



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 4

ביאור ע"פ ועתה יגדל הני"ל

An explanation of “And now, let [the power] be great” (Numbers 14:17)



Moshe's plea, “And now, let the power of Ado-nai be great, as You have spoken, saying,” asks for the work of both Torah and mitzvos. The Torah, rooted in the hidden Chochmah, turns divine “speech” into “saying” and draws G-dliness into Gan Eden; the mitzvos, rooted in the Gulgalta above wisdom, draw down “the power of Ado-nai,” the Malchus of the hidden Chochmah, and that is reached only when a mitzvah is done as the King's command, by accepting His yoke.

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

Moshe's plea, "And now, let the power of Ado-nai be great, as You have spoken, saying," asks for the work of both Torah and mitzvos. The Torah, rooted in the hidden Chochmah, turns divine "speech" into "saying" and draws G-dliness into Gan Eden; the mitzvos, rooted in the Gulgalta above wisdom, draw down "the power of Ado-nai," the Malchus of the hidden Chochmah, and that is reached only when a mitzvah is done as the King's command, by accepting His yoke.

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

Angels, "those who stand," receive light en clothed in the vessels of their world and stay fixed; souls in this world, where sovev kol almin shines, are "walkers" who can turn darkness itself to light, so all refinement belongs to now. The maamar then sets Torah against mitzvos. The mitzvos are encompassing garments, drawn from a Malchus that becomes Atik, the removed level, for the realm below it. The Torah issues from the hairs of the hidden Chochmah, a level of contraction that defines each mitzvah in detail and can be understood; the mitzvos come from the Gulgalta, the Keser within Keser, pure will without reason, and so they are chukim. Moshe asked for both: through the Torah "You have spoken" becomes "saying," drawing the Thirteen Attributes into Gan Eden; through the mitzvos "the power of Ado-nai" is made great. A mitzvah's own effect, a union above, is like a remedy; its higher aspect is "the King's command," done without reason, and only accepting the yoke draws down the power of Ado-nai, the higher Ado-nai of "Ado-nai, who will stand."

OUTLINE

- 1 Those who stand and those who walk** ¶1-2
"With all your soul" and "with all your might" are "those who stand" and "walkers." The angels receive light en clothed in vessels and cannot change; souls in this world, where sovev kol almin shines, can change from one essence to another, so all refinement is "today." Its full revelation, "rest for the life of the worlds," awaits the Time to Come.
- 2 The mitzvos as encompassing garments** ¶3
The mitzvos are garments, encompassing lights. Malchus of Atzilus becomes Atik, the "Rock" that covers Beriah, and Malchus of the Infinite One becomes Atik for Atzilus, removed and exalted above the middos; three such encompassing levels match mitzvos of thought, speech and action.

3 Torah from the hairs, mitzvos from the Gulgalta

¶4-5

The Torah is drawn from the hairs of the hidden Chochmah, contractions through Gevurah, and the mitzvos from the Gulgalta of Arich Anpin and its hair-free “paths” of Chesed. The mitzvah itself is simple will without reason; the Torah’s wisdom defines it, so all can grasp the Torah at their level, while the mitzvos remain chukim.

4 Moshe’s request: the Torah turns speech into “saying”

¶6

Man was placed in Gan Eden to draw G-dliness there, and this comes through the Torah, called “strength,” rooted in the hidden Chochmah. As Malchus of Atzilus becomes Atik for Beriah, speech becomes “saying,” and the Thirteen Attributes of Beriah, Yetzirah and Asiyah are drawn into Gan Eden.

5 The mitzvos: a remedy, and the command of the King

¶7-8

Through the mitzvos “the power of Ado-nai” is made great, revealed from its root in the Keser of Arich Anpin. A mitzvah’s own effect, a union above, has a reason and is like a remedy; its higher aspect is the King’s command, done without reason, which only accepting the yoke can draw down.

6 Two levels of Ado-nai

¶9

“Mitzvos require intention” means accepting the yoke. Ado-nai is the Malchus of Atzilus, and “the power of Ado-nai” is the Malchus of the hidden Chochmah, “Ado-nai, who (Mi),” which can forgive even sins that reach Yah. A parenthesis gathers the Zohar and its commentators, and the theme is found again in David’s twenty-eight years and in “Blessed be the glory of Havayah from its place.”

KEY CONCEPTS

those who stand and walkers עומדים ומהלכים

Angels, who receive light en clothed in the vessels of their world and stay at one level, and souls in this world, who can change from one essence to another.

the light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Divine light too great to be en clothed in vessels; it shines in this world and makes transformation and refinement possible.

Atik עתיק

The “removed” level: the Malchus of a higher realm that becomes the hidden, encompassing crown of the realm below it, exalted above the middos.

Gulgalta (skull) and hairs גלגלתא ושערות

The Gulgalta of Arich Anpin, the Keser within Keser, is the source of the mitzvos, pure will; the hairs of the hidden Chochmah, contractions through Gevurah, are the source of the Torah’s detailed wisdom.

the hidden Chochmah (Chochmah Stima’ah) חכמה סתימאה

The Chochmah of Arich Anpin, root of the Torah; its Malchus is the higher Ado-nai, “the power of Ado-nai.”

the command of the King מצות המלך

The higher aspect of a mitzvah: done without seeking any reason, even were no union made above, as though one had been told to chop wood.

accepting the yoke (kabbalas ol) קבלת עול

Submitting to G-d as King beyond understanding; the intention the mitzvos require, and the only way to draw down the level above reason.

the power of Ado-nai כח אדני

The Malchus of the hidden Chochmah, above Atzilus, which Moshe asked to be drawn down and made great within the Ado-nai of Atzilus.

SECTION 1 • 11-2

Those who stand and those who walk

1 ביאור ע"פ ועתה יגדל הנ"ל

An explanation of the verse “And now, let [the power] be great,” mentioned above.

The heading says this is a further explanation of a verse already discussed above: “And now, I pray, let the power of Ado-nai be great, as You have spoken, saying.” The discourse before this one in Likkutei Torah, Sh'lach (the third), opens with that verse, which Moshe said when he pleaded for the people after the report of the spies.

2 הנה ענין בכל נפשך ובכל מאדך שהוא בחי' עומדים ומהלכים² עומדים הוא בחי' התלבשות האורות בכלים בכל עולם לפי השגתו בבריאה כך וביצירה כך כו' והיינו לפי שמקבל מבחינת מלי הממכ"ע

[הממלא כל עולמין]

Now, the matter of “with all your soul and with all your might,” which is the level of “those who stand” and “walkers”: “those who stand” is the level of the enclothing of the lights in the vessels in each world according to its comprehension, in the World of Beriah (Creation) in one way and in Yetzirah (Formation) in another, etc. That is because it receives from the level of the Malchus (sovereignty) of the light that fills all worlds (memalei kol almin).

The two phrases “with all your soul” and “with all your might” are tied to two kinds of beings, “those who stand” and “walkers.” “Those who stand” receive G-dly light only as it is enclothed in the vessels of their own world, so each world grasps it in its own measure, Beriah in one way and Yetzirah in another. This is because that light comes from Malchus of memalei kol almin, the light that enters each world and is fitted to its capacity.

אבל בעוה"ז נקראים נש"י [נשמות ישראל] בבחי' מהלכים מפני שמאיר בו סוכ"ע שלמעלה מהתלבשות בכלים והוא בחינת מאדך ומתחת זרועות עולם³ ולכך כל הבירורים הם עתה דוקא היום לעשותם⁴

But in this world the souls of Israel are called the level of “walkers,” because there shines in it the light that encompasses all worlds (sovev kol almin), which is above enclothing in vessels; and this is the level of “your might,” and of “and beneath are the arms of the world.” Therefore all the refinements (birurim) are specifically now: “today, to do them.”

The souls of Israel in this world are “walkers,” because here there shines a light too great to enter any vessel: sovev kol almin, the light that encompasses the worlds. It corresponds to “with all your might,” a love without limit, and to “beneath are the arms of the world,” the divine power that reaches down below everything. That is why all the work of refinement (birurim) belongs specifically to now, to life in this world: “today, to do them.”

כי לפי שיש התגלות סוכ"ע יכול להפך ממהות למהות כנ"ל ומטעם זה נקרא מהלכים להיות אתהפכא מחשוכא כו'

For since there is a revelation of sovev kol almin, one can transform [things] from one essence to another, as mentioned above; and for this reason [they] are called "walkers," so that there be "transformation from darkness," etc.

Because sovev kol almin is revealed here, a thing can be changed in its very nature, from one essence to another, as when darkness itself is turned into light. The discourse above (Likkutei Torah, Sh'lach 3:15) explained that this is possible "now," "today, to do them," when a person has the choice to turn his heart to good, and that this is where sovev kol almin rests; this power to move from one state to a wholly different one is what makes the souls "walkers."

אבל בעולם העליון א"א להיות היפוך ממהות למהות אלא כמו שהוא כן יקום כו' (ועמש"ל [ועיין מה

שכתוב לעיל] בפי' בחקתי בד"ה מבואר בע"ח [בעץ חיים])⁵

But in the supernal world there cannot be a transformation from one essence to another; rather, as it is, so it shall stand, etc. (And see what is written above, in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim.")

In the higher worlds there is no such transformation: each thing remains as it is. The text sends the reader to its discourse in Parshas Bechukosai, "It is explained in Etz Chaim" (Likkutei Torah, Bechukosai 2:37), where the Alter Rebbe explains, from Etz Chaim, that the intellectual soul joins the G-dly soul with the animal soul to carry out refinements, and that each person is given seventy years to refine in his measure, so that even "our iniquities" are turned around.

והנה גילוי בחי' זו דסוכ"ע שמאיר בעוה"ז יהיה לע"ל [לעתיד לבוא] והוא בחי' מנוחה לחי' עולמים⁷ שהוא מלי' חיות עולמות שיתעלה להיות בבחינת מנוחה משא"כ עתה יש עליות וירידות שונות בין שבת ליום טוב או יוה"כ [יום הכפורים] כו'.⁸

Now, the revelation of this level of sovev kol almin that shines in this world will be in the Time to Come; and this is the level of "rest for the life of the worlds," which is Malchus, the life-force (chayus) of the worlds, which will be elevated to be in the level of rest. Whereas now there are differing ascents and descents, between Shabbos and Yom Tov or Yom Kippur, etc.

The full revelation of sovev kol almin, which now shines in this world in a hidden way, will come in the Time to Come, called "rest for the life of the worlds." The text reads "the life of the worlds" as Malchus, which gives the worlds their life-force, and says that it will then be raised to a state of rest. Now, by contrast, it goes through ascents and descents, which differ between Shabbos, Yom Tov and Yom Kippur.

SECTION 2 • 13

The mitzvos as encompassing garments

3 והנה תורה ומצות המצות הם לבושים שהם בחינת מקיפים כי הנה אומרים אדון עוזנו צור משגבנו כו'

Now, [as for] Torah and mitzvos: the mitzvos are garments, which are the level of encompassing [lights] (makifim). For we say, "Master of our strength, Rock of our stronghold," etc.;

The maamar turns to Torah and mitzvos and begins with the mitzvos: they are "garments" for the soul, and garments are encompassing lights (makifim), which surround a thing rather than enter it. To show how such an encompassing light is formed, it quotes the morning blessing before the Shema, which calls G-d "Master of our strength, Rock of our stronghold."

שמלי דאצילות נעשה עתיק דבריא וביצירה כו' ונקי צור כמו הסלע שמכסה מן הגשמים כו'

that is, the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes the Atik of the World of Beriah (Creation), and in Yetzirah (Formation), etc.; and it is called "Rock," like the crag that shelters from the rains, etc.

Malchus of Atzilus, the lowest level of the highest world, becomes the Atik of Beriah: the hidden, innermost level that crowns the world below it; and the same holds for Yetzirah. That is why it is called "Rock": like a rock that shelters from the rain, it covers the lower world from above, as an encompassing light.

וכמו שבבי"ע נעשו ג' מקיפים ממלכות כך בבי"ע דאצילות שהן או"א [אבא ואימא] בריאה חג"ת [חסד גבורה]

תפארת] יצירה נה"י [נצח הוד יסוד] עשיה נעשים עליהם מקיפים מבחי" מלידא"ס שנקי מלי דא"ק [דאדם קדמון]

שנעשים עתיק כו'

And just as in Beriah, Yetzirah and Asiyah (Action) three encompassing [lights] were made from Malchus, so in the Beriah, Yetzirah and Asiyah of Atzilus — which are Abba and Imma (Chochmah and Binah), Beriah; Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Yetzirah; Netzach (victory), Hod (splendor) and Yesod (foundation), Asiyah — encompassing [lights] are made over them from the level of the Malchus of the Infinite One (Ein Sof), which is called the Malchus of Adam Kadmon, which become Atik, etc.;

The same pattern repeats inside Atzilus, which has its own Beriah, Yetzirah and Asiyah: Abba and Imma are its Beriah, Chesed, Gevurah and Tiferes its Yetzirah, and Netzach, Hod and Yesod its Asiyah. Over these too stand encompassing lights, formed from Malchus of the Infinite One, also called Malchus of Adam Kadmon (the primordial level above all the worlds), and they become Atik.

שנעתק מן המדות הנקרא יומין ומרומם ומתנשא מהן והוא מלשון המעתיק הרים⁹ כו' והוא ע"פ מ"ש המתנשא מימות עולם מן המדות ולא מכל מדות אלין כלל¹⁰ כנ"ל

For it is removed (ne'etak) from the emotive attributes (middos), which are called "days" (yomin), and is exalted and uplifted above them. And it is from the expression "Who removes (ha-ma'atik) mountains," etc. And this is according to what is said, "Who is uplifted above the days of the world," [that is,] above the middos; and "not of any of these middos at all," as mentioned above.

The name Atik is read as "removed" (ne'etak): the Atik Yomin of Daniel's vision, plainly "the Ancient of Days," is the level removed from the "days" (yomin), the middos, and exalted above them, as the same root is used in "Who removes mountains." The morning prayer's "Who is uplifted from the days of the world," plainly "exalted since days of old," is read here as uplifted above the "days," the middos, as Eliyahu says of G-d in the Tikkunei Zohar, "not of any of these middos at all."

ונגד זה יש ג' בחינות במצות. יש מהם תלויים במחשבה כמו ואהבת כו' ויש בדבור כו'.

And corresponding to this there are three levels in the mitzvos: some of them depend on thought, such as "And you shall love," etc., and some on speech, etc.

Corresponding to these three encompassing levels there are three kinds of mitzvos: those that depend on thought, such as the love of G-d ("And you shall love"), those that depend on speech, and, as the "etc." implies, those that depend on action.

SECTION 3 • ¶4-5

Torah from the hairs, mitzvos from the Gulgalta

4 והנה אורייתא מחכמה נפקת מח"ס [מחכמה סתימאה] שהתורה נמשכת משערות דח"ס [דחכמה סתימאה] שמלובש בתוכה גבורה דעתיק והמצות נמשכות מגלגלתא דאריך שהוא כתר שבכתר שמלובש בה חסד דעתיק בחינת לבנונית כמ"ש ארחות¹¹ הוי

Now, "the Torah issues from Chochmah (wisdom)": from the hidden Chochmah (Chochmah Stima'ah). For the Torah is drawn from the hairs of the hidden Chochmah, within which the Gevurah (restraint) of Atik is enlothed; and the mitzvos are drawn from the Gulgalta (skull) of Arich [Anpin], which is the Keser (the Crown) within Keser, in which the Chesed (kindness) of Atik is enlothed, the level of whiteness, as it is written, "the paths of Havayah":

The Zohar's saying "the Torah issues from Chochmah" is made precise: from the hidden Chochmah, the Chochmah of Arich Anpin (the outer level of Keser). In the Kabbalistic image of a head, the Torah comes from the "hairs" of this hidden Chochmah, in which the Gevurah of Atik is enlothed, while the mitzvos come from the Gulgalta, the skull of Arich Anpin, the Keser within Keser, in which the Chesed of Atik is enlothed and which is called "whiteness." From there come the "paths of Havayah."

כמו האורח והשביל שהוא מקום פנוי כמו"כ [כמו כן] הן פנויים משערות והן תליסר אורחין דמתפלגין לז"א

like a path and a trail, which is an open space; so too, they are clear of hairs. And these are the thirteen paths that branch out to Z'eir Anpin (the emotive attributes),

A path through a field is a strip left open, and so these "paths" are places on the head that are clear of hair. They are the thirteen paths that branch out from there into Z'eir Anpin.

וכמ"ש בזהר חד ארחא דמתפלג¹² לתרי"ג פקודין דאורייתא¹³ כמ"ש כל ארחות הוי' חסד ואמת כו' משא"כ השערות המה בחי' צמצומים ע"י ה"ג [חמש גבורות] בחי' דינים.

and as is written in the Zohar, "one path that branches out into the 613 precepts of the Torah," as it is written, "All the paths of Havayah are kindness and truth," etc. Whereas the hairs are the level of contractions (tzimtzumim) through the five Gevuros, the level of judgments (dinim).

The Zohar speaks of one path that divides into the 613 precepts of the Torah and cites "All the paths of Havayah are kindness and truth." So the mitzvos come from the open "white" paths of Chesed, while the hairs are contractions brought about by the five Gevuros, the source of judgment and limitation.

5 והענין כי אנו רואים כל התורה פ"י וביאור טעם המצות כמו מצות ציצית יש ע"ז בתשבע"פ [בתורה שבעל פה] פרק התכלת

The explanation is: we see that the whole Torah is the interpretation and elucidation of the reason for the mitzvos. For example, on the mitzvah of tzitzis there is in the Oral Torah the chapter HaTecheiles.

The maamar now explains why the Torah is from Chochmah and the mitzvos from the higher Gulgalta. The Torah as a whole explains and spells out the mitzvos: on tzitzis, for example, the Oral Torah has a whole chapter of tractate Menachos, the chapter "HaTecheiles."

ומצות ואזהרת שבת יש ע"ז מסכת שלימה והתורה שבאותה המצוה היא המגבלת ומצמצמת להיות המצוה בזה האופן דוקא ולא באופן אחר

And on the mitzvah and the prohibition of Shabbos there is a whole tractate. And the Torah within that mitzvah is what limits and contracts [it], so that the mitzvah be in this manner specifically and not in another manner.

Shabbos, with its command and its prohibitions, fills an entire tractate. It is the Torah's wisdom within each mitzvah that defines and narrows it, so that it must be done in exactly this way and no other.

משא"כ המצוה עצמה כמו שמפורשת בתורה אין בה הוכחה שתהיה כך דוקא וכמו כן בחי' גלגלתא תר"ך עמודי אור המשכות אלהות להאיר במצות תפילין עד"מ ודמיון

Whereas the mitzvah itself, as it is stated in the Torah, has in it no proof that it must be specifically so. And likewise, the level of Gulgalta, the 620 pillars of light, [are] drawings-down of G-dliness to shine into the mitzvah of tefillin, by way of example and illustration;

The mitzvah itself, as the written Torah states it, carries no proof that it must take exactly this form. Correspondingly above, the Gulgalta, called the "620 pillars of light" (620 is the numerical value of כתר, Keser, and the number of the mitzvos: 613 of the Torah and seven of the Sages), is the drawing-down of G-dliness into a mitzvah such as tefillin.

והוא הרצון פשוט בלי טעם ואח"כ בח"ס [בחכמה סתימאה] מוחא בחי' החכמה של המצות וע"י אותה החכמה נתצמצם הרצון שבהמצוה שיהיה כך דוקא כו'

and that is the simple will, without reason. And afterwards, in the hidden Chochmah, the Mocha (brain), [is] the level of the wisdom of the mitzvos; and through that wisdom the will within the mitzvah is contracted, so that it be specifically so, etc.

That drawing-down is simple will, with no reason behind it. Only afterwards, in the hidden Chochmah, the "brain" (Mocha), comes the wisdom of the mitzvos, and that wisdom narrows the will so that the mitzvah must be done in exactly this way.

ולכן התורה יכולים כל האנשים להשיגה אלא שיש בזה כמה מדרגות וכמו ערך השגת רשב"י [רבי שמעון בר יוחאי] להשגתנו

Therefore, the Torah: all people are able to grasp it, except that there are several degrees in this, like the relation of the comprehension of Rabbi Shimon bar Yochai to our comprehension.

Because the Torah is wisdom, every person can grasp it, though at very different depths. The distance between the understanding of Rabbi Shimon bar Yochai and ours is an example.

אך יהיה איך שיהיה יכולים הם להשיג זהו לפי ששרשה ממוחא שהיא חכמה אבל המצות א"א להשיג כלל והם חוקים:¹⁴

But be that as it may, they are able to grasp [it]. This is because its root is from the Mocha (brain), which is Chochmah (wisdom). But the mitzvos are impossible to grasp at all, and they are statutes (chukim).

At whatever level, the Torah can be understood, because its root is the Mocha, which is Chochmah. The mitzvos themselves, which come from the will above wisdom, cannot be grasped at all: they are chukim, decrees beyond reason.

SECTION 4 • 16

Moshe's request: the Torah turns speech into "saying"

6 והנה מה ביקש משה ועתה יגדל נא כו' כאשר דברת לאמר ארך אפים¹⁵ כו'

Now, [as to] what Moshe asked, "And now, I pray, let [the power] be great," etc., "as You have spoken, saying: slow to anger," etc.:

The maamar turns to Moshe's request. When G-d threatened to destroy the people after the report of the spies, Moshe prayed, "And now, I pray, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger...", and the maamar will explain these words in terms of Torah and mitzvos.

כי הנה כתיב וינחהו בג"ע¹⁶ [בגן עדן] לעבדה ולשמרה כו' להמשיך גילוי אלקות בג"ע [בגן עדן] להיות מושג לנבראים יושבים ונהנין¹⁷ כו'

For it is written, "And He placed him in Gan Eden, to work it and to guard it," etc.: to draw down a revelation of G-dliness into Gan Eden, so that it be grasped by the created beings, [who] "sit and delight," etc.

Man was placed in Gan Eden "to work it and to guard it": to draw into Gan Eden a revelation of G-dliness that the created beings there can grasp, as the Sages describe the righteous who "sit ... and delight" in the radiance of the Shechinah. The discourse above (Likkutei Torah, Sh'lach 3:11) says the same: it is man who draws the radiance of the Shechinah into Gan Eden.

והמשכה זו היא ע"י התורה שנקראת עוז^{18, 19} (ע' [עיינ'] בפ' יתרו ע"פ בחדש השלישי²⁰ ובאגה"ק [ובאגרת הקודש] ע"פ חגרה בעוז²¹ וע' בהרמ"ז [בהרב משה זכות] פ' אמור דצ"ג ב' בפ"י ועוזו) כי שרשה מח"ס [מחכמה סתימאה] כו' שממנה נמשכים המדות ועי"ז מתגלה בג"ע [בגן עדן]

And this drawing-down is through the Torah, which is called "strength" (oz) (see in Parshas Yisro, on the verse "In the third month," and in Iggeres HaKodesh, on the verse "She girds with strength"; and see the Ramaz on Parshas Emor, page 93b, on the meaning of "and His strength"), for its root is from the hidden Chochmah (Chochmah Stima'ah), etc., from which the emotive attributes (middos) are drawn; and through this it is revealed in Gan Eden.

This drawing-down comes through the Torah, which is called "strength" (oz): its root is the hidden Chochmah, from which the middos flow, and so through it G-dliness is revealed in Gan Eden. In Torah Ohr, Yisro ("In the third month"), the Alter Rebbe explains that the Torah is called "strength" because it gives the G-dly soul strength to prevail over the body and the animal soul; in Iggeres HaKodesh (epistle 1), on "She girds with strength," that "there is no strength but Torah," which issues from Chochmah but is rooted in the supernal will above it. The parenthesis also points to the Ramaz on Parshas Emor.

כי הנה כמו שמלכות דאצילות נעשה עתיק לבריאה שמבחינת דבור עד"מ נעשה מחשבה וכמ"ש וידבר אלהים את כל הדברים האלה לאמר²² כו' שנעשה בחינת העלם שנקרא עתיק

For just as the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), so that from the level of speech, by way of analogy, it becomes thought; and as it is written, "And G-d spoke all these words, saying," etc.: that it becomes the level of concealment, which is called Atik.

Here is how this comes about. Malchus of Atzilus becomes Atik, the hidden source, for Beriah: what is "speech" in Atzilus becomes, as it were, "thought" for the world below; and the verse "And G-d spoke (vayed-aber) all these words, saying (lemor)" uses two words for this: dibbur, open speech, and amirah, an inward "saying," speech that has become hidden, which is what is called Atik. In the discourse above (Likkutei Torah, Sh'lach 3:10) the Alter Rebbe compares this to a teacher's spoken words, which become thought in the student.

ויש עתיק בבריאה כנודע מכוונת ב"ש [ברוך שאמר] שהוא לפני ש"ע [שמונה עשרה] ואעפ"כ [ואף על פי כן] הוא יג"מ [י"ג מדות] הרחמים והוא דבי"ע ואחר ש"ע [שמונה עשרה] ויעבור²³ ה' הוא יג"מ [י"ג מדות] הרחמים דאצילות

And there is an Atik in Beriah, as is known from the kavanah of Baruch She'amar, which is before the Shemoneh Esreh, and nevertheless it is the Thirteen Attributes of Mercy, and it is [those] of Beriah, Yetzirah and Asiyah; and after the Shemoneh Esreh, "And Havayah passed" is the Thirteen Attributes of Mercy of Atzilus.

There is an Atik in Beriah as well, as is known from the mystical intentions (kavanas) of Baruch She'amar, the blessing that opens the morning Verses of Praise: it comes before the Shemoneh Esreh, yet it is the Thirteen Attributes of Mercy, those of Beriah, Yetzirah and Asiyah. The Thirteen Attributes said after the Shemoneh Esreh, beginning "And Havayah passed," are those of Atzilus.

ומבחי יג"מ [י"ג מדות] הרחמים אלו דבי"ע נמשך בג"ע [בגן עדן] והיינו ע"י התורה שנעשה מבחי דבור לאמירה כו'.²⁴

And from the level of these Thirteen Attributes of Mercy of Beriah, Yetzirah and Asiyah [G-dliness] is drawn into Gan Eden; and that is through the Torah, through which, from the level of speech (dibbur), it becomes saying (amirah), etc.

From the Thirteen Attributes of Beriah, Yetzirah and Asiyah the light is drawn into Gan Eden, and this comes through the Torah, which turns "speech" (dibbur) into "saying" (amirah).

SECTION 5 • ¶7-8

The mitzvos: a remedy, and the command of the King

7 וכך ביקש משה ועתה יגדל נא כח אדני כאשר דברת²⁵ כוי שכמו שע"י התורה נעשה דברת לאמר כך ע"י המצות יגדל נא כח אדני.

And so Moshe asked, "And now, I pray, let the power of Ado-nai be great, as You have spoken," etc.: that just as through the Torah there comes to be "You have spoken, saying," so through the mitzvos "let the power of Ado-nai be great."

Moshe's request is now explained in full. Through the Torah, divine speech becomes "saying," the drawing-down into Gan Eden described above; through the mitzvos, "the power of Ado-nai" is made great. The one verse asks for both.

דהנה המצות נמשכים מאדני דינא דמלכותא דינא ושרשן בגלגלתא וכמו הזורק אבן שמתגלה כחו להגביה האבן כך ביקש משה שיתגלה כח אדני שהוא בכתר דא"א²⁶

For the mitzvos are drawn from Ado-nai, "the law of the kingdom is law," and their root is in the Gulgalta (skull). And like one who throws a stone, whose power to lift the stone is revealed, so Moshe asked that the power of Ado-nai be revealed, which is in the Keser (the Crown) of Arich Anpin.

Ado-nai is the Name of Malchus, sovereignty, as in the Talmud's rule "the law of the kingdom is law," and the mitzvos, the decrees of the King, are drawn from it; yet their root is in the Gulgalta. When someone throws a stone, the power hidden in his hand shows itself in the stone's rising; so Moshe asked that the power behind Ado-nai, which is in the Keser of Arich Anpin, be revealed. The discourse above (Likkutei Torah, Sh'lach 3:10) uses the same image and says that Moshe asked for this power to reach so far down that even what had fallen very low, through the sin of the spies, would be lifted.

כי במצות יש ב' בחי' הא' המצוה עצמה לפי שע"י יומשך ונעשה יחוד למעלה על ידי אתרוג ושופר ואין זה עבודה שהרי יש לה טעם והרי זה דוגמת רפואה וסגולה כו'.

For in the mitzvos there are two levels. The first is the mitzvah itself, in that through it there is drawn down and made a union (yichud) above, through the esrog and the shofar; and this is not service, since it has a reason, and it is like a remedy and a segulah, etc.

There are two aspects in the mitzvos. The first is the mitzvah's own effect: through the esrog or the shofar a union is made above; but since that has a reason, it is not yet service in the full sense, just as taking a remedy or a segulah (something that works by its own hidden property) is not.

8 ואמנם בחי' ב' נקי מצות המלך בלי טעם²⁷ גם אלו לא היה נעשה היחוד ועכ"ז [ועם כל זה] כמו אלו נצטוו לחטוב עצים²⁸ עד"מ

However, the second level is called "the command of the King," without reason: even if the union were not made, nevertheless [it is] as though one had been commanded to chop wood, for example.

The second aspect of the mitzvos is "the command of the King," done without any reason. Even if no union were brought about above, one would still do it, just as one would carry out a king's order to chop wood, an act with nothing in it to understand. The Kehot note, citing Likkutei Sichos (vol. 15, p. 312), stresses that "without reason" means not only beyond our grasp but a will that has no reason at all, not even a hidden one.

וזהו נקי מצות המלך שאין לבקש שום טעם כלל רק קבלת עול

And this is called "the command of the King," for one is not to seek any reason at all, only accepting the yoke (kabbalas ol).

That is why it is called the King's command: one looks for no reason at all and simply accepts the yoke (kabbalas ol).

כי מאחר שמצד עצם מרומם הוא לבדו כו' והוא בחי' גולגלתא דחפ"א על מוחא ועיקר צד סיבת חיבורו לנבראים הוא מצד היותו מלך כמ"ש המלך המרומם כו'

For since, from the side of [His] essence, "He is exalted alone," etc., and this is the level of the Gulgalta (skull) "that covers over the Mocha (brain)," and the chief ground of His connection with the created beings is by virtue of His being King, as it is written, "The King Who is exalted," etc.;

The ground for this: in His own essence G-d is "exalted alone," above any relation to the worlds, and this is the level of the Gulgalta, the "skull" that covers over the "brain": the will that stands above wisdom. What chiefly connects Him with created beings is that He is their King, as in the words of the morning prayer, "the King Who is exalted alone."

וא"כ ממילא מובן שא"א להמשיכו זולת ע"י קבלת עמ"ש כנ"ל ועי"ז דוקא נמשך ונעשה ג"כ היחוד למעלה.

If so, it is self-understood that it is impossible to draw Him down except through accepting the yoke of the kingdom of Heaven, as mentioned above; and specifically through this the union above is also drawn down and made.

It follows that this level can be drawn down only through accepting the yoke of the kingdom of Heaven, the bond between a people and its King. And it is precisely this acceptance that also brings about the union above.

SECTION 6 • 19

Two levels of Ado-nai

9 וזהו מה שארז"ל [שאמרו רבותינו זכרונם לברכה] מצות צריכות כוונה דהיינו קבלת עול מצוה שמצות מלך

היא וזהו ענין כח אדני שיש ב' בחי' אדני וכח אדני

And this is what our Sages, of blessed memory, said: "Mitzvos require intention (kavanah)"; that is, accepting the yoke of the mitzvah, that it is the command of the King. And this is the matter of "the power of Ado-nai": for there are two levels, Ado-nai and "the power of Ado-nai."

The Sages' rule that "mitzvos require intention" is read here as the intention of accepting the yoke: doing the mitzvah because it is the King's command. This leads back to "the power of Ado-nai," for there are two levels: Ado-nai itself, and the "power" of Ado-nai.

הא' הוא מלכות דאצילות והב' מלכות דא"ס כמ"ש בזהר ע"פ אם עונות תשמר²⁹ יה אדני מי יעמוד שזה פלא מאחר שהעונות מגיעים ב"ה או"א [אבא ואימא] איך אדני מועיל שהוא למטה הרבה במדרגה.

The first is the Malchus (sovereignty) of the World of Atzilus (Emanation), and the second is the Malchus of the Infinite One (Ein Sof), as is written in the Zohar on the verse "If You keep [account of] iniquities, Yah, Ado-nai, who will stand?": that this is puzzling, for since the iniquities reach up to [the Name] Yah, Abba and Imma (Chochmah and Binah), how can Ado-nai help, when it is much lower in level?

Ado-nai is the Malchus of Atzilus, and its "power" is the Malchus of the Infinite One. On the verse "If You keep account of iniquities, Yah, Ado-nai, who will stand?" the Zohar notes a difficulty: if the sins reach as high as the Name Yah, which is Abba and Imma (Chochmah and Binah), how can Ado-nai, a much lower level, help?

אך באמת אדני זה הוא מלכות דח"ס [דחכמה סתימאה] ונקי אדני מי שלמעלה מאצילות ונעלם הוא

But in truth, this Ado-nai is the Malchus of the hidden Chochmah (Chochmah Stima'ah), and it is called "Ado-nai, who (Mi)," which is above Atzilus, and it is hidden.

The answer is that the Ado-nai of this verse is not the ordinary Malchus but the Malchus of the hidden Chochmah, above Atzilus. That is why it is joined to "who" (Mi), a word that points to what is hidden and beyond grasp: "Ado-nai Mi" names this one hidden level.

וזהו כי עמך הסליחה למען תורא³⁰ עשרה עומקים הידועים וביקש שיגדל המשכות כח אדני מל' דח"ס
[דחכמה סתימאה] באד' דאצילות

And this is “For with You is forgiveness, so that You may be held in awe”: the well-known ten depths. And [Moshe] asked that the drawings-down of the power of Ado-nai, the Malchus of the hidden Chochmah, into the Ado-nai of Atzilus be made great.

This is the sense of the next verse, “For with You is forgiveness, so that You may be held in awe”: forgiveness comes from the well-known “ten depths,” the ten Sefiros as Sefer Yetzirah describes them, each a “depth” without end (the psalm itself opens, “Out of the depths I called You”). Moshe asked that this higher Ado-nai, the Malchus of the hidden Chochmah, be drawn down and made great within the Ado-nai of Atzilus.

(וע' בזוהר³¹ בלק קפ"ה ב' בענין אד' מי יעמוד³² ובהרמ"ז [ובהרב משה זכות] שם דפ"י דבחי אד' הוא
בדיקנא דא"א כו')

(And see the Zohar, Balak, 185b, on the matter of “Ado-nai, who will stand,” and the Ramaz there, who explains that the level of Ado-nai is in the beard of Arich Anpin, etc.

A long parenthesis now gathers related sources. The Zohar on Parshas Balak finds three levels of mercy in the verse: if sins rise as high as Abba and Imma, there is Ado-nai, and if even that is closed, there is “Mi” (“who”), from which all the paths of teshuvah open. The Ramaz there explains Ado-nai as a level in the beard of Arich Anpin.

ולפמש"כ [ולפי מה שכתוב] שהוא בחי מל' דח"ס [דחכמה סתימאה] והנה מל' דח"ס [דחכמה סתימאה] הוא בחי
אור מקיף דתיקון הראשון די"ג ת"ד [תיקוני דיקנא] כמ"ש בע"ח [בעץ חיים] שער א"א פ"ב והיא מקבלת
מפאת הראש שהוא מל' דגלגלתא כמ"ש [כמה שכתוב שם] פ"ג וזהו בחי מן המצר קראתי³³ כו'

And according to what is written [here], that it is the level of the Malchus of the hidden Chochmah: now, the Malchus of the hidden Chochmah is the level of the encompassing light of the first tikkun of the thirteen tikkunim of the beard (tikkunei dikna), as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 12; and it receives from the side of the head, which is the Malchus of the Gulgalta, as is written there, chapter 13. And this is the level of “From the straits I called,” etc.

The text reconciles the Ramaz's reading with its own: the Malchus of the hidden Chochmah is the encompassing light of the first of the thirteen tikkunim of Arich Anpin's beard, the thirteen “rectifications” that correspond to the Thirteen Attributes of Mercy, as Etz Chaim explains in Sha'ar Arich Anpin; so the two readings meet. It receives from the head, the Malchus of the Gulgalta, and this is the level of “From the straits I called Yah.”

ולכן א"ש [אתי שפיר] שבח"י זו נמשך דוקא ע"י קבלת עול וכמ"ש במ"א בביאור ע"פ וכל העם רואים^{34, 35} כו'. והנה בפ"י מי יעמוד פ"י הרמ"ז [הרב משה זכות] שם בינה דעתיק ועמ"ש עוד הרמ"ז [הרב משה זכות] בזה כפ' ויקרא (בדף ט"ו ע"ב)

Therefore it is well [understood] that this level is drawn down specifically through accepting the yoke (kabbalas ol), as is written elsewhere, in the explanation of the verse "And all the people saw," etc. Now, on the meaning of "who (Mi) will stand," the Ramaz there explains [it as] the Binah of Atik; and see what the Ramaz writes further on this in Parshas Vayikra (on page 15b).

That is why this level is drawn down specifically through accepting the yoke, as the text explains elsewhere on "And all the people saw"; there (Torah Ohr, Yisro 74b) the sound of the shofar at Sinai is called "from the straits," the source of delights, from which the revelation flows down. The Ramaz reads "who (Mi) will stand" as the Binah of Atik, and he writes more on it in Parshas Vayikra, on page 15b.

וע' בזהר גדול (ח"א [חלק א'] מ"ב א') ואפשר זהו ענין כח אד' ההוא וע' במק"מ [במקדש מלך] ר"פ צו דכ"ו ע"ב בענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד],

And see in the Zohar [on] "great" (Part I, 42a); and perhaps this is the matter of that "power of Ado-nai." And see the Mikdash Melech at the beginning of Parshas Tzav, page 26b, on the matter of "Blessed be the Name of the glory of His kingdom forever and ever."

The text then points to a passage of the Zohar (Part I, 42a) on "great," suggesting that it speaks of this same "power of Ado-nai," and to the Mikdash Melech, a commentary on the Zohar, at the start of Parshas Tzav, on "Blessed be the Name of the glory of His kingdom forever and ever," the line said quietly after the first verse of the Shema.

אמנם לפמ"ש"כ [לפי מה שכתוב] אד' מי היינו בח"י א' והוא הנק' כח אד',

However, according to what is written [here], "Ado-nai, who (Mi)" is one level, and it is what is called "the power of Ado-nai."

The text adds that on its own reading "Ado-nai" and "who" are not two levels, as in the Ramaz, but one, "Ado-nai Mi," and that one is what the verse calls "the power of Ado-nai."

ועי עוד בפ"י כח אד' בזהר ח"ג [חלק ג']³⁶ (דקס"א ב' ³⁷ ודף ר"כ ע"א ובהרמ"ז [ובהרב משה זכות] שם ובהר שם דרמ"ה א' ודרצ"ה ב' ³⁸ וע"ש דק"מ סע"א [סוף עמוד א])

And see further on the meaning of “the power of Ado-nai” in the Zohar, Part III (page 161b, and page 220a, and the Ramaz there; and in the Zohar there, page 245a and page 295b; and see there, at the end of page 140a).

Further places in the third part of the Zohar on “the power of Ado-nai” follow: pages 161b, 220a (with the Ramaz there), 245a and 295b, and the end of 140a; the discourse above (Likkutei Torah, Sh'lach 3:15) gave the same list. On 161b the Zohar explains Moshe's very words: when the hidden Atik shines into the brain and the brain into the heart, this is the “power” he spoke of, the force that comes from the holy Atik, and “let it be great” means that it should grow on high and be drawn down below.

ועי בזהר ח"א [חלק א'] (קס"ח ב') שיעקב נתן לדוד כ"ח שנים וזהו ג"כ המשכת בחי' כח אד'

And see in the Zohar, Part I (168b), that Yaakov gave David twenty-eight (koach) years; and this too is the drawing-down of the level of “the power (koach) of Ado-nai.”

The Zohar relates that King David was given seventy years of life by Avraham, Yaakov and Yosef, twenty-eight of them by Yaakov, who lived 147 years instead of 175. Twenty-eight is written כ"ח, the letters of koach, “power,” so this gift too is a drawing-down of “the power of Ado-nai” into David, the embodiment of kingship.

וזהו ג"כ ענין ברוך כבוד ³⁹ הוי"ה ממקומו כבוד הוא בחי' מל' ⁴⁰ ושיתברך ממקומו ושרשו היינו בחי' יגדל נא כח אד' וכו' וזהו ענין עושי דברו ⁴¹ וכמ"ש במ"א: ⁴²

And this too is the matter of “Blessed be the glory of Havayah from its place”: “glory” is the level of Malchus, and that it be blessed from its place and its root, that is the level of “let the power of Ado-nai be great,” etc. And this is the matter of “who do His word,” as is written elsewhere.

So too in “Blessed be the glory of Havayah from its place” (plainly, “from His place”): “glory” is Malchus, and the blessing is that it be blessed from its place, its root above, which is “let the power of Ado-nai be great.” The same idea lies in the angels “mighty in power (koach), who do His word,” as explained elsewhere.

IN ONE'S AVODAH

Do the mitzvos as the King's command, accepting His yoke without seeking a reason, even when a mitzvah's effect is known: this is the intention the mitzvos require, and only it draws down the power of Ado-nai, which stands above reason. And since change from one state to another is possible only for souls in this world, the work of refinement belongs to today.

QUESTIONS FOR DISCUSSION

1. Why can souls in this world, but not the angels, change "from one essence to another," and what does this say about the value of life in a body?
2. How does the Torah's wisdom "contract" a mitzvah, and why does that make the Torah understandable while the mitzvos remain chukim?
3. What is the difference between a mitzvah's own effect, likened to a remedy or segulah, and the mitzvah as "the command of the King"?
4. Why does the maamar read "mitzvos require intention" as accepting the yoke rather than understanding the mitzvah?
5. How does the Zohar's question on "If You keep account of iniquities, Yah, Ado-nai, who will stand?" lead to two levels of Ado-nai?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועתה יגדל

“And now, I pray, let the power of Ado-nai be great, as You have spoken, saying.” Moshe says this to G-d, pleading for the people after the sin of the spies; the maamar explains what “the power of Ado-nai” is and how it is made great.

Numbers 14:17 י"ז:י"ד במדבר

וְעַתָּה יִגְדַּל־נָא כַחַּ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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

PARAGRAPH 2

2 מהלכים

In Zechariah’s vision the angel tells Yehoshua the High Priest that if he walks in G-d’s ways, “I will give you places to walk (mahlechim) among these who stand,” that is, among the angels standing before G-d. The tradition reads “those who stand” as the angels, fixed at their level, and “walkers” as souls who can rise from level to level; the maamar builds its contrast on these two words. (context: Steinsaltz Tanakh)

Zechariah 3:7 ז:ז זכריה

כֹּה־אָמַר ה' צְבָאוֹת אֱמִי־בְדַרְכֵי תִלְךָ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמַר וְגַם־אֶתֶּה תִּדְוֶן אֶת־בֵּיתִי וְגַם תִּשְׁמַר אֶת־חֻצְרִי וְנָתַתִּי לָךְ מַה־לִּכְמֹס בֵּין הַעֲמֻדִים הָאֵלֶּה:

’Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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3 ומתחת זרועות עולם

In Moshe’s last blessing: “The G-d of old is a dwelling place, and beneath are the arms of olam.” Plainly olam here means “everlasting,” the everlasting arms that bear everything from below; olam also means “world,” and the maamar takes these “arms” that reach beneath as sovev kol almin, which shines even in this lowest world. (context: Steinsaltz Tanakh)

Deuteronomy 33:27 י"ג:כ"ז דברים

מַעֲנֶה אֱלֹהִי מְקוֹם וּמִתַּחַת זְרֻעוֹת עוֹלָם וַיִּגְרַשׁ מִפְּנֵיהֶ אֹיֵב וַיֹּאמֶר הַשֵּׁמֶד: The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: ‘Destroy.’

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KEHOT’S NOTE

דברים לג, כז.

4 היום לעשותם

Moshe tells Israel: “You shall keep the commandment, the statutes and the ordinances that I command you today, to do them.” The Sages read it: today, in this world, to do them, and tomorrow, in the World to Come, to receive their reward; so the maamar takes “today” to mean that the work of refinement belongs to this world.

Deuteronomy 7:11 י"א:ז דברים

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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5 כפי' בחקותי כד"ה מבואר בע"ה

That discourse explains, from Etz Chaim, that the tzelem, the intellectual soul, joins the G-dly soul with the animal soul to carry out refinements, and that each person is given seventy years to refine according to his measure, so that even “our iniquities” are transformed.

KEHOT’S NOTE

לעיל פ' בחקותי מז, ג.

6 מנוחה לחיי העולמים

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

KEHOT’S NOTE

סוף תמיד.

7 מנוחה לחיי עולמים

The tractate ends with the psalm the Levites sang on Shabbos, “a song for the Time to Come, for the day that is all Shabbos, rest for life everlasting” (literally, “for the life of the worlds”). The maamar reads the words literally, “the life of the worlds,” as Malchus, which gives the worlds their life and will then be raised to rest.

Mishnah Tamid 7:4 ד"ד:ז משנה תמיד

... בַּשָּׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מֶלֶךְ גָּאוֹת לְבַשׁ וְגו'. בַּשֵּׁבֶת הָיוּ אוֹמְרִים (שם צב), מְזֻמֹּר שִׁיר לַיּוֹם הַשֵּׁבֶת, מְזֻמֹּר שִׁיר לְעֵתִיד לְבָא, לַיּוֹם שֶׁכָּלֹו שֶׁבֶת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd’s and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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- 8 "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar ties "your soul" to "those who stand" and "your might" to the "walkers."

דברים ו':ה' 6:5 Deuteronomy

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ כְּכָל-לְבָבְךָ וּכְכָל-נַפְשְׁךָ וּכְכָל-מְאֹדְךָ:

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

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PARAGRAPH 3

- 9 המעתיק הרים

Job, describing G-d's might: "Who removes mountains, and they do not know it, Who overturns them in His anger." Plainly the verb means to move the mountains away; the maamar takes it as the root of the name Atik: the level removed and exalted above the middos. (context: Steinsaltz Tanakh)

איוב ט':ה' 9:5 Job

הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפְכֵם בְּאַף:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

- 10 ולא מכל מדות אליו כלל

In Eliyahu's prayer (Pasach Eliyahu) G-d is described through the Sefiros, yet "not that You have a known righteousness, which is judgment, ... and not of any of these middos at all." The maamar cites it to show that Atik is exalted above the middos.

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

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 4

- 11 ארחות ה'

David's prayer: "All the paths of Havayah are kindness and truth for those who keep His covenant and His testimonies." Plainly, G-d's ways with those who keep His covenant are kindness and truth; the maamar, with the Zohar, reads the "paths" as the hair-free paths of Chesed from which the mitzvos are drawn. (context: Steinsaltz Tanakh)

Psalms 25:10 תהילים כ"ה:י' Psalms

כָּל-אַרְצוֹת ה' חֶסֶד וְאֱמֶת לְנֶצְחִי בְּרִיתוֹ וְעֵדוּתוֹ:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

- 12 וכמ"ש בזהר חד אורחא דמתפליג

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

KEHOT'S NOTE

ראה ח"ג קלו, א.

- 13 חד ארחא דמתפליג לתרי"ג פקודין דאורייתא

In the Idra Rabba a thin path is seen in the parting of the hair, joined to the path of Atik Yomin, and from it 613 paths branch out into the paths of the Torah's commandments. The maamar uses it to show that the mitzvos come from these paths, which are clear of hair.

ספר זוהר, האדרא רבא 25:188-28:199 Zohar, Idra Rabba
כ"ה קפ"ח-כ"ח קצ"ט

PARAGRAPH 5

- 14 The fourth chapter of tractate Menachos, which opens with the words "HaTecheiles" (the blue thread), sets out the laws of tzitzis. The maamar gives it as an example of the Oral Torah explaining and defining a mitzvah.

Menachot 38a:4-52b:11 מנחות ל"ח א:ד-נ"ב ב:י"א

PARAGRAPH 6

- 15 ועתה יגדל נא כו' כאשר דברת לאמר ארך אפים

"And now, I pray, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger and abounding in kindness...." Moshe pleads with G-d after the spies, recalling the attributes of mercy G-d proclaimed after the sin of the Golden Calf. The maamar explains "as You have spoken, saying" in this paragraph and "let the power ... be great" in the next. (context: Steinsaltz Tanakh)

במדבר י"ז:14-18 Numbers

וְעַתָּה יִגְדַּל-נָא כְּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: ה' אָרַךְ אֲפִים וְרַב-חֶסֶד נִשָּׂא עֹז וְנֶפֶשׁ וְנִקְחָה לֹא יִנָּקֶה פֶקֶד עֹז אָבוֹת עַל-בָּנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying: The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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- 16 וינחהו בג"ע

G-d took the man and "placed him in the Garden of Eden, to work it and to guard it," to tend it and keep it from

harm. The maamar reads this as drawing a revelation of G-dliness into Gan Eden. (context: Steinsaltz Tanakh)

בראשית ב:ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

17

יושבים ונהנין

Rav used to say that in the World to Come there is no eating or drinking; rather the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The maamar applies it to the souls in Gan Eden, who grasp the G-dliness drawn down to them.

ברכות י"א ד"ד:4 Berakhot 17a:4

מִרְבֵּי בְּרִיָּה דְּרַבִּינָא כִּי הָוָה מְסִיִּים צְלוּתֵיהּ אָמַר הָכִי: "אֱלֹהִי, נְצוּר לְשׁוּנֵי מִרְעָ וְשִׁפְתוֹתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי תְּדוּם, וְנַפְשִׁי כְּעֹפֶר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבִמְצוֹתֶיךָ תִּרְדּוּחַ נַפְשִׁי. וְתַצִּילֵנִי מִפְּנֵעַ רָע, מִיַּצָּר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רְעוּת הַמִּתְרַגְּשׁוֹת לְבָא בְּעוֹלָם. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבוֹתָם. יִהְיֶה לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ ה' צוּרִי וְגֹאֲלִי."

Mar b. Kabina used to add at the conclusion of his prayer: O my G-d! (Guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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

KEHOT'S NOTE

ראה ברכות יז, א.

18

התורה שנקראת עוז

On "A wise man scales the city of the mighty and brings down the strength (oz) in which it trusted," Rabbi Yehudah says: "Oz: this is the Torah," which Moshe brought down from the angels. It is one of the places where the Sages call the Torah "strength."

ויקרא רבה ל"א:ה'31:5 Vayikra Rabbah 31:5

19

התורה שנקראת עוז

On "My strength (oz) and song is Yah," the Yalkut says that "my strength" means only the Torah, as it is said, "Havayah will give strength to His people." It is another place where the Torah is called "strength."

ילקוט שמעוני על התורה רמ"ד:ה'244:5 Yalkut Shimoni on Torah 244:5

דָּבָר אַחֵר עוֹי וּמִתְרָת קָה, מִשָּׁל לְמָה הַדְּבָר דּוּמָה, לְמַלְךְ שֶׁהֵיכָה לוֹ מְרַגְלִית אַחַת, בָּא בְּנוֹ וְאָמַר לוֹ תֵּן אוֹתָהּ לִי, אָמַר לוֹ אֵינָה שְׁלֶךְ, הַטְרִיחַ עָלָיו וְנִתְּנָה לוֹ. כִּי יִשְׂרָאֵל אָמְרוּ שִׁירָה עוֹי וּמִתְרָת וְהָיוּ מְבַקְשִׁין מִהַקְדוּשׁ בְּרוּךְ הוּא שִׁיתֵּן לָהֶם אֶת הַתּוֹרָה, אָמַר לָהֶם אֵינָה שְׁלָכָם, שֶׁל

עליונים היא, כִּינֹן שֶׁהַטְרִיחוּ עָלָיו נִתְּנָה לָהֶם, שֶׁנֶּאֱמַר (תהלים כט, יא) "ה' עוֹ לְעַמּוֹ יִתֵּן".

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20

בחדש השלישי

"In the third month after the children of Israel left the land of Egypt, on this day they came to the wilderness of Sinai." The text refers to the discourse on this verse in Torah Ohr, Yisro, which explains that the Torah is called "strength" because it gives the G-dly soul strength to prevail over the body and the animal soul, as in "Havayah will give strength (oz) to His people."

שמות י"ט:1 Exodus 19:1

בְּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה בָּאוּ מִדְבַּר סִינִי:

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

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21

חגרה בעוז

In the praise of the woman of valor: "She girds her loins with strength and makes her arms strong." In Iggeres HaKodesh, epistle 1, the Alter Rebbe reads it: "there is no strength but Torah"; the study of the Oral Torah's laws gives strength to the "loins" of the soul, for though the Torah issues from Chochmah, its root is the supernal will, far above Chochmah.

משלי ל"א:17 Proverbs 31:17

חֲגָרָה בְּעוֹז מִתְּנִיָּה וְתַאֲמִץ וְרוּעִתֶּיהָ:

She girdeth her loins with strength, And maketh strong her arms.

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22

וידבר אלהים את כל הדברים האלה לאמר

"And G-d spoke all these words, saying," the opening of the Ten Commandments at Sinai. The verse has two words for speech, vayedaber (dibbur) and lemor (amirah); the maamar reads "saying" as speech that becomes a more hidden, inward level, like thought.

שמות כ"א:1 Exodus 20:1

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֶר:

And G-d spoke all these words, saying:

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23

ויעבור ה'

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious..., " the opening of the Thirteen Attributes of Mercy, revealed to Moshe after the sin of the Golden Calf. Said after the Shemoneh Esreh, the maamar says, they are the Thirteen Attributes of Atzilus.

שמות ל"ד:6 Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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24

התורה שנק' עוז

The Kehot note quotes the Rebbe's note there, which lists where the Sages call the Torah "strength": Vayikra Rabbah 31:5, the Yalkut Shimon on Beshalach (remez 244), and Zevachim 116a, at the end of the page.

KEHOT'S NOTE

"ראה ויקרא רבה פלי"א, ה. יל"ש בשלח רמז רמז. ועיי"כ זכאים קטז, סע"א — ומש"כ בקהלת יעקב מערכת עוז לא מצינו בדרו"ל כו'. צע"ק" — הערת כ"ק אדמו"ר בסה"מ ה'תשי"א ע' 181.

PARAGRAPH 7

25

ועתה יגדל נא כח אדני כאשר דברת

"And now, I pray, let the power of Ado-nai be great, as You have spoken, saying." The maamar reads "as You have spoken, saying" as the work of the Torah and "let the power of Ado-nai be great" as the work of the mitzvot.

Numbers 14:17:י"ז:י"ד במדבר

ועתה יגדל-נא כח אדני כאשר דברת לאמר:

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

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26

שיתגלה כח אדני שהוא בכתר דא"א

The note says that the reading here, that the "power of Ado-nai" Moshe asked to reveal is in the Keser of Arich Anpin, follows the first of the interpretations given in Or HaTorah on Shelach, page 473.

KEHOT'S NOTE

כפ"י הא' באוה"ת שלח ע' תעג. ראה סה"מ תרע"ה ע' שג.

PARAGRAPH 8

27

נק' מצות המלך בלי טעם

The note quotes Likkutei Sichos: "the command of the King without reason" means not only that it is beyond our understanding, but that it is an essential will for which "there is no reason at all," to the point that it has not even "a hidden and concealed reason."

KEHOT'S NOTE

ולא רק שאין זה מושג בשכל שלנו, אלא שהוא רצון עצמי ש"אין טעם לרצון זה כלל", ועד שאין לו גם "טעם כמוס ונעלם" (המשך תרס"ו ע' עו). — לקו"ש חט"ו ע' 312. ראה גם לקמן נצבים ג, ג. ב' ענינים אלו נתבאר בארוכה בעטרת ראש לעשיית נח, ב ואילך. סה"מ תרס"ו ע' נו. ועוד. ד"ה מרגלא בפומי דרבא תשי"מ.

28

אלו נצטוו לחטוב עצים

The note refers to Hemshech 5666, page 54, for the image of a mitzvah done as though one had been commanded to chop wood.

KEHOT'S NOTE

ראה המשך תרס"ו ע' נד. לקו"ש חט"ה ע' 230 ואילך ובהמציין שם. [ע"ד לשון זה נמצא במר"ג ח"ג פנ"א בהערה "תעשה מצוה . . . כמו . . . יחטוב עצים מן היער", אלא ששם הוא משל על העושה מצוה בלי כוונה כלל ("לא מי שצוה לעשותו כו"). ואכ"מ]. — לקו"ש חכ"א ע' 17.

PARAGRAPH 9

29

אם עונות תשמר יה אד' מי יעמוד

The psalmist, calling "out of the depths": "If You keep account of iniquities, Yah, Ado-nai, who will stand?" Plainly, no one could survive if G-d kept count of every sin. The maamar, following the Zohar, asks how the Name Ado-nai can help when sins reach as high as Yah, and reads "who" (Mi) as the name of a hidden level: this Ado-nai is the Malchus of the hidden Chochmah. (context: Steinsaltz Tanakh)

Psalms 130:3:ג'ל:תהילים

אם-עונות תשמר-קה אדני מי יעמד:

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

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30

כי עמך הסליחה למען תורא

"For with You is forgiveness, so that You may be held in awe": plainly, G-d's forgiveness is what leads people to stand in awe of Him. The maamar places this forgiveness in the hidden "ten depths," above the level that sin reaches; the psalm opens, "Out of the depths I called You, Havayah." (context: Steinsaltz Tanakh)

Psalms 130:4:ד'ל:תהילים

כי-עמך הסליחה למען תורא:

For with Thee there is forgiveness, that Thou mayest be feared.

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31

וע' בזהר פ' בלק ובהרמ"ז שם

The note says that the wording of this parenthesis is copied in Or HaTorah on Va'eschanan, page 350.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' ואתחנן ע' שג.

32

בענין אד' מי יעמוד

The Zohar asks why, after saying "If You keep account of iniquities, Yah," the verse adds Ado-nai, and explains that David mentions three levels of mercy: if sins multiply until they rise up to Abba and Imma, there is still Ado-nai, which is mercy; and if that too is closed, there is "Mi" ("who"), from which all healing comes and all the paths of teshuvah open. The maamar builds its question and answer on this passage.

Zohar, Balak 2:15-4:24:ד'כ"ד:ספר בלק

33

מן המצר קראתי

The psalmist, giving thanks for rescue: "From the straits I called Yah; Yah answered me with expansiveness." From a narrow, pressed place he called, and was answered with

breadth. The maamar applies it to the Malchus of the hidden Chochmah, reached only through accepting the yoke. (context: Steinsaltz Tanakh)

Psalms 118:5:ה' קי"ח

מִן־הַמִּצָּר קָרָאתִי קוֹה עֲנֵנִי בַּמִּרְקָב קוֹה:

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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- 34 כמ"ש במ"א בביאור ע"פ וכל העם רואים**
- The note gives the Alter Rebbe's discourse on "And all the people saw" as recorded in Sefer HaMaamarim 5565, and refers alongside it to Torah Ohr, 74b.

KEHOT'S NOTE

סה"מ תקס"ה-ב ע' תרלח ואילך [ראה תו"א עד, ב]. אוה"ת ויקרא-ב ע' תקפט. אוה"ת יתרו ע' ב"ז ואילך.

- 35 וכל העם רואים**
- "And all the people saw the sounds and the torches and the sound of the shofar." The text refers to its explanation of this verse for why this level is drawn down through accepting the yoke.

Exodus 20:15:י"ט

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֲשֵׂן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמָדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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- 36 בפ"י כח אדי' בזהר ח"ג**
- Explaining Moshe's words, the Zohar says that when the hidden Atik shines into the brain and the brain shines into the heart, this is the "power" of the verse, the force that comes from the holy Atik; "let it be great" means that it should grow on high and be drawn down below. The maamar points to it for the meaning of "the power of Ado-nai."

Zohar, Sh'lach 11:84-92:ב"ז-צ"ד

- 37 בזהר ח"ג (דקס"א ב')**
- The note quotes Or HaTorah on Shelach, page 505, on Zohar III 161b: "the meaning of koach is the power drawn from Atik."

KEHOT'S NOTE

באוה"ת שלח ע' תקה "דפ"י כח היינו הכח הנמשך מעתיק". וראה לעיל בהמ"מ לדרך לט, ג.

- 38 ודרצ"ה ב'**
- The note quotes Or HaTorah on Shelach, page 505, citing Zohar III 295b: "Who is koach ... that which is called the holy mazal."

KEHOT'S NOTE

מאן כח כו' ההוא דאקרי מזלא קדישא" — אוה"ת שלח ע' תקה. וראה לעיל לט, ג.

- 39 ברוך כבוד ה' ממקומו**
- As a wind lifted the prophet, he heard a great noise behind him: "Blessed be the glory of Havayah from His place," the angels' praise. The maamar reads it "from its place": "glory" is Malchus, to be blessed from its root, which is "let the power of Ado-nai be great." (context: Steinsaltz Tanakh)

Ezekiel 3:12:ג' י"ב

וַתִּשָּׂאֵנִי רוּחַ וְאָשְׁמַע אַחֲרַי קוֹל רֵעַשׁ גָּדוֹל בְּרוּךְ ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

- 40 כבוד הוא בחי' מלי**
- The note refers to this Kabbalistic lexicon, under the letter kaf, for "glory" (kavod) as a name of Malchus.

KEHOT'S NOTE

ראה מאו"א כ, ו.

- 41 עושי דברו**
- "Bless Havayah, His angels, mighty in power (koach), who do His word, obeying the voice of His word." The psalmist calls on the angels, whose whole being is doing G-d's word, to praise Him; the maamar links "who do His word" to the same drawing-down of "the power (koach) of Ado-nai." (context: Steinsaltz Tanakh)

Psalms 103:20:כ"ג

בָּרְכוּ ה' מִלְאָכָיו גִּבּוֹרֵי כֹחַ עֹשֵׂי דְבָרוֹ לְשֹׁמְעֵי קוֹל דְּבָרוֹ:

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

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- 42** The Zohar counts the seventy years of David's life as given to him from the lives of Avraham (five years), Yaakov (twenty-eight) and Yosef (thirty-seven). The maamar reads Yaakov's twenty-eight, written כ"ח, as a drawing-down of koach, "the power of Ado-nai."

Zohar, Vayishlach 3:55-66:ס"ו-נ"ה

Abraham allowed him five years of the hundred and eighty years which he was properly entitled to live, so that he lived only a hundred and seventy-five years, five years less than his due. Jacob was also due to live in this world as many years as Abraham, but he lived only a hundred and forty-seven years. Thus, Abraham and Jacob between them conceded to David thirty three years. Then Joseph should have lived a hundred and forty-seven years like Jacob, his father, but he fell short of that number ...

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



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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