew down the Infinite Light there, and the sparks mixed with evil were absorbed into that great light of themselves, "like a candle before a torch"; Adam was wholly holy, his body taken from the place of the altar.

KEHOT'S NOTE

ראה תר"א ו, א.

PARAGRAPH 18

42 והתקדשתם והייתם קדושים

The words here quote Leviticus 20:7; the passage is shown below.

Leviticus 20:7:ו' יקרא כ:

והתקדשתם והייתם קדושים כי אני ה' אלקיכם:

Sanctify yourselves therefore, and be ye holy; for I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כ, ז.

43 והתקדשתם והייתם קדושים כי קדוש אני

G-d tells Israel, at the close of the laws of forbidden foods: "You shall sanctify yourselves and be holy, for I am holy." Plainly, Israel is to be holy because G-d is holy; the maa-mar asks how that is a reason, and reads "for I, Havayah, am holy" as the result above of a person's sanctifying himself below. Leviticus 20:7 has only the first words, "You

shall sanctify yourselves and you shall be holy" (Kehot: Leviticus 20:7).

ויקרא י"א:מ"ד:Leviticus 11:44

כי אני ה' אלקיכם והתקדשתם והייתם קדושים כי קדוש אני ולא תטמאו את־נפשתיכם בכל־השרץ הרמש על־הארץ:

For I am the L-RD your G-d; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth.

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44 קדש את עצמך במותר לך

The Talmud's teaching, "Sanctify yourself in what is permitted to you." It defines the sanctification the verse asks for as restraint even in permitted things, which is the subduing of the sitra achra.

Yevamot 20a:15:ט"ו

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.

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

KEHOT'S NOTE

יבמות כ, א. ראה לקמן מסעי פה, ב.

45 דקדוש הוא לשון הבדלה

There "who has sanctified us with His mitzvos" is explained as raising us to the supernal holiness, and holiness as separation: the Holy One, blessed be He, is separate from the worlds, the light that encompasses all worlds (sovev kol almin), which cannot be en clothed in them.

KEHOT'S NOTE

ראה תניא פ' מו.

PARAGRAPH 19

46 כד אתכפיא ס"א לתתא אסתלק יקרא דקב"ה בכולהו עלמין

The Zohar quoted at the start of section 2 (where the Kehot note gives its places): when the sitra achra is subdued below, the glory of the Holy One rises up in all the worlds. Here it is explained as the removal of the concealment above.

Zohar, Terumah 6:38-7:45:ז"ל:מ"ה:ז

47 בסור מרע ועשה טוב

David's counsel to one who desires life: "Turn away from evil and do good." The two halves are the prohibitions and the positive mitzvos, through which the sitra achra is subdued.

Psalms 34:15:ט"ו

סור מרע ועשה טוב בקש שלום ורדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

48 יאמרו המושלים באו חשבון

Plainly, "the speakers of parables" (hamoshlim, from mashal, "parable") sang of Cheshbon, the city Sichon had taken from Moav: "Come to Cheshbon." The Talmud (Bava Basra 78b) reads hamoshlim as "those who rule over their inclination" and "Come to Cheshbon" as "come, let us make the reckoning (cheshbon) of the world"; the Likkutei Torah discourse on it, cited here, builds on that reading.

Numbers 21:27 כ"א: כי"ז

על־כן יאמרו המושלים באו חשבון תבנה ותכונן עיר סיחון:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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49 ארץ אשר היא זבת חלב ודבש

The words of the maamar's verse, "a land that flows with milk and honey," whose causative zavas the Alter Rebbe now explains.

Numbers 14:8 ח"ח: י"ד

אִם־חֶפֶץ בָּנוּ ה' וְהָבִיא אֶתָּנוּ אֶל־הָאָרֶץ הַזֹּאת וְנִתְּנָה לָנוּ אֶרֶץ אֲשֶׁר־הִיא זֹבַת חֶלֶב וְדָבָשׁ:

If the L-RD delight in us, then He will bring us into this land, and give it unto us—a land which floweth with milk and honey.

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PARAGRAPH 20

50 חלב הוא בחי חסדים

The note gives this lexicon of Kabbalistic terms as the source for milk being the level of chassadim.

KEHOT'S NOTE

ראה מא"א אות ח' ס"ל. מובא באוה"ת שה"ש-ב ע' תרסג.

51 דבש נק' דין דגדלות

The note gives this lexicon as the source for honey being called "the judgment of maturity."

KEHOT'S NOTE

מא"א אות ד' ס"ה.

52 כי כל שאור וכל דבש

The prohibition of burning leaven or honey on the altar. The Alter Rebbe explains it by honey's being "judgment of maturity," a strong severity.

Leviticus 2:11 א"י: ב'

כָּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַה' לֹא תַעֲשֶׂה חֶמֶץ כִּי כָל־שָׂאֵר וְכָל־דָּבָשׁ לֹא־תִקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַה'

No meal-offering, which ye shall bring unto the L-RD, shall be made with leaven; for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא ב', יא.

53 חלב הוא בחי מוחין דגדלות דחסדים

According to the note, the Tzemach Tzedek quotes there that milk is the mature intellect of chassadim.

KEHOT'S NOTE

מובא באוה"ת שה"ש-ב ע' תרסג. ראה גם לקמן ואתחנן ד, ג. עקב טז, ד. שה"ש לב, ג.

54 וכמשל חלב האם שמגדל את הולד וממשיך בו שכל

In this wedding discourse the Alter Rebbe explains why an infant grows on milk far faster than on food later: the milk is the mother's mind, descended to the place of binah in the heart and made physical, so it can enlarge the child's limbs (106c); and while the child nurses, the mother's mind hidden in her milk serves as the mind of its inborn traits, for "He made for her breasts in the place of binah" (108b).

KEHOT'S NOTE

ראה גם תו"א קו, ג. קה, ב. דרושי חתונה לכ"ק אדה"א כרך-ב ע' תרפ ואילך. בסה"מ תקס"ב-א ע' קלב מבאר "והטעם הוא שבכל פעם שיונק מחלב דאמו נמשכת מוחין גשמיים דאמו בו וגורמת למוח בינה דתינוק להתגשם בפעולת המשכת אותיות הדיבור" ע"ש בארוכה.

55 אל"ד ומי"ד שהם שני דדים דאימא

Etz Chaim reads Eldad and Meidad as the secret of the two breasts (dadim) of Imma, with the milk spreading between them. The Alter Rebbe cites it for the "milk of Imma" that makes Z'eir Anpin grow.

עץ חיים, שער הכללים 3:3-4 Sefer Etz Chaim, Shaar HaKlalim

... והנה ע"ב ור"י הו"ה גימ' שדי"י שהוא השדיים גם נקרא דדים והם סוד אלקיים שבבינה שהוא א"ל מימינא מ"י משמאלא ה' באמצעיתא תצרף א"ל שבימין עם דד ויהיה א"ל דד תצרף מ"י משמאל עם דד ויהיה מ"י דד וז"ס אל"ד ומי"ד מתנבאים במחנה. והנה כאשר אמא היא מניקה לבנים אז נק' א"ל שדי"י ע"ש השדיים המניקים בהם וכשעולה למעלה ומסתלקת מעל הבנים שכבר נגמר יניקתם אז נק' אמא אל עליון גומל חסדים טובים שאנו אומרים בברכת אבות וגומל מלשון ויגדל הילד ויגמל כי נגמרה זמן יניקה. וסוד אל עליון ...

Sefer Etz Chaim (Public Domain)

56 חכלילי כו' ולבן שנים מחלב

Yaakov's blessing to Yehudah, "Red of eyes from wine, and white of teeth from milk." It opens the discourse in Parshas Vayechi that the parenthesis refers to.

בראשית מ"ט:12 Genesis 49:12

חֲכָלִילִי עֵינַיִם מִיָּו וְלִבָּן־שָׁנִים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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57 וע' פע"ח שער כוונת השופר ספ"א

Sefaria does not know this ref

KEHOT'S NOTE

נתבאר בתו"א קו, ב.

58

בענין דבש

At the end of the first chapter of the gate on the shofar, Pri Etz Chaim says that the judgments, once ground fine and sweetened, return to the “taste of honey”; the letters shin-vav of shofar have the numerical value of devash, “honey” (306). The Alter Rebbe cites it on honey as gevuros.

פרי עץ חיים, שער השופר 1:25 שער השופר א:כ"ה

וסוד שחיקה וטחינה זו היא, כי הדין כדי לכפותו, צריך לטוחנו ולפררו, שלא יהא דבוק במקום א', ולפררו לפרורים דקין. והנה שם ע"ב ס"ג הנ"ל, היו שם הדינים מחוברין יחד, ועתה ע"י טחינה זו מתפרדין כל א' בפני עצמו, ובוה נטחנין הדינים, והם מתחברין אח"כ ע"י הבי יודיין של השיניים ונעשין מ"נ. והרי עם זה נמתקו הדינים אלו, שהם ב' אותיות של מנצפ"ך הכלולים בשופר כנ"ל, שהם אותיות פ"ר משופר. והנה חזר זה המ"ן אחר שנמתק לטעם דבש, כמ"ש וטעמו כצפחת בדבש. והוא סוד ש"י משופר, שהוא ג"י דבש:

Pri Etz Chaim (Public Domain)

59

היום הזה ה' אלקיך מצוך

Moshe tells Israel, at the close of the laws: “This day Havayah your G-d commands you to do these statutes and ordinances.” It opens the discourse in Parshas Savo to which the text refers.

Deuteronomy 26:16 דברים כ"ו:ט"ז

היום הזה ה' אלקיך מצוך לעשות את־החקים האלה ואֶת־המשפטים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם כְּכֹל־לְבָבְךָ וּכְכֹל־נַפְשְׁךָ:

This day the L-RD thy G-d commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul.

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60

וזהו ענין זבת חלב ודבש

A gloss written on this passage: that the lights break through the vessels and are revealed below, so that it is “flowing with milk and honey.”

KEHOT'S NOTE

באוה"ת שלח ע' תסח יש הגיה לכאן וז"ל "שיהי האורות בוקעים דרך הכלים ויתגלו למטה שיהי זבת חלב ודבש" עכ"ל.

61

החלב נוטף מן העזים

The words here quote Ketubot 111b:22-23; the passage is shown below.

Ketubot 111b:22-23 כתובות קי"א ב:כ"ב-כ"ג

רמי בר יחזקאל איקלע לבני ברק, חזנהו להנהו עיי דקאקלן תותי תאיני וקנטיף דובשא מתאיני וקלכא טייף מנייהו ומיערב בהדי הדדי. אמר: היינו: "זבת חלב ודבש". אמר רבי יעקב בן דוסתאי: מלוד לאונו שלשה מילין, פעם אחת קדמתי בנשף והלכתי עד קרסוליי בדבש של תאינים. אמר ריש לקיש: לדידי חזי לי "זבת חלב ודבש" של צפורי, והוי שיתסר מילין אשיתסר מילין. אמר רבה בר בר חנה: לדידי חזי לי "זבת חלב ודבש" של כל ...

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

KEHOT'S NOTE

עיינ רש"י מגילה ו, א. כתובות קיא, ב.

62

החלב נוטף מן העזים ומן התאנים

Rashi explains “flowing with milk and honey”: the goats eat figs, the honey drips from them and the milk flows from the goats, until they form a kind of stream. The Kehot note also points to the story in Ketubot 111b of the goats under the fig trees in Bnei Brak.

Rashi on Megillah 6a:9:1 א"ט:ט"א על מגילה ו

זבת חלב ודבש - העזים אוכלין תאנים והדבש נוטף מהן והחלב זב מן העזים ונעשים כמין נחל:

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63

ארץ . . חלב ודבש

The note points there for a discourse on this verse that explains it in a different way.

KEHOT'S NOTE

ביאור פסוק זה באו"א — ראה ד"ה זה בסי שני המאורות (לכוב, תרמ"ב, ה, א ואילך). לקו"ת תבא (מא, ג).

64

ופי לעשות לתקן

The Talmud discusses what “and she shall do her nails” means, cutting them or letting them grow. The Kehot note points to it on the meaning of “doing” here.

Yevamot 48a:9-10 י"ט-י"א במות מ"ח א:ט"י

תנו רבנן: "וְגִלְחָהּ אֶת־רֹאשָׁהּ וְעָשְׂתָהּ אֶת־צַפְרָנֶיהָ", רבי אליעזר אומר: תקוץ, רבי עקיבא אומר: תגדיל. אמר רבי אליעזר: נאמרה עשיה בראש, ונאמרה עשיה בצפרנים. מה להלן העברה — אף כאן העברה. רבי עקיבא אומר: נאמרה עשיה בראש, ונאמרה עשיה בצפרנים. מה להלן ניוול — אף כאן ניוול.

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KEHOT'S NOTE

ראה רש"י לב"ר א, י. רמב"ן עה"פ. ראה יבמות מח, א.

65

ועשתה את צפרני ותרגמו ותתקן

Of a woman taken captive in war, the Torah says that before she may be married “she shall shave her head and do her nails.” The Alter Rebbe brings it, with its Targum, to show that “doing” can mean rectifying.

Deuteronomy 21:12 דברים כ"א:י"ב

וְהִבֵּאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וְגִלְחָהּ אֶת־רֹאשָׁהּ וְעָשְׂתָהּ אֶת־צַפְרָנֶיהָ:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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

KEHOT'S NOTE

דברים כא, יב. וכ"ה בסידור שער המילה קמה, א. בביאה"ז לאדה"א זט, ב. ובסה"מ להצ"צ מצות מילה ט, א. בתרגום אונקלוס שלפנינו "ותרבי ית שופרנהא". בלקו"ש כה ע' 343 הערה 30 מעיר ע"ז "ויש לברר בכתי" התרגומים".

66

עשה לה דדים במקום בינה

Rabbi Abahu explains “all His benefits” (Psalms 103:2): G-d placed a mother’s breasts at the seat of understanding

(binah), near the heart. The Alter Rebbe brings it to connect milk with Binah, the supernal “mother.”

ברכות י"א:ט"ז-י"ח:10a:16-18 Berakhot

מאי "כל גמוליו". אמר רבי אבהו: שעשה לה דדים במקום פינה. טעמא מאי? אמר רב יהודה: כדי שלא יסתכל במקום ערוה. רב מתנא אמר: כדי שלא יינק ממקום הטנופת. ראה במפלתן של רשעים, ואמר שירה, שנאמר: "יתמו חטאים מן הארץ ורשעים עוד אינם ברכי נפשי את ה' הקלוייה".

What means "all His benefits"? R. Abbahu said : [It means] that He placed her breast in the place of understanding. For what reason? Rab Judah said : So that [the child] may not gaze at the place of nakedness. Rab Mattena said : So that it should not have to suck from a part of the body which is foul. David looked upon the overthrow of the wicked and composed a song ; as it is said, "Let sinners cease out of the earth, and let the wicked be ...

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

KEHOT'S NOTE

ברכות י, א.

PARAGRAPH 21

67 מפני ששרשם הוא מבחי' לאה עולם המחשבה

Etz Chaim, Sha'ar Hearas HaMochin, chapter 1, explains that all the generation of the desert who left Egypt came forth from the level of Leah. The Alter Rebbe cites it for the spies' root in Leah, the World of Thought.

עץ חיים ל"ב:ג-ד-3:32 Sefer Etz Chaim

... והנה בוהר פרשת בראשית דכ"א ביארו דבניהם היו מסטרא דיהושע דאיהו סיהרא שהוא רומז ברחל נוקבא דז"א והיא הנקראת ארץ ישראל לכן נכנסו שם אבל משה ודורו שהיו מבחי' ג' האורות הנ"ל שיש להם מעלה יתירה לכן בהסתלקותן נסתלקו גם הם משם שרשם כי בעודם קיימים לא היו זו"ן מזדווגים רק אלו יעקב ולאה הנקרא דור המדבר אשר משם יצאו נשמות דור המדבר מן הזווג הנ"ל וכשנסתלקו נסתלקו גם הם ובניהם שהיו מזווג רחל וישראל שזכו ליכנס לא"י כי ארץ היא נקבה כנודע וישראל הוא בעלה ז"א וזהו א"י.

...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 22

68 קיים א"א את כל התו' כולה

Rav teaches that Avraham our father fulfilled the entire Torah, learning it from the verse “because Avraham listened to My voice.” In the spies' argument it is the precedent for fulfilling mitzvot in spirit.

יומא כ"ח ב:ט"ז-9:28b:10 Yoma

אמר רב: קיים אברהם אבינו כל התורה כולה, שנאמר: "עקב אשר שמע אברהם בקולי וגו'". אמר לקה רב שימי בר חיאי לרב: ואימא שבע מצות? הא איכא נמי מילה! ואימא שבע מצות ומילה! אמר לקה: אם כן "מצותי ותורותי" למה לי? אמר (רב), ואיתימא רב אשי: קיים

...ויאמרו אל כל עדת בני ישראל לאמר כו'

אברהם אבינו אפילו עירובי תבשילין, שנאמר: "תורותי", אחת תורה שבכתב ואחת תורה שבעל פה.

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

KEHOT'S NOTE

יומא כח, ב. וש"נ. וראה בארוכה ספר הערכים-חב"ד כרך א ע' כד.

PARAGRAPH 23

69 וכמארו"ל כמה תפלות

Rabbi Simlai asks why Moshe longed to enter the Land: did he need to eat its fruit? Rather, many mitzvot were given to Israel that can be fulfilled only in the Land, and he wished to fulfill them all. The Alter Rebbe brings it to show that the deed in the Land is the main thing.

סוטה י"ד א:7:14a:7 Sotah

דרש רבי שמלאי: מפני מה נתאנה משה רבינו ליכנס לארץ ישראל? וכי לאכול מפריה הוא צריך? או לשבוע מטובה הוא צריך? אלא כך אמר משה: הרבה מצות נצטוו ישראל, ואין מתקיימין אלא בארץ ישראל. אכנס אני לארץ כדי שיתקיימו כולן על ידי.

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

KEHOT'S NOTE

ראה סוטה יד, א.

70 באמת היו מוטעים

The note points to two places in the Rebbe's talks in connection with the words “in truth they were mistaken,” the spies' error described here.

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 292. ח"ד ע' 1046.

PARAGRAPH 24

71 סוף מעשה עלה במח' תחלה

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

KEHOT'S NOTE

ע"פ פיוט לכה דודי.

72 סוף מעשה עלה במחשבה תחלה

The hymn Lecha Dodi says of Shabbos, “last in deed, first in thought”: made last, it was first in the plan of creation. The Kehot note gives it as the source of the saying, which the Alter Rebbe uses for the lowest deed carrying the first intent.

Siddur Ashkenaz, Shabbat, Kabbalat Shabbat, Lekha Dodi 4-6

סידור אשכנז, שבת, קבלת שבת, לכה דודי ד"ר-6

לקראת שבת לכו ונלכה. כי היא מקור הברכה. מראש מקדם נסוכה. סוף מעשה במחשבה תחלה: לכה דודי לקראת פלה. פני שבת נקבלה: מקדש מלך עיר מלוכה. קומי צאי מתוך ההפכה. רב לה שבת בעמק הפכא. והוא יחמול עליה חמלה:

To greet the Sabbath, come let us go for it is the source of blessing; from the very beginning, of old, it was appointed; last in creation, first in [G-d's] thought. Come my Beloved Friend to greet the bride, let us welcome the Sabbath. Sanctuary of the King, royal city, arise, come forth from the

upheaval; too long have you dwelt in the valley of weeping;
He will show you abundant pity.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

73

נעוץ תחלתו בסופו

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

KEHOT'S NOTE

סיי פ"א, מ"ז.

74

נעוץ תחלתו בסופו

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe brings it to show that the highest is bound up with the lowest.

Sefer Yetzirah 1:7:א' יצירה ספ

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

75

ודי לחכימא ברמיזא

The Zohar's phrase "for a wise man, a hint suffices." The Alter Rebbe develops it into the analogy of a deep idea that can be conveyed only by a gesture.

Zohar I, 26b כו, זח"א

KEHOT'S NOTE

זח"א כו, ב. ולעיל בפי בחקותי מה, ד אומר משל ע"ז.

PARAGRAPH 25

76

משום דנעוץ תחלתו בסופו

Sefer Yetzirah's "their beginning is wedged in their end." Here it explains why the revelation above can be aroused only by the deed below.

Sefer Yetzirah 1:7:א' יצירה ספ

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

77

כל דבר שהוא מעשה

In the laws of chalitzah, if the woman did not recite the verses the chalitzah is valid; Rabbi Eliezer derives from "thus shall be done" that "anything that is a deed" is indis-

...ויאמרו אל כל עדת בני ישראל לאמר כו

pensable. The Alter Rebbe brings it as a parallel to the priority of deed.

Mishnah Yevamot 12:3:ג' יבמות משנה

חלצה ורקקה, אבל לא קראה, חליצתה כשרה. קראה ורקקה, אבל לא חלצה, חליצתה פסולה. חלצה וקראה, אבל לא רקקה, רבי אליעזר אומר, חליצתה פסולה. רבי עקיבא אומר, חליצתה כשרה. אמר רבי אליעזר, ככה יעשה (דברים כה), כל דבר שהוא מעשה, מעכב. אמר לו רבי עקיבא, משם ראיה, ככה יעשה לאיש, כל דבר שהוא מעשה באיש:

If she took off his shoe and spat, but did not recite [the formula], her halitzah is valid. If she recited [the formula] and spat, but did not draw off the shoe, her halitzah is invalid. If she drew off the shoe and recited [the formula] but did not spit: R. Eliezer says her halitzah is invalid; and R. Akiva says: her halitzah is valid. R. Eliezer said to him: "So shall be done" (Deut. 25:9), anything which is a deed is essential." R. Akiva said to him: "From there ...

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

78

בפי ויצא ע"פ וולבן שתי בנות

There Yaakov's work with Lavan's flocks is explained as the six orders of the Mishnah, drawn from the supernal delight beyond the ordered chain of descent.

KEHOT'S NOTE

ת"א ויצא כג, ב.

79

ולבן שתי בנות

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger Rachel." It opens the Torah Ohr discourse in Vayeitzei to which the text refers.

בראשית כ"ט:ט"ז: Genesis 29:16

ולבן שתי בנות שם הגדלה לאה ושם הקטנה רחל:

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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

80

ע"פ ראשי המטות

The passage there reads "all that comes out of the mouth of Havayah" in two ways: the life-force already spread through the Ten Utterances, and their source, in which the mineral, vegetable and animal are very exalted.

KEHOT'S NOTE

לקמן פי מטות פא, ג. סה"מ תקס"ד עי קפט.

81

ראשי המטות

"And Moshe spoke to the heads of the tribes of the Children of Israel." It opens the Likkutei Torah discourse in Matos to which the text refers.

במדבר ל"ב:ב' Numbers 30:2

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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82 ובד"ה מי מנה עפר יעקב

There "the fourth (rova) of Israel" is read as "four," including all four levels: thought, speech, action and will.

KEHOT'S NOTE

לקמן פי בלק סו, ד.

83 מי מנה עפר יעקב

Bilaam, hired to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" The words open the Likkutei Torah discourse in Balak to which the text refers.

במדבר כ"ג:י"ג: Numbers 23:10

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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84 ע"פ יביאו לבוש מלי

The passage explains that in the wool of tzitzis and the parchment of tefillin the Infinite Light that encompasses all worlds shines openly, with no garment to hide it, unlike deeds not done for G-d.

KEHOT'S NOTE

תו"א צ, ג ואילך.

85 יביאו לבוש מלכות

Haman's advice to Achashverosh on how to honor the man the king wishes to honor, thinking it would be himself: "Let them bring royal apparel" that the king has worn. The honor went to Mordechai. The words open a Torah Ohr discourse on Megillas Esther to which the text refers.

אסתר ו' ח"ט: Esther 6:8

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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86 טובה הארץ מאד מאד

Yehoshua and Calev's words, "The land is very, very good." The two times "very" are now explained as the hidden and the revealed worlds.

במדבר י"ד:ו' Numbers 14:7

ויאמרו אלי כל עדת בני ישראל לאמר הארץ אשר עברנו בה לתור אתה טובה הארץ מאד מאד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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

PARAGRAPH 26

87 אם חפץ בנו הוי

Yehoshua and Calev's words, "If Havayah desires us, He will bring us to this land." The Alter Rebbe reads "desires" as the inner dimension of Keser.

במדבר י"ד:ח' Numbers 14:8

אם חפץ בנו הוי והביא אתנו אלי הארץ הזאת ונתנה לנו ארץ אשר יהא זבת חלב ודבש:

If the L-RD delight in us, then He will bring us into this land, and give it unto us—a land which floweth with milk and honey.

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

88 אם חפץ בנו הוי

The Zohar reads the spies' report as the despair of those who think the upper world cannot be earned, and "If Havayah desires us" as the answer of the men of faith: when a person strives with the desire of his heart, G-d asks only for the heart.

ספר זוהר, שלח לך ט' נ"ט-י"ט: Zohar, Sh'lach 9:59-10:67

What say then the faithful? "If the L-rd delight in us, he will give it to us": if a man seeks with all his heart to serve G-d, only the heart is required;

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

89 ואהיה אצלו אמן

Wisdom, that is, the Torah, says of the time before creation: "And I was with Him as a nursling (amon), and I was His delight day by day." It opens the discourse to which the text refers on will and delight in Keser.

משלי ח' ל"ו: Proverbs 8:30

ואהיה אצלו אמן ואהיה שעשועים יום יום משחקת לפניו בכל עת:

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

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90 טובה הארץ

"The land is very, very good." Here the goodness of the Land is the means by which the inner dimension of Keser is revealed.

במדבר י"ד:ו' Numbers 14:7

ויאמרו אלי כל עדת בני ישראל לאמר הארץ אשר עברנו בה לתור אתה טובה הארץ מאד מאד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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91 דנעזיז תחלתו בסופן וסופן בתחלתו

Sefer Yetzirah's full phrase, "their beginning is wedged in their end and their end in their beginning." It explains

why the highest level of Keser is revealed through the lowest, the Land.

ספר יצירה א':17 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

92

רני ושמחי בת

Zechariah's call to Zion: "Sing and rejoice, daughter of Zion, for behold, I come, and I will dwell in your midst." It opens the Torah Ohr discourse quoted here, on the elevation of the "daughter."

Zechariah 2:14 זכריה ב':14

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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93

אשת חיל

"A woman of valor is the crown of her husband." The Torah Ohr passage applies it to the "daughter," who in the future will be raised to be her husband's crown.

משלי י"ב:4 Proverbs 12:4

אִשְׁת־חַיִל כֶּטֶרַת בַּעֲלָהּ וְכִרְקַב בַּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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PARAGRAPH 27

94

זה השער לה'

The psalmist, coming to give thanks at the gates of the Temple: "This is the gate to Havayah; the righteous shall enter through it." The Alter Rebbe applies it to the Jerusalem below, the gate through which the Jerusalem above is reached.

תהילים קי"ח:20 Psalms 118:20

זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.

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95

כעיר שחבורה לה יחדו

Pilgrims praise "Jerusalem, built up like a city that is joined together," compact and whole. The Talmud (Taanis 5a) reads "joined to it" as a Jerusalem below joined to a Jerusalem above, and so does the maamar.

תהילים קכ"ב:3 Psalms 122:3

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יַחְדָּו:

...ויאמרו אל כל עדת בני ישראל לאמר כו'

Jerusalem, that art builded as a city that is compact together;

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PARAGRAPH 28

96

כי הנני בא ושכנתי בתוכך

Zechariah's call to Zion: "Sing and rejoice, daughter of Zion, for behold, I come, and I will dwell in your midst." The Alter Rebbe reads the indwelling as being in the Jerusalem below, the "daughter."

Zechariah 2:14 זכריה ב':14

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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הנה ישכיל עבדי ירום ונשא וגבה מאד

G-d says through Isaiah of His servant, Israel or the Messiah, once humbled: "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high." The servant is the one who keeps the mitzvos in physical deed, and his "very" is linked to "very, very good."

ישעיהו נ"ב:13 Isaiah 52:13

הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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טובה הארץ מאד מאד

"The land is very, very good." Its "very" is compared here to the servant's "and be very high."

במדבר י"ד:7 Numbers 14:7

וַיֹּאמְרוּ אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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ארץ ארץ ארץ שמעי דבר ה'

Jeremiah, lamenting King Konyahu's exile, calls: "Land, land, land, hear the word of Havayah." The threefold "land" is read in the same way as the threefold "Heichal."

Jeremiah 22:29 ירמיהו כ"ב:29

אֶרֶץ אֶרֶץ אֶרֶץ שְ�מָעִי דְּבַר־ה'

O land, land, land, Hear the word of the L-RD.

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ועתה יגדל נא

Moshe's plea after the spies' report, "And now, I pray, let the power of Ado-nai be great." It opens a later discourse

to which the text refers.

Numbers 14:17: "וְיִיזְיֶיךָ יְיָ"

וְעַתָּה יִגְדֹּלֶנָּה כַּח אֲדֹנֵי כָּאֲשֶׁר דִּבַּרְתָּ לְאָמֹר:

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

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101

היכל ה' המה

Jeremiah warns the people not to trust the false slogan, "The Heichal of Havayah, the Heichal of Havayah, the Heichal of Havayah are these," as if the Temple's presence would save them whatever they did. The Shelah explains the threefold "Heichal" as three levels.

Jeremiah 7:4: "רמיהו ז'

אֶל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשִּׁקָּר לְאָמֹר הֵיכַל ה' הֵיכַל ה' הֵמָּה:

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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וישלח יהושע כו' מרגלים חרש

"And Yehoshua son of Nun sent out of Shittim two men, spies, secretly." It opens the discourse on the haftarah of Sh'lach to which the text refers.

Joshua 2:1: "יהושע ב'א'

וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֵי־נֹון מִן־הַשְּׁטִיטִים שְׁנַיִם־אֲנָשִׁים מִרְגָּלִים חָרָשׁ לְאָמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זֹנָה וּשְׁמָהּ רַחַב וַיִּשְׁכְּבוּ־שָׁמָּה:

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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PARAGRAPH 29

103

ג' פעמים קדוש

The seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The Alter Rebbe reads the three times "holy" as drawing the encompassing light into the three worlds.

Isaiah 6:3: "שִׁיעִיהוּ ר'

וַקְרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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בראתיו יצרתיו אף עשיתיו

"Everyone that is called by My Name, and for My glory: I created it, I formed it, I also made it." The three verbs are the three worlds, here identified with thought, speech and action.

Isaiah 43:7: "שִׁיעִיהוּ מ'ג'

כָּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרֵתִיו אֶף־עָשִׂיתִיו:

...ויאמרו אל כל עדת בני ישראל לאמר כו'

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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105

תורה ועבודה

Shimon HaTzaddik taught that the world stands on three things: on the Torah, on divine service and on acts of kindness. The Alter Rebbe makes them a further form of the same three levels.

Pirkei Avot 1:2: "משנה אבות א'

שְׁמַעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֶסֶדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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106

כי ביום הזה יכפר

The verse of Yom Kippur, "For on this day He shall atone for you." It opens the discourse to which the text refers on Torah, divine service and acts of kindness.

Leviticus 16:30: "ויקרא ט'ל'

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

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

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PARAGRAPH 30

107

ומדברך נאווה

"Your lips are like a thread of scarlet, and your speech is comely." The word midbarech, "your speech," shares its root with midbar, "desert," and the Alter Rebbe applies it to the generation of the desert.

Song of Songs 4:3: "שיר השירים ד'

כְּחוֹט הַשָּׁנִי שֶׁפִּתּוּתִיךָ וּמִדְּבָרְךָ נִאֲוָה כְּפֶלֶח הָרִמּוֹן רַקִּיתָּ מִבְּעַד לְצַמְתָּהּ:

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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PARAGRAPH 31

108

מי מנה עפר יעקב

Bilaam, hired to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" The words open the Likkutei Torah discourse in Balak to which the text refers.

Numbers 23:10: "במדבר כ'ג'

מִי מִנָּה עֲפָר יַעֲקֹב וּמִסָּפָר אֶת־רֵכַע יִשְׂרָאֵל תִּמָּת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶי אַחֲרֵיתִי כְּמֹהוּ:

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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109

אף עשיתי

“I created it, I formed it, I also made it.” In the discourse cited, “also” (af) adds a fourth level, above the three, revealed through the deed.

Isaiah 43:7: שְׁעִיָּהוּ מִיָּג:ז'

כָּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרֵתִיו אֶף־עָשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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110

שיניך כעדר הרחלים

The beloved praises his bride: “Your teeth are like a flock of ewes that have come up from the washing,” white and perfect. The words open the Likkutei Torah discourse to which the text refers.

Song of Songs 6:6: שִׁיר הַשִּׁירִים ו:ו'

שְׁנֵיךְ כְּעֶדֶר הָרַחֲלִים שְׁעָלוּ מִן־הַרְחֵצָה שְׁכָלָם מִתְאִימוֹת וְשִׁכְלָהּ אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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