



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 1

ואתחנן אל ה' וגו' אתה החילות וגו'

“And I pleaded with
Havayah ... You have begun”



Moshe called everything he had seen only a “beginning” because at Sinai he had received the Torah as a pure arousal from above, a free gift from G-d’s very essence that no human effort can reach. He pleaded to draw that gift into Knesses Yisrael in the Land, but it came only through the mitzvos, an arousal from below, until the time to come, when “they shall see eye to eye.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

Moshe called everything he had seen only a “beginning” because at Sinai he had received the Torah as a pure arousal from above, a free gift from G-d’s very essence that no human effort can reach. He pleaded to draw that gift into Knesses Yisrael in the Land, but it came only through the mitzvos, an arousal from below, until the time to come, when “they shall see eye to eye.”

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

THE MAAMAR IN BRIEF

Why does Moshe call the splitting of the sea, the Exodus and Sinai only a “beginning”? The answer starts from the saying that before Creation there was “He and His Name.” Man was created so that G-d be known, and his soul is a lamp that reveals the Name Havayah in this dark world. Revelation is not abstract knowledge of G-d’s presence but an arousal felt in the soul’s essence; this is the “blessing” of Baruch She’amar and of “Blessed are You, Havayah.” Havayah is beyond the chain of cause and effect: the worlds are created from nothing by “His goodness,” His essence, through the letters of the Name, and “His Name” is the Infinite Light, His capability to reveal Himself. Love reaches the inner and the outer heart through prayer, an arousal from below. Torah study draws down an arousal from above that no effort reaches, a free gift; this was the “You have begun” of Sinai. Moshe, rooted in “I who I am,” pleaded for this gift, to draw it into the Land by “seeing.” It was not granted then: Israel entered with mitzvos, preceded by blessings. In the time to come, “they shall see eye to eye.”

OUTLINE

- 1 Only a beginning?** ¶1-2
How could Moshe call all the miracles only a beginning? The answer starts from “before the world was created there was He and His Name”: man was created so that G-d be known, and the soul is the lamp of Havayah that turns this world’s darkness into light.
- 2 Blessing as revelation** ¶3-4
Blessing means drawing G-dliness from the hidden world into the revealed world. Knowing in the mind that G-d fills and encompasses all worlds remains a makif; revelation touches the soul’s essence. The thirteen “Blessed” of Baruch She’amar are flows like hairs, and the thirteenth, “Blessed are You, Havayah,” includes them all.

3 Beyond the chain of cause and effect

¶15-8

The worlds unfold level by level as thought unfolds from intellect and speech from thought, but creation from nothing cannot come through that chain, since nothing created compares to G-d. It comes from “His goodness,” His essence, through the letters of Havayah; “He” is the essence and “His Name” the Infinite Light.

4 Love in two hearts

¶19-10

“And you shall love” is the heart’s will for Havayah to dwell in a person; es, read as eis, shows that revelation comes within time. The inner heart is moved from the hidden love; the outer heart first subdues, then transforms the animal soul’s fire, through prayer, an arousal from below.

5 Torah, the gift from above

¶11-13

All Torah study, even of matters with no practical bearing, draws down an arousal from above that no human arousal reaches, as a gift “from the wilderness.” This was Sinai’s “You have begun.” Even mitzvos need an arousal from above first, which is why a blessing precedes them; Moshe wanted to draw Sinai’s gift into Knesses Yisrael.

6 Sight, grace and the free gift

¶14-16

This arousal from above is grasped only as “sight,” a flash beyond intellect, which Moshe merited. He pleaded “to Havayah,” drawing from the grace that is the source of Havayah, for a free gift beyond the mitzvos. It was not granted then, and Israel entered with mitzvos; in the time to come “they shall see eye to eye.”

KEY CONCEPTS

Arousal from above (isarusa dile’eila) אתערותא דלעילא

Divine initiative that does not wait for human effort. Its highest form, from G-d’s essence, comes as a free gift through Torah study, as at Sinai, and no arousal from below can reach it.

Arousal from below (isarusa dilesata) אתערותא דלתתא

Human initiative, in prayer and mitzvos, that awakens a matching response above, “as in water, face answers to face.” It too must first be set in motion by an arousal from above.

Revelation (gilui) גילוי

Knowledge of G-d that reaches the soul’s essence and stirs the heart, as opposed to knowledge that only encompasses a person from above (makif) and leaves him unchanged. Drawing it down is what “blessing” means.

The order of the chain of descent (seder hishtalshelus) סדר ההשתלשלות

The unfolding of levels from cause to effect, each revealing what was hidden in the one above it. It applies only among created and emanated levels; creation from nothing comes from G-d’s essence, beyond the chain.

His Name שמו

The Infinite Light as it was contained in G-d’s essence before Creation: the essence’s capability to reveal itself, as a name exists for others.

A free gift (matnas chinam) מתנת חנם

What is given without being earned, “without mitzvos.” Moshe’s plea, Va’eschanan, asked for this gift from a level beyond what mitzvos reach.

Sight (re’iyah) ראייה

A direct perception beyond intellect, like a flash of lightning the mind cannot contain. The arousal from above is grasped only this way, and Moshe merited it.

SECTION 1 • 11-2

Only a beginning?

1 ואתחנן אל ה' וגוי אתה החילות וגוי. להבין מהו החילות וכי לא היה הרבה נסים כגון

“And I pleaded with Havayah,” etc., “You have begun,” etc. [We need] to understand what “You have begun” means. Were there not many miracles, such as

The maamar opens with Moshe's plea at the start of Parshas Va'eschanan to be allowed to cross into the Land: “And I pleaded with Havayah at that time ... You have begun to show Your servant Your greatness” (Deuteronomy 3:23-24). The Alter Rebbe asks why Moshe calls all that G-d had shown him until then only a “beginning.”

קריעת ים סוף ויצ"מ [ויציאת מצרים] ומ"ת [ומתן תורה] ומלחמת עמלק וכיוצא בהם ואיך שייך לקרות כל זה התחלה בלבד. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עד שלא נבה"ע [נברא העולם] ^{4,5} הי' [היה] הוא ושמו בלבד. ⁶

the splitting of the Sea of Reeds, the Exodus from Egypt, the Giving of the Torah, the war with Amalek and the like? How, then, can all this be called only a beginning? Now, our Sages, of blessed memory, said: before the world was created, there was He and His Name alone.

Moshe had already seen the splitting of the sea, the Exodus, the Giving of the Torah and the victory over Amalek, so how can all this be called merely a beginning? The answer will be built on a saying of the Sages (Pirkei DeRabbi Eliezer, chapter 3): before the world was created, there was only G-d and His Name.

2 ולכאורה אינו מובן איך שייך קודם בריאת העולמות להיות בחי' שם להקב"ה ומי קראו בשמו.

On the face of it, this is not understood: how can there be, before the creation of the worlds, the aspect of a name for the Holy One, blessed be He? And who called Him by His name?

A name is for others: by it they call and refer to someone. Before Creation there was no one to call G-d by any name, so what can “His Name” mean then?

אך הענין דהנה איתא בזוה"ק [בזוהר הקדוש] דתכלית בריאת האדם בגין לאשתמודע ל"י וביאור הדברים כי הנה ירידות ⁷ והשתלשלות המדרגות בצמצומים רבים היא צורך עליה

But the explanation is this. It is stated in the holy Zohar that the purpose of the creation of man is “so that He be known.” The explanation of these words: the descents and the chain of descending levels (hishtalshelus), through many contractions (tzimtzumim), are for the sake of an ascent,

The answer begins from the Zohar's teaching that man was created “so that He be known,” so that G-d be known in the world. The whole descent of divine light through level after level, each a contraction (tzimtzum) of the one above it, is a descent for the sake of a greater ascent.

כדי לאתהפכא חשוכא לנהורא⁸ ולזה ברא אלקים את האדם על הארץ כי להיות עוה"ז הוא עולם השפל והחשך עב כפול ומכופל

in order to transform darkness into light. And for this G-d created man upon the earth. For since this world is the lowly world, and the darkness is thick, doubled and redoubled,

That ascent is the transformation of darkness itself into light, a phrase taken from the Zohar. This world is the lowest of all worlds, where G-dliness is hidden most thickly, and man was put here precisely for this work.

וצריך להרבות בנרות להאיר את החשך ע"כ ברא אלקים את האדם שהוא בחי האור והנר כמ"ש נר הוי' נשמת אדם⁹ שהוא נר המאיר הארת שם הוי' בבחי גילוי להאיר את העוה"ז ולא הפכא חשוכא לנהורא.¹⁰

and one must multiply lamps to illuminate the darkness, therefore G-d created man, who is the aspect of the light and the lamp, as it is written, "The lamp of Havayah is the soul of man": it is a lamp that shines the radiance of the Name Havayah in a revealed manner, to illuminate this world and to transform darkness into light.

A deep darkness needs many lamps, and the human soul is such a lamp: "The lamp of Havayah is the soul of man" (Proverbs 20:27). The soul's task is to make the light of the Name Havayah shine openly in this world, turning its darkness into light.

SECTION 2 • ¶3-4

Blessing as revelation

3 וע"ז נאמר והיה ברכה.¹¹ ברכה בקרב הארץ¹² וכתוב כי הם זרע ברכ¹³ ה' שהוא לשון המשכה כמו המברך¹⁴ והמרכיב¹⁵ כו'

Of this it is said, "And you shall be a blessing," "a blessing in the midst of the earth." And it is written, "For they are the seed that Havayah has blessed"; ["blessed"] is a term for drawing down, as in "one who layers [a vine] and one who grafts," etc.,

Avraham was told "And you shall be a blessing" (Genesis 12:2), and Israel is called "a blessing in the midst of the earth" (Isaiah 19:24) and "the seed that Havayah has blessed" (Isaiah 61:9). The Alter Rebbe reads be-rachah, blessing, as drawing down, like the farmer's havrachah (Mishnah Kilayim 7:1): bending a vine down into the soil so that it takes root there.

בכדי להיות ברוך ה' מן העולם ועד העולם¹⁶ מעלמא דאתכסייא לעלמא דאתגלייא להיות הוי' בבחינת גילוי והממשיכים גילוי זה הם ישראל שהם זרע ברוך ה' ונר ה' נשמת אדם ריבוא נשמות

so that there be “Blessed is Havayah from world to world”: from the hidden world to the revealed world, that Havayah be in a state of revelation. And those who draw down this revelation are Israel, who are “the seed that Havayah has blessed” and “the lamp of Havayah, the soul of man”: myriads of souls,

“Blessed is Havayah from world to world” (Psalms 106:48) is read as “from the hidden world to the revealed world”: blessing draws G-dliness down from where it is hidden to where it is revealed. Those who draw it down are the Jewish people, “the seed that Havayah has blessed,” each soul a “lamp of Havayah.”

שהם כמה ריבוא נרות שלפי ריבוי החשך ועביו הכפול ומכופל כך צל ריבוי הנרות בנשמות וגילוי זה הוא שיהיה התפעלות בלב האדם מקרב איש ולב עמוק¹⁷ לצאת הנפש מנרתקה ולהיות כלתה נפשי לה.¹⁸

which are so many myriads of lamps. For according to the abundance of the darkness and its thickness, doubled and redoubled, so must be the abundance of lamps in the souls. And this revelation is that there be an arousal in a person's heart, from “the inward part of man, and a deep heart,” for the soul to go out of its sheath, and to be [in the state of] “my soul pines away” for Havayah.

Because the darkness is so great, many souls, that is, many lamps, are needed. The revelation is an arousal felt in the depths of the heart (“the inward part of man and a deep heart,” Psalms 64:7), so strong that the soul longs to leave its “sheath,” the body, as in “my soul pines away” (Psalms 84:3).

(ועמ"ש בד"ה רני ושמחי¹⁹ הראשון²⁰ בענין נר הוי' נשמת אדם שנשמת אדם הוא בחי' נשימה ברצוא ושוב אז הוא בחי' נר להאיר ולהמשיך גילוי שם הוי' כו')

(See what is written in the first discourse beginning “Sing and rejoice,” on the subject of “The lamp of Havayah is the soul of man”: that [when] the soul (neshamah) of man is the aspect of breath (neshimah), in “running and returning,” then it is the aspect of a lamp, to illuminate and to draw down the revelation of the Name Havayah, etc.)

The Alter Rebbe refers to his first discourse “Sing and rejoice” (Torah Ohr, Miketz), where neshamah, soul, is connected with neshimah, breath. Like breath, which goes out and comes back, the soul moves in “running and returning” toward G-d and back, and in this way it becomes a lamp that draws down the light of Havayah.

ולא די בהתבוננות במחשבתו בלבד²¹ שהוא ית' ממלא כ"ע [כל עלמין] וסוכ"ע ולית אתר פנוי מיניה^{22, 23, 24} שאין זה בחי' גילוי

And it is not enough to contemplate in one's thought alone that He, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and that "there is no place empty of Him"; for this is not the level of revelation,

It is not enough to think about G-d's presence everywhere: that He fills all worlds (memalei), encompasses all worlds (sovev), and that "there is no place empty of Him" (Tikkunei Zohar). Knowing this in the mind alone does not yet make it revealed.

אלא הוא בחי' עלמא דאתכסיא שהוא בבחי' העלם שאינו מתפשט ומאיר אל תוך נקודת לבבו but rather the level of the hidden world, which is in a state of concealment, which does not spread out and shine into the point of his heart;

Such knowledge remains in "the hidden world": it stays concealed and does not reach into the point of the heart, the person's innermost self.

אלא הוא רק בבחי' מקיף מלמעלה כנודע ממארז"ל [ממאמר רבותינו זכרונם לברכה] גנבא אפום מחתרתא²⁵ כו' שאין נוגע אל עצמיות ומהות הנפש ממש להיות לאחדים ממש אלא הוא

rather, it is only in the mode of a makif, encompassing from above, as is known from the saying of our Sages, of blessed memory, "The thief at the mouth of the tunnel," etc. For it does not touch the actual essence and being of the soul, so as to become truly one; rather, it is

It remains a makif, something that hovers over a person from above without entering him. The Sages' saying about the thief (Berakhot 63a in the Ein Yaakov version) shows this: about to break in, he calls upon G-d for success, so he believes in G-d, yet his belief does not touch his essence or change what he does.

כמו דבר נפרד ועומד מלמעלה משא"כ בחי' גילוי הוא להיות נוגע אל עצמיות הנפש ממש כאשר ישים אל לבו איך שהוא ית' ממכ"ע [ממלא כל עלמין] וסוכ"ע כו'.

like something separate, standing above. Whereas the level of revelation means that it touches the actual essence of the soul, when he takes to heart how He, blessed be He, fills all worlds and encompasses all worlds, etc.

Such belief stays apart from the person, like something separate standing above him. Revelation, by contrast, is when the knowledge that G-d fills and encompasses all worlds reaches the soul's very essence, because he truly takes it to heart.

ואי לזאת לא תוכל הנפש שאת מהכיל התלבשותה בגוף הגשמי בחשך תאות העולם רק רוחו ונשמתו אליו יאסוף²⁶ ותתאחד הנפש במקורה

And because of this, the soul cannot bear to endure its being clothed in the physical body, in the darkness of worldly desire; rather, “he would gather his spirit and his soul to Him,” and the soul would become united with its source.

When this knowledge truly touches the soul, the soul can no longer bear to stay clothed in a body amid the darkness of worldly desires. It longs to rise and unite with its source, in the words of Job 34:14, “he would gather his spirit and his soul to Him.”

(וזהו ענין בגין לאשתמודע ל"י שהדעת הוא הכרה והרגשה²⁷ ממש וכמ"ש לקמן ע"פ וידעת היום ועמ"ש בפי חקת ע"פ ויקחו אליך²⁸ ובפי ואלה המשפטים²⁹ כו') ועל דרך זה תיקנו קודם פסוקי דזמרה לומר ברוך שאמר והיה העולם.

(And this is the meaning of “so that He be known”: for Daas (knowledge) is actual recognition and feeling, as is explained below on the verse “And you shall know this day”; and see what is written in Parshas Chukas on the verse “that they bring to you,” and in Parshas “And these are the laws,” etc.) In the same vein, [the Sages] instituted saying “Blessed is He who spoke and the world came into being” before the Verses of Praise (Pesukei deZimrah).

This is the meaning of the Zohar’s “so that He be known”: Daas is not mere information but recognition and feeling, as Tanya (end of chapter 46) says, “Daas is a term for feeling in the soul.” After pointing to other discourses on this, the Alter Rebbe gives an example from the prayers: “Blessed is He who spoke and the world came into being” (Baruch She’amar), said before the Verses of Praise.

פי' להיות בחי' שאמר והיה העולם בבחי' ברוך וגילוי שיהיה נמשך התפעלות הלב ממה שאמר והיה העולם כי הוא אמר³⁰ ויהי ובמאמר א' נברא העולם כו'.³¹

That is: that the level of “who spoke and the world came into being” be in a state of “blessed” and revelation, so that an arousal of the heart be drawn forth from [the fact] that He “spoke and the world came into being”; for “He spoke and it came to be,” and “with one utterance the world was created,” etc.

“Blessed” here means drawn down and revealed. The prayer asks that the fact that G-d “spoke and the world came into being,” by a single utterance, be revealed and felt in the heart, so that the heart is stirred by it.

4 וכן ברוך הוא שיהיה בחי' הוא בבחינת גילוי בלב שיהיה הכל מתפעל כו' ודרך כלל הם י"ג ברוך כנגד י"ג תקוני דיקנא³²

Likewise, "Blessed is He": that the level of "He" be in a state of revelation in the heart, so that the heart be stirred, etc. And in general there are thirteen [times] "Blessed," corresponding to the thirteen tikkunei dikna (adornments of the beard),

In the same way, "Blessed is He" asks that "He," G-d spoken of in the third person, be revealed in the heart and stir it. The prayer Baruch She'amar has thirteen phrases beginning "Blessed," corresponding to the thirteen tikkunei dikna, the "adornments of the beard" of which the Kabbalah speaks.

שהם בחי' שערות פי' שהם המשכות שנמשכו דרך בחינת שערות עד"מ כמו שער שאינו נוגע אל עצמות ומהות הגוף והראש אלא הוא מותרות.

which are the aspect of hairs. That is, they are flows that were drawn down by way of the aspect of hairs. By way of analogy, it is like hair, which does not touch the essence and being of the body and the head, but is surplus.

The adornments of the beard are hairs, and the Alter Rebbe explains why this matters: a hair grows from the body but is not part of its essence; it is an excess. These flows are drawn from their source the way hair grows from the head, without touching the source itself.

כך הנה ההמשכות אלו להיות גילוי בלב האדם הוא דבר שאינו נוגע אל עצמיות ומהות הדבר שממנו נמשך הגילוי שעצמיות הדבר

So too, these flows, to become revelation in a person's heart, are something that does not touch the essence and being of the thing from which the revelation is drawn. For the essence of the thing

Likewise, the revelation in a person's heart is drawn from G-dliness without affecting its essence. The source gives without being changed by the giving.

שהוא מקור ההמשכה לא ישתנה בשום שינוי או גירעון ותוספת בפעולת ההמשכה בשינוי ההתפעלות והגילוי בלב (ועמ"ש במ"א ע"פ והיה לכם³³ לציצית)

that is the source of the flow does not change by any change, nor by decrease or addition, through the act of drawing down, through the change in the arousal and the revelation in the heart. (See what is written elsewhere on the verse "And it shall be tzitzis for you.")

Whether the heart's arousal is great or small, the essence that is its source is neither diminished nor increased. The Alter Rebbe refers to his discussion elsewhere on the verse of tzitzis (Numbers 15:39).

והנה י"ב ברוך הם בחי' המשכות פרטיות והי"ג הוא הכולל כל ההמשכות³⁴ והוא ברוך אתה הוי' אמ"ה [אלקינו מלך העולם] פי' שיהיה בחי' הוי' בבחי' גילוי

Now, the twelve [times] "Blessed" are the aspect of particular flows, and the thirteenth is the one that includes all the flows: it is "Blessed are You, Havayah, our G-d, King of the world." That is: that the level of Havayah be in a state of revelation,

Twelve of the thirteen "Blessed" phrases draw down particular flows; the thirteenth, the blessing "Blessed are You, Havayah, our G-d, King of the world," includes them all. Its aim is that Havayah itself be revealed.

כאילו הוא לנוכח בחי' אתה להיות אלקינו שיתייחד עלינו שיהא שלנו ממש ובחי' הוי' הוא הכולל כל הבחי' הפרטיות הנאמרים ב"ב ברוך והוא ראשיתן ועיקרן:

as though He were present [before us], the aspect of "You"; to be "our G-d," that He unite Himself with us, that He be truly ours. And the level of Havayah is what includes all the particular aspects stated in the twelve [times] "Blessed," and it is their beginning and their essence.

"You" addresses G-d directly, as though He were present, and "our G-d" means that He unites Himself with us and is truly ours. Havayah includes all the particular aspects named in the other twelve and is their beginning and core.

SECTION 3 • ¶5-8

Beyond the chain of cause and effect

5 ב וביאור ענין³⁵ זה יובן במאמר ובטובו מחדש³⁶ בכל יום תמיד מעשה בראשית כי צריך להבין מהו מחדש והלא כל הימים שוים ויום זה דומה ליום של אתמול.

2. The explanation of this will be understood through the saying, "And in His goodness He renews each day, continually, the work of Creation." For one must understand what "renews" means: are not all days alike, and this day similar to yesterday?

A new section begins. Each morning, in the blessing before the Shema (the Yotzer blessing), we say that G-d "in His goodness renews each day, continually, the work of Creation"; but if every day looks like the one before, what is renewed?

אלא הענין כי יש בחיי שנקי³⁷ סדר ההשתלשלות מעילה לעילה ויש בחיי שנקי למעלה מדרך סדר ההשתלשלות.

But the explanation is that there is a level called the order of the chain of descending worlds (seder hishtalshelus), from cause to cause, and there is a level called above the way of the order of hishtalshelus.

The answer distinguishes two modes of divine activity: the ordered chain of descent (seder hishtalshelus), in which each level is caused by the one above it, and a level that is beyond that ordered chain altogether.

מה שהוא בבחינת סדר ההשתלשלות דרך כלל הוא עד"מ כמו אצל האדם שכל ומדות ומחשבה ודבור שהשכל מוליד המדות ומהם נעשה המחשבה כו'.

What is on the level of the order of hishtalshelus is, in general, by way of analogy, like intellect, emotive attributes (middos), thought and speech in a person: the intellect gives birth to the emotive attributes, and from them thought is formed, etc.

The ordered chain resembles the workings of a person's mind: intellect gives rise to emotions, and the emotions to thought, and thought to speech. Each stage is already present, in hidden form, in the one before it.

כך הענין בהשתלשלות העולמות וריבוי ירידות המדרגות מעילה לעילה נקרא עד"מ בחיי כי לא מחשבותי מחשבותיכם³⁸ שיש למעלה ג"כ כביכול בחינת מחשבה

So it is in the chain of descending worlds and the many descents of the levels from cause to cause: by way of analogy, it is called the aspect of "For My thoughts are not your thoughts," for above, too, there is, so to speak, the aspect of thought,

The descent of the worlds level by level is likened to this. Isaiah's verse "For My thoughts are not your thoughts" (Isaiah 55:8) implies that above, too, there is "thought," so to speak, though not like ours.

אלא שאינה מחשבה גשמיות כמו אצל האדם ח"ו [חס ושלום] כי מחשבת האדם אינה פועלת כלום מה שאין כן במחשבה שלמעלה נבראו העולמות

except that it is not physical thought as in a person, G-d forbid. For a person's thought accomplishes nothing, whereas through the thought above the worlds were created;

The difference is that human thought by itself accomplishes nothing outside the person, whereas G-d's "thought" brings the worlds into being.

וכן בדבור בדבר ה' שמים נעשו³⁹ אלא בחינת מחשבה ודבור הוא בחינת גילוי העולמות שיצאו מכח אל הפועל ומהעלם אל הגילוי כדרך שהמחשבה הוא בחינת

and likewise through speech: "By the word of Havayah the heavens were made." Rather, the level of thought and speech is the level of the revelation of the worlds, which came out from potential to actual and from concealment to revelation, just as thought is the aspect of

The same is true of divine speech: "By the word of Havayah the heavens were made" (Psalms 33:6). Divine "thought" and "speech" mean the stages by which the worlds emerge from potential into actuality and from concealment into revelation, just as thought reveals what was in the intellect.

גילוי השכל והדבור הוא גילוי המחשב' וכמה בחי' ומיני מדרגות ירידות והשתלשלות במדרגות רבים ועצומים וצמצומים שונים וכולם נק' מחשבה וכמ"ש בזהר⁴⁰ דכמה מחשבתין למחשבתין כו'

the revelation of the intellect, and speech is the revelation of thought. And there are many aspects and kinds of levels, descents and chains of descent, through many and mighty levels and various contractions (tzimtzumim), and all of them are called "thought," as it says in the Zohar, "how many thoughts upon thoughts," etc.,

Just as speech reveals thought, each stage reveals the one before it. There are countless such stages and contractions, and all of them are called "thought"; as the Zohar puts it, there are many "thoughts," one above another.

דא מוחא לדא^{41, 42, 43, 44} כו' וכן בבחי' דבור והתחלקות רבוי המדרגות האלו הם במלאכים וגם בנשמות שיש מיכאל ואברהם בבחי' מחשבה ויש בבחי' דבור.

"this is the brain to that," etc. So too in the aspect of speech. And the division of these many levels is found in the angels and also in the souls: there is a Michael and an Avraham on the level of thought, and there is [a Michael and an Avraham] on the level of speech.

"This is the brain to that": each level is the inner core of the level below it, and the same holds for "speech." This layering exists among angels and among souls alike: there is a Michael (an angel) and an Avraham (a soul) on the level of "thought," and again on the level of "speech."

6 ובחי' מחשבה מעולם שלמטה נק' בחי' דבור לגבי עולם שלמעלה ממנו עד רום המעלות דא מוחא לדא כו'

And the level of thought of a lower world is called the level of speech relative to the world above it, up to the highest heights: "this is the brain to that," etc.

In this chain, what counts as "thought" in a lower world is only "speech," an outward expression, relative to the world above it, and so on up to the highest levels. Each higher level is the "brain," the inner core, of the one below.

ובלשון גמרא נקי בתי גוואי ובתי בראי⁴⁵ הם בחיי פנימיות ובחיי חיצוניות ופנימיות שלמטה נקרא חיצוניות לגבי שלמעלי [שלמעלה] ממנו ועדי"ז כמה ריבוא השתלשלות המדרגות עצמו מספר וכמ"ש היש מספר לגדודיו⁴⁶ כו'.

In the language of the Talmud they are called "inner chambers" and "outer chambers," which are the aspect of the inner dimension (pnimiyus) and the aspect of the outer dimension (chitzoniyus); and the inner dimension of what is below is called the outer dimension relative to what is above it. And in this way there are many myriads of chains of descending levels, beyond number, as it is written, "Is there any number to His legions?" etc.

The Talmud (Chagigah 5b) speaks of G-d's "inner chambers" and "outer chambers," which correspond to the inner and outer dimensions. What is inner at one level is outer relative to the level above it, and so the levels are beyond number, like the "legions" of which Job speaks (Job 25:3).

אך כל זה נקי בחיי השתלשלות בסדר המדרגו שיציאתן מהעולם אל הגילוי⁴⁷ הוא שבחיי ומדרגות ההעלם מוציא מה שהיה בכחו בהעלם להיות בבחי' גילוי הגם שהכח שבהעלם הוא ביתר שאת ומעלה מבחי' הגילוי שנחשב ירידה כו'

But all this is called the aspect of hishtalshelus in the order of the levels, for their emergence from concealment to revelation is that the aspects and levels of concealment bring out what was in their power, in concealment, to be revealed. Although the power in concealment is of greater dignity and superior to the revealed aspect, which is considered a descent, etc.,

In this ordered chain every revelation was already present, hidden, in its source; the higher level only brings out what it held in potential. The hidden power is superior to what it reveals, since being revealed is a descent.

מ"מ הרי הכח שבהעלם הוא המקור לבחי' הגילוי ויש בכח ההוא בחיי הגילוי כ"כ [כל כך] אלא שהוא בהעלם וכמשל השכל ומדות ומחשבה הנ"ל ובחי' השתלשלות הלזו לא שייך

nevertheless the power in concealment is the source of the revealed aspect, and that power contains the revealed aspect to the same extent, only in concealment, as in the analogy of intellect, emotive attributes and thought mentioned above. And this aspect of hishtalshelus does not apply

Still, the hidden power is the direct source of the revelation and contains all of it, only in concealed form, just as the intellect contains the emotions and thoughts it later produces. This kind of chain, however, has a limited scope.

אלא בבחי' הנאצלים והנבראים כי גבוה מעל גבוה שומר⁴⁸ כו'. אבל לגבי המאציל עצמו ית' אין ערוך אליו ית' כלל.

except to the level of the emanated and created beings, for “One higher than the high watches,” etc. But relative to the Emanator Himself, blessed be He, there is no comparison to Him, blessed be He, at all.

It applies only among emanated and created levels, where “one higher than the high watches” (Ecclesiastes 5:7), each level standing above another. But G-d Himself, the Emanator, bears no comparison to any level at all, so the chain of cause and effect cannot lead from Him to the worlds.

7 וא”א להיות בריאות העולמות כלל בדרך ההשתלשלות מעילה לעילה כי אין ערוך נברא לגבי בורא

And it is impossible for the creation of the worlds to come about at all by way of hishtalshelus from cause to cause, for a created being bears no comparison to the Creator,

Creation therefore cannot come about through the ordered chain of cause and effect. An effect is always comparable to its cause, but nothing created is comparable to its Creator.

ית' ואיך יקבלו חיותם מכח עצמותו ומהותו כבי' [כביה] ואיך יתכן להיות בחי' כח עצמותו כבי' [כביה] לצאת מההעלם אל הגילוי להיות מזה כח נברא כו'

blessed be He. How, then, could they receive their life-force (chayus) from the power of His essence and being, so to speak? And how is it possible for the power of His essence, so to speak, to come out from concealment to revelation, so that from it there be a created power, etc.?

How could creatures receive their life from G-d's very essence, and how could His essence “reveal” itself as a created thing? In the chain, a revelation is only what was hidden in its source, but G-d's essence does not contain created things in that way.

כי הוא רם ונשא למעלה עד אין קץ ואי אפשר להיות התהוות נברא אפי' [אפילו] בריבוי השתלשלות אין

קץ לפי שאינו בגדר זה של ההש תלשלות [וזהו ענין אנת הוא חד ולא בחושבן^{49,50} שאין ערוך כו'

For He is exalted and lofty, higher without end, and the coming into being of a creation is impossible even through an endless multitude of hishtalshelus, because He is not within this category of hishtalshelus. [And this is the meaning of “You are One, but not in number”: that there is no comparison, etc.,

G-d is infinitely exalted, so even an endless series of steps would never lead from Him to a creature; He is outside the category of a chain altogether. Hence the Tikkunei Zohar's “You are One, but not in number”: He is not the first in a series.

וכמשנ"ת [וכמו שנתבאר] לקמן ד"ה ענין ק"ש [קריאת שמע] ובד"ה היום הזה מצוך ובד"ה פתח אליהו⁵¹ אלא בריאת העולמות הוא ע"י בחי

as is explained below in the discourse beginning "The matter of the recital of Shema," in the discourse beginning "This day [Havayah your G-d] commands you," and in the discourse beginning "Elijah opened." Rather, the creation of the worlds is through the aspect of

The Alter Rebbe refers to other discourses that explain this further. Creation, instead, comes about through a different level.

כי ובטובו מחדש שבטובו פ"י טוב שלו עצמו דהיינו בחי עצמותו כבי [כביה] הרי זה מחדש מעשה בראשית שנעשה חדש ממש⁵² מאין ליש וכמ"ש והחכמה מאין תמצא.⁵³

"And in His goodness He renews." For "in His goodness" means His own goodness, that is, the aspect of His essence, so to speak: this renews the work of Creation, so that it becomes truly new, from nothing to something, as it is written, "And wisdom is found from nothing (me'ayin)."

That level is "His goodness," His own goodness, meaning His very essence. Only the essence can make something truly new, something from nothing; so the verse "Wisdom, from where (me'ayin) shall it be found?" (Job 28:12) is read as saying that wisdom itself comes from ayin, nothingness.

שהחכמה הוא בחי ראשית^{54, 55, 56, 57, 58} והיא תמצא מאין בבחי התחדשות⁵⁹ שנעשה דבר חדש מה שלא היה בכח המקור המוציא

For Chochmah (wisdom) is the aspect of "beginning," and it is found from nothing, as a renewal: a new thing comes into being, which was not in the power of the source that brings it forth.

Chochmah is the "beginning" of all things, and it comes from nothing as a true innovation: something that was not contained in its source, unlike the ordered chain, where the effect was already hidden in its cause.

והוא ע"י בחי יו"ד שהוא בחי צמצום ואח"כ הו"ה ה"א הוא התפשטות אורך ורוחב ויש ה' עילאה וה' תתאה עלמא דאתכסיא ועלמא דאתגליא.⁶⁰

And this is through the aspect of the yud, which is the aspect of contraction (tzimtzum), and afterwards [the letters] hei, vav, hei: the hei is expansion in length and breadth. And there is an upper hei and a lower hei, the hidden world and the revealed world,

This happens through the letters of the Name Havayah: the yud, a single point, is contraction (tzimtzum), and the hei, with its length and breadth, is expansion. The first hei is "the hidden world" and the last hei "the revealed world."

8 והוי"ו המחרם כו'. וזהו בחי' הוי"ה שאומרים ברוך אתה הוי"ה שיהי' [שיהיה] בחי' הוי' בבחי' גילוי שהוא מקורא דכולא דהיינו להיות התפעלות הלב ממה שהוא ית' למעלה מבחי' ההשתלשלות ואין ערוך אליו ית'

and the vav that joins them, etc. And this is the aspect of Havayah, of which we say, "Blessed are You, Havayah": that the aspect of Havayah, which is "the source of all," be revealed; that is, that there be an arousal of the heart from [the fact] that He, blessed be He, is above the level of hishtalshelus, and there is no comparison to Him, blessed be He;

The vav joins the two hei's, completing the Name Havayah, "the source of all." When we say "Blessed are You, Havayah," we ask that this be revealed: that the heart be stirred by knowing that G-d is beyond the whole chain of levels and beyond all comparison.

אלא שמהווה כל העולמות בבחי' הוי"ה ע"י בחי' צמצום והתפשטות כו' כנ"ל [וזהו עד שלא נברא העולם⁶¹ היה הוא ושמו בלבד.⁶²

yet He brings all the worlds into being through the aspect of Havayah, by means of the aspect of contraction and expansion, etc., as mentioned above. [And this is [the meaning of] "Before the world was created, there was He and His Name alone."

Yet this same G-d brings all the worlds into being through the Name Havayah, by contraction and expansion. This also explains the saying with which the maamar began: "Before the world was created, there was He and His Name alone."

הוא היינו מהותו ועצמותו⁶³ ית' ושמו הוא האור והגילוי⁶⁴ שהוא ג"כ א"ס ונק' אא"ס [אור אין סוף] שהיה כלול בעצמותו

"He" is His being and essence, blessed be He; and "His Name" is the light and the revelation, which is also infinite (Ein Sof) and is called the Infinite Light (Or Ein Sof), which was included in His essence;

"He" is G-d's very essence. "His Name" is the light and revelation that comes from Him, which is itself infinite and is called the Infinite Light (Or Ein Sof), and which before Creation was contained within His essence.

דהיינו מה שיש ביכולת במהותו ועצמותו כביכול שיומשך ממנו גילוי אור א"ס ויכולת זו נק' שמו⁶⁵ ועמ"ש מזה בד"ה קול דודי⁶⁶ ובפי פנחס⁶⁷ ד"ה צו את בניי [בני ישראל].

that is, there is the capability in His being and essence, so to speak, that a revelation of the Infinite Light be drawn forth from Him, and this capability is called "His Name." See what is written on this in the discourse beginning "The voice of my beloved," and in Parshas Pinchas, the discourse beginning "Command the children of Israel."]

"His Name" is the capability within His essence to radiate the Infinite Light. This answers the opening question: a "name" existed before Creation as this potential for revelation, before there was anyone to call Him by it.

SECTION 4 • 19-10

Love in two hearts

9 וזהו ואהבת את⁶⁸ הוי' אלקיך פי' ואהבת אהבה מלשון אבה⁶⁹ והה' הנוספת הוא בחי' הכל הלב שאבה פי' רצון המוח⁷⁰

And this is [the meaning of] "And you shall love Havayah your G-d." The explanation: ve'ahavta, ahavah (love), is from the word avah (to be willing), and the added hei is the aspect of the breath (hevel) of the heart; for avah means the will of the mind,

This is how the Alter Rebbe reads "And you shall love Havayah your G-d" (Deuteronomy 6:5). Ahavah, love, comes from avah, to want; the extra letter hei stands for the warm breath of the heart, since avah alone is the will of the mind.

ואהבה הוא רצון הלב ואהבת שיהיה הרצון והתשוקה שכלב להיות הוי' שיהיה [שיהיה] בחי' הוי' עצמו שורה כך להיות אלוה שלך ממש שיתאחד כך בבחי' גילוי

and ahavah is the will of the heart. "And you shall love": that the will and the longing in the heart be for Havayah to be, that is, for the level of Havayah itself to rest within you, to be truly your G-d, uniting with you in a revealed manner.

Ahavah, then, is will that has entered the heart. The commandment to love asks that the heart truly long for Havayah Himself to dwell within the person and be his own G-d, united with him openly.

וזהו את ה' אלקיך פי' את כמו עת^{71,72} לאהוב⁷³ בעיין לפי שהוא בחי' הגילוי להיות סדר זמנים.

And this is [the meaning of] “es Havayah your G-d”: es is like eis, as in “a time (eis) to love,” [spelled] with an ayin, because it is the aspect of revelation, so as to be an order of times.

The word es before “Havayah your G-d,” a grammatical marker with no meaning of its own, is read as eis, “time,” as in “a time to love” (Ecclesiastes 3:8). Revelation comes within the framework of time, in measured moments.

שהזמן הוא בחי' נברא⁷⁴ שהזמן לא שייך אלא במדת מלכותו ית' מלך מלך וימלוך משא"כ למעלה וכמ"ש מזה סד"ה שובה ישראל עד.

For time is the aspect of a created thing: time applies only in the attribute of His Malchus (sovereignty), blessed be He, “is King, was King and will reign,” which is not so above. See what is written on this at the end of the discourse beginning “Return, O Israel, unto [Havayah your G-d].”

Time itself is created: it belongs only to G-d's Malchus, His sovereignty over the worlds, as in “is King, was King and will reign,” present, past and future. Above Malchus there is no time; the Alter Rebbe refers to the end of the discourse “Return, O Israel.”

אלא שבחי' גילוי זה במקורו קודם שבא לידי גילוי הזמן נקי את באלף כמו את בשרו את הטפל⁷⁵ לבשרו כך בחי' גילוי במקורו הוא הטפל להעלם

However, this aspect of revelation in its source, before it comes to the revelation of time, is called es with an alef, as in “es besaro” (his flesh): es is what is ancillary to his flesh. So too the aspect of revelation in its source is what is ancillary to the concealment,

At its source, before it enters time, revelation is es spelled with an alef. The Sages (Bava Kamma 41b) teach that the es in “es besaro,” “his flesh,” includes what is ancillary to the flesh; so too revelation at its source is ancillary to the hidden essence from which it comes.

כי הוא גילוי כח ההעלם⁷⁶ כנ"ל ועמ"ש עוד מענין את הטפל ע"פ וידעת היום והמשכת גילוי בחי' הוי' יהי' [יהיה] בכל לבבך⁷⁷ תוך שני לבבות⁷⁸ פנימיות וחיצוניות

for it is the revelation of the power of the concealment, as mentioned above; and see further what is written on es as what is ancillary, on the verse “And you shall know this day.” And the drawing down of the revelation of the level of Havayah will be “with all your heart”: within two hearts, the inner (pnimiyus) and the outer (chitzoniyus),

Revelation is only the hidden power shown outwardly, as explained earlier. The love is to be drawn “with all your heart”: as the Mishnah (Berachos 9:5) reads levavcha as two inclinations, so here there are two hearts, the heart's inner and outer dimensions.

שהם שהם בחי' בתי גוואי ובתי בראי עמ"ש בפ' ראה ע"פ כי תשמע בקול פנימיות הלב הוא התפעלות מבחי' עצמותו ומהותו ית' דלית מחשבה תפיסא כך כלל.^{79, 80, 81, 82}

which are the aspect of "inner chambers" and "outer chambers" (see what is written in Parshas Re'eh on the verse "When you listen to the voice"). The inner dimension of the heart is an arousal from the level of His essence and being, blessed be He, [of whom it is said,] "No thought can grasp You at all."

The two hearts correspond to the "inner chambers" and "outer chambers" mentioned earlier. The inner heart is stirred by G-d's very essence, of which the Tikkunei Zohar says, "No thought can grasp You at all."

10 וכמ"ש אתה הראת לדעת כי⁸³ ה' הוא האלהים אין עוד והראת הוא בחי' גילוי בבחי' פנימיות הלב והוא מבחי' האהבה המסותרת שבטבע כל אדם כו'

As it is written, "You have been shown, to know that Havayah is G-d; there is none else." "You have been shown" is the aspect of revelation in the inner dimension (pnimiyus) of the heart, and it comes from the hidden love that is in the nature of every person, etc.,

"You have been shown, to know that Havayah is G-d; there is none else" (Deuteronomy 4:35) describes the revelation in the inner heart. It comes from the hidden love that is part of every person's nature.

ורשימו נשאר כל היום אפילו אחר התפלה כו' וחיצוניות הלב הוא שנתפשט האהבה לאכפייא לסט"א ולא הפכא כו' מתחלה לאכפייא

and an impression of it remains all day, even after prayer, etc. And the outer dimension (chitzoniyus) of the heart is that the love spreads out to subdue the sitra achra (the other side) and to transform [it], etc.: first to subdue,

Its impression stays with a person all day, even after prayer. The outer heart is the love spreading outward to deal with the sitra achra, the side opposed to holiness: first subduing it (iskafya), then transforming it (is'hapcha).

כדכתיב עוצם עיניו מראות ברע⁸⁴ וכתיב ולא תתורו אחרי לבבכם⁸⁵ שירצה להיות גם הגילוי בחי' הוי' שהנה העולם נקי מלשון העלם שמעלים ומסתיר אור ה' מלהיות בגילוי וצריך לאכפייא כו' ואח"כ לאתהפכא חשוכא לנהורא.

as it is written, "He shuts his eyes from looking upon evil," and it is written, "And you shall not stray after your heart," so that he will want the revelation of the level of Havayah to be there as well. For the world (olam) is so called from the word helem (concealment), because it conceals and hides the light of Havayah from being revealed; and one must subdue, etc., and afterwards transform darkness into light.

Subduing means refusing to look at evil (Isaiah 33:15) or to stray after the heart's desires (Numbers 15:39), so that Havayah is revealed in the outer heart as well. This is needed because olam, "world," comes from helem, "concealment": the world hides G-d's light. Only after subduing comes the transforming of darkness into light.

פי' שהכח יסוד האש הטבעי שבנפשו הטבעית להתאוות כל תאוה יתהפך מן החושך של עוה"ז הגשמי להיות מתאוה לדבקה בו ית' כי יסוד האש הוא טבעי בתגבורת החום ועי"ז מתאוה כל תאוה שנמשך אחריו.

That is: the power of the natural element of fire in his natural soul, to desire every desire, will be transformed from the darkness of this physical world to desiring to cleave to Him, blessed be He. For the element of fire is natural, in the intensity of heat, and through this he desires every desire, being drawn after it.

Transforming means that the natural fire of the animal soul, its heat and appetite for every pleasure, is turned from the physical world to a longing to cleave to G-d. Fire by nature burns hot, and that heat is what makes a person crave.

אך כשמסיר החמימות מלמשוך אחרי העוה"ז ע"י שמקרר אצלו תאוות עוה"ז ומואס ברע הנה עי"ז מאליו וממילא יהי' [יהיה] התגבורת החום הטבעי באלהות עמ"ש בפ' שלח בד"ה בפ' נסכים⁸⁶

But when he removes the heat from being drawn after this world, by cooling within himself the desires of this world and despising evil, then through this, of itself and as a matter of course, the natural heat will intensify toward G-dliness; see what is written in Parshas Sh'lach, in the discourse beginning "In the section on libations."

When a person cools his desire for worldly things and comes to despise evil, the same natural heat turns of itself toward G-dliness. The Alter Rebbe refers to the discourse on the libations in Parshas Sh'lach.

והיינו להיות ואהבת ככל לבכך שיתאווה להיות גילוי בחי' עלמא דאתכסייא בעלמא דאתגלייא ולא הפכא חשוכא לנהורא הוא ע"י אתעדל"ת [אתערותא דלתתא] בתפלה בבחי' צעקל לכם

And this is [how one comes] to "And you shall love ... with all your heart": that he desire the revelation of the hidden world in the revealed world, and to transform darkness into light. This is through the arousal from below (isarusa dilesata) in prayer, in the manner of "their heart cried out,"

This is the love "with all your heart": a longing for the hidden world to be revealed in the revealed world, and for darkness to become light. It comes through the arousal from below (isarusa dilesata) in prayer, a crying out of the heart, as in "their heart cried out" (Lamentations 2:18).

כדכתיב ויצעקו אל⁸⁷ ה' בצר להם להיות ממארי דחושבנא⁸⁸ ואז עי"ז רוח איי רוח ואמשיך רוח להיות ברכה והמשכה בגילוי ברוך אתה הוי' כו':^{89,90}

as it is written, "And they cried out to Havayah in their distress," so as to be among the "masters of accounting." And then, through this, "spirit brings spirit and draws down spirit," so that there be blessing and drawing down in revelation: "Blessed are You, Havayah," etc.

"They cried out to Havayah in their distress" (Psalms 107:6) describes one who makes an honest reckoning of his soul, one of the Zohar's "masters of accounting." Then, as the Zohar says, "spirit brings spirit": the person's arousal draws down an answering arousal from above, the blessing and revelation of "Blessed are You, Havayah."

SECTION 5 • 111-13

Torah, the gift from above

11 ג אך ות"ת [ותלמוד תורה] כנגד כולם.^{91,92} כי הנה לימוד התורה הוא מצות והגית בו יומם ולילה⁹³ אפילו בדבר שעדיין אינו יודע אם יוצא ממנו הפסק דין למעשה כגון כל קושיות הגמרא שאינן אליבא דהלכתא

3. However, "and the study of Torah is equal to them all." For the study of Torah is the mitzvah of "And you shall meditate in it day and night," even in a matter from which he does not yet know whether a practical ruling emerges, such as all the questions of the Gemara that do not follow the halachah,

A third section begins with the Mishnah (Peah 1:1): "the study of Torah is equal to them all." The command "you shall meditate in it day and night" (Joshua 1:8) covers all study, even of discussions in the Gemara that do not lead to the final halachah.

וגם אפילו מי שאינו מבין הפסק דין מתוך הגמרא וגם אפילו בדבר שאינו נוגע למעשה כלל ועמ"ש
מזה בפ' אחרי ע"פ כי ביום הזה יכפר

and even one who does not understand the practical ruling from the Gemara, and even in a matter that has no bearing on practice at all; see what is written on this in Parshas Acharei, on the verse "For on this day He shall atone."

It applies even to one who cannot derive the ruling from the Gemara, and even to subjects with no practical bearing at all. The Alter Rebbe refers to his discussion in Parshas Acharei on "For on this day He shall atone."

והענין כי תלמוד תורה הוא רק המשכה מאתעדל"ע [מאתערותא דלעילא] וכמ"ש ודברי אשר שמתני בפ"ך⁹⁴
והמשכה זו נעשית שלא ע"י אתעדל"ת [אתערותא דלתתא] שאין אתעדל"ת [אתערותא דלתתא] יכולה
להשיגה⁹⁵

The explanation is that Torah study is solely a drawing down from the arousal from above (isarusa dile'eila), as it is written, "And My words which I have put in your mouth." And this drawing down is brought about not through an arousal from below (isarusa dilesata), for an arousal from below cannot reach it;

Why does all study count? Because Torah study draws down an arousal from above (isarusa dile'eila), G-d's own initiative, as in "My words which I have put in your mouth" (Isaiah 59:21). No human effort from below can reach this level on its own.

רק ע"י לימוד התורה בצירופי אותו הוא ממשיך וכמ"ש קרוב ה' לכל קוראיו⁹⁶ לכל אשר יקראוהו
באמת ואין אמת

only through the study of Torah, in the combinations of its letters, does he draw it down, as it is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth"; and there is no truth

A person draws it down only by studying, through the very letters and words of the Torah. "Havayah is near to all who call upon Him in truth" (Psalms 145:18), and the Sages say there is no "truth" but Torah.

אלא⁹⁷ תורה^{98, 99} ועמ"ש בביאור ע"פ אלה מסעי¹⁰⁰ ויכתוב משה כו' שע"י הורה קורא וממשיך בחי' הוי'.

but Torah. See what is written in the explanation on the verse "These are the journeys ... and Moshe wrote," etc., that through the Torah one calls and draws down the level of Havayah.

So by studying Torah a person "calls" G-d and draws down the level of Havayah. The Alter Rebbe refers to his explanation on "These are the journeys ... and Moshe wrote."

12 ולכן נקרא קורא בתורה כמ"ש במ"א. וזהו והיו הדברים האלה ¹⁰¹ אשר אנכי מצוך ¹⁰² היום על לבבך ודברת בם ¹⁰³ כו'

This is why [one who studies] is called korei baTorah, "one who calls in the Torah," as is explained elsewhere. And this is [the meaning of] "And these words, which I (Anochi) command you today, shall be upon your heart, and you shall speak of them," etc.:

Because Torah study "calls" G-d, as just explained, studying is described with the word korei, which means both "reads" and "calls." The Alter Rebbe now reads the verse of the Shema, "And these words, which I command you today, shall be upon your heart, and you shall speak of them" (Deuteronomy 6:6-7), in this light.

שגם הדברים אשר אנכי מי שאנכי ¹⁰⁴ מצוך יהי [יהיה] מאליהם וממילא על לבבך ע"י ודברת בם כי ודברת מלשון הנהגה והמשכה כמו ידבר עמים ¹⁰⁵ לכוּמר

that even the words which Anochi, "I who I am," commands you will be upon your heart of themselves, as a matter of course, through "and you shall speak (vedibarta) of them." For vedibarta is a term of leading and drawing, as in "He shall lead (yadber) peoples." That is to say,

Anochi, "I," is read as Anochi mi she'Anochi, "I who I am," G-d's very essence. The words He commands will settle on the heart by themselves through vedibarta, "you shall speak of them," for the root d-b-r also means to lead and draw, as in "He shall lead (yadber) peoples" (Psalms 47:4).

כי בם בעצמם תדבר ותמשיך בחי' אנכי מי שאנכי שהוא בחי' אתעדל"ע [אתערותא דלעילא] שנעשית שלא ע"י אתעדל"ת [אתערותא דלתתא] כלל מפני שהיא למעלה מעלה מאתעדל"ת [מאתערותא דלתתא] (וזהו [וזהו] שכתוב בפי תרומה)

that "in them," in the words themselves, you shall lead and draw down the level of "I who I am," which is the level of the arousal from above (isarusa dile'eila) that comes about not through an arousal from below (isarusa dilesata) at all, because it is far, far above the arousal from below. (And this is what is written in Parshas Terumah)

By speaking words of Torah a person leads and draws down G-d's essence itself. This is an arousal from above that does not depend on any arousal from below, because it is far beyond anything human effort could reach.

(קכ"ח¹⁰⁶ א') אשתדלותא דאורייתא¹⁰⁷ כו' וזהו ענין ותורתך חנני¹⁰⁸ (בתלים קי"ט כ"ט) אתה חוננת' [חוננתני] למדע תורתך והיינו כדלקמן בפ' ואתחנן מתנת חנם.

(128a): "The exertion in Torah," etc. And this is the meaning of "and graciously grant me Your Torah" (in Psalms 119:29): "You have graced us with knowledge of Your Torah." And this is as [explained] below, in the interpretation of "Va'eschanan" as "a free gift."

The Zohar (Terumah, 128a) contrasts exertion in Torah, which may be acquired for free, with exertion in a mitzvah, which must not be done "for nothing." So too the Psalmist asks, "graciously grant me Your Torah" (Psalms 119:29), and in the Havdalah insertion of the Amidah we say, "You have graced us with knowledge of Your Torah": the Torah is a gift of grace, as the maamar will explain when it reads "Va'eschanan" as a free gift.

ועמ"ש בפ' במדבר ענין ומדבר מתנה כי בחי' מדבר הוא כמ"ש במדבר כו' בארץ אשר לא עבר בה איש

And see what is written in Parshas Bamidbar on the subject of "and from the wilderness, a gift." For the aspect of "wilderness" is as it is written, "in the wilderness," etc., "in a land through which no man passed

The Alter Rebbe refers to his discussion in Parshas Bamidbar of "and from the wilderness, a gift" (Numbers 21:18). The "wilderness" is described by Jeremiah (2:6) as "a land through which no man passed."

ולא ישב אדם שם¹⁰⁹ פי' שאין האתעדל"ת [האתערותא דלתתא] של האדם מגעת שם כלל והיינו כי ענין אתעדל"ת [אתערותא דלתתא] הוא כמ"ש כמים הפנים¹¹⁰ כו'

and where no man (adam) dwelt." That is, man's arousal from below does not reach there at all. For the matter of the arousal from below is as it is written, "As in water, face [to face]," etc.:

Its continuation, "and where no man (adam) dwelt," means that human arousal from below does not reach that level. Ordinarily, arousal from below works like a reflection: "As in water, face answers to face" (Proverbs 27:19).

כן האתעדל"ת [האתערותא דלתתא] של לב האדם מעורר אתעדל"ע [אתערותא דלעילא] מבחי' אדם העליון משא"כ בבחי' כי לא אדם הוא¹¹¹ אין אתעדל"ת [אתערותא דלתתא] מגעת שם

so the arousal from below of a person's heart awakens an arousal from above from the level of the supernal Man (Adam). Whereas at the level of "for He is not a man," the arousal from below does not reach there.

Just as a face is mirrored in water, a person's heartfelt arousal awakens a matching arousal above, from the "supernal Man," the divine attributes as they correspond to the human form. But the level of "for He is not a man" (1 Samuel 15:29) mirrors nothing, so no arousal from below reaches it.

וזהו ולא ישב אדם שם כו' אלא שנמשך¹¹² אתעדל"ע [אתערותא דלעילא] מצד עצמו בבחי' מתנה והוא ענין המשכה שע"י עסק התורה שנאמר בה וממדבר מתנה¹¹³ כו' וזהו

And this is "and where no man dwelt," etc. Rather, the arousal from above is drawn down of its own accord, as a gift; and this is the drawing down that comes through occupation with Torah, of which it is said, "and from the wilderness, a gift," etc. And this is

From that level the arousal from above flows of its own accord, as a gift. This is what Torah study draws down, which is why of the Torah it is said, "and from the wilderness, a gift."

כי באור פניך נתת לנו¹¹⁴ תורת חיים (ועמ"ש בפ' ראה ע"פ אחרי¹¹⁵ ה' כו' תלכו בענין ובקולו תשמעו ובד"ה בשעה שהקדימו ישראל¹¹⁶ נעשה לנשמע גבי שבועות. ובאג"ה [ובאגרת הקודש] בסופו ד"ה דוד זמירות קרית להו)

"for by the light of Your countenance You gave us a Torah of life." (See what is written in Parshas Re'eh on the verse "After Havayah," etc., "you shall walk," on the subject of "and to His voice you shall listen"; and in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" for Shavuot; and in Iggeres HaKodesh, at its end, the discourse beginning "David, You called them songs.")

So we say in the blessing Sim Shalom, "for by the light of Your countenance You gave us a Torah of life": the Torah is given from G-d's own "countenance." The Alter Rebbe refers to further discussions in Parshas Re'eh, in a discourse for Shavuot and at the end of Iggeres HaKodesh.

וזהו אתה החילות להראות את עבדך כי משה קיבל תורה מסיני^{117, 118} ושם הוא אתה החילות אתעדל"ע [אתערותא דלעילא] לכד וע' בסד"צ [בספרא דצניעותא] (תרומה קע"ו א') (וברכות כאן אתה החילות כו' אתה התחלת לבוא אצלי כו')

And this is "You have begun to show Your servant": for Moshe received the Torah from Sinai, and there it is "You have begun," the arousal from above alone. And see the Sifra DiTzniusa (Terumah 176a). (And in the [Midrash] Rabbah here: "You have begun," etc.: "You began to come to me," etc.)

This explains "You have begun to show Your servant": Moshe received the Torah at Sinai (Avos 1:1), a revelation that came wholly from above, the arousal from above alone. The text also refers to the Sifra DiTzniusa, and to the Midrash on this verse, which reads it as "You began to come to me."

וגם לבחיי אתעדלית [אתערותא דלתתא] להיות אתעדלית [אתערותא דלעילא] צריך להיות תחלה אתעדלית [אתערותא דלעילא] שהוא בחי ב"ק [בת קול] יוצאת מהר חורב^{119, 120} כוי הארה מלמעלה להיות הרהורי תשובה כוי.

And even for the arousal from below to bring about an arousal from above, there must first be an arousal from above, which is the aspect of “a heavenly voice goes forth from Mount Chorev,” etc., an illumination from above, so that there be thoughts of teshuvah (return), etc.

Even where an arousal from below is what awakens a response above, it must itself first be set in motion by an arousal from above. This is the heavenly voice that “goes forth from Mount Chorev” every day (Avos 6:2), an illumination from above that stirs thoughts of teshuvah.

ועד"ז תקנו חכמים ברכות המצות עובר לעשייתן¹²¹ כי אשר קדשנו במצותיו פי"י שע"י המצות שהם בחי

Along these lines the Sages instituted the blessings over the mitzvos [to be said] before their performance. For “Who has sanctified us with His commandments” means that through the mitzvos, which are the aspect of

The same pattern explains why the Sages instituted a blessing before each mitzvah (Pesachim 7b). “Who has sanctified us with His commandments” means that the mitzvos, an arousal from below, bring holiness down.

אתעדלית [אתערותא דלתתא] שנעשים בדב רים גשמים ציצית של צמר ותפילין של קלף סוכה לולב כוי נעשה אתעדלית [אתערותא דלעילא] והוא להיות שורה קדושה עליונה.

the arousal from below, done with physical things, tzitzis of wool and tefillin of parchment, sukkah, lulav, etc., an arousal from above comes about, namely, that supernal holiness comes to rest.

Mitzvos are done with physical things, woolen tzitzis, parchment tefillin, a sukkah, a lulav, and through them supernal holiness comes to rest: an arousal from above in response to one from below.

אך כדי להיות קדשנו במצותיו וצונו¹²² להיות אתעדלית [אתערותא דלתתא] גורם ומעורר אתעדלית [אתערותא דלעילא] הוא ע"י אתעדלית [אתערותא דלעילא] תחלה

But for there to be “Who has sanctified us with His commandments and commanded us,” so that the arousal from below causes and awakens an arousal from above, this is through an arousal from above first,

But for the mitzvah's arousal from below to have this effect at all, an arousal from above must come first.

שהיא ההארה הבאה מלמעלה להיות בא"י [ברוך אתה ה'] אמ"ה [אלקיננו מלך העולם] שיה"י [שיהיה] ברוך ונמשך
בחי גילוי הוי' למטה שע"ז אשר קדשנו במצותיו וצונו.¹²³

which is the illumination that comes from above so that there be “Blessed are You, Havayah, our G-d, King of the world”: that the revelation of the level of Havayah be blessed and drawn down below, so that through this [there be] “Who has sanctified us with His commandments and commanded us.”

That first arousal from above comes through the blessing itself, “Blessed are You, Havayah”: the revelation of Havayah is drawn down below, so that the mitzvah that follows can sanctify us.

13 ולכן תקנו הברכה קודם המצוה שע"י הברכה היא שנעשית ההמשכה להיות עשיית המצוה באתעדל"ת
[באתערותא דלתתא] גורם אתעדל"ע [אתערותא דלעילא] ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת] בענין גדול
תלמוד¹²⁴ שמביא לידי מעשה

This is why they instituted the blessing before the mitzvah: for it is through the blessing that the drawing down is accomplished, so that the performance of the mitzvah, as an arousal from below, brings about an arousal from above; see what is written in the discourse beginning “On the day of Shemini Atzeres,” on the subject of “Great is study, for it leads to action.”

This is why the blessing comes before the mitzvah: the blessing draws down the light from above that allows the mitzvah, an arousal from below, to awaken an arousal from above. The Alter Rebbe refers to his discourse for Shemini Atzeres on the Talmudic teaching “great is study, for it leads to action.”

וזהו שביקש משה אעברה נא ואראה את הארץ¹²⁵ כו' כי ארץ העליונה הוא¹²⁶ כנסת ישראל שנק' ארץ
חפץ¹²⁷ ורצה משה להמשיך בה בחי אתה החילות שהוא בחינת אתערותא דלעילא הנעשית שלא ע"י
אתעדל"ת [אתערותא דלתתא]:¹²⁸

And this is what Moshe asked: “Let me cross over, please, and see the land,” etc. For the supernal “land” is Knesses Yisrael, which is called “a land of desire,” and Moshe wanted to draw down into it the level of “You have begun,” which is the level of the arousal from above that comes about not through an arousal from below.

Now Moshe's plea “Let me cross over, please, and see the land” (Deuteronomy 3:25) is understood. The supernal “land” is Knesses Yisrael, the collective soul of Israel, called “a land of desire” (Malachi 3:12), and Moshe wanted to draw into it the level of “You have begun,” the arousal from above that needs no arousal from below.

SECTION 6 • ¶14-16

Sight, grace and the free gift

14 ד והנה בחי אתעדל"ע [אתערותא דלעילא] בבחי זו לא תמשך למטה להיות בבחי גילוי ממש בשכל והשגת המחשבה ממש כי לית מחשבה תפיסא כך כלל.

4. Now, the arousal from above of this level is not drawn down below so as to be truly revealed in the intellect and in the actual grasp of thought, for "No thought can grasp You at all."

A fourth section begins. This arousal from above, from G-d's essence, cannot be drawn down into the intellect so as to be understood, for, in the words quoted earlier, "No thought can grasp You at all."

ואינו נתפס כ"א בבחי ראייה והסתכלות הלב וכמ"ש עיניך יונים^{129, 130} דהיינו כשכניי [כשכנסת ישראל] היא בבחי יונתי תמתי^{131, 132, 133} שאז היא במדרגה עליונה מא נעלה

It is grasped only in the manner of sight and the gaze of the heart, as it is written, "Your eyes are doves": that is, when Knesses Yisrael is in the state of "my dove, my perfect one," for then she is on a very exalted level,

It can be grasped only by a kind of "seeing," an inner gaze of the heart, as in "Your eyes are doves" (Song of Songs 1:15). This happens when Knesses Yisrael is at the exalted level called "my dove, my perfect one" (Song of Songs 5:2).

ואזי היא בבחי עינים שהוא בחי הסתכלות לבד שאין המשכה זו נתפסת בגילוי וההתלבשות בהמחשבה כ"א הארה בעלמא כענין מ"ש ויצא כברק חצו¹³⁴

and then she is in the aspect of "eyes," which is the aspect of gazing alone; for this drawing down is not grasped in revelation and in being clothed in thought, but is only a mere glimmer, as in what is written, "And His arrow shall go forth like lightning,"

At that level she is "eyes": pure gazing, without grasping the matter in thought. What is drawn down is only a fleeting glimmer, like the lightning of "His arrow shall go forth like lightning" (Zechariah 9:14).

שהוא כעין ברק המבריק במוחו שהוא למעלה מכדי השגתו שאין כח השגת מוחו יכול להכיל.

which is like a flash of lightning that flashes in his mind, which is beyond what he can grasp, for the power of his mind's comprehension cannot contain it.

It is like a flash of lightning in the mind: an insight beyond what the mind can grasp, which its power of understanding cannot contain.

15 וע"כ אשתומם כשעה חדא^{135, 136} ולכן כתיב ואראה את הארץ שרצה משה להמשיך בחי' זו בבחי' ראייה

And therefore "he was astonished for about an hour." And this is why it is written, "and let me see the land": Moshe wanted to draw down this level in the manner of sight.

Such a flash leaves the mind stunned, as in "he was astonished for about an hour" (Daniel 4:16, quoted in the Talmud, Chullin 21a). Moshe asked to "see" the land because he wanted to draw this level into it in the mode of sight.

ואנכה"ג [ואנשי כנסת הגדולה] שתקנו הברכות של המצות להמשיך בחי' אתעדל"ע [אתערותא דלעילא] הם הנקי

חכמים עיני העדה^{137, 138} שהם מבחי' עיניך יונים להמשיך הארה מבחי' ראי' [ראיה] והסתכלות

And the Men of the Great Assembly, who instituted the blessings over the mitzvos in order to draw down the level of the arousal from above (isarusa dile'eila), are those called the Sages, "the eyes of the congregation," who are of the level of "Your eyes are doves," to draw down an illumination from the level of sight and gazing.

The Men of the Great Assembly, who instituted the blessings over the mitzvos to draw down the arousal from above, are the Sages called "the eyes of the congregation" (see Taanis 24a). They belong to the level of "Your eyes are doves," and draw down an illumination from the level of sight.

(ועמ"ש בד"ה לבבתני גבי באחד מעיניך¹³⁹ וע"פ לעשות הישר בעיני ה' וזהו אתה החילות להראת את

עבדך דלפי פשוטו אינו מובן מהו לעבדך דייקא והרי גם לכל ישראל הראה הוא ית' כל האותות

והמופתים ובמ"ת [ובמתן תורה] פב"פ [פנים בפנים] דבר ה' עמכם כתיב

(See what is written in the discourse beginning "You have captured my heart," on "with one of your eyes," and on the verse "to do what is right in the eyes of Havayah." And this is "You have begun to show Your servant": according to its plain meaning, it is not understood why "Your servant" specifically, since He, blessed be He, also showed all Israel all the signs and wonders, and of the Giving of the Torah it is written, "Face to face Havayah spoke with you."

In a parenthesis the Alter Rebbe refers to his discourse on "You have captured my heart with one of your eyes" (Song of Songs 4:9). He then asks why "to show Your servant" singles out Moshe, when all Israel saw the signs and wonders, and at Sinai G-d spoke with them "face to face" (Deuteronomy 5:4).

אלא כי פי להראות הוא כמ"ש וירא ראשית לו¹⁴⁰ שמשוה זכה לבח"י ראיה הנ"ל שהיא הנמשכת מבח"י אתה החילות כו' כנ"ל וע"כ אעברה נא ואראה את הארץ להמשיך בה ג"כ בח"י ראיה זו כנ"ל)

Rather, "to show" is as it is written, "He saw the first portion for himself": Moshe merited the level of sight mentioned above, which is drawn from the level of "You have begun," etc., as mentioned above. And therefore, "Let me cross over, please, and see the land," to draw into it, too, this level of sight, as mentioned above.)

"To show" refers to the special "sight" Moshe merited, as in "He saw the first portion for himself" (Deuteronomy 33:21). This sight comes from "You have begun," the arousal from above, and Moshe wanted to draw it into the Land as well.

וכדי להמשיך בחינה זהו הקדים משה ואמר ואתחנן אל הוי' והענין כי הנה בשלמה¹⁴¹ כשכנה בהמ"ק [בית המקדש] כתיב אשר התחננתי לפני^{142, 143} הוי' וכאן כתיב אל הוי'.

And in order to draw down this level, this is why Moshe began by saying, "And I pleaded with Havayah." The explanation: of Shlomo, when he built the Holy Temple, it is written, "with which I pleaded before Havayah," whereas here it is written, "with (el) Havayah."

To draw this down, Moshe began with "Va'eschanan," pleading for grace. Shlomo, when he built the Temple, spoke of pleading "before Havayah" (1 Kings 8:59), but Moshe pleaded el Havayah, "to Havayah," and the difference matters.

והענין כי הנה כתיב ה' אל רחום וחנן¹⁴⁴ כו' וכתיב חנן ורחום^{145, 146} ה' אך הנה פי' הוי' אל רחום וחנן שמבחי' הוי' מקור כל ההתהוות¹⁴⁷ נמשכו המדות להיות חנן ורחום.

The explanation is this. It is written, "Havayah, G-d, compassionate and gracious," etc., and it is written, "Gracious and compassionate is Havayah." Now, "Havayah, G-d, compassionate and gracious" means that from the level of Havayah, the source of all coming-into-being, the attributes (middos) are drawn down to be gracious and compassionate.

Two verses order the words differently. In "Havayah, G-d, compassionate and gracious" (Exodus 34:6) Havayah comes first: from Havayah, the source of all existence, the attributes of grace and compassion flow down.

אבל חנון ורחום¹⁴⁸ ה' פי שכדי להיות בחי הוי שהוא בחי צמצום והתפשטות כו' כל זה הוא מחמת שהוא חנון ורחום כו' כמ"ש במ"א סדי"ה שובה ישראל.^{149, 150}

But "Gracious and compassionate is Havayah" means that for there to be the level of Havayah, which is the aspect of contraction and expansion, etc., all this is because He is gracious and compassionate, etc., as is explained elsewhere, at the end of the discourse beginning "Return, O Israel."

In "Gracious and compassionate is Havayah" (Psalms 111:4, 145:8) grace comes first: Havayah itself, the contraction and expansion that bring the worlds into being, exists only because G-d is gracious and compassionate. Moshe drew from that higher grace.

16 וזהו ואתחנן אל הוי שהמשכתי מבחי חנון כדי להיות בחי הוי. וזהו שאמרו אין ואתחנן אלא מתנת חנם^{151, 152, 153} כו'.

And this is "And I pleaded with Havayah": I drew down from the level of "gracious" so that there be the level of Havayah. And this is what [the Sages] said: "Va'eschanan means nothing but a free gift," etc.

Now the plea "Va'eschanan" is explained: Moshe drew from the level of "gracious," which is the source of Havayah itself. As the Sifrei and Rashi teach, the word Va'eschanan means asking for a free gift.

פי חנם בלא מצות^{154, 155} דהיינו שהמשיך מבחי גבוה ונעלה מאד למעלה מעלה מבחי המצות שאין המצות מגיעות שם (ועמ"ש ע"פ ובשביעית יצא לחפשי חנם)^{156, 157}

The meaning of "free" (chinam) is without mitzvos: that is, he drew down from a very high and exalted level, far above the level of the mitzvos, which the mitzvos do not reach. (See what is written on the verse "And in the seventh he shall go out free, for nothing.")

"Free" (chinam) means without mitzvos: not earned by any deed. Moshe drew from a level far above anything mitzvos can reach; the Alter Rebbe refers to his explanation of "in the seventh he shall go out free" (Exodus 21:2), where chinam is likewise read as "without mitzvos."

שהוא בחי מדרגת ומעלת מקור אור התורה ושרשה לעילא שהוא בחי ומדריגת משה שנא' [שנאמר] עליו אנכי עומד בין¹⁵⁸ ה' וביניכם להגיד לכם את דבר ה' כו' שהי' [שהיה] שרש נשמתו מבחי אנכי מי שאנכי

This is the level and the rank of the source of the light of the Torah and its root above, which is the level and rank of Moshe, of whom it is said, "I (Anochi) stand between Havayah and you, to tell you the word of Havayah," etc.: the root of his soul was from the level of "I who I am."

This level is the source and root of the light of the Torah, and it is Moshe's own level. He could say "I (Anochi) stand between Havayah and you" (Deuteronomy 5:5) because his soul was rooted in Anochi, "I who I am," G-d's essence.

ולכן היה בו כח להמשיך בחי הוי' שהוא בחי אתעדל"ע [אתערותא דלעילא]¹⁵⁹ בעת ההיא פי' שיהי' [שיהיה] בחי עלמא דאתכסיא שהוא נק' בשם ההיא להיות בגילוי בבחי עת לאהוב

Therefore he had the power to draw down the level of Havayah, which is the level of the arousal from above (isarusa dile'eila), "at that time" (ba'eis hahi): that is, that the level of the hidden world, which is called by the name hahi ("that"), be revealed, in the manner of "a time (eis) to love."

So Moshe could draw down the arousal from above "at that time" (Deuteronomy 3:23). Hahi, "that," a word that points to something not present, names the hidden world, and Moshe sought to reveal it, "a time (eis) to love," as es was read above.

(והוא ע"ד מ"ש בזהר פ' שלח) (דף קע"ז א') בפ"י יום ההוא כו' דאחיד סיפא בשירותא וע' מזה ג"כ בפרדס.

(And this is in the manner of what is written in the Zohar, Parshas Sh'lach) (folio 177a), in the interpretation of "that day," etc., which joins the end to the beginning. And see on this also in the Pardes.

The Alter Rebbe compares this to the Zohar's reading of "that day" as joining the end to the beginning. He also refers the reader to the Pardes.

והיינו לפי שאתה החילות שכבר התחלת להיות אתעדל"ע [אתערותא דלעילא] לבד. והנה אז לא נתקיימה בקשה זו שיהי' [שיהיה] אתעדל"ע [אתערותא דלעילא] לבדה בבחי גילוי

And this is because "You have begun": You have already begun, so that there be the arousal from above alone. But at that time this request was not fulfilled, that the arousal from above alone be revealed;

Moshe's plea rested on "You have begun": at Sinai G-d had already begun with an arousal from above alone. But his request, that this arousal from above be revealed on its own, was not granted at that time.

אלא אתעדל"ע [אתערותא דלעילא] להיות אתערותא דלתא שעל ידי גילוי אתערותא דלתתא זו יהי [יהיה] גילוי אתערותא דלעילא.

rather, an arousal from above so that there be an arousal from below (isarusa dilesata), so that through the revelation of this arousal from below there will be a revelation of the arousal from above.

What was granted instead was an arousal from above that would awaken an arousal from below, so that through the revealed arousal from below the arousal from above would be revealed.

וזה היתה מדריגת יהושע וכל ישראל שנכנסו לארץ וקיימו מצות באתעדל"ת [באתערותא דלתתא] וכן עד"ז הברכות של המצות שהם בחי' אתערותא דלעילא לאתעדל"ת [לאתערותא דלתתא].

And this was the level of Yehoshua and all Israel, who entered the Land and fulfilled mitzvos as an arousal from below; and likewise, along these lines, the blessings over the mitzvos, which are the aspect of an arousal from above for the arousal from below.

That was the level of Yehoshua and the people who entered the Land: they fulfilled the mitzvos, an arousal from below. The blessings over the mitzvos follow the same pattern: an arousal from above that makes the arousal from below possible.

אבל לעתיד לבא כתיב כי עין בעין יראו^{160, 161, 162} וגוי¹⁶³ (ועי' בפ' נשא קל"ז ע"א¹⁶⁴ ק"ל ע"א):

But of the time to come it is written, "For they shall see eye to eye," etc. (And see Parshas Nasso, 137a, 130a.)

But in the time to come "they shall see eye to eye" (Isaiah 52:8): the arousal from above will be seen directly, the "sight" Moshe asked for. The Alter Rebbe refers to the Zohar on Parshas Nasso.

IN ONE'S AVODAH

Do not settle for knowing in the mind that G-d fills and encompasses all worlds; take it to heart until it touches the soul and stirs it, as Baruch She'amar, said before Pesukei deZimrah, asks. In prayer, cry out from the heart, first subduing worldly desire and then turning its fire toward G-d. And study every part of the Torah, even what has no practical bearing, for through its very words a person draws down G-d's essence as a free gift that no effort of his own could reach.

QUESTIONS FOR DISCUSSION

1. Why is knowing that G-d fills and encompasses all worlds not yet “revelation,” and what does the thief at the mouth of the tunnel show about such knowledge?
2. How does creation from nothing differ from the chain of cause and effect, and why can the worlds not come from G-d through that chain?
3. Why does Torah study, even of matters with no practical bearing, draw down what prayer and mitzvos cannot?
4. If the mitzvos are an arousal from below, why must a blessing, an arousal from above, come before them?
5. What did Moshe ask for in pleading “to Havayah” rather than “before Havayah,” and why was it left for the time to come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואתחנן

The Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there, in the volume of the Alter Rebbe's maamarim of 5564.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ד ע' קצו. מאמר זה בשינויים ותוס' הגהות וביאורים באוה"ת ואתחנן ע' מה ואילך. שם ע' קיג הגהה נוספת לסוף הביאור.

2 ואתחנן אל ה' גוי אתה החילות

The words here quote Deuteronomy 3:23; the passage is shown below.

Deuteronomy 3:23:ג'כ"ג

וְאֶתְחַנֵּן אֶל־ה' בְּעַת הַהוּא לֵאמֹר:

And I besought the L-RD at that time, saying:

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KEHOT'S NOTE

דברים ג, כג-כד.

3 ואתחנן אל ה' וגוי אתה החילות

Moshe pleads to be allowed to cross the Jordan: "You have begun to show Your servant Your greatness and Your strong hand." The whole maamar explains the word "begun" and the plea "Va'eschanan."

Deuteronomy 3:23-24:ג'כ"ג-כ"ד

וְאֶתְחַנֵּן אֶל־ה' בְּעַת הַהוּא לֵאמֹר: אֲדֹנָי ה' אַתָּה הַחֲלֹת לְהִרְאוֹת אֶת־עֲבֹדְךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כִמְעֹשֶׂיךָ וְכִגְבוּרָתְךָ:

And I besought the L-RD at that time, saying: '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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4 עד שלא נבה"ע הי' הוא ושמו

The note refers there for a further discussion of the saying that before Creation there was He and His Name alone.

KEHOT'S NOTE

פדר"א פ"ג. וראה סה"מ באתי לגני ע' ר. והנסמן במאמרי אדה"ו — פרשיות לעי תקעב.

5 עד שלא נבה"ע הי' הוא ושמו בלבד

Before the world was created there was only the Holy One, blessed be He, and His great Name. The Alter Rebbe asks

what a "name" can mean before there was anyone to call Him by it.

Pirkei DeRabbi Eliezer 3:2:ב"ב

עד שלא נברא העולם, הָיָה הַקָּדוֹשׁ בְּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בְּלִבְדּוֹ, וְעַל־הַ בְּמַחְשָׁבָה לְבְרָא אֶת הָעוֹלָם, וְהָיָה מַחְרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מִשְׁלֹ מִשְׁל, לָמָּה הִדְבֵּר דּוּמָה? לָמָּה שֶׁהוּא רוֹצֵה לְבָנוֹת פְּלִטָּרִים שְׁלֹ, אִם אֵינוּ מַחְרִיט בָּאָרֶץ יְסוּדוֹתָיו וּמוֹכָאִיו וּמוֹצָאִיו, אֵינוּ מִתְחִיל לְבָנוֹת, כִּי הַקָּדוֹשׁ בְּרוּךְ הוּא הַחְרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

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

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

6 ראה לעיל בהערות מכ"ק אדמו"ר מוהרש"ב ג"ע שכותב על מאמר זה

The Rebbe Rashab writes of this maamar that it is "mugah," edited, by "our Rebbe, of blessed memory."

KEHOT'S NOTE

"מוגה מרבינו ג"ע". וכ"ה באוה"ת על מארז"ל וענינים ריש ע' קכח. ד"ה זה במאמרי אדה"א ע' קכ ובמאמרי אדה"א הנחות תקע"ז ע' רסא מיוסדים על מאמר זה. בד"ה ואתחנן מבאר שהתפלה היא אתעדל"ת לעורר אתעדל"ע, והתורה היא אתעדל"ע מצד עצמה מלמעלמ"ט, וע"ז ביקש משה ואתחנן שיכניס הוא את ישראל לארץ ואזי היה ממשיך בכנס"י הבחי' הזו הדהמשכה מלמעלמ"ט שע"י התורה וע"י שראה הארץ מרחוק המשיך בחי' זו עכ"פ ביחודי סגולה שתורתם אומנותם — אוה"ת ויקרא כרך א ע' רנד. וראה גם סה"מ תרכ"ז ע' רסו. בד"ה ואתחנן דתקס"ג שלא נדפס בלקו"ת (סה"מ תקס"ג ע' תרסז) המשל בזה"ל שיחודם וקירובם זה עם זה הוא בשני אופנים אם שהתחתון יעלה למעלה אם שהעליון ירד למטה כ"י ההפרש בין תפלה ובין תורה כ"י, יעו"ש. הובא באוה"ת [מקץ] (שמו רע"ב), יעו"ש. ועליק תקעו הב' רפ"ג — המשל רק. ובד"ה ושמתי כדכד הא' פ"ד הב' סופ"ג. ובתו"א וישב סד"ה ונתתי לך מהלכים. וע"ל פ' בהר ד"ה את שבתתי פ"ד (מב, סע"ג) כורע בברוך ווקף בשם. ועליק ב"י שובה ישראל הא' (סה, ד). [כ].

PARAGRAPH 2

7 כי הנה ירידות

This passage, on the descent of the levels for the sake of an ascent, is quoted there.

KEHOT'S NOTE

מובא באוה"ת דברים כרך ה ע' איתתקצא.

8 לאתהפכא חשוכא לנהורא

The Zohar asks, "Who among you turn darkness into light and taste bitterness as sweetness?" The Alter Rebbe makes this the purpose of the descent of the levels and of man's creation.

Zohar I, 4a ד, זח"א

KEHOT'S NOTE

ראה זח"א ד, א.

9 נר הוי' נשמת אדם

"The lamp of Havayah is the soul of man, searching all the inward chambers." Here the soul is the lamp G-d placed in this world to light up its darkness.

Proverbs 20:27 משלי כ': כ"ז

נר ה' נשמת אדם חפש כל־חֲדָרֵי־כֶסֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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10 Kehot's note points to Daniel 2:22 for these words.

דניאל ב': כ"ב

הוא גלֵא עֲמִיקָתָא וּמִסְתָּרָתָא יָדַע מָה בְּחֹשֶׁךְ וְנִהוֹרָא עֲמָה שָׂרָא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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PARAGRAPH 3

11 והיה ברכה

G-d's promise to Avraham: "and you shall be a blessing." The Alter Rebbe reads "blessing" as drawing G-dliness down into the world.

בראשית י"ב: כ"ב

וְאֶעֱשֶׂה לְגוֹי גָדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמִי וְהָיָה בְרָכָה:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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12 ברכה בקרב הארץ

Isaiah foresees Israel as "a blessing in the midst of the earth." Israel's role is to draw blessing, divine revelation, into the earth itself.

ישעיהו ט"ז: כ"ד

בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאַשּׁוּר בְּרָכָה בְּקֶרֶב הָאָרֶץ:

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth;

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KEHOT'S NOTE

ישעיי יט, כד.

13 כי הם זרע ברח ה'

All who see them will recognize "that they are the seed that Havayah has blessed." Since "bless" means drawing

down, Israel are the seed through whom the Name Havayah is drawn down and revealed.

ישעיהו ס"א: ט"ז

וְנוֹדַע בְּגוֹיִם זָרָעִם וְצִאצְאֵיהֶם בְּתוֹךְ הָעַמִּים כְּלִי־רֹאיהֶם יִכְרֹס כִּי הֵם זָרַע בְּרַח ה'

And their seed shall be known among the nations, And their offspring among the peoples; All that see them shall acknowledge them, That they are the seed which the L-RD hath blessed.

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KEHOT'S NOTE

ישעיי סא, ט.

14

המבריק

The Mishnah discusses one who "layers" a vine, bending it down into the ground so that it roots there. From this sense of the root the Alter Rebbe learns that berachah means drawing down.

Mishnah Kilayim 7:1 מִשְׁנָה כְּלָאִים ז'

הַמְבַרֵּיךְ אֶת הַגֶּפֶן בְּאֶרֶץ, אִם אֵין עֵפֶר עַל גְּבֵה שְׁלֹשָׁה טַפְחִים, לֹא יֵבֵיא זָרַע עָלֶיהָ, אֶפְלוּ הַבְּרִיכָה בְּדִלְעַת אוֹ בְּסִילוֹן. הַבְּרִיכָה בְּסִלְעַ, אִף עַל פִּי שְׂאִיז עֵפֶר עַל גְּבֵה אֶלֹא שְׁלֹשׁ אַצְבָּעוֹת, מִתֵּר לְהֵבִיא זָרַע עָלֶיהָ. הָאֶרְכָּכָה שְׂבֻגָפִן, אֵין מוֹדְדִין לָהּ אֶלֹא מִן הָעֵקֶר הַשֵּׁנִי:

If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like ...

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15

המבריק והמרכיב

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

KEHOT'S NOTE

כלאים רפ"ז.

16

ברוך ה' מן העולם ועד העולם

"Blessed is Havayah, the G-d of Israel, from world to world." The Alter Rebbe reads it as drawing G-dliness from the hidden world into the revealed world.

Psalms 106:48 תהילים ק"ו: מ"ח

בְּרוּךְ־ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כְּלִי־הָעַם אֲמֵן הַלְלוּ־ה':

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

תהלים קו, מח.

17

מקרב איש ולב עמוק

The verse speaks of "the inward part of man and a deep heart." Here it describes the depth from which the arousal

must come.

תהילים ס"ד:7

יִחְפְּשׁוּ-עוֹלֹת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ וְלֵב עֹמֵק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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- 18 **כלתה נפשי לה**
- “My soul longs, indeed it pines away, for the courts of Havayah.” Here it describes the soul’s yearning to leave the body and cleave to G-d.

תהילים פ"ד:3

נִכְסְפָה וְגַם-כָּלְתָה נַפְשִׁי לַחֲצוֹת הִ' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:

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

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KEHOT'S NOTE

תהלים פד, ג.

- 19 Kehot's note points to Zechariah 2:14 for these words.

Zechariah 2:14 זכריה ב':יד

רְנֵי וְשִׂמְחֵי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנֵנִי בְּתוֹכְךָ נְאֻם־ה'

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

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- 20 **בד"ה רני ושמחי הראשון**
- At the column cited, the Alter Rebbe explains the letters of the Name Havayah: the yud is the contraction (tzimtzum) without which nothing could come into being, the first hei is thought, and the second hei is speech, the source of worlds, angels and souls.

KEHOT'S NOTE

תו"א לו, ב.

- 21 **ולא די בהתבוננות במחשבות בלבד**
- The note sends the reader there for a long treatment of this point: that contemplating in one's mind alone that G-d fills and encompasses all worlds is not enough.

KEHOT'S NOTE

ראה בארוכה בהמשך בששה"ק תערי"ב ח"ג ע' אית ואילך.

- 22 **לית אתר פנוי מיני**

A passage in the supplements to Vayikra that the note gives as a further place on “there is no place empty of Him.”

KEHOT'S NOTE

ת"ז תנ"ז. ת"ע ככב, ב. וראה לעיל הוספות לויקרא נ, ב.

- 23 **לית אתר פנוי מיניה**

Tikkunei Zohar (Tikkun 57) teaches that “there is no place empty of Him.” The Alter Rebbe says that knowing this in one’s mind alone is not yet revelation.

Tikkunei Zohar 91b:6 תקוני זוהר צ"א ב:6

... בְּכָל סְפִידוֹ, וּבְכָל כְּרִסְיֵו, וּבְכָל מְלָאכִיו, וּבְכָל אֶבֶר וְאָבֶר דְּבֵר נֶשׁ, דְּלִית אֲתֵר פְּנוּי מִיִּנְיָה לֹא בְּעֵלְאִין וְלֹא בְּתַמְאִין, יְהוּיָהּ לֹא אֲתַקְרִי בְּיַחְוָדָא דְּאַרְבַּע אֲתוּנוֹ אֶלָּא בְּעֵלְתָּ הָעֲלוֹת דְּמִיַּחַד לוֹ, וּבְגִין דְּאִיהוּ מִיַּחַד

Tikkunei Zohar - Vocalized (Public Domain)

- 24 **לית אתר פנוי מיניה**

The same phrase appears again in Tikkun 70, as the Kehot note records.

Tikkunei Zohar 122b:5 תקוני זוהר קכ"ב ב:5

וּבְכָל אֶבֶר וְאָבֶר אִיהוּ יְהוּיָהּ, וְאִיהוּ שְׁעוּרָא דְּכָל אֶבֶר וְאָבֶר, בְּגִבְהָא בְּאַרְפָּא עֵילָא וְתַמָּא, וְלֹא רַבַּע סְטָרִין, וְאִיהוּ בִּין כָּל אֶבֶר וְאָבֶר, לִית אֲתֵר פְּנוּי מִיִּנְיָה, כְּנִשְׁמָתָא דְּאִשְׁתַּפַּחַת בְּכָל אֶבֶר וְאָבֶר דְּגוּפָא, וְאִית אֶבֶר עֲלָאָה דְּאֲתַקְרִי יְהוּיָהּ עַל שְׁמִיָּה, דְּשִׁלְטָנוּתִיָּה בְּאַתֵּר יְדִיעָא, הָדָא הוּא דְּכַתִּיב (זכריה יד ט) וְהָיָה יְהוּיָהּ לְמֶלֶךְ עַל כָּל הָאָרֶץ.

Tikkunei Zohar - Vocalized (Public Domain)

- 25 **גנבא אפום מחתרתא**

The note points to the discourse “Zion shall be redeemed through justice,” earlier in Likkutei Torah on Devarim, for the saying about the thief, and to the sources listed there.

Berakhot 63a ברכות ס"ג א

KEHOT'S NOTE

ברכות סג, א ע"פ גי' ע"י. ועי"ל בד"ה ציון במשפט. ושי"ג [כ].

- 26 **רוחו ונשמתו אליו יאסוף**

Elihu says that if G-d set His heart upon it, “He would gather to Himself his spirit and his breath.” Here the words describe the soul, roused by true knowledge of G-d, being gathered back to its source.

Job 34:14 איוב ל"ד:יד

אִם־יִשֶּׁם אֱלֹהִי לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֹף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

- 27 **שהדעת . . והרגשה**

Near the end of this chapter the Alter Rebbe writes, “as is known, Daas is a term for feeling in the soul,” and that it includes Chesed and Gevurah.

Tanya, Likkutei Amarim 46:11 תניא, חלק ראשון; ליקוטי אמרים מ"ו:יא

... כְּלוּמַר שְׂאֵף עַל פִּי שְׂאֵנִי כְּבִהְיֹתִי עֹמֵד, וְלֹא אֲדַע וְלֹא אֶרְגִּישׁ בְּנַפְשִׁי יְחֻד זֶה – שֶׁתְּפוּל עֲלֶיהָ אֵימָתָה וְפִתְחָהּ תַּחֲלָה, וְאַחֵר כִּךָּ אֶהְבֶּה רִבְּה בְּתַעֲנוּגִים אוֹ כְּרִשְׁפֵּי אֵשׁ, כְּמַדַּת הַצְדִּיקִים שֶׁנִּזְדַּכְּה חוּמְרָם; וְכַנּוּדָּע, שֶׁדַּעַת הוּא לְשׁוֹן הַרְגָּשָׁה בְּנַפְשׁ, וְהוּא כּוֹלֵל חֶסֶד וּגְבוּרָה – אֶרֶץ עַל־פִּיכּוֹ, “אֲנִי תָמִיד עֹמֵד”, כִּי אֵין הַחוּמָר מוֹנֵעַ יְחֻד הַנַּפֶּשׁ בְּאוּרֵי־אֵין

סוף בְּרוּךְ־הוּא הַמְּמַלֵּא כָּל עֲלָמִין, וְכֵמוֹ שְׁכָתוֹב: "גַּם חוֹשֶׁךְ לֹא יִחְשֹׁךְ מִמֶּנּוּ."

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא ספמ"ו. הנסמן במאמרי אדה"ו — פרשיות לעי תרא. במאמרי אדה"א הנחות תקע"ז עי רנו "דעת הוא לשון הרגשה והוא החוש (הנקי בל"א דערהער כו)". וראה גם לקמן ד, א.

28 בפי חקת ע"פ ויקחו אליך

There "that they take to you a red heifer" is read with emphasis on "to you": a person takes himself out of the ways of Egypt to the level of Moshe, which is Daas.

KEHOT'S NOTE

לעיל חקת סא, ב.

29 ובפי ואלה המשפטים

The text itself refers on this point to the discourse on "And these are the laws" in Torah Ohr, Parshas Mishpatim.

KEHOT'S NOTE

תו"א פי משפטים.

30 כי הוא אמר ויהי

"For He spoke and it came to be; He commanded and it stood." The world exists only through G-d's word.

Psalms 33:9 ט"ג: תהילים

כי הוא אָמַר וַיְהִי הוּא־צִוָּה וַיַּעֲמַד:

For He spoke, and it was; He commanded, and it stood.

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KEHOT'S NOTE

תהלים לג, ט.

31 ובמאמר א' נבה"ע

The Zohar teaches that when it arose in G-d's thought to create His world, all the worlds arose in one thought and were created by it, all in one moment. The Kehot note refers here for "with one utterance the world was created."

Zohar II, 20a כ, זח"ב

KEHOT'S NOTE

ראה זח"ב כ, א.

PARAGRAPH 4

32 כנגד י"ג תקוני דיקנא

Or HaTorah explains there a difficulty (tzarich iyun) that arises at this point, where the thirteen "Blessed" are set against the thirteen tikkunei dikna.

KEHOT'S NOTE

באוה"ת פי ואתחנן עי מז מבאר צ"ע שיש כאן.

33 The verse of tzitzis: "And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah." The Alter Rebbe refers to his explanation of this verse elsewhere.

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אֲחֵרִי לְכַבֵּכֶם וְאֲחֵרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אֲחֵרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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34 והי"ג הוא הכולל כל ההמשכות

There the Tzemach Tzedek explains that this thirteenth, which includes all the flows, is the aspect of "mazal notzer chesed."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב עי תשע שזהו ענין מול נוצר חסד ע"ש.

PARAGRAPH 5

35 וביאור ענין

Part of this section is quoted there.

KEHOT'S NOTE

חלק מסעי זה מובא בסה"מ תרל"ה כרך א עי סא ואילך. וראה סה"מ תרע"ח עי קמז ואילך.

36 ובטובו מחדש בכי"ת

There the Alter Rebbe explains the blessing "Master of wonders, who renews in His goodness every day, continually, the work of Creation": from the beginning of the chain to the end of all creations, everything is renewed each day from nothing to something.

KEHOT'S NOTE

ברכת יוצר. ראה תו"א סג, א.

37 כי יש בחי' שנק' דרך סדר השתלשלות . . והחכמה מאין תמצא

This passage, from "there is a level called the order of hishtalshelus" to "wisdom is found from nothing," is quoted there in brief, and the Tzemach Tzedek notes there that this maamar is "edited by our Rebbe, of blessed memory."

KEHOT'S NOTE

מובא בקיצור באוה"ת — ענינים עי קצו ומציין שם כ"ק אדמו"ר הצ"צ שמאמר זה "מוגה מרבינו ז"ל". וראה בהנסמן לעיל לתחילת המאמר.

38 כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe infers that there is "thought" above too, though wholly unlike ours.

Isaiah 55:8 י"ה: ישעיהו

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע"י נה, ח. נתבאר לקמן שה"ש יז, ג ואילך.

39 בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Divine speech

brings the worlds into being.

Psalms 33:6: תהילים ל"ג:ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְּאָם:

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.

40

וכמ"ש בזהר

A passage in Likkutei Torah, Parshas Balak, that the note gives alongside the Tikkunei Zohar on the many levels called "thought."

Tikkunei Zohar, Tikkun 69 תקוני תיקון סט 69

KEHOT'S NOTE

ע' ת"ז ד' זיטאמיר (ת"י"ט דמ"א, ב) כמה מחשבין אינון. [וע"ל] בלק (סט, ב [ג]). [כ]. ראה ת"ז ת"י סט (דף קטו, א).

41

דא מוחא לדא

A passage in Likkutei Torah, Parshas Sh'lach, that the note gives on "this is the brain to that."

KEHOT'S NOTE

זח"א (כ, א). זח"ב (קמ, ב). הובא בפרדס ש' ערכי הכנויים פ"ג ערך מוח. וע' בפ' שלה (נ"ד). [כ].

42

דא מוחא לדא

The Zohar describes all levels, from the supernal point to the end of all levels, as brain within brain, one within the other. Each higher level is the inner core of the one below it.

ספר זוהר, בראשית ט:ק"ו-י:ק"י:106-117: Zohar, Bereshit 9:106-10:117 from the first mystic point up to the furthest removed of all the stages. They are all coverings one to another, brain within brain and spirit within spirit, so that one is a shell to another.

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

43

דא מוחא לדא

A further passage given in the Kehot note, which speaks of the brain resting within the shell: the inner and outer layers of every level.

ספר זוהר, תרומה כ"ו:רס"א-26:261-28:270: Zohar, Terumah 26:261-28:270 כ"ח:ע"ר

44

דא מוחא לדא

The Pardes quotes this phrase in its lexicon of Kabbalistic terms (Sha'ar Erchei HaKinuyim), under "brain" (moach), as the Kehot note records.

Pardes Rimmonim 23:13: פרדס רמונים כ"ג:יג

PARAGRAPH 6

45

בתי גוואי ובתי בראי

Asked whether there is sadness before the Holy One, blessed be He, the Talmud answers that in His "inner chambers" there is, and in His "outer chambers" there is

ואתחנן אל ה' וגוי אתה החילות וגוי

strength and joy. The Alter Rebbe uses the pair for the inner and outer dimensions of every level.

חגיגה ה' ב:י"ב: Chagigah 5b:12

ובבתי בראי לא? והא כתיב: "ויקרא אדני ה' צבאות פיום ההוא לבכי ולמספד ולקרח ולחגור שק!" שאני חרפן בית המקדש, דאפילו מלאכי שלום בכו, שנאמר: "הן אראלם צעקו חוצה מלאכי שלום מר בקיוו".

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

KEHOT'S NOTE

חגיגה ה, ב. בלקו"ת כאן ובהביאור לא נתבאר ענין זה. אבל בסה"מ תקס"ד ע' רה נתבאר זה בהביאור. באוה"ת נ"ך כרך א ע' תשו ואילך נמצא ביאור על מאדו"ל זה.

46

היש מספר לגדודיו

"Is there any number to His legions?" Bildad's words about the countless hosts above describe here the countless levels of the chain.

Job 25:3: איוב כ"ה:ג

היש מספר לגדודיו ועלימי לא יקום אורח:

Is there any number of His armies? And upon whom doth not His light arise?

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

KEHOT'S NOTE

איוב כה, ג.

47

שיציאתן מההעלם אל הגילוי

On p. 128 the Tzemach Tzedek explains that in truth everything came into being from nothing through what arose in G-d's thought, and the purpose of the chain is the revelation of the worlds from potential to actual, for which many great descents are needed.

KEHOT'S NOTE

באוה"ת ענינים ע' קכח מבאר זה "כלומר שבאמת נתהוו כולם מאין ליש ע"י מה שעלה במחשבה אצלו להיות התהוות העולמות שע"י נתהוו כולם, רק שתועלת בחי השתלשלות הוא גילוי העולמות שיצאו מכח אל הפועל ומההעלם אל הגילוי כיו שצ"ל לזה ירידות והשתלשלות מדריגות רבי ועצומים" ע"ש. בסה"מ תקס"ג ע' תז ובאוה"ת סידור ע' רכ כ' דכאן נתבאר דגילוי ההעלם זהו סדר השתלשלות עו"ע, והחידוש יש מאין זהו מה שלא היה כלול תחלה, והקשה מהמבואר בתקס"ג שברא לשון גילוי ההעלם, ומפרש "העיקר כמבואר בד"ה ואתחנן דעל הבריאה יש מאין אי שייך לומר כלל שהיו כלולים תחלה בהעלם במקורו. . אך כ"ו בבריאת העולמות יש מאין דהיינו ב"ע, אבל ענין ע"ס דאצי שפיר יש דעות למקובלים הראשונים שהע"ס היו כלולים תחלה במאצילן ואח"כ נמשכו מההעלם אל הגילוי" ע"ש בארוכה. באוה"ת פ' ואתחנן ע' רכו מבאר בארוכה שלכאורה יש סתירה מכאן למ"ש בתו"א בביאור ע"פ ואלה המשפטים בענין פ"י אצילות שהוא רק מההעלם אל הגילוי. ומבאר דמ"ש כאן הוא לפי דעת הר"מ מרקאנטי ע"ש. באוה"ת סידור ע' רכ מציינ לכמה מקומות בדא"ח דשם מבואר דבריאה יש מאין הוא גילוי ההעלם, ומסיים שם ולכן העיקר כמבואר בד"ה ואתחנן דעל הבריאה יש מאין אין שייך לומר כלל שהיו כלולים תחלה בהעלם במקורו, ומציינ ללקו"ת ר"ה נה, א. הענין נתבאר בארוכה בסה"מ תרע"ח ע' קמח ואילך, אף שאינו מזכיר הצ"ע מהצ"צ, אבל מבאר באריכות ההפרש בין עו"ע ליש מאין.

הבינה כמו שביארו, אי"כ הוא מוכרח כי מנין הספ"י הם דוקא מהחכמה ולמטה ושארין הכתר במנין הספ"י ועומק רום הנזכר במשנה הוא הדעת. ועוד הוסיפו להביא ראיה ממשנה אחרת כזו שבס"י וז"ל ע"ס בלימה. אחת רוח אלקים חיים ברוך ומבורך שמו של חי העולמים קול ורוח ודבור וזהו רוח הקודש. שמים רוח מרוח חצב וחקק בו עשרים ושנים אותיות שלש אמות ושבע כפולות ושנים עשרה פשוטות ...

Pardes Rimmonim (Public Domain)

58

שהחכמה הוא בחי' ראשית

The first chapter of Sha'ar Derushei ABYA in Etz Chaim speaks of the Emanator and the emanated, and of the four letters of Havayah as Chochmah, Binah, Tiferes and Malchus.

Sefer Etz Chaim 42:3 מ"ב:ג עץ חיים

... ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינות בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כ"י אמנם חצי העגולים למטה יהיה להיפך כי עגול מלי עומד ע"ג עגול יסוד כ"י אי"כ במה יוכר בחי' מעלות הספירה זו מזו ושם בארנו כי יש חלונות דרך יושר ומשם אבא מאיר לאמא ואמא לז"א כ"י ועי"כ ניכר מדרגת מעלתו גם ידעת ענין פתחים ושערי רקיעין שדרך שם עולין ויורדין המלאכים והנשמות אי"כ גם עדי"ז הנזכר שבדרך אותו שער השמים והרקיע ...

Sefer Etz Chaim (Public Domain)

59

שו"ה שהחכמה — בבחי' התחדשות

Or HaTorah explains at length how this differs from Torah Ohr, Mishpatim, where Atzilus is a revealing of the hidden: here the Alter Rebbe follows the view of Recanati, and there the view of the Pardes.

KEHOT'S NOTE

באוה"ת ואתחנן ע' רכו מבאר בארוכה ההפרש למה שמבאר בתו"א משפטים עו, ב שענין אצילות הוא גילוי ההעלם, שכאן מבאר לפי דעת הרי"א מריקנטי ובתו"א מבאר לפי דעת הפרדס ע"ש.

60

עלמא דאתכסייא ועלמא דאתגלייא

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

KEHOT'S NOTE

זח"א (יא, א).

PARAGRAPH 8

61

עד שלא נברא העולם

There the Alter Rebbe explains that the level the Zohar calls "light" is also called "name," citing this saying: a name does not touch a person's essence, and he does not need it for himself, yet his life-force is clothed in the letters of his name, as when Adam named the animals.

KEHOT'S NOTE

פדרי"א פ"ג. וראה לעיל פ' בהר מא, ג. מג, ב ובמ"מ לשם.

62

עד שלא נברא העולם היה הוא ושמו בלבד

Before the world was created there was only the Holy One, blessed be He, and His great Name. The maamar now ex-

plains "He" as G-d's essence and "His Name" as the Infinite Light.

Pirkei DeRabbi Eliezer 3:2-3 ג'ב-ג'ב:ג פרקי דרבי אליעזר

עד שלא נברא העולם, ה'ה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחרית את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחרית בארץ יסודותיו ומובאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשוקה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, גיהנום, וגן עדן, נכסא הכבוד, ...

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

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

63

הוא היינו מהותו ועצמותו

In the name of the Shelah, the note gives that Hu, "He," is an acronym of "He and His Name are one."

KEHOT'S NOTE

ראה באוה"ת ענינים ע' קלט בשם השלי"ה ובסה"מ תרס"ו ע' קפג "הוא" ר"ת הוא ושמו אחד. ועי"ש הביאור. וראה בארוכה בסה"מ תרנ"ו ע' שעה ואילך.

64

ישמו הוא האור והגילוי

The Tzemach Tzedek explains that "His Name" refers to the ten Sefiros hidden within their Emanator, which are to the Holy One, blessed be He, as a person's name is to the person.

KEHOT'S NOTE

באוה"ת סידור ע' רכ מבאר שזה קאי על ע"ס הגנוזות במאצילן שהם לגבי הקב"ה כערך שם האדם אל האדם. וראה גם אוה"ת ענינים ע' קמ. המשך תרס"ו ע' קפג.

65

ויכולת זו נקי שמו

The note refers there on the capability within the essence that is called "His Name."

KEHOT'S NOTE

ראה סה"מ תרנ"ו ע' שפא ואילך.

66

בדי"ה קול דודי

The discourse on "leaping over the mountains" also turns to "before the world was created, there was He and His Name alone," explaining that the life-force of all the worlds that comes from Him is only light and radiance.

KEHOT'S NOTE

לקמן שה"ש יד, ג.

67

ובפ' פנחס בדי"ה צו את בניי

The discourse on "Command the children of Israel... My offering, My bread" begins by asking why "and you shall say to them" is doubled: once for the offerings while the

Temple stood, and once for all generations, the prayers instituted in place of the daily offerings.

KEHOT'S NOTE

לעיל פנחס עז, ג.

PARAGRAPH 9

68

ואהבת את ה' אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe expounds its words one by one: ahavah, es and levavcha.

Deuteronomy 6:5 וי'הי' דברים

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

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

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

KEHOT'S NOTE

דברים ו, ה. קטע מכאן בספר החקירה עז, א.

69

אהבה מלשון אבה

The note refers there again on ahavah as derived from avah.

KEHOT'S NOTE

ראה אוה"ת תשא ע' ב'נד. וראה ג"כ תו"א לט, א. לעיל נשא כו, ב. ספר החקירה צב, א.

70

שאבה פי רצון המוח

The Mittler Rebbe writes there that will begins in the vessel of the brain specifically, not in the heart: it is in thought, for as soon as a person thinks, he is aroused with a will and great desire beyond intellect and reason.

KEHOT'S NOTE

"שידוע שהרצון הוא מתחיל בכלי המוח דוקא ולא בלב והוא במחשבה שיחשוב מיד יתפעל ברצון וחשק גדול למעלה מהשכל וטעם כידוע" — מאמרי אדה"א פי ואתחנן ע' קלג.

71

את כמו עת

A passage in Likkutei Torah, Parshas Pekudei, that the note gives on es as eis.

KEHOT'S NOTE

הובא בזהר תרומה (קנה, ב). וע"ל פקודי (ו, ב). [כ].

72

את כמו עת

Expounding "It is a time (eis) to act for G-d," the Zohar says there is eis and there is eis, "a time to love and a time to hate," and that the eis above is the mystery of faith. The Kehot note gives it for reading es as eis.

ספר הזהר, תרומה מ"ז:תקל"ד-48:544-47:534 Zohar, Terumah

The man accordingly then went on as follows: "It is time to act for the L-rd for they have made void thy Torah." There are times and times—"a time to love and a time to hate" (Eccl. 3, 8). There is a time which is above, the "time" which is a mystery of Faith, and this is called a "time of good will and

grace". This always is the time for men to love the L-rd, as it says: "Love the L-rd thy G-d".

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

73

עת לאהוב

"A time to love and a time to hate." Es is read as eis, the "time" in which love is revealed.

Ecclesiastes 3:8 וי'הי' עת

עת לאהב ועת לשנא עת מלחמה ועת שלום:

A time to love, and a time to hate; A time for war, and a time for peace.

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

KEHOT'S NOTE

קהלת ג, ח.

74

שהזמן הוא בחי' נברא

The note refers there on time as something created.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 176. בתניא שער היחוד והאמונה פ"ח ובליקוט פי' — חיטריק לשם.

75

את בשרו את הטפל

The Gemara expounds the es in "es besaro" as including what is ancillary to the flesh. Here es with an alef is revelation at its source, ancillary to the hidden essence.

Bava Kamma 41b:5-7 וי'הי' בבא קמא מ"א ב:

נפקא להו מ"את בשרו" — את הטפל לבשרו, מאי ניהו — עורו. והאי תנא — "את" לא דריש. כדתניא: שמעון העמסוני, ואמרי לה נחמיה העמסוני, היה דורש כל "אתיו" שבתורה. כיון שהגיע ל"את ה' אלקיך תירא", פירש. אמרו לו תלמידיו: רבי, כל "אתיו" שדרשת — מה תהא עליה? אמר להם: קשם שקבלתי שכל על הדרישה, כך קבלתי שכל על הפרישה.

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

KEHOT'S NOTE

ב"ק מא, ב.

76

ואהבת . . גילוי כח ההעלם

The note refers there for this passage, from "And you shall love" to "the revelation of the power of the concealment."

KEHOT'S NOTE

ראה אוה"ת כי תשא ע' ב'נד.

77

בכל לבבך

"With all your heart" (levavcha): with both your inclinations, the good and the evil. The Alter Rebbe speaks of two hearts, the inner and the outer.

Mishnah Berakhot 9:5 וי'הי' משנה ברכות ט:

ח"ב אדם לבבך על הרעה קשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצירות, ביצר טוב וביצר רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מודד לה הוי' מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

78 בכל לבבך תוך שני לבבות

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

KEHOT'S NOTE

ראה ברכות פ"ט, מ"ה.

79 העולם נקי מלשון העלם

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

KEHOT'S NOTE

נסמן לקמן עקב יג, ג.

80 אתה הראת לדעת

The words here quote Deuteronomy 4:35; the passage is shown below.

Deuteronomy 4:35ה"ל: דברים

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוֹד מִלְּבָדוֹ:

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

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KEHOT'S NOTE

דברים ד, לה.

81 דלית מחי תפיסא בך כלל

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

82 דלית מחשבה תפיסא בך כלל

In Elijah's prayer: "No thought can grasp You at all." The inner heart is moved by the essence that no thought can grasp.

Tikkunei Zohar 17a:10-12ב"א: י"ז-י"א תיקוני זוהר

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

83 אתה הראת לדעת כי ה' הוא האלהים אין עוד

"You have been shown, to know that Havayah is G-d; there is none else besides Him." "Shown" is read as revelation

in the inner heart.

Deuteronomy 4:35ה"ל: דברים

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוֹד מִלְּבָדוֹ:

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

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84 עוצם עיניו מראות ברע

Isaiah describes the righteous man who "shuts his eyes from looking upon evil" (the verse reads ve'otzem, as the Kehot note remarks). Here it is the first stage: subduing.

Isaiah 33:15ה"ט: ישעיהו

הֲלֵךְ צְדָקוֹת וְדָבַר מִישְׁרִים מֵאֵס בְּבָצַע מַעֲשָׂקוֹת נָעַר כַּפָּיו מִתַּמְדָּךְ בְּשֹׁחַד אִטְם אָזְנוֹ מִשְׁמַע דְּמִים וְעָצַם עֵינָיו מִרְאֹת בָּרָע:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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KEHOT'S NOTE

ישע"י לג, טו, ושם אי' ועצם [כ].

85 ולא תתורו אחרי לבבכם

The verse of tzitzis: "and you shall not stray after your heart and after your eyes." It, too, describes subduing the outer heart.

Numbers 15:39ה"ט: במדבר

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לִבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

86 כפי שלח בד"ה כפי נסכים

The discourse on the libations explains that fire came down from heaven onto the altar to consume the offerings, and that so it is in the Shema: man is made of four elements, and the element of fire corresponds to the seraphim, angels of divine fire who burn with constant enthusiasm.

KEHOT'S NOTE

לעיל פי שלח מ, ב. וראה באוה"ת סידור ע' נט.

87 ויצעקו אל ה' בצר להם

"And they cried out to Havayah in their distress; He delivered them from their straits." The same words recur in Psalms 107:28, as the Kehot note records.

Psalms 107:6ה"ו: תהילים

וַיִּצְעֲקוּ אֶל־ה' בְּצָר לָהֶם מִמִּצְוֹתֵיהֶם יִצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קו, ו. כח.

88 להיות ממארי דחושבנא

The Zohar speaks of one who has good deeds or who is a "master of accounting," one who reckons his own deeds.

Zohar III, 178a זח"ג קעה, אא

KEHOT'S NOTE

ראה זח"ג קעה, א.

89 צעק לבם

"Their heart cried out to G-d." Prayer from below is a cry of the heart.

Lamentations 2:18 איכה ב':י"ח

צעק לבם אל־א־ד־נִי חומת בת־ציון הורידו בְּנַחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תַּתְּנִי פִּוְגַת לֶךְ אֶל־תִּדְמַם בַּת־עֵינֶיךָ:

Their heart cried unto the L-rd; 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

90 רוח אייתי רוח ואמשיך רוח

"Everything in the world depends on desire: spirit draws spirit and brings spirit." When a person arouses love toward the Holy One, blessed be He, love is aroused toward him from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב. וראה אוה"ת בראשית רפז, א.

PARAGRAPH 11

91 ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה א, א.

92 ות"ת כנגד כולם

Among the things whose fruits a person enjoys in this world while the principal remains for the World to Come, "the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א':1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקורן קצמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת 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

ואתחנן אל ה' וגוי אתה החילות וגוי

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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93 והגית בו יומם ולילה

"This book of the Torah shall not depart from your mouth, and you shall meditate in it day and night." The mitzvah covers every part of Torah study.

Joshua 1:8 יהושע א':ח

לא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בוּ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לְעֲשׂוֹת כְּכֹל־הַכְּתוּב בוּ כִּי־אָז תִּצְלִיחַ אֶת־דְּרָכְךָ וְאָז תִּשְׁכִּיל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

94 ודברי אשר שמתי בפיך

"And My words which I have put in your mouth shall not depart from your mouth." The words of Torah are G-d's own words, given from above.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי יִרְעָד וּמִפִּי יִרְעָד אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישע' נט, כא.

95 והענין . . שאין אתעדל"ת יכולה להשיגה

The note refers there for this passage: Torah study draws down an arousal from above that no arousal from below can reach.

KEHOT'S NOTE

ראה אוה"ת כי תצא ע' תתקלב.

96 קרוב ה' לכל קוראיו

"Havayah is near to all who call upon Him, to all who call upon Him in truth." Calling "in truth" is calling through the Torah.

Psalms 145:18 תהילים קמ"ה:י"ח

קִרְבֹּב ה' לְכָל־קֹרְאָיו לְכָל־אֲשֶׁר יִקְרָאָהוּ בְּאֱמֶת:

The L-RD is high unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

97

ואין אמת אלא תו

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

KEHOT'S NOTE

ירוש' ר"ה פ"ג, ה"ח. חגיגה ג, ח. איכ"ר פתיחתא ב. ת"ז ת"נ. ובכ"מ.

98

ואין אמת אלא תורה

The Jerusalem Talmud reads "truth" as Torah: "there is no truth but Torah."

Jerusalem Talmud Rosh Hashanah 3:9 השנה ראש תלמוד ירושלמי

... בר נש ביש הוא. כי דור תהפוכות המה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשור אין כתוב כאן אלא כל הנשור. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב ונחש. נשיכת נחש והביט. רבי יודה גוריא בשם רבי אהא. נשיכת כלב שאינו ממינו. ונחש. נשיכת נחש שהוא ממינו. והביט. ורובן אמרי. נשיכת כלב שאינו מחלחל. ונחש. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

99

ואין אמת אלא תורה

The Midrash on Eichah likewise says, "there is no truth but Torah."

Eikhah Rabbah, Petichta ב' פתיחתא רבה, איכה רבה,

... בפשע. בפשעה של תורה, כל זמן שישאל משליכין דברי תורה לארץ. המלכות היא גזירת ומצלחת, שנאמר (דניאל ח, יב): ותשלך אמת ארצה וגוי, ואין אמת אלא תורה, שנאמר (משלי כג, כג): אמת קנה ואל תמכר, אם השלכת דברי תורה לארץ מיד הצליחה המלכות, הלא הוא דכתיב (דניאל ח, יב): ועשתה והצליחה. אמר רבי יהודה בן פזי (הושע ח, ג): ונח ישראל טוב וגוי, ואין טוב אלא תורה, שנאמר (משלי ד, ב): כי לקח טוב נתתי לכם וגוי. אמר רבי אבא בר כהנא ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yohai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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100

בביאור ע"פ אלה מסעי

The explanation on "and Moshe wrote their goings forth according to their journeys" concludes (93c-d) that this arousal from above, Moshe's drawing down of "the seal of the Holy One, blessed be He, which is truth," comes through occupation with Torah, which is why it is called "a Torah of truth" and why we say, "by the light of Your countenance You gave us a Torah of life."

KEHOT'S NOTE

לעיל פ' מסעי צג, ג ואילך.

PARAGRAPH 12

101

והיו הדברים האלה וגוי ודברת בהם

The words here quote Deuteronomy 6:6; the passage is shown below.

דברים ו:ו-ז Deuteronomy 6:6-7

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך:

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

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KEHOT'S NOTE

דברים ו, ו-ז.

102

Kehot's note points to Deuteronomy 6:6-8 for these words.

דברים ו:ו-ח Deuteronomy 6:6-8

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך: ושננתם לבניך ודברת בהם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך: וקשרתם לאות עלי ידך והיו לטעפת בין עיניך:

And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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103

והיו הדברים האלה אשר אנכי מצוך היום על לבבך ודברת בהם

"And these words, which I command you today, shall be upon your heart... and you shall speak of them." The Alter Rebbe reads Anochi as G-d's essence and vedibarta as drawing it down through words of Torah.

דברים ו:ו-ז Deuteronomy 6:6-7

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך: ושננתם לבניך ודברת בהם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:

And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח.

114 כי באור פניך נתת לנו

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

KEHOT'S NOTE

ברכת שים שלום.

115 בפ' ראה ע"פ אחרי ה'

The discourse on "After Havayah your G-d you shall walk"; near the column cited it speaks of the inner awe and complete self-nullification of the bowing in the Shemoneh Esrei, before the Infinite Light itself.

KEHOT'S NOTE

לקמן כ, ב.

116 ובד"ה בשעה שהקדימו ישראל

The Shavuot discourse "When Israel put 'we will do' before 'we will hear,'" in Likkutei Torah on Bamidbar, to which the text itself refers.

KEHOT'S NOTE

לעיל פ' במדבר.

117 משה קיבל תורה מסיני

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

KEHOT'S NOTE

אבות רפ"א.

118 משה קיבל תורה מסיני

"Moshe received the Torah from Sinai." Here the receiving at Sinai is the arousal from above alone.

Pirkei Avot 1:1 אבות א'

משה קבל תורה מסיני, ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, ונביאים מסרוה לאנשי כנסת הגדולה. הם אמרו שלשה דברים, הוו מתונים בדין, והעמידו תלמידים הרבה, ועשו סגל לתורה:

Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah.

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119 ב"ק יוצאת מהר חורב

Kehot's note points to Berachot 3a for these words.

Berachot 3a א' ברכות ג'

KEHOT'S NOTE

שם ו, ב. ראה ברכות ג, א. רות רבה ו. ובכ"מ.

120 ב"ק יוצאת מהר חורב

"Every day a heavenly voice goes forth from Mount Chorev." It is the illumination from above that first stirs

thoughts of teshuvah.

משנה אבות ו:ב' Pirkei Avot 6:2

אמר רבי יהושע בן לוי, בכל יום ויום בת קול יוצאת מהר חורב ומקרות ואמרת, אוי להם לבריות מעלבונה של תורה. שכל מי שאינו עוסק בתורה נקרא גוה, שנאמר (משלי יא) נזם זהב באף חזיר אשה זפה וסרת טעם. ואומר (שמות לב) והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת, אל תקרא חרות אלא חרות, שאין לה כן חורין אלא מי שעוסק בתלמוד תורה. וכל מי שעוסק בתלמוד תורה הרי זה מתעלה, שנאמר (במדבר כא) וממתנה נחליאל ...

Rabbi Joshua ben Levi said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: "Woe unto humankind for their contempt towards the Torah", for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked). As it is said, "Like a gold ring in the snout of a pig is a beautiful woman bereft of sense" (Proverbs 11:22). And it says, "And the tablets were the work of G-d, and the writing was the writing of G-d, ...

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121 ברכות המצות עובר לעשייתן

The Talmud rules that over all the mitzvot one recites the blessing before performing them. The Alter Rebbe explains why: the blessing draws down the arousal from above that the mitzvah needs.

פסחים ז' ט"ז-ט"ח Pesachim 7b:9-10

דכולי עלמא מיהא, מעיקרא בעינו לברוכי, מנלן? דאמר רב יהודה אמר שמואל: כל המצות מברך עליהן עובר לעשייתן. מאי משמע דהאי "עובר" לישנא דאקדומי הוא? אמר רב נחמן בר יצחק, דאמר קרא: "וירץ אחימלך דרך הכפר ויעבר את הכושי". אב"י אמר, מהכא: "והוא עבר לפנייהם". ואיכעית אימא מהכא: "ויעבר מלקם לפנייהם וה' בראשם".

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

KEHOT'S NOTE

פסחים ז, ב. וש"נ.

122 אך כדי להיות קדשנו במצותיו וצונו

The note refers there on this passage: that for the mitzvah, an arousal from below, to awaken an arousal from above, an arousal from above must come first.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' אתרי.

123 אתה חוננתנו

Or HaTorah cites this maamar to explain why "grace" is said of the Torah, in "You have graced us with knowledge of Your Torah" and in Ahavas Olam's "so be gracious to us and teach us": grace is a free gift, an arousal from above without arousal from below, whereas prayer draws down through the flames of "with all your might."

KEHOT'S NOTE

נוסח ההבדלה בחונן הדעת. באוה"ת סידור ע' נט מציין לכאן "בתורה ע"פ ואתחנן נתי"פ אתה חוננתנו למדע תורתך נז' לשון חנינה אתורה וכן אנו אומרים באהבת עולם כן תחננו ותלמדנו, כי חנינה היינו מתנת חנם והוא

אתעדל"ע בלי אתעדל"ת וזהו בחי' תורה כי תפלה ההמשכה ע"י אתעדל"ת רשפי אש דמאדך, משא"כ בתורה רק ע"י קורא בתורה כו' וז"ש תהלים קי"ט ותורתך חנני".

PARAGRAPH 13

124

בענין גדול תלמוד

A discourse of Shabbos Nachamu 5567 explains that action will be greater in the time to come: Ban will be greater than Mah, for it will be raised to the level of Sag.

KEHOT'S NOTE

ע' בתורת שבת נחמו דתקס"ז [ראה סה"מ תקס"ז ע' שו] ענין מעשה גדול לעייל כו' שיהי' בין גדול ממ"ה. כי יתעלה בבחי' ס"ג. ועדי"ה קול דודי משמח חתן עם הכלה יעו"ש ועיין אור התורה בראשית (מ, סע"ב) ועי"ל רד"ה אם בחקותי ה' [ב].

125

אעברה נא ואראה את הארץ

"Let me cross over, please, and see the good land." Moshe wished to draw the arousal from above into the Land, the supernal "land" being Knesses Yisrael.

דברים ג:כ"ה Deuteronomy 3:25

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

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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126

כי ארץ העליונה הוא כנס"י

The statement that the supernal "land" is Knesses Yisrael is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' שלח ע' תסב.

127

ארץ חפץ

"All the nations shall call you fortunate, for you shall be a land of desire." Israel itself is called a "land."

מלאכי ג:12 Malachi 3:12

וְאֶשְׂרֹו אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אֶתֶם 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, ב.

128 ורצה משה להמשיך בה... בחי' אתעדל"ע... שלא ע"י אתעדל"ת

Or HaTorah explains at length how Moshe wished to draw into Knesses Yisrael the arousal from above that comes without arousal from below.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת פ' ואתחנן ע' נה ואילך.

PARAGRAPH 14

129

עיניך יונים

"Behold, you are fair, my beloved; your eyes are doves." The eyes stand for a perception by sight, beyond grasp.

Song of Songs 1:15 שיר השירים א:ט"ו

הִנֵּה יָפָה רַעֲיָתִי הִנֵּה יָפָה עֵינֶיהָ יוֹנִים:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT'S NOTE

שה"ש א, טו, ד, א.

130

עיניך יונים

The same words recur: "your eyes are doves," as the Kehot note records.

Song of Songs 4:1 שיר השירים ד:א

הִנֵּה יָפָה רַעֲיָתִי הִנֵּה יָפָה עֵינֶיהָ יוֹנִים מִבְּעַד לְצִמְתָּהּ שְׁעָרָהּ כְּעֶדֶר הָעִזִּים שְׁגִלְשׁוּ מִהָרַר גִּלְעָד:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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131

יונתי תמתי

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

KEHOT'S NOTE

שם ה, ב, ו, ט.

132

יונתי תמתי

"Open to me, my sister, my love, my dove, my perfect one." It names the exalted level of Knesses Yisrael.

Song of Songs 5:2 שיר השירים ה:ב

אֲנִי וְשֹׁנָה וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רַעֲיָתִי יוֹנָתִי תִמְתִּי שְׂרָאִשִׁי נִמְלֵא־טֹל קְרוֹצוֹתִי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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133

יונתי תמתי

"My dove, my perfect one, is one." The same title, as the Kehot note records.

Song of Songs 6:9 שיר השירים ו:ט

אֶחָת הִיא יוֹנָתִי תִמְתִּי אֶחָת הִיא לְאִמָּה בָּרָה הִיא לְיֹלְדָתָהּ רְאוּהָ בָנוֹת וַיֹּאשְׁרוּהָ מְלָכוֹת וּפִילָגָשִׁים וַיְהַלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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134

ויצא ככרק חצו

"And His arrow shall go forth like lightning." The illumination from above comes like a flash, beyond what the mind can hold.

Zechariah 9:14 טי'ידי

וה' עליהם יראה ויצא ככרק חצו ואדני ה' בשופר יתקע והלה בסערות תימן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד. ועי לעיל רד"ה או ישיר ישראל רד"ה גיליו [חקת סב, ג]. ושי"ג [כ].

PARAGRAPH 15

135

אשתומם כשעה חדא

The Talmud uses Daniel's words, "he was astonished for about an hour," as the Kehot note records.

Chullin 21a:2-3 א"ב:ג

כי סליק רבי זירא אשכחיה לר' אמי דיתיב וקאמר לה להא שמעתא אמר ליה וכי מתה עומד ומולק (דניאל ד, טז) אשתומם כשעה חדא אמר ליה אימא כך הוא עושה חותך שדרה ומפרקת בלא רוב בשר תניא נמי הכי כיצד מולקין חטאת העוף חותך שדרה ומפרקת בלא רוב בשר עד שמגיע לוושט או לקנה הגיע לוושט או לקנה חותך סימן אחד או רובו ורוב בשר עמו ובעולה שנים או רוב שנים

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KEHOT'S NOTE

חולין כא, א. פסוק הוא בדניאל ד, טז ושם חדה [כ].

136

אשתומם כשעה חדא

"Then Daniel... was astonished for about an hour" (the verse reads chadah), on hearing a vision beyond his grasp.

Daniel 4:16 טי'ידי

אֲדָנוּ דְּנִיָּאל דִּי־שְׁמָה בְּלִטְשָׁאצַּר אֲשֶׁתּוּמָם כְּשֶׁעָה חָדָה וְרַעֲיָנִיהּ יִבְהַלְגָּה עָנָה מִלְכָּא וְאָמַר בְּלִטְשָׁאצַּר חֲלָמָא וּפְשָׁרָא אֲלִי־יִבְהַלְגָּה עָנָה בְּלִטְשָׁאצַּר וְאָמַר מְרָא חֲלָמָא לְשָׁנָא וּפְשָׁרָה לְעָרָה:

Then Daniel, whose name was Belteshazzar, was appalled for a while, and his thoughts affrighted him. The king spoke and said: 'Belteshazzar, let not the dream, or the interpretation, affright thee.' Belteshazzar answered and said: 'My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries.

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137

חכמים עיני העדה

The Talmud speaks of "the eyes of the congregation," and Rashi explains that these are the Sages.

Taanit 24a כ"ד

KEHOT'S NOTE

ראה תענית כד, א. רש"י ד"ה מעיני העדה. ע"ה שער דרושי הנקודות פ"א. הנסמן במאמרי אדה"ז — פרשיות לעי רסד. עלי"ק (צא, ד). ושי"ג. [כ].

138

חכמים עיני העדה

The first chapter of Sha'ar Derushei HaNekudos describes the world of Nekudim as lights that issue through the "eyes" of Adam Kadmon. The Kehot note gives it for the Sages as the "eyes."

Sefer Etz Chaim 8:4 חיים ח'ד

ונבאר עתה מציאות יציאתן לחוץ. הנה כאשר יצאו אלו הנקודות שהם מכתר עד מלכות היתה יציאתן היפך יציאת העקודים כי שם ביציאת העקודים יצאת מלי תחילה וכתר באחרונה וכאן בנקודים הוא להיפך כי הכתר שלהם יצא בראשונה וכו' היו כלולים כל הטי' אחרים ואח"כ יצאה החכמה וכו' כלולים כל החי' וכעדי"ו יצאה אמא ובה היו כלולים כל חי' אורות ואז היתה היא נקראת אם הבנים ואח"כ הוציאה היא חי' כולם כלולים בחסד, ואח"כ מתגלים בגבורה וכעדי"ז עד לסוף עד שנמצאת שיוצאת המלי' באחרונה מכולם. עוד יש הפרש ב' והוא כי ...

Sefer Etz Chaim (Public Domain)

139

באחד מעיניך

"You have captured my heart... with one of your eyes." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 4:9 ט"ד

לִפְתָּנִי אַחֲתִי כְלָה לִפְתָּנִי בְּאַחַת מְעִינֶיךָ עֵנֶךָ מְצִוְרֶיךָ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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140

וירא ראשית לו

"He saw the first portion for himself, for there the lawgiver's portion is hidden." Moshe's "seeing" is the special sight he merited.

Deuteronomy 33:21 א"ג

וַיֵּרָא רִאשִׁית לוֹ כִּי־שָׁם חֲלָקֶת מִחֶקֶק סִפּוֹן וַיֵּתָא רִאשִׁי עִם צִדְקָת ה' עֲשֶׂה וּמִשְׁפָּטָיו 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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KEHOT'S NOTE

דברים לג, כא.

141

כי הנה בשלמה

Or HaTorah explains: of Shlomo, who was below Moshe's level, it says "before Havayah" and not "to Havayah," because his grace was below the Name Havayah, the mercy and grace that flow from Havayah of Atzilus; Moshe drew from the thirteen attributes of mercy of Arich Anpin "to Havayah," Z'eir Anpin, and the grace within Z'eir Anpin's attributes bears no comparison to the thirteen of Arich Anpin.

KEHOT'S NOTE

נתבאר באוה"ת כי תשא עי' בימו' "בשלמה שהי' למטה ממדריגת משה נאמר בו אשר התחננתלפני הוי' ולא אל הוי' מפני שבחי' החנינה זו שבשלמה הוא למטה משם הוי' דהיינו מדת הרחמים והחנינה המושפעת משם הוי'

דאצי" . אבל במשה נאמר בו ואתחנן אל הוי' שהמשיך מייג מדה"ר דא"א אל הוי' שהוא בחי' ז"א כו', ובודאי עם היות שגם במדות דו"א שייך בחי' חנון מייג אין זה ערך לייג ת"ד דא"א ממש".

142 אשר התחננתי לפני ה'

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

KEHOT'S NOTE

מ"א ה, נט.

143 אשר התחננתי לפני הוי'

Shlomo at the dedication of the Temple: "these words of mine, with which I pleaded before Havayah." He pleaded "before," not "to."

I Kings 8:59 מלכים א ח:נ"ט

וַיְהִי דְבָרֵי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי ה' קְרֹבִים אֵלֶי־ה' אֶלְקִינוּ יוֹמָם וְלַיְלָה לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבָרַיִם בְּיוֹמוֹ:

And let these my words, wherewith I have made supplication before the L-RD, be nigh unto the L-RD our G-d day and night, that He maintain the cause of His servant, and the cause of His people Israel, as every day shall require;

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144 ה' א-ל רחום וחנון

From the Thirteen Attributes of Mercy: "Havayah, Havayah, G-d, compassionate and gracious." Havayah precedes the attributes.

Exodus 34:6 שמות ל"ד:ו

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

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

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KEHOT'S NOTE

שמות לד, ו.

145 חנון ורחום ה'

"Gracious and compassionate is Havayah." Here grace precedes Havayah.

Psalms 111:4 תהילים קי"א:ד

זָכַר עֲשָׂה לְנִפְלְאוֹתָיו חֲנוּן וְרַחוּם ה'

He hath made a memorial for His wonderful works; The L-RD is gracious and full of compassion.

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KEHOT'S NOTE

תהלים קיא, ד. קמה, ח.

146 חנון ורחום ה'

"Gracious and compassionate is Havayah, slow to anger and great in kindness." The same order, as the Kehot note records.

Psalms 145:8 תהילים קמ"ה:ח

חֲנוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וְגָדֹל־חֶסֶד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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147 מקור כל ההתהוות

The Tzemach Tzedek explains that this Havayah is the Name above the chain of descent, as in "Havayah, Havayah" with a pause between the two Names.

KEHOT'S NOTE

ראה באוה"ת פ' כי תשא ע' בימו מבאר: "ר"ל שם הוי' שלמעלה מהשתלשלות כמ"ש הוי' הוי' ופסיק טעמא בינייהו וכמ"ש [תו"א סב, א] בד"ה וירא ישראל כו' וייראו העם את הוי' ויאמינו בהוי" ע"ש".

148 אבל חנון ורחום ה' פי' שכדי להיות בחי' הוי'

The Tzemach Tzedek explains that this Havayah is the Name of Z'eir Anpin, which is the source of the chain of descent.

KEHOT'S NOTE

באוה"ת כי תשא ע' בימו מבאר: "ר"ל שם הוי' דו"א שהוא מקור ההשתלשלות".

149 פנים בפנים

"Face to face Havayah spoke with you on the mountain." All Israel saw at Sinai; so what was special in what Moshe was shown?

Deuteronomy 5:4 דברים ה:ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מְתוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

150 סדי"ה שובה ישראל

Near the end of "Return, O Israel" the Alter Rebbe speaks of the revelation of the Name Havayah as the renewal of all coming-into-being, and refers on to his discussion of "For with You is forgiveness, so that You may be feared."

KEHOT'S NOTE

לקמן ש"ש סה, ב. וראה יהל אור ע"פ חנון ורחום ע' תרעה. אוה"ת ויגש תתקפד, ב.

PARAGRAPH 16

151 אין ואתחנן אלא מתנת חנם

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

KEHOT'S NOTE

ספרי ר"פ ואתחנן. רש"י ר"פ ואתחנן. [כ].

152 אין ואתחנן אלא מתנת חנם

The Sifrei says that Israel's two good leaders, Moshe and David, could have relied on their good deeds, yet asked

G-d only for a free gift. The Alter Rebbe reads "free" as beyond the mitzvos.

Sifrei Devarim כ"ו דברים

153 אין ואתחנן אלא מתנת חנם

Rashi: chanun always denotes a free gift; though the righteous could rely on their good deeds, they ask of G-d only a free gift.

Rashi on Deuteronomy 3:23:א"י על דברים ג' כ"ג

ואתחנן. אין חנון בכל מקום אלא לשון מתנת חנם - אע"פ שיש להם לצדיקים לתלות במעשיהם הטובים אין מבקשים מאת המקום אלא מתנת חנם, (לפי שאמר לו וְחַנְּנִי אֶת אֲשֶׁר אֲחֹן אָמַר לוֹ בְּלִשׁוֹן וְאַתְּחַנֵּן); ד"א זה אחד מעשרה לשונות שנקראת תפלה, כדאיתא בספרי:

All forms of the verb חנן signify an ex gratia gift. Although the righteous might make a claim to reward depend Upon their good deeds, yet they solicit from the Omnipresent only an ex gratia gift. [Because He had said to him, (Exodus 33:19) "I will show grace (וְחַנְּנִי) unto him to whom I will show grace", he (Moses) when referring to his entreaty of G-d uses the expression (lit., spoke to Him) "I implored grace (ואתחנן)"] (Midrash Tanchuma 5:2:3) — Another explanation is that the idea of ...

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154 פיי חנם בלא מצות

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

KEHOT'S NOTE

ספרי במדבר יא, ה פיי פו.

155 חנם בלא מצות

On "the fish we ate in Egypt for free," the Sifrei asks whether the Egyptians gave them fish for free, and answers: "free" means free of mitzvos.

Sifrei Bamidbar 87:פ"ז במדבר

זכרנו את הדגה. וכי יש בענין, שהיו המצרים נותנים להם דגים בחנם? והלא כבר נאמר (שמות ה) ואתם לכו עבדו ותבן לא יתן לכם. אם תבן לא היו נותנים להם בחנם, דגים היו נותנים להם בחנם? - ומה אני אומר חנם - חנם מן המצות: ואת הקשואים. ר' שמעון אומר מפני מה חנם משתנה להם לכל דבר שהיו רוצים חוץ מחמשת המינים הללו? משל למלך בשר ודם שמסר בנו לפדגוג, והיה יושב ומפקדו ואומר לו: הנראה שלא יאכל מאכל רע, ולא ישתה משקה רע! ובכל כך היה הבן הוא מתרעם ...

(Bamidbar 11:5) "We remember the fish that we would eat in Egypt, free": Is it possible that the Egyptians gave them fish free? Is it not written (Shemot 5:18) "And now, go and work, and straw will not be given you": If they did not give them straw free, would they give them fish free? How, then, are we to understand "free"? "Free" of mitzvot. R. Shimon says: The manna would change for them to any flavor they desired, except for (that of) these five things (Ibid "cucumbers, melons, leeks, ...

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156 ע"פ ובשביעית יצא לחפשי חנם

There "in the seventh he shall go out free" is read as "free, without mitzvos": although we do not hold that the mitzvos will be abolished in the future, they will then be in another manner, not ascents and descents but rest for eternal life.

KEHOT'S NOTE

ראה תו"א עו, ג.

157 ובשביעית יצא לחפשי חנם

"Six years he shall work, and in the seventh he shall go out free, for nothing." The Alter Rebbe's explanation of this verse also reads chinam as "without mitzvos."

שמות כ"א:ב' Exodus 21:2

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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158 אנכי עומד בין ה' וביניכם

"I stand between Havayah and you at that time, to tell you the word of Havayah." The Alter Rebbe reads Anochi as the root of Moshe's soul in "I who I am."

דברים ה':ה' Deuteronomy 5:5

אנכי עמד בין ה' וביניכם בעת ההוא להגיד לכם את דבר ה' כי יראתם מפני האש ולא עליתם בהר לאמר:

I stood between the L-RD and you at that time, to declare unto you the word of the L-RD; for ye were afraid because of the fire, and went not up into the mount—saying: .

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KEHOT'S NOTE

דברים ה, ה.

159 שהוא בחי אתעדל"ע

Quoting this passage of Likkutei Torah, Or HaTorah adds after "the arousal from above" the words "which is above the arousal from below."

KEHOT'S NOTE

באוה"ת פ' כי תשא שם מוסיף "שלמעלה מאתעדל"ת עכ"ל". [— מלקו"ת כאן].

160 כי עין בעין יראו

"For they shall see eye to eye when Havayah returns to Zion." In the time to come the arousal from above will be seen directly.

ישעיהו נ"ב:ח Isaiah 52:8

קול צפיה נשאו קול יחדו יריגו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע"י נב, ח.

161 **כי עין בעין יראו**
 The Zohar (Idra Rabba) says that the righteous are destined to see the light of the supernal eye with a spirit of wisdom, as it is written, "For they shall see eye to eye."

ספר הזהר, האדרא רבא ח'ני-ט'ס"ג:8:50-9:63 Zohar, Idra Rabba

162 **כי עין בעין יראו**
 The Zohar (Idra Rabba) reads "Your eyes shall see Jerusalem, a tranquil dwelling" as said of Atik Yomin, whose eye is tranquil, an eye of mercy; the note gives it alongside 130a.

ספר הזהר, האדרא רבא כ"ט:ר"ט-כ"ט:29:209-220 Zohar, Idra Rabba

163 **ועי בפי נשא קל"ז ע"א**
 Or HaTorah notes that the Zohar at 137a interprets "Your eyes shall see Jerusalem, a tranquil dwelling" as said of the time to come.

KEHOT'S NOTE

"בפי הפסוק עיניך תראינה ירושלים נוה שאנן לעת"י אתמר" — אוה"ת ואתחנן עי פט.

164 **בפי נשא קל"ז ע"א ק"ל ע"א**
 Citing the Zohar on Nasso (130a), Or HaTorah explains "they shall see eye to eye" as the revelation of the "open eye" of Arich Anpin, which will be revealed in the eyes of Z'eir Anpin, and notes that 137a is along the same lines.

KEHOT'S NOTE

בוהר. באוה"ת נ"ך כרך א עי רסד מציין נשא דק"ל ע"א פ"י כי עין בעין יראו היינו התגלות עינא פקיא דא"ק שיתגלה בעינים דז"א . . בדף קל"ז ע"א ג"כ ע"ד הנ"ל."



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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