



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 12

ואהבת את הוי' אלקיך כו'

“And you shall love Havayah your G-d”



In the Shema, love and restraint are crossed: the first section's love is outwardly Chesed but inwardly the Gevurah of the soul's flight beyond every limit (the Name of forty-two), and the second section's warnings are outwardly Gevurah but inwardly the Chesed of the Name Av, the Infinite Light drawn down into vessels.

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

In the Shema, love and restraint are crossed: the first section's love is outwardly Chesed but inwardly the Gevurah of the soul's flight beyond every limit (the Name of forty-two), and the second section's warnings are outwardly Gevurah but inwardly the Chesed of the Name Av, the Infinite Light drawn down into vessels.

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

THE MAAMAR IN BRIEF

The maamar asks why Kabbalah ties the Name of forty-two, which belongs to Gevurah, to the Shema's first section, about love, and the Name Av, which belongs to Chesed, to the second section, full of warnings. The answer is the Zohar's "exchange of places": lights dwell in each other's vessels. To explain it, the Alter Rebbe sets out the two unions of the Shema. Creation from nothing is constant, even in Chochmah and Binah, but since the first creation the flow depends on an arousal from below. "Hear" (shem ayin) raises the 288 sparks with the Name Ban to the large ayin, Binah, and "Israel" raises them higher, to Chochmah; then "Havayah our G-d" draws the Infinite Light inward through Chochmah and the Torah, making the opposing attributes one, and "Blessed be the Name" carries this unity into the lower worlds. The resulting love "with all your might" is a withdrawal of light from every vessel, Gevurah within Chesed, like a lion. The second section is the return: Chesed, divided by Gevurah into seventy-two bridges, is drawn into vessels through "with all your soul," so that a person can say "And I will give."

OUTLINE

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|----------|--|------|
| 1 | The question: the Names reversed | ¶1-2 |
| | The Name of forty-two (Gevurah) goes with the section of love and the Name Av (Chesed) with the section of warning; the answer is the Zohar's lights that "exchanged their places," light of one attribute in the vessel of the other. | |
| 2 | Constant creation and the union of Chochmah and Binah | ¶3-5 |
| | Creation from nothing is renewed every moment, even in Chochmah ("nothing") and Binah ("something"); the essence of the Infinite is beyond all comparison with Chochmah. | |
| 3 | "Hear, O Israel": raising the sparks | ¶6-9 |
| | Since G-d's entering Chochmah is a descent, it needs an arousal from below: Shema, shem ayin, raises the 288 sparks with the Name Ban to the large ayin, Binah, the root of the shattered kings, while His essence stays unchanged; "Yisrael," shir Kel, rises further, to Chochmah. | |

4 “Havayah our G-d, Havayah is One”: drawing down

¶10–13

The encompassing Infinite Light becomes inward only through Chochmah, the wisdom of the Torah; this makes Chesed and Gevurah one, and “Blessed be the Name” extends the unity to the lower worlds, leading to love “with all your might,” the light leaving every vessel.

5 Love with all your might: the Name of forty-two

¶14

The upward withdrawal is the Name of forty-two, Gevurah within the vessel of Chesed; hence the kavanah of the first section, and Israel standing “like lions” in the Shema.

6 The second section: the Name Av and the bridges of Chesed

¶15–16

The return (shov) has a vessel of Gevurah and an inner light of Chesed, the Name Av; Chesed reaches the world only divided, like rain in drops, through seventy-two bridges, and the Name Av’s 216 letters equal the value of gevurah.

7 “And I will give”: light in vessels

¶17–18

“With all your soul” leaves no void in the light drawn down with self-sacrifice; then the Infinite Light enters the soul, G-d’s words are in one’s mouth, and the Name Av’s three verses trace descent, ascent and renewed descent.

KEY CONCEPTS

The Name of forty-two שם מ"ב

A Divine Name of forty-two letters, linked to Gevurah and to every ascent; it underlies the prayer Ana Bekoach and corresponds to the forty-two words of the Shema’s first section.

The Name Av (72) שם ע"ב

A Divine Name formed from three verses of Exodus 14, linked to Chesed (chesed is numerically 72); it corresponds to the second section of the Shema and to the drawing down of light into vessels.

“They exchanged their places” אחליפו דוכתייהו

The Zohar’s phrase for lights that dwell in each other’s vessels: the light of Chesed in the vessel of Gevurah and the light of Gevurah in the vessel of Chesed.

Lights and vessels אורות וכלים

The inner content of a quality and the outer form that contains and limits it; the maamar’s key distinction between a section’s plain subject and its inner kavanah.

The higher and the lower unity יחודא עילאה ויחודא תתאה

The union drawn down by “Hear, O Israel” in Chochmah and Binah of Atzilus, and the union extended by “Blessed be the Name of the glory of His kingdom” into the lower worlds and their chambers.

Mayin nukvin (feminine waters) מיין נוקבין

The arousal from below that calls forth the flow from above (mayin duchrin); since the first creation, the drawing down of the Infinite depends on it.

Shem ayin and the large ayin שמע — שם ע

Shema read as shem (“name,” numerically 340 = the 288 sparks plus the Name Ban) and the large ayin (70), Binah, the source of the emotive attributes.

The 288 sparks רפ"ח ניצוצין

The sparks of holiness that fell in the shattering of the vessels and now give life to physical things; they are raised back to their source through the Name Ban.

Ratzo and shov רצוא ושוב

Running and returning: the first section’s yearning to leave every limit, and the second section’s return to draw the light into vessels.

The seventy-two bridges ע"ב גשרים

The seventy-two divisions of Chesed, by which kindness reaches the worlds in measured portions, as water passes through the chambers of a bridge.

SECTION 1 • 11-2

The question: the Names reversed

1 ואהבת¹ את² הוי"א אלקיך כו'. הנה מואהבת עד ובשעריך מ"ב תיבין³ ופ' שניה שם ע"ב [שם ע"ב]^{4,5} ועיין בזח"ב [בזהר חלק ב'] תרומה (קל"ב ב') ובפרדס (שכ"א פ"ו ופרק י"ב).

“And you shall love Havayah your G-d,” etc. Now, from “And you shall love” until “and on your gates” there are forty-two words, and the second section is the Name Av (72). And see the Zohar, Part II, Terumah (132b), and the Pardes (Gate 21, chapter 6 and chapter 12).

The maamar opens with the first section of the Shema (Deuteronomy 6:5-9). Following the Arizal, it counts forty-two words from “And you shall love” to “and on your gates,” matching the Name of forty-two letters, and links the second section, “And it shall be, if you listen” (Deuteronomy 11:13-21), to the Name Av, whose numerical value is seventy-two. The reader is sent to the Zohar and to Rabbi Moshe Cordovero’s Pardes Rimonim for these Names.

והנה נודע כי שם מ"ב הוא בגבורה ושם ע"ב [שם ע"ב] בחסד והלא כאן נהפוך הוא. כי פ' ראשונה דק"ש [דקריאת שמע] היא בחי' חסד ואהבת ופ' שניה השמרו לכם⁶ כו' בגבורה.

Now, it is known that the Name of forty-two [letters] is in Gevurah (restraint) and the Name Av in Chesed (kindness); yet here, is it not the very reverse? For the first section of the Shema is the level of Chesed, “And you shall love,” and the second section, “Take heed for yourselves,” etc., is in Gevurah.

In Kabbalah the Name of forty-two belongs to Gevurah, restraint, and the Name Av to Chesed, kindness. Yet the two sections seem to be the other way round: the first speaks of love, which is Chesed, while the second warns “Take heed for yourselves” and speaks of punishment, which is Gevurah. So why is the Name of Gevurah attached to the section of love?

וכמבואר מענין סדר הפרשיות ⁷ קדש והיה כי יביאך שמע והיה אם שמוע שהם חו"ב [חכמה ובינה] חו"ג [חסד וגבורה] קדש בחכמה כו'. אך הענין דאיתא בזהר ^{8,9,10} על האורות דאחליפו דוכתייהו ואכלילו שמאלא בימינא. ¹¹

And as is explained in the matter of the order of the sections "Sanctify," "And it shall be when He brings you," "Hear" and "And it shall be, if you listen," which are Chochmah (wisdom) and Binah (understanding), Chesed and Gevurah: "Sanctify" is in Chochmah, etc. But the matter is what is found in the Zohar about the lights, that they "exchanged their places, and included the left in the right."

The four sections written in tefillin, "Sanctify" (Exodus 13:1-10), "And it shall be when He brings you" (Exodus 13:11-16), "Hear" and "And it shall be, if you listen," correspond in that order to Chochmah, Binah, Chesed and Gevurah; this confirms that the first section of the Shema is Chesed and the second Gevurah. The answer will come from the Zohar's teaching that the lights "exchanged their places," the left side (Gevurah) being included in the right side (Chesed).

2 והביאור הוא שנתחלפו האורות ¹² בבחי' כליהם שאור החסד שורה בכלי הגבורה ואור הגבורה בכלי החסד [עיי'ן מזה בהרמ"ז [בהרב משה זכות] פ' צו בדף כ"ז וכנזכר מזה בביאור ע"פ לבבתי] ^{13,14} והכי

And the explanation is that the lights were exchanged in relation to their vessels: the light of Chesed (kindness) rests in the vessel of Gevurah (restraint), and the light of Gevurah in the vessel of Chesed. [See on this the Ramaz, Parshas Tzav, on page 27, and as is mentioned about this in the explanation on the verse "You have captured my heart."] And so

The answer: lights and vessels have been crossed. The light of Chesed dwells in a vessel of Gevurah, and the light of Gevurah in a vessel of Chesed; the "vessel" is the outward form a quality takes, the "light" its inner content. The Alter Rebbe refers to the Ramaz (Rabbi Moshe Zacuto) and to his own explanation on "You have captured my heart" (Song of Songs 4:9).

נמי כבי' פרשיות אלו דפי' ראשונה היא בבחי' חסד בבחי' כלים ואהבת בחי' כלי החסד ושם מ"ב בגבורה הוא אור הגבורה השורה בכלי החסד ופי' שניה שם ע"ב [שם ע"ב] אור החסד בכלי הגבורה. ¹⁵

also with these two sections: the first section is in the level of Chesed, in the level of vessels, "And you shall love" being the level of the vessel of Chesed; and the Name of forty-two [letters], in Gevurah, is the light of Gevurah resting in the vessel of Chesed. And the second section, the Name Av, is the light of Chesed in the vessel of Gevurah.

Applied to the Shema: the first section, "And you shall love," has the outward form, the vessel, of Chesed, while its inner light, the Name of forty-two, is Gevurah. The second section has the outward form of Gevurah, warning and restraint, while its inner light, the Name Av, is Chesed.

SECTION 2 • 113-5

Constant creation and the union of Chochmah and Binah

3 ולהבין ביאור זה יש לבאר תחלה ענין יחוי"ע [יחודא עילאה] ויחוי"ת [יחודא תתאה] שבשמע ישראל^{17, 16} ובשמל"ו [וברוך שם כבוד מלכותו לעולם ועד] דהנה בתיבות הוי"א אלקינו¹⁸ שבפסוק ראשון דק"ש [דקריאת שמע] פי האריז"ל [האר"י זכרוננו לברכה] שזהו ענין המשכת האור בחו"ב [בחכמה ובינה] דאצי" ונק' יחוד או"א [אבא ואימא]¹⁹.

To understand this explanation, we must first explain the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) that are in "Hear, O Israel" and in "Blessed be the Name of the glory of His kingdom forever and ever." For on the words "Havayah our G-d" in the first verse of the Shema, the Arizal, of blessed memory, explained that this is the drawing down of the light into Chochmah (wisdom) and Binah (understanding) of the World of Atzilus (Emanation), and it is called the union of Abba and Imma.

Before explaining the exchange, the Alter Rebbe sets out two unions in the Shema: the "higher unity" of the verse "Hear, O Israel" and the "lower unity" of "Blessed be the Name of the glory of His kingdom forever and ever," said after it. The Arizal taught that the words "Havayah our G-d" draw light into Chochmah and Binah of Atzilus, the union of Abba and Imma, the two configurations of the divine intellect.

ופי' כי הנה ההשתלשלות וההתהוות מאין ליש צ"ל תמיד כמ"ש בח"ק [בחינוך קטן]²⁰ ולא מאין ליש גשמי בלבד כמו ז' רקיעים וארץ כו'

That is to say: the chain of descending worlds (hishtalshelus) and the coming into being from nothing to something must be constant, as is written in Chinuch Katan; and not only from nothing to physical something, such as the seven firmaments and the earth, etc.,

Creation is not a one-time event: the coming into being of all things from nothing must continue every moment. "Chinuch Katan" is the second part of the Tanya, also called Shaar HaYichud VehoEmanah; the Alter Rebbe stresses that this constant renewal is not limited to the physical heavens and earth.

שצ"ל מתחדשים בכל שעה ורגע מאין ליש שלו הי' [היה] נפסק המשכת החיות בהם היו חוזרים לאין ואפס ממש כמו קודם שיי"ב [ששת ימי בראשית]²¹ וכמ"ש באריכות בס"ב [בספר של בינונים] חלק ב'.

which must be renewed every hour and moment from nothing to something, for if the drawing down of the life-force into them were interrupted, they would revert to utter naught and nothingness, as before the six days of Creation, as is written at length in Sefer Shel Beinonim, Part II.

The physical world is renewed at every moment; were the flow of life-force withdrawn even for an instant, it would return to the nothingness that came before the six days of Creation. This is the theme of the opening chapters of Shaar HaYichud VehoEmanah.

אלא כמו כן ממש גם בעולמות העליונים ואפילו להיות בחי' חו"ב [חכמה ובינה] כמ"ש והחכמה מאין תמצא²² וממנה נמשך בבינה שנק' בחי' יש להנחיל אוהבי יש.²³

Rather, exactly so in the higher worlds too, and even for the levels of Chochmah and Binah to come into being, as it is written, "And wisdom is found from nothing (me'ayin)," and from it [the light] is drawn into Binah, which is called the level of "something" (yesh): "to cause those who love Me to inherit yesh."

The same constant renewal applies in the spiritual worlds, even to Chochmah and Binah. Job 28:12, "And wisdom, from where (me'ayin) is it found?", is read as "wisdom is found from ayin, nothing": Chochmah emerges from what is beyond it, which is "nothing" relative to it. Binah, which develops the insight into a defined grasp, is called yesh, "something," as in Proverbs 8:21, "to cause those who love Me to inherit yesh."

4 וזהו ענין ונהר יוצא מעדן²⁴ יוצא ל' [לשון] תמידית ההמשכה מאין ליש תרין ריעין²⁵ דלא מתפרשין.

And this is the meaning of "And a river goes forth from Eden": "goes forth" is an expression of the constancy of the drawing down from nothing to something, "two companions that never part."

Genesis 2:10 says that the river "goes forth" (yotzei), in the present tense: in the Kabbalistic reading Eden is Chochmah and the river is Binah, and the flow between them never stops. The Zohar calls Chochmah and Binah "two companions that never part," because the drawing down from nothing to something between them is constant.

וזהו אשר ברא אלקים לעשות²⁶ דפ"י אשר ברא זהו יש מאין רוחני בחי' והחכמה מאין תמצא ומזה נמשך אח"כ לעשות הוא בחי' מאין ליש גשמי ועמ"ש בד"ה את שבתותי תשמרו.

And this is "which G-d created to make": the meaning of "which He created" is spiritual something from nothing, the level of "And wisdom is found from nothing"; and from this there is drawn afterwards "to make," which is the level of [coming] from nothing to physical something. And see what is written in the discourse beginning "You shall keep My Shabbosos."

Genesis 2:3 ends "which G-d created to make." "Created" (bara) is the first, spiritual creation of something from nothing, Chochmah coming from ayin; "to make" is the further drawing down that brings physical things into being from nothing. The Alter Rebbe refers to his discourse beginning "You shall keep My Shabbosos."

5 וכוונתו שעצמות אור א"ס ב"ה מרומם ונשגב למעלה מעלה מגדר ובחי' חכמה עילאה שהחכמה עילאה אין ערוך אליו כלל ואנת הוא חד ולא בחושבן²⁷ פי' שאין ערוך כו' וכמשנ"ת [וכמו שנתבאר] לעיל בד"ה ענין ק"ש [קריאת שמע].

As is known, the very essence of the Infinite Light (Or Ein Sof), blessed be He, is exalted and lofty, far, far above the bounds and the level of supernal Chochmah (wisdom), for supernal Chochmah bears no comparison to Him at all. And "You are One, but not in number" means that there is no comparison, etc. And as was explained above in the discourse beginning "The matter of the Shema."

The essence of the Infinite Light is beyond even supernal Chochmah, the highest of the Sefiros; Chochmah bears no comparison to Him at all. The Tikkunei Zohar's "You are One, but not in number" means that His oneness is not the first of a series that could be counted with other things; the Alter Rebbe refers to an earlier discourse, "The matter of the Shema."

SECTION 3 • ¶6-9

"Hear, O Israel": raising the sparks

6 ולא מכל אליו מדות איהו כלל²⁸ אלא לאחזאה כו' ולכן להיות אנת חכים²⁹ פי' אנת בחי' חד ולא בחושבן נמשך ומתלבש בבחי' חכמה עילאה זהו השפלה וירידה וזהו ענותנותו³⁰

"And He is not of any of these attributes at all," but rather "to show," etc. Therefore, for there to be "You are wise": that is, for "You," the level of "One but not in number," to be drawn down and enclothed in the level of supernal Chochmah (wisdom), this is a lowering and a descent, and this is His humility.

Tikkunei Zohar (Patach Eliyahu) says that G-d is "not of any of these attributes at all" and takes them on only "to show" how the world is conducted. For "You," who is "One but not in number," to become "wise," enclothed in Chochmah, is a lowering; the Sages call such self-lowering G-d's "humility" (Megillah 31a).

ולכן צריך להיות אתערותא דלתתא לעורר ירידה והמשכה זו כי תחילת בריאת העולם בריש הורמנא³¹ כו' היה מאליו וממילא כד סליק ברעותי' [ברעותיה] כו' כי חפץ חסד הוא³²

Therefore there must be an arousal from below (isarusa dilesata) to arouse this descent and drawing down. For the beginning of the creation of the world, "at the outset of the decree," etc., came about of itself, as a matter of course: "when it arose in His will," etc., "for He desires kindness."

Since this enclothing is a descent, it must be aroused by human effort from below. The first act of creation needed no arousal: the Zohar's "at the outset of the King's decree" and "when it arose in His will" describe G-d's own unprompted desire, "for He desires kindness" (Micah 7:18).

אבל עכשיו תלוי בהעלאת מ"נ [מיינן נוקבין] כו' והעלאת מ"נ [מיינן נוקבין] זו היא בק"ש [בקריאת שמע] שאזי אנו ממשיכים ההתהוות מאין ליש הוי" אלקינו כו'

But now it depends on the raising of mayin nukvin (feminine waters), etc. And this raising of mayin nukvin is in the Shema, for then we draw down the coming into being from nothing to something: "Havayah our G-d," etc.

Since then, the flow depends on mayin nukvin, "feminine waters," the Kabbalistic term for an arousal that rises from the receiver below and calls forth the giver's response. In the Shema this arousal draws down anew the coming into being from nothing to something expressed in "Havayah our G-d."

פי' אלקינו מה שאנו משיגים ויש יכולת בשכלינו להיות תפיסה והשגה כו' הוא מבחי' הוי" שהוא בחי' חכמה בחי' ביטול כו'

That is: "our G-d" (Elokeinu), what we comprehend, and [the fact] that our intellect has the capacity for grasp and comprehension, etc., is from the level of Havayah, which is the level of Chochmah, the level of self-nullification (bittul), etc.,

"Our G-d" (Elokeinu), the G-dliness our minds can grasp, flows from Havayah, which here is Chochmah. Chochmah is the level of bittul, self-nullification: a flash of insight that has not yet become a defined "something" in the mind.

שמאין תמצא שלא כדרך וסדר בחי' ההשתלשלות שהוא יש מיש משא"כ חכמה לגבי בחי' כתר כו' which "is found from nothing," not in the way and order of the chain of descending worlds (hishtalshelus), which is something from something; which is not so with Chochmah relative to the level of Keser (the Crown), etc.

Chochmah is found "from nothing," unlike the rest of the chain of descent, where each level comes from the one above it as something from something. Chochmah relative to Keser, the Crown above intellect, is a true emergence from nothing.

[ועמ"ש מזה בד"ה פתח אליהו בפ' וירא³³ ובביאור ע"פ מי מנה³⁴ כו'] ובחי' חכמה זו היא בחי' הוי' המהוה להיות בחי' אלקינו מאין ליש כו'

[And see what is written about this in the discourse beginning "Eliyahu opened," in Parshas Vayera, and in the explanation on the verse "Who has counted," etc.] And this level of Chochmah is the level of Havayah, which brings into being the level of "our G-d" from nothing to something, etc.

The Alter Rebbe refers to his discourse "Eliyahu opened" in Torah Ohr, Parshas Vayera, and to an explanation on "Who has counted" (Numbers 23:10). Chochmah is called Havayah, from mehaveh, "bringing into being": it brings "our G-d," the levels we can grasp, into being from nothing.

(ועמ"ש בביאור ע"פ ונקדשתי³⁵ בתוך³⁶ וביאור ע"פ יונתי³⁷ מענין המשכה זו שבק"ש [שבקריאת שמע] שהוא המשכת אור חדש כו' ע"ש)

(And see what is written in the explanation on the verse "And I shall be sanctified in the midst," and in the explanation on the verse "My dove," about this drawing down in the Shema, that it is the drawing down of a new light, etc.; see there.)

Other discourses explain that what is drawn down through the Shema is a "new light," not merely the continuation of the existing flow. One of them, on "And I shall be sanctified in the midst of the children of Israel" (Leviticus 22:32), explains from Etz Chaim that the union of Abba and Imma requires the raising of mayin nukvin with actual self-sacrifice in the Shema.

ולכן מקדימין³⁸ לומר שמע ישראל³⁹ היא ההעלאת מ"נ [מיי"ן נוקבין] ממטה למעלה כשי להמשיך התגלות אור א"ס ב"ה באו, א שזהו מ"ש אח"כ הוי" אלקינו כנ"ל.

Therefore we first say "Hear, O Israel," which is the raising of mayin nukvin from below to above, in order to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, into Abba and Imma; and this is what is said afterwards, "Havayah our G-d," as mentioned above.

This is why the Shema begins with "Hear, O Israel": these words are the raising of mayin nukvin, from below upward. Only afterwards come the words "Havayah our G-d," the drawing down of the revelation of the Infinite Light into Abba and Imma, Chochmah and Binah.

והיינו כי שמע שם עי⁴⁰ עיי"ן רבתי^{41,42} הוא מקור המדות דהיינו כשהמדות הם בשכל (ו'ז' מדות כל א' כלולה מיו"ד הרי עי [שבעים]) שאז הן בבחי' גדלות.

That is, for Shema is shem ayin: the large ayin, which is the source of the emotive attributes (middos), namely when the attributes are in the intellect (and the seven attributes, each one comprising ten, make seventy), for then they are in a state of greatness (gadlus).

The word Shema divides into shem and the letter ayin, which is written large in the Torah scroll and whose numerical value is seventy. The large ayin is the source of the emotive attributes as they exist within the intellect: seven attributes, each made up of ten, total seventy; there they are "great," in gadlus.

משא"כ כשנעשות מדות גמורות אחר שנמשכו ללב להיות התפעלות האהבה גמורה ויראה גמורה הן בבחי' קטנות⁴³

Whereas when they become complete attributes, after they have been drawn down into the heart to become the stirring of complete love and complete awe, they are in a state of smallness (katnus),

When the attributes descend into the heart and become actual felt love and awe, they are "small," in katnus, compared with their source in the mind.

ואין להן ערוך לכשהם בשכל שאז האהוי"ר [האהבה ויראה] הם גדולים⁴⁴ ביתר שאת כו' ולכן נק' המדות בשם ז"א שנתקטנו ונעשו זעיר לשון מועט.

and bear no comparison to when they are in the intellect, for then the love and awe are great, with surpassing exaltation, etc. Therefore the attributes are called by the name Z'eir Anpin, for they have been made small and have become ze'ir, a term meaning "little."

Love and awe as they exist in contemplation are far greater than when they become emotions. This is why the attributes as a whole are called Z'eir Anpin, "the small face": ze'ir means little.

ועמ"ש בד"ה את קרבני לחמי^{45,46} בענין עצמות גידין ובשר ומ"ש כפ' הבררה ע"פ ואתה מרכבות קדש⁴⁷ ועיין בזהר רפ ויקרא ובפ' תרומה (דקל"ב)

And see what is written in the discourse beginning "My offering, My bread," on the matter of bones, sinews and flesh; and what is written in Parshas [Vezos] HaBerachah on the verse "And He came from the holy myriads"; and see the Zohar, beginning of Parshas Vayikra, and in Parshas Terumah (p. 132),

The Alter Rebbe points to other discussions of "great" and "small": his discourse on "My offering, My bread" (Numbers 28:2), on bones, sinews and flesh; one on "And He came from the holy myriads" (Deuteronomy 33:2) in Vezos HaBerachah; and the Zohar on large and small letters.

מענין אתוון רברבין ואתוון זעירין ועמ"ש ע"פ ויקרא אל משה^{48,49} בענין אלף זעירא ואלף רברבא.

on the matter of large letters and small letters. And see what is written on the verse "And He called to Moshe," on the matter of the small alef and the large alef.

The word Vayikra (Leviticus 1:1) is written with a small alef, while the name Adam in Chronicles begins with a large alef. The discourse on "And He called to Moshe" explains these enlarged and reduced letters, continuing the theme of large and small.

והעלאת מ"ן [מ"ן נוקבין] למקור המדות הוא ע"י בחי' שם⁵⁰ דהיינו רפ"ח ניצוצין עם שם ב"ן [שם ב"ן] כגימט' [בגימטריא] שם⁵¹

And the raising of mayin nukvin to the source of the attributes is through the level of shem, that is, the 288 sparks together with the Name Ban (52), equal in numerical value to shem.

The raising of mayin nukvin to the source of the attributes is done through shem, "name": the 288 sparks plus the Name Ban, whose value is 52, add up to 340, the numerical value of shem (ש = 300, מ = 40).

כי שם ב"ן [שם ב"ן] הוא המעלה בחי' רפ"ח ניצוצין שנפלו בשב"כ [בשבירת הכלים] להחיות כל עניני [ענינים] גשמיים שכל חיותם הוא מרפ"ח ניצוצין

For the Name Ban is what raises the level of the 288 sparks that fell in the shattering of the vessels (sheviras hakeilim) to give life to all physical things, since all their life-force is from the 288 sparks;

In the Arizal's teaching, at the shattering of the vessels 288 sparks of holiness fell, and they now give life to all physical things. The Name Ban, associated with Malchus, is the power that refines these sparks and lifts them back up.

ורפ"ח ניצוצין הללו שהן החיות שבכל ענינים הגשמיים עולה ע"י שם ב"ן [שם ב"ן] מל' המברר כו' לבחי' ע' רבתי מקורות המדות שמהם המשכת הרפ"ח ניצוצין הנ"ל.

and these 288 sparks, which are the life-force in all physical things, rise through the Name Ban, Malchus (sovereignty), which refines, etc., to the level of the large ayin, the sources of the attributes, from which comes the drawing down of the aforementioned 288 sparks.

Through the Name Ban, Malchus, which refines, the sparks hidden in physical things rise to the large ayin, the source of the attributes, which is where they came from. So the word Shema, shem with ayin, names the raising of the sparks to their source.

7 וזהו שם ע' ועוד יש טעם על שנקרא שם ע' לשון שם ממש והיינו גם מצד שרש שרשן של הרפ"ח ניצוצין ודשם ב"ן [שם ב"ן] דתיקון שהוא הכל רק מבחינת שמו ית' בלבד וכמ"ש

And this is shem ayin. And there is a further reason why it is called shem ayin, shem in the literal sense of "name": namely, also from the standpoint of the root of the root of the 288 sparks and of the Name Ban of the Tikkun (rectification), which is all only from the level of His Name, may He be blessed, alone, as it is written,

Shema is called shem ayin for a second reason as well: shem in its plain sense, "name." At the root of the 288 sparks, and of the Name Ban of Tikkun, all is only G-d's "name," an outward expression and not His essence; Tikkun, "rectification," is the ordered world built after the shattering of the vessels.

כי אני^{52,53} הוי"א הוא שמי וכנודע שכתר הוא ממוצע בין⁵⁴ מאציל לנאצלים⁵⁵ ונקי מלי דא"ס בחי' שם בלבד שהוא להיות התהוות בחי' אצי' ושבירה ותיקון.

"For I am Havayah, that is My Name." And as is known, Keser (the Crown) is the intermediary between the Emanator and the emanated, and it is called the Malchus (sovereignty) of the Infinite One (Ein Sof), merely the level of a name, which is for the coming into being of the level of Atzilus, and of the shattering and the rectification.

"I am Havayah, that is My Name" (Isaiah 42:8) distinguishes "I" from "My Name." Keser, the Crown, mediates between the Emanator and everything emanated, and is called "the Malchus of Ein Sof," merely the level of a name; from it Atzilus, the shattering of the vessels and their rectification come into being.

משא"כ בא"ס עצמו לא שייך כלל כי אני ה' לא שניתי ואני ראשון ואני אחרון⁵⁶ וקודם השבירה ואחר השבירה ובשעת התיקון והבירור ולאחר שיוגמר תשלום הבירור הכל שוה לפניו ית'

Whereas in the Infinite One Himself this does not apply at all, for "I, Havayah, have not changed," and "I am first and I am last"; and before the shattering and after the shattering, and at the time of the rectification and the refinement, and after the completion of the refinement has been finished, all is equal before Him, may He be blessed;

In the Infinite One Himself none of this applies: "I, Havayah, have not changed" (Malachi 3:6) and "I am first and I am last" (Isaiah 44:6). Before the shattering, after it, during the rectification and after the refinement is complete, everything is equal before Him.

כי שבה"כ [שבירת הכלים] לא היתה נוגעת כ"א לאור א"ס ב"ה ולא במאור עצמו ח"ו [חס ושלום] שבמאור עצמו לא היה שום שינוי ח"ו [חס ושלום] וכמשל מסך וענן המפסיק את אור וזיו השמש ומחשיכו שאינו נוגע לעצמיות ומהות השמש כו'.

for the shattering of the vessels touched only the Infinite Light (Or Ein Sof), blessed be He, and not the Luminary itself, G-d forbid, for in the Luminary itself there was no change at all, G-d forbid. It is like the analogy of a screen or a cloud that interrupts the light and radiance of the sun and darkens it, which does not touch the very essence and being of the sun, etc.

The shattering of the vessels affected only the light that radiates from G-d, not the Luminary, His essence. A screen or a cloud can block and darken the sun's light for us without touching the sun itself.

8 ובח"י שם זה הוא המעלה רפ"ח ניצוצין לע"י רבתי היא בח"י בינה מקור המדות שרש הז' מלכים שנשברו וימלוך וימת כו'

And this level of shem is what raises the 288 sparks to the large ayin, which is the level of Binah (understanding), the source of the emotive attributes (middos), the root of the seven kings who were shattered, "and he reigned ... and he died," etc.,

This "name" lifts the 288 sparks to the large ayin, which is Binah, the source of the emotive attributes. Binah is also the root of the seven "kings" of Genesis 36 who reigned and died, read in Kabbalah as the attributes of the world of Tohu, which shattered.

שהם המלכים שמלכו בארץ אדום^{57, 58} כו' היא בינה ומשם נפלו ונשברו והשם הזה הוא המעלה אותן רפ"ח ניצוצין שבשבירי^[שבשבירה] למקורן ושרשן שהיא בח"י בינה ע"י רבתי כו'.

who are the kings "who reigned in the land of Edom," etc.: it is Binah, and from there they fell and were shattered. And this name (shem) is what raises those 288 sparks of the shattering to their source and root, which is the level of Binah, the large ayin, etc.

The kings "who reigned in the land of Edom before any king reigned over the children of Israel" (Genesis 36:31) are rooted in Binah; from there they fell and broke. The name (shem) returns their 288 sparks to that very source, the large ayin.

9 ואח"כ העלאה יותר לבחי' ישראל כי א"ל^[אמר ליה] הוא נהירו דחכמתא^{59, 60, 61} כמ"ש בזהר ע"פ השמים מספרים^{62, 63} כבור א"ל^[אמר ליה] כו'

And afterwards [there is] a higher ascent, to the level of Yisrael. For Kel is "the radiance of Chochmah (wisdom)," as is written in the Zohar on the verse "The heavens declare the glory of Kel," etc.;

After the ascent to Binah comes a higher ascent, to "Yisrael," which reaches Chochmah. The Name Kel denotes "the radiance of Chochmah," as the Zohar explains on "The heavens declare the glory of Kel" (Psalms 19:2).

וישראל אותיות שי"ר⁶⁴ א"ל^[אמר ליה] כו' [ועמ"ש בשיר השירים בביאור ע"פ צאינה וראינה^{65, 66} בענין וישמחו בך ישראל מקדשי שמך.

and Yisrael is the letters of shir Kel ("a song of Kel"), etc. [And see what is written in Shir HaShirim, in the explanation on the verse "Go forth and see," on the matter of "And may Israel, who sanctify Your Name, rejoice in You."

The Tikkunei Zohar reads the letters of Yisrael (ישראל) as shir Kel (שיר אל), "a song of Kel." The Alter Rebbe refers to his explanation on "Go forth and see" (Song of Songs 3:11) concerning the Shabbos prayer "And may Israel, who sanctify Your Name, rejoice in You."

ובביאור ע"פ יונת⁶⁷ בחגוי הסלע⁶⁸ בענין ישראל עלו במחשבה ומ"ש ע"פ ולא ראה עמל בישראל⁶⁹:

And in the explanation on the verse "My dove, in the clefts of the rock," on the matter of "Israel arose in thought"; and what is written on the verse "Nor has He seen wrongdoing in Israel."

Further references: the explanation on "My dove, in the clefts of the rock" (Song of Songs 2:14), on the Sages' saying that Israel "arose in thought," and the discourse on "Nor has He seen wrongdoing in Israel" (Numbers 23:21).

SECTION 4 • ¶10-13

"Havayah our G-d, Havayah is One": drawing down

10 ב והנה ע"י בחינת ההעלאות מ"נ [מ"יין נוקבין] הנ"ל ממשיכים מלמעלה למטה להיות הוי' אלקינו כו' הוי'

בחכמה בחי' ביטול כו'

2. Now, through the level of the aforementioned raisings of mayin nukvin (feminine waters), we draw down from above to below, that there be "Havayah our G-d," etc.: Havayah in Chochmah (wisdom), the level of self-nullification (bittul), etc.

Section 2 turns from the raising to the drawing down. Through the raising of mayin nukvin we draw down "Havayah our G-d": Havayah, the Infinite, revealed within Chochmah, which is self-nullification.

כי אין אור א"ס שורה אלא⁷⁰ בחכמה שהיא כח מ"ה [מ"ה]⁷¹ ואפילו בבינה אינו שורה אור א"ס

For the Infinite Light (Or Ein Sof) rests only in Chochmah, which is ko'ach mah ("the power of 'what'"); and even in Binah (understanding) the Infinite Light does not rest

The Infinite Light rests only in Chochmah, whose name divides into ko'ach mah, "the power of 'what,'" a capacity that is still "nothing," wholly nullified. Even in Binah the Infinite Light rests only by way of Chochmah encloded within it.

אלא ע"י התלבשות חכמה וחכמה היא בחי' המחברת להיות המשכת אור א"ס בכל עולם כו'

except through the enclothing of Chochmah. And Chochmah is the level that connects, so that there be a drawing down of the Infinite Light into every world, etc.,

Chochmah is the connecting link through which the Infinite Light reaches every world; without it the Infinite would remain beyond all the worlds.

כי כולם בחכמה עשית⁷² וכנודע מענין התורה שבכל עולם כו' והיינו כי הנה אור א"ס ב"ה הוא הסוכ"ע שמקיף מראש עד רגל בהשוואה אחת.

for “You made them all with wisdom”; and as is known from the matter of the Torah that is in every world, etc. That is: the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin), which encompasses from head to foot equally.

“You made them all with wisdom” (Psalms 104:24): Chochmah is present in every world, as the Torah, G-d’s wisdom, exists in every world in a form suited to it. The Infinite Light itself is sovev kol almin, surrounding every level equally, “from head to foot,” without being contained in any of them.

11 ועד"ז המשיל בע"ח [בעץ חיים] משל העיגול הגדול המקיף את הקו ואינו יכול להתלבש בשום כלי בבחי' אור פנימי.

Along these lines he gives the analogy, in Etz Chaim, of the great circle that encompasses the kav (line of light), and it cannot be enclothed in any vessel as an inner light (or pnimi).

Etz Chaim describes the Infinite Light after the tzimtzum as a great circle surrounding the kav, the thin line of light drawn into the empty space. The circle stands for the light that cannot be contained in any vessel as an inner light.

כי כולם כלא נחשבו קמיה ית'⁷³ ואין ערוך⁷⁴ כו' וע"ז נאמר את השמים ואת הארץ אני מלא⁷⁵ בהשוואה אחת והיינו בבחי' העלם

For all are considered as nothing before Him, may He be blessed, and there is no comparison, etc. And of this it is said, “The heavens and the earth I fill,” equally; that is, in a manner of concealment,

Before Him all things are as nothing, and there is no comparison between Him and them. So when Jeremiah says that G-d fills heaven and earth (Jeremiah 23:24), He fills them equally, but in a hidden way.

כי לית מחשבה תפיסא ביה כלל^{76,77} ואינו מתלבש בשום כלי בבחי' א"פ [אור פנימי] כ"א⁷⁸ בבחינת החכמה לבדה שבה הוא מתלבש בבחי' אור פנימי ועל ידה נמשך ופועל בשאר ה"ט"ס [הטי' ספירות] וכמ"ש הטעם בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה].

for “no thought can grasp Him at all,” and He is not enclothed in any vessel as an inner light, except in Chochmah (wisdom) alone, in which He is enclothed as an inner light, and through it He is drawn down and acts in the other nine Sefiros. And the reason is written in Sefer Shel Beinonim, chapter 35, in the gloss.

“No thought can grasp Him at all” (Tikkunei Zohar): He enters no vessel as an inner light except Chochmah, and through Chochmah He acts in the other nine Sefiros. The reason is given in the gloss to chapter 35 of the Tanya.

12 ולכן ע"י עסק התורה ממשיכים אותו ית' שיתגלה אלינו בבחי' אור פנימי כי התורה נתלכשה בדברים גשמיים בבי"ע ואנו משיגים אותה

Therefore, through engaging in the Torah we draw Him, may He be blessed, down, that He be revealed to us as an inner light. For the Torah has been enclothed in physical things in Beriah, Yetzirah and Asiyah (Creation, Formation and Action), and we comprehend it,

This is why Torah study draws G-d into us as an inner light. The Torah has descended and been clothed in physical subjects in the lower worlds, Beriah, Yetzirah and Asiyah, so that we can understand it.

ותוכה מלובש חכמה עילאה שכתוכה דוקא מלובש אור א"ס בבחי' א"פ [אור פנימי] כנ"ל מה שאינו מתלבש בשום כלי בבחי' או"פ [אור פנימי] כ"א בבחי' ארו מקיף כ"ו כנ"ל

and within it is enclothed supernal Chochmah (wisdom), and within that specifically the Infinite Light (Or Ein Sof) is enclothed as an inner light, as mentioned above, that which is not enclothed in any vessel as an inner light but only as an encompassing light (or makif), etc., as mentioned above.

Within the Torah is supernal Chochmah, and within Chochmah alone the Infinite Light is present as an inner light. Everywhere else that light is only encompassing; through the Torah's wisdom it becomes inward.

וזהו ענין הוי' אלקינו ועי"ז הוי' אחד כי הנה מלת אחד אינו מורה על יחודו ית'

And this is the meaning of "Havayah our G-d." And through this, "Havayah is One." For the word "One" does not denote His unity, may He be blessed;

So "Havayah our G-d" is the Infinite drawn inward through Chochmah, and through this comes "Havayah is One." The word "One" here cannot mean His own unity in the ordinary sense.

כי מאחר שאין עוד מלבדו^{79,80} לא שייך לשון אחד שלשון זה לא שייך רק בדבר המתפרד ומתחלק ואעפ"כ [ואף על פי כן] הכל אחד.

for since "there is none else besides Him," the term "one" does not apply, for this term applies only to a thing that is separated and divided, and nevertheless all is one.

Since "there is none else besides Him" (Deuteronomy 4:35), there is nothing in relation to which He could be called "one." The term "one" fits only where there are separate, divided parts that are nonetheless united.

כמו אלו ואלו דא"ח [דברי אלקים חיים]⁸¹ שאע"פ [שאף על פי] שלכאורה הם חלוקים מ"מ הכל אחד כו'. אלא דקאי על מדותיו ית' חו"ג [חסד וגבורה] כו'

As with "These and these are the words of the living G-d": although they are apparently divided, nevertheless all is one, etc. Rather, it refers to His attributes, may He be blessed, Chesed (kindness) and Gevurah (restraint), etc.;

An example is the Talmud's statement that the opposing views of Beis Shammai and Beis Hillel are both "the words of the living G-d" (Eruvin 13b): divided in appearance, one in truth. So "One" in the Shema refers to G-d's attributes, such as Chesed and Gevurah.

דהיינו שהגם שהם דברים נפרדים וכמעט שני הפכיים שבמקום שיש חסד לא שייך גבורה ואעפ"כ [ואף על פי כן] הכל אי לפי שנמשך

that is, although they are separate things, and almost two opposites, for where there is Chesed, Gevurah does not apply, nevertheless all is one, because there is drawn

Chesed and Gevurah are separate, almost opposite: where kindness rules, restraint has no place. Yet they are one, for the reason given in the next part.

אור א"ס ב"ה המלוכש בחכמה ליבנה ומשם נמשך למדות ג"כ להיות בהם ג"כ ביטול והתכללות ולמהוי אחד באחד⁸² וכמ"ש לך ה' הגדולה והגבורה כו'

the Infinite Light, blessed be He, which is en clothed in Chochmah, into Binah (understanding), and from there it is drawn into the attributes as well, so that in them too there be self-nullification (bit-tul) and inter-inclusion, "to be one in one"; as it is written, "Yours, Havayah, are the greatness and the might," etc.,

The Infinite Light, en clothed in Chochmah, flows into Binah and from there into the attributes, so that they too become nullified and included in one another, "one in one." King David's words "Yours, Havayah, are the greatness and the might" (I Chronicles 29:11) say that greatness (Chesed) and might (Gevurah) belong wholly to G-d.

שהכל בטלים לך ואינן עולים בשם כלל דלאו מכל אליו מדות^{83,84} כו' ועמ"ש מזה ע"פ בהעלותך⁸⁵ את הנרות⁸⁶ וע"פ וארא אל אברהם^{87,88} ואח"כ

for all are nullified to You and are not reckoned by any name at all, since "He is not of any of these attributes," etc. And see what is written about this on the verse "When you raise up the lamps," and on the verse "And I appeared to Avraham." And afterwards

Nullified to G-d, the attributes count for nothing on their own, as the Tikkunei Zohar says, "He is not of any of these attributes." The Alter Rebbe refers to his discourses on "When you raise up the lamps" (Numbers 8:2) and "And I appeared to Avraham" (Exodus 6:3).

ממשיכים יחוד זה בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] ברוך⁸⁹ לשון המשכה שנמשך בבי"ע ובהיכלות ג"כ בחי' יחוד כמו למעלה באצילות שנמשך גם להם אור א"ס להיות ביטול והתכללות כו'.

we draw this unity down with "Blessed be the Name of the glory of His kingdom forever and ever": baruch ("blessed") is an expression of drawing down, that there be drawn into Beriah, Yetzirah and Asiyah and into the chambers (heichalos) a level of unity too, as above in Atzilus, in that the Infinite Light is drawn to them too, so that there be self-nullification and inter-inclusion, etc.

The second verse, "Blessed be the Name of the glory of His kingdom," extends this unity downward. Baruch is read as "drawing down," as in the Mishnah's term for layering a vine into the ground, so that Beriah, Yetzirah, Asiyah and their chambers (heichalos) also receive the Infinite Light and become nullified, as in Atzilus.

[ומזה יובן מ"ש בחורבן בהמ"ק [בית המקדש] מלאכי שלום מר יבכיון⁹⁰ נשמו מסלות⁹¹ כו' וכמ"ש תלמידי האריז"ל [האריז' זכרוננו לברכה] שכשיש יחוד בזו"נ [בזעיר אנפין ונוקבא] דאצילות

[And from this will be understood what is said about the destruction of the Holy Temple, "The angels of peace weep bitterly; the highways are desolate," etc.; and as the disciples of the Arizal, of blessed memory, wrote, that when there is a union in Z'eir Anpin (the emotive attributes) and Nukva (Malchus) of the World of Atzilus (Emanation),

This explains why, at the destruction of the Temple, "the angels of peace weep bitterly; the highways are desolate" (Isaiah 33:7-8). The Arizal's disciples taught that a union of Z'eir Anpin and Nukva in Atzilus brings about a union of the chambers below as well.

אזי מתייחדים ג"כ ההיכלות הנמשכים מת"ת [מתפארת] עם ההיכלות הנמשכים מבחי' מלכות ועיין במק"מ [במקדש מלך] ר"פ שמות (דף ד')

then the chambers that extend from Tiferes (beauty) are also united with the chambers that extend from the level of Malchus (sovereignty). And see the Mikdash Melech, beginning of Parshas Shemos (page 4),

When Z'eir Anpin and Nukva (Malchus) unite above, the chambers that issue from Tiferes unite with those that issue from Malchus. The Mikdash Melech, a commentary on the Zohar, discusses this at the beginning of Parshas Shemos.

ע"פ איש וביתו באו⁹² ופי' וענין יחוד זה היינו שנמשך בהם גילוי אור א"ס להיות ביטול וזהו ענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד]

on the verse "each man and his household came." And the explanation and meaning of this unity is that a revelation of the Infinite Light is drawn into them, so that there be self-nullification; and this is the meaning of "Blessed be the Name of the glory of His kingdom forever and ever."

The Mikdash Melech's comment is on "each man and his household came" (Exodus 1:1). The Alter Rebbe explains the union of the chambers as a revelation of the Infinite Light drawn into them, so that they become nullified; this is what "Blessed be the Name of the glory of His kingdom" accomplishes.

ולכן בחורבן בהמ"ק [בית המקדש] מלא כי שלום מר יבכיון על העדר הגילוי כו' ועמ"ש עוד מענין יחוד זה דהיכלות ומלאכים ע"פ ועוז נוראותיך יאמרו.^{93, 94, 95}

Therefore, at the destruction of the Holy Temple, "the angels of peace weep bitterly" over the absence of the revelation, etc. And see what is written further on this unity of the chambers and the angels on the verse "And they shall speak of the might of Your awesome acts."

When the Temple was destroyed this revelation ceased, and the angels of peace wept over its absence. The Alter Rebbe refers to a further discussion of the union of the chambers and the angels on "And they shall speak of the might of Your awesome acts" (Psalms 145:6).

13 וג' י"ל [יש לומר] פי' יחו"ע [יחודא עילאה] הוא שרש המשכת מאין ליש חו"ב [חכמה ובינה] דאצי". ויחו"ת [ויחודא תתאה] הוא מאין ליש בבי"ע עד שנמשך ג"כ מאין ליש גשמי' ועי"ז ואהבת את⁹⁶ הוי"א אלקיך בכך מאדך בליג גבול

One may also explain: the higher unity (yichuda ila'ah) is the root of the drawing down from nothing to something, Chochmah (wisdom) and Binah (understanding) of Atzilus; and the lower unity (yichuda tata'ah) is from nothing to something in Beriah, Yetzirah and Asiyah, until it is drawn also from nothing to physical something.] And through this, "And you shall love Havayah your G-d with all your might": without limit,

An alternative reading of the two unions: the higher unity is the root of creation from nothing, in Chochmah and Binah of Atzilus; the lower unity is that creation as it reaches Beriah, Yetzirah and Asiyah and finally physical existence. Through these one comes to "And you shall love ... with all your might," me'odecha, love without limit.

דהיינו לצאת מבחי' כלי וגבול שהכלי הוא המגביל את האור. ועד"ז כל הפרשה כולה היא להיות הסתלקות האור מן הכלי.

that is, to go out of the level of vessel and limit, for the vessel is what limits the light. And along these lines, the whole section in its entirety is for there to be a withdrawal of the light from the vessel.

Love "with all your might" means going out of every vessel and boundary, since a vessel is by definition what limits light. The whole first section of the Shema is about this withdrawal of the light from the vessel.

SECTION 5 • 114

Love with all your might: the Name of forty-two

14 והנה הסתלקות זו הוא בחי' שם מ"ב בגבורה כנודע שכל העלאות הוא ע"י שם מ"ב⁹⁷ [ועמ"ש מזה ע"פ אלה מסעי⁹⁸ בענין מ"ב מסעות].

Now, this withdrawal is the level of the Name of forty-two [letters], in Gevurah (restraint), as is known that all ascents are through the Name of forty-two [letters]. [And see what is written about this on the verse "These are the journeys," on the matter of the forty-two journeys.]

This upward withdrawal is the Name of forty-two letters, which belongs to Gevurah, for every ascent takes place through this Name. Israel's forty-two journeys in the desert are linked to it; the Alter Rebbe refers to his discourse on "These are the journeys" (Numbers 33:1).

ולכן מיוסד לומר בקי"ש [בקריאת שמע] שעהמ"ט [שעל המטה]⁹⁹ להעלות הנשמה ע"י שם זה¹⁰⁰ ולכן יש בו ז"פ [ז' פעמים] ששה ששה תיבות בשתיים יכסה¹⁰¹ כ"ו ובשתיים יעופף יעופף מן הכלי לעלות ולהסתלק למעלה והוא ענין גבורה שבחסד כו'

Therefore it was established to say [it] in the Shema recited upon the bed, to raise the soul through this Name. And therefore it has, seven times, six words each: "with two he covers," etc., "and with two he flies," flies from the vessel, to rise and withdraw upward. And this is the matter of Gevurah within Chesed (kindness), etc.

The Name of forty-two is said in the bedtime Shema, in the prayer Ana Bokoach, to raise the soul through it. Its seven lines of six words recall the six wings of the seraphim (Isaiah 6:2): "with two he flies," rising out of the vessel. This is Gevurah within Chesed.

וזהו ענין דאחליפו דוכתייהו ששורה האור בכלי אחר. כי פ' ראשונה הוא חסד שנאמר בה ואהבת כו' והיא בחי' כלי החסד

And this is the meaning of "they exchanged their places": the light rests in another vessel. For the first section is Chesed, since "And you shall love," etc. is said in it, and it is the level of the vessel of Chesed,

This is what the Zohar means by lights that "exchanged their places": a light dwells in a vessel not its own. The first section, which speaks of love, is a vessel of Chesed.

אבל האור הוא גבורה והסתלקות למעלה וזהו שם מ"ב ובוה יובן שהכוונה דוקא שבק"ש [שבקריאת שמע] היא בשם זה.

but the light is Gevurah and withdrawal upward, and this is the Name of forty-two [letters]. And with this it will be understood that it is specifically the kavanah (intention) in the Shema that is in this Name.

But the light within the first section is Gevurah, the upward withdrawal, which is the Name of forty-two. This explains why the Kabbalistic kavanah, the inner meditation, for this section is on the Name of forty-two.

לפי שהכוונה היא פנימית [בחי' אור] דהיינו המכוון התכלית שעל יסוד זה סובב הולך כל הענין וכל הענין הוא בבחי' חיצוני כו'

For the kavanah is the inner dimension [the level of light], that is, the intent, the ultimate purpose, upon whose foundation the whole matter revolves; and the whole matter is in the level of the outer dimension (chitzoniyus), etc.

The kavanah is the inner dimension, the light: the purpose around which the whole matter turns. The words and their plain subject are the outer dimension.

ולכן גוף הפרשה שהוא הענין הוא בואהבת כו' כלי החסד כנ"ל (ר"ל [רוצה לומר] כי הרי החיצוניות והכלי דאהבת בכל מאדך היא בחי' חסד דהיינו מה שהיא בחי' אהבה ואהבה הוא בחי' חסד דרך כלל.

Therefore the body of the section, which is the matter [itself], is in "And you shall love," etc., the vessel of Chesed, as mentioned above. (That is to say: the outer dimension and the vessel of "And you shall love ... with all your might" is the level of Chesed, that is, inasmuch as it is the level of love, and love is, in general, the level of Chesed.

So the body of the section, its plain content, is love, and love in general is Chesed: this is its outer vessel.

אך פנימיותה שהוא המכוון מאהבה הוא בחי' אור הגבורה שהוא להיות הסתלקות וליפרד מן הפתילה ¹⁰² כוי ועיין בסש"ב [בספר של בינונים] פ"נ [פרק נ' / פרשה נ'] וזהו כרע שכב כארי וכלביא ¹⁰³ וארז"ל [ואמרו רבותינו זכרונם לברכה] ספ"ק [סוף פרק קמא] דברכות ¹⁰⁴

But its inner dimension (pnimiyus), which is the intent of the love, is the level of the light of Gevurah, which is for there to be a withdrawal, and to separate from the wick, etc. And see Sefer Shel Beinonim, chapter 50. And this is "He crouched, he lay down like a lion and like a lioness." And our Sages, of blessed memory, said at the end of the first chapter of Berachos)

Its inner aim, though, is Gevurah: a love like a flame straining to leave its wick, as the Tanya (chapter 50) describes a love like fiery coals that comes from the supernal Gevuros. Bilam's words "He crouched, he lay down like a lion and like a lioness" (Numbers 24:9) express this.

(ד"ב ע"ב) שבקשו לקבוע פ' בלק בק"ש [בקריאת שמע] ¹⁰⁵ משום דכתיב בה היא קרא ובילקוט עומדין כאריות חוטפין ק"ש [קריאת שמע].

(page 12b) that they sought to fix the section of Balak in the Shema because this verse is written in it; and in the Yalkut: "They stand like lions, snatching the Shema."

The Talmud (Berachos 12b) records that the Sages wished to include the section of Balak in the Shema because of that verse. The Yalkut describes Israel standing like lions to snatch up the Shema.

והיינו כי בחי' אריה הוא ג"כ ע"ד הנ"ל דאור הגבורה בכלי החסד כמ"ש הרמ"ז [הרב משה זכות] פ' צו (דכ"ז כ"ח)

That is: the level of the lion is also along the lines of the above, the light of Gevurah in the vessel of Chesed, as the Ramaz wrote on Parshas Tzav (pages 27, 28)

The lion, too, is the light of Gevurah in a vessel of Chesed. The Ramaz (Rabbi Moshe Zacuto) explains this on the Zohar's Parshas Tzav, regarding the fire on the altar.

בענין האש שע"ג [שעל גבי] המזבח ¹⁰⁶ שהיה בצורת אריה שאריה גימטריא גבורה ¹⁰⁷ וכתיב פני אריה אל הימין ¹⁰⁸ כוי ע"ש וזהו עומדין כאריות דוקא שיהיה בק"ש [בקריאת שמע] בחי' ואהבת כוי כולל מאדך כוי:

on the matter of the fire upon the altar, which was in the form of a lion, for aryeh ("lion") is numerically equal to gevurah; and it is written, "And the face of a lion on the right," etc.; see there. And this is "they stand like lions" specifically: that in the Shema there be the level of "And you shall love," etc., "with all your might," etc.

The fire on the altar had the form of a lion; aryeh, "lion" (1+200+10+5), equals gevurah (3+2+6+200+5), 216, and yet in Ezekiel's vision the face of the lion is on the right, the side of Chesed (Ezekiel 1:10). So Israel "stand like lions" in the Shema when they love "with all your might": Chesed outside, Gevurah within.

SECTION 6 • ¶15-16

The second section: the Name Av and the bridges of Chesed

15 ג וכל זה בפ' ראשונה שהיא בחינת רצוא אבל פ' שניה היא בחי' שוב להיות דוקא המשכת אורות בכלים

3. Now all this is in the first section, which is the level of ratzo (running); but the second section is the level of shov (returning), for there to be specifically a drawing down of lights into vessels.

Section 3. The first section is ratzo, "running," the soul's yearning to rise out of every limit. The second section is shov, "returning": bringing the lights down into vessels.

ולכן לא נאמר בכל מאדכם. ובזה הוא להיפך שהכלי הוא גבורה השמרו לכם¹⁰⁹ כו' וחרה אף¹¹⁰ כו'.

Therefore "with all your might" is not said [in it]. And in this it is the reverse: the vessel is Gevurah (restraint), "Take heed for yourselves," etc., "And the anger will flare," etc.

That is why the second section does not say "with all your might": its task is not to break limits but to dwell within them. Here the reverse holds: the vessel, the outer content, is Gevurah, warnings such as "Take heed for yourselves" and "the anger will flare" (Deuteronomy 11:16-17).

אך הפנימיות הוא בשם ע"ב [שם ע"ב] שהוא בחסד [חסד גי' [גימטריא] ע"ב] שהחסד נחלק לע"ב בחי' הם ע"ב גשרים.

But the inner dimension (pnimiyus) is in the Name Av (72), which is in Chesed (kindness) [chesed is numerically seventy-two], for Chesed is divided into seventy-two aspects, which are the seventy-two bridges.

But its inner light is the Name Av, Chesed, for chesed (8+60+4) equals seventy-two. Chesed is divided into seventy-two aspects, called the seventy-two "bridges."

16 וענין גשר הוא כמו שעושין עד"מ ע"פ המים גשר בנוי חדרים רבים להיות המים עוברים בו בהתחלקות בכל חדר כו' ולא יעברו בבת אחת כ"א שיהי' [שיהיה] הבדל בין מים למים כו'

The matter of a bridge is like what is made, by way of analogy, over the water: a bridge built of many chambers, so that the water passes through it divided up in each chamber, etc., and does not pass all at once, but rather there is a separation between water and water, etc.

A bridge over a river is built of many arches or chambers, so the water passes through divided, each part in its own chamber, rather than all at once in one torrent.

כך עדי"מ יש ע"ב גשרים^{111, 112, 113} שהם ע"ב מיני הבדלות בחסדים בין חסד לחסד שכמה ענינים יש וכולם מרומזים בחסד יום ראשון חסד.

So, by way of analogy, there are seventy-two bridges, which are seventy-two kinds of separations in the kindnesses, between one kindness and another. For there are a number of things, and all are alluded to in Chesed (kindness): the first day is Chesed.

So the seventy-two bridges are seventy-two kinds of division within kindness, separating one kindness from another. Many things express Chesed: the first day of Creation corresponds to Chesed.

ואור (שנברא בו) חסד. ומים חסד. גוון לבן חסד כו' וכיוצא באלו הרבה פרטים למטה.

And light (which was created on it) is Chesed. And water is Chesed. The color white is Chesed, etc. And there are many particulars like these below.

The light created on the first day, water and the color white are all Chesed, and there are many more such details in our world.

וכן למעלה השיר של מלאכים וצדיקים יושבין ונהנין מזיו כו' בג"ע [בגן עדן] עליון ותחתון כו' וש"י עולמות¹¹⁴ כו' וכיוצא יש הרבה פרטים עד אין מספר רק שכולם נכללים דרך כלל בע"ב בחי'.

And likewise above: the song of the angels; and "the righteous sit and enjoy the radiance," etc., in the upper and lower Gan Eden, etc.; and the 310 worlds, etc.; and the like. There are many particulars beyond number, except that they are all included, in a general way, in seventy-two aspects.

Above, too, Chesed takes many forms: the song of the angels, the righteous who "sit and enjoy the radiance of the Shechinah" (Berachos 17a) in the upper and lower Gan Eden, and the 310 worlds the righteous inherit. All these countless details are included, in general, in the seventy-two aspects.

[וע' בתוספתא שבזח"ב [שבוהר חלק ב'] (בשלח ד"ג) ע"פ ויסע מלאך¹¹⁵ כו' גבי ומיין סתימן תחות נוקבי בשבעין ותרי אתון ומבואר במ"א]

[And see the Tosefta in the Zohar, Part II (Beshalach, page 50), on the verse "And the angel journeyed," etc., regarding "and the waters are sealed beneath the openings, in seventy-two letters"; and it is explained elsewhere.]

The Alter Rebbe refers to a Tosefta in the Zohar (Beshalach) on "And the angel journeyed" (Exodus 14:19), which speaks of waters sealed beneath openings in seventy-two letters, and notes that this is explained elsewhere.

אבל בחסד אחד פשוט לא היו יכולים העולמות להיות כלל רק דרך צמצוצים והשתלשלות המדרגות בגי'ע [בגן עדן] העליון כך ובגי'ע [ובגן עדן] התחתון כך ולהיות אור ומים כו'

But with one simple Chesed the worlds could not have existed at all; only by way of contractions (tzimtzumim) and the chain of descent (hishtalshelus) of the levels, in the upper Gan Eden one way and in the lower Gan Eden another way, and so that there be light and water, etc.

A single, undivided kindness would have left no room for the worlds; they could exist only through contractions and an ordered descent of levels, each place, upper or lower Gan Eden, receiving in its own measure.

ולכן שם ע"ב [שם ע"ב] שבגי"פ [שבגי' פעמים] ויסע ויבא ויט¹¹⁶ יש בכל שם ג' אותיות גי' [גימטריא] רי"ו שהוא בגי' [בגימטריא] גבור"ה שירידת החסד הוא בבחי' גבורות וצמצוצים

Therefore the Name Av that is in the three verses Vayisa ("And ... journeyed"), Vayavo ("And ... came") and Vayet ("And ... stretched out") has three letters in each name, numbering 216 [letters], which is the numerical value of gevurah; for the descent of Chesed is by way of gevuros (restraints) and contractions,

The Name Av is formed from three verses of Exodus 14 (19-21), Vayisa, Vayavo and Vayet, of seventy-two letters each; its seventy-two names of three letters make 216 letters, the value of gevurah (3+2+6+200+5). Kindness descends only by way of restraint and contraction.

כמו גבורות גשמים שמזכירין הגשם באתה גבור לפי שמטר יורד בגבורה הגם שהגשם הוא מרוה את הארץ ומולידה ומצמיחה ונותן זרע לזורע ולחם לאוכל¹¹⁷ כו'

like "the might of rain" (gevuros geshamim): we mention the rain in [the blessing] "You are mighty," because rain descends with might, even though rain waters the earth and makes it give birth and sprout, and gives seed to the sower and bread to the eater, etc.;

Rain is called "the might of rain" and is mentioned in the Amidah's blessing "You are mighty," because it falls with might. Yet rain is pure kindness: it waters the earth and makes it bring forth "seed to the sower and bread to the eater" (Isaiah 55:10).

אלא שגבורתו היא במה שיורד טיפין טיפין שצ"ל בהתחלקות לטיפין רבים שלא ישטף ויעשה מכול ולא לתוהו בראה כו' ולשבת יצרה¹¹⁸ בבחי' כלים הוא דוקא בבחי' גבורות כדי שיהיה יכולת בכלי לקבל כו'.¹¹⁹

but its might is in that it descends drop by drop, for it must be divided into many drops, so that it not sweep away and make a flood. And "He did not create it for tohu (chaos)," etc., "He formed it to be inhabited": in the level of vessels this is specifically through the level of gevuros, so that the vessel may have the capacity to receive, etc.

Its "might" is that it falls drop by drop, divided, so that it does not become a destructive flood. So too "He did not create it for tohu ... He formed it to be inhabited" (Isaiah 45:18): a world of vessels that can be lived in exists only through Gevurah, which gives the vessel the capacity to receive.

SECTION 7 • ¶17-18

"And I will give": light in vessels

17 והנה המשכת אור זה בכלי דפ' שניה דק"ש [דקריאת שמע] היא במ"ש בה בכל נפשכם¹²⁰ דהיינו להיות בבחי' ולא תחללו¹²¹ כו'

Now, the drawing down of this light into the vessel, in the second section of the Shema, is through what is written in it, "with all your soul," that is, to be in the level of "And you shall not profane," etc.:

The second section draws the light into the vessel through "with all your soul" (Deuteronomy 11:13), understood as "And you shall not profane My holy Name" (Leviticus 22:32). The word for "profane," techalelu, shares its root with chalal, "a void."

שלא לעשות חלל והפסק להשראת אור א"ס שהמשיך על נפשו כפ' ראשונה דק"ש [דקריאת שמע] בבחי' ובכל מאדך^{122, 123, 124} במס"נ [במסירות נפש] כו'

not to make a void (chalal) and an interruption in the resting of the Infinite Light (Or Ein Sof) that he drew down upon his soul in the first section of the Shema, in the level of "and with all your might," with self-sacrifice (mesirus nefesh), etc.:

The demand is to leave no void or break in the Infinite Light one drew upon oneself in the first section through love "with all your might," with self-sacrifice. What was reached in that moment of yearning is to remain in the soul afterwards.

שע"י נמשך בו אור א"ס ממש בבחי' שם ע"ב [שם ע"ב] ונתתי מטר¹²⁵ ארצכם¹²⁶ מטר מ"ד [מ"יין דוכרין] ארצכם דמ"נ [דמ"יין נוקבין] [ועיין בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פכ"ד].

for through this the Infinite Light itself is drawn into him, in the level of the Name Av (72): "And I will give the rain of your land": "rain" is mayin duchrin (masculine waters); "your land," of mayin nukvin (feminine waters). [And see Pri Etz Chaim, Gate of the Shema, chapter 24.]

Through this the Infinite Light itself is drawn into the person, as the Name Av, Chesed. Hence "And I will give the rain of your land" (Deuteronomy 11:14): the rain is mayin duchrin, the flow from above, answering the mayin nukvin raised from "your land" below, as the Arizal explains in Pri Etz Chaim.

18 וזהו ונתתי והל"ל [והוה ליה למימר] ונתן ה' ומהו ונתתי הגם שהוא מאמר משה רבע"ה [רבינו עליו השלום] שהשכינה היתה מדברת מתוך גרונו¹²⁷ אעפ"כ [אף על פי כן] הרי לא נאמר כן במקום אחר.

And this is "And I will give." It should have said, "And Havayah will give"; what is "And I will give"? Although it is the speech of Moshe our teacher, peace be upon him, and the Shechinah (Divine Presence) was speaking from his throat, nevertheless it is not said so elsewhere.

Why does the second section say "And I will give," in the first person, when Moshe is speaking? It should have said "And Havayah will give." Even granting that the Shechinah spoke from Moshe's throat, it is not said this way elsewhere.

רק לפי שבכאן הוא ענין המשכת ע"ב [שם ע"ב] שהיא המשכת אור א"ס ממש בכלים ואף כל אדם יכול להיות אומר פ' זו ע"ע מאחר שהיה בפרשה ראשונה במס"נ [במסירות נפש] כו'

Rather, it is because here it is the matter of the drawing down of the Name Av, which is the drawing down of the Infinite Light (Or Ein Sof) itself into vessels; and even any person can say this section about himself, since in the first section he was in self-sacrifice (mesirus nefesh), etc.,

The answer: this section is about drawing the Name Av, the Infinite Light itself, into vessels. Anyone who has truly reached self-sacrifice in the first section can say this section about himself.

והתכללות באור א"ס ממש הרי ממשיך אור א"ס ממש בנפשו להיות בכל נפשכם ולא תחללוכו' ול היות המשכת שם ע"ב [שם ע"ב] ודברי אשר שמתו בפ"ך¹²⁸ ודברי ממש בפ"ך כו'.

and inclusion in the Infinite Light itself; so he draws the Infinite Light itself into his soul, that there be "with all your soul" and "And you shall not profane," etc., and that there be the drawing down of the Name Av: "And My words which I have placed in your mouth," My very words in your mouth, etc.

Having been included in the Infinite Light, he draws that very light into his soul, keeping "with all your soul" and "you shall not profane." Then G-d's words are literally in his mouth, as Isaiah 59:21 says, "My words which I have placed in your mouth," and he can say "I will give."

וענין הג' פסוקים ויסע ויבא ויט¹²⁹ ישר והפוך וישר שצ"ל תחלה ממעלה למטה ואח"כ ממטה למעלה ואח"כ חוזר להיות ממעלה למטה והם ג' קוין כו':

And the matter of the three verses Vayisa, Vayavo, Vayet, straight, reversed and straight, is that it must first be from above to below, and afterwards from below to above, and afterwards it returns to be from above to below; and these are the three lines, etc.

The Name Av is formed from the three verses Vayisa, Vayavo and Vayet: the first read forward, the second in reverse, the third forward. This shows the order of the flow: first from above to below, then from below to above, then again from above to below, the three lines of right, left and center.

IN ONE'S AVODAH

In the first section of the Shema a person is to reach love "with all your might," a yearning, with self-sacrifice, to go out of every limit and be absorbed in the Infinite Light; in the second, "with all your soul," he must leave no void ("you shall not profane") but draw that light into his soul and life. Then G-d's words are in his mouth, and he can say of himself, "And I will give the rain of your land." Through engaging in the Torah, which holds G-d's wisdom, the Infinite becomes an inner light within us.

QUESTIONS FOR DISCUSSION

1. Why is a love that strives to leave every vessel described as Gevurah rather than Chesed?
2. How does reading Shema as shem ayin describe the raising of the 288 sparks?
3. Why can "One" in "Havayah is One" not refer to G-d's own unity, and what does it refer to instead?
4. What does rain falling drop by drop teach about how kindness reaches the world?
5. In what sense can any person say "And I will give" after reciting the first section with self-sacrifice?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואהבת

Two other records of this maamar are printed there: the Mittlerer Rebbe's transcript, which opens "To understand the matter of the Shema," and another version by the Tzemach Tzedek.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי במאמרי אדה"י — פרשיות עי' תשח ומתחיל להבין ענין ק"ש. נוי"א כ"ק אדמו"ר הצ"צ שם עי' תשכ. נוי"א הנחת הר"מ בן אדה"י בסה"מ תקס"ו עי' יב ומתחיל שמע ישראל. עוד הנחה במאמרי אדה"י — ענינים עי' סב. וראה בהמ"מ לשם. באוה"ת ואתחנן עי' רלד הוספה לסוף המאמר. כרך ז עי' בער. לכללות המאמר ראה בארוכה אמרי בינה פמ"ה ואילך. שרש מצות התפלה פרק יב. ובפרטיות בספר הערכים חב"ד כרך ד עי' רח ואילך. וראה עוד להלן ברשימת הכתבי-יד אודות מאמר זה.

2 ואהבת את הוי"א אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The opening verse of the maamar, from the first section of the Shema.

דברים ו:ה' Deuteronomy 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ כְּכָל־לִבְּךָ וּכְכָל־נַפְשְׁךָ וּכְכָל־מְאֹדְךָ:

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

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3 מואהבת עד ובשעריך מ"ב תיבין

The Arizal counts forty-two words from "And you shall love" to "and on your gates," and seventy-two words in the section "And it shall be, if you listen" up to "And you shall place." This is the count the maamar starts from.

פרי עץ Chaim, Gate of the Recitation of the Shema 18:2
חיים, שער הקריאת שמע י"ח:ב'
ומאהבת עד ובשעריך דהוי מ"ב תיבין, בסוד הראש דהוי חסד ודעת, הרי ע"ב ומ"ב. ויש חמשה פסוקים המתחילין בוי ומסיימים בך, עולה ק"ל. משום דהוי מ"ב בסוד דעת ק"ל, דהוי חסד ודעת כאמור. באופן שהוא חסד ע"ב, והוי דעת מ"ב, והוי"ה כ"ו, והוי ק"ל, כי תחלת חמשה פסוקים ו', וסופם כ', הרי כ"ו, גימטריא הוי"ה. והנה (ב') וי"ו במילואו וכ', בגימטריא מ"ב:

Pri Etz Chaim (Public Domain)

4 מ"ב תיבין . . שם ע"ב

Discusses the forty-two words of the first section and the Name Av of the second.

KEHOT'S NOTE

ראה פע"ח שער הק"ש פ"ח, שרש מצות התפלה פרק יב ובאמרי בינה שער הק"ש פמ"ה. כל הענין מובא בקצרה באוה"ת פ' בלק עי' אימח.

5 ופי' שני' שם ע"ב

That version counts the second section up to the verse "And you shall place," and says that from the word "את" to

"there are fifty words, corresponding to the Name Av and also to the fifty gates of Binah included in Chochmah, which is the Name Av.

KEHOT'S NOTE

"עד פסוק ושמתם את, ומתיבת את עד כל הארץ נ' תיבות שהוא נגד בחי' שם ע"ב וגם נגד חמשים שערי בינה הכלולי' בחכמה שהוא שם ע"ב כוי" — מאמרי אדה"י פרשיות כרך ב עי' תשח. וראה באוה"ת פ' עקב עי' תריא בשם משנת חסידים ועוד.

6 השמרו לכם

"Take heed for yourselves, lest your heart be seduced." The warning of the second section of the Shema, which marks it as Gevurah.

דברים י"א:ט"ז Deuteronomy 11:16

הִשְׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְכַבְּכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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7 וכמבואר מענין סדר הפרשיות

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

KEHOT'S NOTE

ראה בהנסמן שם.

8 והנה נודע . . והלא כאן נהפוך הוא . . אך הענין דאיתא בזוהר

A parallel place for the question of the reversed Names and its answer from the Zohar.

KEHOT'S NOTE

ראה גם ס' מאמרי אדה"י — ענינים עי' שעז, ובהנסמן בהמ"מ שם.

9 דאיתא בזוהר

the passage shares nothing with the note

KEHOT'S NOTE

ועי' לעיל בפ' תוריע (כ, א). ועי' בשח"ש (ל, ג). ושי"נ. וע"ע מטות (פו, ב). [כ]. בסידור עב, א מפרש באופן אחר ראה בשרש מצות התפלה פרק יב דף קכ, א. ששניהם אמת וכענין זה ראה גם סה"מ תר"ן עי' שצא ואילך.

10 דאיתא בזוהר

The Zohar's "exchange of places" is discussed there at length.

KEHOT'S NOTE

ח"א פו, א. בארוכה במאמרי אדה"י ענינים עי' סב ואילך. אוה"ת בשלח עי' תקנו. המשך תער"ב עי' כ ואילך.

11 דאחליפו דוכתייהו ואכלילו שמאלא בימינא

The place the Kehot note gives for the Zohar's words that the lights "exchanged their places, and included the left in the right." The Alter Rebbe builds his answer on it.

ספר זוהר, לך לך כ"ד:רל"ז-רמ"ח Zohar, Lech Lecha 24:237-248

The flame ascended and encircled itself with the Left, and the drop ascended and encircled itself with the Right. They

then crossed and changed places, going up and down alternately until they were closely interlocked,

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

PARAGRAPH 2

12

שנתחלפו האורות בבחי' כליהם

Explains that when the revelation of the Infinite Light is drawn into the attributes in a manner of addition and abundance, the “exchange of places” takes place: the light of Chesed in the vessel of Gevurah.

KEHOT'S NOTE

בסה"מ תרלי"ג כרך ב ע' שמוז מבאר: "שכשיש המשכת גילוי אוא"ס במדות בבחי' תוסי וריבוי, אזי נעשה אחליפו דוכתייהו אור החסד בכלי הגבורה". באוה"ת פ' בשלח ע' תקנו מבאר זה לשני תלמידים שקיבלו מרב אחד אעפ"כ אחד נוטה לחסד ואחד לגבורה כמו הלל ושמאי שקבלו מרב אחד ע"ש. וראה בארוכה בספר הערכים — חב"ד כרך ד ע' רח ואילך.

13

בביאור ע"פ לבבתני

The explanation the text names.

KEHOT'S NOTE

לקמן שה"ש ל, ג.

14

לבבתני

“You have captured my heart, my sister, my bride.” The verse that heads the Alter Rebbe's explanation in Likkutei Torah on Shir HaShirim, cited here for the exchange of lights.

Song of Songs 4:9 ט"ז: שיר השירים

לִבִּי אָחֲזִי כָלָה לִבִּי אָחֲזִי מֵעֵינַיִךְ בְּאֶחָד עֵינֶיךָ מִצְוֹנֶיךָ:

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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15

ואהבת בחי' כלי החסד . . ופ' שני . . בכלי הגבורה

That version asks: although the question is resolved according to Kabbalah, we must still understand intellectually what it means that the light of Chesed shines in the vessel of Gevurah and the light of Gevurah in the vessel of Chesed, and why the section of Shema has the light of Gevurah in the vessel of Chesed and the section “And it shall be” the light of Chesed in the vessel of Gevurah.

KEHOT'S NOTE

במאמרי אדה"ו — פרשיות ע' תשח מקשה: "הגם שניתרצה הקושיא הנ"ל ע"ד הקבלה, מ"מ יש להבין תירוץ זה בהשגה מהו זה שאור החסד מאיר בכלי הגבורה ואור הגבורה בכלי החסד, ולמה פ' שמע דוקא באור הגבורה בכלי החסד ופ' והי האור החסד בכלי הגבורה כו" ע"ש.

PARAGRAPH 3

16

יחו"ע ויחו"ת שבשמע ישראל

The Zohar calls “Hear, O Israel” the higher unity and “Blessed be the Name of the glory of His kingdom forever

ואהבת את הוי" אלקיך כו

and ever” the lower unity. The maamar uses these two unions to explain the two sections.

Zohar I, 18b, כח"א יח,

KEHOT'S NOTE

זח"א יח, ב.

17

שבשמע ישראל

“Hear, O Israel, Havayah is our G-d, Havayah is One.” The first verse of the Shema, whose words the maamar goes on to explain one by one.

Deuteronomy 6:4 ד:ד' דברים

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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18

הוי" אלקינו

The Arizal explains that in “Havayah our G-d Havayah” the first Havayah is in Abba and “our G-d” in Imma, and the words prepare the union of Abba and Imma. The Alter Rebbe cites this as the union of Chochmah and Binah of Atzilus.

פרי עץ 11 Pri Etz Chaim, Gate of the Recitation of the Shema

חיים, שער הקריאת שמע י"א

19

פ"י האריז"ל . . יחוד או"א

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שער הק"ש פ"א.

20

ההשתלשלות . . צ"ל תמיד כמ"ש בח"ק

The note explains that “Chinuch Katan” means Shaar HaYichud VehoEmunah.

KEHOT'S NOTE

— בחינוך קטן. וכן הוא במאמרי אדה"ו — פרשיות ע' תשט. הכוונה לשער היחוד והאמונה. וראה שם ע' פ"ב פ"ט.

21

היו חוזרים לאין ואפס ממש כמו קודם ש"ב

If the letters of the ten utterances withdrew from any created thing for an instant, it would revert to naught and nothingness, as before the six days of Creation. The Alter Rebbe refers to this as “Chinuch Katan” and “Sefer Shel Beinonim, Part II.”

תניא, חלק שני; שער היחוד והאמונה 1:4 Tanya, Sha'ar HaYichud

וכן בכל הפרואים שכלל העולמות עליונים ותחתונים, ואפילו ארץ הלזו הגשמית ובחינת דומם ממש, אילו היו מסתלקות ממנה כרגע חס ושלוש האותיות מעשרה מאמרות שבהן נבראת הארץ בששת ימי בראשית, היתה חוזרת לאין ואפס ממש, כמו לפני ששת ימי בראשית ממש.

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22

והחכמה מאין תמצא

“And wisdom, from where shall it be found?” Chassidus reads me'ayin as “from nothing”: Chochmah comes from

ayin.

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

23

להנחיל אוהבי יש

"To cause those who love Me to inherit substance (yesh)." Here yesh, "something," names Binah, the first defined existence.

משלי ח:כ"א Proverbs 8:21

להנחיל אהבי יש ואצרתיהם אמלא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

PARAGRAPH 4

24

ונהר יוצא מעדן

"And a river goes forth from Eden to water the garden." The present tense "goes forth" shows that the flow never ceases.

בראשית ב:י"ד Genesis 2:10

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

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

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KEHOT'S NOTE

בראשית ב, יד.

25

תריני ריעיני

The Zohar's phrase for Chochmah and Binah, "two companions that never part," which the Kehot note locates here.

זח"ג ד, אא Zohar III, 4a

KEHOT'S NOTE

זח"ג ד, א. ועליק [ראה] יח, ב [כ].

26

אשר ברא אלקים לעשות

"Which G-d created to make," the last words of the account of Creation. The maamar reads "created" as spiritual creation and "to make" as the physical.

בראשית ב:ג Genesis 2:3

ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מקל-מלאכתו אשר-ברא אלקים לעשות:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

PARAGRAPH 5

27

ואנת הוא חד ולא בחושבן

Eliyahu's prayer opens, "Master of the worlds, You are One, but not in number." The Alter Rebbe reads it as "there is no comparison" between G-d and even the highest level.

תקוני זוהר י"ז א:ט"ז-9 Tikkunei Zohar 17a:9-11

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך 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.

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PARAGRAPH 6

28

ולאו מכל אלין מדות איהו כלל

Eliyahu's prayer: G-d is "not of any of these attributes at all"; there too, "You are wise, but not with a known wisdom." The Alter Rebbe reads G-d's becoming "wise" as a descent.

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

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

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29

ולאו מכל אלין מדות . . אנת חכים

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

KEHOT'S NOTE

ת"ז בהק' (פתח אלי').

30

זהו ענותנותו

"Wherever you find the might of the Holy One, blessed be He, you find His humility." The Alter Rebbe calls G-d's enclothing in Chochmah His humility.

מגילה ל"א Megillah 31a

KEHOT'S NOTE

מגילה לא, א.

31

בריש הורמנא

The Zohar's opening words on creation, "at the outset of the King's decree." The first creation came from G-d's will alone, with no arousal from below.

זח"א טו, Zohar I, 15a

KEHOT'S NOTE

זח"א טו, א.

32

כי חפץ חסד הוא

"For He desires kindness." The reason creation began without any arousal from below.

Micah 7:18 מִיכָה ז':י"ח

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הֶחְזִיק לְעַד אֲפֹ כִי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מִיכָה ז', יח.

33

בד"ה פתח אליהו בפ' וירא

The note confirms that the discourse the text names is in Torah Ohr; the Alter Rebbe refers to it on Chochmah being found "from nothing" relative to Keser.

KEHOT'S NOTE

בתו"א.

34

מי מנה

"Who has counted the dust of Yaakov." The verse that heads an explanation the Alter Rebbe cites for Chochmah coming from nothing.

Numbers 23:10 מִדְּבַר כ"ג:י'

מִי מִנָּה עֶפְרַיִם יַעֲקֹב וּמִסֶּפֶר אֶת־רַבֵּעַ יִשְׂרָאֵל תִּמְתָּ נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֶחָדִיתִי כְּמֹהוּ:

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

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35

בביאור ע"פ ונקדשתי

The passage given explains, from Etz Chaim, that the union of Abba and Imma needs the raising of mayin nukvin with actual self-sacrifice in the Shema, while for the union of Z'eir Anpin and Nukva the raising of mayin nukvin through Torah and mitzvos suffices; therefore even one whose Torah is his occupation stops for the Shema.

KEHOT'S NOTE

לעיל אמור לג, ג. וראה במ"מ לשם.

36

ונקדשתי בתוך

"And I shall be sanctified in the midst of the children of Israel." The verse that heads a discourse the Alter Rebbe cites on the new light drawn down in the Shema.

Leviticus 22:32 וַיִּקְרָא כ"ב:ל"ב

וְלֹא תַחֲלִלוּ אֶת־שְׁם קֹדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקֹדֶשְׁכֶּם:

And ye shall not profane My holy name; but I will be hal- lowed among the children of Israel: I am the L-RD who hal- low you,

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37

וביאור ע"פ יונתני

The Kehot note's guess is right: the further explanation on "My dove, in the clefts of the rock" begins there.

KEHOT'S NOTE

אולי הכוונה למה שנתבאר לקמן שה"ש יט, ב. ואילך.

38

ולכן מקדימין שמע

A further place the note gives for why "Hear, O Israel" is said first.

KEHOT'S NOTE

ראה גם מאמרי אדה"ו — על מארז"ל ע"ב.

39

שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "Hear, O Israel" as the raising of mayin nukvin and "Havayah our G-d" as the drawing down that answers it.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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40

שמע שם ע' רבתי

The place the Kehot note gives for reading Shema as shem ayin, with the large ayin.

Zohar III, 236b זח"ג רלו, בבבב

KEHOT'S NOTE

ראה זח"ג רלו, ב. נתבאר במאמרי אדה"ו — פרשיות ע' תשיא. וראה גם אוה"ת בראשית כרך ו תתשמח, ב. באוה"ת פ' עקב ע' תקנב ובביאורו" להצ"צ כרך א ע' תקעז מובא מתי "כי שמע שם ע' . . ונעשו ועיר לשון מועט".

41

שמע . . עי"ן רבתי

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

KEHOT'S NOTE

זח"ב (קס, ב). [כ].

42

שמע שם ע' עי"ן רבתי

A further place the Kehot note gives for the large ayin of Shema.

ספר הזהר, תרומה נ"ח:תרכ"ב-58:622-59:630 Zohar, Terumah נ"ט:תר"ל

R. Hiya and R. Jose were walking together. Said R. Jose: 'Let us now think on spiritual matters and talk on the words of the Torah.' He thereupon began by pointing out that three passages are introduced by the words, Hear, O Israel. "Hear O Israel, the L-rd our G-d, the L-rd is One" (Deut. 6, 4); "Hear, O Israel, this day thou hast become a people to the L-rd thy G-d" (Ibid. 27, 9); and "Hear, O Israel, thou art to pass the Jordan this day" (Ibid. 60, 1). ...

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

43

דהיינו כשהמדות הם בשכל . . הם בבחי' קטנות

Quotes this passage on the attributes being "great" in the intellect and "small" in the heart.

KEHOT'S NOTE

מוכא באוה"ת בראשית כרך א צב, ב.

44 ואין — הם גדולים

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

KEHOT'S NOTE

צ"ל: הם גדולים.

45 בד"ה את קרבני לחמי

The passage given explains how the offering becomes "bread" for the angels: rising, it is absorbed into the Chayos and Seraphim as bread is digested and becomes a person's flesh and blood, adding strength and life to them.

KEHOT'S NOTE

לעיל פנחס עז, סע"ד ואילך.

46 את קרבני לחמי

"My offering, My bread for My fire-offerings." The verse that heads a discourse cited for the theme of great and small.

במדבר כ"ח:ב' Numbers 28:2

צו את־בני יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחָמִי לְאִשֵּׁי רֵיחַ נִחְחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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47 ואתה מרבבות קדש

"And He came from the holy myriads." From Vezos HaBerachah, heading another discourse the Alter Rebbe cites here.

דברים ל"ג:ב' Deuteronomy 33:2

וַיֹּאמֶר ה' מִסִּינִי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֵרָן וְאֶתָּה מִרְבַּבֶּת קֹדֶשׁ מִיְמִינוֹ אֵשׁ דָּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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48 ועמ"ש ע"פ ויקרא אל משה

The discourse begins with the small alef of Vayikra and the large alef of Adam in Chronicles, and with the Midrash that G-d Himself called to Moshe, not through an angel as with Avraham.

KEHOT'S NOTE

לעיל פי ויקרא א, א.

49 ויקרא אל משה

"And He called to Moshe," where Vayikra is written with a small alef. Cited for the large and small letters.

ויקרא א' 1:1 Leviticus 1:1

וַיִּקְרָא אֱלֹהֵי־מֹשֶׁה וַיִּדְבֹּר ה' אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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50 והעלאת מ"ן למקור המדות הוא ע"י בחי שם

The raising of mayin nukvin to the source of the attributes through shem is explained there.

KEHOT'S NOTE

נתבאר באוה"ת ויקרא כרך ב ע' תרלד ואילך.

51 רפ"ח . . עם שם ב"ן בגימט' שם

The note records that this gematria, the 288 sparks with the Name Ban equalling shem, is brought there.

KEHOT'S NOTE

הוכא במאו"א ש' סנ"ג. [כ].

PARAGRAPH 7

52 כי אני ה' הוא שמי

"I am Havayah, that is My Name, and My glory I will not give to another." The Alter Rebbe uses it to show that the root of the sparks is only G-d's Name.

ישעיהו מ"ב:ח' Isaiah 42:8

אֲנִי ה' הוּא שְׁמִי וְכַבֹּדִי לֹא־אֶחָד אֶתֶּן וְתִהְיֶה לִּי לְפָסִילִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישע"י מב, ח.

53 כי אני ה' לא שניתי

"For I, Havayah, have not changed." G-d's essence is untouched by the shattering and the rectification.

מלאכי ג' 6:1 Malachi 3:6

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא קִלִּיתֶם:

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

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54 שכתר הוא ממוצע בין המאציל לנאצלים

A further place in Likkutei Torah on Keser as the intermediary between the Emanator and the emanated.

KEHOT'S NOTE

ע"ח שמ"ב, פ"א. ע"ל בחקותי (סו, ג). וש"נ. [כ].

55 שכתר הוא ממוצע בין מאציל לנאצלים

There must be an intermediate level between the Emanator and the emanated, close to both; this level is Keser. Cited here for Keser as "the Malchus of Ein Sof," a level of name alone.

עץ חיים מ"ב:ג' Sefer Etz Chaim 42:3

... ונלע"ד שזה יוכן במ"ש במ"א כי במה יוכר בחי מעלת אבא על אבא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כו' אמנם חצי העגולים למטה יהיה להיפך כי עגול מל' עומד ע"ג עגול יסוד כו' א"כ במה יוכר בחי מעלות הספירה

זו מזו ושם בארנו כי יש חלונות דרך יושר ומשם אבא מאיר לאמא ואמא לז"א כוי ועי"כ ניכר מדרגת מעלתו גם ידעת ענין פתחים ושערי רקיעין שדרך שם עולין ויורדין המלאכים והנשמות א"כ גם עדי"ז הנוכר שדרך אותו שער השמים והרקיע ...

Sefer Etz Chaim (Public Domain)

56 ואני ראשון ואני אחרון

"I am first and I am last." Before the shattering and after the final refinement all is equal before Him.

Isaiah 44:6 מ"ד:ו

כה־אמר ה' מִלְךְ־יִשְׂרָאֵל וְגֹאֲלוֹ הִי צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלַעֲדֵי אֵין אֱלֹקִים:

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

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KEHOT'S NOTE

ישע"י מד, ו.

PARAGRAPH 8

57 וימלוך וימת . . שמלכו בארץ אדום

The words here quote Genesis 36:31; the passage is shown below.

Genesis 36:31 ל"א:ל"א

ואלה המלכים אשר מלכו בארץ אדום לפני מלך־מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא-לט.

58 וימלוך וימת כוי שהם המלכים שמלכו בארץ אדום

The list of the kings of Edom, each of whom "reigned ... and died." In Kabbalah they stand for the vessels of Tohu that shattered.

Genesis 36:31-34 ל"א:ל"א-ל"ד

ואלה המלכים אשר מלכו בארץ אדום לפני מלך־מלך לבני ישראל: וימלך באדום בלע בן־בעור ושם עירו דנהבה: וימת בלע וימלך תחתיו יוכב בן־זרח מבצרה: וימת יוכב וימלך תחתיו חשם מארץ התימני:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead.

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PARAGRAPH 9

59 נהירו דחכמתא

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

KEHOT'S NOTE

ע זח"א (צד, א). זח"ג (לא, א). ומ"ש מזח"ב (קלו, ב) ל"מ. [כ].

60

א"ל הוא נהירו דחכמתא

A place the Kehot note gives for Kel as "the radiance of Chochmah."

ספר הזהר, לך לך ל"ה:ת"ב-ת"ו:35-40:35 Zohar, Lech Lecha

Further, it has been pointed out that the word for "G-d" in this passage, viz. Eloah, may be divided into El, signifying the radiance of Wisdom, the letter Vau, signifying the male, and the letter He, signifying the female; when they are joined, the name Eloah is used, and the holy neshamah is united to this spot. And since all depends on this sign,

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

61

א"ל הוא נהירו דחכמתא

A further place the Kehot note gives for Kel as "the radiance of Chochmah."

ספר הזהר, צו י"ב:צ"ג-י"ד:104-93:12 Zohar, Tzav

The real truth, however, is as follows. El everywhere stands for the light of the supernal Wisdom which exercises its influence every day, and without which the world could not stand a day before the heavy chastisements that arise every day against it. For El is indignant with them and thrusts them away and so establishes the world, which otherwise could not exist an instant.

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

62

בוהר ע"פ השמים מספרים

The Zohar's discussion of "The heavens declare the glory of Kel," to which the Alter Rebbe refers.

Zohar I, 8a ה, ח

KEHOT'S NOTE

ראה זח"א ה, א ובאוה"ת נ"ך כרך ב ע' תתקכו. יהל אור ע' סא.

63

השמים מספרים

"The heavens declare the glory of Kel." The verse on which the Zohar explains the Name Kel.

Psalms 19:2 ב"ט:2 תהילים

השמים מספרים כבוד־אל ומעשה ידיו מגיד הרקיע:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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64

וישראל אותיות שיר א-ל

The central pillar is called Yisrael: shir (song) from the left, the side of the Levites, and Kel from the right, the side of the Kohanim.

Tikkunei Zohar 3a:7 א:7

... לקה, תפלין על רישא דעמודא דאמצעי'תא, כסי לקה אימא בגדפהא דאינון רצונין דתפלי, וקשרין לקה ישראל בשכינתא תתאה בתפלין דיד, וליה אמריו שמע ישראל, ברא דסבא דסבין, ודא חכמה עלאה, ועל שמה אתקרי עמודא דאמצעי'תא ישראל, שיר א"ל שיר משמאלא שיר דלויס, א"ל מימינא דכהנניא, עמודא דאמצעי'תא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, א).

65 בכיור ע"פ צאינה וראינה

The explanation on "Go forth and see" in the Shir HaShirim section of Likkutei Torah, to which the Alter Rebbe refers for "And may Israel, who sanctify Your Name, rejoice in You."

KEHOT'S NOTE

לקמן שה"ש.

66 צאינה וראינה

"Go forth and see, daughters of Zion, King Shlomo." The verse that heads the explanation the Alter Rebbe cites.

שיר השירים ג': י"א

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעֵטְרָהּ לֹא אִמּוֹ בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׂמֻחָתוֹ לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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67 ובכיור ע"פ יונתי

There the Alter Rebbe explains that "Israel arose in thought" refers to the primordial thought, as the Midrash says that the thought of Israel preceded everything, and that the souls rooted there can join Atzilus with Asiyah through Torah and mitzvos.

KEHOT'S NOTE

לקמן שה"ש.

68 יונתי בחגוי הסלע

"My dove, in the clefts of the rock." The verse that heads another explanation the Alter Rebbe cites.

שיר השירים ב': י"ד

יוֹנָתִי בַּחֲגֵי הַסֵּלַע בְּסִתְרֵי הַמְּדִבְרָה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְּׂמִיעֲנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עֲרֹב וּמְרָאֶיךָ נְאוּה:

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

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69 ולא ראה עמל בישראל

Bilam's words, "nor has He seen wrongdoing in Israel." The verse that heads a further discourse cited here.

במדבר כ"ג: כ"א

לֹא־הִבִּיט אֶן בְּעֵינָי וְלֹא־רָאָה עֲמֹל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עֲמֹ וּתְרוּעָתוֹ מִלֵּךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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PARAGRAPH 10

70 אין אור א"ס שורה אלא בחכ'י

The maamar itself sends the reader to the gloss in this chapter for the reason the Infinite Light is en clothed only in Chochmah.

תניא, חלק ראשון; ליקוטי אמרים 35:5-6 Tanya, Likkutei Amarim

... ומתגלה בו ה' אחד. אבל כל מה שלא בטל אליו במציאות לגמרי - אין אור ה' שורה ומתגלה בו. ואף צדיק גמור שמתדבק בו באהבה רבה, הרי "לית מחשבה תפיסא בקה" כלל באמת, כי אמיתת "ה' אלקים אמת" - הוא יחודו ואחדותו, שהוא לבדו הוא ואפס כלעדו ממש. ואם כן, זה האוהב, שהוא יש ולא אפס - לית מחשבה דיליה תפיסא בקה כלל, ואין אור ה' שורה ומתגלה בו, אלא על ידי קיום המצות, שהן רצונו והקמתו יתברך ממש - בלי שום ...

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KEHOT'S NOTE

ראה תניא פלי"ה בהגהה, הובא לקמן.

71 שהיא כח מ"ה

The place the Kehot note gives for reading Chochmah as ko'ach mah, "the power of 'what.'"

זוהר III, 34a זח"ג לד,

KEHOT'S NOTE

זח"ג לד, א. תי"ז בהקדמה בתחלתה. שם תס"ה. ובכ"מ.

72 כולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Chochmah is the channel of the Infinite Light into every world.

תהילים ק"ד: כ"ד

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 11

73 כולם כלא נחשבו קמיי ית'

The place the Kehot note gives for "all are considered as nothing before Him."

זוהר I, 11b זח"א יא,

KEHOT'S NOTE

זח"א יא, ב.

74 ואין ערוך

"There is none to compare to You." Nothing bears comparison to G-d.

תהילים מ': מ"ו

רבות עשית אתה ה' אלקי נפלאותיה ומחשבתיה אלינו אין ערך אליה אנכי ואדברה עצמו מספר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ו.

75 את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth?" G-d fills all equally, but in a hidden way.

ירמיהו כ"ג:כ"ד

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻמֵּי ה' הֲלוֹא אֶתְהַשְׁמִים וְאֶתְהַאָרֵץ אֲנִי מְלֵא נְאֻמֵּי ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמיה כג, כד.

76 לית מחשבה תפיסא ביי כלל

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

77 לית מחשבה תפיסא ביה כלל

Eliyahu's prayer: "No thought can grasp You at all." Therefore G-d is not en clothed in any vessel as an inner light, except in Chochmah.

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

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 אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

78 ואינו מתלבש . . בבחי' א"פ כ"א בבחי' החכ' לבדה

A later discussion, to which the note refers, of the Infinite Light being en clothed as an inner light only in Chochmah.

KEHOT'S NOTE

ראה סה"מ תרס"ו ע' תקסו. המשך בששה"ק תער"ב ח"א ע' רלא. סה"מ עטר"ת ע' תקפו.

PARAGRAPH 12

79 שאין עוד מלבדו

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

KEHOT'S NOTE

דברים יד, לה.

80

שאין עוד מלבדו

"Havayah is G-d; there is none else besides Him." Since nothing exists besides Him, "one" cannot describe Him in the ordinary sense.

דברים ד':ל"ה Deuteronomy 4:35

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוד מלבדו:

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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81

אלו ואלו דא"ח

A heavenly voice declared that the words of both Beis Shammai and Beis Hillel are "the words of the living G-d." The example of things divided in appearance and one in truth.

עירובין י"ג בבבא Eruvin 13b

זח"ג ו, בבבא Zohar III, 6b

KEHOT'S NOTE

עירובין יג, ב. וש"נ. וראה זח"ג ו, ב.

82

ולמהוי אחד באחד

The place the Kehot note gives for "to be one in one," the unity of the attributes in the Shema.

זח"ב קלה, 135a Zohar II, 135a

KEHOT'S NOTE

זח"ב קלה, א.

83

דלאו מכל אליו מדות

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

KEHOT'S NOTE

ת"ז בהק' (פתח אלי').

84

דלאו מכל אליו מדות

G-d "is not of any of these attributes at all." Therefore the attributes are not reckoned as anything in themselves.

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

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

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85

ע"פ בהעלותך

The passage given explains that this love comes from the same contemplation of "One" in the Shema: a person feels bitterness over the darkness that hides G-dliness, for place and time exist only at the level of His Malchus while "no thought can grasp Him"; this is the love of the chasid who is kind to his Maker.

KEHOT'S NOTE

לעיל פ' בהעלותך כט, ד.

86

בהעלותך את הנרות

"When you raise up the lamps." The verse that heads a discourse the Alter Rebbe cites on this unity.

Numbers 8:2:ב' ח' מדבר

דבר אל־אֶהרֹן וְאֶמְרָתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת־הַנֵּרוֹת אֶל־מִוֶּל פְּנֵי הַמִּנְוָה יִאֲרִו שִׁבְעַת הַנֵּרוֹת:

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

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87

וע"פ ווארא אל אברהם

The discourse begins on 55a; on the facing columns it explains that the word "One" in the Shema does not denote G-d's true singularity, but that His unity rests in the six directions of the worlds, which are nullified to Him; and it reads "Yours, Havayah, are the greatness and the might" to mean that greatness and might are nullified to Him and are not called by those names at all.

KEHOT'S NOTE

תו"א נה, ב. אוה"ת שמות כרך ח ד"ה ווארא סעי' ה.

88

וארא אל אברהם

"And I appeared to Avraham." The verse that heads a further discourse cited here.

Exodus 6:3:ג' ו' שמות

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעָתִי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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89

ברוך

The Mishnah's term for layering a vine, bending it into the earth to grow out further on. The Kehot note gives it for reading baruch, "blessed," as drawing down.

Mishnah Kilayim 7:1:א' ז' משנה כלאים

המבריק את הגפן בארץ, אם אין עפר על גבה שלשה טפחים, לא יביא זרע עליה, אפלו הבריקה בדלעת או בסילון. הבריקה בסלע, אף על פי שאין עפר על גבה אלא שלש אצבעות, מתיר להביא זרע עליה. הארכבה שבגפן, אין מודדוין לה אלא מן העקר השני:

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 ...

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

90

מלאכי שלום מר יבכיון

The words here quote Isaiah 33:7; the passage is shown below.

Isaiah 33:7:ז' ח' ישעיהו

הן אֶרְאֵלִים צָעֲקוּ חֲצָה מְלָאכִי שְׁלוֹם מֶר יִבְכְּיוּן:

Behold, their valiant ones cry without; The ambassadors of peace weep bitterly.

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KEHOT'S NOTE

ישע"י לג, ז-ח.

91

מלאכי שלום מר יבכיון נשמו מסלות

"The angels of peace weep bitterly; the highways are desolate." Read here as the angels mourning the loss of the unity of the chambers.

Isaiah 33:7-8:ח' ז' ישעיהו

הן אֶרְאֵלִים צָעֲקוּ חֲצָה מְלָאכִי שְׁלוֹם מֶר יִבְכְּיוּן: נִשְׁמֹו מִסְלֹוֹת שְׁבַת עֶבֶר אֶרֶץ הַפֶּר בְּרִית מָאָס עָרִים לֹא חָשַׁב אָנוּשׁ:

Behold, their valiant ones cry without; The ambassadors of peace weep bitterly. The highways lie waste, The wayfaring man ceaseth; He hath broken the covenant, He hath despised the cities, He regardeth not man.

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92

איש וביתו באו

"Each man and his household came." The verse on which the Mikdash Melech discusses the union of the chambers.

Exodus 1:1:א' שמות

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרִימָה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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93

לך ה' הגדולה

"Yours, Havayah, are the greatness and the might." The attributes belong wholly to G-d and are nullified to Him.

I Chronicles 29:11:ט' י"א דברי הימים

לך ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לך ה' הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יב.

94

ברוך ל' המשכה

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

KEHOT'S NOTE

ראה כלאים רפ"ז.

95

ועוזו נוראותיך יאמרו

"And they shall speak of the might of Your awesome acts."
The verse that heads a further discussion of the union of the chambers and the angels.

Psalms 145:6 ר"מ:ה

ועוזו נוראותיך יאמרו וגדלתך אספֿרְנָה:

And men shall speak of the might of Thy tremendous acts;
And I will tell of Thy greatness.

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PARAGRAPH 13

96

ואהבת את הוי"א אלקיך בכך מאדך

"And you shall love Havayah your G-d ... with all your might." Read as love without limit, going out of every vessel.

Deuteronomy 6:5 ר"מ:ה

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

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

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PARAGRAPH 14

97

כל העלאות הוא ע"י שם מ"ב

The Arizal explains that through the Name of forty-two Asiyah is raised to Yetzirah. The Alter Rebbe cites it for "all ascents are through the Name of forty-two."

פרי עץ חיים, שער 5 World of Action
עולם העשיה הי

98

אלה מסעי

"These are the journeys of the children of Israel." The verse that heads the discourse cited on the forty-two journeys.

Numbers 33:1 ג"א:א

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

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

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99

כנודע שכל העלאות הוא ע"י שם מ"ב . . בק"ש שעהמ"ט

A further place the note gives on the Name of forty-two and the bedtime Shema.

KEHOT'S NOTE

ראה פע"ח שער עולם העשיי פ"ה. שער קששעהמ"ט פ"ב. וראה גם באוה"ת פ' ואתחנן ע' קסט.

100

מיוסד לומר בק"ש שעהמ"ט להעלות הנשמה ע"י שם זה

In the bedtime Shema one says Ana Bekoach with the intention of the Name of forty-two in its seven names, so

that the soul rises. This is the custom the Alter Rebbe refers to.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 2:4 ד"ד:ה

... ויכוין בר"ת שם מ"ב זה היוצא מתפלה זו, והם ז' שמות אבגית"ץ וכ"ו כסדרם. וסדרן מחדש עד המלכות. ואח"כ אם הוא ליל מ"ש, יחזור לומר אנא בכח עד צרורה, ויכוין כי בשם זה כלולים כל ה' השמות דמ"ב, ויכוין שהוא בספירת החסד:

Pri Etz Chaim (Public Domain)

101

בשתיים יכסה

"Six wings each: with two he covered his face, with two he covered his feet, and with two he flew." The six wings recall the six words of each line of the Name of forty-two.

Isaiah 6:2 ב"ב:ה

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתיים יכסה פניו ובשתיים יכסה רגליו ובשתיים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"י ו, ב.

102

ולירפד מן הפתילה

A love like fiery coals, from the supernal Gevuros of Binah, in which the soul flares up like a flame rising to separate from the wick. The inner aim of love "with all your might."

Tanya, Likkutei Amarim 50:3 ג"ג:ה

... תפארת גדולתו ולאסתכלא ביקרא דמלכא, כרשפי אש שלהבת עזה העולה למעלה, ולירפד מהפתילה והעצים שנאחזות בהן, והיינו, על ידי תגבורת יסוד האש אלקי שבנפש האלהית, ומזה באה לידי צמאון, וכמו שכתוב: "צמאה לה נפשי", ואחר כך לבחינת "חולת אהבה", ואחר כך באה לידי כלות הנפש ממש, כמו שכתוב: "גם קלתה נפשי".

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103

כרע שכב כארי וכלביא

Bilam's blessing: "He crouched, he lay down like a lion and like a lioness." The lion is Gevurah in a vessel of Chesed.

Numbers 24:9 ט"ד:ה

כרע שכב כארי וכלביא מי יקימנו מכרכיך כרוה וארריה ארור:

He couched, he lay down as a lion, And as a lioness; who shall rouse him up? Blessed be every one that blesseth thee, And cursed be every one that curseth thee.

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KEHOT'S NOTE

במדבר כד, ט.

104

וארז"ל ספ"ק דברכות

A discussion of the Sages' wish to include the section of Balak in the Shema.

KEHOT'S NOTE

ראה אוה"ת פ' בלק ע' תתקכ.

105

שבקשו לקבוע פ' בלק בק"ש

"They sought to fix the section of Balak in the Shema." The Gemara explains that it was because of the verse "He crouched, he lay down like a lion."

ברכות י"ב ב:י"ד-ט"ו 12b:14-15 Berakhot

אמר רבי אבהו בן זוטרי אמר רבי יהודה בר זבידא: בקשו לקבוע פרשת בלק בקריאת שמע, ומפני מה לא קבעוה — משום טורח צבור. מאי טעמא? אילימא משום דכתיב בה: "אל מוציאם ממצרים" — לימא פרשת רבית ופרשת משקלות דכתיב בהו יציאת מצרים.

R. Abbahu b. Zutarti said in the name of R. Judah b. Zebida: It was sought to include the Parashah of Balak in the reading of the Shema'. Why did they not do so? Because of the trouble [its length would cause] to the congregation. On what ground [did they wish to include it] ? Was it because it is written therein, "G-d Who brought them forth out of Egypt" (Num. xxiii. 22) ? Then let one say the Parashah of usury or of weights which likewise contains a reference ...

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

106

אש שע"ג המזבח

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

KEHOT'S NOTE

ועי' זח"ג (לב, ב, לג, א). [כ].

107

שאר"י גימטריא גבורה

The note records that the equal numerical value of aryeh and gevurah is brought there.

KEHOT'S NOTE

עי' במא"א מערכת ארי' סק"א. [כ].

108

ופני ארי' אל הימין

"And the face of a lion on the right." The lion, whose value is that of gevurah, stands on the right, the side of Chesed.

Ezekiel 1:10 יחזקאל א':י"י

ודמות פניהם פני אדם ופני אריה אליהם ימין לארבעתם ופני שור מהשמאול לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

PARAGRAPH 15

109

השמרו לכם

"Take heed for yourselves, lest your heart be seduced." The outer vessel of the second section is Gevurah.

דברים י"א:ט"ז 11:16 Deuteronomy

השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלקים אחרים והשתחיתם להם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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110

וחרה אף

"And the anger of Havayah will flare against you." Further evidence that the vessel of the second section is Gevurah.

דברים י"א:י"ז 11:17 Deuteronomy

וחרה אפיה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה מעל הארץ הטבה אשר ה' נתן לכם:

and the anger of the L-RD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the L-RD giveth you.

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PARAGRAPH 16

111

ע"ב גשרים

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

KEHOT'S NOTE

הובא בפרדס למ"ק ז"ל ש' ערכי הכנויים ערך חסד פ"ח, ז"ל אחרים פי' [כ] חסד עולה ע"ב [והוא] רמז אל ע"ב גשרים. ושם ש' פרטי השמות רפ"ה ב' הקדוש ר' נחוניא, יעו"ש. ועי' זח"ג (רכז, א). [כ].

112

ע"ב גשרים

Rabbi Moshe Cordovero reports that others explained chesed, numerically seventy-two, as an allusion to seventy-two bridges: Chesed acting through its seventy-two bridges.

Pardes Rimmonim 23:8 ח"ח:8

113

ע"ב גשרים

A further place the Kehot note gives for the seventy-two bridges.

ספר זוהר, פנחס מ"ה:רנ"ה-מ"ו:רס"ו 45:255-46:266 Zohar, Pinchas

114

וש"י עולמות

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

KEHOT'S NOTE

ראה שלהי ברכות. וש"נ.

115

ויסע מלאך

"And the angel of G-d journeyed." The first of the three verses from which the Name Av is formed, on which the Zohar's Tosefta speaks.

שמות י"ד:19 Exodus

ויסע מלאך האלקים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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116

ויסע ויבא ויט

The three verses of seventy-two letters each, from whose letters the seventy-two three-letter names of the Name Av are formed.

שמות י"ד:ט-כ"א:19-21 Exodus

ויסע מלאך האללים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם: ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את-הלילה ולא-קרב זה אליזה כל-הלילה: ויט משה את-ידו על-הים וילך ה' את-הים ברוח קדים עזה כל-הלילה וישם את-הים לחרבה ויבקעו המים:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a ...

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117 מרוה את הארץ ומולידה ומצמיחה ונותן זרע לזרע ולחם לאוכל

Rain "waters the earth and makes it bring forth and sprout, and gives seed to the sower and bread to the eater." Rain is kindness, yet it falls with might.

ישעיהו נ"ה:10 Isaiah

כי כאשר ירד הגשם והשלג מן-השמים ושמה לא ישוב כי אם-הרהר את-הארץ והולידה והצמיחה ונתן זרע לזרע ולחם לאוכל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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118 ולא לתוהו בראה כו' ולשבת יצרה

"He did not create it a waste (tohu); He formed it to be inhabited." A world fit to live in requires vessels, which come from Gevurah.

ישעיהו מ"ה:18 Isaiah

כי כה אמר-ה' בורא השמים הוא האלקים יצר הארץ ועשה הוא כוננה לאיתהו בראה לשבת יצרה אני ה' ואין עוד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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119 וצדיקים יושבים ונהנים

"The righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." One of the many forms of Chesed above.

ברכות י"ז א:12a Berakhot

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא

שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

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

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 17

120

בכל נפשכם

"To love Havayah your G-d and to serve Him with all your heart and with all your soul." The second section, which does not add "with all your might."

דברים י"א:13 Deuteronomy

והיה אם-שמעו תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה את-ה' אלקיכם ולעבדו בכל-לבבכם ובכל-נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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121

ולא תחללו

"And you shall not profane My holy Name." Read through chahal, "void": no break in the light drawn down.

ויקרא כ"ב:32 Leviticus

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-lowed among the children of Israel: I am the L-RD who hal-low you,

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KEHOT'S NOTE

ויקרא כב, לב.

122

ובכל מאדך

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

KEHOT'S NOTE

להעיר מברכות סא, ב.

123

ובכל מאדך

"And with all your might," from the first section: love with self-sacrifice.

דברים ו:5 Deuteronomy

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

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

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124

ובכל מאדך

The Sages discuss why the verse says both "with all your soul" and "with all your might," and Rabbi Akiva teaches "with all your soul, even if He takes your soul." The Kehot note gives it for comparison.

Berachot 61b:5 ס"א ב:ה' ס"א

"וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ". תנ"א, רבי אליעזר אומר: אם נאמר "בְּכָל נַפְשְׁךָ", למה נאמר "בְּכָל מַאֲדְךָ"? ואם נאמר "בְּכָל מַאֲדְךָ", למה נאמר "בְּכָל נַפְשְׁךָ"? אלא אם יש לך אדם שגופו חביב עליו מממונו — לך נאמר "בְּכָל נַפְשְׁךָ". ואם יש לך אדם שממונו חביב עליו מגופו — לך נאמר "בְּכָל מַאֲדְךָ". רבי עקיבא אומר: "בְּכָל נַפְשְׁךָ" אפילו נוטל את נפִשְׁךָ.

"And thou shalt love the L-rd thy G-d" (Deut. vi. 5). There is a teaching : R. Eliezer says : If it is stated "With all thy soul," why is it stated "With all thy might"? And if it is stated "With all thy might," why is it stated "With all thy soul"? But should there be a man whose body is dearer to him than his money, therefore it is stated "With all thy soul"; and should there be a man whose money is dearer to him than his ...

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125

ונתתי מטר

"And I will give the rain": the rain is the higher light descending, mayin duchrin, and against it the sparks of holiness rise as mayin nukvin. The source the text itself cites.

פרי עץ חיים, שער הקריאת שמע כ"ד: כי
Pri Etz Chaim, Gate of the Recitation of the Shema 24:20
ומושמתם עד פרשת ציצית, תכוין להוריד כל שאר בנין הת"ת, מטיבורא ולתתא, עד טבורא ולתתא דמלכות. ובפ' ציצית תכוין לבי פרקין תחתונים דז"א דנה"י, שבהם נתקנו נ"ה כולם של המלכות, ובתוכן ג"כ היסוד. ונתתי מטר - המטר הוא אור עליון היורד למעלה, שהם מ"ד, וכנגדו עולין ניצוצות הקדושה, אשר בעמקי הקליפות בסוד מ"נ, והוא בירור המלכים דמיתו, לקראת אותו היורד, ועולין ומתדבקין ומתבררים, כי הם מתאווים וחושקים לעלות אל מקומם, וכשיושלם זה הבירור יבא משיח צדקנו, וזה סוד, גדול יום הגשמים כיום קיבוץ גלויות:

Pri Etz Chaim (Public Domain)

126

ונתתי מטר ארצכם

"And I will give the rain of your land in its season." Read as the mayin duchrin from above answering the mayin nukvin from below.

דברים י"א: י"ד"ט

וְנָתַתִּי מִטְר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפֹּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ: that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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PARAGRAPH 18

127

שהשכינה . . מדברת מתוך גרונו

An earlier maamar in this parsha, to which the note refers for the Shechinah speaking from Moshe's throat.

KEHOT'S NOTE

ע"ל (ג, ד) בואתחנן [כ]. וש"נ.

128

ודברי אשר שמתי בפִיךָ

"My spirit that is upon you, and My words which I have placed in your mouth, shall not depart from your mouth." One who draws the Infinite Light into his soul speaks G-d's very words.

ישעיהו נ"ט: כ"א

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתָּ בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּזְרַע אֲמַר 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"י נט, כא.

129

ויסע ויבא ויט

The three verses from which the Name Av is formed, the first read straight, the second reversed and the third straight.

שמות י"ד: כ"א-כ"ט

וַיִּסַּע מֶלְאֲכֵי הָאֱלֹהִים הַהֵלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֹּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עֲמוּד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם: וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיָּאֵר אֶת־הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה: וַיֹּט מֹשֶׁה אֶת־יָדוֹ עַל־הָהָר וַיֹּלֶךְ ה' אֶת־הָהָר בְּרוּחַ קָדִים עֹזָה כָּל־הַלַּיְלָה וַיִּשָּׂם אֶת־הָהָר לְחֶרֶב וַיִּבְקְעוּ הַמַּיִם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a ...

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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