



LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 12

והניף ידו על הנהר בעים רוחו והכהו לשבעה...

“And He Will Wave His Hand over the River”



At the Exodus G-d split the “sea,” the concealing speech of Malchus, so that Atzilus shone into the created worlds and the Torah of deeds could be given; in the Future He will split the “river,” the subtler concealment of thought that flows from Eden, and Eden itself will be revealed: the inner dimension of the Torah, which Mashiach will teach as sight rather than hearing.

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

At the Exodus G-d split the “sea,” the concealing speech of Malchus, so that Atzilus shone into the created worlds and the Torah of deeds could be given; in the Future He will split the “river,” the subtler concealment of thought that flows from Eden, and Eden itself will be revealed: the inner dimension of the Torah, which Mashiach will teach as sight rather than hearing.

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

Isaiah foretells that G-d will wave His hand over the river and strike it into seven streams. The Alter Rebbe contrasts this with the splitting of the Sea of Reeds. The sea is Malchus, divine speech, whose letters hide the light they carry; at the Exodus this concealment parted, Beriah was joined to Atzilus, each of the twelve tribes rose by its own path to its root, and so the Torah could be given: the mitzvos, “today to do them.” The river is Binah, thought, which flows from Eden but still clothes Chochmah in letters. When it is split, Eden itself will be revealed: the inner dimension of the Torah and the reasons of the mitzvos, which Mashiach will teach as sight, as the Arizal saw in an hour what eighty years of speech could not convey. The seven streams are the Patriarchs and Matriarchs, rooted beyond the river, through whom this revelation reaches all Israel, drawn down by the compassion of the Patriarchs and by teshuvah. Then the dividing rivers, like the Nile, will no longer be needed, and the earth will be full of the knowledge of G-d.

OUTLINE

- 1 The sea: speech that conceals** ¶1-3
The Sea of Reeds is Malchus of Atzilus, the supernal speech, whose letters hide the light they carry from worlds that have no wisdom of their own; the splitting of the sea made the hidden revealed and joined Beriah to Atzilus, each of the twelve tribes rising to its root among the twelve boundaries of Z’eir Anpin.
- 2 From the sea to the river** ¶4-6
The splitting of the sea prepared for the Giving of the Torah, the mitzvos that draw Atzilus into the lower worlds, “today to do them”; “tomorrow to receive their reward” is the revelation of the Torah’s inner dimension through Mashiach, who will teach it to all the people, and for this the river must be split.

3 The river: thought and the sight of Eden

¶17-11

The river is the Euphrates, Binah, thought, which flows ceaselessly from Eden but is still a garment of letters; Gan Eden receives only through it, and Eden itself is unseen. The Future revelation is sight of Chochmah itself, as the Arizal grasped in an hour what eighty years could not say, and as Moshe sought for Israel; Mashiach will reveal it.

4 Seven streams: the Patriarchs and Matriarchs

¶12-14

The seven streams are the three Patriarchs and four Matriarchs, in Atzilus and rooted “beyond the river” in Atik; through them the revelation of Mocha Stima’ah will reach all Israel. Following the Ramaz, peshat, remez and derush rectify the lower worlds, while sod rectifies Atzilus; the ruach, “wind” or “spirit,” with which He strikes the river is Mashiach’s spirit, drawn down through teshuvah.

5 Compassion and the Torah

¶15-16

The tribes’ compassion for the soul in the body draws down Yaakov’s compassion and the revealed Torah; the Patriarchs’ compassion will draw down the great compassion of Arich Anpin and the inner dimension. The Tree of Knowledge as wheat, the Oral Torah’s work of refinement, Adam before the sin, and the Shavuot waving of the two loaves over the two lambs.

6 The tongue of the Sea of Egypt

¶17-20

The Nile, Pishon, is one of the four rivers that divide from Eden, the source of Egypt’s wisdom and of the separate, bounded worlds; in the Future, when G-d’s speech is seen as one with Him, they will not be needed. A second reading: the seven streams are the seven attributes and speech, the river is Binah, and its own light will fill the lower worlds.

KEY CONCEPTS

Sea and river ים ונהר

The sea is Malchus, divine speech, whose waters are gathered and still and whose letters conceal; the river is Binah, thought, which flows continually from Eden and is a subtler garment.

The splitting of the Sea of Reeds קריעת ים סוף

The removal of the concealment of speech, so that the hidden became revealed and Beriah was joined to Atzilus; it prepared for the Giving of the Torah.

Eden and the Garden עדן וגן

Eden is Chochmah itself, which no eye has seen; the Garden receives from it only through the river of letters. In the Future Eden itself will be revealed.

Sight and hearing ראייה ושמיעה

Hearing and understanding come through letters; sight grasps the essence itself, at once. The Future revelation of the Torah’s inner dimension is sight.

The inner dimension of the Torah פנימיות התורה

The reasons of the Torah and the mitzvos, rooted in Mocha Stima’ah above Atzilus, which Mashiach will teach to all the people, with endless ascents.

The lower and the higher chariot מרכבתא תתאה

ומרכבתא עילאה

The twelve tribes, in Beriah and rooted in Z’eir Anpin, are the lower chariot; the Patriarchs and Matriarchs, in Atzilus and rooted beyond the river, are the higher chariot and the seven streams.

Compassion רחמנות

The tribes’ compassion for the spark of G-dliness fallen into the body draws down Yaakov’s compassion and the revealed Torah; the Patriarchs’ compassion will draw down the great compassion of Arich Anpin and the Torah’s inner dimension.

PaRDeS פרד"ס

The four levels of Torah interpretation: peshat, remez and derush rectify the lower worlds, the “world of division,” while sod rectifies Atzilus itself.

SECTION 1 • 11-3

The sea: speech that conceals

1 והניף ידו על הנהר¹ בעים רוחו והכהו לשבעה נחלים² (בישעיה ס"י י"ב) הנה ים סוף הוא בחיי מלכות³ דאצילות

“And He will wave His hand over the river with the might of His wind, and He will strike it into seven streams” (Isaiah, chapter 12). Now, the Sea of Reeds (Yam Suf) is the level of Malchus (sovereignty) of Atzilus,

The maamar opens with Isaiah’s prophecy of the final redemption (Isaiah 11:15 in our editions; the text gives the chapter as 12): as G-d split the sea at the Exodus, so He will one day wave His hand over “the river” and break it into seven streams for the returning exiles. Before turning to the river, the Alter Rebbe explains the sea of the Exodus: the Sea of Reeds is Malchus of Atzilus, the last of the Ten Sefiros of the World of Emanation.

שהיא בחיי דבור העליון שהדבור הוא סופא דכל דרגין שבדבר ה' שמים נעשו⁴ וכל העשרה מאמרות הם המשכות מע"ס [מעשר ספירות] דאצילות ומתלבשים באותיות הדבור יהי אור⁵ הוא ההמשכה מבחי כחמה כו'

which is the level of the supernal speech; for speech is “the end (sofa) of all levels,” since “by the word of Havayah the heavens were made.” And all the Ten Utterances are drawings-down from the Ten Sefiros of Atzilus, and they are vested in the letters of speech: “Let there be light” is the drawing-down from the level of Chochmah (wisdom), etc.

Malchus is G-d’s “speech,” the lowest of the divine levels, and the Aramaic word for “end,” sofa, echoes the name Yam Suf. The world was created through divine speech, the Ten Utterances, and each utterance carries a light from one of the Ten Sefiros; “Let there be light,” for example, carries the light of Chochmah.

והדבור הוא מעלים ומכסה על אור ההמשכה. כמו עד"מ באדם⁶ הנה אותיות הדבור הם כלי להשכל והמדות שהם נמשכים ומתלבשים בו.

And the speech hides and covers the light that is drawn down. As, by way of analogy, in a human being: the letters of speech are a vessel for the intellect and the emotive attributes (middos), which are drawn into it and vested in it.

Speech carries this light, but it also covers it, like a garment. The human analogy makes the point: our words are the vessel that carries our ideas and feelings out to others.

אך מ"מ האותיות הם מעלימים על השכל שבתוכן ומצפינים אותו בתוכן שהרי הקטן אף שמבין כל האותיות והתיבות ואומרן היטב עכ"ז [עם כל זה] אינו מבין כלל ההשכלה שבתוך האותיות

Nevertheless, the letters hide the intellect that is within them and conceal it within them. For a small child, even though he understands all the letters and the words and says them well, nevertheless does not understand at all the concept that is within the letters.

Yet the same words also hide what they carry. A small child can read and pronounce every word of a wise text and still grasp nothing of its meaning.

רק מי שהוא עצמו חכם מקודם אזי מבין מתוך האותיות כו' אבל מהות האותיות עצמן הוא בחי' העלם לגבי מהות השכל והמדות.

Only one who is himself wise beforehand then understands [it] from within the letters, etc. But the essential nature of the letters themselves is the level of concealment relative to the essential nature of the intellect and the emotive attributes.

Only someone who is already wise finds the idea inside the words, because he brings his own understanding to them. In themselves, the letters are a concealment of the intellect and feelings that they hold.

2 ולכן למעלה שהתהוות החכמה דבי"ע הוא רק מן הדבור עליון ולא כמו במשל שהלומד הוא חכם מקודם.⁷

Therefore, above, since the coming into being of the Chochmah of Beriah, Yetzirah and Asiyah is only from the supernal speech, and [it is] not as in the analogy, where the learner is wise beforehand,

Above there is no "wise learner": the wisdom found in the created worlds of Beriah, Yetzirah and Asiyah comes into being only from the supernal speech. Unlike the wise reader in the analogy, those worlds bring no understanding of their own to the letters.

הרי א"כ הדבור והאותיות דמלי' דאצי" הם מעלימין ומצפינים על החב"ד [החכמה בינה ודעת] והמדות דאצילות המתלבשים בהדבור

it follows, then, that the speech and the letters of Malchus of Atzilus hide and conceal the Chochmah, Binah and Daas and the emotive attributes of Atzilus that are vested in the speech,

It follows that the speech and letters of Malchus of Atzilus hide the intellect, Chochmah, Binah and Daas, and the emotive attributes of Atzilus that are vested in them.

שלא יתגלה כלל בבריאה כי אם איזו הארה מועטת מאד כמו בחי' האור הנמשך ע"י השערות כו' (ועמ"ש מזה בד"ה שניך כעדר הרחלים⁸)⁹ וזהו ענין ים שנקרא עלמא דאתכסיא.

so that it is not revealed in Beriah at all, except for some very slight radiance, like the level of the light that is drawn down through the hairs, etc. (and see what is written about this in the discourse beginning "Your teeth are like a flock of ewes"). And this is the meaning of "sea," which is called "the hidden world" (alma de'iskasya).

So almost nothing of these lights appears in Beriah: only a faint glimmer, like the light that passes through the hairs, which grow from the head but carry only a trace of its life. In Likkutei Torah, Shir HaShirim, on "Your teeth are like a flock of ewes," the Alter Rebbe calls the flow that gives life to the worlds "hairs" and compares it to a teacher's words, with the same difference as here: the student has a mind of his own, but above, the wisdom itself comes into being only from what passes through the "hairs." That is why Malchus is called "sea," the "hidden world," for the sea covers everything within it.

א"נ [אי נמי] מה שהדבור נק' העלם היינו לפי שמה שנמשך מהשכל ומתלבש בהדבור זהו רק חיצוניות השכל

Alternatively, the reason speech is called concealment is that what is drawn from the intellect and vested in the speech is only the outer dimension (chitzoniyyus) of the intellect,

A second explanation of why speech conceals: what passes from the intellect into speech is only the outer layer of an idea, the part that can be put into words.

אבל פנימי [פנימיות / פנימית] השכל א"א להתגלות כלל באותיות ודבור כו' (וכמ"ש במ"א בביאור ע"פ כי ביום הזה יכפר¹⁰).¹¹

but the inner dimension (pnimiyus) of the intellect cannot be revealed at all in letters and speech, etc. (as is explained elsewhere, in the explanation of the verse "For on this day He shall atone").

The inner core of an idea can never be put into letters and speech. The Alter Rebbe refers to his explanation of the Yom Kippur verse "For on this day He shall atone" in Likkutei Torah, Acharei.

וענין קריעת ים סוף היינו שמאתכסיא נעשה אתגליא

And the splitting of the Sea of Reeds means that the hidden (iskasya) becomes revealed (isgalya);

The splitting of the sea reverses this concealment: what was the "hidden world" becomes a "revealed world."

דהיינו שלא יסתיר הדבור עליון על האורות עליונים המלוכשים בו שהם השכל והמדות עדי"מ שהם ע"ס [עשר ספירות] דאצילות כ"א שיתגלה ממש לנשמות דבריה ג"כ כמו שהוא הגילוי באצילות.¹²

that is, that the supernal speech should not hide the supernal lights that are vested in it, which are, by way of analogy, the intellect and the emotive attributes, that is, the Ten Sefiros of Atzilus; but rather, that it should be truly revealed to the souls of Beriah too, just as the revelation is in Atzilus.

The supernal speech no longer hides the lights it carries, the Ten Sefiros of Atzilus, called "intellect and emotive attributes" after the human analogy. At the splitting of the sea they were revealed to the souls in Beriah just as they are revealed in Atzilus.

3 ולהיות שענין קי"ס [קריעת ים סוף] הוא התחברות הבריה עם האצ"י ממש בלי פרסא ומסך המפסיק כו' לכן נקרע הים ליי"ב קרעים^{13, 14}

And since the splitting of the Sea of Reeds is the joining of Beriah with Atzilus itself, without the partition (parsa) and the dividing screen, etc., therefore the sea was split into twelve parts.

Because the splitting of the sea joined Beriah to Atzilus itself, with no partition (parsa) or screen between them, the sea split into twelve parts. The partition is the boundary that normally separates the divine World of Atzilus from the created worlds below it.

כי הנה השבטים הם בבריה ושם הם י"ב בחי' בכלל. וכן המלאכים דבריה הן י"ב בקר והים עליהם¹⁵ מלמעלה¹⁶.

For indeed, the tribes are in Beriah, and there they are, in general, twelve levels. And likewise the angels of Beriah are the "twelve oxen," "and the sea was upon them, above."

Twelve is the number of Beriah: the souls there are the twelve tribes, and the angels there are the "twelve oxen" that bore the great basin in Shlomo's Temple, called "the sea." The verse "and the sea was upon them, above" fits exactly: the "sea," Malchus of Atzilus, rests upon the twelve of Beriah.

עם היותן דרך כלל ארבע מחנות שכינה מיכאל גבריאל רפאל אוריאל. וכמ"ש ומשם יפרד¹⁷ והיה לארבעה ראשים. מ"מ כל אי מתחלק לשלש כמו י"ב שבטים שהיו ד' דגלים¹⁸ וכל דגל יש בו ג' שבטים.

Even though, in general, they are the four camps of the Shechinah, Michael, Gavriel, Refael and Uriel, as it is written, "And from there it divides and becomes four heads," nevertheless each one divides into three, like the twelve tribes, who were four banners, each banner having three tribes in it.

In general the angels form four camps around the Shechinah, led by Michael, Gavriel, Refael and Uriel, just as the river of Eden divides into four heads. Yet each of the four divides into three, making twelve, as the twelve tribes camped under four banners, three tribes to a banner.

והוא כמו ביד יש ג' פרקין וכן ברגל¹⁹ (וכמ"ש בזהר פ' ויחי דרמ"א ע"א).²⁰

And it is like the hand, which has three joints, and so too the leg (as is written in the Zohar, Parshas Vayechi, folio 241a).

So too each arm and each leg has three joints. The Zohar on Vayechi describes the twelve tribes in just this way: four banners, three tribes to each arm and each thigh, with the body of the Shechinah upon them, "and the sea was upon them."

והנה הגם שהשבטים עצמן הם בבריאה מ"מ שרשן ומקורן י"ב גבולי אלכסון דז"א דאצ"י (וכמ"ש במ"א סד"ה והנה אנחנו מאלמים²¹ אלומים ובביאור ע"פ יהודה אתה).²²

Now, although the tribes themselves are in Beriah, nevertheless their root and source is the twelve diagonal boundaries (gevulei alachson) of Z'eir Anpin of Atzilus (as is explained elsewhere, at the end of the discourse beginning "And behold, we were binding sheaves," and in the explanation of the verse "Yehudah, you").

The tribes themselves belong to Beriah, but their root is in Atzilus, in the "twelve diagonal boundaries" of Z'eir Anpin, the emotive attributes of Atzilus. Six directions meet along twelve edges, and these twelve boundaries stand for the twelve ways the six attributes join one another. In Torah Ohr, Vayeshev, the Alter Rebbe explains that these twelve boundaries are called "the tribes of Yah" because they are drawn from Abba and Imma, Chochmah and Binah.

ולכן קי"ס [קריעת ים סוף] שהוא חיבור ועליית הבריאה באצילות ה"ז [הרי זה] התחברות ועליית הי"ב שבטים דבריאה ב"יב גבולי אלכסון דז"א דאצ"י (ועמ"ש ע"פ וירד הגבול)

Therefore the splitting of the Sea of Reeds, which is the joining and ascent of Beriah into Atzilus, is the joining and ascent of the twelve tribes of Beriah into the twelve diagonal boundaries of Z'eir Anpin of Atzilus (and see what is written on the verse "And the border shall go down");

So the splitting of the sea, which raised Beriah into Atzilus, raised each of the twelve tribes to its own root among the twelve boundaries of Z'eir Anpin. The Alter Rebbe refers to his discourse on the boundaries of the Land of Israel, "And the border shall go down," where the border's descent to the Jordan (Yarden), which "takes from one and gives to another," is explained as an ascent from below that raises the fallen sparks to holiness.

ולכן נקרע הים לייב גזרים שכל שבט ושבט במסילתו יכוין כל חד לפום שיעורא דיליה²³ (וכמ"ש בד"ה אלה פקודי המשכן²⁴ בפ"י ששם עלו שבטים שבטי²⁵ יה כו):

and therefore the sea was split into twelve sections, so that each and every tribe, on its own path, would direct [its intent], "each one according to his own measure" (as is explained in the discourse beginning "These are the accounts of the Mishkan," in the explanation of "For there the tribes went up, the tribes of Yah," etc.).

That is why each tribe had its own path through the sea: each rose to its own root, "each one according to his own measure." In Likkutei Torah, Pekudei, the Alter Rebbe explains "For there the tribes went up, the tribes of Yah" in just this way: the tribes of Beriah join there with their root and source in Atzilus, which is called "the tribes of Yah."

SECTION 2 • ¶4-6

From the sea to the river

4 ב וכל זה הוא ענין קריעת ים סוף שהוא בבחי' הדבור עליון. דהיינו שלא יעלים הדבור והאותיות כו'.

2. And all this is the matter of the splitting of the Sea of Reeds, which is in the level of the supernal speech; that is, that the speech and the letters should not hide, etc.

Everything said so far concerns the splitting of the Sea of Reeds, which takes place in the supernal speech, Malchus. Its effect was that the speech and its letters no longer hid what they carry.

אמנם לע"ל [לעתיד לבוא] כתיב והניף ידו²⁶ על הנהר והענין כי הנה קי"ס [קריעת ים סוף] היה צ"ל כדי שיוכל להיות אח"כ קבלת התורה

However, of the Time to Come it is written, "And He will wave His hand over the river." The explanation is that the splitting of the Sea of Reeds had to take place so that afterwards there could be the receiving of the Torah,

Of the Future, however, Isaiah speaks of the river, not the sea. To explain the difference, the Alter Rebbe first shows why the sea had to split: it prepared the way for the receiving of the Torah.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פ' בתרא דפסחים דקי"ח ע"א בפ"י הים ראה וינוס²⁷ ההרים רקדו.²⁸ ההרים רקדו קאי על מתן תורה כו'²⁹

as our Sages, of blessed memory, said in the last chapter of Pesachim, folio 118a, in explaining "The sea saw and fled... the mountains danced": "The mountains danced" refers to the Giving of the Torah, etc.

The Gemara, explaining the psalm of the Exodus in Hallel, reads "The sea saw and fled" as the splitting of the sea and "The mountains danced," in the next verse, as the Giving of the Torah; the maamar takes this to show that the one prepared for the other. The Tzemach Tzedek, in Yahel Or, adds that Rashi there links the dancing mountains with Sinai through the verse "Why do you leap, O high-peaked mountains."

כי עיקר ענין קיום המצות הוא שע"י ממשיכים שיהיה גילוי אור א"ס למטה בבי"ע כמו שמתגלה בע"ס [בעשר ספירות] דאצילות אשר שם איהו וחיוהי חד³⁰ איהו וגרמוהי חד. משא"כ בבי"ע שהם עולמות הנפרדים בבחי' יש ודבר נפרד

For the essential point of fulfilling the mitzvos is that through this we draw down that there should be a revelation of the Infinite Light (Or Ein Sof) below, in Beriah, Yetzirah and Asiyah, just as it is revealed in the Ten Sefiros of Atzilus, where "He and His life-forces are one, He and His vessels are one." This is not so in Beriah, Yetzirah and Asiyah, which are the separate worlds, on the level of a something (yesh) and a separate thing.

The purpose of the mitzvos is to draw the Infinite Light into the created worlds of Beriah, Yetzirah and Asiyah as openly as it shines in Atzilus, where, as Iggeres HaKodesh 20 explains, G-d is one with the lights, "His life-forces," and with the vessels of the Sefiros, all of them G-dliness. The lower worlds are "separate": they feel themselves to be a something (yesh), an existence of their own.

וע"י המצות שהם רמ"ח אברים דמלכא³¹ ממשיכים גילוי יחוד עליון שבאצילות שיהיה מתגלה עד"ז ממש גם בבי"ע (וכמ"ש בת"א [בתורה אור] פ' בראשית בביאור ע"פ כי כאשר השמים החדשים³² ובד"ה משה ידבר)³³

And through the mitzvos, which are "the 248 limbs of the King," we draw down the revelation of the supernal unity that is in Atzilus, so that it should be revealed in exactly this way in Beriah, Yetzirah and Asiyah as well (as is explained in Torah Ohr, Parshas Bereishis, in the explanation of the verse "For as the new heavens," and in the discourse beginning "Moshe would speak").

The mitzvos are "the 248 limbs of the King": as the limbs carry out the will of the soul, the mitzvos carry out G-d's will, and in Likkutei Torah, Beshalach, the Alter Rebbe explains that they become 248 vessels for the emotive attributes of Atzilus. Through them the unity that is open in Atzilus is revealed in the same way in the lower worlds; the Alter Rebbe refers to his discourses in Torah Ohr on "For as the new heavens" and "Moshe would speak."

ולכן היה צ"ל תחלה קייס [קריעת ים סוף] שהוא ענין בקיעת הפרסא המפסקת בין אצי לבריאה עד שבניי [שבני ישראל] הלכו ביבשה בתוך הים ועייז היה יכול להיות אח"כ קבלת התורה שמאצילות יומשך הגילוי בבייע.

Therefore there first had to be the splitting of the Sea of Reeds, which is the breaching of the partition that divides between Atzilus and Beriah, so that the children of Israel walked on dry land in the midst of the sea; and through this there could afterwards be the receiving of the Torah, so that from Atzilus the revelation would be drawn into Beriah, Yetzirah and Asiyah.

That is why the sea had to split first: the splitting broke through the partition between Atzilus and Beriah, so that Israel walked on dry land in the midst of the sea. Only then could the Torah be given, drawing Atzilus down into the lower worlds.

5 והנה ענין מ"ת [מתן תורה] הוא היום לעשותם³⁴ בקיום המצות בפועל ממש ותלמוד תורה כנגד כולם.^{35, 36} ולמחר לקבל שכרם³⁷ היינו לע"ל [לעתיד לבוא] והוא ענין התגלות פנימית התורה וטעמי מצות וכדפרש"י [וכדפירש רש"י / וכדפירוש רש"י] ע"פ ישקני³⁸ מנשיקות פיהו³⁹

Now, the Giving of the Torah is "today to do them," in the fulfillment of the mitzvos in actual deed, and "the study of Torah is equal to them all." And "tomorrow to receive their reward" refers to the Time to Come, and this is the revelation of the inner dimension (pnimiyus) of the Torah and of the reasons of the mitzvos, as Rashi explains on the verse "Let him kiss me with the kisses of his mouth."

The Gemara reads "which I command you today, to do them" as: today, in this world, is for doing the mitzvos, and tomorrow, in the Time to Come, is for receiving their reward; and Torah study is equal to all the mitzvos together. The Alter Rebbe identifies the reward with the revelation of the Torah's inner dimension and of the reasons for the mitzvos, as Rashi explains "Let him kiss me with the kisses of his mouth": Israel trusts that G-d will appear to them again to reveal the secret of the Torah's reasons and its hidden treasures.

וזהו ג"כ⁴⁰ ענין משיח שנאמר בו הנה ישכיל עבדי⁴¹ ירום⁴² ונשא כו'

And this is also the matter of Mashiach, of whom it is said, "Behold, My servant shall be wise; he shall be exalted and lifted up," etc.

Isaiah's verse about G-d's servant is read as a prophecy of Mashiach, who will reveal this inner dimension; Targum Yonasan, the Aramaic translation of the Prophets, cited in the notes, renders it "My servant the Mashiach."

היינו מאברהם ויצחק⁴³ כו' עד וגבה מאד אותיות אדם⁴⁴ שיהיה למעלה מבחי' אדם הראשון ומבחי' מרבע"ה [משה רבינו עליו השלום]⁴⁵ כמ"ש בספר הגלגולים פיי"ט⁴⁶ ושם פי' מאדם הראשון אחר שחטא וע' לקמן.^{47, 48, 49, 50}

That is, [higher] than Avraham and Yitzchak, etc., up to “and shall be very (me’od) high”: me’od has the letters of Adam, [meaning] that he will be above the level of Adam, the first man, and above the level of Moshe our teacher, peace be upon him, as is written in Sefer HaGilgulim, chapter 19. And there it explains [this as] above Adam, the first man, after he sinned. And see below.

Each expression in the verse raises him above another great figure, beginning with Avraham and Yitzchak; the last words, “very (me’od) high,” place him highest of all, for the letters of me’od (מאד) are those of Adam (אדם): Mashiach will stand above Adam and even above Moshe. Sefer HaGilgulim, the Arizal’s teaching on the soul’s incarnations, explains this as above Adam after his sin; the maamar returns to the point later. A note from Likkutei Sichos explains that Moshe remains unequalled in prophecy, while in the level of the soul, and so in teaching the Torah’s inner dimension, Mashiach is greater.

6 ועיין בהרמ"ז [בהרב משה זכות] ס"פ בא⁵¹ ור"פ ואתחנן בדף ר"ס ע"ב גבי משה הוי שירותא ובפי' כי תצא⁵² דרע"ו סע"ב [סוף עמוד ב] בד"ה כימי צאתך⁵³ והוא ילמד דעת לכל העם בהשגת פנימית התורה.

And see the Ramaz (Rabbi Moshe Zacuto), at the end of Parshas Bo and at the beginning of Parshas Va’eschanan, on folio 260b, regarding “Moshe was the beginning”; and in Parshas Ki Seitzei, folio 276, end of side b, in the passage beginning “As in the days of your going out.” And he [Mashiach] will teach knowledge to all the people, in the comprehension of the inner dimension of the Torah.

The Ramaz, Rabbi Moshe Zacuto, a great commentator on the Zohar, speaks of Mashiach in several places: on the Zohar’s words “Moshe was the beginning,” which go on to name King Mashiach as “the end,” and on the verse “As in the days of your going out from Egypt, I will show him wonders.” As a Kehot note quotes him, he reads the five expressions of “Behold, My servant shall be wise” as the five levels of the soul and says that the highest, yechidah, no one has yet attained, but Mashiach will. The Alter Rebbe states the conclusion: Mashiach will teach all the people the inner dimension of the Torah.

כ"א לפי פשוטו שילמוד תורה הנגלות לנו⁵⁴ ולבנינו.⁵⁵ אינו מובן איך יוכל האחד לשאת ריבוא רבבות⁵⁶ אנשים

For if [it were] according to its plain meaning, that he will teach the Torah of “the revealed things, [which are] for us and for our children,” it is not understood how one person could bear myriads upon myriads of people;

This cannot mean the revealed Torah, “the revealed things” that belong “to us and to our children.” One man could not personally teach the countless myriads of Israel.

ועוד והלא אז בתח"ה [בתחיית המתים] יקומו מרבע"ה [משה רבינו עליו השלום] גם כל הגדולים שכבר יודעים את כל התורה כו'.

and moreover, surely then, at the Resurrection of the Dead, Moshe our teacher, peace be upon him, will arise, and also all the great ones, who already know the whole Torah, etc.

Besides, at the Resurrection of the Dead Moshe and all the great sages will rise, and they already know the whole revealed Torah. They would have no need for Mashiach to teach it to them.

אלא הענין כי אז יהיה הלימוד בפנימית התורה שארוכה מארץ מדה⁵⁷ ויש בה עליות רבות לאין קץ ותכלית.

Rather, the explanation is that then the study will be in the inner dimension of the Torah, which is "longer than the earth in measure," and in which there are many ascents, without end or limit.

So Mashiach's teaching must be the inner dimension of the Torah, which is endless, "longer than the earth in measure." In it there is always a further level to rise to, so that even the greatest will have something to learn.

אך הנה כמו שכדי להיות קבלת התורה בהיום לעשותם הי' [היה] צ"ל תחלה קי"ס [קריעת ים סוף] כך כדי להיות התגלות פנימי' [פנימיות / פנימית] התורה לע"ל [לעתיד לבוא] צ"ל והניף ידו על הנהר.⁵⁸

But just as, for there to be the receiving of the Torah in [the sense of] "today to do them," there first had to be the splitting of the Sea of Reeds, so, for there to be the revelation of the inner dimension of the Torah in the Time to Come, there must be "And He will wave His hand over the river."

This completes the parallel: the splitting of the sea had to come before the Torah of practical deeds was given, and "waving His hand over the river" must come before the inner dimension of the Torah is revealed in the Future.

SECTION 3 • 17-11

The river: thought and the sight of Eden

7 והוא נהר פרת⁵⁹ דכתיב ביה והנהר הרביעי הוא פרת^{60, 61} וארז"ל [ואמרו רבותינו זכרונם לברכה] פרק בתרא דבכורות דנ"ה ע"ב הוא דמעיקרא דהיינו בחי' ונהר היוצא מעדן

And this is the river Euphrates (Peras), of which it is written, "And the fourth river is the Euphrates"; and our Sages, of blessed memory, said in the last chapter of Bechoros, folio 55b, "It is the one from the beginning," that is, the level of "And a river goes out from Eden,"

The river of Isaiah's prophecy is the Euphrates, the fourth of the rivers that flow from Eden. The Gemara says the Euphrates "is the one from the beginning," the same river named at creation; so this river is the level of "a river goes out from Eden."

והוא בחינת בינה שהיא בחי' מחשבה שלמעלה מהדבור וע"כ נק' נהר⁶² שהמחשבה אינה נחה ושוקטת ונמשכת תמיד.

and this is the level of Binah (understanding), which is the level of thought, which is above speech. Therefore it is called a "river," for thought does not rest and is not still, but flows continuously.

The river is Binah, the level of thought, which is higher than speech. Thought never rests, for the mind is always thinking of something, just as a river flows without pause; Likkutei Torah on Shir HaShirim says the same, and in Torah Ohr, Noach, thoughts are called "rivers" because they move and flow, while gathered waters stand still.

וע"כ נק' נהר שנמשך תמיד מלשון ונהרו אליו כל הגוים⁶³ משא"כ הים נק' מקוה המים⁶⁴ דקו וקיימו והוא בחי' הדבור כו' וזהו ונהר יוצא מעדן⁶⁵ שיוצא ונמשך תמיד מבחי' עדן.

Therefore it is called nahar (river), because it flows continuously, from the expression "and all the nations shall flow (venaharu) to it." Whereas the sea is called "the gathering (mikveh) of the waters," for they gather and stand still, and this is the level of speech, etc. And this is "And a river goes out from Eden": it goes out and flows continuously from the level of Eden.

The Hebrew nahar, "river," is related to venaharu, "they shall stream," a word for continuous flowing. The sea, by contrast, is "the gathering of the waters," water that collects and stands still, and that is speech, which holds its content in fixed words; so "a river goes out from Eden" means that thought flows continually from Eden, the source above it.

8 והנה המחשבה היא ג"כ בחי' אותיות והם ג"כ רק בחי' לבושי' [לבושין / לבושים] לעצם החכמה כמו הדבור אלא שהוא לבוש פנימי יותר

Now, thought, too, is the level of letters, and they too are only garments for the essence of Chochmah (wisdom), like speech; only it is a more inner garment.

Thought, too, is made of letters: we think in words, only silently. These letters are also garments that clothe the essence of Chochmah, the flash of insight itself, though thought is a more inward garment than speech.

אבל מ"מ הוא ג"כ בחי' לבוש והעלם לגבי עצמיות הח"ע [החכמה עילאה] ע"ד הנ"ל באותיות הדבור רק שאין ההעלם כמו באותיות הדבור.

But nevertheless it too is a garment and a concealment relative to the very essence of the higher Chochmah (Chochmah Ila'ah), in the manner explained above concerning the letters of speech; only the concealment is not as [great as] in the letters of speech.

So thought also hides the essence of the higher Chochmah, as speech does, only less. This prepares the point of the river: even after the sea is split, a further concealment remains, the letters of thought.

9 ועמ"ש מענין זה בביאור ע"פ ששים המה מלכות⁶⁶ גבי ענין פנימית וחיצונית וענין והניף ידו על הנהר כו' היינו שיהיה התגלות עצמיות עדן העליון

And see what is written on this subject in the explanation of the verse "There are sixty queens," regarding inner and outer. And the meaning of "And He will wave His hand over the river," etc., is that there will be a revelation of the very essence of the supernal Eden,

The Alter Rebbe refers to his explanation of "There are sixty queens" for the inner and outer aspects. He then defines the future "waving of the hand over the river": the very essence of the supernal Eden will be revealed.

שלא כמו שנמשך עכשיו בג"ע [בגן עדן] ע"י הנהר שהוא ע"י האותיות והאותיות מלבישים ומעלימים ואין זה תפיסת והשגת עצמיות בחי' עדן.

not as it is drawn now into Gan Eden through the river, which is through the letters; and the letters clothe and hide, and this is not a grasp and comprehension of the very essence of the level of Eden.

Today Gan Eden, the world of the souls, receives from Eden only through the "river," that is, through letters of thought, and letters clothe and hide. So the souls there do not grasp the essence of Eden itself.

10 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ספ"ה דברכות⁶⁷ שעל עדן נאמר עין לא ראתה⁶⁸ ושמא תאמר הוא גן הוא עדן⁶⁹ תלמוד לומר ונהר יוצא מעדן להשקות את הגן.⁷⁰

Therefore our Sages, of blessed memory, said at the end of chapter 5 of Berachos that of Eden it is said, "No eye has seen"; and lest you say that the Garden is Eden, Scripture teaches: "And a river goes out from Eden to water the Garden."

The Gemara says that "No eye has seen, O G-d, except You" refers to Eden, which no creature's eye has ever seen; and lest one think the Garden and Eden are the same, the verse distinguishes them: a river goes out from Eden to water the Garden.

והיינו משום שאין ההמשכה בג"ע [בגן עדן] רק באמצעות האותיות דבחי' נהר הנ"ל שהאותיות הם מעלימים כו'

This is because the drawing-down into Gan Eden is only by means of the letters of the level of the "river" mentioned above, and the letters hide, etc.,

That is why Eden remains unseen even by the souls in the Garden: the Garden is watered only through the "river," the letters of thought, and letters hide.

והגילוי הוא רק הארה בעלמא אבל ע"י והניף ידו על הנהר כו' יבואו לגילוי בחי' עדן ממש

and the revelation is only a mere radiance. But through "And He will wave His hand over the river," etc., they will come to the revelation of the level of Eden itself.

What reaches Gan Eden now is only a glimmer. When G-d "waves His hand over the river," the souls will come to the revelation of Eden itself.

וזהו פי' אראנו נפלאות⁷¹ אראנו דייקא בבחי' ראייה ממש שלמעלה מבחי' שמיעה והבנה שהיא ע"י אותיות לכן אינו דומה כלל שמיעה⁷² לראיה.

This is the meaning of "I will show him wonders": "I will show him" specifically, on the level of actual sight, which is above the level of hearing and understanding, which is through letters. Therefore hearing is not at all comparable to seeing.

Micah's prophecy of the Future says "I will show him wonders," in the language of seeing. Hearing and understanding come through letters, but sight grasps the thing itself; as the Sages say, hearing cannot be compared with seeing.

11 וענין ראייה זו בבחי' חכמה עצמה ממש יוכן ע"ד מ"ש בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה פ"א

This sight, on the level of Chochmah itself, will be understood along the lines of what is written in Pri Etz Chaim, the Gate of the Shema at Bedtime, chapter 1,

The Alter Rebbe illustrates this "sight" of Chochmah itself with a story about the Arizal, recorded in Pri Etz Chaim, the Arizal's teachings on the inner intentions of prayer and the mitzvos, in the chapter on the Shema said at bedtime.

גבי האריז"ל [האר"י זכרונו לברכה] שבשעת השינה ביום השבת שמע בישיבה של מעלה בפ' בלק ובלעם דברים נפלאים מה שלא יכול לפרשם בשמונים שנים רצופים.

regarding the Arizal, of blessed memory: that while sleeping on the Shabbos day he heard, in the Heavenly Academy, on the portion of Balak and Bilam, wondrous things, which he could not explain in eighty consecutive years.

During his Shabbos sleep the Arizal heard, in the Heavenly Academy, wondrous teachings on the portion of Balak and Bilam, and he said that he could not explain them in eighty years of continuous speaking.

וזה תמוה לכאורה איך יכול לתפוס במחשבתו בשעה א' מה שצריך לומר בדבור פ' שנה

At first glance this is astonishing: how could he grasp in his thought, in one hour, what would need eighty years to say in speech?

This seems impossible: how could he take in, in one hour of thought, what would take eighty years to put into speech?

עם היות שהאותיות המחשבה נק' אתוון רב רבין⁷³ לפי שבמחשבה משיג במעט זמן מה שצריך ע"ז בדבור זמן רב ועיין בזח"ב [בוהר חלק ב'] תרומה דקל"ב א'

Even granting that the letters of thought are called “large letters” (asvan ravrevin), because in thought one grasps in a short time what requires a long time in speech; and see the Zohar, Part II, Terumah, folio 132a

Admittedly, the letters of thought are called “large letters,” for thought grasps quickly what speech conveys slowly. The Zohar on Terumah speaks of these “large letters.”

(שלכך בשבת אומרים א"ב [אל"ף ב"ת] אל אדון כו' שכל אות יש בו ד' או ה' תיבות כו' לפי שא"ב [שא"ל"ף] ב"ת] זה הוא מבחי' אתוון רב רבין כו' דהיינו מחשבה כו')

(that this is why on Shabbos we say the alef-beis of “Kel Adon,” etc., in which each letter has four or five words, etc., because this alef-beis is from the level of “large letters,” etc., that is, thought, etc.);

That is why the Shabbos hymn Kel Adon, arranged by the alef-beis, gives each letter four or five words, while the weekday version gives each letter a single word: Shabbos is the level of thought, of “large letters,” in which each letter holds more.

מ"מ היינו שמישיג במחשבה ברבע שעה⁷⁴ מה שצריך לדבר שעה או שתיים. אבל שישגי במחשבה בשעה א' מה שצריך לומר ס' או פ' שנה⁷⁵ זהו נמנע.

nevertheless, this means that in thought one grasps in a quarter of an hour what would need an hour or two to speak. But that one should grasp in thought in one hour what would need sixty or eighty years to say: that is impossible.

But this explains only a modest ratio, a quarter of an hour of thought for an hour or two of speech. To fit sixty or eighty years of speech into one hour of thought is impossible.

אבל הענין הוא שהשגתו היה בבחי' ראייה דהיינו ראיית עצמיות החכמה ולא כמו שמתלבשת בבינה והשגה בבחי' אותיות

Rather, the explanation is that his comprehension was on the level of sight, that is, the seeing of the very essence of Chochmah, and not as it is vested in Binah and comprehension, in the form of letters.

The answer is that the Arizal's grasp was not thought at all but "sight": he saw the very essence of Chochmah, before it is clothed in Binah, in comprehension and letters.

והיא למעלה מעלה מבחי' השכל כמו שמלובש בהשגה ואותיות עד שיתכן שמה שמשיג בבחי' ראיית החכמה בשעה ושתים כשירצה להלבישה באותיות יצטרך ע"ז זמן ס' או פ' שנה וכענין השתלשלות הזמן מלמעלה מהזמן דאלף שנה בעיניך⁷⁶ כיום אתמול כו'

And this is far, far above the level of intellect as it is vested in comprehension and letters, so much so that it is possible that what one grasps on the level of the seeing of Chochmah in an hour or two, when he wishes to vest it in letters, he will need sixty or eighty years for it. And it is like the descent of time from what is above time, [as in] "For a thousand years in Your eyes are like yesterday," etc.

Chochmah in itself is far above intellect as it is clothed in letters, so what is seen in an hour may need a life-time to be put into words. It is like the way time itself comes down from what is above time: "A thousand years in Your eyes are like yesterday."

ועד"ז ביקש משה אעברה נא ואראה⁷⁷ את הארץ כי במשה כתיב וירא ראשית לו^{78,79} ורצה משה להמשיך בחינה זו בכנ"י [בכנסת ישראל] שנקראת ארץ חפץ⁸⁰ ולא פעל

In the same way Moshe asked, "Let me cross over, please, and see the land," for of Moshe it is written, "And he saw the first (reishis) for himself"; and Moshe wanted to draw this level into the Community of Israel (Knesses Yisrael), which is called "a land of delight," but he did not succeed.

Moshe's plea to enter the Land was of this kind. Moshe had the sight of Chochmah, for of him it is written, "he saw the first (reishis) for himself," and reishis, "the first," is a name for Chochmah; he wanted to draw this sight into "the land," the Community of Israel, which is called "a land of delight," but G-d did not allow it.

ולכן נאמר ועתה ישראל שמע⁸¹ כִּי כִּיָּא לעתיד יהיה גילוי בחי' זו בכנסת⁸² [בכנסת ישראל] עֵינֵי משיח (ועי' בזח"ג [בוהר חלק ג] ואתחנן דר"ס ע"ב ע"פ אתה החלות⁸³ כִּי ועמ"ש מזה ג"כ בביאור ע"פ והניף הכהן⁸⁴ אותם על לחם הביכורים⁸⁵ בסופו)

Therefore it is said, "And now, Israel, hear," etc.; but only in the Future will there be the revelation of this level in the Community of Israel, through Mashiach (and see the Zohar, Part III, Va'eschanan, folio 260b, on the verse "You have begun," etc.; and see what is written about this also in the explanation of the verse "And the kohen shall wave them with the bread of the first fruits," at its end).

So Moshe told Israel, "And now, Israel, hear": in his time they could only hear, not see, and only in the Future will Mashiach reveal this level of sight to the whole Community of Israel. In the Zohar on "You have begun," Moshe is "the beginning" and King Mashiach "the end," the completion; and at the end of his explanation of "And the kohen shall wave them" (Likkutei Torah, Emor), the Alter Rebbe teaches that the inner essence of Chochmah cannot enter letters at all, and only a glimmer of it is hinted in the cantillation and melodies of the Torah.

ועל דרך גילוי זה הוא שיהיה גילוי טעמי המצות לע"ל [לעתיד לבוא]

And it is in the manner of this revelation that there will be the revelation of the reasons of the mitzvos in the Time to Come.

Just as Mashiach's teaching will be a seeing, so the reasons of the mitzvos will be revealed in the Time to Come in the manner of sight.

ולכן נאמר עֵינֵי לֹא ראתה כִּי יעשה למחכה לו⁸⁶ ועי' זהר פ' ואתחנן דף רס"ז ע"ב יעשה מאן⁸⁷ כִּי

Therefore it is said of this, "No eye has seen," etc., "[what] He will do for one who waits for Him." And see the Zohar, Parshas Va'eschanan, folio 267b: "He will do': who?" etc.

That is why the reward of the Future is called "what no eye has seen." The Zohar asks who it is that "will do" it, and answers that it is the hidden Atik, the highest level, on which everything depends.

וזה הוא שילמוד משיח.⁸⁸ ועי' נאמר הנה ישכיל עבדי⁸⁹ כִּי שיש בבחי' זו ג"כ עליות לאין קץ כִּי:^{90, 91}

And this is what Mashiach will teach. And of this it is said, "Behold, My servant shall be wise," etc., for in this level, too, there are ascents without end, etc.

This sight of Chochmah is what Mashiach will teach, and of it Isaiah says, "Behold, My servant shall be wise." Teaching by sight, a note explains, means seeing the whole matter at once, in general and in all its details; and even in this level there are endless ascents.

SECTION 4 • ¶12-14

Seven streams: the Patriarchs and Matriarchs

12 ג ומעתה יוכן ג"כ מה שנאמר והכהו לשבעה נחלים כנגד ג' אבות וד' אמהות.

3. From this, too, will be understood what is said, "And He will strike it into seven streams," corresponding to the three Patriarchs and the four Matriarchs.

The third section explains the "seven streams": they correspond to the three Patriarchs, Avraham, Yitzchak and Yaakov, and the four Matriarchs, Sarah, Rivkah, Rachel and Leah. As the sea split into twelve for the twelve tribes, the river will split into seven for the Patriarchs and Matriarchs.

כי הנה הי"ב שבטים הם בכריאה ונק' מרכבתא תתאה. אבל האבות הן הן המרכבה⁹² היינו מרכבתא עילאה דאצי' והיינו שהם חג"ת [חסד גבורה תפארת] דאצי'

For indeed, the twelve tribes are in Beriah and are called "the lower chariot" (merkavta tata'ah). But "the Patriarchs are themselves the chariot," that is, the higher chariot (merkavta ila'ah) of Atzilus; that is, they are Chesed, Gevurah and Tiferes of Atzilus

The tribes, in Beriah, are "the lower chariot": like a chariot, they carry G-d's will with no will of their own. The Patriarchs are "the higher chariot," in Atzilus: they correspond to Chesed, Gevurah and Tiferes of Atzilus, Avraham's love, Yitzchak's awe and Yaakov's compassion.

(וכמ"ש במ"א בד"ה ענין האבות הן הן המרכבה⁹³ כו'. ע"ש. וכן האמהות הם באצי'. ועמ"ש ע"פ וישכם לבן^{94, 95} בענין האבות והשבטים ובפ' במדבר סד"ה וידבר כו' שאו⁹⁶ כו' למשפחותם לבית אבותם⁹⁷ ע"ש).

(as is explained elsewhere, in the discourse beginning "The matter of 'The Patriarchs are themselves the chariot,'" etc.; see there. And likewise the Matriarchs are in Atzilus. And see what is written on the verse "And Lavan rose early," on the subject of the Patriarchs and the tribes; and in Parshas Bamidbar, at the end of the discourse beginning "And [G-d] spoke," etc., "Take," etc., "by their families, by their fathers' house"; see there).

The parenthesis lists where this is explained: the Torah Ohr discourse on "The Patriarchs are themselves the chariot," the discourse on "And Lavan rose early" on the Patriarchs and the tribes, and the end of the discourse in Bamidbar on the census "by their fathers' house." It adds that the Matriarchs, too, are in Atzilus.

והנה כמו שהשבטים עם היות שהן עצמן בבריאה עכ"ז [עם כל זה] יש להן שרש ומקור באצילות שלמעלה מהבריאה.

Now, just as the tribes, although they themselves are in Beriah, nevertheless have a root and source in Atzilus, which is above Beriah;

The Alter Rebbe draws a parallel between the tribes and the Patriarchs, beginning with the tribes: their souls exist in Beriah, yet they have a root in Atzilus, the world above it.

אלא דשם הוא רק שרשן ומקורן לבד. אבל הן עצמן בבריאה וכמאמר נשמה שנתת בי טהורה היא^{98,99} ואח"כ אתה בראתה יש מאין ואין ערוך הבריאה לגבי אצ"י

except that there it is only their root and source alone, but they themselves are in Beriah, as in the saying, "The soul that You have placed in me is pure," and afterwards, "You created it," something from nothing (yesh me'ayin), and Beriah bears no comparison to Atzilus;

But in Atzilus there is only their root; their own existence is in Beriah. This is like the morning blessing: "The soul You placed in me is pure," as it is in its root, and then "You created it," as a created being, something from nothing; and a created being bears no comparison to Atzilus.

ולכן כדי שיתחברו הן עצמן עם שרשן ממש שיהיה גילוי האצ"י ממש בהם זהו דייקא ע"י קי"ס [קריעת ים סוף] ולכן נקרא ליי"ב גזרים כנ"ל.

therefore, for them themselves to be joined with their very root, so that there will be the revelation of Atzilus itself in them, this is specifically through the splitting of the Sea of Reeds; and therefore it was split into twelve sections, as mentioned above.

For the tribes themselves to be joined to their root, with Atzilus revealed in them, the sea had to be split. That is why it split into twelve, one path for each tribe.

וכך הוא בענין האבות שהן עצמן בז"ת [בז' תחתונות] דאצילות אבל שרשן ומקורן כתיב בעבר הנהר ישבו אבותיכם¹⁰⁰ כו' כי ז"א בעתיקא אחיד ותליא¹⁰¹ (ועמ"ש בביאור ע"פ אם בחקתי תלכו).^{102,103}

So it is with the Patriarchs: they themselves are in the seven lower [Sefiros] of Atzilus, but of their root and source it is written, "Beyond the river your fathers dwelt," etc.; for Z'eir Anpin is bound to and hangs upon Atika (and see what is written in the explanation of the verse "If you walk in My statutes").

The Patriarchs stand one level higher: they themselves are in the seven lower Sefiros of Atzilus, but their root is "beyond the river," above Binah, in Atik, the inner dimension of Keser, for Z'eir Anpin, the emotive attributes, is bound to Atika and depends upon it. In Likkutei Torah, Bechukosai, the Alter Rebbe explains this verse: the Patriarchs' root is above "the river that goes out from Eden," which is Binah, and from there G-d drew them down through Atzilus to be clothed in bodies below.

אלא דהיינו ששרשן משם אבל מ"מ הן עצמן בז"ת [בז' תחתונות] דאצי". ועמ"ש בביאור ע"פ שימני כחותם^{104, 105} בענין רצועות תפילין דהלמ"מ [דהלכה למשה מסיני] שיהיו שחורות¹⁰⁶ דייקא ע"ש.

Only, this means that their root is from there, but nevertheless they themselves are in the seven lower [Sefiros] of Atzilus. And see what is written in the explanation of the verse "Set me as a seal," on the subject of the straps of the tefillin, which by a law given to Moshe at Sinai must be specifically black; see there.

Their root is there, but they themselves remain in the emotive attributes of Atzilus. The Alter Rebbe also refers to his explanation of "Set me as a seal," where the black straps of the tefillin, required by a law given to Moshe at Sinai, are explained as coming from a root so high that it can descend only in blackness.

אכן לעתיד ע"י והניף ידו על הנהר כו' אזי יתעלו האבות והאמהות להיות בהן הגילוי שלמעלה מאצי" בחי בעבר הנהר כו' והיינו בחי ז"ת [ז' תחתונות] דע"י [דעתיק יומין].¹⁰⁷

However, in the Future, through "And He will wave His hand over the river," etc., the Patriarchs and the Matriarchs will be elevated, so that there will be in them the revelation that is above Atzilus, the level of "beyond the river," etc.; that is, the level of the seven lower [Sefiros] of Atik Yomin.

In the Future, when G-d "waves His hand over the river," the Patriarchs and Matriarchs will be raised to their root. The light above Atzilus, "beyond the river," the seven lower Sefiros of Atik Yomin, will then be revealed in them.

ולכן והכהו לז' נחלים שגם כל ישראל יקבלו הגילוי זה ע"י האבות ואמהות כו' (ועמ"ש מזה בביאור ע"פ בהעלותך¹⁰⁸ את הנרות כו' יאירו שבעת הנרות¹⁰⁹ ובד"ה ראיתי והנה מנורת זהב¹¹⁰ כולה.¹¹¹ ועמ"ש בפי' וישלח ע"פ ויעבר את מעבר יבק^{112, 113} כו' ע"ש)

And therefore, "And He will strike it into seven streams": that all Israel, too, will receive this revelation through the Patriarchs and Matriarchs, etc. (and see what is written on this in the explanation of the verse "When you raise up the lamps," etc., "the seven lamps shall give light," and in the discourse beginning "I have seen, and behold, a menorah all of gold." And see what is written in Parshas Vayishlach, on the verse "And he crossed the ford of the Yabbok," etc.; see there.)

Through them it will reach all Israel: this is the river struck into seven streams, a channel through each of the seven. The explanations of the menorah's seven lamps, to which the text refers, speak of the seven shepherds who draw G-dliness down to all Israel; and in Torah Ohr on Vayishlach, Yaakov's crossing of the ford of the Yabbok is explained through the Patriarchs' root "beyond the river."

והנה עיני יוכל להיות אח"כ התגלות פנימית התורה טעמי תורה שהוא התגלות מוחא סתימאה.

Now, through this there can afterwards be the revelation of the inner dimension of the Torah, the reasons of the Torah, which is the revelation of Mocha Stima'ah (the hidden brain).

Through this revelation the inner dimension of the Torah, the reasons of the Torah, will be revealed. It is the revelation of Mocha Stima'ah, "the hidden brain," the concealed wisdom within Arich Anpin, the level of the divine will above Atzilus.

משא"כ תורה הנגלית היא מחב"ד [מחכמה בינה ודעת] דז"א. (ועמ"ש סד"ה אני¹¹⁴ ה' אלקיכם דפ' ציצית בענין בתורת ה' חפצו ובתורתו¹¹⁵ כו' ע"ש).

Whereas the revealed Torah is from Chochmah, Binah and Daas of Z'eir Anpin. (And see what is written at the end of the discourse beginning "I am Havayah your G-d," of the portion of tzitzis, on the subject of "his desire is in the Torah of Havayah, and in his Torah," etc.; see there.)

The revealed Torah, by contrast, comes from the intellect of Z'eir Anpin, a lower level. In Likkutei Torah, Sh'lach, at the end of the discourse on "I am Havayah your G-d," the Alter Rebbe explains "his desire is in the Torah of Havayah" as the Torah above, the higher Chochmah, which will be revealed in the Time to Come, and "his Torah" as the Torah below, the vessel for it.

ולכן כדי להיות גילוי זה צ"ל ע"י שיעברו ביבשה את הנהר הנ"ל ואז יתגלה מה שלמעלה מאצי דהיינו מו"ס [מוחא סתימאה] בבי"ע ממש.

Therefore, for this revelation to take place, it must be through their crossing the river mentioned above on dry land; and then what is above Atzilus, that is, Mocha Stima'ah, will be revealed in Beriah, Yetzirah and Asiyah themselves.

So for the inner dimension to be revealed, the river must be crossed on dry land, as the sea was at the Exodus. Then the level above Atzilus, Mocha Stima'ah, will be revealed even in the lower worlds.

ועמ"ש מענין גילוי זה בביאור ע"פ כי כאשר השמים החדשים¹¹⁶ הנ"ל ובביאור ע"פ כי על כל כבוד חופה.^{117, 118}

And see what is written on the subject of this revelation in the explanation of the verse "For as the new heavens," mentioned above, and in the explanation of the verse "For over all the glory there shall be a canopy."

The Alter Rebbe refers to two more explanations of this future revelation: on "For as the new heavens" and on "For over all the glory there shall be a canopy." In the second (Likkutei Torah, Shir HaShirim) he explains that Mocha Stima'ah is the hidden reason of the supernal will, so lofty that to others the will seems to have no reason at all, and that in the Future the reasons of the Torah's inner dimension, from Mocha Stima'ah, will be revealed.

13 ויש לומר ג"כ ע"פ מ"ש הרמ"ז [הרב משה זכות] פ' בראשית¹¹⁹ דף ד' סע"ב [סוף עמוד ב] וז"ל [וזה לשונו] נודע כי פרדס מתקן אבי"ע [אצילות בריאה יצירה עשיה] סוד מתקן אצילות פשט רמז דרוש מתקן בי"ע כו' שהם עולם הפירוד כו' עכ"ל [עד כאן לשונו]

One may also explain [this] according to what the Ramaz wrote in Parshas Bereishis, folio 4, end of side b; these are his words: "It is known that PaRDeS rectifies Atzilus, Beriah, Yetzirah and Asiyah: sod (the secret) rectifies Atzilus; peshat, remez and derush (the plain sense, allusion and exposition) rectify Beriah, Yetzirah and Asiyah," etc., "which are the world of division," etc.; end of quotation.

The Ramaz describes the four levels of Torah interpretation, PaRDeS, as rectifying the four worlds: sod, the secret, rectifies Atzilus, while peshat, remez and derush, the plain sense, allusion and exposition, rectify the three lower worlds, Beriah, Yetzirah and Asiyah.

ופי' מתקן בי"ע שלא יהיו בבחי' פירוד אלא שיהיו ג"כ בבחינת ביטול כמו באצילות.

And the meaning of "rectifies Beriah, Yetzirah and Asiyah" is that they should not be in a state of division, but that they too should be in a state of self-nullification (bittul), as in Atzilus.

The lower worlds are "the world of division," where each thing feels separate. Their rectification is that they become nullified to G-d as Atzilus is.

וגילוי תיקון זה יהיה לע"ל [לעתיד לבוא] ע"י מעשינו עכשיו שאז כל בי"ע יתכלל בתוך האצ"י (כמ"ש הרמ"ז [הרב משה זכות] פ' ואתחנן שם)

And the revelation of this rectification will be in the Time to Come, through our deeds now; for then all of Beriah, Yetzirah and Asiyah will be included within Atzilus (as the Ramaz writes in Parshas Va'eschanan, there).

This rectification will be revealed in the Future, as the fruit of our deeds now, when all the lower worlds will be included in Atzilus. The Ramaz says this in his comment on Va'eschanan.

וזהו ענין ונהר יוצא מעדן להשקות את הג"ן סדרים דאורייתא¹²⁰ ומשם יפרד.¹²¹ פי' יפרד שזהו תיקון לעולם הפירוד.

And this is the meaning of "And a river goes out from Eden to water the Garden (haGaN)": the fifty-three (GaN) portions (sedarim) of the Torah; "and from there it divides (yipared)." The meaning of "it divides" is that this is a rectification for the world of division.

The verse "a river goes out from Eden to water the Garden" carries an allusion: the word gan, "garden" (גן), has the numerical value fifty-three (gimmel 3, nun 50), here taken as the number of the Torah's portions (sedarim). "From there it divides," yipared, alludes to the rectification of the world of division (pirud).

והיינו ע"י פרי"ד פשט רמז דרוש¹²² שהם בי"ע שבאצילות הנמשכים מבחי' נהר הנ"ל והו"ע [והוא ענין] התורה שנאמר בה ולכבודי בראתיו יצרתיו¹²³ אף עשיתיו כמשי"ל [כמה שכתוב לעיל] בביאור ע"פ ולא תשבית מלה^{124, 125} כו' ע"ש.

That is, through PaRaD, peshat, remez and derush, which are the Beriah, Yetzirah and Asiyah within Atzilus, which are drawn from the level of the "river" mentioned above; and this is the Torah, of which it is said, "For My glory I created it, I formed it, I also made it," as is explained above in the explanation of the verse "And you shall not withhold the salt," etc.; see there.

The letters of yipared, פ"ר, are the initials of peshat, remez and derush, which are the "Beriah, Yetzirah and Asiyah within Atzilus" and flow from the "river." Through them the Torah, of which it is said "For My glory I created it, I formed it, I also made it," rectifies the three lower worlds.

אך ענין תיקון עולם האצ"י היינו שיאיר בו גילוי אור א"ס ב"ה מפנימיות עתיק זהו ע"י פנימית התורה הנק' סוד הו"י ליראיו

But the rectification of the World of Atzilus, that is, that there should shine in it the revelation of the Infinite Light (Or Ein Sof), blessed be He, from the inner dimension of Atik: this is through the inner dimension of the Torah, which is called "the secret of Havayah [is] for those who fear Him."

Sod, the secret dimension of the Torah, rectifies Atzilus itself, by making the Infinite Light from the inner dimension of Atik shine in it. This is the Torah's inner dimension, "the secret of Havayah for those who fear Him."

ועל תיקון זה נאמר והניף ידו על הנהר שהרי בבחי' ונהר יוצא נאמר ומשם יפרד שהוא מקור דבי"ע ותיקונם,

And of this rectification it is said, "And He will wave His hand over the river"; for of the level of "And a river goes out" it is said, "and from there it divides," which is the source of Beriah, Yetzirah and Asiyah and their rectification;

This higher rectification is "And He will wave His hand over the river." The river, the source of "from there it divides," is only the source of the lower worlds and of their rectification.

אבל תיקון האצילות הוא ע"י בחי' שלמעלה מהנהר הנ"ל וזהו והכהו לשבעה נחלים ע"ד ונחל עדניך תשקם¹²⁶ גילוי בחי' עדן עצמו כו'

but the rectification of Atzilus is through a level that is above the river mentioned above. And this is "And He will strike it into seven streams," along the lines of "And from the stream of Your delights (adanecha) You give them drink," the revelation of the level of Eden itself, etc.

Atzilus is rectified by a level above the river, and this is the striking of the river into seven streams: like "the stream of Your delights," adanecha, a word related to Eden, they carry the revelation of Eden itself.

והיינו כי הנהר זהו מחשבה והנה מודומ"ע [מחשבה דבור ומעשה] הם בי"ע וכמ"ש בד"ה שובה ישראל עד^{127, 128} ויש מודומ"ע [מחשבה דבור ומעשה] באצ"י והן בי"ע שבאצילות.¹²⁹

That is, the river is thought; and thought, speech and action are Beriah, Yetzirah and Asiyah, as is explained in the discourse beginning "Return, O Israel, unto"; and there are thought, speech and action in Atzilus, and they are the Beriah, Yetzirah and Asiyah within Atzilus.

The river is thought: thought, speech and action correspond to Beriah, Yetzirah and Asiyah, and Atzilus too has its own thought, speech and action, "the Beriah, Yetzirah and Asiyah within Atzilus," which are peshat, remez and derush. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe draws this from "I created it, I formed it, I also made it": Beriah is thought, Yetzirah speech and Asiyah action.

14 ויש עוד בחי' מאד עמקו מחשבותיך¹³⁰ כו' הי ינו מודומ"ע [מחשבה דבור ומעשה] שלמעלה מהשכל ועד"ז יובן ענין גילוי בחי' שלמעלה מהנהר כו'

And there is a further level: "Your thoughts are very deep," etc., that is, thought, speech and action that are above intellect. And in the same way will be understood the revelation of the level that is above the river, etc.

Above ordinary thought, speech and action there is a deeper level, "Your thoughts are very deep": thought, speech and action that are above intellect, which the discourse on "Return, O Israel" connects with Adam Kadmon, the first and highest level of emanation, called "the primordial thought." The revelation of what is above the river is to be understood in the same way.

ופי' בעים רוחו יש לפרש ע"פ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] ע"פ ורוח אלקים מרחפת על פני המים¹³¹ זהו רוחו של מלך המשיח^{132, 133} המדי"א [היך מה דאת אמר] ונחה עליו רוח¹³⁴ הוי' (ברבות בראשית פ' ב' ור"פ תזריע)

And the meaning of "with the might of His spirit (rucho)" can be explained according to what our Sages, of blessed memory, said on the verse "And the spirit (ruach) of G-d hovered over the face of the waters": this is the spirit of the King Mashiach, as it is said, "And the spirit of Havayah shall rest upon him" ([Midrash] Rabbah, Bereishis, section 2, and at the beginning of Tazria).

Ruach means both "wind" and "spirit." In Isaiah's plain sense it is the strong wind with which G-d dries the river; the Alter Rebbe reads it through the Midrash, which says that "the spirit (ruach) of G-d hovered over the face of the waters" is the spirit of King Mashiach, of whom it is said, "the spirit of Havayah shall rest upon him." So the "spirit" that strikes the river is Mashiach's spirit.

והנה במשה נאמר מן המים משיתיהו¹³⁵ והוא מבחי' מים עליונים שמשם המשכות התורה הנגלות לנו כמים שיורדים¹³⁶ מגבוה לנמוך

Now, of Moshe it is said, "For I drew him out of the water," and he is from the level of the upper waters, from which come the drawings-down of the Torah that is revealed to us, like water that descends from a high place to a low one.

Moshe was named "for I drew him out of the water": his root is in the upper waters, the source of the revealed Torah. The Torah is compared to water, which flows from a high place to a low one, and so the revealed Torah comes down to us.

אך פנימיות התורה זהו בחי' ורוח אלקי' מרחפת ע"פ המים למעלה מבחי' מים כו' ועז"נ [ועל זה נאמר] והניף ידו על הנהר שהוא בחי' מים בעים רוחו מה שלמעלה מבחי' המים ועי"ז והכהו כו'

But the inner dimension of the Torah is the level of "And the spirit of G-d hovered over the face of the waters," above the level of water, etc. And of this it is said, "And He will wave His hand over the river," which is the level of water, "with the might of His spirit (rucho)," what is above the level of the water; and through this, "And He will strike it," etc.

The inner dimension of the Torah is the "spirit" that hovers above the waters, above the level of water. So the river, which is water, is struck "with the might of His spirit," a level above water, and split into seven streams.

וזהו נמשך ע"י התשובה שהיא ג"כ בחי' והרוח תשוב אל האלקים¹³⁷ כמ"ש ע"פ האזינו השמים^{138, 139} כו' ורוח אייתי רוח ואמשיך רוח להיות והניף כו' בעים רוחו כו':

And this is drawn down through teshuvah (return), which is also the level of "And the spirit shall return to G-d," as is written on the verse "Listen, O heavens," etc.; and "a spirit brings a spirit and draws down a spirit," to bring about "And He will wave," etc., "with the might of His spirit," etc.

This higher revelation is drawn down through teshuvah, the return of the soul to its source, "And the spirit shall return to G-d." In the Aramaic saying the text quotes, "a spirit brings a spirit": the spirit a person raises up draws down a spirit from above, "the might of His spirit."

SECTION 5 • ¶15-16

Compassion and the Torah

15 ד ולתוספת ביאור שייכות ענין והכהו לשבעה נחלים דייקא לגילוי פנימית התורה שיהיה לעתיד הענין עפמ"ש [על פי מה שכתוב] בד"ה וישכם לכן הנ"ל שמדתו של יעקב אבינו ע"ה [עליו השלום] היא בחי' הרחמים¹⁴⁰ העליונים תפארת¹⁴¹ דאצי

4. To explain further the connection of “And He will strike it into seven streams” specifically with the revelation of the inner dimension of the Torah that will take place in the Future: the explanation is according to what is written in the discourse beginning “And Lavan rose early,” mentioned above, that the attribute of Yaakov our father, peace be upon him, is the level of the supernal compassion, Tiferes (beauty) of Atzilus;

The fourth section explains why the revelation of the Torah’s inner dimension is tied to the seven streams, the Patriarchs and Matriarchs. It starts from the discourse on “And Lavan rose early”: Yaakov’s attribute is the supernal compassion, Tiferes of Atzilus.

והיינו שאפי' [שאפילו] על כל העולמות עליונים שייך ונופל בחי' רחמנות כו' ומדרגת השבטים יוצאי ירך יעקב הם במדרגה שלמטה ממנו

that is, that even upon all the higher worlds compassion applies and is relevant, etc. And the rank of the tribes, “those who came out of Yaakov’s loins,” is a rank below his;

Yaakov’s compassion is so lofty that it extends even to the higher worlds, for even they are lowly in comparison with G-d. The tribes, his children, stand a rank below him.

דהיינו לעורר רחמים רבים על ניצוץ אלקות השורה בנפשו איך שירדה פלאים כו' כי הרחמנות הוא לפי ערך הדעת כו' (ועמ"ש סד"ה את הכבש אחד תעשה בבוקר וגו').

that is, to arouse great compassion upon the spark of G-dliness that dwells in one’s soul, how it has descended so wondrously low, etc.; for compassion is according to the measure of knowledge (daas), etc. (And see what is written at the end of the discourse beginning “The one lamb you shall offer in the morning,” etc.)

Their compassion is the one the Tanya describes: to arouse great compassion for the spark of G-dliness in one’s own soul, which has fallen so far from its source. Compassion is in proportion to knowledge: the better one knows how high the soul’s source is, the more one feels its fall.

ומזה יובן למה קי"ס [קריעת ים סוף] היה לייב גזרים לייב שבטים כי עכשיו שייך רחמנות של השבטים על ירידת הנשמה בגוף כו'

From this will be understood why the splitting of the Sea of Reeds was into twelve sections, for the twelve tribes: because now there applies the compassion of the tribes over the descent of the soul into the body, etc.,

That is why the sea split into twelve, for the twelve tribes: in our time, the compassion that applies is the tribes' compassion for the soul that has come down into a body.

שבועולם העשייה ההעלם וההסתר הרבה מאד משא"כ בעולמות עליונים וכנודע מענין אף עשיתיו¹⁴² כו'

for in the World of Asiyah (Action) the hiddenness and concealment are very great, which is not so in the higher worlds, as is known from the matter of "I also made it," etc.

The physical World of Asiyah hides G-d most of all, which is why the soul's descent into it calls for such compassion; the higher worlds do not hide Him so much. "I also made it" is read as the World of Asiyah, the lowest of the three verbs of creation.

אבל לעתיד שיזדכך עולם העשייה ונגלה כבוד¹⁴³ ה' שיהיה הגילוי בעשייה כמו למעלה א"כ אז לא שייך הרחמנות זו על הירידה בעשייה יותר מהבריאה כ"א הרחמנות של האבות עצמן שאפילו על עולמות העליונים שייך ונופל בחי' רחמנות כו'

But in the Future, when the World of Asiyah will be refined, and "the glory of Havayah will be revealed," so that the revelation in Asiyah will be as [it is] above, then this compassion over the descent into Asiyah, more than into Beriah, will no longer apply; rather, [there will be] the compassion of the Patriarchs themselves, in that even upon the higher worlds compassion applies and is relevant, etc.

In the Future, when Asiyah is refined and "the glory of Havayah will be revealed" in it as it is above, there will be no special cause for compassion over the descent into Asiyah rather than into Beriah. What will remain is the compassion of the Patriarchs themselves, which extends even to the higher worlds.

והנה כמו שבאתעדל"ת [שבאתערותא דלתתא] של רחמנות השבטים ממשיכים אתעדל"ע [אתערותא דלעילא] רחמים שלמעלה יותר דהיינו רחמים של האבות עצמן

Now, just as through the arousal from below of the tribes' compassion one draws down an arousal from above of a compassion that is higher still, that is, the compassion of the Patriarchs themselves,

The tribes' compassion is an arousal from below, a human initiative, and it draws down an arousal from above: the higher compassion of the Patriarchs.

כמו למשל השבט של אילן שכופפין אותו שאזי נמשך עי"ז גם כל האילן עצמו ועי"ז נמשך גילוי אלקות ע"י התורה ומצות והוא המשכה שע"י התורה שלפנינו המשכת חכמה עילאה כו'

as, by way of analogy, with the branch (shevet) of a tree that one bends down, whereupon the whole tree itself is drawn along through this; and through this the revelation of G-dliness is drawn down by means of the Torah and mitzvos; and this is the drawing-down that comes through the Torah that is before us, the drawing-down of the higher Chochmah (Chochmah Ila'ah), etc.,

It is like bending one branch of a tree, which pulls the whole tree with it; shevet means both "tribe" and "branch." So the tribes' compassion draws the Patriarchs' compassion after it, and through it G-dliness is drawn down by the Torah and mitzvos, the higher Chochmah contained in the Torah we have.

וכמ"ש במ"א סד"ה מי מנה עפר יעקב^{144, 145} שלהיות המשכת התורה הוא ע"י בחי' רחמים דיעקב וכדלקמן

and as is explained elsewhere, at the end of the discourse beginning "Who has counted the dust of Yaakov," that the drawing-down of the Torah is through the level of the compassion of Yaakov, and as [will be explained] below;

The Alter Rebbe refers to the end of the discourse on "Who has counted the dust of Yaakov" in Likkutei Torah, Balak, which explains that one merits the light of the Torah through Yaakov's attribute: arousing great compassion on one's own soul, for the name Yaakov is read yud-akev, compassion for the yud, the higher Chochmah, that has fallen to the "heel."

כך לע"ל [לעיתיד לבוא] ע"י גילוי הרחמנות של האבות עצמן בכל נש"י [נשמות ישראל] ימשיכו עי"ז אתעדל"ע [אתערותא דלעילא] מבחי' רחמים גדולים דא"א שלמעלה גם מחג"ת [מחסד גבורה תפארת] דאצי" וכמ"ש וברחמים גדולים אקבצך¹⁴⁶ וכתוב וחסדי מאתך לא ימוש¹⁴⁷ וחסדי דייקא כו'

so in the Time to Come, through the revelation of the compassion of the Patriarchs themselves in all the souls of Israel, they will draw down through this an arousal from above from the level of the great compassion of Arich Anpin, which is above even Chesed, Gevurah and Tiferes of Atzilus; as it is written, "And with great compassion I will gather you," and it is written, "But My kindness shall not depart from you," "My kindness" specifically, etc.

In the Time to Come, the compassion of the Patriarchs themselves, revealed in all the souls of Israel, will draw down an arousal from above from a still higher source: the "great compassion" of Arich Anpin, the divine will, above the attributes of Atzilus. Isaiah speaks of it: "with great compassion I will gather you," and "My kindness shall not depart from you," with the stress on "My kindness," G-d's own.

ועי"ז יומשך התגלות פנימית התורה שהיא בחי' מו"ס [מוחא סתימאה] שלמעלה מחכמה דאצילות כו' ועפ"ז [ועל פי זה] י"ל [יש לומר] מה שארז"ל [שאמרו רבותינו זכרונם לברכה] עץ הדעת חטה היתה.¹⁴⁸

And through this the revelation of the inner dimension of the Torah will be drawn down, which is the level of Mocha Stima'ah, which is above the Chochmah of Atzilus, etc. And according to this one may explain what our Sages, of blessed memory, said: "The Tree of Knowledge was wheat."

Through this the inner dimension of the Torah, rooted in Mocha Stima'ah above the Chochmah of Atzilus, will be revealed. The same idea explains the Sages' saying that the Tree of Knowledge was wheat.

16 וקשה דכמ"א מבואר דחטה היינו כ"ב אותיות התורה.¹⁴⁹ ואיך נק' עץ הדעת. אך הענין כמבואר במ"א בד"ה בשעה שהקדימו¹⁵⁰ ישראל נעשה לנשמע¹⁵¹ דהתשב"כ [דהתורה שבכתב] היא עץ חיים ותשב"ע"פ [ותורה שבעל פה] נק' בזהר אילנא דטו"ר [דטוב ורע].

But this is difficult, for elsewhere it is explained that "wheat" (chitah) is the twenty-two letters of the Torah; so how is it called the Tree of Knowledge? But the explanation is as explained elsewhere, in the discourse beginning "At the time that Israel put 'we will do' before 'we will hear,'" that the Written Torah is the Tree of Life, while the Oral Torah is called in the Zohar "the tree of good and evil."

The difficulty: elsewhere "wheat" (chitah, חטה) is said to be the twenty-two letters of the Torah, for its letters add up to twenty-two (ches 8, tes 9, hei 5); how then can the Tree of Knowledge be wheat? The answer comes from the discourse on Israel's putting "we will do" before "we will hear": the Written Torah is the Tree of Life, and the Zohar calls the Oral Torah "the tree of good and evil."

ולא שהיא ח"ו [חס ושלום] עץ הדעת טו"ר [טוב ורע]. כי תשב"ע"פ [תורה שבעל פה] היא מלי¹⁵² דאצילות דאיהו וגרמוהי חד. אלא ר"ל [רוצה לומר] שמתלבשת לברר עה"ד [עץ הדעת] טו"ר [טוב ורע] שהיא קליפת נוגה

Not that it is, G-d forbid, the Tree of Knowledge of good and evil, for the Oral Torah is Malchus of Atzilus, in which "He and His vessels are one." Rather, it means that it vests itself in order to refine the Tree of Knowledge of good and evil, which is kelipas nogah (the glowing husk),

This does not mean that the Oral Torah is itself good and evil, G-d forbid: it is Malchus of Atzilus, entirely one with G-d (the Tikkunei Zohar, cited in the notes, calls Malchus the "mouth," the Oral Torah). It bears the name because it clothes itself in the work of refining the Tree of Knowledge, kelipas nogah, the "glowing husk," the mixed realm in which good can be separated from evil: what is permitted and forbidden, pure and impure.

וכמשנ"ת [וכמו שנתבאר] באריכות באג"ה [באגרת הקודש] בד"ה ברע"מ [ברע"א מהימנא] פ' נשא והמשכילים יזהירו¹⁵³ כו'.

as is explained at length in Iggeres HaKodesh, in the letter beginning "In the Raaya Mehemna, Parshas Naso: 'And the wise shall shine,'" etc.

This is explained at length in Iggeres HaKodesh 26 of the Tanya, which opens with the Raaya Mehemna, a section of the Zohar: the inner wisdom of the Torah, the Zohar, is the Tree of Life, while the laws of forbidden and permitted, impure and pure, are called the tree of good and evil.

והנה גם בתשב"כ [בתורה שבכתב] כתיב בשברי לכם מטה לחם.¹⁵⁴ מטה לחם הוא עץ חיים ובשכירת לוחות ראשונות נשתלשלה ונתלבשה בדברים גשמיים כו' (כמ"ש במ"א ע"פ זה בפ' בחקותי).¹⁵⁵

Now, of the Written Torah, too, it is written, "When I break for you the staff of bread." "The staff of bread" is the Tree of Life, and with the breaking of the first Tablets it descended and became vested in physical matters, etc. (as is explained elsewhere on this verse, in Parshas Bechukosai).

The Written Torah also came down. "When I break for you the staff of bread" is, in its plain sense, a curse of famine; read through its words, "when I break" alludes to the breaking of the first Tablets, after which "the staff of bread," the Torah, the Tree of Life, descended and was clothed in physical matters, as Likkutei Torah on Bechukosai explains.

והיינו שהרי כל התשבע"פ [התורה שבעל פה] מקבל מתשב"כ [מתורה שבכתב] והיא ביאור ופ"י התשב"כ [התורה שבכתב].

That is, for the whole Oral Torah receives from the Written Torah, and it is the explanation and commentary of the Written Torah.

The Written Torah came down because the Oral Torah, which deals with physical matters, receives from it and is its explanation.

ולכן אדה"ר [אדם הראשון] לפני החטא היה למעלה מבחינה זו דבירור עה"ד [עץ הדעת] טו"ר [טוב ורע] כמ"ש בספר הגלגולים פ"ט שאדה"ר [ש"אדם הראשון] לפני החטא היה בחינה זו דמשיח ולמעלה ממדרגת משה (ועמ"ש ע"פ הן האדם¹⁵⁶ היה כאחד ממנו¹⁵⁷ כו')

Therefore Adam, the first man, before the sin, was above this level of refining the Tree of Knowledge of good and evil, as is written in Sefer HaGilgulim, chapter 19, that Adam before the sin was this level of Mashiach, and above the rank of Moshe (and see what is written on the verse "Behold, the man has become like one of us," etc.).

Adam before the sin stood above this whole work of separating good from evil. Sefer HaGilgulim says that before the sin Adam had the level of Mashiach, above Moshe.

והנה מדור שלו היה בג"ע [בגן עדן] אשר ונהר יוצא מעדן¹⁵⁸ כו' והיינו להמשיך בחי' עדן עצמו

Now, his abode was in Gan Eden, of which [it is written], "And a river goes out from Eden," etc.; that is, to draw down the level of Eden itself;

His dwelling was Gan Eden, watered by the river that goes out from Eden; that is, it drew down Eden itself.

והוא פנימית התורה שיתגלה לעי"ל [לעיתיד לבוא] ע"י משיח אשר זהו למעלה מבחי' אותיות כנ"ל בענין והניף ידו על הנהר כו'.

and this is the inner dimension of the Torah, which will be revealed in the Time to Come through Mashiach, and which is above the level of letters, as [explained] above regarding "And He will wave His hand over the river," etc.

Eden is the inner dimension of the Torah, above letters, which Mashiach will reveal when G-d "waves His hand over the river."

ומכ"ז [ומכל זה] יובן ג"כ ענין תנופת שתי הלחם ע"ג [על גבין] שני הכבשים¹⁵⁹ בחג השבועות. כי שתי הלחם היינו תשב"כ [תורה שבכתב] ותשב"ע"פ [ותורה שבעל פה]¹⁶⁰ והכבשים הם בחי' רחמים מדתו של יעקב

And from all this will also be understood the waving of the two loaves upon the two lambs on the festival of Shavuot. For the two loaves are the Written Torah and the Oral Torah, and the lambs are the level of compassion, the attribute of Yaakov;

From all this the Shavuot offering will be understood, in which the kohen waved the two loaves together with the two lambs. The two loaves are the Written and the Oral Torah, and the two lambs are compassion, Yaakov's attribute.

שע"י המשכת רחמים אלו ממשכים גילוי התורה שהיא בחי' לחם וכמ"ש ואשא אתכם על כנפי נשרים¹⁶¹ שהוא בחי' רחמים ועי"ז ואביא אתכם אלי (ועמ"ש ע"פ בהעלותך את הנרות¹⁶² בפ"י וענין היתה לי דמעת לחם¹⁶³ כו')

for through drawing down this compassion one draws down the revelation of the Torah, which is the level of bread; as it is written, "And I carried you on eagles' wings," which is the level of compassion, and through this, "And I brought you to Me" (and see what is written on the verse "When you raise up the lamps," in the explanation of the matter of "My tears have been my bread," etc.).

The Torah is "bread," and compassion brings it down: "I carried you on eagles' wings," which is compassion, led to "I brought you to Me" at Sinai. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains "My tears have been my bread": through tears of bitterness over the darkness that hides G-dliness, one merits "bread," the Torah.

ואמנם תנופת הלחם והכבשים היינו להעלות התורה שהיא בחי' לחם חטה ולקשרה ולחברה באור א"ס ב"ה בחי' עדן העליון ממש וכן להעלות הרחמים של האבות למקורן ושרשן בחי' רחמים גדולים כו'

But the waving of the bread and the lambs is to elevate the Torah, which is the level of the bread of wheat, and to bind it and join it with the Infinite Light (Or Ein Sof), blessed be He, the level of the supernal Eden itself; and likewise to elevate the compassion of the Patriarchs to their source and root, the level of the great compassion, etc.

The waving lifts the Torah, the “bread of wheat,” and binds it to the Infinite Light, the supernal Eden itself; and it lifts the Patriarchs’ compassion to its source, the great compassion.

(ועמ"ש מענין העלאה זו בד"ה זכור ושמור¹⁶⁴ בדבור א' נאמרו. ושם בד"ה בענין האבות הן הן המרכבה) ולכן יש י"ג מדות שהתורה נדרשת בהן^{165, 166} כנגד י"ג מדות הרחמים:

(And see what is written on the subject of this elevation in the discourse beginning “Remember’ and ‘Keep’ were said in one utterance,” and there, in the discourse on the subject of “The Patriarchs are themselves the chariot.”) And therefore there are thirteen rules (middos) by which the Torah is expounded, corresponding to the Thirteen Attributes (middos) of Compassion.

That is why the thirteen rules by which the Torah is expounded correspond to the Thirteen Attributes of Compassion: the Torah is drawn down by compassion and returns to it. The text refers to the discourse on “Remember” and “Keep,” which speaks of elevation and drawing down.

SECTION 6 • ¶17-20

The tongue of the Sea of Egypt

17 ה וזהו והחרים ה' את לשון ים מצרים¹⁶⁷ (בישעיה ס"י י"א) ופ"י הרד"ק [הרבי דוד קמחי] דהיינו נהר מצרים¹⁶⁸ שהוא הנילוס וכ"כ [וכן כתב] במצודת.

5. And this is [the meaning of] “And Havayah will destroy the tongue of the Sea of Egypt” (Isaiah, chapter 11). The Radak explains that this is the river of Egypt, which is the Nile; and so it is written in the Metzudos.

The fifth section turns to the first half of Isaiah’s verse: “And Havayah will destroy the tongue of the Sea of Egypt.” The Radak (Rabbi David Kimchi) and the Metzudos explain this “sea” as the river of Egypt, the Nile, which the Radak calls Shichor.

והוא מ"ש ומשם יפרד והיה לארבעה ראשים. שם האחד פישון ופרש"י [ופירש רש"י / ופירוש רש"י] הוא נילוס¹⁶⁹ נהר מצרים¹⁷⁰ כו'.

And this is what is written, "And from there it divides and becomes four heads. The name of the one is Pishon," and Rashi explains, "It is the Nile, the river of Egypt," etc.

The Nile is one of the four rivers that come out of Eden: Rashi identifies Pishon, the first of them, with the Nile.

וכ"כ [וכן כתב] בזח"א [בוהר חלק א] לך לך פ"א ב' שלכן נאמר כגן ה' כארץ מצרים^{171, 172, 173} לפי שלשם נמשך אחד מד' נהרות היוצאים מג"ע [מגן עדן] היינו שם האחד פישון כו'

And so it is written in the Zohar, Part I, Lech Lecha, folio 81b: that this is why it is said, "Like the garden of Havayah, like the land of Egypt," because one of the four rivers that go out from Gan Eden is drawn there, namely, "The name of the one is Pishon," etc.

The Zohar explains in the same way why the Torah compares Egypt to "the garden of Havayah": one of the rivers of Gan Eden, Pishon, flows there.

ובפ' חיי שרה דקכ"ה סע"א [סוף עמוד א] כ' [כתב] מאי שם האחד פישון המיוחד מכולם¹⁷⁴ כו' ולפיכך היתה חכמת מצרים יותר מכל העולם כו'

And in Parshas Chaye Sarah, folio 125, end of side a, it writes: "What is 'The name of the one (ha-echad) is Pishon'? The special one (ha-meyuchad) among them all," etc., "and therefore the wisdom of Egypt was greater than [that of] all the world," etc.

The Zohar reads "the one" (ha-echad) as "the special one": Pishon is the choicest of the rivers, and that is why the wisdom of Egypt surpassed that of the whole world.

שהרי גבי שבח דשלמה נאמר ותרב חכמת שלמה כו' ומכל חכמת מצרים¹⁷⁵ (במ"א סי' ה).

For of the praise of Shlomo it is said, "And the wisdom of Shlomo surpassed," etc., "and all the wisdom of Egypt" (I Kings, chapter 5).

The proof is the praise of Shlomo, whose wisdom exceeded "all the wisdom of Egypt"; Egypt's wisdom was the measure to be surpassed.

והיינו לפי ששרש הנהר הנ"ל נמשך מנהר היוצא מעדן שהוא חו"ב [חכמה ובינה] כו' וזהו שאמרו אית מיא מגדלין חכימין¹⁷⁶ כו' (ועיין ברכות ס"פ בלק יש מעיינותכו' וע' בהרמ"ז [בהרב משה זכות] פ' חיי שרה שם)

That is because the root of this river is drawn from the river that goes out from Eden, which is Chochmah and Binah, etc. And this is what they said, "There are waters that raise up wise men," etc. (and see [Midrash] Rabbah, end of Parshas Balak, "There are springs," etc.; and see the Ramaz, Parshas Chayei Sarah, there);

Egypt's wisdom comes from its river, whose root is the river that goes out from Eden, Chochmah and Binah. As the Zohar puts it, there are waters that raise up wise men; the text also refers to the Midrash at the end of Balak, "There are springs," and to the Ramaz on Chayei Sarah.

וע' במא"א [במאורי אור] אות ד' סכ"ה ד' נהרות הם או"א [אבא ואימא] זו"נ [זעיר אנפין ונוקבא] פישון באבא לשון פושו וסגו כי רבוי השפע יורד מהחכמה כולם בחכמה עשית¹⁷⁷ כו'. (ועי' [ועיין] מזה בת"ז [בתיקוני זהר] תיקון נ"ד דצ"א ע"א).

and see Me'orei Or, the letter dalet, section 25: "The four rivers are Abba and Imma, Z'eir Anpin and Nukva; Pishon is in Abba, from the expression pushu vesagu (they increased and multiplied), for the abundance of the flow descends from Chochmah: 'You made them all with wisdom,'" etc. (And see on this the Tikkunei Zohar, tikkun 54, folio 91a.)

Me'orei Or, a Kabbalistic lexicon, assigns the four rivers to Abba and Imma, Z'eir Anpin and Nukva, with Pishon in Abba, that is, Chochmah, the source of abundance, as in "You made them all with wisdom." The text also points to the Tikkunei Zohar on this.

אך עכ"ז [עם כל זה] מאחר שנאמר בהם ומשם יפרד והיה לארבעה ראשים. א"כ הם מקור עולמות הנפרדים וכמ"ש בזח"א [בוהר חלק א] ויצא (קנ"ח א') ומשם יפרד כו' טורי דפרודא¹⁷⁸ כו'

But nevertheless, since it is said of them, "And from there it divides and becomes four heads," then they are the source of the separate worlds, as is written in the Zohar, Part I, Vayeitzei (folio 158a): "And from there it divides," etc., "mountains of separation," etc.

Still, the verse says of the four rivers that from there the stream "divides," so they are the source of the separate worlds; the Zohar on Vayeitzei calls them "mountains of separation."

וזהו שנקרא לשון ים מצרים פ"י מצרים לשון מיצרים וגבולים.

And this is why it is called "the tongue of the Sea of Egypt (Mitzrayim)": the meaning of Mitzrayim is from the expression meitzarim (straits) and boundaries,

That is why the prophet calls the Nile "the tongue of the Sea of Mitzrayim": Mitzrayim, Egypt, is related to meitzarim, straits and boundaries.

שהן בחי' בעלי גבול כמו מן הארץ לרקיע מהלך ת"ק שנה¹⁷⁹ הן בגשמיות והן ברוחניות הוא בחי' מיצר וגבול כו' וע"כ נק' ומשם יפרד להיות נראה ליש ודבר בפ"ע [בפני עצמו] כו'

for they are the level of what has limits, like "from the earth to the firmament is a journey of five hundred years"; both in the physical and in the spiritual, it is the level of a strait and a boundary, etc. And therefore it is called "And from there it divides," to appear as a something (yesh) and a thing unto itself, etc.;

The four rivers are the source of all that has limits, as the Sages measure the distance from the earth to the firmament as a journey of five hundred years. Physical and spiritual things that come from them alike have bounds, and so they appear as separate beings.

דהיינו שהם מקור השפע להתהוות ב"ע כו' כי הם מקבלים מבחי' הדבור והדבור באדם יוצא לחוץ להיות בבחי' דבר נפרד ממנו.

that is, they are the source of the flow for the coming into being of Beriah, Yetzirah and Asiyah, etc. For they receive from the level of speech, and speech in a human being goes outward, to be a thing separate from him.

They are the source of the flow that creates Beriah, Yetzirah and Asiyah, because they receive from speech, and speech by its nature leaves the speaker and becomes something separate from him.

18 והגם כי למעלה אין שייך דבר שחוץ ממנו ית' היינו קמ"י [קמיה] ית' אבל לגבי הברואים יש צמצומים רבים עד כאלו הן בבחי' דבר נפרד כו'

And although above there can be nothing outside of Him, may He be blessed, that is [as things are] before Him, may He be blessed; but in relation to the created beings there are many contractions (tzimtzumim), until it is as if they are separate things, etc.

Above, nothing is truly outside G-d; separateness exists only from the standpoint of the created beings, through many contractions that make them seem separate.

ועמ"ש בד"ה וספרתם לכם^{180, 181} בענין פ"י וכנפיהם פרודות¹⁸² כו' דחיות המרכבה כו' לפי שנמשכים מארבעה מוצאות הדבור כו'.

And see what is written in the discourse beginning "And you shall count for yourselves," on the meaning of "And their wings were separate (perudos)," etc., [said] of the chayos (living creatures) of the chariot, etc., because they are drawn from the four origins (motza'os) of speech, etc.

So in Ezekiel's vision the wings of the chayos, the angels that bear the divine chariot, are "separate," because they are drawn from the four origins of speech, and speech produces separate things. In Likkutei Torah, Bamidbar, on "And you shall count for yourselves," the Alter Rebbe explains that their life comes from Malchus, "the breath of His mouth," which divides into the four camps of angels as the breath of speech divides among the organs of the mouth.

אבל לע"ל [לעתיד לבוא] שנא' [שנאמר] ונגלה כבוד^{183, 184, 185} ה' וראו כל בשר יחדו כי פי ה' דבר (בישעיה סי' מ)

But in the Time to Come, as it is said, “And the glory of Havayah will be revealed, and all flesh together will see that the mouth of Havayah has spoken” (Isaiah, chapter 40)

But of the Time to Come Isaiah says that “the glory of Havayah will be revealed, and all flesh together will see that the mouth of Havayah has spoken.”

(ועיין מזה ברבות פי ויקרא פי"א¹⁸⁶ זח"ב [זהר חלק ב'] ס"פ משפטים קכ"ו א' ובת"א [ובתורה אור] פי לך לך בד"ה ולא יקרא עוד שמך אברם)¹⁸⁷

(and see on this [Midrash] Rabbah, Parshas Vayikra, section 1; Zohar, Part II, end of Parshas Mishpatim, folio 126a; and Torah Ohr, Parshas Lech Lecha, in the discourse beginning “And your name shall no longer be called Avram”),

The Midrash on Vayikra contrasts this with the present, when the Shechinah is revealed only to individuals; the Zohar, at the end of Mishpatim, says that in the Future all will see G-d's glory eye to eye. The text also refers to Torah Ohr on Avram's change of name.

דהיינו שיהי' [שיהיה] גילוי בחי' הדבור עליון כמו שהוא אצלו ית'

that is, that there will be a revelation of the level of the supernal speech as it is with Him, may He be blessed,

The meaning is that the supernal speech will be revealed as it is in G-d Himself.

שאין הדבור היוצא ממנו בבחי' דבר נפרד כמו דבור האדם אלא מיוחד בתכלית היחוד במהותו ועצמותו ית' גם אחר שיצא דבורו ית' אל הפועל בבריאת העולמות כמו שהיה מיוחד עמו קודם בריאת העולמות¹⁸⁸ כו' (כמ"ש בסי' ש"ב [של בינונים] פכ"א).

where the speech that issues from Him is not something separate, like the speech of a human being, but is united in absolute unity with His essence and being, may He be blessed, even after His speech, may He be blessed, has gone forth into actuality in the creation of the worlds, just as it was united with Him before the creation of the worlds, etc. (as is written in Sefer Shel Beinonim [the Tanya], chapter 21).

There, unlike a person's speech, which leaves the speaker, it is not a separate thing: as the Tanya explains in chapter 21, G-d's speech remains united with His essence even after it has gone forth to create the worlds, exactly as before creation.

וזהו פי' וראו כו' כי פי ה' דבר כלו' [כלומר] שיהי' [שיהיה] התגלות הדבור עליון כמו שהוא בכח' פי הוי' ממש ששם הדבור מיוחד במהותו ועצמותו ית' כך יהי' גילוי זה למטה וראו כל בשר יחדו גילוי זה.

And this is the meaning of “And [all flesh] will see,” etc., “that the mouth of Havayah has spoken”: that is, that there will be a revelation of the supernal speech as it is on the level of the very “mouth of Havayah,” where the speech is united with His essence and being, may He be blessed; so will this revelation be below, and “all flesh together will see” this revelation.

So “that the mouth of Havayah has spoken” means that the speech will be seen below as it is in “the mouth of Havayah,” united with His essence. All flesh will see this.

ועיי' יהיה גלוי אחדותו ית' שבעולם האצ"י גם למטה בעשייה כמ"ש ביום ההוא ¹⁸⁹ יהי' [יהיה] הוי' אחד ושמו אחד (ועמ"ש בזה סד"ה למנצח על השמינית).

And through this there will be a revelation of His unity, may He be blessed, which is in the World of Atzilus, below as well, in Asiyah; as it is written, “On that day Havayah will be One and His Name One” (and see what is written on this at the end of the discourse beginning “To the conductor, on the Sheminis”).

Then the unity that is open in Atzilus will be revealed even in Asiyah, as Zechariah says, “On that day Havayah will be One and His Name One.” The text refers to its discourse on “To the conductor, on the Sheminis” for more on this.

לכן אז א"צ [אין צריך / אינו צריך] לבח"י ד' נהרות הנ"ל שהשפע בא מהם בכח' ומשם יפרד. אלא יהי' [יהיה] גילוי והמשכת הנהר היוצא מעדן ממש מה שלמעלה מבח"י ומשם יפרד.

Therefore at that time there will be no need for the level of the four rivers mentioned above, from which the flow comes in the manner of “And from there it divides”; rather, there will be a revelation and drawing-down of the very river that goes out from Eden, which is above the level of “And from there it divides.”

There will then be no need for the four rivers, through which the flow comes in a way that “divides” and creates separate beings; instead the very river that goes out from Eden, above the division, will be revealed.

וזהו והחרים ה' את לשון ים מצרים ות"י [ותרגום יונתן] ויבש ¹⁹⁰ כו'. ¹⁹¹

And this is “And Havayah will destroy the tongue of the Sea of Egypt,” which Targum Yonasan [renders] “and He will dry up,” etc.

That is the destruction of “the tongue of the Sea of Egypt,” which the Targum renders “He will dry up”: the dividing channel will no longer be needed.

19 ולא עוד אלא והניף ידו על הנהר היינו הנהר היוצא מעדן ממש קודם בחי' ומשם יפרד¹⁹² כו' והכהו לשבעה נחלים¹⁹³ וכמש"ל [וכמה שכתוב לעיל].

And not only that, but “And He will wave His hand over the river,” that is, the very river that goes out from Eden, before the level of “And from there it divides,” etc., “and He will strike it into seven streams,” as explained above.

Beyond removing the Nile, G-d will “wave His hand over the river” itself, the river of Eden before it divides, and split it into seven streams, as explained earlier: through the Patriarchs and Matriarchs.

אך עוד י"ל [יש לומר] המכוון כי ז' נחלים הם ז"ת [ז' תחתונות] היינו המדות והדבור שבהם ועל ידם נמשך השפע והנהר הוא בינה שלמעלה מהמדות, והוא ענין שער החמשים דבינה שאינו מושג כלל.

But one may further say that the intent is that the seven streams are the seven lower [Sefiros], that is, the emotive attributes (middos) and speech, in which and through which the flow is drawn down; and the river is Binah (understanding), which is above the emotive attributes; and this is the Fiftieth Gate of Binah, which is not comprehended at all.

A further interpretation: the seven streams are the seven lower Sefiros, the emotive attributes and speech, in which and through which the divine flow descends. The river is Binah, above them, and specifically its Fiftieth Gate, the highest level of understanding, which cannot be grasped at all.

20 והמדות והדבור מקבלים משם רק הארה בעלמא כנודע מענין מי ברא אלה¹⁹⁴ כו' ועמ"ש מזה ע"פ אלה פקודי המשכן משכן העדות.¹⁹⁵

And the emotive attributes and the speech receive from there only a mere radiance, as is known from the matter of “Who created these,” etc.; and see what is written on this on the verse “These are the accounts of the Mishkan, the Mishkan of Testimony.”

The emotive attributes and speech receive only a glimmer from Binah. This is the teaching on “Who created these”: in Kabbalah “Who” (Mi) stands for the hidden level, Binah, and “these” (Eleh) for the revealed attributes it brings forth; the text refers to the discourse on “These are the accounts of the Mishkan.”

ולע"ל [ולעתיד לבוא] נאמר והכהו לשבעה נחלים¹⁹⁶ היינו שאותו האור המאיר בבחי' הנהר עצמו יומשך ויתגלה בבחי' ז"ת [ז' תחתונות] שהם המדות והדבור המאירים ומתגלים כבי"ע כו' (ועי' [ועיין] מזה בזח"א [בזהר חלק א] בראשית דנ"ב ע"א).¹⁹⁷

And of the Time to Come it is said, "And He will strike it into seven streams": that is, that the very light that shines in the level of the river itself will be drawn down and revealed in the level of the seven lower [Sefiros], which are the emotive attributes and the speech that shine and are revealed in Beriah, Yetzirah and Asiyah, etc. (And see on this the Zohar, Part I, Bereishis, folio 52a.)

In the Future, "He will strike it into seven streams": the very light of the river, Binah itself, will flow into the seven attributes and speech and be revealed in the lower worlds. The Zohar on Bereishis describes seven lights that strike the sea on seven sides, each side dividing into seven streams.

וזהו ענין ומלאה הארץ דעה את^{198, 199} ה' כמים לים מכסים²⁰⁰ כו'.

And this is the meaning of "And the earth shall be full of the knowledge of Havayah, as the waters cover the sea," etc.

This is the promise that "the earth shall be full of the knowledge of Havayah, as the waters cover the sea": the knowledge of G-d will fill even the lowest level, as water covers the bed of the sea. Earlier in Tzav the Alter Rebbe ties this verse to the Mishkan and its offerings, which draw down the light that encompasses all worlds as it will be revealed in the Future.

(ועיין עוד מענין והחרים ה' את לשון ים מצרים ברבות ריש קהלת²⁰¹ ע"פ הכל הבלים אמר קהלת):²⁰²

(And see further on the subject of "And Havayah will destroy the tongue of the Sea of Egypt" in [Midrash] Rabbah, at the beginning of Koheles, on the verse "Vanity of vanities, said Koheles.")

The maamar closes by pointing to the Midrash at the beginning of Koheles, on "Vanity of vanities," for more on "the tongue of the Sea of Egypt."

IN ONE'S AVODAH

The maamar names two ways of drawing down the future revelation: teshuvah, the spirit returning to G-d, which brings down “the might of His spirit”; and compassion, arousing great compassion for the spark of G-dliness in one’s soul that has come down so far, an arousal from below that draws down the higher compassion of the Patriarchs. Our deeds now, the mitzvos and Torah study, are what bring about the rectification that will be revealed in the Time to Come.

QUESTIONS FOR DISCUSSION

1. Why does speech conceal what it carries, and how is the concealment of thought different from that of speech?
2. Why did the sea split into twelve paths, while the river will be struck into seven streams?
3. What is the difference between hearing and seeing, and how does the Arizal’s experience on Shabbos illustrate it?
4. Why must Mashiach’s teaching be the inner dimension of the Torah rather than its revealed laws?
5. How does compassion for one’s own soul draw down the Torah, and what will the compassion of the Patriarchs draw down in the Future?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והניף ידו על הנהר

The note points to two places in this collection of the Alter Rebbe's discourses that treat "And He will wave His hand over the river."

KEHOT'S NOTE

ראה מאמרי אדה"ז-פרשיות ע' רנד. ע' רסו. סידור רפט, א. שער האמונה פנ"ב. והחרים תרל"א. ראה ד"ה והניף — תשמ"ז דשם מבאר ההפרש בין נהר וים.

2 "And Havayah will destroy the tongue of the Sea of Egypt, and He will wave His hand over the river with the might of His wind, and He will strike it into seven streams, and lead [them] across in shoes." Isaiah foretells the ingathering of the exiles: as at the Exodus, G-d will split the river, the Euphrates, into seven shallow streams that the returning exiles can cross on foot. The maamar reads the river as a level above the sea and the seven streams as the Patriarchs and Matriarchs, and later reads ruach, here the wind that dries the river, as the spirit of Mashiach (context: Steinsaltz Tanakh).

Isaiah 11:15 וי"א:ט"ו

והחרים ה' את לשון ים-מצרים והניף ידו על-הנהר בעים רוחו והכהו לשבעה נחלים והדריר בנעלים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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

3 ים סוף . . מלכות

Kehot's note points to Zohar III, 256b for these words.

זח"ג רנו, בבב III, Zohar

KEHOT'S NOTE

ראה זח"ג רנו, ב.

4 בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The psalmist praises G-d as the Creator, who made the heavens by His word alone; the verse shows that creation came about through divine speech, which the Alter Rebbe identifies with Malchus.

Psalms 33:6 וי"ג:ל"ג

בדבר ה' שמים נעשו וברוח פיו כל-צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

5 יהי אור

"And G-d said, 'Let there be light,' and there was light." One of the Ten Utterances of creation; the maamar links it with Chochmah.

בראשית א':ג

ויאמר אלקים יהי אור ויהי-אור:

And G-d said: 'Let there be light.' And there was light.

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6 וכמו עד"מ באדם

The note records that this passage of the maamar, the analogy of speech in a human being, is quoted there.

KEHOT'S NOTE

קטע מובא בסה"מ תרל"ה ע' י.

PARAGRAPH 2

7 שהלומד הוא חכם מקודם

The note records that where this passage is quoted in Sefer HaMaamarim 5638, there is an addition after the words "the learner is wise beforehand."

KEHOT'S NOTE

בסה"מ תרל"ה שם יש הוספה.

8 "Your teeth are like a flock of ewes that have come up from the washing, all of them paired." The beloved praises his bride's beauty; these are the opening words of the Likkutei Torah discourse on Shir HaShirim to which the Alter Rebbe refers.

שיר השירים ו':ו

שניך כעדר הרחלים שעלו מן-הרחצה שכלם מתאימות ושכלה אין בהם:

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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9 בדי"ה שניך כעדר הרחלים

The discourse explains that the flow from G-d that gives life to the Sefiros and all the worlds is called "hairs": what is drawn into the worlds is only like the light that passes through the hollow of a hair, which does not touch the essence.

KEHOT'S NOTE

לקו"ת שה"ש לו, ד ואילך.

10 "For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be pure." The Yom Kippur verse on which the Alter Rebbe's explanation in Likkutei Torah, Acharei, is built.

ויקרא ט"ז:ל

כייביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

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

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11 ע"פ כי ביום הזה יכפר

There the Alter Rebbe explains that the Torah's root is in Mocha Stima'ah of Arich Anpin, called an inner light, while the mitzvos stem from its "skull," a surrounding light; and that Abba and Imma are called "hidden" because they are covered by the beard of Arich Anpin.

KEHOT'S NOTE

לקו"ת אחרי כח, ד.

12 וענין קי"ס . . על האורות עליונים

Kehot's note points to where this is explained further: Sefer HaMaamarim 5638.

KEHOT'S NOTE

ראה סה"מ תרל"ח ע"י יב.

PARAGRAPH 3

13 נקרע הים ליי"ב קרעים

Another discourse of the Alter Rebbe, to which the note points for the sea split into twelve parts.

KEHOT'S NOTE

ראה רש"י תהילים קלח, יג. פדר"א פמ"ב (וברד"ל שם). מכילתא בשלח יד, טז. ראה מאמרי אדה"ז-פרשיות ח"א ע"י רנט ואילך. סה"מ תרל"ח-א ע"י רנט ואילך.

14 ליי"ב קרעים

On "Who split the Sea of Reeds into parts (ligzarim)," Rashi writes: "Twelve splits for twelve tribes."

Rashi on Psalms 136:13ג"ל: "על תהילים קל"ו: יג."

לגזרים. י"ב קרעים ליי"ב שבטים:

asunder In twelve pieces for the twelve tribes.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

15 י"ב בקר והים עליהם

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

KEHOT'S NOTE

דברי הימים-ב ד, ד.

16 Shlomo's great bronze basin, called "the sea," stood on twelve oxen, three facing each direction, "and the sea was upon them, above." The maamar reads the twelve oxen as the angels of Beriah, with Malchus, the "sea," above them.

II Chronicles 4:4ד"ד: ב דברי הימים

עומד על-שנים עשר בקר שלשה פנים צפונה ושלשה פנים ימנה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל-אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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...והנהיף ידו על הנהר בעים רוחו והכהו לשבעה

17 ומשם יפרד והי'

"And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads." Here the four heads illustrate the four camps of angels; later the maamar builds its teaching on this verse.

בראשית ב:10

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים:

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

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KEHOT'S NOTE

בראשית ב, י.

18 י"ב שבטים שהיו די דגלים

"The children of Israel shall camp each man by his banner, with the insignia of their fathers' house." The chapter goes on to place three tribes under each of the four banners.

Numbers 2:2ב'2: במדבר

איש על-דגלו באתת לבית אבתם יחנו בני ישראל מנגד סביב לאהל-מועד יחנו:

'The children of Israel shall pitch by their fathers'houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

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KEHOT'S NOTE

ראה במדבר ב, ב ואילך.

19 כמו ביד יש ג' פרקין וכן ברגל

Expounding the twelve oxen beneath the "sea," the Zohar says that the twelve tribes stand in four banners, three to each side, like the three joints in each arm and each thigh, twelve in all, "and the body of the Shechinah is upon them": "and the sea was upon them."

ספר הזהר, ויחי ס"ד:תרנ"א-64:651-65:661 Zohar, Vayechi ס"ה:תרס"א

20 כמ"ש בזהר פ' ויחי דרמ"א ע"א

The Tzemach Tzedek's explanations of the Zohar, to which the note points for this passage of the Zohar on Vayechi.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-א ע' תנג. זהר זה נזכר גם לקמן פ' בהעלותך לא, ב.

21 Yosef's dream: "And behold, we were binding sheaves in the field." The opening words of the Torah Ohr discourse to which the text refers.

בראשית ל"ז:7

והנה אנחנו מאלמים אלמים בתוך השדה קמה אלמתי וגם-נצבכה והנה תסבינה אלמתיכם ותשתחוין לאלמתי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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22

יהודה אתה

“Yehudah, you, your brothers shall acknowledge.” Yaakov’s blessing of Yehudah, the opening words of the Torah Ohr explanation that the text cites.

בראשית מ”ט:ח: Genesis 49:8

יהודה אתה יודוך אחיך ידך בערף איבך ישתחוו לך בני אבך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father’s sons shall bow down before thee.

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23

כל חד לפום שיעורא דילי

On “Her husband is known in the gates,” the Zohar teaches that G-d is known to each one according to what he measures in his heart; the Kehot note points here for the phrase “each one according to his own measure.”

זח”א קג, Zohar I, 103b

KEHOT’S NOTE

ראה זח”א קג, ב.

24

“These are the accounts of the Mishkan, the Mishkan of Testimony.” The opening words of the Likkutei Torah discourse on Pekudei to which the text refers.

שמות ל”א:כ”א: Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן־אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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25

ששם עלו שבטים שבטי יה

“For there the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah.” The psalmist describes Jerusalem, to which the tribes go up on pilgrimage; the discourse on Pekudei reads their going up as the ascent of the tribes of Beriah to their root in Atzilus.

תהילים קכ”ב:ד: Psalms 122:4

ששם עלו שבטים שבטי־קה עדות לִישְׂרָאֵל לְהוֹדוֹת לִשְׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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PARAGRAPH 4

26 | Kehot’s note points to Isaiah 11:15 for these words.

ישעיהו י”א:ט”ו: Isaiah 11:15

והחרים ה' את לשון ים־מצרים והניף ידו עלי־הנהר בעצם רוחו והכהו לשבֻּעָה נחלים והדריר בנְעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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27

Explaining the psalms of Hallel, the Gemara lists the events they mention: the splitting of the Sea of Reeds, as it is written, “The sea saw and fled”; the Giving of the Torah, as it is written, “The mountains danced like rams.” From this the maamar learns that the splitting of the sea prepared for the Giving of the Torah.

פסחים קי”ח א:ט”ו: Pesachim 118a:15

יציאת מצרים, דכתיב: “בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם.” וקריעת ים סוף, דכתיב: “הַיָּם רָאָה וַיָּנוּס.” מִתֵּן תּוֹרָה, דכתיב: “הַהָרִים רָקְדוּ כְּאַיִלִים.” תַּחֲיִית הַמַּתִּים, דכתיב: “אַתְּהֶלֶךְ לִפְנֵי ה'.”

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28

הים ראה וינוס ההרים רקדו

“The sea saw and fled, the Jordan turned back; the mountains danced like rams, the hills like young sheep.” The psalm of the Exodus, said in Hallel, pictures the sea and the mountains fleeing and dancing before G-d’s presence; the Gemara reads the two verses as the splitting of the sea and the Giving of the Torah.

תהילים קי”ד:ג-ד: Psalms 114:3-4

הַיָּם רָאָה וַיָּנוּס הַיַּרְדֵּן יָסֹב לְאַחֲרָיו: הַהָרִים רָקְדוּ כְּאַיִלִים גְּבֻעוֹת כִּבְנִי־צֹאן:

The sea saw it, and fled; The Jordan turned backward. The mountains skipped like rams, The hills like young sheep.

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29

וכמארו”ל . . קאי על מתן תורה כו

The note quotes Yahel Or: “And Rashi explains, as it is said, ‘Why do you leap, O high-peaked mountains,’ etc.,” the verse through which the dancing mountains are linked with Sinai.

KEHOT’S NOTE

”ופרש”י שנאמר למה תרצדון הרים גבנונים כו” — יהל אור עי תמב.

30

אשר שם איהו וחיוהי חד

The letter opens with these words and glosses them: the Ten Sefiros of Atzilus, where “His life-forces” are the lights and “His vessels” the vessels, all of them G-dliness, which is not so in Beriah, Yetzirah and Asiyah; it then asks how the Infinite can be one with the vessels.

KEHOT’S NOTE

ראה אגה”ק ס” כ בתחלתו ובליקוט פ”י לשם.

31

מצות שהם רמ”ח אברים דמלכא

There the Alter Rebbe explains that the 248 commandments become “248 limbs of the King,” that is, 248 vessels for the emotive attributes of Atzilus, and that Torah and mitzvos are therefore called “the way of Havayah,” the path by which the Name Havayah is drawn into each attribute.

KEHOT’S NOTE

ראה הנסמן לעיל בשלח ב, ג.

32

“For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and

your name stand.” The opening words of the Torah Ohr explanation to which the text refers.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאסיה' בן עמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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33

משה ידבר

At Sinai, “the sound of the shofar grew ever stronger; Moshe would speak, and G-d would answer him with a voice.” The opening words of the discourse to which the text refers.

שמות י"ט:19 Exodus 19:19

ויהי קול השפף הולך וחקק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 5

34

היום לעשותם

“You shall keep the commandment, the statutes and the ordinances which I command you today, to do them.”

דברים ז':11 Deuteronomy 7:11

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

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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KEHOT'S NOTE

דברים ז, יא.

35

ת"ת כנגד כולם

The words here quote Shabbat 127a:15; the passage is shown below.

שבת קכ"ז א:15 Shabbat 127a:15

איני?! והא אנן תנן: אלו דברים שאדם עושה אותם ואוכל פירותיהן בעולם הזה, והקרו קיימת לו לעולם הבא, ואלו הן: כיבוד אב ואם, וגמילות חסדים, והבאת שלום שבין אדם לחברו, ותלמוד תורה כנגד כולם [הני — אין, מידי אחרת — לא]!

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KEHOT'S NOTE

פאה א, א. שבת קכו, א.

36

ותלמוד תורה כנגד כולם

Among the deeds whose fruits a person eats in this world while the principal remains for the World to Come are honoring parents, acts of kindness and making peace be-

...והניף ידו על הנהר בעים רוחו והכהו לשבעה

tween people, “and the study of Torah is equal to them all.”

Mishnah Peah 1:1א'א' משנה פאה א'

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקרו קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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37

ולמחר לקבל שכרם

Rabbi Yehoshua ben Levi: “Today to do them,” and not tomorrow to do them; “today to do them,” and tomorrow to receive their reward.

עירובין כ"ב א:ה'6-5 Eruvin 22a:5-6

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב “אשר אנכי מצוך היום לעשותם”, “היום לעשותם” — ולא למחר לעשותם, “היום לעשותם” — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב “אך אפם?” “אך אף” מבני לכה!

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KEHOT'S NOTE

עירובין כב, א.

38

כדפרשיי ע"פ ישקני

“Let him kiss me with the kisses of his mouth, for your love is better than wine.”

Song of Songs 1:2ב'שיר השירים א':2

KEHOT'S NOTE

שה"ש א, ב.

39

וכדפרשיי ע"פ ישקני מנשיקות פיהו

Rashi explains the verse as Israel's memory of how G-d gave them His Torah and spoke with them face to face, and their trust that He will appear to them again “to explain to them the secret of its reasons and its hidden treasures.”

Rashi on Song of Songs 1:2-3ב'ג'שיר השירים א':2-3

ישקני מנשיקות פיהו. זה השיר אומרת בפיה בגלותה ובאלמנותה: “מי יתן וישקני המלך שלמה מנשיקות פיהו כמו מאז, לפי שיש מקומות שנושקין על גב הד וצל הכתר, אך אני מתאנה ושוקקת להיותו נוהג עמי כמנהג הראשון, כחתיני אל כלה, פה אל פה: כי טובים. לי דודיד מכל משתה יין ומכל ענג ושמה. ולשוני עברי הוא להיות כל סעדת ענג ושמה נקראת על שם היין, כענין שנאמר “אל בית משתה היין”, “בשיר לא ישתו ...

Let him kiss me with the kisses of his mouth. She recites this song with her mouth in her exile and in her widowhood, “If

only King Shlomo would kiss me with the kisses of his mouth as of yore,” because in some places they kiss on the back of the hand or on the shoulder, “but I desire and wish that he behave with me as his original behavior, like a bridegroom with a bride, mouth to mouth.” as in Bereishis 27:26 and Ibid. 29:11, and in many other ...

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40

וזהו ג"כ משיח

The note records that Or HaTorah cites the Yalkut, quoting the Midrash Tanchuma, for reading this verse as speaking of Mashiach (see Tanchuma, Buber edition, Toldos 14).

KEHOT'S NOTE

ראה בתרגום יב"ע עה"כ. באוה"ת נ"ך א ע' רסה מציינ לילקוט בשם תנחומא [ראה תנחומא באבער פ' תולדות יד]. ראה גם ד"ה והמשכילים יזהירו תש"כ.

41

הנה ישכיל עבדי

“Behold, My servant shall be wise; he shall be exalted and lifted up, and shall be very high.” G-d speaks through Isaiah of His servant, who will succeed and be raised high; the servant can be read as Israel as a whole or as one man, and the Targum and the Midrash read him as Mashiach, as the maamar does (context: Steinsaltz Tanakh).

ישעיהו נ"ב:13:52: Isaiah

הִנֵּה יִשְׁכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְנִגְבָּה מְאֹד:

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

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KEHOT'S NOTE

ישע"י נב, יג.

42

עבדי ירום

Targum Yonasan renders the verse, “Behold, My servant the Mashiach shall prosper,” and the Kehot note cites it for reading the verse as speaking of Mashiach.

Targum Jonathan on Isaiah 52:13: יִשְׁכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְנִגְבָּה מְאֹד:

הִנֵּה יִצְלַח עַבְדִּי מְשִׁיחָא יָרוּם וְנִשָּׂא וְנִגְבָּה מְאֹד:

Behold, my servant the messiah shall prosper, he shall be exalted and extolled, and he shall be very strong.

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43

היינו מאברהם ויצחק

“Behold, My servant shall be wise’ is said of the moon... ‘exalted,’ from the side of the supernal light of all lights; ‘and lifted up,’ from the side of Avraham; ‘and high,’ from the side of Yitzchak; ‘very,’ from the side of Yaakov.”

Zohar I, 181ב קפא, זח"א

KEHOT'S NOTE

זח"א קפא, ב. [כ].

44

מאד אותיות אדם

Kehot's note points to Zohar III, 246b for these words.

Zohar III, 246ב, זח"ג רמו,

KEHOT'S NOTE

ראה זח"ג רמו, ב.

45

שיהי' למעלה מבחי' אדם הראשון ומבחי' מרבע"ה

The source of the note, which answers the question from “no prophet arose like Moshe”: that refers to prophecy (Rambam, Laws of Teshuvah 9:2; and among kings one did arise, Rosh Hashanah 21b), while in the level of the soul Mashiach is greater, and so also in Torah study, especially Mashiach's Torah, the inner dimension, “the yechidah of the Torah,” matching his bond with the collective yechidah, whereas Moshe's bond is with the level of chayah.

KEHOT'S NOTE

ראה לקמן מסעי פט, ב-ג. ובסוף שה"ש מט, ג ואילך. וכ"ה בפ"י בתנחומא תולדות כ, שלכאורה הוא נגד הידוע שלא קם כמשה. הנה כמה חלוקי ענינים בזה, היינו ענין הנבואה, המלוכה, ידיעת התורה כו' וכו', ומה שלא קם כמשה מוסכם בנוגע למעלת הנבואה, וכמובא ג"כ ברמב"ם [הל' תשובה פ"ט ה"ב. וגם מזה יעויין בר"ה (כא, ב) אבל במלכים קם, משא"כ במעלת הנשמה, עיין לקו"ת סוף שה"ש הנ"ל, שמעלת משיח גדולה יותר. ובמילא אין סתירה שכן הוא גם בנוגע ללימוד התורה, ובפרט תורתו של משיח שהוא הענין די שקני מנשיקות פיהו, פנימיות התורה, יחידה שבתורה, שהוא מתאים לשייכות משיח ליחידה הכללית, משא"כ משה ששייכותו הוא למדריגת ח"י, וכמובא בשער הפסוקים פ' יוחי ובכ"מ. וראה ג"כ מנחות (כט, ב) דלא ידע מאי קאמרי — לקו"ש חכ"א ע' 351.

46

בספר הגלגולים פ"י"ט

As the note says, Or HaTorah explains this passage of Sefer HaGilgulim.

KEHOT'S NOTE

ראה ביאורו באוה"ת נ"ך ע' רסה. ד"ה באתי לגני תשי"א בסופו.

47

סד"ה והנה אנחנו

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

KEHOT'S NOTE

תו"א כח, ח.

48

ובביאור ע"פ יהודה אתה

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

KEHOT'S NOTE

תו"א מה, ד.

49

ע"פ וירד הגבול

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

KEHOT'S NOTE

לקו"ת מסעי צד, א ואילך.

50

בד"ה אלה פקודי המשכן

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

KEHOT'S NOTE

לקו"ת פקודי ד, א.

PARAGRAPH 6

51 ועיין בהרמ"ז ס"פ בא

The note quotes the Ramaz (end of Bo, on Zohar II, 40b) from there: Mashiach will be greater than Adam even before the sin, for the five expressions of "Behold, My servant shall be wise" correspond to the five levels of the soul, and the level of yechidah no person has ever yet attained, but Mashiach son of David will.

KEHOT'S NOTE

מ, ב. "שיהי גדול מאד" גם לפני החטא שהרי פי' שבפסוק ישכיל עבדי יש בו חמשה לשונות ישכיל ירום נשא וגבה מאד שהם כנגד ה' בחי' גרנח"י, ופי' שלבחי' יחידה עדיין לא זכה אדם מעולם (כן פי' מאמר הזח"ג פ' ואתחנן דר"ס ע"ב מאן הוה סיומא ע"ש) כ"א משיח בן דוד יזכה לזה" — סה"מ תרל"ה א' ע' רסו.

52 וכפ' כי תצא דף רע"ו סע"ב

The note records that this comment of the Ramaz in Ki Seitzei is also quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא גם באוה"ת שה"ש-ב ע' תרמט.

53 כימי צאתך

"As in the days of your going out from the land of Egypt, I will show him wonders." The prophet has prayed for his people, and G-d answers that He will show them wonders as in the days of the Exodus. The verse on which the Ramaz's comment in Ki Seitzei is written; the maamar returns to it in the next paragraphs (context: Steinsaltz Tanakh).

Micah 7:15 ט"ז

כימי צאתך מארץ מצרים אראנו נפלאות:

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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54 שילמוד תורה הנגלות לנו

A parallel discussion of what Mashiach will teach, to which the note points.

KEHOT'S NOTE

ראה שער האמונה פנ"ו. בסה"מ תרס"ו ע' י. ובסה"מ — קונטרסים-א קמו, א: היינו שיתגלה מהות התורה כמו שהיא בבחי' מהות ועצמות אין סוף.

55 הנגלות לנו ולבנינו

"The hidden things belong to Havayah our G-d, and the revealed things belong to us and to our children forever, to do all the words of this Torah." In its plain sense Moshe sets the hidden wrongs, which G-d alone judges, apart from the open ones, for which the people answer together; the maamar borrows "the revealed things" for the revealed part of the Torah, given to us to know and to do (context: Steinsaltz Tanakh).

דברים כ"ט: כ"ח

הנסתרת להי אלקינו והנגלת לנו ולבנינו לעד-עולם לעשות את-כל-דברי התורה הזאת:

...והנהיף ידו על הנהר בעים רוחו והכהו לשבעה

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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56 ריבוא רבבות

The note quotes its phrase "thousands of thousands, myriads without measure," for the multitude whom Mashiach will teach.

KEHOT'S NOTE

ראה בשער האמונה פנ"ו אלפי אלפים רבבות לאין שיעור. וראה עשרה שאלות לרס"ג (נדפס בתורתן של ראשונים הורביץ פראנקפורט תרמ"ב) השאלה השלישית — לקו"ש ח"ט ע' 19 הערה 42.

57 ארוכה מארץ מדה

"Its measure is longer than the earth, and wider than the sea." Tzofar tells Iyov that G-d's wisdom is beyond human grasp; the maamar applies the words to the endless inner dimension of the Torah.

איוב י"א: ט"ז

ארכה מארץ מדה ורחבה מניינים:

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב י"א, ט.

58 משה הוי שירותא

On "You have begun to show Your servant," the Zohar says that Moshe was the beginning in the world, complete in every way; and if you ask who was the end, "the end is King Mashiach," for then wholeness will be found above and below. The text points to the Ramaz's comment on this passage.

ספר הזוהר, ואתחנן ב' ט"ז-ד' י"ז: 2:9-4:17

THOU HAST BEGUN TO SHOW THY SERVANT. Why is "beginning" mentioned here? Because Moses indeed made a new beginning in the world by being complete in all. It is true that Jacob was also complete and in him the tree was completed below after the pattern above. Yet there was that in Moses which was not in any other man, since his perfection radiated to many thousands and myriads of Israel in the Tabernacle, the priests, the Levites, the twelve tribes with their chieftains, the seventy members of the Sanhedrin- ...

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

PARAGRAPH 7

59 והוא נהר פרת

On “And He will wave His hand over the river,” the Radak writes: “This river is the river Euphrates, and so Yonasan translated.”

Radak on Isaiah 11:15 וי"א: טי"ו

60 והנהר הרביעי הוא פרת

“And the name of the third river is Chiddekel... and the fourth river is the Euphrates.” The last of the four rivers that go out from Eden.

בראשית ב': י"ד Genesis 2:14

ושם הנהר השלישי חִדְקֵל הוא ההלך קדמת אשור וְהַנְהָר הָרְבִיעִי הוא פָּרַת:

And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

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KEHOT'S NOTE

בראשית ב, יד.

61 The Gemara cites “And the fourth river is the Euphrates” and explains: “It is the Euphrates from the beginning,” the same river as at creation.

בכורות נ"ה ב:ב' 55b Bekhorot

וְהָא כְּתִיב: “וְהַנְהָר הָרְבִיעִי הוּא פָּרַת!”

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62 מחשבה . . נקי נהר

On the same column the Alter Rebbe explains “many waters” as the worries of livelihood and “rivers” as thoughts about physical matters, called rivers because they move and flow, whereas waters are gathered and still: the same contrast between river and sea that this maamar draws.

KEHOT'S NOTE

ראה גם תו"א נח ט, ב. סה"מ תקס"ו ע"י קט. לקמן שה"ש יז, ג.

63 ונהרו אליו כל הגוים

“And all the nations shall stream (venaharu) to it.” Isaiah’s vision of the end of days, when the mountain of the House of Havayah will stand above all the mountains and all the nations will stream to it. The verb shares its root with nahar, “river,” a word for continuous flowing.

ישעיהו ב': כ"ב Isaiah 2:22

וְהָיָה בְּאַחֲרֵית הַיָּמִים נִכּוֹן יִהְיֶה הָר בֵּית־ה' בְּרָאשׁ הַהָרִים וְנִשְׂא מִגְבָּעוֹת וְנִהְיוּ אֵלָיו כְּלִי־הַגּוֹיִם:

And it shall come to pass in the end of days, That the mountain of the L-RD'S house Shall be established as the top of the mountains, And shall be exalted above the hills; And all nations shall flow unto it.

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KEHOT'S NOTE

ישע"י ב, ב.

...והנהיף ידו על הנהר בעים רוחו והכהו לשבעה

64 הים נקי מקוה המים

“And G-d called the dry land earth, and the gathering of the waters He called seas.” The sea is water gathered in one place.

בראשית א': י"ג Genesis 1:10

וַיִּקְרָא אֱלֹקִים לַיַּבֹּשֶׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יָמִים וַיֵּרָא אֱלֹקִים כִּי טוֹב:

And G-d called the dry land Earth, and the gathering together of the waters called He Seas; and G-d saw that it was good.

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KEHOT'S NOTE

ראה בראשית א, י. מקוואות פ"ה, מ"ד.

65 ונהר יוצא מעדן

“And a river goes out from Eden to water the Garden.” The maamar reads the river as Binah, thought, flowing from Eden.

בראשית ב': י"ג Genesis 2:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רִאשִׁים:

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

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PARAGRAPH 9

66 ששים המה מלכות

“There are sixty queens and eighty concubines, and maidens without number.” The beloved says that among them all his bride is unique; these are the opening words of the explanation to which the text refers.

שיר השירים ו': ח"ו Song of Songs 6:8

שְׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילִגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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PARAGRAPH 10

67 ספ"ה דברכות

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

KEHOT'S NOTE

לד, ב.

68 עין לא ראתה יעשה למחכה לו

“No eye has seen, O G-d, except You, what He will do for one who waits for Him.” The prophet speaks of what G-d will do for those who hope in Him, which no eye but His has seen; the Gemara applies it to Eden.

ישעיהו ס"ד: ג' Isaiah 64:3

וּמַעֲוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָה אֱלֹקִים וּזְלַתָּה יַעֲשֶׂה לְמַחְכָּה־לוֹ:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישע"י סד, ג.

- 69 “No eye has seen, O G-d, except You’: this is Eden, which no creature’s eye has ever seen. Lest you say, where was Adam? In the Garden. And lest you say the Garden is Eden, the verse teaches: ‘And a river goes out from Eden to water the Garden.’”

ברכות ל"ד ב"כ:26 Berakhot 34b:26

וְשָׂמָא תֵּאמֵר: הוּא גֵן, הוּא עֵדֶן, תִּלְמוּד לומר: "וְנִהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֵּן, גֵּן לְחוּד וְעֵדֶן לְחוּד.

But perhaps thou wilt say that the Garden is the same as Eden ! Therefore there is a teaching to tell thee, "And a river went out of Eden to water the Garden" (Gen. ii. 10). Hence the Garden and Eden are distinct.

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- 70 ונהר יוצא מעדן להשקות את הגן

"And a river goes out from Eden to water the Garden." Eden is the source and the Garden receives from it through the river.

Genesis 2:10 בראשית ב'

וְנִהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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- 71 אראנו נפלאות

"As in the days of your going out from the land of Egypt, I will show him wonders." G-d promises His people wonders as at the Exodus; the maamar stresses that He says "I will show," in the language of sight.

Micah 7:15 מִיְכָה ז':ט"ו

כִּי־מִי צֵאתָךְ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת:

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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- 72 אינו דומה כלל שמיעה לראי

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

KEHOT'S NOTE

ראה מכילתא יתרו יט, ט. לקח טוב שלח יג, יח.

PARAGRAPH 11

- 73 אתון רברבין

The Zohar distinguishes small letters, from the lower world, from large letters, from the World to Come, and gives as an example the Shabbos praise "Kel Adon al kol

...והניף ידו על הנהר בעים רוחו והכהו לשבעה

hama'asim," in which the letters come in groups of five words, and the last two in groups of six.

Zohar, Terumah 10:97-106 ק"צ"ז-ק"צ"ז

- 74 ברבע שעה

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

KEHOT'S NOTE

וכפי ששמעתי מכאמו"ר נ"ע ששמע מרבו אדמו"ר הצ"צ נב"מ במחשבה ששה מינוט מה שצריך לדבר ע"ז שעה א' ואמר ע"ז רבי הרה"ח ר' נטע ממאנעסטרישניא שה"י שם ג"כ שהמקור לדח"ק מהמשנה דפ"ה דאבות בעשרה מאמרות נבה"ע והלא במאמר א' יכול כו' נמצא כי מאמר א' כולל עשרה. ודפח"ח. [כ].

- 75 ס' או פ' שנה

The note points here for the sixty or eighty years.

KEHOT'S NOTE

ראה סה"מ תש"א ע' 133.

- 76 אלף שנה בעיניך

"For a thousand years in Your eyes are like yesterday when it has passed, and like a watch in the night." In the prayer of Moshe that opens this psalm, time as we know it means nothing to G-d; the maamar uses it for the descent of time from what is above time.

Psalms 90:4 תהילים צ':ד

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוּל כִּי יַעֲבֹר וְאַשְׁמוּרָה בְּלַיְלָה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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KEHOT'S NOTE

תהלים צ, ד: אלף שנים.

- 77 אעברה נא ואראה

Moshe's plea: "Let me cross over, please, and see the good land that is beyond the Jordan."

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוּ:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה.

- 78 וירא ראשית לו

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

KEHOT'S NOTE

שם לג, כא.

- 79 וירא ראשית לו

"And he saw the first [portion] for himself, for there the lawgiver's portion is hidden." In Moshe's blessing the verse speaks of the tribe of Gad, who chose the first land to be conquered, east of the Jordan, where Moshe, the law-giver, would be buried; the maamar reads it of Moshe him-

self, whose seeing was of reishis, Chochmah (context: Steinsaltz Tanakh).

דברים ל"ג:כ"א Deuteronomy 33:21

וַיֵּרָא רֹאשִׁית לּוֹ כִּי־שָׁם חֶלְקֶת מַחֲקֶק סָפוֹן וַיֵּתֵא רֹאשִׁי עִם צִדְקָתָהּ הִיא עֲשֶׂה וּמִשְׁפָּטֶי עִם־יִשְׂרָאֵל:

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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80 ארץ חפץ

"And all the nations shall call you fortunate, for you shall be a land of delight." Through Malachi G-d promises Israel that the nations will praise them as a land of delight; so Israel itself is called "a land of delight."

מלאכי ג':י"ב Malachi 3:12

וְאֶשְׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אֶתָּם אֶרֶץ חֶפֶץ אָמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

81 ועתה ישראל שמע

"And now, Israel, hear the statutes and the ordinances that I teach you, to do them." Moshe's words after his plea was refused; the maamar notes the word "hear."

דברים ד':א Deuteronomy 4:1

וְעַתָּה יִשְׂרָאֵל שְׁמַע אֱלֹהִים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבִאתֶם אֶת־הָאָרֶץ אֲשֶׁר ה' אֱלֹהֵי אֲבֹתֵיכֶם נָתַן לָכֶם:

And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which the L-RD, the G-d of your fathers, giveth you.

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KEHOT'S NOTE

דברים ד, א.

82 אתה החלות

"You have begun to show Your servant Your greatness and Your strong hand." Moshe's words just before his plea to enter the Land.

דברים ל"ד:כ"ד Deuteronomy 3:24

אֲדֹנָי ה' אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת־עֲבֹדְךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִיָּאֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְּמַעֲשֶׂיךָ וּכְגִבּוֹרֹתֶיךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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אתה החלות

Moshe opened his prayer with praise, "You have begun." The Zohar asks what "beginning" means here and answers that Moshe was the beginning in the world, while King Mashiach is the end, when wholeness will be found above and below.

ספר הזהר, ואתחנן ב':ט'-ד':י"ז Zohar, Vaetchanan 2:9-4:17

84 בביאור ע"פ והניף הכהן

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן אמור טל, ג.

85 והניף הכהן אותם על לחם הביכורים

"And the kohen shall wave them with the bread of the first fruits as a waving before Havayah, with the two lambs." The opening words of the Likkutei Torah explanation to which the text refers.

ויקרא כ"ג:20 Leviticus 23:20

וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כֶבֶשִׂים קֹדֶשׁ יִהְיוּ לַה' לִכְהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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86 עין לא ראתה כוי יעשה למחכה לו

"No eye has seen, O G-d, except You, what He will do for one who waits for Him."

ישעיהו ס"ד:3 Isaiah 64:3

וּמַעֲוָלָם לֹא־שָׁמְעוּ לֹא הָאֲזִינוּ עֵין לֹא־רָאָתָה אֱלֹהִים וּזְלַתָּה יַעֲשֶׂה לְמַחְכֵּה־לוֹ:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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87 יעשה מאן

The Zohar asks why the verse says "He will do" and not "You will do," and answers: "He will do": who? The hidden Atik of all, on whom everything depends.

ספר הזהר, ואתחנן כ"א:קמ"ב-23:151-21:142 Zohar, Vaetchanan 21:142-23:151-21:142

Once when R. Jose was ill, R. Abba and R. Judah and R. Isaac went to see him. They found him asleep lying on his face. When he awoke they perceived that his face was wreathed in smiles. Said R. Abba to him: 'Have you seen some notable thing?' Assuredly so,' he replied, 'for my soul went aloft and I saw the glory of those who have sacrificed themselves for the sanctity of their Master, how they were given thirteen streams of pure balsam, and how the Holy One, blessed ...

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

88

וזה הוא שילמוד משיח

The note points here for Mashiach's teaching being by way of sight, in which one sees the whole matter at once, in general and in all its details.

KEHOT'S NOTE

שיהי' באופן של ראי' (לקו"ת צו יז, א-ב). שער האמונה פ"ט. סד"ה וידבר אלקים (השני) תרצ"ט, ועוד), שבראי' רואה בבת אחת את כל הדבר כולו, בכללותו ובכל פרטיו (ראה ש' האמונה שם פנ"ט) — ראה לקו"ש חכ"א ע' 37 הערה 64.

89

הנה ישכיל עבדי

"Behold, My servant shall be wise." Read here of the endless wisdom that Mashiach will teach.

ישעיהו נ"ב:יג: Isaiah 52:13

הנה ישכיל עבדי ירום ונשא ונבא מאד:

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

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90

בשמונים שנה

A further place the note lists for the Arizal's eighty years.

KEHOT'S NOTE

ועל"ק שמיני ד"ה לזיתן (יח, ג) ובי' ואתחנן ספ"א (ג, ג) וד"ה ביום השמע"צ כנישין פ"ד (פה, ד). וע' ריש ביאור תורה צוה בפי' ברכה (צה, ב) וסוף ביאור והניף בפי' אמור (טל, ג). [כ]. וראה בארוכה בסה"מ על פרשיות שם. סה"מ תקס"ד ע' שכת בהע' לע' רג.

91

האבות הן הן המרכבה

The words here quote Bereshit Rabbah 47:6; the passage is shown below.

Bereshit Rabbah 47:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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KEHOT'S NOTE

ב"ר פמ"ז, ו. פפ"ב, ו.

PARAGRAPH 12

92

האבות הן הן המרכבה

Reish Lakish: "The Patriarchs are themselves the chariot," as it is said, "And G-d went up from upon Avraham," "And G-d went up from upon him," and "Behold, Havayah stood upon him."

Bereshit Rabbah 47:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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93

בד"ה ענין האבות הן הן המרכבה

The discourse asks why the Patriarchs, whose root is in Atzilus, are called a chariot, unlike the angels "face of a lion, face of an ox," who come from the broken vessels of Tohu and are nullified like a horse to its rider; it begins its answer from the form of "man" as the inclusion of the three lines.

KEHOT'S NOTE

תו"א עב, ד ואילך.

94

ע"פ וישכם לבן

The discourse on "And Lavan rose early in the morning, kissed his sons and his daughters and blessed them," which, the text says, treats the Patriarchs and the tribes.

KEHOT'S NOTE

תו"א כג, ד.

95

וישכם לבן

"And Lavan rose early in the morning, kissed his sons and his daughters and blessed them." The opening words of the Torah Ohr discourse to which the text refers.

בראשית ל"ב:א

וַיִּשְׁכֶּם לָבָן בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְכַנְזֹתָיו וּלְבָרָה אֵתָהֶם וַיֵּלֶךְ וַיֵּשֶׁב לָבָן לְמִקְמוֹ:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and re-

turned to his place.

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96

סד"ה וידבר כו' שאו

The end of that discourse speaks of Aharon, "the groomsmen of the Matron," one of the seven shepherds, who raises the souls of Israel and kindles them like lamps, "When you raise up the lamps."

KEHOT'S NOTE

לקו"ת במדבר ג, א.

97

שאו כו' למשפחותם לבית אבותם

"Take a census of the whole congregation of the children of Israel, by their families, by their fathers' house." The verse of the discourse at the beginning of Bamidbar to which the text refers.

Numbers 1:2 א' במדבר

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

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

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98

נשמה שנתת בי טהורה היא

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

KEHOT'S NOTE

ברכת אלקי נשמה.

99

נשמה שנתת בי טהורה היא

The blessing on waking: "My G-d, the soul that You placed in me is pure; You formed it in me, You breathed it into me." The maamar reads it as the soul's passage from purity in its root to existence as a created being.

Berakhot 60b:4 ס' ב' ד"ד

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

100

בעבר הנהר ישבו אבותיכם

"Beyond the river your fathers dwelt of old, Terach, the father of Avraham and the father of Nachor." In his farewell address Yehoshua recalls that the forefathers lived beyond the Euphrates until G-d took Avraham from there; the

...והניף ידו על הנהר בעים רוחו והכהו לשבעה

maamar reads "beyond the river" as the Patriarchs' root above Binah, the river (context: Steinsaltz Tanakh).

יהושע כ"ד:2 ב' Joshua

ויאמר יהושע אל־כל־העם כה־אמר ה' אלקי ישראל בעבר הנהר ישבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terach, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

101

ז"א בעתיקא אחיד ותליא

Kehot's note points to Zohar III, 291a for these words.

Zohar III, 291a זח"ג רצא, א

KEHOT'S NOTE

זח"ג רצא, א ועל"ק (יט ריש ב') ציון אדמו"ר. [כ].

102

בביאור ע"פ אם בחקתי תלכו

There "Beyond the river your fathers dwelt" is explained: the Patriarchs' root is drawn from the level above "the river that goes out from Eden," which is Binah, from the hidden thought of Arich Anpin; and "I took your father Avraham from beyond the river" means that G-d drew them from that root down through Atzilus, to be clothed in bodies and refine the fallen sparks, Avraham through love, Yitzchak through awe and Yaakov through compassion.

KEHOT'S NOTE

לקו"ת בחקותי מז, א.

103

אם בחקתי תלכו

"If you walk in My statutes and keep My commandments and do them." The opening words of the Likkutei Torah explanation to which the text refers.

Leviticus 26:3 כ"ו ויקרא

אם־בחקתי תלכו ואת־מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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104

בביאור שימני כחותם

The straps of the tefillin, black by a law given to Moshe at Sinai, have their root in the whiteness of the skull, Chesed of Atik, higher than "the hair of His head like pure wool"; for so high a level to be drawn down, they must be black.

KEHOT'S NOTE

לקו"ת שה"ש מז, ד.

105

שימני כחותם

“Set me as a seal upon your heart, as a seal upon your arm.” The opening words of the explanation in Likkutei Torah, Shir HaShirim, to which the text refers.

Song of Songs 8:6: ח' שירים

שימני כחותם עלי־לִבְךָ כחותם על־זרועֶךָ כִּי־עֲזָה כְּמוֹת אֶהְיֶה קֶשֶׁה כְּשֶׁאוֹל קִנְאָה רָשָׁפִיָּה רָשָׁפִי אֵשׁ שְׁלֵה־בְתִיָּה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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106

רצונות דתפלין דהלמ"מ שיהיו שחורות

The Gemara teaches that the straps of the tefillin must be black, by a law given to Moshe at Sinai.

Menachot 35a:6-7: ז"ל מנחות ליה

א"ר יצחק רצועות שחורות הלכה למשה מסיני מיתבי תפלין אין קושרין אותן אלא במינן בין ירוקות בין שחורות בין לבנות אדומות לא יעשה מפני גנאי ודבר אחר א"ר יהודה מעשה בתלמידו של ר"ע שהיה קושר תפיליו בלשונות של תכלת ולא אמר לו דבר איפשר אותו צדיק ראה תלמידו ולא מיחה בו אמר לו הן לא ראה אותו ואם ראה אותו לא היה מניחו

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KEHOT'S NOTE

מנחות לה, א.

107

הנהר — בחי' ז"ת דע"י

In Nitzavim the Patriarchs are rooted in Chesed, Gevurah and Tiferes of Atik, as explained on “Beyond the river your fathers dwelt” in the discourse “If you walk in My statutes”; this is the source of the light drawn through the thirteen tikkunei dikna, which is why “until Avraham there was no old age.”

KEHOT'S NOTE

ראה לקמן נצבים נג, א. זאת הברכה צו, ג. וצ"ע דבפרשת נצבים מציין לדי"ה אם בחוקותי — ספר הערכים-חב"ד א' טור יש הערה י.

108

בביאור ע"פ בהעלותך

The explanation of “When you raise up the lamps” speaks of Aharon’s great love, rooted in Mocha Stima’ah and drawn out through bitterness and weeping, which arouse the thirteen attributes of compassion; and of the ascent of the tribes, “For there the tribes went up.”

KEHOT'S NOTE

לקו"ת בהעלותך לא, ב.

109

בהעלותך את הנרות כו' יאירו שבעת הנרות

“When you raise up the lamps, toward the face of the menorah the seven lamps shall give light.”

Numbers 8:2: ח' במדבר

דְּבַר אֱלֹהֵינוּ וְאִמְרַת אֱלֹהֵינוּ בְּהַעֲלֹתָ אֶת־הַנֵּרוֹת אֱלֵינוּ מִפְּנֵי הַמִּנְוָה יֵאִירוּ שְׁבַע הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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110

ובד"ה ראיתי והנה מנורת זהב

On “I have seen, and behold, a menorah all of gold”: the lamps are souls, and the seven lamps are the souls of the seven shepherds, who draw G-dliness down to all the souls of Israel, for no thought can grasp Him except through them.

KEHOT'S NOTE

לקו"ת בהעלותך לג, ב.

111

ראיתי והנה מנורת זהב כולה

Zechariah’s vision: “I have seen, and behold, a menorah all of gold, with its bowl on its top, and its seven lamps upon it.”

Zechariah 4:2: ב"ב זכריה

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרִיתֶיהָ עָלֶיהָ שְׁבַע וְשִׁבְעָה מוֹצָקוֹת לְנֵרוֹת אֲשֶׁר עָלֶיהָ:

And he said unto me: ‘What seest thou?’ And I said: ‘I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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112

ע"פ ויעבר את מעבר יבוק

There Yabbok is read as the union of blessing and holiness, and “Beyond the river your fathers dwelt” is explained: the river is Binah, the Patriarchs’ root is beyond it, in Keser, and from there they were drawn down to the other side of the river, Z’eir Anpin of Atzilus.

KEHOT'S NOTE

תו"א כה, א.

113

ויעבר את מעבר יבוק

Yaakov rose at night, took his wives and children, “and crossed the ford of the Yabbok.” The opening of the Torah Ohr discourse to which the text refers.

בראשית ל"ב: כ"ג

וַיָּקָם בְּלִילָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחוֹתָיו וְאֶת־אֶחָד עָשָׂר יְלָדָיו וַיַּעֲבֵר אֶת מַעְבַּר יַבֹּק:

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.

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114

סד"ה אני ה' אליכם

At the end of that discourse there are two levels of Torah: “the Torah of Havayah” in “his desire is in the Torah of Havayah” is the Torah above, the higher Chochmah, to be revealed in the Time to Come, and “his Torah” is the Torah

below, the lower Chochmah, the vessel for it; the two times “I am Havayah your G-d” are said of these two.

KEHOT’S NOTE

לקו"ת שלה מט, ב.

115 בתורת ה' הפצו ובתורתו

“But his desire is in the Torah of Havayah, and in his Torah he meditates day and night.” The psalm praises the person whose delight is G-d’s Torah; “his Torah” can be read as the learner’s own, the Torah as he grasps it, and the discourse cited reads the two as the Torah above and the Torah below (context: Steinsaltz Tanakh).

Psalms 1:2: תהלים א:ב

כי אם-בתורת ה' הפצו ובתורתו יהגה יומם ולילה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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116 כי כאשר השמים החדשים

“For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and your name stand.”

ישעיהו ס"ו:כ"ב Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם-ה' כן יעמד זרעכם ושםכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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117 ובביאור ע"פ כי על כל כבוד חופה

The explanation speaks of Mocha Stima'ah: a supernal will whose reason is so lofty and hidden that it cannot come down into revealed understanding, so that to others it seems to be will alone, without a reason.

KEHOT’S NOTE

לקו"ת שה"ש מח, א.

118 כי על כל כבוד חופה

Over Mount Zion Havayah will create a cloud by day and the glow of fire by night, “for over all the glory there shall be a canopy.” Isaiah’s vision of Jerusalem in the Future, sheltered by cloud by day and fire by night as Israel was in the wilderness (context: Steinsaltz Tanakh).

ישעיהו ד':ה Isaiah 4:5

וקרא ה' על כל-מכון הריציון ועל-מקראת ענן יומם ועשן וגנה אש להכה לילה כי על-כל-קבוצת חפה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 13

119 מ"ש הרמ"ז פ' בראשית

The note records that this passage of the Ramaz is also quoted in Or HaTorah on Bereishis.

KEHOT’S NOTE

מוכח גם באוה"ת בראשית-א דף יא, א.

120 הג"ן סדרים דאורייתא

The note points to two talks in Likkutei Sichos on the fifty-three (GaN) portions of the Torah.

Zohar I, 104b: זח"א קד, כ

KEHOT’S NOTE

ראה זח"א קד, ב. לקוטי שיחות ח"ג ע' 93. חט"ו ע' 435.

121 ונהר יוצא מעדן להשקות את הג"ן סדרים דאורייתא ומשם יפרד

“And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads.” The maamar reads “the Garden” (GaN, fifty-three) as the portions of the Torah and “divides” as the rectification of the world of division.

בראשית כ"ב:10 Genesis 2:10

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים:

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

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122 והיינו ע"י פרי"ד פשט רמז דרוש

The note points to this talk for PaRaD, peshat, remez and derush, as the rectification of the lower worlds.

KEHOT’S NOTE

ראה שיחת ש"פ דברים תשמ"ו.

123 ולכבודי בראתי יצירתי

“Everyone who is called by My Name, for My glory I created him, I formed him, I also made him.” G-d promises through Isaiah to gather all who are called by His Name, whom He created for His glory; the three verbs are read as Beriah, Yetzirah and Asiyah.

ישעיהו מ"ג:ז Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו יצירתי אף-עשיתיו:

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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KEHOT’S NOTE

ישע"י מג, ז.

124 בביאור ע"פ ולא תשבית מלח

There the study of the Torah’s inner dimension is called “salt”: unlike bread and meat, the revealed Torah, whose essence one grasps, salt has no taste of its own; one knows only that the inner essence exists, until the inner dimension of the Torah is revealed in the Future.

KEHOT’S NOTE

לעיל ה, ד.

125

ולא תשבית מלח

“And you shall not let the salt of your G-d’s covenant be lacking from your meal offering.” The opening words of the explanation in Likkutei Torah, Vayikra, to which the text refers.

ויקרא ב':י"ג Leviticus 2:13

וְכָל־קֶרְבֶּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשְׁבֹּת מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרְבְּנְךָ מִקְרִיב מֶלַח:

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

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126

ונחל עדניך תשקם

“They are sated from the abundance of Your house, and from the stream of Your delights You give them drink.” The word for “delights,” adanecha, shares its root with Eden.

תהילים ל"ו:ט"ז Psalms 36:9

יְרוּגוּ מִדֶּשֶׁן בֵּיתְךָ וְנָחַל עֲדֹנֶיךָ תִּשְׁקֶם:

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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KEHOT'S NOTE

תהלים לו, ט.

127

בד"ה שובה ישראל עד

There thought, speech and action are found in G-d’s relation to the worlds, in “I created it, I formed it, I also made it”: Beriah was thought, Yetzirah speech and Asiyah action.

KEHOT'S NOTE

לקו"ת ש"ש סו, ב.

128

שובה ישראל עד

“Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity.” The opening words of the Shabbos Shuvah discourse to which the text refers.

הושע י"ד:ב Hosea 14:2

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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129

סוד ה' ליריאי

“The secret of Havayah is for those who fear Him, and His covenant, to make it known to them.” The psalmist says that G-d reveals His counsel to those who fear Him; the maamar reads “the secret” as sod, the inner dimension of the Torah.

תהילים כ"ה:י"ד Psalms 25:14

סוד ה' לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם:

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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KEHOT'S NOTE

תהלים כה, יד.

PARAGRAPH 14

130

מאד עמקו מחשבותיך

“How great are Your works, O Havayah; Your thoughts are very deep.” The psalmist marvels that G-d’s works are great and His thoughts deeper still, beyond our grasp.

תהילים צ"ב:ו Psalms 92:6

מִהֲגָדְלוֹ מַעֲשֶׂיךָ ה' מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

131

רוח אלקים מרחפת על פני המים

“And the earth was formless and void, and darkness was on the face of the deep, and the spirit of G-d hovered over the face of the waters.”

בראשית א':ב Genesis 1:2

וְהָאָרֶץ רֵיקָה הָיְתָה תֶּהוֹ וְנֶהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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132

זהו רוחו של מלך המשיח

“‘And the spirit of G-d hovered’: this is the spirit of King Mashiach, as it is said, ‘And the spirit of Havayah shall rest upon him.’”

בראשית רבה ב':ד Bereshit Rabbah 2:4

... “עַל פְּנֵי תְהוֹם” זֶה גִּלּוּת מַמְלַכַת הַרְשָׁעָה שֶׁאֵין לָהֶם חֶקֶר כְּמוֹ הַתְהוֹם מִה הַתְהוֹם הַזֶּה אֵין לוֹ חֶקֶר אֶף הַרְשָׁעִים כֵּן. “וְרוּחַ אֱלֹקִים מְרַחֶפֶת” זֶה רוּחוֹ שֶׁל מֶלֶךְ הַמְּשִׁיחַ הַיָּאֵךְ מִה דָּאֵת אָמַר (יִשְׁעִיָּה י"א, ב): “וְנִחָה עָלָיו רוּחַ ה'” בְּאִזּוֹ זְכוּת מִמְּשִׁמַּשׁת וּבִאֵה הַמְּרַחֶפֶת עַל פְּנֵי הַמַּיִם בְּזֻכוּת הַתְּשׁוּבָה שֶׁנִּמְשְׁלָה כְּמִים שֶׁנֶּאֱמַר (אֵיכָה ב, יט): “שִׁפְכִי כְּמִים לִבְךָ.” רַבִּי חֲגִי בִּשְׁם רַבִּי פְּדָת אָמַר בְּרִית כְּרוּתָה לְמִים שֶׁאֵפִילוֹ בִּשְׁעַת שֶׁרַב רוּחָה שִׁיפָּה. וְכֵּן הִיא רִ"ש בֵּן זֹמַא יוֹשֵׁב וְתוֹהָא וְעַבְרָ רַבִּי יְהוֹשֻׁעַ וְשָׂאֵל בְּשִׁלּוּמוֹ פַּעַם וְשֵׁתִים וְלֹא הִשִּׁיבּוּ ...

Rabbi Shimon ben Lakish interpreted the verses regarding the [four] kingdoms. “The earth was emptiness” - this is the Babylonian kingdom, as it is stated: “I have seen the land, and behold, it was emptiness and disorder” (Jeremiah 4:23). “And disorder [vavohu]” - this is the Median kingdom, [as it is stated:] “They hastened [vayavhilu] to bring Haman” (Es-ther 6:14). “And darkness”- this is the Greek kingdom, which darkened Israel’s eyes with their edicts, as they used to say to them: ‘Write on the horn of a bull that you ...

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133 זהו רוחו של מלך המשיח

At the beginning of Tazria, Reish Lakish reads “And the spirit of G-d hovered over the face of the waters”: “this is the spirit of King Mashiach.”

Vayikra Rabbah 14:1 א"ר: רבנן

134 ונחה עליו רוח הוי

“And the spirit of Havayah shall rest upon him, a spirit of wisdom and understanding.” Isaiah’s prophecy of the shoot from the stem of Yishai, the king from the house of David, upon whom G-d’s spirit will rest.

ישעיהו י"א:ב' Isaiah 11:2

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חֵכְמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה' And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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135 מן המים משיתיהו

Pharaoh’s daughter “called his name Moshe, and said, ‘For I drew him out of the water.’”

Exodus 2:10 שמות ב' י

וַיִּגְדַּל הַיֶּלֶד וַתְּבָאֶהוּ לְבֵת־פָּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מָשִׁיתִי־הוּ׃

And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses, and said: ‘Because I drew him out of the water.’

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KEHOT’S NOTE

שמות ב, י.

136 כמים שיוורדים

“Why are words of Torah compared to water?... To tell you: just as water leaves a high place and flows to a low place, so words of Torah endure only in one whose mind is humble.”

Taanit 7a:8-9 תענית ז' א' ח' ט'

אמר רבי חמא ברבי חנינא, מאי דכתיב: “פרץ בברזל יחד”, לומר לה: מה ברזל זה — אחד מחדד את חבריו, אף שני תלמידי חכמים — מחדדין זה את זה בהלכה. אמר רבה בר בר חנה: למה נמשלו דברי תורה כאש, שנאמר: “הלא כה דברי כאש נאם ה'”, לומר לה: מה אש אינו דולק יחידי, אף דברי תורה אין מתקיימין ביחידי.

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KEHOT’S NOTE

ראה תענית ז, א.

137 והרוח תשוב אל האלקים

“And the dust returns to the earth as it was, and the spirit returns to G-d who gave it.” Koheles describes death, when the body returns to dust and the spirit to its Giver; the maamar hears in tashuv, “returns,” the word teshuvah, the soul’s return to its source.

קהלת י"ב:ז' Ecclesiastes 12:7

וְיָשָׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַןָּהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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138 ע"פ האזינו השמים

The discourse opens with the Sages’ contrast of rain and dew and explains teshuvah as “And the spirit shall return to G-d who gave it”: the soul, breathed out of G-d like breath from a mouth, became a separate being, and teshuvah is its return.

KEHOT’S NOTE

לקו"ת האזינו עא, ג.

139 האזינו השמים

“Listen, O heavens, and I will speak.” The opening words of the Likkutei Torah discourse to which the text refers.

Deuteronomy 32:1 א"ב: דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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PARAGRAPH 15

140 שמדתו של יעקב . . רחמים

The Tanya presents Yaakov’s attribute, compassion, as a path in serving G-d: to arouse great compassion before G-d for the spark of G-dliness in one’s soul, which has come down from its source and is clothed in the “skin of the serpent,” far from the light of the King’s face.

תניא, חלק ראשון; ליקוטי אמרים 45:1-2 Tanya, Likkutei Amarim

עוד יש דרך ישר לפני איש, לעסוק בתורה ומצוות לשמן, על ידי מדתו של יעקב אבינו עליו השלום, שהיא מדת הרחמים, לעורר במחשבתו תחלה רחמים רבים לפני ה' על ניצוצי אלהות המוחה נפשו, אשר ירד ממקורו - חיי החיים אינסוף ברוך הוא, הממלא כל עלמין, וסובב כל עלמין, וכולא קמיה כלא חשיב, ונתלבש ב"משכא דחזיא", הרחוק מאור פני המלך בתכלית ההרחק - כי העולם הזה הוא תכלית הקליפות הגסות כו'. ובפרט, קשינכור ...

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KEHOT’S NOTE

ראה תניא פמ"ה. הנסמן במאמרי אדה"ו-פרשיות לעי תקעט (ושם צ"ל תניא פמ"ה).

141 יעקב . . תפארת

Kehot’s note points to Zohar I, 157b for these words.

Zohar I, 157b, זח"א קנו, ב

Zohar II, 276a, זח"ב רעו, א

KEHOT’S NOTE

ראה זח"א קנו, ב. זח"ב רעו, א. זח"ג שב, א.

142 אף עשיתיו

“For My glory I created him, I formed him, I also made him.” “Made” is read as the World of Asiyah, where the

concealment is greatest.

Isaiah 43:7: "ישעיהו מ"ג:ז"

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

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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143

ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh together shall see that the mouth of Havayah has spoken." Isaiah's prophecy of comfort: in the redemption G-d's glory will be revealed to all.

Isaiah 40:5: "ישעיהו מ"ה:ה"

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

ישע"י מ, ה.

144

סד"ה מי מנה עפר יעקב

At the end of the discourse, Torah study is the higher unity (yichuda ila'ah), "dust" that is beyond number, and the way to merit the light of the Torah is through Yaakov's attribute, compassion: arousing great compassion on one's soul, for the name Yaakov (yud-akev) means compassion for the yud, the higher Chochmah, that has fallen to the "heel."

KEHOT'S NOTE

לקו"ת בלק סח, ב.

145

מי מנה עפר יעקב

Bilam, brought to curse Israel, marvels instead: "Who has counted the dust of Yaakov?", a people as countless as dust. The opening words of the Likkutei Torah discourse to which the text refers.

Numbers 23:10: "במדבר כ"ג:י"

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

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

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146

וברחמים גדולים אקבצך

"For a brief moment I forsook you, and with great compassion I will gather you." G-d speaks to Israel as to a forsaken wife: the exile is a brief moment, and the gathering will come with great compassion (context: Steinsaltz Tanakh).

Isaiah 54:7: "ישעיהו נ"ד:ז"

ברגע קטן עזבתיה וברחמים גדלים אקבצך:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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...והניף ידו על הנהר בעים רוחו והכהו לשבעה

KEHOT'S NOTE

ישע"י נד, ז.

147

וחסדי מאתך לא ימוש

"For the mountains may move and the hills may falter, but My kindness shall not depart from you, nor shall My covenant of peace falter." Though the mountains move, G-d's kindness to Israel will never depart; the maamar stresses "My kindness," His own, above the attributes.

Isaiah 54:10: "ישעיהו נ"ד:י"

כי ההרים ימוש והגבעות תמוט ינה וחסדי מאתך לא ימוש וברתי שלומי לא תמוט אמר מרחמי ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע"י נד, י.

148

חטה היתה

The Sages disagree about the tree from which Adam ate: Rabbi Meir says it was a vine and Rabbi Nechemiah a fig, and Rabbi Yehudah says it was wheat, "for a child does not know how to call 'father' and 'mother' until he has tasted grain." The maamar asks how wheat, which stands for the Torah's twenty-two letters, can be the Tree of Knowledge.

Sanhedrin 70b:1: "סנהדרין ע"ב:א"

שאין לה דבר שמביא יללה לאדם אלא יין. רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרוא אבא ואימא עד שיטעום טעם דגן. רבי נחמיה אומר: תאנה היתה, שבדבר שקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה".

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PARAGRAPH 16

149

דחטה היינו כ"ב אותיות התורה

In Bechukosai the Torah is called bread, food for the soul, because, like grain whose root is very high but which fell in the breaking to grow as wheat, the secrets of the Torah came down into physical matters, the forbidden and the permitted, the impure and the pure.

Numbers 10:4: "במדבר י"ד:ד"

ואם-בצאתת יתקעו ונועדו אליך הנשיאים ראשי אלפי ישראל:

And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee.

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KEHOT'S NOTE

ראה זהר בלק קפח, ב. לקו"ת בחוקותי מח, ב. במדבר י, ד.

150

בד"ה בשעה שהקדימו

In that discourse, a Shavuot discourse in Likkutei Torah on Bamidbar, the Written Torah is the Tree of Life and the Oral Torah is called in the Zohar "the tree of good and evil," because through it good is separated from evil, as in

learning which animals are treifah and which are kosher; it too refers to Iggeres HaKodesh on “And the wise shall shine.”

KEHOT'S NOTE

[במדבר] פ"ג יג, ג. [כ].

151 בשעה שהקדימו ישראל נעשה לנשמע

“When Israel put ‘we will do’ before ‘we will hear,’ a heavenly voice went forth and said to them: Who revealed to My children this secret, which the ministering angels use?” The opening words of the discourse to which the text refers.

Shabbat 88a:7-8 ח"א-ז:ח"ח-7-8

דרש רבי סימאי: בשעה שהקדימו ישראל “נעשה” ל”נשמע” באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד “נעשה” ואחד כנגד “נשמע”. וכיון שחטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: “ויתנצלו בני ישראל את עיניהם מהר חורב”. אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתיב: “ויתנצלו בני ישראל וגו’”. אמר ...

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152 תושבע"פ היא מלי דאצי

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

KEHOT'S NOTE

ראה ת"ז בהקדמה.

153 ברע"מ פ' נשא והמשכילים יזהירו

The letter opens with the Raaya Mehemna on Naso: “And the wise shall shine like the radiance of the firmament,” through this work, the Zohar, which is the Tree of Life, while “the tree of good and evil” is the forbidden and the permitted, the impure and the pure. It goes on to explain that the forbidden and permitted things themselves come from the tree of good and evil, kelipas nogah.

Tanya, Iggeres HaKodesh 26:1 ח"א:1-26

ברע"א מהימנא פרשת נשא: “והמשכילים יזהירו כזהר הרקיע” — “בהא” חבורא דילך דאיהו ספר הזהר, מן זהרא ד”אימא עילאה” תשובה, באילין לא צריה נסיון. ובגין דעתידין ישראל למטעם מאילנא דחיי, דאיהו האי ספר הזהר — יפקון בקה מן גלותא ברחמים, ויתקיים בהון: “ה' בך יתקנו, ואין עמו אל נקר”.

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154 בשברי לכם מטה לחם

“When I break for you the staff of bread, ten women shall bake your bread in one oven.” Among the curses of the rebuke, G-d will break “the staff of bread,” the bread that sustains life, and there will be famine; the maamar reads the “breaking” as the breaking of the first Tablets and the “bread” as the Torah (context: Steinsaltz Tanakh).

Leviticus 26:26 ח"ב:26-26

בשברי לכם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

...והניף ידו על הנהר בעים רוחו והכהו לשבעה

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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KEHOT'S NOTE

ויקרא כו, כו.

155 כמ"ש בפ' בחקותי

There “When I break for you the staff of bread” is explained: the staff of bread is the Tree of Life, and with the breaking of the Tablets the Torah fell and descended into physical matters; and the Torah is called “bread of wheat,” the twenty-two letters of the Torah, like the numerical value of chitah.

KEHOT'S NOTE

לקמן מח, ב.

156 ע"פ הן האדם

There Adam before the sin is described as entirely holy, above the Tree of Knowledge of good and evil, not even knowing of evil, so that the kelipos would have been refined without battle; after the sin, refinement requires toil and war.

KEHOT'S NOTE

תו"א ו, א.

157 הן האדם היה כאחד ממנו

“Behold, the man has become like one of us, knowing good and evil.” G-d's words after Adam ate from the Tree of Knowledge; the opening words of the Torah Ohr discourse to which the text refers.

בראשית ג:22

ויאמר ה' אלקים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם:

And the L-RD G-d said: ‘Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.’

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158 ונהר יוצא מעדן

“And a river goes out from Eden to water the Garden.” Adam's dwelling, the Garden, was watered from Eden.

בראשית ב:10

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

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

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159 תנופת שתי הלחם ע"ג שני הכבשים

“And the kohen shall wave them with the bread of the first fruits as a waving before Havayah, with the two lambs.” The Shavuot offering of the two loaves and the two lambs.

ויקרא כ"ג:20

והניף הכהן אתם על לחם הבכרים תנופה לפני ה' על-שני כבשים קדש יהיו לה' לפנה:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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160 שתי הלחם היינו תושב"כ ותשב"פ

There the two loaves stand for the Written and the Oral Torah, and the lambs are waved up to their root, to be nullified and united with the Infinite Light, together with the bread.

Zohar I, 260a רס, זח"א

KEHOT'S NOTE

ראה זח"א רס, א. לקמן פ' אמור לו, ב. אוה"ת שבועות ע' קב. וראה בלקו"ש חל"א ע' 137 הערה 147.

161 ואשא אתכם על כנפי נשרים

"You have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to Me." G-d's words to Israel at Sinai, before the Giving of the Torah; the maamar reads the eagles' wings as compassion.

Exodus 19:4: שמו"ט

אתם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואבא אתכם אלי:

Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.

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KEHOT'S NOTE

שמו"ט, ד.

162 ע"פ בהעלותך את הנרות

In the discourse on "When you raise up the lamps," "My tears have been my bread" is explained: through tears and bitterness over the darkness that hides G-dliness, one merits "bread," the Torah, through which G-dliness is drawn down below.

KEHOT'S NOTE

לקו"ת שם ל, ב.

163 היתה לי דמעותי לחם

"My tears have been my bread day and night, when they say to me all day, Where is your G-d?" The psalmist, far from the Temple, longs for G-d; the discourse cited reads his tears as what brings the "bread" of Torah.

Psalms 42:4: תהילים מ"ב

היתה לי דמעותי לחם יומם ולילה באמר אלי כל־היום איה אלקיך:

My tears have been my food day and night, while they say unto me all the day: 'Where is Thy G-d?'

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164 בד"ה זכור ושמור

The discourse explains "Remember" as drawing down and "Keep" as elevation, like the night of Shabbos, which is elevation, and its day, which is drawing down; all these elevations and drawings-down were said in one utterance at Sinai.

KEHOT'S NOTE

...והניף ידו על הנהר בעים רוחו והכהו לשבעה

תו"א עג, א.

165 י"ג מדות שהתורה נדרשת בהן

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

KEHOT'S NOTE

בריי"א דר"י בת"כ ר"פ ויקרא.

166 י"ג מדות שהתורה נדרשת בהן

Rabbi Yishmael's baraita at the opening of the Sifra: "The Torah is expounded by thirteen rules," beginning with kal vachomer (from the lesser to the greater) and gezeirah shavah (a like word in two places). The maamar sets these thirteen rules against the Thirteen Attributes of Compassion.

Sifra, Baraita DeRabbi Yishmael ב"י ישמעאל

PARAGRAPH 17

167 והחרים ה' את לשון ים מצרים

"And Havayah will destroy the tongue of the Sea of Egypt, and He will wave His hand over the river." The first half of the verse with which the maamar opened: in Isaiah's prophecy of the return of the exiles, the waters of Egypt as well as the Euphrates will no longer bar their way.

ישעיהו י"א:ט"ו

והחרים ה' את לשון ים־מצרים והניף ידו על־הנהר בעים רוחו והכהו לשבעה נחלים והדריה בנעלים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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168 נהר מצרים

On "the tongue of the Sea of Egypt" the Radak writes: "It is the river of Egypt, called Shichor."

רד"ק על ישעיהו י"א:ט"ו

169 שם האחד פישון ופרש"י הוא נילוס

"The name of the one is Pishon; it is the one that surrounds the whole land of Chavilah, where there is gold."

בראשית ב':י"א

שם האחד פישון הוא הסבב את כל־ארץ החוילה אשר־שם הזהב:

The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

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KEHOT'S NOTE

בראשית ב, יא. ראה לקו"ש חט"ז ע' 91 הע' 27.

170 הוא נילוס נהר מצרים

Rashi: "Pishon is the Nile, the river of Egypt."

רש"י על בראשית ב':י"א

פישון. הוא נילוס נהר מצרים, ועל שם שממיו מתברכין ועולין ומשקין את הארץ נקרא פישון כמו ופשו פִּרְשִׁיו (חבקוק א') ד"א

פישון, שהוא מגדל פשתן, שנאמר על מצרים (ישעיהו י"ט) ובשו עבדי פשתים:

PISHON — This is the Nile, the River of Egypt. Because its waters grow plentiful and rise and water the land, it is called Pishon, the name being of the same root as the verb in (Habakkuk 1:8) ופשו פרשיו "and their horsemen increased"; another interpretation of the name Pishon is: it is so called because it grows flax (פשתן) (Genesis Rabbah 16:2) for it is said with reference to Egypt (Isaiah 19:9) "Moreover they that work in combed flax, shall be ashamed."

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

171 כגן ה' כארץ מצרים

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

KEHOT'S NOTE

לך יג, י.

172 כגן ה' כארץ מצרים

Lot, choosing where to settle after he parted from Avram, saw that the whole plain of the Jordan was well watered, "like the garden of Havayah, like the land of Egypt."

בראשית י"ג:10 Genesis 13:10

וישאלוט את-עיניו וירא את-כל-כפר הירדן כי כלה משקה לפני שחת ה' את-סדם ואת-עמרה כגן-ה' כארץ מצרים באקה צער:

And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered every where, before the L-RD destroyed Sodom and Gomorrah, like the garden of the L-RD, like the land of Egypt, as thou goest unto Zoar.

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173 כגן ה' כארץ מצרים

Avram went down to Egypt because it is weighed against the garden of Havayah, "like the garden of Havayah, like the land of Egypt": there one river, the one on the right, comes down, as it is written, "The name of the one is Pishon."

Zohar, Lech Lecha 12:106-113 ק"ו-ק"יג:12 AND ABRAM WENT DOWN TO EGYPT TO SOJOURN THERE. Why to Egypt? Because it is compared to the Garden of the L-rd, as it is written, "Like the garden of the L-rd, like the land of Egypt". For there a certain stream (from the Garden) which is on the right descends and flows, as it is written, "The name of the one was Pishon, that it is which compasseth the whole land of Havilah where there is gold" (Gen. 2, 11).

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

174 מאי שם האחד פישון המיוחד מכולם

Every drop that goes out from Eden carries a spirit of wisdom, and "there are waters that raise up wise men"; "The name of the one is Pishon": the special one of them all,

which falls in the land of Egypt, "and therefore the wisdom of Egypt was greater than all the world."

Zohar, Chayei Sara 18:142-147 קמ"ב-קמ"ז:18

175 ותרב חכמת שלמה כו' ומכל חכמת מצרים

"And Shlomo's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt."

I Kings 5:10 מלכים א ה:10

וְתָרַב חֲכֵמַת שְׁלֹמֹה מִחֲכֵמַת כָּל-בְּנֵי-קֶדֶם וּמִכָּל חֲכֵמַת מִצְרַיִם:

And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.

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176 אית מיא מגדלין חכימין

Kehot's note points to Zohar I, 125a for these words.

Zohar I, 125a זח"א קכה,

KEHOT'S NOTE

זח"א קכה, א.

177 כולם בחכמה עשית

"How many are Your works, O Havayah! You made them all with wisdom." The psalmist marvels at the wisdom in all of creation; Me'orei Or cites it for Chochmah as the source of abundance.

Psalms 104:24 תהילים ק"ד:24

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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

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178 ומשם יפרד כו' טורי דפרודא

Below a certain level the heights are called "mountains of separation," as it is written, "And from there it divides and becomes four heads."

Zohar, Vayetzei 23:231-24:243 רמ"ג:23-רמ"ד:24

while "the young thou mayest take unto thyself" in harmony with the verse: "For ask now of the days past, etc., and from the one end of heaven unto the other" (Ibid. 4, 22). Now, all these are called "mountains of spices", whereas all which is underneath is called "the mountains of separation", in allusion to the passage: "and from thence it was parted and became four heads" (Gen. 2, 10).'

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

179 מן הארץ לרקיע מהלך ת"ק שנה

"From the earth to the firmament is a journey of five hundred years, and the thickness of the firmament is a journey of five hundred years."

Chagigah 13a:3 אג"ג:13

כמה שנותיו של אדם — שבעים שנה, שנאמר: "ימי שנותינו בהם שבעים שנה ואם נגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן בין כל רקיע ורקיע.

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KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 18

180 בד"ה וספרתם לכם

the passage shares nothing with the note
KEHOT'S NOTE

לקו"ת במדבר י.

181 וספרתם לכם

"And you shall count for yourselves from the day after the Shabbos... seven complete weeks." The opening words of the discourse to which the text refers.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תקינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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182 ונפיהם פרודות

"And their faces and their wings were separate above; each had two wings joined to another's, and two covering their bodies." In Ezekiel's vision of the divine chariot, the wings of the chayos spread apart from each other; the maamar takes "separate" as the mark of what comes from speech.

יחזקאל א':י"א Ezekiel 1:11

ופניהם ונפיהם פרודות מלמעלה לאיש שתיים חברות איש ושתיים מכסות את גויתיהנה:

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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183 ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר

"And the glory of Havayah shall be revealed, and all flesh together shall see that the mouth of Havayah has spoken." Isaiah's prophecy of comfort: in the redemption G-d's glory will be revealed to all.

ישעיהו מ"ה:ה' Isaiah 40:5

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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184 ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר

The Midrash contrasts Moshe with the other prophets and ends with a parable of a king who reveals himself to his household: in this world the Shechinah is revealed to indi-

viduals, but in the Time to Come, "the glory of Havayah shall be revealed, and all flesh together shall see."

ויקרא רבה א':יד"ד Yayikra Rabbah 1:14

185 ונגלה כבוד ה' וראו כל בשר יחדו

At the end of Mishpatim: in the time to come the Holy One, blessed be He, will reveal Himself to His children, and all will see His glory eye to eye, as it is written, "For eye to eye they shall see," and "the glory of Havayah shall be revealed, and all flesh together shall see."

ספר הזוהר, משפטים כ"ט:תקע"ד-Zohar, Mishpatim 29:574-30:581 ל:תקפ"א

R. Eleazar said: 'Israel also at that time1The Zohar evidently adopts the view that the events recorded in this chapter (Ex. XXIV) took place before the giving of the Law. v. Rashi, ad loc. became qualified for a revelation, and the Shekinah was united with them, and the making of the Covenant and the giving of the Torah all took place at one and the same time; and never again was such a sight vouchsafed to Israel. In the time which is to come the Holy One, blessed be He, will ...

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

186 ברבות פ' ויקרא פ"א

The note quotes the Midrash as Or HaTorah gives it: "For in this world the Shechinah is revealed to individuals, but in the Time to Come, 'the glory of G-d shall be revealed, and all flesh together shall see, for the mouth of G-d has spoken.'"

KEHOT'S NOTE

"לפי שבעה"ז השכינה נגלית על היחידים אבל לע"ל ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר" — אוה"ת נ"ך א' ע' רלג.

187 ולא יקרא עוד שמך אברם

"And your name shall no longer be called Avram, but your name shall be Avraham." The opening words of the Torah Ohr discourse to which the text refers.

בראשית י"ז:ה' Genesis 17:5

ולא יקרא עוד את-שמך אברם והיה שמך אברהם כי אברהם מון גוים נתתיה:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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188 מיוחד בתכלית היחוד במהותו ועצמותו ית' גם אחר שיצא דבורו ית' אל הפועל בבריאת העולמות כמו שהיה מיוחד עמו קודם בריאת העולמות

G-d's speech and thought are united with His essence and being in absolute unity, "even after His speech has gone forth into actuality in the creation of the worlds, just as it was united with Him before the creation of the worlds";

196 והכהו לשבעה נחלים

Seven lights enter the one supernal sea and strike it on seven sides, and each side divides into seven streams, as it is written, "and He will strike it into seven streams"; each stream divides into seven rivers, and each river into seven paths.

ספר הזהר, בראשית פ"ז:ע"ז-88:288-87:276 Zohar, Bereshit
פ"ח:רפ"ח

197 בזח"א בראשית דנ"ב ע"א

The note records that this passage of the Zohar is copied in Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת נ"ך א-ע קצב.

198 ומלאה הארץ דעה את ה' וגו'

Earlier in Tzav the Mishkan and the offerings are said to draw down the revealed light that encompasses all worlds, "I fill heaven and earth," as it will be in the Future, "the earth shall be full of the knowledge of G-d"; this is the meaning of the "seven days of filling (milu'im)."

KEHOT'S NOTE

שם יא, ט: כי מלאה הארץ [ראה לעיל יא, ב].

199 ומלאה הארץ דעה את ה' כמים לים מכסים

"They shall not harm or destroy on all My holy mountain, for the earth shall be full of the knowledge of Havayah, as the waters cover the sea." Isaiah's vision of the days of Mashiach, when the knowledge of G-d will fill the world as water fills the bed of the sea.

ישעיהו י"א:ט"ז-11:9 Isaiah

לא ירעו ולא יחשיתו בכל ה' קדשי כי ימלאה הארץ דעה את ה' כמים לים מכסים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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200 וזהו ענין ומלאה . . כמים לים מכסים

The note quotes it: "It may be said that the intent is that the revelation of the Future, in the level of 'the breadths of the river,' which is a very great revelation, will be drawn down very low, even to the level of 'earth.'"

KEHOT'S NOTE

נתבאר בד"ה והחרים — תשמ"ה (מהנחה בלתי מוגה) "וי"ל הכוונה דהגילוי דלע"ל בבחי' רחובות הנהר, שהוא גילוי גדול ביותר, יומשך למטה ביותר, ועד לבחי' ארץ" ע"ש.

201 ברכות ריש קהלת

The note points here for the Midrash at the beginning of Koheles on "And G-d will destroy the tongue of the Sea of Egypt."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך-א ע' קצג.

202 הבל הבלים אמר קהלת

"Vanity of vanities, said Koheles; vanity of vanities, all is vanity." The verse on which the Midrash cited in the text comments.

קהלת א':ב'2 Ecclesiastes 1:2

הבל הבלים אמר קהלת הבל הבלים הבל הבל:

Vanity of vanities, saith Koheleth; Vanity of vanities, all is vanity.

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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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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