



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 3

ביאור ואתחנן

An explanation of “And I
pleaded” (Va’eschanan)



Moshe’s plea to enter the Land was a request to draw into the Congregation of Israel a revelation of “sight”: an arousal from above, rooted in Chochmah and in the Thirteen Attributes of Mercy, that does not depend on any arousal from below. He drew only “hearing” and an encompassing light; the inner revelation of sight awaits the Time to Come.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

Moshe's plea to enter the Land was a request to draw into the Congregation of Israel a revelation of "sight": an arousal from above, rooted in Chochmah and in the Thirteen Attributes of Mercy, that does not depend on any arousal from below. He drew only "hearing" and an encompassing light; the inner revelation of sight awaits the Time to Come.

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 Biur opens with the blessing formula: "Blessed" draws the Name Havayah from above the chain of worlds, as Chochmah comes from Keser "something from nothing." Israel draws it down from below, refining sparks through prayer and mitzvos (mayin nukvin), which calls forth mayin duchrin from above. The blessing said before a mitzvah, instituted by the Sages, "the eyes of the congregation," draws from a higher level: the "gazing" of Arich Anpin and Atik, which empowers the union itself and stands above the exchange of Tohu and Tikkun. Moshe, Yesod of Abba, whose level is Chochmah and sight, wanted to draw this sight into the Land and turn Malchus face to face, but he drew only "hearing"; sight is reserved for Mashiach. His plea, va'eschanan, asked for a free gift from the Thirteen Attributes of Mercy above the Name Havayah, and so he named Ado-nai and Havayah, the two "lands of the living." Seeing the Land from afar gave it only an encompassing light, like the blessing over mitzvos; inner light needs an arousal from below. Even the Torah is fully received only after prayer, and Moshe's deepest wish was sight within Torah study.

OUTLINE

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|----------|---|----|
| 1 | Heading
The maamar is an explanation of Moshe's plea, "And I pleaded." | ¶1 |
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| 2 | Blessing, gazing and Moshe's sight
"Blessed" draws Havayah from above the chain of worlds; the blessing over mitzvos draws from the "gazing" of Arich Anpin and Atik, above mayin nukvin and mayin duchrin. Moshe wanted to draw this sight into the Land but drew only hearing, and sight will be revealed through Mashiach. | ¶2 |
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| 3 | The free gift of the Thirteen Attributes
Va'eschanan asks for a free gift from the mercy above the Name Havayah; the Names Ado-nai and Havayah are the roots of the two lands of the living, and "let me cross over" is the passing of the Thirteen Attributes into the Land. | ¶3 |

4 “Your G-d” and “our G-d”; encompassing and inner light

¶4

Moshe, at Binah and Chochmah, says “your G-d” of Z’eir Anpin and Nukva. Seeing the Land from afar drew only a makif, like the blessing over mitzvot, while inner light needs an arousal from below; even Torah is fully received only after prayer.

KEY CONCEPTS

Sight and gazing (re’iyah, histaklus) ראייה / הסתכלות

A grasp of the whole at once, above step-by-step understanding; above Atzilus it is the way union is empowered. It is an encompassing light, not absorbed inwardly.

Arousal from above and arousal from below אתערותא דלעילא / אתערותא דלתתא

Divine initiative and human initiative. Most of the flow from above answers human service; the highest level comes on its own, above any human arousal.

Mayin nukvin and mayin duchrin מייין נוקבין / מייין דוכרין

“Feminine” and “masculine waters”: the upward offering of refined sparks through prayer and mitzvot, and the flow from above that answers it. They belong to Tohu and Tikkun.

Parsa (partition) פרסא

The partition between Keser and Chochmah that makes Chochmah’s emergence “something from nothing”; in the Name Havayah it is the yud.

The Thirteen Attributes of Mercy י”ג מדות הרחמים

The great mercy above the Name Havayah, the source of Atzilus, revealed in Tishrei. Moshe’s plea draws from it.

Encompassing light and inner light אור מקיף / אור פנימי

Light that surrounds without being absorbed, like seeing from afar or the blessing over a mitzvah, and light that enters and is taken in, like entering the Land or doing the mitzvah itself.

SECTION 1 • ¶1

Heading

1 ביאור ואתחנן^{1,2}

An explanation of “And I pleaded” (Va’eschanan).

The heading names this maamar a Biur, an “explanation,” on the parsha’s opening words, Moshe’s plea “And I pleaded with Havayah at that time” (Deuteronomy 3:23). The whole Biur reads that plea, and his wish to see the Land, as a request to draw a revelation from above into the Congregation of Israel.

SECTION 2 • ¶2

Blessing, gazing and Moshe’s sight

2 הנה ענין בא”י [ברוך אתה ה'] שכברוך שאמר שהוא ענין ובטובו מחדש כו'. כי הנה שם הוי' הוא באצילות

Now, the matter of “Blessed are You, Havayah” in Baruch She’amar is that it is the matter of “And in His goodness He renews,” etc. For the Name Havayah is in the World of Atzilus (Emanation),

The Biur begins with the formula “Blessed are You, Havayah” in the morning prayer Baruch She’amar, and links it to “And in His goodness He renews,” words from the blessing before the morning Shema about G-d’s making creation new. Its starting point is that the Name Havayah belongs to Atzilus, the highest world, still one with G-d.

והנה מחכמה ואילך הוא בחינת השתלשלות משא”כ החכמה מאין מצא³ שלא בבחי' השתלשלות כי יש פרסא המפסיק בין חכמה לכתר (וע' זוהר פרשה נח)

and from Chochmah (wisdom) onward is the level of the chain of descending worlds (hishtalshelus); whereas Chochmah “is found from nothing (ayin),” not by way of hishtalshelus, for there is a parsa (partition) that separates Chochmah from Keser (the Crown) (and see in the Zohar, Parshas Noach)

From Chochmah (wisdom) downward, each level comes out of the one above it by gradual descent. Chochmah itself, however, is “found from nothing (ayin)” (Job 28:12): a parsa, a partition, separates it from Keser (the Crown) above it, so it does not emerge from Keser by simple continuation.

(דס”ה א') ובמ”ש בביאור ע”פ כי ביום הזה יכפר⁴ כפרשת אחרי וכל זה אחר הצמצום ומקום פנוי כו'

(65a), and in what is written in the explanation on the verse “For on this day He shall atone,” in Parshas Acharei. And all this is after the tzimtzum (contraction) and the vacated space, etc.

The text points to the Zohar on Parshas Noach (65a), which speaks of such a curtain, and to its own explanation on “For on this day He shall atone” (Leviticus 16:30) in Parshas Acharei. All of this, it adds, comes after the tzimtzum, the original contraction of the Infinite Light that left a “vacated space” for the worlds.

ועי' בס"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט בהג"ה [בהגהה] שעל ידי זה משתנה השפע למהות אחר ולא בבחי' השתלשלות עילה ועלול שמחכמה ולמטה כו'

And see Sefer Shel Beinonim [the Tanya], Part II, chapter 9, in the gloss: that through this the flow (shefa) is changed into another essence, and not by way of a chain (hishtalshelus) of cause and effect, as there is from Chochmah downward, etc.

In Tanya, Part II, chapter 9, a gloss speaks of the tzimtzum by which the light is contracted to invest itself in the vessels of the Sefiros. Through such a contraction, the text says, the flow becomes something of a different essence, rather than an effect that continues its cause, as happens from Chochmah downward.

ולכן נקרא החכמה לגבי הכתר יש מאין וזהו ענין ובטובו מחדש ממש יש מאין והיינו ע"י יו"ד דשם הוי' שהוא בחי' הפרסא כו'

Therefore Chochmah, relative to Keser, is called “something from nothing” (yesh me'ayin). And this is the matter of “And in His goodness He renews”: truly something from nothing. That is, through the yud of the Name Havayah, which is the level of the parsa, etc.

Because of this break, Chochmah relative to Keser is “something from nothing,” and this is what “He renews” means: a truly new creation. In the Name Havayah, the partition that makes this possible is the yud, its first letter.

(עי' [עיינ'] מק"מ [מקדש מלך] שם שפ"י דפרסא היינו מוחא סתימאה וי"ל [ויש לומר] דהיינו קרומא דאתחפייא על מו"ס [מוחא סתימאה] דאתכסייא האי ח"ס [חכמה סתימאה] בהוא קרומא ע"כ נק' הקרומא פרסא.

(See the Mikdash Melech there, which explains that the parsa is Mocha Stima'ah (the hidden brain). And it may be said that this means the membrane that is spread over Mocha Stima'ah, for this hidden Chochmah is covered by that membrane; therefore the membrane is called parsa.

The Mikdash Melech, a commentary on the Zohar, identifies the parsa with Mocha Stima'ah, the “hidden brain.” The Alter Rebbe suggests it means more precisely the membrane over that brain, which veils the hidden Chochmah inside it.

וגם פי' שם עוד בחי' פרסא שלמעלה גם ממו"ס [ממוחא סתימאה] גם בפרדס שער הצחצחות פי' דהפרסא היינו הכתר בעצמו כו' וזהו דהיו"ד דשם הוי' הוא בחינת הפרסא כי היו"ד וקוצו הוא חכמה (וכתר)

He also explains there yet another level of parsa, which is above even Mocha Stima'ah. Also, in the Pardes, Shaar HaTzachtzachos, chapter 6, it is explained that the parsa is Keser itself, etc. And this is [the meaning of] the yud of the Name Havayah being the level of the parsa: for the yud and its tip (kotz) are Chochmah and Keser.)

The Mikdash Melech also speaks of a parsa higher still, and the Pardes (Shaar HaTzachtzachos, chapter 6) identifies the parsa with Keser itself. This is why the yud of Havayah is the parsa: the yud is Chochmah, and the small tip on top of it is Keser.

וזהו ענין זרע ברכ' ⁵ הוי' שממשיכים גילוי שם הוי' למטה דהיינו מלמעלה מהשתלשלות והיינו על ידי אתעדל"ת [אתערותא דלתתא] בירורי רפ"ח ניצוצין בתפלה שהוא בחי' העלאת מ"ן [מיינן נוקבין] ויצעקו אל' ⁶ ה' כו'

And this is the matter of “the seed that Havayah has blessed”: that they draw the revelation of the Name Havayah below, that is, from above hishtalshelus. And this is through an arousal from below (isarusa dilesata): the refinements (birurim) of the 288 sparks in prayer, which is the level of raising mayin nukvin (feminine waters), [as in] “And they cried out to Havayah,” etc.

Isaiah 61:9 calls Israel “the seed that Havayah has blessed”; in the light of “Blessed are You,” the text reads this as Israel drawing the revelation of Havayah from above the chain of worlds down below. They do it from below, by refining the 288 fallen sparks in prayer, which “raises feminine waters” (mayin nukvin), the upward offering that calls forth a response, as in “they cried out to Havayah” (Psalms 107:6).

וכן העשייה דמעשה המצות קלף התפילין כו' הם בירורי רפ"ח ועיי' נמשך מ"ד [מיינן דוכרין] משרשו מח"ס [מחכמה סתימאה].

So too, the making involved in the performance of the mitzvos, the parchment of the tefillin, etc., are refinements of the 288; and through this mayin duchrin (masculine waters) are drawn from their root, from the hidden Chochmah.

The physical mitzvos refine the same 288 sparks; for example, making the parchment of tefillin turns a material thing into a holy object. In response, “masculine waters” (mayin duchrin), the flow from above, are drawn down from their root in the hidden Chochmah.

והנה ענין ברכת המצות הוא המשכת אתעדל"ע [אתערותא דלעילא] לפני אתעדל"ת [אתערותא דלתתא] ולכן הוא עובר לעשייתו.⁷ והמשכה זו שרשה מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם

Now, the matter of the blessing over the mitzvos is the drawing down of an arousal from above (is- arusa dile'eila) before the arousal from below; therefore it is [said] "before their performance" (over la'asiyasan). And this drawing down has its root in a level that the arousal from below does not reach,

The blessing over a mitzvah draws an arousal from above before the person acts, which is why the Sages ruled that it is said "before (over) their performance." Its root is a level that no arousal from below can reach.

וזהו שהברכות תקנו אותם החכמים שהם עיני העדה⁸ בחי' עיניך יונים והוא ע"ד מ"ש בע"ח [בעץ חיים]

(שער א"א פי"ד [פרק י"ד / פרשה י"ד])

and this is why the blessings were instituted by the Sages, who are "the eyes of the congregation," the level of "your eyes are doves." And this is along the lines of what is written in Etz Chaim (Shaar Arich Anpin, chapter 14):

For this reason the blessings were instituted by the Sages, who are called "the eyes of the congregation" (after Numbers 15:24) and are the "eyes" of "your eyes are doves" in the Song of Songs. The text compares this to what Etz Chaim teaches about the power of gazing.

שע"י הסתכלו או"א [אבא ואימא]⁹ או זו"נ [זעיר אנפין ונוקבא] בא"א או הסתכלות א"א בהם נמשך אליהם כח

הזווג כו' והענין כי הזווג דמ"י [דמייין נוקבין] ומ"ד [ומייין דוכרין] הוא רק באצילות לבד

that through the gazing of Abba and Imma (Chochmah and Binah), or of Z'eir Anpin and Nukva, at Arich Anpin, or the gazing of Arich Anpin at them, the power of union (zivug) is drawn to them, etc. The explanation is that the union of mayin nukvin and mayin duchrin is only in Atzilus alone;

Etz Chaim (Shaar Arich Anpin, chapter 14) speaks of the partzufim of Abba and Imma, or Z'eir Anpin and Nukva, gazing at Arich Anpin, or being gazed at by it, and receiving from this the power for union (zivug). Union through mayin nukvin and mayin duchrin, an exchange of rising and descending flow, exists only within Atzilus.

אבל למעלה מאצי" שם היחוד בבחי' הסתכלות לבד מפני שממקום גבוה כ"כ [כל כך] א"א להיות הגילוי רק ע"י בחי' ראייה לבד (וכמ"ש בסוף ביאור חכלילי עינים)¹⁰

but above Atzilus, the union there is by way of gazing alone, because from so high a place the revelation can only come about through sight alone (as is written at the end of the explanation on "Red of eyes").

Above Atzilus there is no such exchange; there the union is by gazing alone, for from so high a level revelation can come only by way of sight. The text refers to the end of its explanation on "Red of eyes" (Genesis 49:12).

ובחי' הסתכלות זו שנמשך ההארה ממצחא דעתיקא לזו"נ [לזעיר אנפין ונוקבא] הוא גורם יחוד מ"ן [מ"ן נוקבין] ומ"ד [ומיין דוכרין] דזו"נ [דזעיר אנפין ונוקבא] כי להיות היחוד הוא ע"י המשכת המוחין חלה

And this gazing, through which the radiance is drawn from the Forehead of Atika to Z'eir Anpin and Nukva, brings about the union of mayin nukvin and mayin duchrin of Z'eir Anpin and Nukva; for the union comes about through the drawing down of the intellect (mochin) first,

The radiance drawn by this gazing from the "Forehead" of Atika (Atik Yomin) to Z'eir Anpin and Nukva brings about their union of mayin nukvin and mayin duchrin. For any union depends first on intellect (mochin) being drawn into the partzufim.

כמו עד"מ למטה הקטן אינו מוליד¹¹ לפי שאין לו דעת¹² שהמוחין שלו הם בקטנות ואינן בשלימות וכשנעשה גדול ומתחזקין המוחין שלו ונגדלים

as, by way of analogy, below: a minor does not beget, because he has no Daas (knowledge), for his intellect is in a state of smallness and is not complete; and when he becomes an adult and his intellect grows strong and matures,

The analogy is from human life: a minor cannot beget (Sanhedrin 68b), because he has no Daas; his intellect is still small and incomplete. As he grows up, it strengthens and matures.

אזי יש בו כח ההולדה וכך עד"מ יחוד עליון הוא ע"י המשכת מוחין עליונים לאו"א [לאבא ואימא] וזו"נ [זעיר אנפין ונוקבא]

then he has the power to beget. So too, by way of analogy, the supernal union comes about through the drawing down of supernal intellect to Abba and Imma and to Z'eir Anpin and Nukva.

Once his mind matures, he has the power to beget. So too above, the supernal union depends on higher intellect being drawn into Abba and Imma and into Z'eir Anpin and Nukva.

וזה נמשך בהם ע"י ההסתכלות דא"א שע"י נמשך בהם הארה גדולה כמ"ש בע"ח [בעץ חיים] שם ובמ"מ מסכת זיווג או"א [אבא ואימא] לכן ע"י נמשך בהם הכח לזיווג כו'

And this is drawn into them through the gazing of Arich Anpin, for through this a great radiance is drawn into them, as is written in Etz Chaim there and in Mishnas Chassidim, Tractate Zivug Abba ve-Imma; therefore, through this the power for union is drawn into them, etc.

That intellect reaches them through the gaze of Arich Anpin, which brings them a great radiance and with it the power for union. The text cites Etz Chaim and the Mishnas Chassidim, Tractate Zivug Abba ve-Imma, for this.

ולכן עד"י תקנו חכמים שנק' עיני העדה¹³ את ברכת המצות שהוא המשכת הכח להיות אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [אתערותא דלעילא] שע"י מעשה המצות

Therefore, in the same way, the Sages, who are called "the eyes of the congregation," instituted the blessing over the mitzvos, which is the drawing down of the power for there to be the arousal from below and the arousal from above that come through the performance of the mitzvos,

In the same way, the Sages, "the eyes of the congregation," instituted the blessing over mitzvos. The blessing draws down the power that makes possible both the arousal from below and the arousal from above that come through doing the mitzvos.

שהם בחי' מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] שיש במעשה המצוה והמשכה זו דהברכ' היא מבחי' עיני העדה דוקא שיש בכחם להמשיך בחי' הסתכלות דעתיקא בזו"נ [בזעיר אנפין ונוקבא] שהוא הכח לזיווג מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין]

which are the mayin nukvin and mayin duchrin that are in the performance of the mitzvah. And this drawing down of the blessing is specifically from the level of "the eyes of the congregation," who have it in their power to draw the gazing of Atika into Z'eir Anpin and Nukva, which is the power for the union of mayin nukvin and mayin duchrin.

Doing a mitzvah involves both mayin nukvin and mayin duchrin. The blessing's power to bring them together comes from the Sages as "eyes," who are able to draw the gazing of Atika into Z'eir Anpin and Nukva.

כי בחי' ההסתכלות הוא למעלה מהמ"ן [מהמ"ן נוקבין] והמ"ד [והמ"ן דוכרין] עצמן שהם מבחי' תהו ותיקון והשבירה היה בעולם הנקודים ובירורי ניצוצים משבחה"כ [משבירת הכלים] זהו ענין המ"ן [המ"ן נוקבין] ועי"ז נמשך מ"ד [מ"ן דוכרין] מעולם התיקון וזהו ענין אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא].

For the level of gazing is above the mayin nukvin and mayin duchrin themselves, which are from the level of Tohu and Tikkun: the shattering was in the World of Nekudim, and the refinement of sparks from the shattering of the vessels is the mayin nukvin, and through this mayin duchrin is drawn from the World of Tikkun. And this is the arousal from below, and the arousal from above that comes through the arousal from below.

Gazing is higher than the two waters themselves, which belong to Tohu and Tikkun: the vessels shattered in the World of Nekudim (Tohu), raising the sparks of that shattering is mayin nukvin, and mayin duchrin answers it from the World of Tikkun. This is the ordinary pattern of an arousal from below and the arousal from above that responds to it.

אבל בחי' עקודים הוא למעלה מהשבירה והתיקון. ומשם הוא ענין האתעדל"ע [האתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] ועי"ן מה שכתוב ע"פ אכלוהו היום^{14, 15} בענין מן וזהו ענין ההסתכלות כו' אשר משם שורש ענין ברכת המצות

But the level of Akudim is above the shattering and the Tikkun, and from there is the arousal from above that is above the arousal from below; and see what is written on the verse "Eat it today," concerning the manna. And this is the matter of the gazing, etc., from which the blessing over the mitzvos has its root.

The World of Akudim, which preceded the shattering, is above both the breaking and the repair; from there comes an arousal from above that does not wait for an arousal from below. This higher level, which the text also discusses on the manna, "Eat it today" (Exodus 16:25), is the "gazing" that is the root of the blessings over mitzvos.

(ועי' מ"ש במ"א בד"ה להבין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ כי טובים דודיך ¹⁶ מיין ¹⁷ ערבים עלי דברי סופרים יותר מיינה של תורה דקאי על ברכת המצות כו' ועמ"ש עוד מענין ערבים עלי ד"ס ע"פ ושאתם מים בששון) ^{18, 19}

(And see what is written elsewhere, in the discourse beginning “To understand the saying of our Sages, of blessed memory,” on the verse “For your love is better than wine”: “The words of the Scribes are sweeter to me than the wine of Torah,” which refers to the blessing over the mitzvos, etc.; and see further what is written on “The words of the Scribes are sweeter to me” on the verse “And you shall draw water with joy.”)

Two further discourses are cited. One is on “For your love is better than wine” (Song of Songs 1:2) and the saying that the words of the Scribes are sweeter than the wine of Torah, applied to the blessings over mitzvos, which are a rabbinic enactment; the other is on “You shall draw water with joy” (Isaiah 12:3).

והנה זהו ענין בקשת משה אעברה נא ואראה את הארץ. ²⁰ כי משה הוא יסוד אבא וחכמה היא בחי' ²¹ ראי' ²² וז"ש [וזהו שכתוב] במשה וירא ראשית לו ²³ ועד רום המעלות בכל העולמות הוא כן

Now, this is the matter of Moshe's request, “Let me cross over, please, and see the land.” For Moshe is Yesod of Abba, and Chochmah is the level of sight. And this is what is written of Moshe, “And he saw the first for himself”; and so it is up to the highest of levels, in all the worlds.

The text now applies all this to Moshe's request, “Let me cross over, please, and see the land” (Deuteronomy 3:25). Moshe is Yesod of Abba, the channel of Chochmah, and Chochmah is associated with sight; so it is said of him, “And he saw the first (reishis) for himself” (Deuteronomy 33:21). This holds at every level, up to the highest of worlds.

והנה בחי' מלי' היתה בבחינת אב"א [אחור באחור] כ"ז [כל זה] משך דור המדבר (ועי' בע"ה [בעץ חיים] של"א ושל"ז רפ"ו)

Now, Malchus (sovereignty) was in the state of back to back for the entire span of the generation of the wilderness (and see Etz Chaim, Shaar 31, and Shaar 37, beginning of chapter 16).

Throughout the forty years in the wilderness, Malchus was “back to back” with Z'eir Anpin, without the full face-to-face union. The text refers to Etz Chaim, gates 31 and 37, for this.

ומרבע"ה [ומשה רבינו עליו השלום] רצה שיהיה החזרת פב"פ [פנים בפנים] שזהו ענין בואם לארץ על ידו דוקא ע"י ואראה את הארץ שימשיך בה מבחי' ראייה והסתכלות הנ"ל שהוא בחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא]²⁴

And Moshe our teacher, peace be upon him, wanted there to be the return to face to face; and this is the matter of their entering the Land through him specifically, through "and let me see the land": that he would draw into it from the level of sight and gazing mentioned above, which is the level of the arousal from above that is above the arousal from below.

Moshe wanted to turn them face to face, and that is why the people's entry into the Land was meant to come through him. By seeing the Land he would draw into it the sight and gazing described above, an arousal from above that is beyond any arousal from below.

(וע' מענין בחי' ראייה בע"ח [בעץ חיים] שער אח"פ [אוזן חוטם פה] פרק א' ופרק ג' ועמ"ש ע"פ השמים כסאי²⁵ כו' ואל זה אביט²⁶ כו')

(And on the matter of the level of sight, see Etz Chaim, Shaar Ozen-Chotem-Peh [ear, nose and mouth], chapter 1 and chapter 3; and see what is written on the verse "The heavens are My throne," etc., "But to this one I will look," etc.)

For more on sight, the text cites Etz Chaim's gate of ear, nose and mouth (Ozen-Chotem-Peh), chapters 1 and 3. It also refers to its discourse on "The heavens are My throne ... but to this one I will look" (Isaiah 66:1-2).

ויובן קצת ענין בחי' ראייה מהו ברוחניות ממ"ש בפע"ח [בפרי עץ חיים] שט"ז פ"א שפעם א' נכנס ר' [רבי] אברהם הלוי אצל האריז"ל [האריז' זכרוננו לברכה] ומצאו

And what the level of sight is in spiritual terms can be understood somewhat from what is written in Pri Etz Chaim, Shaar 16, chapter 1: that once Rabbi Avraham HaLevi came in to the Arizal, of blessed memory, and found him

To give a sense of what spiritual "sight" is, the text tells an episode from Pri Etz Chaim (gate 16, chapter 1). Rabbi Avraham HaLevi once came in to the Arizal and found him asleep.

שהיה ישן והקיץ ואמר ששמע בישיבה של מעלה סודות ורזין עילאין בפרש בלק ובלעם שאם הי' [היה] דורש שמונים שנה רצופים יומם ולילה לא יוכל להשלים.

sleeping. And he awoke and said that he had heard in the Academy on High secrets and supernal mysteries on the portion of Balak and Bilaam, such that were he to expound for eighty consecutive years, day and night, he would not be able to finish.

On waking, the Arizal said he had heard secrets of the Torah portion of Balak and Bilaam in the heavenly academy. They were so vast that eighty years of uninterrupted expounding, day and night, could not complete them.

ואיך הוא זה ששיג בשני שעות מה שצריך זמן פ' שנה²⁷ ויותר לאומרם. הענין כי השגה וגילוי זה נק' בחי' ראייה שהוא למעלה מבחי' תבונה והשגה ממש

Now, how can it be that he would grasp in two hours what needs a time of eighty years and more to say? The explanation is that this grasp and revelation is called the level of sight, which is above the level of understanding (tevunah) and actual comprehension.

How could he take in, in two hours, what would need eighty years to say? Because such a grasp is "sight": seeing the whole at once, which is above step-by-step understanding and comprehension.

(וכמ"כ [וכמו כן] יש ב' בחי' אלו בהשגות עליונות למעלה בגי' [בגן עדן] ג"כ מה שהוא נמשך בחי' השגה ממש ומה שהוא למעלה מההשגה ונקרא וה' עליהם יראה ויצא כברק חצו²⁸ בבחי' ברק המבריק על השגתו.

(Likewise, there are these two levels in the higher attainments above, in Gan Eden, too: what is drawn as actual comprehension, and what is above comprehension and is called "And Havayah shall be seen over them, and His arrow shall go forth like lightning," in the manner of lightning that flashes upon his comprehension.

The same two levels exist in the souls' attainments in Gan Eden: comprehension proper, and what is above it. The higher kind is described by "Havayah shall be seen over them, and His arrow shall go forth like lightning" (Zechariah 9:14): a flash of lightning upon one's understanding.

וכמ"ש על פי אז ישיר ישראל כו' עלי באר²⁹ כו' וכן איתא בע"ה [בעץ חיים] שער אח"פ [אוזן חוטם פה] פ"ג [פרק ג'] דראיה היא בחי' מקיף כו' ועד"ז יובן ענין השגת הארז"ל [האר"י זכרוננו לברכה] הנ"ל שהיא בבחי' ראייה כו'.

As is written on the verse "Then Israel sang," etc., "Spring up, O well," etc. And so it is stated in Etz Chaim, Shaar Ozen-Chotem-Peh, chapter 3, that sight is the level of a makif (encompassing light), etc. And in the same way one will understand the attainment of the Arizal mentioned above, which was by way of sight, etc.

The text points to its discourse on "Then Israel sang ... Spring up, O well" (Numbers 21:17), and to Etz Chaim (gate of Ozen-Chotem-Peh, chapter 3), which says that sight is a makif, an encompassing light that is not absorbed inwardly. The Arizal's grasp was of this kind.

וזהו ענין וירא ראשית לו ובחי' זו רצה להמשיך בכנס"י [בכנסת ישראל] וזהו ענין ואראה את הארץ כו' ועיין מה שכתוב מענין זה בביאור ענין קי"ס [קריעת ים סוף]³⁰ ושם נתבאר שזהו בחי' עדן והוא שיתגלה לעי"ל [לעתיד לבוא] ע"י משיח וז"ש [וזהו שכתוב] בזהר ואתחנן)

And this is the matter of "And he saw the first for himself"; and this level he wanted to draw into the Congregation of Israel (Knesses Yisrael), and this is the matter of "and let me see the land," etc. And see what is written on this matter in the explanation of the Splitting of the Sea of Reeds; there it is explained that this is the level of Eden, and it is what will be revealed in the Time to Come through Mashiach. And this is what is said in the Zohar, Va'eschanan)

This "sight" is what "He saw the first for himself" means, and Moshe wanted to draw it into the Congregation of Israel by seeing the Land. The text's explanation of the Splitting of the Sea (in Likkutei Torah, Tzav) calls this the level of Eden, to be revealed through Mashiach in the Time to Come.

(דרי"ס ע"ב)³¹ סיומא מלכא משיחא הוא³² כו' ע"ש וז"ש [וזהו שכתוב] במשה ועתה ישראל שמע³³ כו' כי לא פעל המשכת בחי' ראייה הנ"ל בכנס"י [בכנסת ישראל] אלא בחי' שמיעה. אכן לעי"ל [לעתיד לבוא] יתגלה בחי' זו כנ"ל:^{34, 35, 36}

(260b): "The completion is King Mashiach," etc.; see there. And this is what is written of Moshe, "And now, Israel, hear," etc.: for he did not accomplish the drawing of the level of sight mentioned above into the Congregation of Israel, but only the level of hearing. However, in the Time to Come this level will be revealed, as mentioned above.

The Zohar on Va'eschanan (260b) says that Moshe was the beginning and "the completion is King Mashiach." So Moshe told Israel "And now, Israel, hear" (Deuteronomy 4:1): he could draw only "hearing" into the people, not "sight," which will be revealed in the Time to Come.

SECTION 3 • 13

The free gift of the Thirteen Attributes

3 ב וזהו ואתחנן³⁷ אל³⁸ ה' שהוא ענין מתנת חנם. והמגיד נ"ע [נשמתו עדן] פ"י³⁹ במ"ש (במדבר י"א ה') זכרנו את הדגה אשר נאכל במצרים חנם⁴⁰.

2. And this is [the meaning of] “And I pleaded (va’eschanan) to Havayah”: it is the matter of a free gift (matnas chinam). And the Maggid, whose soul is in Eden, explained what is written (Numbers 11:5), “We remember the fish that we ate in Egypt for free (chinam).”

Section 2 reads “And I pleaded (va’eschanan) to Havayah” (Deuteronomy 3:23) as a request for a free gift (matnas chinam), va’eschanan sharing its root with chinam, “for free.” The Maggid explained this through “We remember the fish that we ate in Egypt for free” (Numbers 11:5).

דפ"ש⁴¹ [דפירש רש"י / דפירוש רש"י] חנם מן המצות דהיינו שנמשך השפע ממקום גבוה שלמעלה מאתעדלית [מאתערותא דלתתא] אשר אין מגיע לשם העלאת מ"ן [מ"ן נוקבין] ממעשה המצות

Rashi explains, “Free of the mitzvot”; that is, the flow was drawn from a lofty place that is above the arousal from below (isarusa dilesata), which the raising of mayin nukvin (feminine waters) from the performance of the mitzvot does not reach

Rashi explains “for free” as “free of the mitzvot.” The Maggid takes this to mean that in Egypt the flow came from a level above any arousal from below, which the mayin nukvin raised by doing mitzvot cannot reach.

(ע"י [עיינן] בזהר פרשת בהר דק"ח ע"א ועמ"ש ע"פ ואלה המשפטים⁴² כו' ובשביעית יצא לחפשי חנם⁴³ ע"ש).⁴⁴

(see in the Zohar, Parshas Behar, 108a; and see what is written on the verse “And these are the laws,” etc., “and in the seventh he shall go out free, for nothing (chinam)”); see there).

The Zohar on Behar (108a) reads “for free” as “without a blessing,” because in Egypt they bore no yoke from above. The text also refers to its discourse on “And these are the laws,” about the Hebrew servant who “in the seventh year shall go out free, for nothing (chinam)” (Exodus 21:2).

והנה כתיב חנון ורחום הוי' וכתיב הוי' רחום וחנון והענין שיש בחי' מדת רחמים הנמשכת משם הוי' וא"ז נאמר הוי' רחום וחנון כו'

Now, it is written, "Gracious and compassionate is Havayah," and it is written, "Havayah is compassionate and gracious." The explanation is that there is a level of the attribute of mercy that is drawn from the Name Havayah, and of this it is said, "Havayah is compassionate and gracious," etc.;

Two verses put the same words in different orders: "Gracious and compassionate is Havayah" and "Havayah is compassionate and gracious." Where the Name comes first, the verse speaks of mercy that flows from the Name Havayah.

אך יש בחי' רחמים שלמעלה משם הוי' שהם בחי' רחמים גדולים וע"ז נאמר חנון ורחום הוי' שהקדים בחי' חנון ורחום להיות הוי' (וכמ"ש במ"א ע"פ אשירה להוי' ⁴⁵ ע"ש)

but there is a level of mercy that is above the Name Havayah, which is the level of great mercy (rachamim gedolim), and of this it is said, "Gracious and compassionate is Havayah," putting the level of "gracious and compassionate" first, for there to be Havayah (as is written elsewhere on the verse "I will sing to Havayah"; see there).

Where "gracious and compassionate" come before the Name, they denote "great mercy," a level above Havayah from which Havayah itself comes to be. The text points to its discourse on "I will sing to Havayah" in Torah Ohr for this.

והיינו פי' ואתחנן אל ה' ולא נאמר כדכתיב גבי שלמה אשר התחננתי לפני ⁴⁶ הוי' מפני שבחי' החנון שנאמר בשלמה היא למטה משם הוי' וכענין הוי' רחום וחנון

And this is the meaning of "And I pleaded to Havayah," and it does not say, as is written regarding Shlomo, "which I pleaded before Havayah": because the level of grace spoken of with Shlomo is below the Name Havayah, like "Havayah is compassionate and gracious";

So Moshe's "I pleaded to Havayah" differs from Shlomo's "which I pleaded before Havayah" (1 Kings 8:59). The grace of Shlomo's plea is below the Name, like "Havayah is compassionate and gracious."

אבל ואתחנן אל ה' היינו שמשה המשיך מבחי' י"ג מדות הרחמים מקור האצילות אל בחי' הוי'.

but "And I pleaded to Havayah" means that Moshe drew from the level of the Thirteen Attributes of Mercy, the source of Atzilus, to the level of Havayah.

Moshe's plea, "to Havayah," drew from the Thirteen Attributes of Mercy, the source of Atzilus, down into the Name Havayah. This is the mercy that stands above the Name.

וזהו אל הוי' בעת ההיא שהוא בחי' זו"נ [זעיר אנפין ונוקבא] שע"י כח המשכה זו נמשך ונעשה יחוד זו"נ [זעיר אנפין ונוקבא] וכנז"ל [וכנזכר לעיל]

And this is “to Havayah at that time,” which is the level of Z’eir Anpin and Nukva: that through the power of this drawing down, the union of Z’eir Anpin and Nukva is drawn forth and brought about, as mentioned above

“To Havayah at that time” refers to Z’eir Anpin and Nukva together. The power that Moshe drew down brings about their union, as with the gazing described in the previous section.

(ועפ"ז [ועל פי זה] יובן ג"כ מ"ש בספ"ד [בספרא דצניעותא]) (תרומה קע"ז⁴⁷ א') בהאי זמנא אד⁴⁸ ה' אתה החלות^{49, 50, 51} כו'

(and according to this one will also understand what is said in the Sifra deTzniusa) (Terumah 177a): “At this time, ‘Ado-nai Havayah, You have begun,’ etc.,”

The Sifra deTzniusa, a section of the Zohar (Terumah 177a), applies Moshe’s words “Ado-nai Havayah, You have begun” (Deuteronomy 3:24) to a particular “time.” The text says that what it has just explained makes this passage clear.

דקאי על התגלות י"ג מדות הרחמים שבחדש תשרי ע"ש דלכאורה אינו מובן⁵² איך מרומז כאן ענין התגלות ההוא ולפמשי"כ [ולפי מה שכתוב] א"ש [אתי שפיר]

which refers to the revelation of the Thirteen Attributes of Mercy in the month of Tishrei; see there. For at first glance it is not understood how the matter of that revelation is alluded to here; but according to what has been written, it is well [understood]:

The Zohar refers these words to the revelation of the Thirteen Attributes of Mercy in the month of Tishrei. At first glance it is unclear how Moshe’s words hint at that, but in the light of what was said above it is clear.

כי זהו ענין אתה החלות דר"ל [דרוזה לומר] שאתה הוא המחיל מעצמך כי הוא בחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] והיינו ענין י"ג מדות הרחמים

for this is the meaning of “You have begun”: that is to say, You are the One who begins of Yourself, for it is the level of the arousal from above (isarusa dile’eila) that is above the arousal from below; and this is the matter of the Thirteen Attributes of Mercy.

“You have begun” means that G-d begins of Himself: an arousal from above that does not wait for an arousal from below. That is what the Thirteen Attributes of Mercy are.

וזהו ג"כ ענין ואתחנן כנ"ל וענין מ"ש ב' שמות אלו אד' ה' אתה החלות יובן עפמ"ש [על פי מה שכתוב]
במ"א ע"פ כי כארץ תוציא צמחה^{53, 54} כו'

And this is also the matter of "And I pleaded," as mentioned above. And why these two Names are said, "Ado-nai Havayah, You have begun," will be understood according to what is written elsewhere on the verse "For as the earth brings forth its growth," etc.,

This is also what "I pleaded" means. Why the two Names Ado-nai and Havayah appear together is explained in the discourse on "For as the earth brings forth its growth ... so will Ado-nai Havayah cause righteousness and praise to sprout" (Isaiah 61:11).

כן אד' ה' יצמיח צדקה ותהלה שב' שמות אלו שם אד' הוא המאיר בר"ה [בראש השנה] ושם הוי' בניקוד
אלקים הוא המאיר ביום הכפורים [ביום הכפורים] והם המצמיחים וממשיכים אור וגילוי י"ג מדות הרחמים כו'
ע"ש ועו"ל [ועוד יש לומר] כי

"so will Ado-nai Havayah cause righteousness and praise to sprout": that of these two Names, the Name Ado-nai is the one that shines on Rosh HaShanah, and the Name Havayah with the vowels of Elokim is the one that shines on Yom Kippur; and they are what cause to sprout and draw down the light and revelation of the Thirteen Attributes of Mercy, etc.; see there. And one may further say that,

There the two Names are linked to the High Holidays: Ado-nai shines on Rosh HaShanah, and Havayah, written with the vowels of Elokim, shines on Yom Kippur; together they make the light of the Thirteen Attributes sprout and descend. The text then offers a further explanation.

הנה באברהם אצל ברית בין הבתרים כשנאמר לו לתת לך את הארץ הזאת הזכיר גם כן ב' שמות אלו
אד' הוי' במה אדע⁵⁵

behold, with Avraham, at the Covenant between the Parts, when he was told, "to give you this land," he too mentioned these two Names, "Ado-nai Havayah, how shall I know

At the Covenant between the Parts, when G-d promised Avraham "to give you this land" (Genesis 15:7), Avraham too used both Names in his reply: "Ado-nai Havayah, how shall I know ..."

כי אירשנה⁵⁶ והיינו כי ב' שמות אלו הן הן שרשת הארץ החיים⁵⁷ שנק' ארצות החיים ב' ארצות. מלי ובינה.

that I shall inherit it?" That is because these two Names are themselves the root of "the land of the living," which is called "the lands of the living": two lands, Malchus (sovereignty) and Binah (understanding).

Avraham's question, "... that I shall inherit it?" (Genesis 15:8), concerned the Land. The two Names are the root of "the land of the living," which Scripture calls "the lands of the living" in the plural: two lands, Malchus and Binah.

כדפי' בפרדס בעה"כ [בערכי הכינויים] ערך ארץ⁵⁸ וכמ"ש ע"פ וללכן שתי בנות^{59, 60} והן הן ב' שמות הנ"ל כנודע וע' מענין בארצות החיים⁶¹ בזהר ס"פ תרומה (דקע"ח סע"ב [סוף עמוד ב])⁶²

As is explained in the Pardes, Erchei HaKinuyim, the entry "Eretz" (land); and as is written on the verse "And Lavan had two daughters"; and they are the two Names mentioned above, as is known. And see on the matter of "in the lands of the living" in the Zohar, at the end of Parshas Terumah (end of 178b).

The Pardes (Erchei HaKinuyim, under "Eretz") says that "the land of the living" applies to both Binah and Malchus. The text also refers to its discourse on "And Lavan had two daughters" (Genesis 29:16), where Leah and Rachel are these two "lands," and to the Zohar at the end of Terumah (178b).

ולכן משה שביקש ליכנס לארץ לכן הזכיר ג"כ ב' שמות אלו דייקא ועיין עוד מענין אתה החילות בפ' שמות (י"ג⁶³ א') פ' שלח (קע"ד⁶⁴ א')

And so Moshe, who asked to enter the Land, therefore also mentioned specifically these two Names. And see further on the matter of "You have begun" in Parshas Shemos (13a), Parshas Shelach (174a),

Moshe, asking to enter the Land, therefore used the same two Names. The text also directs the reader to the Zohar's discussions of "You have begun" in Parshas Shemos (13a) and Shelach (174a).

ומענין ואתחנן בפ' פינחס (רכ"ו⁶⁵ א' ודרי"ס ע"ב) וענין אעברה נא יש לפרש ג"כ על המשכות י"ג מדות הרחמים וע"ד שפי' פ' לך לך (דע"ט ע"ב)

and on the matter of "And I pleaded" in Parshas Pinchas (226a, and 260b). And "Let me cross over, please" can also be explained as referring to the drawings down of the Thirteen Attributes of Mercy, along the lines of what is explained in Parshas Lech Lecha (79b)

It points as well to the Zohar on "And I pleaded" in Pinchas (226a) and Va'eschanan (260b). "Let me cross over" can also refer to drawing down the Thirteen Attributes of Mercy, following the Zohar on Lech Lecha (79b).

מ"ש ויעבר אברם בארץ⁶⁶ כתיב הכא ויעבר וכתוב התם ויעבר⁶⁷ ה' על פניו⁶⁸ ויקרא כו'

on what is written, "And Avram passed through the land": it is written here "passed," and it is written there, "And Havayah passed before him and proclaimed," etc.;

That Zohar links "And Avram passed through the land" (Genesis 12:6) with "And Havayah passed before him and proclaimed" (Exodus 34:6), the verse that opens the Thirteen Attributes of Mercy. The shared word "passed" joins the two.

ע"ש בפ"י הרמ"ז [הרב משה זכות] וכך הפ"י כאן בענין אעברה נא להמשיך מבחי' ויעבור כו' אל הארץ והיינו ע"י ואראה כו' וכנ"ל.⁶⁹

see there, in the commentary of the Ramaz. And so is the meaning here, in the matter of "Let me cross over, please": to draw from the level of "And He passed," etc., to the Land; and this is through "and let me see," etc., as mentioned above.

The text refers to the Ramaz's commentary on that Zohar. So Moshe's "let me cross over" means drawing the "passing" of the Thirteen Attributes into the Land, which was to come about through his seeing it.

SECTION 4 • 14

"Your G-d" and "our G-d"; encompassing and inner light

4 והנה בזה יובן מה שברוב משנה תורה נאמר הוי' אלקיך ובפסוק שמע ישראל⁷⁰ נאמר הוי' אלקינו.

Now, with this one will understand why in most of Mishneh Torah [Deuteronomy] it says "Havayah your G-d," while in the verse "Hear, O Israel" it says "Havayah our G-d."

The same idea explains a pattern in Deuteronomy (Mishneh Torah): Moshe usually says "Havayah your G-d," but in the Shema he says "Havayah our G-d" (Deuteronomy 6:4).

והענין דהוי' אלקיך היינו הלבשות אור א"ס במוחין דזו"ג [דזעיר אנפין ונוקבא] שמשם מקבלים כל נשמות ישראל ובאי הארץ.

The explanation: "Havayah your G-d" is the investment of the Infinite Light (Or Ein Sof) in the intellect (mochin) of Z'eir Anpin and Nukva, from which all the souls of Israel, and those who entered the Land, receive.

"Havayah your G-d" is the Infinite Light as it is invested in the intellect (mochin) of Z'eir Anpin and Nukva. From there all the souls of Israel receive, including the generation that entered the Land.

אבל מרבע"ה [משה רבינו עליו השלום] שזכה לבינה⁷¹ נקרא איש אלקים⁷² שהיה למעלה מבחי' מלי דאצי' שהיא בחי' דבור והיה כבד פה⁷³ שלא יכול להשפיל א"ע [את עצמו] בבחי' דבור רק שכינה מדברת מתוך גרונו של משה⁷⁴

But Moshe our teacher, peace be upon him, who attained Binah (understanding), is called “a man of G-d (ish Elokim),” for he was above the level of Malchus of Atzilus, which is the level of speech; and he was “heavy of mouth,” for he could not lower himself into the level of speech; rather, the Shechinah (Divine Presence) spoke from within the throat of Moshe.

Moshe attained Binah (the Talmud says that the fifty gates of understanding were all given to him but one, Rosh HaShanah 21b) and is called “the man of G-d” (Deuteronomy 33:1), for he stood above Malchus of Atzilus, the level of speech. That is why he was “heavy of mouth” (Exodus 4:10): he could not lower himself to speech, and the Shechinah spoke from his throat.

ולכן אמר על מוחין דזו"נ [דזעיר אנפין ונוקבא] הוי' אלקיך דייקא כי משה עצמו זכה לבינה שמקבל מאו"א [מאבא ואימא] ששם גילוי אור א"ס יור כו' (וע' בע"ח [בעץ חיים] שער רחל ולאה ספ"ו ועיין בסה"מ [בספר הדרת מלך] סי' קנ"ו דפ"ו ע"ב)

Therefore he said “Havayah your G-d” specifically of the intellect of Z'eir Anpin and Nukva, for Moshe himself attained Binah, so that he receives from Abba and Imma (Chochmah and Binah), where the Infinite Light is revealed more, etc. (And see Etz Chaim, Shaar Rachel and Leah, end of chapter 6; and see Sefer Hadrass Melech, section 156, folio 86b.)

So when speaking of the level of Z'eir Anpin and Nukva he said “your G-d”: it was the people's level, not his own, for Moshe stood at Binah and so received from Abba and Imma, where the Infinite Light is revealed more. The text cites Etz Chaim (the Gate of Rachel and Leah) and Hadrass Melech for this.

ואמנם בפסוק ראשון דק"ש [דקריאת שמע] שמע ישראל שהוא יחוד או"א [אבא ואימא] אמר הוי' אלקינו כו' וזהו שבמשה נאמר וירא ראשית לו⁷⁵ הוא בחי' ח"ע [חכמה עילאה]

However, in the first verse of the Shema, “Hear, O Israel,” which is the union of Abba and Imma, he said “Havayah our G-d,” etc. And this is why it is said of Moshe, “And he saw the first for himself”: it is the level of the supernal Chochmah (Chochmah Ila'ah).

In the Shema's first verse, which speaks of the union of Abba and Imma, a level that is his as well, he said “Havayah our G-d.” This fits “He saw the first (reishis) for himself”: Moshe's level is the supernal Chochmah (Chochmah Ila'ah).

ולכן משה רצה וראאה את הארץ בחי' ארץ חפץ⁷⁶ היא כנס"י [כנסת ישראל] שימשיך בה מבחי' זו דייקא.

Therefore Moshe wanted “and let me see the land,” the level of “a land of desire,” which is the Congregation of Israel: that he would draw into it from this level specifically.

So Moshe wanted to “see the land.” The land is the Congregation of Israel, called “a land of desire” (Malachi 3:12), and he wanted to draw into it from this very level of Chochmah.

אך לא פעל זאת שיעבור בארץ שאז היה משפיע בה בבחי' א"פ [אור פנימי] כ"א ראה אותה מרחוק שעייז הראי' [הראיה] מרחוק נמשך לה בחי' אור מקיף

But he did not accomplish this, to cross into the Land, for then he would have bestowed upon it by way of inner light (or pnimi); rather, he saw it from afar, and through this seeing from afar the level of encompassing light (or makif) was drawn to it,

He was not granted to cross into the Land, which would have given it the light inwardly (or pnimi). He only saw it from afar, and seeing from afar drew to it an encompassing light (or makif).

ולא בחי' א"פ [אור פנימי] ממש והוא ענין ברכת המצות שהוא אתעדל"ע [אתערותא דלעילא] בבחי' מקיף עובר לעשייתן ע"ד עובר לסוחר⁷⁷ כו'

and not actual inner light. And this is the matter of the blessing over the mitzvos, which is an arousal from above (isarusa dile'eila) in the manner of a makif: “over la'asiyasan” (before their performance), as in “over lasocher” (current with the merchant), etc.

This is like the blessing over mitzvos, an arousal from above in the manner of a makif. The Talmud's word for “before” in “before their performance” is over, the same word as in over lasocher, money “current with the merchant” that passes from hand to hand (Genesis 23:16): a light that passes over and surrounds rather than enters.

מה שאין כן להיות הגילוי אתעדל"ע [אתערותא דלעילא] בבחי' פנימי [פנימיות / פנימית] ממש אינו אלא ע"י אתעדל"ת [אתערותא דלתתא] תחלה והוא הנמשך ע"י קיום המצו ועמ"ש בביאור ע"פ אלה מסעי⁷⁸ כו'

Whereas for the revelation of the arousal from above to be in an actually inner manner, this comes only through an arousal from below (isarusa dilesata) first, and this is what is drawn through fulfilling the mitzvos. And see what is written in the explanation on the verse “These are the journeys,” etc.

For the arousal from above to be revealed inwardly, there must first be an arousal from below, the actual doing of the mitzvos. The text points to its explanation on “These are the journeys” (Numbers 33:1).

(וע' מ"ש בביאור ע"פ צאינה וראינה.⁷⁹ והנה הגם שתורה צוה לנו משה⁸⁰ מורשה והרי התורה היא אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] וא"כ איך לא נתקיימה בקשה זו עכשיו וגם הרי כבר ניתנה התורה קודם שביקש משה ואתחנן כו')

(And see what is written in the explanation on the verse "Go out and see." Now, although "Moshe commanded us the Torah, an inheritance," and the Torah is an arousal from above that is above the arousal from below, if so, how was this request not fulfilled now? Moreover, the Torah had already been given before Moshe asked, "And I pleaded," etc.

In a long parenthesis, after pointing to its explanation on "Go out and see" (Song of Songs 3:11), the text asks a question. The Torah that Moshe gave (Deuteronomy 33:4) is itself an arousal from above, beyond any arousal from below; why then was his request not fulfilled through it, especially since the Torah was given before he pleaded?

אלא הענין שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה⁸¹ אפילו תורה אין לו. כי גם המשכה זו שע"י התורה צ"ל ע"י שיתפלל תחלה מקרב איש ולב עמוק⁸² וכמ"ש במ"א שזהו ענין קומי לך רעיתי⁸³ כו'

But the explanation is this: our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah." For this drawing down too, which is through the Torah, must come through first praying from "the inward part of a man and a deep heart," as is written elsewhere that this is the matter of "Arise, go, my beloved," etc.:

The Sages said that one who says "I have nothing but Torah" lacks even Torah (Yevamot 109b). Even the Torah's light must be prepared by first praying from "the inward part of a man and a deep heart" (Psalms 64:7), and this is "Arise, go, my beloved" (Song of Songs 2:10).

קומי לך זהו ענין התפלה ועי"ז אח"כ תהיה רעיתי בחיי לכו לחמו⁸⁴ שהוא עסק התורה כמשנ"ת [כמו שנתבאר] ע"פ יונתי בחגוי הסלע⁸⁵ כו' והגם שהתורה היא באמת המשכה ממקום שלמעלה מאתעדל"ת [מאתערותא דלתתא] אך שהוא כמ"ש ע"פ פתחי לי אחותי רעיתי.⁸⁶

"Arise, go" is the matter of prayer, and through this, afterward, there will be "my beloved" (ra'yasi), the level of "Come, eat of my bread," which is the study of Torah, as was explained on the verse "My dove, in the clefts of the rock," etc. And although the Torah is in truth a drawing down from a place that is above the arousal from below, nevertheless it is as is written on the verse "Open to Me, My sister, My beloved."

"Arise, go" is prayer; afterward comes "my beloved" (ra'yasi), which the text links with "Come, eat of my bread" (Proverbs 9:5), Torah study, as explained on "My dove, in the clefts of the rock" (Song of Songs 2:14). The Torah truly comes from above the arousal from below, yet it works as in "Open to Me, My sister, My beloved" (Song of Songs 5:2).

שארז"ל [שאמרו רבותינו זכרונם לברכה] פתחי לי כחודה של מחט ואני אפתח לך כפתחו של אולם שעם היו פתחו של אולם לא היה לו דלתות והוא פתוח תמיד שהוא רומז להמשכת אתעדל"ע [אתערותא דלעילא] שאינו תלוי במעשה התחתונים

For our Sages, of blessed memory, said, "Open for Me like the eye of a needle, and I will open for you like the entrance of the Hall (Ulam)." Now, although the entrance of the Hall had no doors and was always open, which alludes to the drawing down of an arousal from above that does not depend on the deeds of the lower beings,

The Sages expounded that verse: G-d says, "Open for Me like the eye of a needle, and I will open for you like the entrance of the Hall." The entrance of the Hall (Ulam) of the Temple had no doors and was always open, which alludes to an arousal from above that does not depend on the deeds of those below.

אך מ"מ אינה שורה ומתגלה אלא כשיש שלימות למטה שהרי א"א להגיע לפתחו של אולם עד שיפתח תחלה הפתחים שיש להן דלתות שהיו קודם האולם שזהו ענין אתעדל"ע [אתערותא דלעילא] פתחי לי כו'.

nevertheless it rests and is revealed only when there is completeness below; for it is impossible to reach the entrance of the Hall until one first opens the entrances that have doors, which were before the Hall. And this is the matter of the arousal from above: "Open for Me," etc.

Yet that light rests and is revealed only when there is completeness below: one cannot reach the Hall's open entrance without first opening the gates with doors that stand before it. That is "Open for Me": the opening below that lets the arousal from above appear.

וכך להיות מגיע להמשכת אור זה שע"י התורה שהיא אתעדל"ע [אתערותא דלעילא] מבחי' עליונה מאד הוא ע"י פתחי לי תחלה וה"ע [וזהו ענין] התפלה כו' ועם היות שגם ע"י התורה לבד גם בלי הקדם התפלה נמשך ג"כ המשכה עליונה מבחי' אתעדל"ע [אתערותא דלעילא] לבד

So too, reaching the drawing down of this light that comes through the Torah, which is an arousal from above from a very lofty level, is through "Open for Me" first, and this is the matter of prayer, etc. And although through the Torah alone, even without prayer preceding it, a lofty drawing down is also drawn, from the level of the arousal from above alone,

Likewise, reaching the very lofty light that comes through Torah requires first "opening," and that opening is prayer. Torah studied without prior prayer does draw a lofty light, from the arousal from above alone.

אך עכ"ז [עם כל זה] הרי נודע שיש מעלות ומדרגות אין קץ בהמשכה זו ולכן לא דמי התורה שקודם התפלה לעסק התורה שאחר התפלה כמ"ש במ"א שזהו מאמר אבא בנימין על תפילתי שתהא סמוכה למטתי⁸⁷ כו' ועמ"ש סד"ה אדם כי יקריב מכם.⁸⁸

nevertheless, it is known that there are endless levels and degrees in this drawing down. Therefore the Torah that precedes prayer is not comparable to the study of Torah that follows prayer, as is written elsewhere that this is the saying of Abba Binyamin, "over my prayer, that it be close to my bed," etc. And see what is written at the end of the discourse beginning "When a man among you brings an offering."

Yet that drawing down has endless degrees, so Torah before prayer cannot compare with Torah after prayer. This is Abba Binyamin's concern that his prayer be close to his bed (Berakhot 5b); the text also refers to the end of its discourse on "When a man among you brings an offering" (Leviticus 1:2).

אך עיקר בקשת משה היה להמשיך בחי' ראייה בעסק התורה על דרך מה שאמר דעה"ע גל עיני ואביטה נפלאות מתורתך:^{89,90}

But the essence of Moshe's request was to draw the level of sight into the study of Torah, in the manner of what King David, peace be upon him, said: "Open my eyes, that I may behold wonders out of Your Torah.")

Moshe's main request, however, was to draw "sight" into Torah study itself. It is like King David's prayer, "Open my eyes, that I may behold wonders out of Your Torah" (Psalms 119:18).

IN ONE'S AVODAH

The maamar draws its own lesson: the Torah, though a gift from above, is fully received only after prayer from the depths of the heart, as in "Open for Me like the eye of a needle." Torah studied after prayer cannot compare with Torah studied before it, and the deepest aim is to bring "sight" into one's learning: "Open my eyes, that I may behold wonders out of Your Torah."

QUESTIONS FOR DISCUSSION

1. Why is the blessing over a mitzvah said before the deed, and what does the word over ("passing") teach about the kind of light it draws?
2. How does "sight" differ from understanding, as the story of the Arizal's two hours of sleep illustrates?
3. Why did Moshe say "Havayah your G-d" throughout Deuteronomy but "Havayah our G-d" in the Shema?
4. If the Torah is a gift from above, why must prayer come first, and what does the parable of the Hall's open entrance add?
5. What is the difference between Moshe's "I pleaded to Havayah" and Shlomo's "which I pleaded before Havayah"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 **ביאור ואתחנן**
This maamar appears there as transcribed by the Mittlerer Rebbe (his hanachah, a written record of the Alter Rebbe's spoken discourse).
KEHOT'S NOTE
בס"מ תקס"ד ע' רג — הנחת כ"ק אדמו"ר האמצעי. בשינויים והגהות אחרות באוה"ת פ' ואתחנן ע' נח.
2 “And I pleaded with Havayah at that time, saying”: Moshe's plea to be allowed to cross into the Land, which this Biur explains.
דברים ג:כ"ג: Deuteronomy 3:23
ואתחנן אל-ה' בעת ההוא לאמר:
And I besought the L-RD at that time, saying:
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 2

- 3 **החכמה מאין מצא**
“But wisdom, where (me'ayin) shall it be found?” Chassidus reads me'ayin as “from nothing”: Chochmah comes from the ayin, the “nothing” of Keser, not by simple continuation.
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?
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
4 **כי ביום הזה יכפר**
“For on this day He shall atone for you, to purify you”: the Yom Kippur verse heading the discourse in Parshas Acharei to which the text refers.
ויקרא ט"ז:ל"ג Leviticus 16:30
כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:
For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
5 **זרע ברח הוי**
“They are the seed that Havayah has blessed.” The text reads it as Israel drawing down the revelation of the Name Havayah.
ישעיהו ט"א:9 Isaiah 61:9
וְנוֹדַע בְּגוֹיִם זֶרַעוֹ וְצִאצְאֵיהֶם בְּתוֹךְ הָעַמִּים כְּלִירָאֵיהֶם יְכִירוֹם כִּי הֵם זֶרַע בְּרַח ה'

- knowledge them, That they are the seed which the L-RD hath blessed.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
6 **ויצעקו אל ה'**
“They cried out to Havayah in their distress; He saved them from their straits.” The cry of prayer is an arousal from below, the raising of mayin nukvin.
תהילים ק"ז:6 Psalms 107:6
וַיִּצְעֲקוּ אֶל־ה' בְּצָרָה לָהֶם מִמִּצְוֹתֵיהֶם יִצִּילֵם:
Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
תהלים קז, ו.

- 7 **עובר לעשייתו**
“All the mitzvos: one blesses over them before (over) their performance.” The text reads this rule as the blessing drawing an arousal from above before the deed.
פסחים ז' ב:ט"ז-9 Pesachim 7b:9-10
דכולי עלמא מיהא, מעיקרא בעינן לברוכי, מנלן? דאמר רב יהודה אמר שמואל: כל המצות מברך עליהן עובר לעשייתן. מאי משמע דהאי “עובר” לישנא דאקדומי הוא? אמר רב נחמן בר יצחק, דאמר קרא: “וירץ אחימעץ דרך הכפר ויעבר את הכושי”. אפוי אמר, מהכא: “והוא עבר לפניהם”. ואיבעית אימא מהכא: “ויעבר מלכם לפניהם והי בראשם”.

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

- 8 **עיני העדה**
The verse speaks of a sin committed in error “by the eyes of the congregation,” that is, through the ruling of the court; hence the Sages are called the eyes of the congregation.
במדבר ט"ו:כ"ד Numbers 15:24
וְהָיָה אִם מְעִינֵי הָעֵדָה נָעֲשְׂתָה לְשֹׁגְגָה וְעָשׂוּ כָל־הָעֵדָה פֶּרַח בְּבִקְרָא אֶחָד לְעֵלָה לְרִיחַ נִיחַח לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׁעִיר־עִזִּים אֶחָד לְחֹטֶת:
then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 9 **שעי הסתכלו או"א או ז"נ בא"א**
In the last chapter of Shaar Arich Anpin, Etz Chaim speaks of Abba and Imma gazing at the Forehead of Arich Anpin

and of what they receive through it. The text cites it for union empowered by gazing.

עץ חיים י"ג:יד-יד:יד Sefer Etz Chaim 13:14

ובענין הש"ע נהורין הנזכר באדרא קכ"ח ומהאי אתפשט אורכא דאנפוי לש"ע רבוא עלמין שמעתי ממורי ולה"ה כמה בחי" (הם) וכולם הם ג"כ ש"ע נהורין א' הוא ע"ד הנ"ל כי הנה יש ש"ע נהורין מצד החכמה וש"ע נהורין מצד הבינה ואותן ש"ע דאבא הם טמירין אמנם ש"ע של הבינה הם מתגלים בפנים העליונים מצד הבינה שהיא אהי"ה אשר יש בפשוט ומילוי ומילוי דמילוי א"ם אותיות והט"ס שהם בפנים העליונים המתגלים מצד הבינה כל ספ"י שבה שם אהי"ה בסוד א"ם אותיות וכולם גימטריא ש"ע נהורין רק כי של אבא הם טמירין ולכן ...

Sefer Etz Chaim (Public Domain)

10 חכילי עינים

Yaakov's blessing to Yehudah, "His eyes are red with wine." The text refers to the end of its explanation on these words for union by sight alone.

בראשית מ"ט:יב:יב:יב Genesis 49:12

חכילי עינים מיין ולבן-שנים מחלב:

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

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11 הקטן אינו מוליד

Rabbah said: "A minor does not beget." The text uses it as an analogy: union requires a mature intellect.

סנהדרין ס"ח ב:ח:יב-יב:יב Sanhedrin 68b:8-10

ואימא: כוליה להכי הוא דאמא? אם כן, נימא קרא "בן איש". מאי "לאיש בן"? שמע מינה תרתי. ופליגא דרבבה, דאמר רבה: קטן אינו מוליד, שנאמר: "ואם אין לאיש גאל". וכי יש לך אדם בשראלי שאין לו גואל? אלא, בגלל הגר הקטוב מדבר.

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

KEHOT'S NOTE

סנהדרין סח, ב.

12 שאין לו דעת

The words here quote Yevamot 104b:8-9; the passage is shown below.

יבמות ק"ד ב:ח:יב-יב:יב Yevamot 104b:8-9

דאמר רבי זירא: קל הראוי לבינה — אין בילה מעכבת בו. וכל שאין ראוי לבינה — בילה מעכבת. שלחו לקה לאבובא דשמואל: רבמה שרקקה — תחלוץ. מקלל דאיפסלא לה מאחיו.

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

KEHOT'S NOTE

יבמות קד, ב. גיטין כב, סע"ב. על"ק (ה, ב). וש"נ בפנים. [כ].

13 חכמים שנקי עיני העדה

The earlier maamar on Va'eschanan says that the Sages who instituted the blessings over mitzvos are called "the eyes of the congregation," from "your eyes are doves," because they draw a radiance from sight and gazing.

KEHOT'S NOTE

נסמן לעיל ב, ד.

14 ע"פ אכלוהו היום

In the discourse on the manna, "Eat it today," the passage at that place speaks of a level where, when G-d "lifts His face," there is no "back" at all, and connects it with the Shabbos eating that satisfies the soul and with calling Shabbos a delight.

KEHOT'S NOTE

תו"א בשלח סה, ג.

15 אכלוהו היום

"Moshe said: Eat it today, for today is a Shabbos to Havayah": the verse heading the Torah Ohr discourse on the manna to which the text refers.

שמות ט"ז:כ"ה Exodus 16:25

ויאמר משה אכלוהו היום כ"ש שבת היום לה' היום לא תמצאוהו בשדה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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16 ע"פ כי טובים דודיק

The discourse explains that the blessings over mitzvos are rabbinic and stand higher than the mitzvos themselves: the mitzvah draws an inner light that enters the vessels, while its blessing draws an encompassing light (makif).

KEHOT'S NOTE

תו"א שמות נג, ב.

17 כי טובים דודיק מיין

"For your love is better than wine": the verse on which the Sages based the saying about the words of the Scribes.

שיר השירים א:ב' Song of Songs 1:2

ישקני מנשיקות פיהו כ"טובים דדיך מיין:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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18 ע"פ ושאתם מים בששון

The note locates the discourse on "You shall draw water with joy," which the text cites for more on "the words of the Scribes are sweeter."

KEHOT'S NOTE

לקמן דרושים לסוכות פ, ב.

19 ושאתם מים בששון

"You shall draw water with joy from the springs of salvation": the verse heading the discourse for Sukkos to which the text refers.

ישעיהו י"ב:ג' Isaiah 12:3

ושאתם מים בששון ממיני הישועה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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20

אעברה נא ואראה את הארץ

“Let me cross over, please, and see the good land”: Moshe’s request, which the text reads as a wish to draw “sight” into the Land.

Deuteronomy 3:25: כִּי־יֵחָדֵשׁ

אֶעֱבְרָה־נָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוֹ:

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

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21

וחכמה היא בחי' ראי'

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכנויים מערכת ראי'.

22

וחכמה היא בחי' ראייה

In Erchei HaKinuyim, under “sight” (re'iyah), the Pardes concludes that sight belongs chiefly to Chochmah and Chesed, and reaches Binah through Chochmah. The Kehot note points there for “Chochmah is the level of sight.”

Pardes Rimmonim 23:20: כִּי־יֵחָדֵשׁ

... ובמקומות אחרים ברעיא מהימנא (פנחס דף רל.) ובתקונים (תקוני ז"ח דף קט"ז.) פי' הרשב"י ע"ה כי ראייה היא פני אריה והוא בחסד. וכן ראובן או"ר ב"ן והוא ראייה ואור שהוא בחסד וחכמה וכן פירוש ראייה אריה כי הוסיף בראייה י' על תיבת אריה והרמוז אל החכמה שהיא יו"ד. וזה הפי' עיקר ויותר מוכרח. ואמרם ה"ב רואה היינו שבבניה יש גם כן כח הראייה עכ"ז עקרה בחכמה וחסד וימצא בבניה על ידי החכמה. ויש ראייה לטוב, וראיה לרע. והכריח הענין מן הפסוקים בזה פרשת וירא (דף ק"ה ע"ב). והטעם כי ...

Pardes Rimmonim (Public Domain)

23

וירא ראשית לו

“He saw the first portion for himself, for there the lawgiver’s portion is hidden.” The text reads it of Moshe, the lawgiver, and takes reishis, “the first,” as Chochmah.

Deuteronomy 33:21: כִּי־יֵחָדֵשׁ

וַיִּרְא רִאשִׁית לּוֹ כִּי־יֵשׁ חֵלֶקֶת מִחֶקֶק סָפוֹן וַיִּתֵּא רִאשִׁי עִם צִדְקָתָהּ הִ' עֲשֵׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל:

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

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24

שימשיך בה מבחי' ראייה . . שלמעלה מאתעדל"ת

The Tzemach Tzedek quotes this passage there: Moshe’s wish to draw into the Land the sight that is an arousal from above, beyond the arousal from below.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' יח.

25

השמים כסאי

“The heavens are My throne and the earth is My footstool”: the opening of the verses heading the discourse the text cites on sight.

Isaiah 66:1: סִיּוֹ: שְׁעִיָּהוּ

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הִדְם רִגְלֵי אֵי־זָה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זָה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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26

ואל זה אביט

“But to this one I will look: to the poor and contrite of spirit.” G-d’s “looking” belongs to the theme of sight.

Isaiah 66:2: סִיּוֹ: שְׁעִיָּהוּ

וְאֶת־כָּל־אֵלֶּה יְדֵי עֲשֻׂתָּהּ וַיְהִי כָל־אֵלֶּה נֶאֱמָר וְאֶל־זֶה אֲבִיט אֶל־עֲנִי וְנִכְהָרוּחַ וְחָדָר עַל־דָּבָר:

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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27

שפעם א' נכנס ר' אברהם . . פי' שנה

There the same episode is told from Pri Etz Chaim (the gate of the Shema at bedtime, ch. 1): in his Shabbos sleep the Arizal heard wonders on Balak and Bilaam that eighty years could not explain.

KEHOT'S NOTE

וע' לעיל פי' צו ד"ה והניף ספיה (יז). ב. וש"נ. [כ]. ראה בסה"מ תקס"ד ע' שכת בהערה לעי רג, מאמרי אדה"ז — פרשיות ע' תסד. באוה"ת כאן ע' נט-ס מובא הסיפור בשינויים בכמה פרטים.

28

“Havayah shall be seen over them, and His arrow shall go forth like lightning.” The text uses it for an attainment above comprehension, a flash like lightning.

Zechariah 9:14: ט: זְכַרְיָהוּ

וְהִ' עֲלֵיהֶם יֵרָאֶה וַיֵּצֵא כְּנָרְק חֲצוֹ וְאֶדְנֵי הִ' בְּשׁוֹפָר יִתְקַע וְהָלַךְ בְּסַעְרוֹת תִּימָן:

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

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29

אז ישיר ישראל כו' עלי באר

“Then Israel sang this song: Spring up, O well, sing to it”: the verse heading the discourse the text cites.

Numbers 21:17: י"ז: בַּמְדָּבָר כִּי־אָמַר

אֲזַ יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלַי בְּאֶרֶץ עֲנִיָּלָה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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61

בארצות החיים

"I will walk before Havayah in the lands of the living." The plural "lands" points to two lands, Binah and Malchus.

Psalms 116:9 ט"ז:9 תהילים

אתהלך לפני ה' בארצות החיים:

I shall walk before the L-RD In the lands of the living.

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62

בוהר ס"פ תרומה (דקע"ח סע"ב)

Yahel Or quotes the Zohar on "Let there be a firmament ... to divide between waters and waters," between the holy and the Holy of Holies, between Atika and Z'eir Anpin, and explains the two lands: one the revelation from Z'eir Anpin, which is life, and one from Atik, the life of life.

KEHOT'S NOTE

ביהל אור עי' תמד על הפסוק בארצות החיים מעתיק מהזוהר: "יהי רקיע ויהי מבדיל בין מים למים בין קדש ובין קדש"ק בין עתיקא לז"א וסמוך לזה אתהלך לפני ה' בארצות החיים משמע כנ"ל דב' ארצות הא' הגילוי מז"א שהוא ענין חיים הב' מע"ק חיי החיים כו". "בענין יהי רקיע כו' והיינו כי בבינה נמשך ממז"ס" — אוה"ת בראשית כרך ה תתצה, א. ובהקיצור שם "ב' ארצות החיים מל' נקראת ארץ החיים שמקבלת החיים מז"א הנק' עץ החיים ובינה נק' ארץ החיים שמקבלת מבחי' כי עמך מקור חיים והוא בחי' שלמעלה מעץ החיים".

63

בפ' שמות (י"ג א')

The Tzemach Tzedek copies this Zohar passage on "You have begun" there.

KEHOT'S NOTE

נעתק באוה"ת ואתחנן עי' קיט.

64

פי' שלח (קע"ד א')

The Tzemach Tzedek copies this Zohar passage on "You have begun" there.

KEHOT'S NOTE

נעתק באוה"ת ואתחנן עי' קיט.

65

בפ' פינחס (רכ"ו א' ודר"ס ע"ב)

Or HaTorah quotes the Zohar on Pinchas: whoever wishes to unite the letters needs supplication and pleading; therefore "And I pleaded to Havayah," with Ado-nai: to the Shechinah with pleading, and to the Holy One, blessed be He, with mercy.

KEHOT'S NOTE

"זח"ג פנחס דרכ"ו א' ומאן דבעי לייחדא אתוון צריך בתחנה ובתחנונים. ובג"ד ואתחנן אל ה' באדי' לשכינתא בתחנונים ולקב"ה ברחמי כו" — אוה"ת ואתחנן עי' קיח.

66

ויעבר אברם בארץ

"And Avram passed through the land as far as the place of Shechem." The Zohar links this "passing" with G-d's passing in Exodus 34:6.

Genesis 12:6 ו"ב:6 ראשית

ויעבר אברם בארץ עד מקום שקם עד אלון מורה והפגעני אן בארץ:

And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite

was then in the land.

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67

כתיב הכא ויעבר וכתוב התם ויעבר ה' על פניו

The Zohar on Lech Lecha learns Avram's "passing" through the land from "Havayah passed before him," the Thirteen Attributes of Mercy. The text applies it to Moshe's "let me cross over."

Zohar, Lech Lecha 9:60-10:68 ט"ז:ס"ה-ס"ז:ס"ה

Observe that the text says "And Abram passed through the land", where we should have expected "went through". We have here an allusion to the holy name of seventy-two letters with which the world is sealed, all of which are in this name. We read here "and he passed ", and in another place we find "And the L-rd passed by before him and proclaimed" (Ex. 34, 6).

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

68

ויעבר ה' על פניו

"And Havayah passed before him and proclaimed ...": the verse that opens the Thirteen Attributes of Mercy.

שמות ל"ד:6 ו"ד:34 Exodus

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורחמים ואמת:

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

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KEHOT'S NOTE

שמות לד, ו.

69

The Zohar on Behar reads "for free" in Numbers 11:5 as "without a blessing," for in Egypt there was no yoke from above upon them, and explains with it the servant who goes out free "for nothing" in the seventh year.

Zohar, Behar 1:3-4:13 ג"ד:א"ג-ג"ד:י"ג

What is meant by "for nothing"? The words have the same inner meaning as in the verse, "We remember the fish which we did eat in Egypt for nought" (Num. 11, 5)-that is to say, without pronouncing a blessing; for in Egypt the yoke of heaven was not upon them. What is the yoke of the kingdom of heaven? Just as an ox is put under a yoke in order that it may be of use, and otherwise it never does any work, so a man must first accept the ...

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

PARAGRAPH 4

70

שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is one": here Moshe says "our G-d," where elsewhere in Deuteronomy he says "your G-d."

Deuteronomy 6:4 ד"ד:6 דברים

שמע ישראל ה' אלקינו ה' אחד:

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

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71

מרבוע"ה שזכה לבנינה

The note points there, and to the long discussion there of the level of Moshe Rabbeinu, in connection with his having attained Binah.

ראש השנה כ"א ב21 Rosh Hashanah

KEHOT'S NOTE

ר"ה כא, ב. ראה בלקו"ש ח"ו ע' 250 סעי' ה ושם בארוכה בדרגת משה רבינו.

72

נקי איש אלקים

"And this is the blessing with which Moshe, the man of G-d, blessed the children of Israel": the title the text explains as Moshe's being above Malchus.

דברים ל"ג:1 Deuteronomy 33

וְזֹאת הַבְּרָכָה אֲשֶׁר בָּרַךְ מֹשֶׁה אִישׁ הָאֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

And this is the blessing wherewith Moses the man of G-d blessed the children of Israel before his death.

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KEHOT'S NOTE

דברים לג, א.

73

והי' כבד פה

Moshe said, "For I am heavy of mouth and heavy of tongue." The text explains this as his being above the level of speech.

Exodus 4:10 שמות ד'

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֲלִיעֲבֹדָה בִּי כְבֹד־פִּה וְכַבֵּד לְשׁוֹן אֲנִכִּי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

74

שכינה מדברת מתוך גרונו של משה

The note refers to the sources listed there for this phrase.

Zohar III, 219a זח"ג ר"ט,

Shemot Rabbah 3:15 שמות רבה ג' ט"ו

ויאמר ה' אליו מי שם פה לאדם - אמר לו: אם אין אתה איש דברים, אל תחוש, הלא אני בראתי כל פיות שבעולם, ואני עשיתי אדם מי שחפצתי, וחרש, ועור, ופקח לראייה, ופקח לשמיעה, ואם אני חפצתי שתהיה איש דברים, תהיה כמו כן, אלא לעשות כך גם אני חפץ, בעת שתדבר, שיהיו דבריך נכונים, שאני אהיה עם פוך, הדא הוא דכתיב: ואנכי אהיה עם פוך. מהו והורתיך? רבי אבהו אמר: מורה אני דברי לתוך פוך, כמו חץ, כמה דאת אמר (שמות יט, יג): או ירה, יירה. רבי סימון אומר: בורא ...

"The L-rd said to him: Who makes a man's mouth?" He [G-d] said to him: 'If you are not a man of words do not be concerned; haven't I created all the mouths in the world, and I rendered mute whomever I wished, and [likewise determined who is] deaf and blind, and sighted and hearing? Had I wished for you to be a man of words, so would you be.

Rather, I wish to perform a miracle with you. When you speak, your words will be exact, as I will ...

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Vayikra Rabbah 2:3 ויקרא רבה ב' ג'

KEHOT'S NOTE

להעיר מזה"ב קטו, ב. זח"ג ר"ט, א. רלב, א. ז, א. רסה, סע"א. שמור" פ"ג, טו. ויק"ר פ"ב, ג. מכילתא שמות יח, יט. כ"כ באגה"ק שלו ב' כי הארז"ל. וע' לעיל פקודי (ה, סע"ד), ושם [אחרין] (כו, ב) בחקותי (ג, א). וע' ביאור והי' מספר בני"י סופ"ג (ז, ג). בהעלותך (לד, ד). לעי' [לקי'] בואתחנן (יג, ד). [כ]. וראה הנסמן במאמרי אדה"י — פרשיות לעי' רלא.

75

וירא ראשית לו

"He saw the first portion for himself, for there the lawgiver's portion is hidden." The text reads it of Moshe and takes reishis, "the first," as the supernal Chochmah.

דברים ל"ג:21 Deuteronomy 33

וַיֵּרָא רֵאשִׁית לוֹ כִּי־שֵׁם חֶלֶקֶת מַחֲקָק סָפוֹן וַיֵּתֵא רֵאשִׁי עִם צִדְקָתָהּ הִי עֲשָׂה וּמִשְׁפָּטֶיהָ עִם־יִשְׂרָאֵל:

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

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76

ארץ חפץ

"For you shall be a land of desire," said of Israel: so the land Moshe wished to see is the Congregation of Israel.

Malachi 3:12 מלאכי ג'

וְאֶשְׂרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אֶתֶם אֶרֶץ חֶפֶץ אָמַר ה' צְבָאוֹת:

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

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77

עובר לסוחר

Avraham weighed out to Efron "four hundred shekels of silver, current with the merchant (over lasocher)." The text uses the word over to show that the blessing draws a light that passes over and surrounds, a makif.

Genesis 23:16 בראשית כ"ג ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דָּבָר בְּאֲזְנֵי בְנֵי־חֶת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסוֹחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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78

אלה מסעי

"These are the journeys of the children of Israel": the verse heading the explanation to which the text refers.

במדבר ל"א:1 Numbers 33

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרָיִם לְצִבְאָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

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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79

צאינה וראינה

“Go out and see, O daughters of Zion, King Shlomo”: the verse heading the explanation to which the text refers.

Song of Songs 3:11א"י: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְכָּה שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָהּ לֹא אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת 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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80

שתורה צוה לנו משה

“Moshe commanded us the Torah, an inheritance of the congregation of Yaakov.” The text asks why the Torah, itself a gift from above, did not fulfil Moshe’s request.

Deuteronomy 33:4ד"ד: דברים

תּוֹרָה צִוְּהָנוּ מֹשֶׁה מִוְרָשָׁה קֹהֶלֶת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד.

81

כל האומר אין לי אלא תורה

“Whoever says he has nothing but Torah does not have even Torah.” The text applies it to the need for prayer before the light of Torah can be fully drawn.

Yevamot 109b:4-5ה"ה: יבמות ק"ט ב:ד'ה"ה

עֲרַבִּי שְׁלֻחַן — דְּעֵבְדִּי שְׁלוֹחַן דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הַלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הַאֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֵלָא: כָּל הַאֹמֵר אֵין לוֹ אֵלָא תּוֹרָה — אֵין לוֹ אֵלָא תּוֹרָה. הָא נִמֵּי פְּשִׁיטָא! אֵלָא דְּאִפִּילוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: “וְלִמְדַתֶּם וְעִשִּׂיתֶם” — כָּל שֶׁשָּׁנֹה בְּעִשְׂיָה יִשְׁנֹה בְּלִמְיָדָה, כָּל שֶׁאֵין בְּעִשְׂיָה אֵין בְּלִמְיָדָה.

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KEHOT'S NOTE

יבמות קט, ב. ועי' לעיל ויקרא (ה, א). וש"נ.

82

מקרב איש ולב עמוק

“The inward part of a man and a deep heart”: the text uses the phrase for prayer from the depths of the heart.

Psalms 64:7ו"ז: תהילים

יִחְפְּשׁוּ-עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עֲמוֹק:

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

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83

קומי לך רעיתי

“Arise, my beloved, my fair one, and go”: the text reads “Arise” as prayer, after which comes Torah.

Song of Songs 2:10י"י: שיר השירים

עֲנֵה דוּדִי וְאָמַר לִי קוֹמִי לָךְ רַעֲיָתִי יָפִיתִי וְלִכְיִי-לָךְ:

My beloved spoke, and said unto me: ‘Rise up, my love, my fair one, and come away.

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לכו לחמו

“Come, eat of my bread”: wisdom’s invitation, read as Torah study.

Proverbs 9:5ה'ט: משלי

לְכוּ לַחֲמוּ בִלְחָמִי וְשִׁתּוּ בַיַּיִן מִסִּכְתִּי:

‘Come, eat of my bread, and drink of the wine which I have mingled.

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יונתי בחגוי הסלע

“My dove, in the clefts of the rock”: the verse heading the explanation to which the text refers.

Song of Songs 2:14י"ד: שיר השירים

יוֹנָתִי בַּחֲגוֹי הַסֵּלַע בְּסֹתֵר הַמַּדְרֵגָה הָרְאִינִי אֶת-מְרָאֶיךָ הַשְׁמִיעֵנִי אֶת-קוֹלֶךָ כִּי-קוֹלֶךָ עֲרֹב וּמְרָאֶיךָ נְאוּהָ:

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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86

פתחי לי אחותי רעיתי

“Open to Me, My sister, My beloved”: the verse the Sages expound about the small opening made from below.

Song of Songs 5:2ה': שיר השירים

אָנִי וְשֵׁנָה וְלִבִּי עָר קוֹל דוּדִי דּוֹפֵק פִּתְחִי-לִי אַחֲתִי רַעֲיָתִי יוֹנָתִי תִּפְתָּחִי שְׂרָאִשׁ נִמְלֵא-טֶל קְצוֹתַי רִסְסֵי לֵילָה:

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

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87

על תפלתי שתהא סמוכה למטתי

Abba Binyamin said that all his life he was concerned “over my prayer, that it be before my bed,” which the Talmud explains as “close to my bed.” The text sees in it that prayer should come first, before Torah study.

Berachot 5b:21-22כ"א-כ"ב: ברכות ה' ב:

תַּנְיָא אַבְא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מַצְטַעַר כָּל יָמִי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צַפּוֹן לְדָרוֹם. “עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי”, מַאי “לִפְנֵי מִטָּתִי”? אֵילִימָא “לִפְנֵי מִטָּתִי” מִמֶּשׁ, וְהָאֵמַר רַב יְהוּדָה, אָמַר רַב, וְאֵיתִימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִנְּזוֹן לְמִתְפַּלֵּל שְׂלָא יְהֵא דְּכָר חוּצָא בֵּינוּ לְבֵין הָקִיר — שְׁנַאָמַר: “וַיִּסַּב

הזקנהו פניו אל הקיר ויתפלל? לא תימא, "לפני מטתי", אלא אימא
 "סמוך למטתי". "ועל מטתי ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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88

אדם כי יקריב מכם

"When a man among you brings an offering to Havayah": the verse heading the discourse to whose end the text refers.

ויקרא א':2:1 Leviticus

דבר אל־בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' מן
 הבהמה מן־הבקר ומן־הצאן תקריבו את־קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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שעיני הראיה מרחוק . . ולא אור פנימי ממש

The Tzemach Tzedek quotes this passage there and adds: "and it refers also to the drawing down from Chochmah into Malchus."

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' שסח ומוסיף "וקא" גם כן על ההמשכה מחכמה במלי".

90

גל עיני ואביטה נפלאות מתורתך

"Open my eyes, that I may behold wonders out of Your Torah": the prayer for sight within Torah, which the text calls the heart of Moshe's request.

Psalms 119:18 תהילים קי"ט:18

גל־עיני ואביטה נפלאות מתורתך:

Open Thou mine eyes, that I may behold wondrous things out of Thy law.

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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