



LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 1

ויקרא אל משה וגו'

“And He called to Moshe”



The small alef of Vayikra is a calling: a contracted light drawn from the cloud of “He made darkness His hiding place,” so high that no created angel could carry it, so G-d Himself called and spoke. In every person this happens through the mitzvos, which lift the soul (“I am the One who calls”), and through Torah study, which turns the hidden “darkness” into light (“I am the One who speaks”).

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/vayikra/1/

THE BIG IDEA

The small alef of Vayikra is a calling: a contracted light drawn from the cloud of “He made darkness His hiding place,” so high that no created angel could carry it, so G-d Himself called and spoke. In every person this happens through the mitzvos, which lift the soul (“I am the One who calls”), and through Torah study, which turns the hidden “darkness” into light (“I am the One who speaks”).

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

THE MAAMAR IN BRIEF

Why is the alef of Vayikra small, why is the caller unnamed, and how can the Zohar call him the Angel of the Covenant when the Midrash says G-d Himself called? Moshe could not enter the Tent because the cloud was the encompassing light of “He made darkness His hiding place,” beyond all grasp; the glory was first filled from its root in the higher Chochmah and then revealed in the Mishkan. The calling was an illumination that enabled Moshe to enter, as the angels “call,” that is, receive from, one another. This illumination is the small alef: Keser contracted. An agent must be related to its source, so with Avraham, whose prophecy came through Elokim, an angel could call, but Moshe’s came from Havayah itself and from the cloud, so G-d both called and spoke. The “angel” of the Zohar is Malchus as an emissary: melech with an alef. Today the same happens in each person: the mitzvos, G-d’s agents, lift the soul, prayer is the ladder, and Torah study draws the encompassing light inward, making the soul a Tent of Meeting.

OUTLINE

1 The questions; the cloud and the “full” glory

¶1–5

The small alef, the unnamed caller and the Zohar’s Angel of the Covenant. The cloud that kept Moshe out was the Infinite Light that encompasses all worlds, “He made darkness His hiding place,” beyond even the radiance of G-d’s Name; the glory was first filled from its source, the higher Chochmah, and then revealed in the Mishkan.

2 Calling means drawing down: the angels and the small alef

¶6–11

As the Targum renders the angels’ “calling” as receiving, so that each says “Holy” three times, the calling of Moshe was an illumination that let him enter. It is the small alef, the light of Keser contracted, as against the large alef of Keser itself and of Adam before the sin.

3 “I am the One who calls”: agency, Avraham and Moshe

¶12-19

Israel can call the weekdays to holiness because their souls are rooted in it, for an agent must be like the sender. An angel, related to Elokim, could call Avraham, but Moshe’s calling came from Havayah itself and from the cloud, so G-d Himself, “first” and “last,” called and spoke; the Angel of the Covenant is Malchus as an emissary, melech with an alef.

4 Torah study: from shade to light

¶20-25

Torah is eternal. Its words make a “shade,” a makif like the sukkah and the cloud, and understanding them “reveals deep things out of darkness,” drawing that light inward, as Shemini Atzeres brings inward the light of Sukkos.

5 The Moshe in every person

¶26-29

Every person has an extension of Moshe: bittul and Daas, which make him a Tent of Meeting where G-d is known. The animal soul hides it, and it comes into revelation through an arousal from above drawn down by the mitzvos.

6 The mitzvos call, the Torah speaks

¶30-36

The mitzvos are G-d’s agents and spell His Name; they rise on the ladder of prayer, not as created angels but as G-d Himself calling. Then Torah study, joined with charity and kindness, brings “I am the One who speaks” into the soul.

KEY CONCEPTS

“He made darkness His hiding place” ישת חשך סתרו

The level of G-d that is beyond all comprehension, called “darkness” because nothing in it can be grasped; the Raaya Mehemna identifies it with Keser Elyon, and the cloud over the Tent came from it.

The small alef אל”ף זעירא

The alef of Vayikra, written small: the light of Keser as it is contracted and drawn down so that Moshe could receive it, as against the large alef, Keser in its own essence.

Calling (kri’ah) קריאה

Not a mere summons but a drawing of light and influence to the one called, which raises him so that he can receive; the angels’ “calling” to one another is their receiving from one another.

Agency (shelichus) שליחות

“A person’s agent is like himself”: an agent through whom light is drawn must be related to its source, so a created angel could not be the agent of a calling from Havayah itself.

Encompassing light (makif) מקיף

Light that surrounds rather than enters, like the shade of the sukkah and the cloud; Torah study first brings it as a makif and, when understood, draws it inward.

The extension of Moshe אתפשטותא דמשה

The share of Moshe’s soul in every Jew: bittul and Daas, the power to know G-d and bind one’s thought to Him, which makes a person a Tent of Meeting.

SECTION 1 • 11-5

The questions; the cloud and the “full” glory

1 ויקרא אל משה^{1,2} וגו'. אל"ף דויקרא זעירא.³ ובד"ה כתיב אדם⁴ באל"ף רבתי.^{5,6} ולהבין זה. והנה⁷ ארז"ל [אמרו רבותינו זכרונם לברכה] במדרש ויקרא רבה פ"א ויקרא אל משה ולא כאברהם.

“And He called to Moshe,” etc. The alef of Vayikra is small, while in Divrei HaYamim “Adam” is written with a large alef. To understand this: our Sages, of blessed memory, said in the Midrash, Vayikra Rabbah, chapter 1: “‘And He called to Moshe’: and not as with Avraham.

The maamar opens with the first verse of Leviticus and a detail of the Torah scroll: the alef at the end of the word Vayikra is written small, while the first word of Divrei HaYamim (Chronicles), “Adam,” is written with an oversized alef. The Zohar (3:53b) already asks about this small alef and answers that it shows who called: the One who dwells in the Sanctuary, inviting Moshe as a host invites a guest. To understand it, the Alter Rebbe brings the Midrash that contrasts the way G-d called Moshe with the way Avraham was called.

באברהם כתיב ויקרא מלאך^{8,9} ה' אל אברהם המלאך קורא והדבור מדבר. ברם הכא אמר הקב"ה אני הוא הקורא ואני הוא המדבר.

Of Avraham it is written, ‘And the angel of Havayah called to Avraham’: the angel calls, and the [Divine] speech speaks. But here, the Holy One, blessed be He, said: ‘I am the One who calls, and I am the One who speaks.’”

At the binding of Yitzchak, the angel of Havayah called to Avraham from heaven, and only then did G-d’s own speech address him, with the oath “By Myself I have sworn.” With Moshe, the Midrash says, G-d Himself both called and spoke, with no intermediary.

וכן הוא בזהר פ' בלק (דף רי"ש ע"ב) ויקרא אל משה קלא דמלכא ולא ע"י שליחא אחרא.¹⁰

So too it is in the Zohar, Parshas Balak (folio 200b): “‘And He called to Moshe’: the voice of the King, and not through another messenger.”

The Zohar says the same: the call to Moshe was the King’s own voice, not sent through any messenger.

וצ"ל לפי זה¹² למה לא נאמר ויקרא¹¹ ה' אל משה. ומדוע לא נזכר כלל בפסוק מי היה הקורא.¹²

According to this, we must understand why it does not say, “And Havayah called to Moshe.” And why is it not mentioned at all in the verse who the caller was?

This raises a question. If G-d Himself called, why does the verse not say so, “And Havayah called to Moshe,” instead of leaving the caller unnamed? Rabbeinu Bachya on this verse asks the same and links the unnamed caller to the glory of the verse before it, which is where the maamar’s answer will begin as well.

גם צ"ל דבזוהר פ' וירא (דק"ב סע"ב [סוף עמוד ב]) כ' [כתב] ויקרא אל משה ולא קאמר מאן הוה כו' אלא בכל
הני מלאכא דברית הוה וכולא בקב"ה [בקודשא בריך הוא] אתמר.¹³

We must also understand [this]: in the Zohar, Parshas Vayeira (end of folio 102b), it is written: “And He called to Moshe,” and it does not say who it was, etc. Rather, in all of these it was the Angel of the Covenant, and all of it is said of the Holy One, blessed be He.”

A second difficulty: the Zohar in Parshas Vayeira says that wherever the Torah says “and he said” or “and he called” without naming the speaker, as in this verse, it was the Angel of the Covenant, and yet all of it is said of the Holy One, blessed be He. This seems to contradict the Midrash, which says that no angel called Moshe; the maamar will explain later who this “angel” is.

והענין כי הנה לעיל מיניה כתיב ולא יכול משה לבוא¹⁴ אל אוהל מועד כי שכן עליו הענן וכבוד ה'
מלא את המשכן

The explanation is this. Just before it, it is written, “And Moshe could not come into the Tent of Meeting, because the cloud rested upon it, and the glory of Havayah filled the Mishkan.”

The answer begins with a verse near the end of Exodus, just before Vayikra: Moshe could not enter the Tent of Meeting, because the cloud rested on it and the glory of Havayah filled the Mishkan. The calling that opens Vayikra came after this, and the maamar will explain it as what enabled Moshe to enter.

פ"י שכן עליו הענן הוא המשכת והשראת אור א"ס ב"ה ממקום עליון ונורא מאד שנאמר בו ישת חשך
סתרו¹⁵ שהוא בחי' אור א"ס ב"ה הסוכ"ע שלא שי"ך בו שום גילוי השגה

The meaning of “the cloud rested upon it” is the drawing down and resting of the Infinite Light (Or Ein Sof), blessed be He, from an exceedingly high and awesome place, of which it is said, “He made darkness His hiding place.” This is the level of the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), to which no revelation of comprehension whatsoever applies,

The cloud that “rested upon it” was G-d’s Infinite Light coming to rest from an exceedingly lofty level, the one described in Psalms as “He made darkness His hiding place.” This is the light that “encompasses all worlds” (sovev kol almin): it transcends the worlds, and no created mind can grasp it.

כי לית מחשבה תפיסא¹⁶ ביה כלל¹⁷ ואנת חכים ולא בחכמה ידיעא¹⁸ הוא היודע¹⁹ והוא המדע כו'
for “no thought can grasp Him at all,” and “You are wise, but not with a known wisdom”; “He is the Knower and He is the Knowledge,” etc.

Two well-known teachings show that this level is beyond comprehension. The Tikkunei Zohar says that no thought can grasp G-d at all and that He is wise, but not with a wisdom that can be known; and G-d’s knowledge is not separate from Him, for He is the Knower and the Knowledge, which, as the Tanya says, no person can fully understand.

ולכן על זה נאמר ישת חשך סתרו חשך הוא דבר שאין נראה בו שום תפיסא והשגה כלל.^{20, 21, 22, 23}

Therefore it is said of this, “He made darkness His hiding place”: darkness is something in which no grasp or comprehension whatsoever is seen.

That is why this level is called “darkness.” The word does not mean something evil or lacking; it means that nothing in it can be seen or grasped by created beings.

2 וביאור הענין הוא כי הנה אנו אומרים אתה קדוש ושמך קדוש²⁴ פיי שגם בחינת שמו הוא נשגב לבדו²⁵ שאין ערוך להעולמות עם שמו ית' כלל

The explanation of the matter is this. We say, “You are holy, and Your Name is holy.” This means that even the level of His Name “alone is exalted”: the worlds bear no comparison at all to His Name, may He be blessed.

To explain the “darkness,” the Alter Rebbe turns to the words of the Amidah prayer: “You are holy, and Your Name is holy.” A name is how one is known to others, yet even G-d’s Name “alone is exalted” (Psalms 148:13): the worlds bear no comparison to it.

עד שהוא²⁶ ית' קדוש ומובדל מהעולמות רק הודו וזיוו של שמו נמשך על ארץ ושמים כו' דהיינו הארה בעלמא מבחינת שמו

So much so that it [His Name], may He be blessed, is holy and separate from the worlds; only the splendor and radiance of His Name extend “over earth and heaven,” etc., that is, a mere illumination from the level of His Name.

The Name is so far beyond the worlds that it is itself “holy,” that is, set apart from them. What reaches the worlds is only its splendor, as the verse continues, “His splendor is over earth and heaven”: a mere illumination from His Name.

אך פיי אתה קדוש דהיינו הקדוש ברוך הוא בכבודו ובעצמו שלמעלה מבחינ' [מבחינת / מבחינה] שמו היינו שאפילו בבחי' זיו והוד לא היו העולמות יכולים לקבל ממנו כלל וכמ"ש בד"ה לכן אמור לבני²⁷ ישראל כפ' וארא.

But the meaning of “You are holy” is the Holy One, blessed be He, in His own glory and essence, which is above the level of His Name: that is, even at the level of radiance and splendor, the worlds could not receive from Him at all. [This is] as is explained in the discourse beginning “Therefore say to the Children of Israel,” in Parshas Va’eira.

“You are holy” goes further: it speaks of G-d Himself, above even His Name, and from this level the worlds cannot receive even radiance. In Torah Ohr, Va’eira (the discourse “Therefore say to the Children of Israel”), the Alter Rebbe explains these two levels in nearly the same words and adds that through Torah and mitzvos a Jew does receive from the Holy One, blessed be He, Himself.

3 ועדין יובן פי' ישת חשך סתרו. דהיינו כיון שאפילו זיו והארה ממנו ית' אין העולמות יכולים לקבל כלל לכך נקרא אצלם בשם חשך.

Along these lines we will understand the meaning of “He made darkness His hiding place.” That is: since the worlds cannot receive even radiance and illumination from Him, may He be blessed, at all, it is therefore called, in relation to them, by the name “darkness.”

Now the verse “He made darkness His hiding place” can be understood. G-d is called “darkness” not in Himself but in relation to the worlds, because they cannot receive even a glimmer of radiance from Him.

והזיו שיכולים לקבל זהו מבחינת שמך קדוש ונקרא זיו השכינה וכמ"ש מזה ע"פ וידבר משה²⁸ אל ראשי המטות²⁹ כו' ע"ש.

And the radiance that they can receive is from the level of “Your Name is holy,” and it is called the radiance of the Shechinah (Divine Presence), as is explained concerning this on the verse “And Moshe spoke to the heads of the tribes,” etc.; see there.

What the worlds can receive comes from the level of “Your Name is holy,” and it is called the radiance of the Shechinah. The Alter Rebbe refers to his discourse on “And Moshe spoke to the heads of the tribes” (Likkutei Torah, Mattos), where he explains that this radiance comes from G-d's Malchus, while He Himself is beyond all thought.

וברע"מ [וברעיא מהימנא] פ' פינחס (דרכ"ה ע"א) איתא דישת חשך סתרו הוא כתר עליון.³⁰ ועל המשכה זו נאמר כי שכן עליו הענן.³¹

In the Raaya Mehemna, Parshas Pinchas (folio 225a), it is stated that “He made darkness His hiding place” is Keser Elyon (the Supernal Crown). And of this drawing down it is said, “because the cloud rested upon it.”

The Raaya Mehemna (“the Faithful Shepherd”), a part of the Zohar printed within it, says that the “darkness” of this verse is Keser Elyon, the Supernal Crown, the highest of all levels. The cloud that rested on the Tent of Meeting was a drawing down of this level.

וענין וכבוד³² ה' מלא את המשכן ופי' בזהר פ' נח (דס"ז ע"א)³³ ור"פ ויקרא (ד"ב ע"ב) מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא.^{34, 35}

And as for “and the glory of Havayah filled the Mishkan,” the Zohar explains, in Parshas Noach (folio 67a) and at the beginning of Parshas Vayikra (folio 2b): “Why malei [‘full’], and not milei [‘filled’]? Rather, it is surely malei, for it was filled from everything.”

The second half of the verse also needs explaining. The Zohar notes that the Torah writes malei, “full,” and not the verb milei, “filled,” and says that the glory was “full” because it was filled from everything. In the Zohar's image it was filled from the sun, like the moon that is full when it receives from the sun on every side.

והענין דאי כפשטיה דקרא שכבוד ה' מלא למשכן אם כן מלא מיבעי ליה. דהיה הפי' רק שבחי' הכבוד מלא את המשכן.

The explanation: if [it meant] as the plain sense of the verse, that the glory of Havayah filled the Mishkan, then it should have said milei ['filled']; for the meaning would be only that the level of the glory filled the Mishkan.

Had the verse meant only that the glory of Havayah filled the Mishkan, it would have used the verb milei, "filled"; that would describe only what the glory did to the Mishkan. The printed vowels in this line read malei, but the argument requires milei, and the translation follows the argument.

אבל מדכתיב מלא משמע עוד זאת שבחי' כבוד ה' נשלמה ונתמלאה ואחר כך נמשך ונתגלה כבוד ה' שבבחינה זו במשכן. ^{36, 37, 38, 39}

But since it is written malei, this implies something more: that the level of the glory of Havayah was completed and filled, and afterwards the glory of Havayah at this level was drawn down and revealed in the Mishkan.

The word "full" teaches more. First the glory of Havayah itself was completed and filled, and only then was this filled glory drawn down and revealed in the Mishkan.

4 והענין כי פי' כבוד ה' היינו בחינת ממכ"ע [ממלא כל עלמין] כבודו היינו זיו יקריה. שהיא בחי' מדת מלכותו ית' שנקרא ג"כ חכמה תתאה שהיא מקור דבי"ע.

The explanation: the meaning of "the glory of Havayah" is the level of the light that fills all worlds (memalei kol almin). "His glory" means "the radiance of His glory." This is the level of the attribute of His Malchus (sovereignty), may He be blessed, which is also called the lower Chochmah (wisdom), the source of [the Worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action).

The "glory of Havayah" that filled the Mishkan is the light that fills the worlds (memalei kol almin), "the radiance of His glory." This is G-d's Malchus, His sovereignty, also called the "lower Chochmah," because it is the source from which the three lower worlds come into being.

אך שרשה ומקורה מבחינת חכמה עילאה שהיא הנק' כבוד עילאה ובה הוא השראת אור א"ס ב"ה ממש
Its root and source, however, is from the level of the higher Chochmah, which is called the higher glory, and in it is the resting of the Infinite Light (Or Ein Sof), blessed be He, itself.

Malchus has a higher root: the "higher Chochmah," called the "higher glory." Within this Chochmah the Infinite Light itself rests.

שעל זה נאמר הראני נא את כבודך ⁴⁰ [עיי' הרמ"ז [הרב משה זכות] בזהר פ' במדבר דקי"ח ע"א ⁴¹
בד"ה ישראל מאן אתר אתר אתברכאן] ⁴²

Of this it is said, "Show me, please, Your glory" [see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 118a, on the passage beginning "Israel: from what place are they blessed?"].

This higher glory is what Moshe asked to see when he said, "Show me, please, Your glory." The bracketed reference is to the Ramaz (Rabbi Moshe Zacuto), who explains there that "glory" is Chochmah, the inner garment of Arich Anpin (the "Long Countenance," the configuration of Keser above Chochmah); in Likkutei Torah, Emor and Shelach, the Alter Rebbe uses this to explain why the Torah, which is Chochmah, is called the garment of the mitzvos and of the supernal will.

ועל זה נאמר ברוך כבוד ⁴³ ה' ממקומו פי' שבחי' מדת מלכותו יתברך הממכ"ע [הממלא כל עלמין] יהיה
מתברך מבחי' מקומו ושרשו הוא חכמה עילאה ראש ומקור כל הברכות ⁴⁴ והוא ההמשכה מבחי' סכ"ע
[סובב כל עלמין] בממכ"ע [בממלא כל עלמין].

And of this it is said, "Blessed be the glory of Havayah from its place." This means that the level of the attribute of His Malchus, may He be blessed, the light that fills all worlds, is to be blessed from the level of its place and root, which is the higher Chochmah, the head and source of all blessings. And this is the drawing down from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds.

The angels' words, which plainly say the glory is blessed "from His place," are read here as "from its place": Malchus, the light that fills the worlds, is blessed from its root in the higher Chochmah, the source of all blessings. In Likkutei Torah, Tazria, the Alter Rebbe explains that baruch can mean one who receives blessing or the source that blesses; here Malchus is "blessed," receiving from Chochmah, and this blessing is the flow of the encompassing light into the light that fills the worlds.

5 וזהו פי' וכבוד ה' מלא דפי' הזהר שהכבוד נתמלא ממקורו מבחי' כבוד עילאה

This is the meaning of "and the glory of Havayah was full (malei)": as the Zohar explains it, the glory was filled from its source, from the level of the higher glory.

This is the Zohar's point about the word "full": the glory, Malchus, was first filled from its source, the higher glory.

והיינו לפי ששכן עליו הענן על המשכן שהוא המשכת בחי מקיף העליון ועיי' נמשך ג"כ התגלות סכ"ע [סובב כל עלמין] בממכ"ע [בממלא כל עלמין] בבחינת א"פ [אור פנימי] והוא מלא את המשכן ממש

And this is because “the cloud rested upon it,” upon the Mishkan, which is the drawing down of the level of the supernal encompassing light (makif). Through this there was also drawn down the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin), as inner light (or pnimi), and it actually filled the Mishkan.

That filling came about because the cloud rested on the Mishkan, and the cloud drew down the supernal encompassing light (makif). Through it the transcendent light (sovev) was revealed within the light that fills the worlds (memalei) as an inner light (or pnimi), one that is taken in and felt, and so the glory actually filled the Mishkan.

(ועמ"ש ע"פ כי על כל כבוד חופה ^{45,46} וע"פ לבבתני אחותי כלה. ^{47,48} מענין התגלות סכ"ע [סובב כל עלמין] בממכ"ע [בממלא כל עלמין]. ועמ"ש על פסוק כי שבעת ימים ימלא ⁴⁹ כו').

(See what is written on the verse “For over all the glory shall be a canopy,” and on the verse “You have captured my heart, my sister, [my] bride,” concerning the revelation of sovev kol almin within memalei kol almin. And see what is written on the verse “For seven days he shall fill,” etc.)

In parentheses the Alter Rebbe refers to other discourses on the revelation of sovev within memalei: on “For over all the glory shall be a canopy,” which explains that above the two kinds of glory, the lower and the higher, stands the “canopy,” the encompassing light; and on “You have captured my heart, my sister, bride,” which explains how prayer draws the encompassing light into the light that fills the worlds. He also refers to a discussion of “For seven days he shall fill,” said of the priests’ installation, whose “fill” echoes the “full” glory.

ולכן ולא יכול משה לבוא ⁵⁰ אל המשכן כי לא היה ביכולתו לקבל מבחינה זו דישת חשך סתרו שלמעלה מאד

Therefore “Moshe could not come” into the Mishkan, for it was not within his ability to receive from this level of “He made darkness His hiding place,” which is exceedingly high.

This is why Moshe could not enter: he could not receive from a level as high as the “darkness” that is G-d’s hiding place, which is exceedingly high.

הגם שבהר סיני נאמר ויבא משה בתוך הענן⁵¹ ויעל אל ההר תירץ בזוהר ר"פ ויקרא⁵² דתרי ענני⁵³ הוו כו':⁵⁴

Although at Mount Sinai it is said, "And Moshe came into the midst of the cloud and went up onto the mountain," the Zohar, at the beginning of Parshas Vayikra, resolves [this]: there were two clouds, etc.

Yet at Sinai Moshe did enter the cloud. The Zohar at the beginning of Vayikra answers that there were two clouds: one that Moshe entered on the mountain, and one that rested on the Mishkan.

SECTION 2 • 16-11

Calling means drawing down: the angels and the small alef

6 ב והנה לכן נאמר ויקרא אל משה⁵⁵ פי ענין קריאה זו היינו הארה והשפעה למשה כדי שעייז יוכל לעלות ולבוא אל אהל מועד וכן פי בע"מ [בעשרה מאמרות] (מאכ"ח [מאמר אם כל חי] ח"ב [חלק ב'] סימן ל"ו).

2. Now, therefore it is said, "And He called to Moshe." The meaning of this calling is an illumination and a bestowal upon Moshe, so that through this he would be able to ascend and come into the Tent of Meeting. So too it is explained in Asarah Maamaros (Maamar Em Kol Chai, Part 2, chapter 36).

Section 2 explains what the calling was. "And He called" was an illumination and a flow of influence given to Moshe, which gave him the power to rise and enter the Tent he could not enter before; the Kabbalist Rabbi Menachem Azariah of Fano explains it the same way in his Asarah Maamaros, in the essay Maamar Em Kol Chai.

דהנה בפסוק וקרא זה אל זה ואמר קדוש קדוש קדוש תרגם יונתן ומקבלין דין מן דין ואמרינן קדיש⁵⁶ כו'.

For on the verse "And one called to the other and said, 'Holy, holy, holy,'" [Targum] Yonasan translates: "And they receive from one another and say, 'Holy,'" etc.

The proof comes from the angels in Isaiah's vision, who plainly "called one to another" and said "Holy, holy, holy." The Aramaic translation of Yonasan ben Uziel renders "called" as "receive": the angels receive from one another, and then they say "Holy."

שתרגם ענין קריאה קבלה שהוא ע"י המשכה שממשיכים זה לזה וכל אחד מקבל המשכה זו.⁵⁷

He translated [the idea of] calling as receiving, which is through a drawing down that they draw down to one another, and each one receives this drawing down.

So "calling" means receiving: each angel draws influence to the other, and each receives what is drawn to it. The maamar will apply this to G-d's calling to Moshe.

7 והדין עמו. דא"א לפרש כפשוטו. דא"כ אין לזה הבנה למה צריך מיכאל לקרוא את גבריאל בשעה שיאמר קדוש וכן גבריאל למיכאל.

And he is right, for it is impossible to explain it according to its plain meaning: if so, it makes no sense why Michael needs to call Gavriel at the time he is to say "Holy," and likewise Gavriel [to call] Michael.

The Alter Rebbe agrees with the Targum: the verse cannot mean simply that one angel called out to another. Why would Michael need to summon Gavriel before saying "Holy," or Gavriel Michael?

אלא הענין כי פ"י קריאה זו הוא ענין קבלה שמקבלים זה מזה על ידי ההמשכה וההשפעה מזה לזה.

Rather, the explanation is that this "calling" means receiving: they receive from one another through the drawing down and the bestowal from one to the other.

So "calling" must mean receiving: each angel receives from the other through the influence that is drawn from one to the other.

והיינו שעל ידי זה יוכל לומר כל מלאך ג' פעמים קדוש. כי ענין אמירת קדוש זהו הכלות הנפש⁵⁸ שלו לאור א"ס ב"ה שהוא כענין יוצאין בשיר⁵⁹ כו'.

That is, through this each angel is able to say "Holy" three times. For saying "Holy" is the expiring of his soul (kelos hanefesh) toward the Infinite Light (Or Ein Sof), blessed be He, which is like "they go out with song," etc.

This receiving is what enables each angel to say "Holy" three times. Saying "Holy" is the angel's kelos hanefesh, the soul's yearning toward G-d's Infinite Light to the point of expiring; the Alter Rebbe compares it to the Mishnah's phrase "they go out with a shir," where shir means an animal's collar but is read here as "song": the soul goes out of itself in song.

8 והנה מיכאל הכלות הנפש שלו הוא באהבה. וגבריאל ביראה. וא"כ לא היה מיכאל יכול לומר קדוש רק פעם א' דהיינו כלות הנפש בבחינת אהבה.

Now, Michael's expiring of the soul is in love, and Gavriel's in awe. If so, Michael would be able to say "Holy" only once, that is, the expiring of the soul at the level of love.

The angels serve in different ways: Michael's yearning is in love, Gavriel's in awe. On his own, Michael could therefore say "Holy" only once, in his own way, love.

ועד"ז גבריאל פ"א קדוש ביראה. וכדי שיאמר כל א' ג"פ [ג' פעמים] קדוש היינו ע"י וקרא זה אל זה⁶⁰ שנמשך ההשפעה מזה לזה.

And likewise Gavriel [would say] "Holy" once, in awe. For each one to say "Holy" three times is through "And one called to the other," whereby the bestowal is drawn from one to the other.

Gavriel too could say it only once, in awe. They can say it three times because "one called to the other": each draws influence to the other.

שהוא בחי' התכללות המדרגות זו בזו כי דרך כלל הם ג' בחי' חג"ת [חסד גבורה תפארת] מיכאל גבריאל ורפאל.

This is the level of the inter-inclusion of the levels in one another, for in general they are three levels, Chesed, Gevurah and Tiferes (kindness, restraint and beauty): Michael, Gavriel and Refael.

This is the inter-inclusion (hiskallelus) of the levels, each coming to include the others. In general the angels are three, corresponding to Chesed, Gevurah and Tiferes: Michael (kindness and love), Gavriel (restraint and awe) and Refael (the harmony between them).

9 וע"י שמקבלין דין מן דין יכול כל אחד לומר ג' פעמים קדוש. [וע"י מתעלים יותר ממה שהיה מצד בחי' המדרגה שלו לבד וע"ד שנתבאר במ"א סד"ה שניך כעדר הרחלים^{61,62} כו' שכולם מתאימות כו']

And through their receiving from one another, each one is able to say "Holy" three times. [Through this they ascend higher than they would be from the side of their own level alone. This is along the lines of what is explained elsewhere, at the end of the discourse beginning "Your teeth are like a flock of ewes," etc., "all of which bear twins," etc.

Receiving from one another allows each angel to say "Holy" three times. In a bracketed aside the Alter Rebbe adds that through this inclusion each angel rises higher than its own level alone, and refers to the end of his discourse on "Your teeth are like a flock of ewes ... all of which bear twins" (Likkutei Torah, Shir HaShirim), where the three "Holy"s are tied to the three strokes of the letter shin, read in shinayich, "your teeth." The word for "bear twins" (mas'imos) also means "matched in pairs," as the levels are matched and included in one another.

ועמ"ש בפי בראשית ע"פ יבל הוא^{63, 64} כו' בענין שיר משולש. ובד"ה נאוו לחייך בתורים.^{65, 66}

And see what is written in Parshas Bereishis on the verse "Yaval, he was," etc., concerning the threefold song; and in the discourse beginning "Your cheeks are comely with rows [of jewels]."

He also refers to Torah Ohr, Bereishis, on the verse about Yaval, which explains the "threefold song": a simple song is plain self-nullification, a double song includes one attribute, love or awe, and a threefold song includes both, just as each angel, including the others, says "Holy" three times. And he refers to the discourse "Your cheeks are comely with rows [of jewels]."

ועי' [ועיין] ברע"מ [ברעיא מהימנא] פי עקב (דרע"א סע"ב [סוף עמוד ב])⁶⁷ מענין וקרא זה אל זה⁶⁸ ובפי הרמ"ז [הרב

משה זכות] שם ובע"ח [ובעץ חיים] שער ט"ו ספ"ו

And see the Raaya Mehemna, Parshas Eikev (end of folio 271b), concerning "And one called to the other," and the commentary of the Ramaz there; and Etz Chaim, Sha'ar 15, end of chapter 6.

Further references: the Raaya Mehemna (Parshas Eikev) on "And one called to the other," with the commentary of the Ramaz on it, and the Etz Chaim of the Arizal (Sha'ar 15, end of chapter 6).

ועמ"ש בד"ה כה תברכו את בני ישראל^{69, 70} בפי ויקרא האדם שמות⁷¹ כו' שהוא גם כן המשכה כו' ע"ש

And see what is written in the discourse beginning "Thus shall you bless the Children of Israel," on the meaning of "And the man called names," etc., that it too is a drawing down, etc.; see there.

The discourse "Thus shall you bless the Children of Israel" (Likkutei Torah, Nasso) explains Adam's "calling" names to the animals the same way: he called forth and drew down their names, the letters of the Ten Utterances that create them, from concealment into revelation, so as to raise them to their source.

ועיין בזוהר בראשית (די"ו סע"ב [סוף עמוד ב]) ע"פ ויקרא אלקים לאור יום^{72, 73} כו' שהוא ג"כ עדי"ז ע"ש ועדי"ז י"ל [יש לומר] פי קרא לשמש ויזרח אור⁷⁴

And see the Zohar, Bereishis (end of folio 16b), on the verse "And G-d called the light day," etc., that it too is along these lines; see there. Along these lines one may explain "He called to the sun, and light shone forth."

The Zohar explains "And G-d called the light day" in the same way: He "called" and invited, drawing forth a light. So too the Shabbos morning blessing "He called to the sun, and light shone forth" can be read this way: the calling drew light into the sun.

וכמ"כ [וכמו כן] פ"י ויקרא אל משה⁷⁵ היינו המשכת הארה אל משה. והארה זו הוא ענין אל"ף זעירא דויקרא. כי הנה אלף אותיות פלא⁷⁶ שהוא מה שלמעלה מההשגה וגם אלף מלשון אאלפך חכמה.⁷⁷ כלומר שהוא מקור שממנו תמצא החכמה.

So too, the meaning of "And He called to Moshe" is the drawing down of an illumination to Moshe. And this illumination is the small alef of Vayikra. For alef has the letters of pele (wonder), which is what is above comprehension. Alef is also from the expression "I will teach you (a'alefcha) wisdom," that is, it is the source from which Chochmah (wisdom) is found.

Returning to the verse: "And He called to Moshe" was an illumination drawn to Moshe, and that illumination is the small alef of Vayikra. Why an alef? Its letters (אלף) also spell pele (פלא), "wonder," what is beyond understanding; and alef also means teaching, as in "I will teach you (a'alefcha) wisdom," so the alef is the source from which wisdom itself comes.

10 והיינו כי האלף הוא בכתר⁷⁸ שלמעלה מהחכמה ועמ"ש בפ' צו⁷⁹ בענין אשר עשה עמכם להפליא.⁸⁰

That is, the alef is in Keser (the Crown), which is above Chochmah (wisdom). And see what is written in Parshas Tzav concerning "who has dealt wondrously with you."

The alef stands for Keser, the Crown, the level above Chochmah. In Likkutei Torah, Tzav, the Alter Rebbe reads "who has dealt wondrously (lehafla) with you" as the revelation of the Future, when Malchus will rise to Keser, the level of pele, "wonder."

וע"י [ועיין] בזוהר בראשית בהקדמה ד"ג ע"ב אך יש א' מאתוון רברבן^{81,82} היינו בחי' הכתר כמו שהוא במהותו ועצמותו ושמה לא יכול משה לבא.

And see the Zohar, Bereishis, in the Introduction, folio 3b. However, there is an alef of the large letters, that is, the level of Keser as it is in its own being and essence, and there Moshe could not enter.

The introduction to the Zohar speaks of large "upper" letters and small "lower" letters. The large alef is Keser as it is in its own essence, and that is the level Moshe could not enter.

11 וא' מאתוון זעירין היינו הארת הכתר כמו שנמשך למטה על ידי צמצום ומבחינה זו הוא שויקרא אל משה⁸³ ונמשך לו הארה⁸⁴ שעל ידי זה יוכל אחר כך לבוא אל אהל מועד אשר שכן עליו הענן כו'.

And [there is] an alef of the small letters, that is, the illumination of Keser as it is drawn down below through tzimtzum (contraction). From this level is "And He called to Moshe": an illumination was drawn to him, through which he would afterwards be able to come into the Tent of Meeting, upon which the cloud rested, etc.

The small alef is the light of Keser as it is drawn down through tzimtzum, contracted so that it can be received. From this level came "And He called to Moshe": the illumination that later enabled him to enter the Tent of Meeting covered by the cloud.

ובד"ה נאמר אדם⁸⁵ באלף מאתוון רברבן⁸⁶ והוא בחי' אדה"ר [אדם הראשון] כמו שהיה לפני החטא שהיה במדרגה גבוה מאד נעלה כמ"ש בספר הגלגולים פ"ט.

And in Divrei HaYamim, "Adam" is said with an alef of the large letters. This is the level of Adam, the first man, as he was before the sin, when he was at an exceedingly high and lofty level, as is written in Sefer HaGilgulim, chapter 19.

The large alef of "Adam" in Chronicles stands for Adam before the sin, when he stood on an exceedingly lofty level, as Sefer HaGilgulim, a Kabbalistic work on the souls from the school of the Arizal, describes.

ועי' [ועיין] מענין ויקרא אל משה ביומא (דף ד' ע"ב) לימדך תורה כו' ובשמות רבה פ"ט אלא אם קורא אותי⁸⁷ כו' ובכ"י תשא פמ"ו

And on "And He called to Moshe," see Yoma (folio 4b): "The Torah has taught you," etc.; and Shemos Rabbah, chapter 19: "unless He calls me," etc., and in Ki Sisa, chapter 46;

The Alter Rebbe then lists other places that discuss "And He called to Moshe." The Talmud in Yoma learns from it that one should call a person before speaking to him; in Shemos Rabbah Moshe reasons that he could not enter the Tent of Meeting unless the Holy One called him; and Shemos Rabbah takes it up again in Ki Sisa.

ובבמדבר רבה (פ' ב' דרי"א ד') נשא ס"פ י"ד (דרס"ב ג' ד' דרס"ג א')

and Bamidbar Rabbah (chapter 2, folio 211d), Nasso, end of chapter 14 (folio 262c-d, folio 263a);

Bamidbar Rabbah discusses it as well, in chapter 2 and at the end of chapter 14, in Nasso.

ובקהלת רבה (דצ"ט ג') בפסוק מה שהיה כבר נקרא שמו⁸⁸ (ועיין בזו"א [בזהר חלק א] דק"ב סע"ב [סוף עמוד ב]⁸⁹ ודקל"ח א' ודקע"ג ב'. ובחלק ב' דקל"ח א' ודקנ"ז א' ח"ג [חלק ג'] דנ"ג ע"ב) והוא מובן ע"ד שנתבאר:

and Koheles Rabbah (folio 99c), on the verse "Whatever has been, its name has already been called" (and see the Zohar, Part I, end of folio 102b, folio 138a and folio 173b; Part II, folio 138a and folio 157a; Part III, folio 53b). It is understood along the lines of what has been explained.

Koheles Rabbah discusses it on the verse "Whatever has been, its name has already been called." The Alter Rebbe also lists passages of the Zohar, and says that all of these can be understood along the lines explained here.

SECTION 3 • ¶12-19

"I am the One who calls": agency, Avraham and Moshe

12 ג ומעתה יובן ענין מ"ש המדרש ברם הכא אני הוא הקורא ואני הוא המדבר

3. From this we will understand what the Midrash says, "But here: I am the One who calls, and I am the One who speaks."

Section 3 explains the Midrash "I am the One who calls and I am the One who speaks." To do so the Alter Rebbe first brings a teaching on the festivals, which are also "called."

ויש להקדים מ"ש במ"א ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] בפסוק אלה מועדי ה' מקראי קדש אשר תקראו אותם.^{90,91} וקרי ביה תקראו אתם. שקידוש המועדות בקריאת כ"ד [בית דין] תלאו הכתוב.

We must first preface what is explained elsewhere, on the saying of our Sages, of blessed memory, on the verse "These are the appointed festivals of Havayah, holy convocations, which you shall proclaim them (osam)." And read it as "which you (atem) shall proclaim": Scripture made the sanctification of the festivals depend on the proclamation of the court.

The verse says, "These are the appointed festivals of Havayah, holy convocations (mikra'ei kodesh), which you shall proclaim them (osam)." Since osam is written without a vav, the Sages read it atem, "you": the holiness of the festivals depends on the court that proclaims them.

וכמו שאנו אומרים מקדש ישראל והזמנים⁹² ישראל אינהו דקדשינהו לזמנים.⁹³

And as we say, "Who sanctifies Israel and the seasons": it is Israel who sanctifies the seasons.

So the festival blessing says, "Who sanctifies Israel and the seasons": G-d sanctifies Israel, and Israel sanctify the seasons.

וענין זה הוא כמבואר בזהר בפ' אמור (דף צ"ד א') למלכא דזמין אושפיזין כו' תלתא אינון זמינין מקדש⁹⁴ כו'. כי המועדים הם חלים ע"פ רוב בשית יומין דחול.

This matter is as explained in the Zohar, Parshas Emor (folio 94a): "[It is like] a king who invites guests," etc.; "Three are the ones invited from Kodesh (holiness)," etc. For the festivals mostly fall on the six weekdays.

The Zohar compares a festival to a king who invites guests, and says that three festivals are "invited from Kodesh," holiness: Pesach, Shavuot and Sukkot. The festivals usually fall on ordinary weekdays.

ואז היום דחול⁹⁵ כשחל בו יו"ט [יום טוב] היינו שהוא נקרא ונומן לבחיי הקדש שהוא ח"ע [חכמה עילאה] ולכן נקרא מקרא קדש⁹⁶ וזהו המשל למלכא דזמין אושפיזין כו'.

Then, when Yom Tov (the festival) falls on the weekday, it means that [the day] is called and invited to the level of Kodesh (holiness), which is the higher Chochmah (wisdom). Therefore it is called mikra kodesh, a "calling of holiness." This is the parable of "a king who invites guests," etc.

When a festival falls on a weekday, that day is "called" and invited to the level of Kodesh, holiness, which is the higher Chochmah. That is why it is called mikra kodesh, a "calling of holiness," like the guests the king invites.

אך כדי שיוכלו היוםמין דחול שהם חיצונית המדות חו"ג [חסד וגבורה] כו' לעלות למעלה לבחיי חכמה עילאה שהיא בחיי קדש העליון. צ"ל תחלה המשכת הארה מלמעלה למטה מבחיי חכמה עילאה לאותו יום שאז עי"ז יוכל לעלות.

But in order that the weekdays, which are the outer dimension (chitzoniyyus) of the emotive attributes (middos), Chesed and Gevurah (kindness and restraint), etc., can ascend on high to the level of the higher Chochmah, which is the level of the supernal Kodesh, there must first be a drawing down of an illumination from above to below, from the level of the higher Chochmah, to that day, so that then, through this, it can ascend.

But the weekdays belong to the outer dimension of the emotive attributes, such as Chesed and Gevurah. For such a day to rise to the higher Chochmah, the supernal holiness, light must first be drawn down from the higher Chochmah into that day; only through this illumination from above can the day ascend.

13 והמשכה זו היא ע"י נש"י [נשמות ישראל] וע"ז נאמר אשר תקראו אתם⁹⁷ דייקא. והטעם ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בענין שליחות דשלוחו של אדם כמותו.⁹⁸

This drawing down is through the souls of Israel, and of this it is said, "which you (atem) shall proclaim," specifically. The reason is along the lines of the saying of our Sages, of blessed memory, about agency, that "a person's agent is like himself."

The light is drawn down by the souls of Israel, which is why the verse stresses "you shall proclaim." The reason rests on the law of agency: "a person's agent is like himself."

ולכן אין שליחות לחש"י [לחרש שוטה וקטן]⁹⁹ שאינן כמותו דהמשלח. אבל כשהוא בר שליחות הרי הוא כמותו דהמשלח ממש¹⁰⁰ עד שהאיש מקדש בו ובשלוחו¹⁰¹ כו'

Therefore a deaf-mute, a person not of sound mind and a minor cannot act as agents, for they are not like the sender. But when one is fit to be an agent, he is truly like the sender, to the point that "a man betroths [a woman] himself or through his agent," etc.

That is why a deaf-mute, a person not of sound mind or a minor cannot serve as an agent: they lack the standing of the sender. But a proper agent is fully like the sender, so that, as the Mishnah says, a man may betroth a woman himself or through his agent. The Kehot note cites the Rebbe (Likkutei Sichos, vol. 13), who links "truly like the sender" here with the Tanya's words that the G-dly soul of a Jew is "truly a part of G-d above."

וע"כ עד"ז השליח מקדש העליון להזמין היומין דחול שיהיו מקראי קדש. א"א כ"א שהשליח¹⁰² הוא כמותו דהמשלח.

Therefore, in the same way, for the agent from the supernal Kodesh to invite the weekdays so that they become holy convocations, it is impossible unless the agent is like the sender.

So too above: an agent sent from the supernal holiness to "invite" the weekdays can do so only if he is like the One who sends him. The next paragraph explains why Israel can be that agent.

14 והיינו אתם דנש"י [דנשמות ישראל] נאמר עליהם קדש ישראל לה'.^{103, 104} ששרשם מבחי' ח"ע [חכמה עילאה] ועיין בזהר פ' פקודי דרכ"ה ע"ב

That is [the meaning of] "you" (atem): of the souls of Israel it is said, "Israel is holy (kodesh) to Havayah," for their root is from the level of the higher Chochmah (wisdom). And see the Zohar, Parshas Pekudei, folio 225b.

Israel can be this agent because of the verse "Israel is holy (kodesh) to Havayah": the souls of Israel are rooted in the higher Chochmah, the supernal Kodesh. The Zohar in Pekudei says the same, that Israel are kodesh and come from the side of kodesh.

לכן יכולים להיות בהם ועל ידם המשכת האור מבחי' קדש העליון אל היום שחל בו היום טוב] שעי' שתקראו אתם¹⁰⁵ דייקא נעשים מקראי קדש. להיות אח"כ עולים לבחי' קדש העליון.

Therefore in them and through them there can be the drawing down of the light from the level of the supernal Kodesh to the day on which Yom Tov falls, so that through this, through “you (atem) shall proclaim” specifically, they become holy convocations, so that afterwards they ascend to the level of the supernal Kodesh.

Because their root is in that holiness, the light of the supernal Kodesh can be drawn through them into the day on which the festival falls. That is how, through “you shall proclaim,” the days become holy convocations, so that afterwards they can rise to the supernal holiness.

ועמ"ש בד"ה צו את בניי [בני ישראל]¹⁰⁶ כו' בפ' פינחס בענין להקריב לי במועדו.¹⁰⁷

And see what is written in the discourse beginning “Command the Children of Israel,” etc., in Parshas Pinchas, concerning “to offer to Me in its appointed time.”

The Alter Rebbe refers to his discourse “Command the Children of Israel” (Likkutei Torah, Pinchas), on offering the sacrifice “in its appointed time.” There he explains that the prayers of the weekdays draw from the supernal holiness of Shabbos, and that the path for this is the festivals, the mikra'ei kodesh in which holiness is “called” and drawn down.

נמצא מוכן מזה בענין השליחות שלמעלה שהוא מה שנמשך הארה ע"י אמצעות איזה בחינה.¹⁰⁸ צ"ל השליח מתייחס בערך מה לגבי המקור שממנו נמשך ההארה. ואם לאו אינו שליח כו'.

It follows from this, concerning agency above, that is, when an illumination is drawn through the medium of some level, that the agent must stand in some relation to the source from which the illumination is drawn. If not, he is not an agent, etc.

A general rule follows. Whenever light from above is drawn through some intermediate level, that level, the “agent,” must bear some relation to the source of the light; otherwise it cannot serve as its agent.

15 והנה המלאכים הם ג"כ שלוחים כי פי מלאך היינו שליח.¹⁰⁹ דהיינו שהם שלוחי ההשפעה וכמ"ש במ"א בד"ה באתי לגני¹¹⁰ גבי אכלתי יערי כו'

Now, the angels too are agents, for the meaning of malach (angel) is “messenger”: they are the messengers of the bestowal, as is explained elsewhere, in the discourse beginning “I have come into my garden,” on “I have eaten my honeycomb,” etc.

The angels too are agents: the Hebrew word malach means “messenger.” They are the channels through which G-d's flow reaches the worlds, as explained in the discourse “I have come into my garden,” on the words “I have eaten my honeycomb.”

ויותר מזה נתבאר בד"ה מה יפו פעמיך בנעלים.^{111, 112} בענין מט"ט [מטטרון] שנק' נעל כו' ועיין בע"ה [בעץ חיים] שער מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] דרוש ד' מענין המלאכים.

And more on this is explained in the discourse beginning "How beautiful are your steps in sandals," concerning Metatron, who is called a "sandal," etc. And see Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 4, concerning the angels.

The discourse "How beautiful are your steps in sandals" (Likkutei Torah, Shir HaShirim) explains more: there the "sandals" are the angels Metatron and Sandalfon, who are en clothed below to conduct this world during the six weekdays and rise on Shabbos. The Alter Rebbe also cites the Etz Chaim's discussion of the angels, in its gate on the "feminine and masculine waters."

16 ועיין באגה"ק [באגרת הקודש] קרוב לסופו.¹¹³ שיש הפרש גדול במעלת המלאך בשעה שהוא שליח מלמעלה שאזי נקרא¹¹⁴ בשם ה' ממש השוכן בקרבו

And see Iggeres HaKodesh, near its end: there is a great difference in the rank of an angel. At the time that he is an emissary from above, he is then called by the Name Havayah itself, which dwells within him.

The text says "Iggeres HaKodesh, near its end"; the passage is in the Kuntres Acharon, which follows it in the Tanya, and it speaks of the difference in an angel's rank. When an angel is sent on a mission from above, it is called by the Name Havayah itself, which dwells within it.

משא"כ כשאנינו שליח יש לו שם אחר כפי עבודתו ואזי קורא קדוש קדוש קדוש¹¹⁵ ה' כו' כלומר ששם ה' מובדל ממנו.

By contrast, when he is not an emissary, he has another name, according to his service, and then he calls, "Holy, holy, holy is Havayah," etc., meaning that the Name Havayah is separate from him.

When it is not on a mission, the angel has its own name, according to its service, and it says "Holy, holy, holy is Havayah": it proclaims that the Name is holy and separate from it.

17 ועיין בפרדס שער אבי"ע [אצילות בריאה יצירה עשיה] רפ"ד. ונחזור לענינינו לדברי המדרש דבאברהם כתיב ויקרא מלאך¹¹⁶ כו' המלאך קורא והדבור מדבר.¹¹⁷

And see Pardes, the Gate of Atzilus, Beriah, Yetzirah and Asiyah, beginning of chapter 4. Let us return to our subject, the words of the Midrash, that of Avraham it is written, "And the angel called," etc.: "the angel calls and the [Divine] speech speaks."

After a reference to Pardes Rimonim, the Kabbalistic work of Rabbi Moshe Cordovero (its gate on the four worlds), the Alter Rebbe returns to the Midrash: with Avraham, "the angel calls and the speech speaks."

והענין דהנה כתיב וארא אל אברהם¹¹⁸ כו' באל שדי. ושמי הוי' לא נודעתי להם.

The explanation is this. It is written, “And I appeared to Avraham,” etc., “as Kel Sha-dai, but [by] My Name Havayah I was not known to them.”

The explanation begins with G-d's words to Moshe: He appeared to the Patriarchs as Kel Sha-dai, but by His Name Havayah He was not known to them.

ועיין מ"ש מזה בפ' וארא על פסוק זה סד"ה וידבר אלקים כו' וארא¹¹⁹ שהשגת האבות היה מבחי' שם הוי' כשכבר נמשך בבחינת אלקים אבל ושמי הוי' דהיינו קודם שמתלבש בשם אלקים לא נודעתי להם רק משם היה השגת משה כו'.

See what is written about this in Parshas Va'eira, on this verse, at the end of the discourse beginning “And Elokim spoke,” etc., [on] “And I appeared”: that the apprehension of the Patriarchs was of the level of the Name Havayah once it has already been drawn down into the level of Elokim, but “My Name Havayah,” that is, before it is en clothed in the Name Elokim, “I was not known to them”; only from there was the apprehension of Moshe, etc.

As the Alter Rebbe explains in Torah Ohr, Va'eira, the Patriarchs grasped Havayah only as it is already drawn down and clothed in Elokim, the Name of G-d as concealed within nature; Havayah as it is before it is clothed in Elokim was not known to them, and only Moshe's apprehension came from there. There he adds that this higher level was revealed to all Israel at the Giving of the Torah, “face to face.”

ועיין בפ"י הרמ"ז [הרב משה זכות] בזהר פ' וארא דכ"ג ע"א ע"ש היטב ובזה"א [ובזהר חלק א] פ' וירא (דצ"ח ע"א).

And see the commentary of the Ramaz on the Zohar, Parshas Va'eira, folio 23a; study it well there; and the Zohar, Part I, Parshas Vayeira (folio 98a).

For more on this he refers to the Ramaz's commentary on the Zohar at the beginning of Va'eira, and to the Zohar in Vayeira.

ועל כן באברהם המלאך קורא והדבור מדבר שהמלאך יוכל להיות שליח להביא המשכת השפע בתחלה שזהו ענין הקריאה שע"ז יוכל לעלות ולקבל הדבור

Therefore, with Avraham, “the angel calls and the [Divine] speech speaks”: the angel can be an agent to bring the drawing down of the flow first, which is the “calling,” through which [Avraham] would be able to ascend and receive the speech.

This explains why an angel called Avraham first. An angel could serve as the agent of the first drawing down, the “calling,” which raised Avraham so that he could then receive G-d's speech.

והיינו לפי שהדבור נמשך מבחי' התלבשות בשם אלקים ממש ולכך המלאכים שנקראים ג"כ אלקים בפסוק כמ"ש כי ה' אלקיכם הוא אלהי האלקים ופי' בפרדס בעה"כ [בערכי הכינויים] דר"ל [דרוזה לומר] שהוא אלקי המלאכים.¹²⁰

That is because the speech was drawn from the level of enclothement in the Name Elokim itself. Therefore the angels, who are also called elokim in Scripture, as it is written, "For Havayah your G-d, He is the G-d of the elokim," and Pardes explains in Erchei HaKinuyim that this means that He is the G-d of the angels,

An angel could do this because the speech to Avraham came through the Name Elokim, and angels too are called elokim. Scripture calls G-d "the G-d of the elokim," which Pardes explains as "the G-d of the angels."

וגם נקראים המלאכים בני אלקים.¹²¹ על כן המלאך הוא בר שליחות מהדבור המדבר.

and the angels are also called "sons of Elokim": therefore the angel is fit to be an agent of the speech that speaks.

Angels are also called "sons of Elokim," so an angel is fit to be the agent of speech that comes through the Name Elokim.

ברם הכא במשה שהנבואה והדבור נמשך משם הוי' ממש קודם שמתלבש בשם אלקים וגם שמקור המשכה זו הוא מבחי' הענן דישת חשך סתרו. ע"כ גם הקריאה והמשכה שמתחלה מבחי' זו לא יוכל להיות ע"י מלאך שהוא נברא יש מאין. אלא אני הוא הקורא ואני הוא המדבר.¹²²

"But here," with Moshe, whose prophecy and [Divine] speech were drawn from the Name Havayah itself, before it is enclothed in the Name Elokim, and the source of this drawing down is also the level of the cloud of "He made darkness His hiding place," therefore the calling too, the drawing down that comes first from this level, could not be through an angel, who is a created being, brought into existence from nothing. Rather, "I am the One who calls, and I am the One who speaks."

With Moshe, however, the prophecy came from Havayah itself, before it is clothed in Elokim, and its source was the cloud of "He made darkness His hiding place." Therefore even the first step, the calling, could not come through an angel, a created being brought into existence from nothing, which by the rule of agency bears no relation to so high a source; rather, G-d Himself both called and spoke.

פי' כמ"ש אני ראשון ואני אחרון¹²³ וע"ז נאמר לע"ל [לעתיד לבוא] ראו עתה כי אני אני הוא.¹²⁴

The meaning is as it is written, "I am first and I am last," and of this it is said of the Time to Come, "See now that I, I am He."

This is as in the verse "I am first and I am last." Of the Future it is said, "See now that I, I am He," with "I" said twice.

ופי' בזהר פי' לך לך (דפי"ז ע"ב) לאחזאה דלא הוה פרודא בין עילא ותתא¹²⁵ כו'

The Zohar, Parshas Lech Lecha (folio 87b), explains [it]: “to show that there is no separation between above and below,” etc.

The Zohar explains the doubled “I” as showing that there is no separation between above and below: the same G-d is present in both.

והיינו כי אני אחרון זהו מדת מלכותו ית' סופא דכל דרגין המתלבשת בבי"ע ומשם יפרד¹²⁶ שמהוה היש ודבר נפרד.

That is: “I am last” is the attribute of His Malchus (sovereignty), may He be blessed, “the end of all levels,” which is en clothed in [the Worlds of] Beriah, Yetzirah and Asiyah, “and from there it divides,” for it brings into being the yesh (created existence), something separate.

“I am last” is Malchus, “the end of all levels,” which is clothed in the three lower worlds and is the source of separate created existence, as the verse says of the river that goes out of Eden, “and from there it divides.”

אבל אני ראשון הוא בחי' אין והחכמה מאין תמצא¹²⁷ שהחכמה היא בחי' ביטול

But “I am first” is the level of ayin (nothingness), “and Chochmah (wisdom) is found from ayin,” for Chochmah is the level of self-nullification (bittul).

“I am first” is ayin, “nothing”: the verse “And wisdom, where (me'ayin) shall it be found?” is read as “wisdom is found from ayin,” for Chochmah is self-nullification before G-d.

ולעתיד יהיה הגילוי למטה כמו למעלה וזהו ראו עתה כי אני אני הוא שלע"ל [שלעתיד לבוא] יהיה גילוי זה גם בראיה שלנו כמ"ש עין בעין יראו¹²⁸ כו'.

In the Time to Come the revelation will be below as it is above. This is “See now that I, I am He”: in the Time to Come this revelation will be in our own sight as well, as it is written, “Eye to eye they shall see,” etc.

In the Future the revelation below will be as it is above. That is “See now that I, I am He”: then we will see it with our own eyes, as Isaiah says, “Eye to eye they shall see.”

19 ועמ"ש מזה ע"פ נאוו לחייך בתורים.^{129, 130} אך במשה שנאמר וירא ראשית לו¹³¹ שהוא בחי' חכמה עילאה שנק' ראשית שנמשכת מבחי' אין אני ראשון ע"כ ע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] אני הוא הקורא ואני הוא המדבר¹³² כו'

And see what is written about this on the verse "Your cheeks are comely with rows [of jewels]." But with Moshe, of whom it is said, "And he saw reishis (the first) for himself," which is the level of the higher Chochmah (wisdom), called reishis, drawn from the level of ayin, "I am first": therefore of this our Sages, of blessed memory, said, "I am the One who calls, and I am the One who speaks," etc.

After another reference to the discourse on "Your cheeks are comely with rows [of jewels]," which explains that when Malchus is redeemed from its enclotement below, "I am first" and "I am last" become equal, the Alter Rebbe turns to Moshe. Plainly "he saw the first portion for himself" is said of the tribe of Gad, who chose the first land to be conquered, but here it is read of Moshe, who "saw reishis," the higher Chochmah, drawn from ayin, "I am first"; therefore the Sages could say of him, "I am the One who calls and I am the One who speaks."

¹³³ פ"י אני הוא הקורא היינו מדת מלכותו ית' שנק' אני אחרון והוא ענין אני והו הושיעה נא.

The meaning: "I am the One who calls" is the attribute of His Malchus (sovereignty), may He be blessed, which is called "I am last," and this is [the meaning of] "Ani vaho, please save."

"I am the One who calls" is Malchus, "I am last." This is the meaning of the Hoshanos prayer "Ani vaho, please save," where ani, "I," is Malchus.

ואני הוא המדבר היינו בחי' והחכמה מאין תמצא שבחכמה¹³⁴ עילאה מלובש אור א"ס ב"ה ממש כמ"ש הוי' בחכמה. וגילוי זה הוא נקרא אני ראשון כו'.

And "I am the One who speaks" is the level of "and Chochmah is found from ayin," for in the higher Chochmah the Infinite Light (Or Ein Sof), blessed be He, is truly enclotched, as it is written, "Havayah with Chochmah." This revelation is called "I am first," etc.

"I am the One who speaks" is Chochmah, "found from ayin," for the Infinite Light itself is clothed in the higher Chochmah, as in "Havayah with Chochmah founded the earth." This revelation of Chochmah is "I am first."

ומי"ש בזהר פ' וירא (דק"ב סע"ב [סוף עמוד ב]) דויקרא אל משה הוא מלאך הברית.¹³⁵ הענין הוא כי המלי עצמה הנק' מלך לפעמים נקראת מלאך כמי"ש בזהר פ' בלק דקפ"ז א' כד איהי שליחא מלעילא וקבילת זהרא¹³⁶ כו'

As for what is said in the Zohar, Parshas Vayeira (end of folio 102b), that "And He called to Moshe" is the Angel of the Covenant, the explanation is that Malchus itself, which is called "king" (melech), is sometimes called "angel" (malach), as is said in the Zohar, Parshas Balak, folio 187a: "when she is an emissary from above and receives radiance," etc.

Now the Alter Rebbe answers the second question, from the Zohar that says the caller in "And He called to Moshe" was the Angel of the Covenant. Malchus itself, called melech, "king," is sometimes called malach, "angel": the Zohar in Balak says that it is called an angel when it is an emissary from above and receives radiance from above.

והיינו כמו שהמלאך הנברא כשהוא שליח מלמעלה הוא אז בבחי' גבוה יותר מכשאינו שליח כמבואר למעלה כך עד"ז בבחי' מלי הגם דאיהי וגרמוהי חד מ"מ כד איהי שליחא מלעילא כו' הוא בבחי' גבוה יותר וכדפירש הרמ"ז [הרב משה זכות] בפ' בלק שם

That is, just as the created angel, when he is an emissary from above, is then at a higher level than when he is not an emissary, as explained above, so too, in the same way, with the level of Malchus: although "she and her vessels are one" (ihi vegarmohi chad), nevertheless "when she is an emissary from above," etc., she is at a higher level, as the Ramaz explains in Parshas Balak there.

A created angel is on a higher level when it is on a mission from above, as explained earlier, and the same is true of Malchus. Although Malchus is one with her vessels, she is raised higher still when she is "an emissary from above," as the Ramaz explains there.

ועד"ז הוא ענין אלף זעירא דויקרא שהוא הארה והמשכה שמבחי' כי שכן עליו הענין דישת חשך סתרו¹³⁷ ונק' מלאך מלך אלף כו'.

In the same way is the small alef of Vayikra: it is an illumination and drawing down from the level of "because the cloud rested upon it," of "He made darkness His hiding place," and it is called malach (angel): melech (king) [and] alef, etc.

So the Angel of the Covenant is Malchus as an emissary from above, not a created angel, and this fits with the Midrash. The small alef of Vayikra is this same light, drawn from the cloud of "He made darkness His hiding place," and the word malach (מלאך) is melech (מלך) with an alef.

ועיין בזהר ס"פ וירא (דק"כ ע"ב) ע"פ ומלאך פניו הושיעם^{138, 139}

And see the Zohar, at the end of Parshas Vayeira (folio 120b), on the verse "and the angel of His presence saved them."

The Zohar at the end of Vayeira reads "the angel of His presence saved them" as the Shechinah, which is with Israel in their exile.

ועיין בזהר פ' ויחי (דרמ"ו ע"ב) ע"פ נפתלי אילה שלוחה^{140, 141} וע' בפרדס בעה"כ [בערכי הכינויים] ערך מלאך:

And see the Zohar, Parshas Vayechi (folio 246b), on the verse "Naftali is a hind sent forth (sheluchah)"; and see Pardes, in Erchei HaKinuyim, the entry malach (angel).

The Zohar on "Naftali is a hind sent forth" speaks of the voice that is "sent" from a deep place above to lead the speech; the word sheluchah, "sent forth," is the same root as shaliach, an emissary. Pardes Rimonim discusses the term malach in its entry on it.

SECTION 4 • ¶ 20-25

Torah study: from shade to light

20 ד והנה התורה היא נצחית¹⁴² ושייך בחינות אלו גם עכשיו. כי הנה בעסק התורה כתיב ואשים דברי בפוך¹⁴³ ובצל ידי כסיתיך

4. Now, the Torah is eternal, and these levels apply now as well. For of the study of Torah it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you."

Section 4 applies all this to every generation, since the Torah is eternal. Of Torah study G-d says, "I have put My words in your mouth, and in the shade of My hand I have covered you."

צל היינו בחי מקיף עליון וכנודע מענין סוכות צלא דמהימנותא¹⁴⁴ שהוא המשכת מקיפים עליונים

"Shade" (tsel) is the level of a supernal encompassing light (makif), as is known concerning Sukkos, "the shade of faith," which is the drawing down of supernal makifim.

The word tzel, "shade," in that verse is a supernal makif, an encompassing light that surrounds a person rather than entering him. So the Zohar calls the sukkah "the shade of faith," for it draws down supernal encompassing lights.

וסוכה שחמתה מרובה¹⁴⁵ מצלתה פסולה כי זהו כענין המשכה מבחי' ישת חשך סתרו שאינו נמשך רק בבחי' צל ומקיף ולא בבחי' אור וגילוי

And “a sukkah whose sunlight is more than its shade is invalid,” for this is like the drawing down from the level of “He made darkness His hiding place,” which is drawn down only as shade and makif, and not as light and revelation.

That is why the Mishnah rules that a sukkah with more sunlight than shade is invalid: the sukkah is like the cloud of “He made darkness His hiding place,” which comes only as shade and makif, not as open light and revelation.

וזהו ענני כבוד כענין כי שכן עליו הענן¹⁴⁶ אלא שכוכבים נראים מתוכה שהארת המקיף נמשך בפנימיות וכענין א' זעירא כו'

This is [the meaning of] the Clouds of Glory, like “because the cloud rested upon it.” But “the stars are seen through it”: the illumination of the makif is drawn inward, like the small alef, etc.

The sukkah recalls the Clouds of Glory in the desert, which were like the cloud that rested on the Tent of Meeting. Yet the stars should be visible through the roof of the sukkah: something of the makif's light does shine inward, like the small alef.

ועד"ז בעסק התורה נאמר ג"כ ובצל ידי כסיתך כי הוא מבחי' מקיף כמ"ש במ"א בד"ה ביום השמיני עזרת^{147, 148} שהענין לפי שמהבל הדבור נעשה מקיף לנשמה כו' ע"ש ובד"ה וארשתך לי^{149, 150} שזהו ענין את ה' האמרת היום¹⁵¹ כו'.¹⁵²

In the same way, of the study of Torah it is also said, “and in the shade of My hand I have covered you,” for it is from the level of makif, as is explained elsewhere, in the discourse beginning “On the eighth day, a solemn assembly”: the point is that from the breath of speech a makif is made for the soul, etc.; see there. And in the discourse beginning “And I will betroth you to Me,” that this is [the meaning of] “You have affirmed Havayah today,” etc.

Torah study, too, is “the shade of My hand,” a makif: as the Alter Rebbe explains in his discourse for Shemini Atzeres, the breath of the spoken words of Torah becomes an encompassing light for the soul. In the discourse “And I will betroth you to Me” (Likkutei Torah, Bamidbar) he reads “You have affirmed (he'emarta) Havayah today” as “you have caused Him to say”: through Torah study one draws G-d's own speech, a makif like the ring of betrothal.

21 ועיין מזה בד"ה וידבר דבמדבר סיני באהל מועד.¹⁵³ אך ע"י השגת ועיון התורה שמישיג ג"כ וקולט ההלכה במוחו ותבונתו על זה נאמר מגלה עמוקות מני חשך.¹⁵⁴

And see about this in the discourse beginning "And He spoke ... in the Wilderness of Sinai, in the Tent of Meeting." But through the comprehension and study of Torah, in which one also grasps and takes in the halachah with his mind and understanding, of this it is said, "He reveals deep things out of darkness."

Study brings more than a makif. When a person understands the Torah and grasps a halachah with his mind, the verse "He reveals deep things out of darkness" applies. The Alter Rebbe refers to his discourse on "in the Wilderness of Sinai, in the Tent of Meeting" (Likkutei Torah, Bamidbar).

דהיינו שממשיך מבחי" המקיף דישת חשך סתרו שהוא חשך והעלם להיות נמשך בבחי" אור וגילוי וע"ז נאמר ותורה אור.¹⁵⁵

That is, he draws from the level of the makif of "He made darkness His hiding place," which is darkness and concealment, so that it is drawn down as light and revelation. Of this it is said, "and Torah is light."

Through understanding, the hidden makif of "He made darkness His hiding place" is drawn down as open light. That is why the Torah is called light: "and Torah is light."

להיות אור א"ס ב"ה שורה למטה כמו למעלה כמ"ש אני ראשון ואני אחרון¹⁵⁶ כו' כמ"ש כ"ז [כל זה] בד"ה המגביהי לשבת^{157, 158} כו' ע"ש.

[This is] so that the Infinite Light (Or Ein Sof), blessed be He, rests below as above, as it is written, "I am first and I am last," etc., as all this is explained in the discourse beginning "Who is enthroned on high," etc.; see there.

The Infinite Light then rests below as it does above, as in "I am first and I am last." In the discourse "Who is enthroned on high" (Torah Ohr, Miketz) the Alter Rebbe reads hamagbihi as raising the yud of the hei, as charity raises a person into the Infinite Light, so that the Infinite Light comes to rest there.

22 וזהו ענין וידבר ה' אליו מאהל מועד¹⁵⁹ כו' דכתיב ביה באהל מועד כי שכן עליו הענן וכבוד ה' מלא כו' This is the meaning of "And Havayah spoke to him from the Tent of Meeting," etc., for of the Tent of Meeting it is written, "because the cloud rested upon it, and the glory of Havayah was full," etc.

This is why Havayah spoke to Moshe "from the Tent of Meeting": it was the place where the cloud rested and the glory was "full."

וכל בחי' אלו הם בעסק התורה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב ביהמ"ק [בית המקדש] אין להקב"ה בעולמו אלא ד' אמות של הלכה¹⁶⁰

And all these levels are in the study of Torah, as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah."

All these levels are present in Torah study, as the Talmud says that since the Temple was destroyed G-d has in His world only "the four cubits of halachah."

א"כ יש בעסק התורה מבחי' הנ"ל שהיה שורה במשכן ובהמ"ק [ובית המקדש] כי אין כבוד אלא תורה^{161, 162} כי אורייתא מחכמה נפקת^{163, 164} וזהו כבוד עילאה ל"ב נתיבות חכמה.

If so, there is in the study of Torah [something] of the levels mentioned above, which rested in the Mishkan and in the Holy Temple, for "there is no glory but Torah," since "the Torah comes forth from Chochmah (wisdom)," and this is the higher glory, the thirty-two paths of Chochmah.

So Torah study holds what once rested in the Mishkan and the Temple, for, as the Mishnah says, "there is no glory but Torah," and, as the Zohar says, the Torah comes forth from Chochmah. The Torah is thus the "higher glory," Chochmah with its thirty-two paths of wisdom, of which Sefer Yetzirah speaks.

אך בחכמה זו מלוכש אור א"ס ממש מגלה עמוקות מני חשך מבחי' ישת חשך סתרו וכדפי' הרמ"ז [הרב משה זכות] בפ' במדבר דק"ח הנזכר לעיל בפ"י הראני נא את כבודך.¹⁶⁵

But in this Chochmah the Infinite Light (Or Ein Sof) itself is en clothed, "revealing deep things out of darkness," from the level of "He made darkness His hiding place," as the Ramaz explains in Parshas Bamidbar, folio 118, mentioned above, on the meaning of "Show me, please, Your glory."

The Infinite Light itself is clothed in this Chochmah, and so the Torah "reveals deep things out of darkness." This is the Ramaz's explanation, cited in paragraph 4, of Moshe's request "Show me, please, Your glory."

23 ועמ"ש בפ' בשלח בד"ה לסוסתי^{166, 167} וזהו וכבוד ה' מלא מלא לא כתיב אלא מלא כמבואר למעלה.

And see what is written in Parshas Beshalach, in the discourse beginning "To a mare." This is [the meaning of] "and the glory of Havayah was full (malei)": it is not written milei ["filled"] but malei ["full"], as explained above.

The Alter Rebbe refers to his discourse "To a mare" (Torah Ohr, Beshalach), which explains that through the letters of the Torah the encompassing light comes to be revealed below, until "I fill heaven and earth." This, he says, is the meaning of the Zohar's reading of malei, "full," discussed in paragraph 3.

ואפשר לומר שזהו בחי' גבוה יותר מכוכבים נראים מתוכה דסוכה שהוא רק כוכבים וניצוצים לבד מהמקיף

It may be said that this is a higher level than “the stars seen through” the sukkah, which are only stars and sparks of the makif alone.

He suggests that the Torah is higher than the sukkah. Through the sukkah’s roof only stars show: mere sparks of the encompassing light.

אבל בתורה שהיא בחי' ותורה אור¹⁶⁸ ממש היינו שמעצמיות המקיף מאיר הארה גדולה ועצומה בבחי' פנימית.¹⁶⁹

But in the Torah, which is truly the level of “and Torah is light,” from the very essence of the makif there shines a great and mighty illumination, in an inward way.

In the Torah, which is truly “light,” a great and powerful illumination shines inward from the very essence of the makif.

24 ועיין מ"ש במ"א גבי קי"ס [קריעת ים סוף] דכתיב ויהי הענן והחשך ויאר¹⁷⁰ שהענן דישת חשך סתרו בעצמו ממש נמשך בבחי' אור וגילוי. ועדי"ז י"ל [יש לומר] בענין בענין פי' מגלה עמוקות מני חשך דגבי תורה.

And see what is written elsewhere concerning the Splitting of the Sea of Reeds, where it is written, “And there was the cloud and the darkness, and it gave light”: the cloud of “He made darkness His hiding place,” itself, was drawn down as light and revelation. Along these lines one may explain the meaning of “He reveals deep things out of darkness,” said of the Torah.

A parallel is the Splitting of the Sea, where “there was the cloud and the darkness, and it gave light”: the cloud of “darkness” itself became light. In the same way the Torah “reveals deep things out of darkness.”

25 וכעין זה מצינו בשמיני עצרת שהוא שמחת תורה שהמקיפים דסוכות נמשכים בבחי' פנימית וכמ"ש במ"א ע"פ בצלו חמדתי¹⁷¹ וישבתי ופריו מתוק לחכי. שזהו ענין סוכות ושמע"צ [ושמיני עצרת].

Something like this we find on Shemini Atzeres, which is Simchas Torah: the makifim of Sukkos are drawn inward, as is explained elsewhere on the verse “In his shade I delighted and sat, and his fruit was sweet to my palate,” that this is [the meaning of] Sukkos and Shemini Atzeres.

Something similar happens on Shemini Atzeres, which is Simchas Torah: the encompassing lights of Sukkos are drawn inward. As the Alter Rebbe explains elsewhere on “In his shade I delighted and sat, and his fruit was sweet to my palate,” the “shade” is Sukkos and the “fruit” is Shemini Atzeres.

ובזהר פ' לך לך דפ"ה ע"ב פי' פסוק זה על עסק התורה בצלו דא קב"ה [קודשא בריך הוא]¹⁷² כו' ופריו מתוקלחכי אלין מלין דאורייתא דכתיב בהו ומתוקים מדבש¹⁷³ כו'

And the Zohar, Parshas Lech Lecha, folio 85b, explains this verse as speaking of the study of Torah: “In his shade’: this is the Holy One, blessed be He,” etc.; “and his fruit was sweet to my palate’: these are the words of Torah, of which it is written, ‘and sweeter than honey,’” etc.

The Zohar reads the verse as speaking of Torah study: “In his shade” is the Holy One, blessed be He, and “his fruit” is the words of Torah, “sweeter than honey.”

והיינו שהפרי היא המשכה בבחי' פנימית שנמשך מבחי' הצל והמקיף (ועיין בזהר פ' נח דע"ב סע"ב [סוף עמוד ב]):

That is, the fruit is a drawing down in an inward way, drawn from the level of the shade and the makif. (And see the Zohar, Parshas Noach, end of folio 72b.)

The fruit is the inward drawing down that comes from the shade, the makif. The Alter Rebbe also refers to another passage of the Zohar, in Noach.

SECTION 5 • ¶26-29

The Moshe in every person

26 והנה אתפשטותא דמשה בכל דרא^{174, 175} היא בחי' הביטול שיש בכל אדם שהוא מבחי' משה ונחנו מ"ה [מה]¹⁷⁶ כו' כמ"ש במ"א סד"ה משה ידבר.^{177, 178}

Now, “the extension of Moshe in every generation” is the level of self-nullification (bittul) that is in every person, which is from the level of Moshe: “and what (mah) are we,” etc., as is explained elsewhere, at the end of the discourse beginning “Moshe would speak.”

The Tikkunei Zohar speaks of “the extension of Moshe in every generation.” In every Jew this is his capacity for bittul, self-nullification, the quality Moshe expressed when he said, “and what (mah) are we?”; mah is also the Kabbalistic Name Mah, which stands for this bittul, as the Alter Rebbe explains at the end of the discourse “Moshe would speak” (Torah Ohr, Yisro).

שעיקר עסק התורה צ"ל בבחי' ביטול ומשה הוא בחי' דעת¹⁷⁹ שהוא הממשיך בחי' יחוד אור אי"ס ב"ה למטה שיהא שורה ומתגלה בנפש האדם שיהא בבחי' אהל מועד מלשון ונועדתי לך¹⁸⁰ שמה כו' אותיות ונועדתי

For the essence of Torah study must be in the way of bittul. And Moshe is the level of Daas (knowledge), which draws down the level of the unity of the Infinite Light (Or Ein Sof), blessed be He, below, so that it rests and is revealed in the soul of a person, so that he is in the state of a "Tent of Meeting" (ohel mo'ed), from the expression "and I will meet (venoadti) with you there," etc., which has the letters of venodati ("I will be known").

Torah study must rest on bittul. Moshe is Daas, the faculty that draws the unity of the Infinite Light down into a person's soul, so that the person becomes a "Tent of Meeting" (ohel mo'ed), from "I will meet (venoadti) with you there," whose letters also spell venodati, "I will be known."

דהיינו לידע את ה' שהוא חיי החיים ואין עוד מלבדו¹⁸¹ ע"ד מ"ש ראו עתה כי אני הוא.¹⁸²

That is, to know G-d, who is the Life of all life, and "there is nothing else besides Him," in the manner of what is written, "See now that I, I am He."

In this "tent" the soul comes to know G-d, the Life of all life, besides whom there is nothing, in the spirit of "See now that I, I am He."

דהגם שמקרא זה נאמר על לעתיד כנ"ל מ"מ כח זה יש בכל נפש מישראל ביניקתה מנשמת¹⁸³ משרע"ה [משה רבינו עליו השלום] לקשר מחשבתו בה' בקשר אמיץ וחזק כמו שהיא מקושרת בדבר גשמי שרואה לעיני בשר כו'.

For although this verse was said of the Time to Come, as mentioned above, nevertheless this power is in every soul of Israel, through the nourishment it draws from the soul of Moshe our teacher, peace be upon him: to bind his thought to G-d with a strong and firm bond, as it is bound to a physical thing that he sees with eyes of flesh, etc.

That verse speaks of the Future, yet every Jewish soul already has this power through its bond with the soul of Moshe, as the Tanya explains in chapter 42: to bind its thought to G-d as firmly as to something seen with physical eyes.

27 והנה עד"ז יובן ג"כ פי' לבוא אל אהל מועד היינו כי צריך להיות על דרך בא לכאן ותלמודו בידו¹⁸⁴ כי הרי התורה שלפנינו נתלבשה בגשמיות.

Now, along these lines we will also understand the meaning of "to come into the Tent of Meeting": it must be in the manner of "he who comes here with his learning in his hand," for the Torah before us is en clothed in physicality.

"To come into the Tent of Meeting" applies to every person as well. One must come "with his learning in his hand," as the Talmud says of those who come to the World to Come, because the Torah we study is clothed in physical matters.

וכמ"ש ואנכי תרגלתי לאפרים¹⁸⁵ פי' בחי' אנכי מי שאנכי¹⁸⁶ תרגלתי והשפלתי בבחי' רגל הם כל ענינים גשמיים שבתורה שבע"פ [שבעל פה] כו'

As it is written, "And I (Anochi) taught Ephraim to walk (tirgalti)," meaning: the level of Anochi, "Who I am," I made to walk and lowered to the level of a foot (regel); these are all the physical matters in the Oral Torah, etc.

So the verse says, "And I (Anochi) taught Ephraim to walk (tirgalti)": G-d's very self, Anochi, lowered itself to the level of a "foot" (regel), the physical subjects of the Oral Torah.

וצ"ל קחם על זרועותיו בחי' אהבה ויראה כו' וזהו בחי' בא לכאן שהוא השתפכות הנפש למקורה ושרשה וכמ"ש בד"ה כי תבאו אל הארץ^{187, 188} בפי' בהר

And there must be "taking them upon His arms," the level of love and awe, etc. This is the level of "coming here," which is the outpouring of the soul to its source and root, as is explained in the discourse beginning "When you come into the land," in Parshas Behar.

There must also be "taking them upon His arms": love and awe, the two arms. This is "coming here," the soul pouring itself out toward its source, as the Alter Rebbe explains in his discourse "When you come into the land" (Likkutei Torah, Behar).

ועמ"ש בד"ה יונתי¹⁸⁹ בענין קומי לך¹⁹⁰ כדי שתהיה רעיתי כו' ע"ש.

And see what is written in the discourse beginning "My dove," concerning "Arise (kumi lach)," in order that she be "My beloved," etc.; see there.

He also refers to his discourse "My dove" (Likkutei Torah, Shir HaShirim), which reads "Arise (kumi lach)" as "arise for yourself," to the soul's own root above, so that it may be "My beloved," drawing down the Torah as nourishment.

28 והנה במשה ממש הפי' ולא יכול משה לבוא¹⁹¹ כו' מבואר למעלה דהיינו מפני שהענן היה מבחי' ישת חשך סתרו כנ"ל.

Now, with Moshe himself, the meaning of "And Moshe could not come," etc., was explained above: it was because the cloud was from the level of "He made darkness His hiding place," as mentioned above.

For Moshe himself, "could not come" meant that the cloud came from the unreachable level of "He made darkness His hiding place."

אך בבחי' אתפשטותא דמשה שבכל אדם דהיינו הדעת שבנפש אלקית הפי' כפשוטו שלא יכול לבא ולהתגלות באדם בחי' דעת זה מחמת הסתר נה"ב [נפש הבהמית].

But in the level of "the extension of Moshe" that is in every person, that is, the Daas (knowledge) in the G-dly soul, the meaning is as it plainly reads: this level of Daas cannot come and be revealed in the person because of the concealment of the animal soul.

For the "Moshe" in every person, the Daas of the G-dly soul, the words mean just what they say: this Daas cannot come and be revealed in the person, because the animal soul conceals it.

29 וכדי שיבא ויתגלה בחי' משה שבכל אדם להיות בחי' בא לכאן צריך לזה המשכת אתעדל"ע [אתערותא דלעילא] מלמעלה והיינו ע"י המצות שע"י נאמר קחם על זרועותיו¹⁹² כי צדקה תרומם¹⁹³

In order that the level of Moshe that is in every person come and be revealed, to be at the level of "coming here," this requires the drawing down of an arousal from above, and this is through the mitzvos, through which [comes about] what is said, "taking them upon His arms," for "charity uplifts."

For the inner Moshe to come and be revealed, an arousal from above is needed, and it comes through the mitzvos: through them G-d "takes them upon His arms," for "charity uplifts."

וכמ"ש ע"פ ועתה יגדל נא¹⁹⁴ כח אדי¹⁹⁵ שע"י קיום המצות נמשך כח עליון ומקיפים עליונים להעלות הנפש ולקשרה בה'.

As is explained on the verse "And now, let the power of Ado-nai be great, please": through fulfilling the mitzvos a supernal power and supernal makifim are drawn down to raise up the soul and bind it to G-d.

The Alter Rebbe refers to his discourse on "And now, let the power of Ado-nai be great" (Likkutei Torah, Shelach): keeping the mitzvos draws down a supernal power and encompassing lights that lift the soul and bind it to G-d, the way the force of one who throws a stone carries it upward.

SECTION 6 • ¶30-36

The mitzvos call, the Torah speaks

30 וזהו ענין ויקרא אל משה.¹⁹⁶ אני הוא הקורא¹⁹⁷ שהמצות נק' מצות המלך ואיתא במדרש תנחומא פ' ויגש¹⁹⁸ היו מכבדין את המצות שהן שלוחי ושלוחו של אדם כמותו¹⁹⁹

This is the meaning of “And He called to Moshe”: “I am the One who calls.” For the mitzvos are called “the commands of the King,” and it is stated in Midrash Tanchuma, Parshas Vayigash: “Honor the mitzvos, for they are My agents,” and “a person’s agent is like himself.”

Now the calling of Moshe is applied to every person. “I am the One who calls” refers to the mitzvos, which are called “the commands of the King”; the Midrash Tanchuma says in G-d’s name, “Honor the mitzvos, for they are My agents,” and since a person’s agent is like himself, honoring them is honoring Him.

והענין כמ”ש במ”א ע”פ וזכרתם את כל מצות²⁰⁰ הוי ועשיתם אותם. כי הנה מצוה הוא מ”צ בא”ת ב”ש י”ה.

The explanation is as is written elsewhere on the verse “And you shall remember all the commandments of Havayah and do them.” For in [the word] mitzvah, the mem and tzaddi are, in At-bash, yud and hei.

The Alter Rebbe refers to his explanation of “And you shall remember all the commandments of Havayah and do them.” The first two letters of mitzvah (מצוה), mem and tzaddi, become yud and hei in At-bash, the cipher that exchanges the first letter of the alphabet with the last, the second with the second-to-last and so on; with the remaining vav and hei, the word spells the Name Havayah.

31 והרי א”כ מצוה היא שם הוי והיינו שנקראו המצות רמ”ח אברים דמלכא שהיא בחי' כלי לאור א”ס ממש. ולפעמים נקראו מצות המלך כי מצות מלך היא בחי' ציווי המלך שהוא מלי דאצילות.

So, then, mitzvah is the Name Havayah. That is why the mitzvos are called “the 248 limbs of the King,” which is the level of a vessel for the Infinite Light (Or Ein Sof) itself. And sometimes they are called “the commands of the King,” for “the command of a king” is the level of the King’s commanding, which is Malchus (sovereignty) of the World of Atzilus (Emanation).

Since mitzvah contains the Name Havayah, the mitzvos are called “the 248 limbs of the King”: as the limbs are vessels for the soul, the mitzvos are vessels for the Infinite Light itself. They are also called “the commands of the King,” and this is Malchus of Atzilus, the level of G-d’s sovereignty that issues commands.

32 והענין כי המצות כמו שנמשכו למטה הוא בחי מצות המלך אך שרשן למעלה הוא בחי אברים דמלכא.

The explanation is that the mitzvos, as they are drawn down below, are the level of “the commands of the King,” but their root above is the level of “limbs of the King.”

The mitzvos as they come down to us are “commands of the King,” but their root above is the “limbs of the King.”

והיינו עיי אתעדלית [אתערותא דלתתא] של האדם ממשיך להיות המצוה אברין דמלכא כו'. וזהו שבתחלה נקי המצות שלוחי ה'.

That is, through a person's arousal from below he draws [it] down, so that the mitzvah becomes “limbs of the King,” etc. And this is why at first the mitzvos are called “agents of G-d.”

When a person does a mitzvah, his arousal from below draws it down so that it becomes a “limb of the King,” a vessel for the Infinite Light. Before that, at first, the mitzvos are called G-d's “agents.”

33 והיינו כמו שהן תחלה בבחי מלי וזהו ענין והנה סולם מוצב²⁰¹ כו' ומלאכי אל קים עולים כו'

That is, as they are at first, at the level of Malchus (sovereignty). This is [the meaning of] “And behold, a ladder set up,” etc., “and the angels of Elokim were ascending,” etc.

At first the mitzvos are at the level of Malchus. This is Yaakov's dream of a ladder set on the earth, with “angels of Elokim” going up on it.

פי' מלאכי אלקים הם המצות שהן מתעלים למעלה עיי הסולם היא בחי תפלה כמ"ש במ"א גבי ענין יוהכ"פ [יום הכפורים].

The meaning: “the angels of Elokim” are the mitzvos, which ascend on high by means of the ladder, which is the level of prayer, as is explained elsewhere concerning Yom Kippur.

The “angels of Elokim” are the mitzvos, which rise on the ladder of prayer, as the Alter Rebbe explains elsewhere in connection with Yom Kippur.

אך מ"מ גם אז אינן שלוחים כמלאכים. שהמלאך הוא בחי נברא יש מאין. אלא על דרך אני הוא הקורא.²⁰² אני ממש. והיינו המשכת הכח בנפש שעיי תרומם הנפש להיות בבחי בא לכאן.

Nevertheless, even then they are not agents like the angels, for an angel is the level of a created being, brought into existence from nothing. Rather, it is in the manner of “I am the One who calls”: “I” Myself. That is, it is the drawing of power into the soul, through which the soul is uplifted to be at the level of “coming here.”

Yet even then the mitzvos are not agents like the created angels, for an angel is a created being, brought into existence from nothing. In the mitzvos, rather, it is “I am the One who calls,” G-d Himself: He draws a power into the soul that lifts it, so that it can “come here,” into the Tent of Meeting.

34 וזהו ואני תפלה²⁰³ והנה זו היא ג"כ הכנה להיות אח"כ בעסק התורה בחי' ואשים דברי בפיו ובצל ידי²⁰⁴ כו'

This is [the meaning of] "And I am prayer." And this is also a preparation, so that afterwards, in the study of Torah, there will be the level of "And I have put My words in your mouth, and in the shade of My hand," etc.,

This is "And I am prayer": the "I" of "I am the One who calls" is at work in prayer, lifting the soul. Prayer, lifted by the mitzvos, prepares a person for Torah study, where "I have put My words in your mouth, and in the shade of My hand I have covered you."

וכמאמר קדשנו במצותיך²⁰⁵ תחלה ואח"כ ותן חלקנו בתורתך וכמ"ש מזה בד"ה וידבר אלקים כו' אנכי כו' ע"ש.

as in the saying [of the prayer]: first "Sanctify us with Your mitzvos," and afterwards "and grant our portion in Your Torah." As is explained about this in the discourse beginning "And G-d spoke," etc., "I (Anochi)," etc.; see there.

The words of the Shabbos prayer say the same: first "Sanctify us with Your mitzvos," and afterwards "grant our portion in Your Torah." The Alter Rebbe refers to his discourse on the Ten Commandments, "And G-d spoke ... I (Anochi)."

35 וזהו ענין וידבר ה' אליו מאהל מועד²⁰⁶ ועמ"ש מכ"ז [מכל זה] בפ' במדבר ע"פ במדבר סיני באהל מועד^{207, 208} דפי' אהל מועד מלשון ונועדתי²⁰⁹ כו' על דרך מ"ש ראו עתה כי אני אני הוא²¹⁰ כו' וכנו"ל [וכנזכר לעיל].

This is the meaning of "And Havayah spoke to him from the Tent of Meeting." See what is written about all this in Parshas Bamidbar, on the verse "in the Wilderness of Sinai, in the Tent of Meeting": that the meaning of "Tent of Meeting" (ohel mo'ed) is from the expression "and I will meet (venoadti)," etc., in the manner of what is written, "See now that I, I am He," etc., as mentioned above.

This is "And Havayah spoke to him from the Tent of Meeting." As the Alter Rebbe explains in Likkutei Torah, Bamidbar, mo'ed (meeting) is from venoadti, which has the letters of venodati, "I will be known," so the inner Tent of Meeting is the soul's knowledge of G-d, as in "See now that I, I am He."

36 והמשכה זו הוא ע"י עסק התורה וכמ"ש סד"ה המגביהי לשבת²¹¹ המשפילי לראות בשמים ובארץ²¹² תשב"כ [תורה שבכתב] ותשב"פ [תורה שבעל פה] שאז הוא לראות בחי' ראייה והתגלות.

This drawing down is through the study of Torah, as is explained at the end of the discourse beginning "Who is enthroned on high, who lowers [Himself] to look in heaven and on earth": [heaven and earth are] the Written Torah and the Oral Torah, for then it is "to look," the level of sight and revelation.

This revelation comes through Torah study, as explained at the end of the discourse "Who is enthroned on high, who lowers Himself to look in heaven and on earth": heaven and earth are the Written and the Oral Torah, through which G-d "looks," that is, is seen and revealed.

והיינו ע"י בחי' אני הוא הקורא ואני הוא המדבר²¹³ וזהו אני מדבר בצדקה²¹⁴ פי' ע"י צדקה וגמ"ח [וגמילות חסדים] שהאדם עושה נמשך להיות בעסק תורתו בחי' אני מדבר

That is, through the level of "I am the One who calls and I am the One who speaks." And this is "I speak through charity (bitzedakah)": through the charity and acts of kindness (gemilus chassadim) that a person does, there is drawn into his Torah study the level of "I speak."

It comes through both "I am the One who calls" and "I am the One who speaks." Plainly the verse says "I speak in righteousness," but the Alter Rebbe reads bitzedakah as "through charity": the charity and kindness a person does draw G-d's own speech, "I speak," into his Torah study.

והיינו כמ"ש ודברי אשר שמתני בפ"ך²¹⁵ כו' וכתוב בכל המקום אשר אזכיר²¹⁶ את שמי כו' וכמ"ש במ"א ע"פ ששים המה מלכות²¹⁷ כו':

That is, as it is written, "and My words that I have put in your mouth," etc., and it is written, "In every place where I cause My Name to be mentioned," etc. And as is explained elsewhere on the verse "There are sixty queens," etc.

That is the meaning of "My words that I have put in your mouth," and of "In every place where I cause My Name to be mentioned, I will come to you and bless you." The Alter Rebbe closes with a reference to his discourse on "There are sixty queens."

IN ONE'S AVODAH

Every person has the “Moshe” within him, his bittul and Daas, but the animal soul keeps it from “coming into the Tent of Meeting.” The way in, as the maamar draws it, is first the mitzvos, especially charity, through which G-d Himself calls and draws a supernal power that lifts the soul; then prayer, the ladder on which the mitzvos rise; and then Torah study, learned with understanding, so that its encompassing light becomes revealed and G-d’s own speech, “I am the One who speaks,” enters one’s learning.

QUESTIONS FOR DISCUSSION

1. Why could an angel call Avraham but not Moshe? What does the rule of agency, “a person’s agent is like himself,” add to the answer?
2. How does the maamar reconcile the Midrash (“I am the One who calls”) with the Zohar (“it was the Angel of the Covenant”)?
3. What is the difference between the “shade” that Torah study brings and the light of “He reveals deep things out of darkness”? How does the sukkah illustrate it?
4. What is “the extension of Moshe” in every person, and what keeps it hidden?
5. Why do the mitzvos and prayer come before Torah study in the order the maamar describes?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקרא אל משה

Another transcript (hanachah) of this same maamar, printed from a manuscript in the Tzemach Tzedek's own hand.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז — פרשיות עי תקה (נדפס שם מגוכי"ק כ"ק אדמו"ר הצ"צ בכרך 1116 הכולל הנחות מהשנים תקע"א-ב ועוד). לכללות מאמר זה ראה במאמרי אדה"א ויקרא-א עי א שמיוסד על מאמר זה. ראה גם סה"מ תקס"ח-ב עי תרסח. ועם הגהות בביאה"ז להצ"צ-א עי קעו. אוה"ת ויקרא עי ריו (ביאור על מאמר זה). וראה גם ד"ה זה דש"פ ויקרא תש"מ. תשמ"ג. תשמ"ז. חלק נתבאר בשיחת ש"פ ויקרא תנש"א.

2 ויקרא אל משה

"And He called to Moshe, and Havayah spoke to him from the Tent of Meeting, saying." The opening verse of Leviticus, which does not name the One who called. The whole maamar is an explanation of this verse.

Leviticus 1:1 א:א ויקרא

וַיִּקְרָא אֱלֹהִים מִן הַשָּׁמַיִם וַיִּדְבֹּר ה' אֵלָיו מֵאֵת הַמִּזְבֵּחַ לֵאמֹר:

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

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

3 אלף דויקרא זעירא

The Zohar asks why the alef of Vayikra is small and answers that it shows who called: the One who dwells in the Sanctuary, inviting Moshe as one invites a guest. It contrasts it with the large alef of "Adam, Shes, Enosh."

Zohar I, 239a זח"א רלט,

Zohar III, 53b זח"ג נג,

KEHOT'S NOTE

ראה זח"א רלט, א. זח"ג נג, ב. בחי, פענח רוא, ובעה"ט כאן. אוה"ת ויקרא עי תשכד.

4 אדם

"Adam, Shes, Enosh": the opening words of Chronicles, a list of generations that begins with the first man. Here "Adam" is written with a large alef.

I Chronicles 1:1 א:א דברי הימים א

אָדָם שֶׁת אֱנוֹשׁ:

ADAM, SETH, Enosh;

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

5 ובד"ה כתיב . . רבתי

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

KEHOT'S NOTE

בתחלתו. וראה מנחת שי שם.

6 אדם באל"ף רבתי

The Minchat Shai records that the alef of "Adam" at the start of Chronicles is larger than every other alef in Scripture. The Alter Rebbe contrasts it with the small alef of Vayikra.

Minchat Shai on I Chronicles 1:1:1 א:א דברי הימים א:א:א

אדם. אל"ף של אדם רבתי מכל אלפין שבמקרא שבו התחיל הקב"ה לברא את הכל ובו גמר את הכל ועיין בס' אות אמת סוף מדרש רות וזוהר פרשה מצורע סוף דף נ"ג ובפענח רוא ריש פ' בראשית ומסורס הברית הגדול ריש ד"ה:

Minchat Shai (Public Domain)

7 ולהבין — והנה

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

8 ויקרא מלאך ה' אל אברהם

"And the angel of Havayah called to Avraham a second time from heaven." After the binding of Yitzchak the angel called, and then came G-d's own words, "By Myself I have sworn, says Havayah" (22:16). The Midrash brings it as the case where the angel calls and the Divine speech speaks. (Kehot: Genesis 22:16)

Genesis 22:15 כ"ב:ט"ו בראשית

וַיִּקְרָא מַלְאֲךְ ה' אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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

KEHOT'S NOTE

בראשית כב, טז.

9 Kehot's note points to Genesis 22:15 for these words.

Genesis 22:15 כ"ב:ט"ו בראשית

וַיִּקְרָא מַלְאֲךְ ה' אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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

10 ויקרא אל משה קלא דמלאך ולא ע"י שליחא אחרא

Contrasting Bilam with Moshe, the Zohar says that of Moshe it is written "And He called to Moshe": the King's own voice, not through another messenger, from the holy chamber of the Tent of Meeting.

Zohar, Balak 23:288-24:295 ספר הזהר, בלק כ"ג:רפ"ח-כ"ד:רצ"ה

So when Balaam, who was rejected of men like a leper, called at the gate of the King, the latter, on hearing, said: The unclean leper shall not enter and defile my palace. It is necessary for me to go and threaten him so that he shall not approach the gate of my son and not defile him. Therefore it

says, "G-d came to Balaam". He said to him: Leper, leper, "thou shalt not go with them, thou shalt not curse the people for he is blessed". You shall not ...

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

11 למה לא נאמר ויקרא ה' אל משה

Rabbeinu Bachya notes that the verse should have said "And Havayah called to Moshe," and explains that the unnamed "He called" refers back to the glory that filled the Mishkan in the previous verse; therefore the alef of Vayikra is small.

Rabbeinu Bahya, Vayikra 1:16: ויקרא א': ויקרא א' בחי, רבנו בחי

ודע כי היה הכתוב ראוי לומר ויקרא ה' אל משה וידבר אליו, ומה שאמר ויקרא אל משה סתם להורות כי אע"פ שספר ויקרא הוא ספר בפני עצמו הכל מחובר ודבק עם מה שכתוב למעלה, כי כל התורה כולה בנין אחד וקשר אחד, ומלת ויקרא חוזרת אל הכבוד הנזכר וכבוד ה' מלא את המשכן והכבוד הקורא הוא הה"א של בהבראם שהיא זעירא, ולכך האל"ף של ויקרא היא זעירא, וזה מבואר. ומה שאמר מאהל מועד דרשו רבותינו ז"ל בתורת כהנים שהיה הקול נפסק ולא היה יוצא חוץ לאהל, יכול מפני שהקול נמוך, ...

ויקרא ה' אל ... Know that actually the Torah should have written the fact that the subject of who was speaking i.e. the L-rd, was not mentioned indicates that although the Book of Leviticus is a Book in its own right, it is an integral part of what came before it; the entire Torah is one continuous document, a single structure. The word ויקרא is simply a reference to the attribute of כבוד which was last mentioned in Exodus 40,35 when the Torah wrote that this attribute filled ...

Midrash Rabbeinu Bachya [ben Asher], Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

12 ומדוע לא נזכר . . מי הוא הקורא

According to the note, the Rebbe discusses there why the verses "Vayikra el Moshe" and "Adam ki yakriv" are explained here in two separate discourses, while in the discourses of the Tzemach Tzedek and the Mitteler Rebbe the two subjects come in one continuous discourse.

KEHOT'S NOTE

ראה ד"ה ויקרא אל משה — תשמ"ז. ושם למה כאן מבאר ב' הפסוקים ויקרא אל משה גוי אדם כי יקריב גוי ב' דרושים נפרדים, ובדרושי הצ"צ ואדה"א באים ב' הענינים בהמשך אחד. ע"ש.

13 ולא קאמר מאן הוה כו' אלא בכל הני מלאכא דברית הוה וכולא בקב"ה אתמר

The Zohar teaches that wherever Scripture says "and he said" or "and he called" without naming the speaker, it is the Angel of the Covenant, and it lists "And He called to Moshe" among them; yet all of it is said of the Holy One, blessed be He. The Alter Rebbe asks how this fits with the Midrash.

Zohar, Vayera 6:105-7:140: וירא וי: ק"ה-ד: ק"מ

He observed so strictly the laws regarding clean and unclean that no man in a state of ritual impurity was allowed to serve in his house until he had duly cleansed himself by

bathing before nightfall or by abstention for seven days, according to the degree of his defilement. And as Abraham prepared the means of purification for men in such a state, so did Sarah for women. The reason why Abraham did this was because he was himself pure and is designated "pure" (as it is written, "Who can ...

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

14 ולא יכול משה לבא

"And Moshe could not come into the Tent of Meeting, because the cloud rested upon it, and the glory of Havayah filled the Mishkan." The Torah tells this as the Mishkan was completed and the cloud of glory came down on it: even Moshe could not go in. The calling in the next verse is explained as what enabled him to enter.

שמות מ': ל"ה Exodus 40:35

וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעָנָן וּכְבוֹד ה' מְלֵא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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

KEHOT'S NOTE

שמות מ, לה.

15 ישתחשך סתרו

"He made darkness His hiding place, His canopy around Him." In David's song of thanks for his rescue, G-d is pictured coming down to save him hidden in dark storm clouds. The Alter Rebbe reads the darkness as the level of G-d that no created mind can grasp, from which the cloud over the Tent came. (context: Steinsaltz Tanakh)

תהילים י"ח: כ"ב Psalms 18:12

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סִבִּיבוֹתָיו סָכָתוֹ חֲשֹׁכֵת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

KEHOT'S NOTE

תהילים יח, יב.

16 לית מחשבה תפיסא . . ולא בחכ' ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה.

17 לית מחשבה תפיסא ביה כלל

From the prayer of Eliyahu (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are higher than all the high, hidden beyond all the hidden; no thought can grasp You at all."

תקוני זוהר י"ז א: 10 Tikkunei Zohar 17a:10

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל.

Constantinople, 1740 (CC-BY-NC)

18 ואנת חכים ולא בחכמה ידיעא

Also from Patach Eliyahu: “You are wise, but not with a known wisdom; You understand, but not with a known understanding.” G-d’s wisdom is not a wisdom that the mind can grasp.

Tikkunei Zohar 17b:3 תקוני זוהר י”ז ב”ג

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

19 הוא היודע

In chapter 2 of the Tanya the Alter Rebbe uses the same words, “He is the Knowledge and He is the Knower,” and adds that this is something a person cannot fully understand.

KEHOT’S NOTE

עי שש”ב ח”א (רפ”ב) ושי”נ [לקוטי הגהות לתניא עי יו”ד]. [כ].

20 The Midrash contrasts the calling of Moshe with the calling of Avraham: there the angel called and the Divine speech spoke, but here G-d said, “I am the One who calls, and I am the One who speaks.” This is the teaching the maamar sets out to explain.

Vayikra Rabbah 1:9 ויקרא רבה א’ ט”ט

21 Kehot’s note points to Zohar, Balak 23:291 for these words.

Zohar, Balak 23:291 ספר זוהר, בלק כ”ג:רצ”א

22 Kehot’s note points to Zohar, Vayera 7:140 for these words.

Zohar, Vayera 7:140 ספר זוהר, וירא ז’ ק”מ:מ

23 Kehot’s note points to Tikkunei Zohar 17a:2 for these words.

Tikkunei Zohar 17a:2 תקוני זוהר י”ז א’ ב”ג

בראשית ברא אלקים וגוי

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 2

24 אתה קדוש ושמו קדוש

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

KEHOT’S NOTE

נוסח התפלה.

25 שמו נשגב לבדו

“Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven.” The closing call of the psalm, in which all creation is summoned to praise G-d. The Alter Rebbe reads it to say that even G-d’s Name is beyond the worlds, and only its splendor reaches them.

Psalms 148:13 תהילים קמ”ח:י”ג

יהללו את־שם ה’ כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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

KEHOT’S NOTE

ראה תהלים קמח, יג.

26 שמו — שהוא

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

KEHOT’S NOTE

ראה הערת כ”ק אדמו”ר בהוספות — לעיל כ, ב.

27 בדי”ה לכן אמור לבני”י

On the printed column the note names, the Alter Rebbe writes in nearly the same words that even G-d’s Name is exalted “alone,” with no comparison to the worlds, and only its splendor shines “over earth and heaven,” the lower and upper Gan Eden.

KEHOT’S NOTE

תו”א נז, ג.

PARAGRAPH 3

28 “And Moshe spoke to the heads of the tribes of the Children of Israel, saying.” Moshe’s words to the tribal leaders open the laws of vows. The Alter Rebbe names his discourse on this verse, in Likkutei Torah, Mattos, where the same subject is explained.

Numbers 30:2 במדבר ל’ ב’

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה’
And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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

29 ע”פ וידבר משה אל ראשי המטות

There the Alter Rebbe explains that the worlds receive only a radiance and illumination, drawn from G-d’s Malchus, while “no thought can grasp” G-d Himself; of this it is said, “He made darkness His hiding place,” for the worlds cannot receive radiance from His very essence, since He is holy and separate.

KEHOT’S NOTE

לקו”ת מטות פא, ב. וראה בלקו”ת שה”ש ד, ג שמציין לכאן. ועיין מה שכתוב על זה באוה”ת ויקרא א עי ר”ז.

30 ישת חשך סתרו הוא כתר עליין

The Raaya Mehemna says that no light can look upon G-d without being darkened, and that even of Keser Elyon, whose light is the strongest of all levels, it is said, “He made darkness His hiding place.”

Zohar, Pinchas 40:222-230 ספר זוהר, פנחס מ”ב:רל”ל

31 “And the glory of Havayah filled the Mishkan.” Plainly the verse says that the glory filled the Mishkan; the Zohar reads its word malei as “was full,” and the Alter Rebbe

builds on that reading: the glory was first filled from its source and then revealed in the Mishkan.

Exodus 40:35 שמות מ':ל"ה

ולא־יכל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעָנָן וּכְבוֹד ה' מָלֵא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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

32 וענין וכבוד ה' מלא את המשכן

The note points there for a further discussion of “and the glory of Havayah filled the Mishkan.”

KEHOT'S NOTE

ראה אוה"ת שלה ע' תקיא.

33 ופי' בזהר פ' נח (דס"ז ע"א)

The note quotes the Zohar as Or HaTorah gives it: on “The earth is Havayah's, and its fullness” and “the glory of Havayah filled the Mishkan,” the glory is malei because it was filled from everything, filled from the sun, the moon complete on every side.

KEHOT'S NOTE

”ע"פ לה' הארץ ומלואה, וכבוד ה' מלא את המשכן, אמאי מלא ולא כתיב מילא, אלא מלא ודאי דאתמליא מן כולא דאתמליא מן שמשא, סיהרא שלים מכל סטרין” — אוה"ת תרומה ע' אתו. הזהר נתבאר גם באוה"ת נ"ך-ג ע' ארפו.

34 מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא

On “The earth is Havayah's, and its fullness,” the Zohar asks why the verse says malei and not milei, and answers that it is surely “full,” filled from everything: filled from the sun, the moon complete on every side.

ספר הזהר, נח כ"א:קס"ב-כ"ד:קע"ה Zohar, Noach 21:162-24:175 R. Simeon said: ‘There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the covenant, as we read, “a sword that shall execute the vengeance of the covenant” (Lev. 26, 25). The proof is that in the generation of the Flood the measure of sin was not filled up until mankind became (sexually) perverted and destroyed their seed. And although they defrauded each other, as it is written, “And the earth was filled with violence”, 1lit. ‘fraud’, ‘overreaching’. and again ...

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

35 מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא

At the beginning of Vayikra the Zohar says the same of this verse: it is not written milei but malei, for it was complete above and below.

ספר הזהר, ויקרא א':ז-יד Zohar, Vayikra 1:7-14

36 “He made darkness His hiding place.” Here the Alter Rebbe explains it: G-d is called darkness because the worlds cannot receive even radiance from Him.

Psalms 18:12 תהילים י"ח:י"ב

לְשֵׁת־חֹשֶׁךְ סָתְרוּ סִבִּיבוֹתָיו סָכְתוּ חֹשְׁכֹת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

37 Kehot's note points to Zohar, Pinchas 40:226 for these words.

ספר הזהר, פנחס מ':רכ"ו Zohar, Pinchas 40:226

38 Kehot's note points to Zohar, Noach 23:169 for these words.

ספר הזהר, נח כ"ג:קס"ט Zohar, Noach 23:169

39 Kehot's note points to Zohar, Vayikra 1:8 for these words.

ספר הזהר, ויקרא א':ח Zohar, Vayikra 1:8

PARAGRAPH 4

40 הראני נא את כבודך

After the sin of the Golden Calf, when G-d agreed that His presence would go with the people, Moshe asked, “Show me, please, Your glory,” and G-d answered that no man can see His face and live. The Alter Rebbe reads it as a request to see the higher glory, Chochmah, in which the Infinite Light rests.

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמֶר ה'רְאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: ‘Show me, I pray Thee, Thy glory.’

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

KEHOT'S NOTE

שמות לג, יח.

41 ע' כפי' הרמ"ז בזהר פ' במדבר דק"ה ע"א

The note quotes the Ramaz's comment from there: “glory” is Chochmah, the inner garment of Arich Anpin, so Arich Anpin is called “the King of glory”; and “Show me, please, Your glory” means its being drawn into the chamber of the Holy of Holies, which is in Binah, where Atik is revealed.

KEHOT'S NOTE

פ' כי כבוד הוא חכמה והוא מלבוש פנימי לא"א. וא"כ א"א נק' מלך הכבוד ועז"נ הראיני נא את כבודיך והיינו שנמשך בהיכל קדוה"ק שהוא בבינה שבה התגלות עתיק" — יהל אור ע' פט. ובמילואים לשם ע' תרכא. ראה לקמן פ' אמור לד, ג. פ' שלח לט, ב. שה"ש מז, ב. אוה"ת במדבר ע' קלד.

42 ישראל מאן אתר אתברכאן

The Ramaz's commentary on the Zohar passage “Israel: from what place are they blessed?” There he calls Abba (Chochmah) the glory of the supernal King and the inner garment of Arich Anpin, the source the text refers to here.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1 מקדש מלך, פירוש הרמ"ז על ספר הזהר ג':ק"ח א':א

ישראל מאן אתר מתברכאן כוונתו שהנה בעו"הו הגם שמלא כל הארץ כבודו מ"מ ידענו שיש לו מקום פרטי הנבחר למושב לו. ושם אוצר כל חמדת העולם. וכמו כן ידוע שעולם האצילות הוא מלא אור הא"ס בהדרגות שונות ושם מקור השפע שלכל העולמות. בין המחיה את כולם הנק' אצלנו בחי' העולמות. ובין הנבחר והזך שהוא של הפנימי' והוא הוא מקור ישראל שנק' ראשית. פ' הראש והמעולה. ושרשם

מושרש בכל עשר ספיי וכן ר"ת שלהם כח"ב גג"ת נה"ים גי' ישראל.
ולכן שאל איזו היא הבחינה או המדה העצמית שממנה תבוא הברכה
לישראל. ...

Zholkva, 1864 (Public Domain)

43 ברוך כבוד ה' ממקומו

When the spirit lifts Ezekiel after his first vision, he hears behind him a great roaring sound: "Blessed be the glory of Havayah from His place." Plainly "from His place" means from wherever G-d is; the Alter Rebbe reads ממקומו as "from its place," the root of the glory in the higher Chochmah, from which Malchus is blessed.

יחזקאל ג':י"ב Ezekiel 3:12

וַתִּשָּׂאֵנִי רוּחַ וְאָשְׁמַע אַחֲרַי קוֹל רֶעֶשׂ גָּדוֹל בְּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

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

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

KEHOT'S NOTE

יחזקאל ג', יב.

44 ראש ומקור כל הברכות

On the column the note names, the Alter Rebbe explains that baruch has two senses: one who receives blessing ("King Shlomo shall be blessed") and the source of blessings who blesses all; Chochmah is called baruch as the source, and Malchus as the one blessed.

KEHOT'S NOTE

ת"ז (ת"ע) קב, ב. ועל"ק תזריע כב, ג. וש"נ. [כ].

PARAGRAPH 5

45 ע"פ כי על כל כבוד חופה

The discourse on "For over all the glory shall be a canopy" opens there.

KEHOT'S NOTE

לקו"ת שה"ש מז, א.

46 כי על כל כבוד חופה

Isaiah foretells that over cleansed Zion G-d will create a cloud by day and fire by night, as in the wilderness, "for over all the glory shall be a canopy." The Alter Rebbe names his discourse on this verse (Likkutei Torah, Shir HaShirim), where the canopy is the encompassing light above both kinds of glory.

ישעיהו ד':ה' Isaiah 4:5

וְבָרָא ה' עַל כָּל-מְכוֹן הַרְצִיּוֹן וְעַל-מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְנֹגַהּ אֵשׁ לְהִכָּה לְיָלֶהָ כִּי עַל-כָּל-כְּבוֹד חֻפָּה:

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

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

47 וע"פ לכבדני אחותי כלה

On the column the note names (28d), the Alter Rebbe distinguishes the light that fills all worlds, which enters each world by degrees, from the light that encompasses all worlds, which is hidden until the future.

KEHOT'S NOTE

לקו"ת שה"ש כח, ד.

48 לכבדני אחותי כלה

The lover says to his bride, in the Sages' reading G-d to the Congregation of Israel, "You have captured my heart, my sister, bride." The Alter Rebbe names his discourse on this verse, which explains how the encompassing light is drawn into the light that fills the worlds.

שיר השירים ד':ט' Song of Songs 4:9

לִבִּיכֶנִי אָחֳתִי כָלָה לִבִּיכֶנִי בְּאַחַת מְעִינֶיהָ עֵצָה מְצוּרָתֶיהָ:

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.

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

49 Moshe tells Aharon and his sons to stay at the entrance of the Tent of Meeting for seven days, "for seven days he shall fill your hands," the days of their installation as priests. The Alter Rebbe refers to what he wrote on this verse, whose "fill" echoes the "full" glory of the Mishkan.

ויקרא ח':ל"ג Leviticus 8:33

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יָמֵי מְלֹאֲיֶכֶם כִּי שִׁבְעַת יָמִים יִמְלֵא אֶת-יְדֵיכֶם:

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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

50 "And Moshe could not come into the Tent of Meeting, because the cloud rested upon it." Here the Alter Rebbe says "into the Mishkan," and explains that Moshe could not receive from the level of the cloud.

שמות מ':ל"ה Exodus 40:35

וְלֹא-יָכַל מֹשֶׁה לָּבוֹא אֶל-אֹהֶל מוֹעֵד כִּי-שָׁכַן עָלָיו הָעָנָן וּכְבוֹד ה' מָלָא אֶת-הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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

51 ויבא משה בתוך הענן

At Sinai "Moshe came into the midst of the cloud and went up onto the mountain," where he stayed forty days and forty nights. This seems to contradict the statement that he could not enter the cloud over the Mishkan.

שמות כ"ד:י"ח Exodus 24:18

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל-הָהָר וַיְהִי מֹשֶׁה בְּהָר אֲרָבָעִים יוֹם וְאַרְבָּעִים לַיְלָה:

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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

KEHOT'S NOTE

שמות כד, יח.

52

בוהר ר"פ ויקרא

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

KEHOT'S NOTE

ב, ב.

53

ויקרא דתרי ענני הוו

At the beginning of Vayikra the Zohar answers that there were two clouds, one that Moshe entered and one that rested on the Mishkan.

Zohar, Vayikra 1:7-14:זו-ויקרא א:ז-י"ד:14-17:1 Zohar, Vayikra

54

Kehot's note points to Zohar, Vayikra 1:8 for these words.

Zohar, Vayikra 1:8:ח'ויקרא א:ח:18:1 Zohar, Vayikra

PARAGRAPH 6

55

ויקרא אל משה

"And He called to Moshe." Here the calling is explained as an illumination that enabled Moshe to enter the Tent of Meeting.

Leviticus 1:1:א'ויקרא

ויקרא אל־משה וידבר ה' אליו מאהל מועד לומר:

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

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

56

ומקבלין דין מן דין ואמרין קדיש

The Targum renders "and one called to another" as "and they receive from one another and say, 'Holy.'" From this the Alter Rebbe learns that calling is receiving.

Targum Jonathan on Isaiah 6:3:ו'ישעיהו ו:ג:3 Targum Jonathan on Isaiah

ומקבלין דין מן דין ואמרין קדיש בשמי מרומא עלאה בית שכןתיה קדיש על ארעא עובד גבורתיה קדיש לעלם ולעלמי עלמא זי צבאות מליא כל ארעא זיו קרייה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

57

וקרא זא"ו ואמר

In Isaiah's vision of G-d on His throne, the seraphim "called one to another and said, 'Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory.'"

Plainly each calls out to the other; the Alter Rebbe uses the Targum's reading, in which "called" means "received."

ישעיהו ו:ג:3:ויקרא

וקרא זה אל־זה ואמר קדוש קדוש קדוש ה' צבאות מלא כל־הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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

KEHOT'S NOTE

ישע"ו, ג.

PARAGRAPH 7

58

זהו כלות הנפש

The note quotes a passage there that cites this place in Likkutei Torah: saying "Holy" is the soul's expiring into the Infinite Light; each of the angels of the camps of Michael, Gavriel and Refael, which are Chesed, Gevurah and Tiferes, says "Holy" according to its own level, and because they are included in one another each says it three times.

KEHOT'S NOTE

מובא באוה"ת שבועות ע' קמה ומציין "ובלק" פ' ויקרא כ' דמ"ש קדוש זהו הכלות הנפש שלו לאו"ס ב"ה ולהיות כאו"א מהמלאכים שהם מחנה מיכאל וגבריאל רפאל שהם חגית, כלות הנפש שלהם כאו"א לפי בחינתו אומר כ"א קדוש לפי ערכו ולהיותם כלולים זה מזה אומר ג"פ קדוש כו"ו (המאמר הנ"ל הוא להרה"ק ר' הלל).

59

יוצאין בשיר

The Mishnah, on what animals may wear when they go out on Shabbos: "All animals that wear a shir (a collar) go out with the shir and are led by the shir." The Alter Rebbe reads shir as "song": the angel's soul goes out of itself in song.

Shabbat 51b:8-10:י"ב-ח'ב'שבת

וכל בעלי השיר יוצאין בשיר ונמשכין בשיר. ומזין עליהן, וטובלן במקומן. גמי מאי "נאקה בןטס"? אמר רבה בר בר חנה: נאקתא חיותיה בןממא דפרזלא. "ולובדקים בפרומבנא" — אמר רב הונא: חמרא לובא בפגי דפרזלא.

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

KEHOT'S NOTE

שבת נא, ב.

PARAGRAPH 8

60

וקרא זה אל זה

"And one called to the other and said, 'Holy, holy, holy.'" Plainly the seraphim in Isaiah's vision call out to one another; the Alter Rebbe reads the calling as each angel drawing influence to the other.

ישעיהו ו:ג:3:ויקרא

וקרא זה אל־זה ואמר קדוש קדוש קדוש ה' צבאות מלא כל־הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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

PARAGRAPH 9

61 סד"ה שניך כעדר הרחלים

There the Alter Rebbe reads "Your teeth" (shinayich) through the letter shin: its three heads are three vavs, the three "holy"s, which the Tikkunei Zohar calls three flocks of sheep and three Patriarchs.

KEHOT'S NOTE

לקו"ת שה"ש לח, א.

62 שניך כעדר הרחלים

The lover praises his beloved: "Your teeth are like a flock of ewes that have come up from the washing, all of which bear twins (or: all matched in pairs), and none is missing among them." The Alter Rebbe refers to his discourse on this verse for the inclusion of levels in one another.

Song of Songs 6:6: שיר השירים ו' ו'6

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

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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

63 ע"פ יבל הוא

In this discourse, on "Yaval was the father of those who dwell in tents," the Alter Rebbe explains three kinds of song: a simple song is plain self-nullification; a double song includes one attribute, love or awe; and a threefold song is when the attributes, love and awe together, are included in the self-nullification.

KEHOT'S NOTE

תו"א ז, ג.

64 יבל הוא

"And Adah bore Yaval; he was the father of those who dwell in tents and keep cattle," one of the descendants of Kayin who began new ways of life. The Alter Rebbe refers to his discourse on this verse in Torah Ohr, Bereishis, concerning the threefold song.

Genesis 4:20: בראשית ד' כ'20

ותלד עדה את יבל הוא היה אבי יושב אהל ומקנה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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

65 נאוו לחייך בתורים

There the "rows" (torim) are two lines, from below upward and from above downward, the Written and the Oral Torah, and the "cheeks" are the place from which the breath of speech goes out.

KEHOT'S NOTE

66

נאוו לחייך בתורים

The lover to his beloved: "Your cheeks are comely with rows [of jewels], your neck with strings of beads." Another discourse the Alter Rebbe refers to on this subject.

Song of Songs 1:10: שיר השירים א' י'10

נאוו לחייך בתורים צוארך כחרוזים:

Thy cheeks are comely with circlets, Thy neck with beads.

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

67

ועיי ברע"מ פ' עקב (דע"א סע"ב) ובפ"י הרמ"ז שם

The note points there for a discussion of this passage of the Raaya Mehemna and the Ramaz's commentary on it.

KEHOT'S NOTE

ראה אוה"ת שמות ע' רנג.

68

וקרא זה אל זה

In the Raaya Mehemna, Parshas Eikev, the faithful shepherd speaks of the twelve faces of the living creatures and says that this is "And one called to the other and said."

Zohar, Eikev 1:12-2:20: עקב א' י"ב-ב' כ'12-2:20

69

בד"ה כה תברכו את בני ישראל

On the column the note names (26b), the Alter Rebbe explains "And the man called names to all the cattle": Adam called forth and drew down their names, the combinations of the letters of the Ten Utterances by which they were created, from concealment into revelation, so as to raise them and bind them to their source.

KEHOT'S NOTE

לקו"ת נשא כו, ב.

70

כה תברכו את בני ישראל

G-d tells Moshe to tell Aharon and his sons, "Thus shall you bless the Children of Israel," introducing the Priestly Blessing. The Alter Rebbe names his discourse on this verse, in Likkutei Torah, Nasso.

Numbers 6:23: במדבר ו' כ'23

דבר אל־אֶהֱרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמַר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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

71

ויקרא האדם שמות

"And the man gave names to all the cattle, and to the birds of the heavens, and to every beast of the field." G-d brought the creatures to Adam to see what he would call them. In the discourse on "Thus shall you bless" this calling of names is explained as a drawing down.

Genesis 2:20: בראשית ב' כ'20

ויקרא האדם שמות לכל־הבהמה ולעוף השמים ולכל חית השדה ולאדם לא־מצא עֹזר כְּגֹדּוֹ:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was

not found a help meet for him.

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

72 ויקרא אלקים לאור יום

On the first day of Creation, “G-d called the light day, and the darkness He called night.” The Zohar reads this calling, too, as a drawing forth.

בראשית א:5:1

וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהיֶיךָ עֶרֶב וַיְהיֶיךָ בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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

73 ויקרא אלקים לאור יום

The Zohar asks, “What is ‘and He called’? He called and invited, to bring forth from this complete light” a radiance that is the foundation of the world.

ספר זוהר, בראשית ה:כ”ח-ל”ח:28-5:28 Zohar, Bereshit

74 קרא לשמש ויזרח אור

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

KEHOT’S NOTE

ברכת יוצר דשבת.

75 ויקרא אל משה

“And He called to Moshe.” In the same way, this calling is the drawing of an illumination to Moshe.

ויקרא א:1:1 Leviticus

וַיִּקְרָא אֱלֹהִים לְמֹשֶׁה וַיֹּדְבֶר ה' אֵלָיו מֵאֵתֵל מוֹעֵד לְאָמֶר:

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

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

76 אלף אותיות פלא

The note points there, after the Tikkunei Zohar, for the teaching that the letters of alef are the letters of pele, “wonder.”

KEHOT’S NOTE

ראה ת”ז ת”ע (קלה, א). הקדמת הראב”ד לסי”י (ירושלים תשכ”ב) יא, א נתיב האי. וראה בספר הערכים-חב”ד כרך אותיות אות א בתחלתו.

77 אאלפך חכמה

Elihu to Iyov: “If not, listen to me; be silent, and I will teach you wisdom.” The word a’alefcha, “I will teach you,” comes from the same root as alef. The Kehot note points out that the verse spells it with a vav (va’a’alefcha).

איוב ל”ג:33 Job

אִם-אֵין אַתָּה שֹׁמֵעַ לִי הִחַרְשׁ וְאַאֲלַפְךָ חִכְמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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

KEHOT’S NOTE

איוב לג, לג. ושם כתיב וואאלפך בוי. [כ]. ראה סה”מ תקס”ח ע’ שמה. אוה”ת נצבים ע’ ארלה.

PARAGRAPH 10

78 האלף הוא בכתר

After the Tikkunei Zohar (Tikkun 49), the note sends the reader to the sources listed at this page of the other transcript of the maamar, on the alef as Keser.

KEHOT’S NOTE

ראה ת”ז תמ”ט, ובהנסמן במאמרי אדה”ז-פרשיות לע’ תקו.

79 ועמ”ש בפי צו

There the Alter Rebbe reads “who has dealt wondrously (lehaflī) with you” as the revelation of the Future, when Malchus will rise to Keser and “the end of action” will be first, at the level of pele, “wonder.” This is the same tie between pele and Keser that the alef shows here.

KEHOT’S NOTE

לקו”ת צו ז, ג.

80 אשר עשה עמכם להפליא

Joel promises that after the years of locusts the people will eat and be satisfied, “and you shall praise the Name of Havayah your G-d, who has dealt wondrously with you.” The Alter Rebbe refers to his discussion of this verse in Parshas Tzav, where wonder (pele) is tied to Keser, the level above comprehension.

Joel 2:26:26 יואל ב:כ”ו

וְאָכַלְתֶּם אֹכֹל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת-שֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר-עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא-יִבְשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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

81 א' מאתון רברבן . . זעירין . . משה . . אדם

The note says that a teaching of the Alter Rebbe printed there speaks of the large and small alefs of Moshe and Adam, explained there in a different way.

KEHOT’S NOTE

ראה תורת רבנו הזקן ממחרת יוהכ”פ, תקנ”ג (נדפסה בס’ השיחות קיץ הש”ת, ע’ 68). ושם באו”א.

82 מאתון רברבן

In the introduction to the Zohar, the Holy One, blessed be He, made upper letters that are large and lower letters that are small: two alefs and two beis, from the upper world and from the lower world.

Zohar, Introduction 6:38-9:48 ספר זוהר, הקדמה ו:ל”ח-ט:מ”ח

The letter Aleph remained in her place without presenting herself. Said the Holy One, blessed be His name: Aleph, Aleph, wherefore comest thou not before Me like the rest of the letters? She answered: Because I saw all the other letters leaving Thy presence without any success. What, then, could I achieve there? And further, since Thou hast already

bestowed on the letter Beth this great gift, it is not meet for the Supreme King to take away the gift which He has made to His servant and give it ...

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

PARAGRAPH 11

- 83 The Talmud asks why the verse puts calling before speaking, and answers that the Torah teaches proper conduct: a person should not speak to his fellow without first calling him.

יומא ד' ב:י"א 4b:11 Yoma

"ויקרא אל משה וידבר", למה הקדים קריאה לדיבור? לימדה תורה דרך ארץ, שלא יאמר אדם דבר לחבירו אלא אם כן קוראהו. מסייע לקה לרבי חנינא. דאמר רבי חנינא: לא יאמר אדם דבר לחבירו אלא אם כן קוראהו. "לאמר", אומר רבי (מוסיא בר בריה דרבי מסיא משמיה דרבי מוסיא) רבה: מניין לאומר דבר לחבירו שהוא ככל יאמר עד שיאמר לו: לה אומר — שנאמר: "וידבר ה' אליו מאהל מועד לאמר".

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

- 84 ונמשך לו הארה
The note points to the Rebbe's talk there for the idea that the calling drew an illumination to Moshe.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 333 הערה 15.

- 85 אדם
"Adam, Shes, Enosh": the first word of Chronicles, written with a large alef.

I Chronicles 1:1 א:א דברי הימים

אדם שת אנוש:

ADAM, SETH, Enosh;

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

- 86 מאתון רברבן . . זעירין
The introduction to the Zohar speaks of upper letters that are large and lower letters that are small. The Alter Rebbe identifies the small alef with Keser's light as it is contracted to come down below.

Zohar I, 3b ג, זח"א

KEHOT'S NOTE

ראה זח"א ג, ב. וראה לקו"ש ח"י ע' 48 הערה 47*.

- 87 Among three things Moshe reasoned out and G-d agreed with: "How can I enter the Tent of Meeting unless the Holy One, blessed be He, calls me?" G-d agreed, as it says, "And He called to Moshe."

Shemot Rabbah 19:3 י"ט:ג שמות רבה

אמרו רבותינו: שלשה דברים עשה משה והסכימה דעתו לדעת המקום. בהר סיני דרש ואמר: אם ישראל, שאינו מועדים לדברות, אמר להם (שמות יט, טו): אל תגשו אל אשה, אני, שאני מועד לדבור, אינו דין שאפריש עצמי מן האשה?! והסכים הקדוש ברוך הוא עמו, שנאמר (דברים ה, כח): ואתה פה עמוד עמדי. והשניה דרש באהל מועד ואמר: ומה אם סיני שלא היתה קדושתו אלא לשעת מתן תורה, לא עליתי

אלא ברשות, שנאמר (שמות שם, ג): ויקרא אליו ה' מן ההר לאמר, אהל מועד, שהוא לדורות היאך יכול אני להכנס לתוכו! ...

Our Rabbis said: Moses did three things in which his judgment was [later] confirmed by the judgment of the Omnipresent. At Mount Sinai he expounded, saying: If Israel, who have not been designated [to hear divine] speech, He [nevertheless] said to them: "Do not come near a woman" (Exodus 19:15), I, who is designated [to hear divine] speech, is it not logical that I separate myself from woman? The Holy One blessed be He agreed with him, as it is stated: "But you, stand here with Me" (Deuteronomy 5:28). The ...

Daat Shemot Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

- 88 מה שהיה כבר נקרא שמו

Koheles: "Whatever has been, its name has already been called, and it is known that he is a man." Plainly, what has happened is long fixed, and man cannot contend with what is stronger than he. Koheles Rabbah discusses the calling of Moshe on this verse.

Ecclesiastes 6:10 קהלת ו':10

מה שהיה כבר נקרא שמו ונודע אשר הוא אדם ולא יוכל לדין עם שתקיף ממנו:

Whatsoever cometh into being, the name thereof was given long ago, and it is foreknown what man is; neither can he contend with Him that is mightier than he.

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

- 89 בוח"א דק"ב סע"ב

Later in this maamar (paragraph 18) the Alter Rebbe explains why the calling of Moshe could not come through an angel: its source is the cloud of "He made darkness His hiding place," so "I am the One who calls and I am the One who speaks," as in "I am first and I am last." The note quotes the Zohar here: "And He called to Moshe," and it does not say who it was."

KEHOT'S NOTE

"ויקרא דכתיב ויקרא אל משה ולא קאמר מאן הוה". וראה לקמן א, ד.

PARAGRAPH 12

- 90 אשר תקראו . . אתם

G-d tells Moshe to say to Israel: "These are the appointed festivals of Havayah, holy convocations, which you shall proclaim at their appointed times." The festivals are G-d's, yet their dates are fixed by Israel. The word otam ("them") is written without a vav, which allows the reading atem, "you."

Leviticus 23:4 ד:4 ויקרא

אלה מועדי ה' מקראי קדש אשר תקראו אתם במועדם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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

ראש השנה כ"ד א:י"ב-י"ג Rosh Hashanah 24a:12-13

וכל העם עונים אחריו "מקודש מקודש". מנלן? אמר רב פפא: אמר קרא "אשר תקראו אותם", קרי בקה אתם. רב נחמן בר יצחק אמר: "אלה הם מועדי", הם יאמרו מועדי. "מקודש מקודש" תרי וימני למה לי? דכתיב: "מקראי קודש".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

ויקרא כג, ד. ר"ה כד, א. וע"ש כה, א.

91

תקראו אתם

Rabbi Akiva points out that the word "you" (atem) is said three times: even if the court acts unwittingly, even deliberately, even when misled, the festivals it fixes are the festivals. The holiness of the festivals depends on Israel's court.

ראש השנה כ"ה א:ד Rosh Hashanah 25a:4

הלך ומצאו רבי עקיבא מיצר, אמר לו: יש לי ללמוד שכל מה שעשה רבן גמליאל עשוי, שנאמר: "אלה מועדי ה' מקראי קודש אשר תקראו אתם", בין בזמן בין שלא בזמן — אין לי מועדות אלא אלו.

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

92

מקדש ישראל והזמנים

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

KEHOT'S NOTE

נוסח תפלת וקידוש יו"ט.

93

מקדש ישראל... דקדשינהו לזמנים

The Talmud discusses the festival blessing "Who sanctifies Israel and the seasons": the festival is fixed by Israel, who intercalate the months and fix the years.

Pesachim 117b:13-14 פסחים קי"ז ב:י"ג-י"ד

אמר רבא: אשכחתינא לטבי דפומבדיתא דיתבי וקאמרי: בשבתא — בין בצלותא בין בקידושא: "מקדש השבת". ביומא טבא — בין בצלותא ובין בקידושא: "מקדש ישראל והזמנים". ואמינא להו אנא, אדרבה, דצלותא — בין בשבתא בין ביומא טבא: "מקדש ישראל", בקידושא דשבתא: "מקדש השבת", ביומא טבא: "מקדש ישראל והזמנים". ואנא אמינא טעמא דידי וטעמא דידכו. טעמא דידכו: שבת, דקביעא וקיימא — בין בצלותא ובין ...

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

Beitzah 17a:3 ביצה י"א א:ג

תני תנא קמיה דרבינא: "מקדש ישראל והשבת והזמנים". אמר לקה: אטו שבת ישראל מקדשי לקה? והא שבת מקדשא וקיימא. אלא אימא: "מקדש השבת, ישראל והזמנים". אמר רב יוסף: הלכה כרבי, וכדתריין רבינא.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

ע' פסחים קיז, ב. ביצה יז, א.

94

תלתא אינון זמנין מקדש

The Zohar compares the festivals to a king who invites an honored guest and tells his household to set aside their

work and prepare a feast; three festivals are invited "from Kodesh": Pesach, Shavuot and Sukkot.

Sofar Zohar, Emor 24:104-111 קי"ד-ק"א

There are three that are invited from Holiness, and no more — the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. 'But', said R. Abba to him, 'is not Sabbath also invited from Holiness?' 'No,' he replied, 'for two reasons. One is that Sabbath is itself called holiness, and the other is that Sabbath has the right of entry by inheritance. Hence all the rest are invited and link themselves with Sabbath and crown themselves with it, but the Sabbath is not invited.'

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

95

ואז היום דחול

The note points to the Rebbe's talk there on a festival that falls on a weekday and raises it to holiness.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 235.

96

מקרא קודש

Of the first day of Pesach: "On the first day you shall have a holy convocation (mikra kodesh)." Plainly mikra kodesh is a sacred gathering; the Alter Rebbe reads it as a "calling" of the day to holiness.

Leviticus 23:7 ויקרא כ"ג ז'

ביום הראשון מקרא קודש יהיה לכם כל-מלאכת עבודה לא תעשו:

In the first day ye shall have a holy convocation; ye shall do no manner of servile work.

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

KEHOT'S NOTE

ויקרא כג, ז.

PARAGRAPH 13

97

אשר תקראו אתם

"Which you shall proclaim": written otam, "them," and read atem, "you," it teaches that the festivals are proclaimed through Israel.

Leviticus 23:4 ויקרא כ"ג ד'

אלה מועדי ה' מקראי קודש אשר תקראו אתם במועדם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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

98

דשלוחו של אדם כמותו

The Mishnah says that if a prayer leader errs it is a bad sign for those who sent him, "because a person's agent is like himself."

Berakhot 34b:12 ברכות ל"ד ב:י"ב

מתני' המתפלל וטעה — סימן רע לו. ואם שליח צבור הוא — סימן רע לשולחיו, מפני ששלוחו של אדם כמותו. אמרו עליו על רבי חנינא בן דוסא שהיה מתפלל על החולים, ואומר: "זה חי, וזה מת". אמרו לו:

מִנֵּינָה אֵתָהּ יוֹדֵעַ? אָמַר לָהֶם: אִם שִׁגְוִיָּה תִּפְלִי כְּפִי — יוֹדֵעַ אֲנִי שֶׁהוּא מְקוּבָּל. וְאִם לֹא — יוֹדֵעַ אֲנִי שֶׁהוּא מְטוּרָךְ.

MISHNAH If one errs while saying the Tefillah, it is a bad omen for him; and should he be the messenger of the congregation, it is a bad omen for those who deputed him, since a man's deputy is similar to himself. They declared concerning R. Hannina b. Dosa that when praying on behalf of the sick, he would say, "This one will live, that one will die." They asked him, "How knowest thou?" He replied, "If my prayer is fluent in my mouth, I know that he is accepted; ...

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

KEHOT'S NOTE

ברכות לד, ב וש"נ. וראה בלקו"ש חכ"ד ע' 291 הערה 16.

99 אין שליחות לחשי

Kehot's note points to Meilah 21a for these words.

מעילה כ"א Meilah 21a

KEHOT'S NOTE

עיין מעילה כא, א.

100 כמותו דהמשלח ממש

According to the note, vol. 13 explains that the Alter Rebbe's words here, that Israel are "truly like the sender," are connected with the Tanya's words that the second soul in Israel is "truly a part of G-d above." Vol. 25 (note 31) refers further to the Shulchan Aruch of the Alter Rebbe and to Lekach Tov.

KEHOT'S NOTE

שמ"ש אדה"ו בלקו"ש שם [כאן] שישראל הם "כמותו דהמשלח ממש" הוא בקשר למ"ש בתניא (רפ"ב) שנפש השנית בישראל היא "חלוק אלוה-ה ממעל ממש" — לקו"ש ח"י ע' 281. "וכ"ה הלשון (כמותו ממש) בתשובות הריב"ש סרכ"ח" — משיחות ש"פ תולדות תנש"א הערה 82. לקו"ש חכ"ה ע' 329. ושם ע' 362 הערה 31 ושם מצ"ע "וראה שו"ע אדה"ו א"ח סי' רסג סכ"ה בקו"א: כעושה בעצמו ממש וכו' ה"ו כאילו אוהו ידו של חברו כו' שנעשית כידו אריכתא. וראה בארוכה לקח טוב (להר"י ענגיל) כלל א". לקו"ש חל"ג ע' 114 הערה 13.

101 האיש מקדש בו ובשלוחו

The Mishnah: "A man betroths [a woman] himself or through his agent." The agent acts with the full force of the sender.

Kiddushin 41a:3-4 ד"ג-א: א: קידושין

האיש מקדש בו ובשלוחו. האשה מתקדשת בה ובשלוחה. האיש מקדש את בתו כשהיא נערה, בו ובשלוחו. גמ' השתא בשלוחו מקדש, בו מיבעיא? אמר רב יוסף: מצוה בו יותר מבשלוחו. כי הא דרב ספרא מקריה רישא, רבא מלח שיבוטא.

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

KEHOT'S NOTE

קדושין מא, א.

102 שהשליח

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 14

103

קדש ישראל לה'

Through Jeremiah G-d recalls Israel's devotion in the wilderness: "Israel is holy to Havayah, the first of His harvest; all who devour him shall be held guilty." Like the first fruits, Israel are set apart for G-d. The Alter Rebbe reads "holy" (kodesh) as the higher Chochmah, the root of the souls of Israel. (context: Steinsaltz Tanakh)

Jeremiah 2:3 ירמיהו ב'ג:

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כְּל־אֲכָלְיוֹ יֹאשְׁמוּ רָעָה תְּבֹא אֲלֵיהֶם נְאֻם־יְ

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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

104

קדש ישראל לה'

The Zohar says that Israel are kodesh and come from the side of kodesh, as it is written, "Israel is holy to Havayah."

Sofar Zohar, פקודי י"ד:פ"ח-צ"ו 14:88-96 Zohar, Pekudei

Said R. Abba: 'Behold, we have learned that wherever the holy side hovers, there, despite its association with any act of numbering, blessings will never cease.' Said R. Eleazar: 'Assuredly it is so.' 'Now', rejoined R. Abba, 'behold, Israel is holy and comes from the side of holiness, as we read: "Israel is the L-rd's hallowed portion" (Jer. 2, 3); also, "ye shall be holy, for I the L-rd your G-d am holy" (Lev. 19, 2). Why, then, when David took a census of Israel did death rage among the ...

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

105

תקראו אתם

"Which you shall proclaim": read as "you," the festivals become holy convocations through Israel.

Leviticus 23:4 ויקרא כ"ג:ד:

אֵלֶּה מוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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

106

בדי"ה צו את בני"י

On the column the note names (76b), the Alter Rebbe reads "to offer to Me in its appointed time" as the three festivals: the prayers of all the weekdays draw from Shabbos, the supernal Kodesh that is holy and separate, and the path for this drawing is the festivals, which are mikra'ei kodesh, days in which Kodesh is "called" and drawn, and through them into the prayers of every weekday.

KEHOT'S NOTE

לקו"ת פנחס עו, ב.

107

להקריב לי במועדו

G-d tells Moshe: "Command the Children of Israel and say to them: My offering, My bread for My fires, My pleasing aroma, you shall take care to offer to Me in its appointed time," introducing the daily and festival offerings. The Alter Rebbe refers to his discourse on this verse.

Numbers 28:2:ב"ח: במדבר

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לְחֹמֵי לֶאֱשֵׁי רֵיחַ נִיחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעָדוֹ:

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.

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

108

מה שנמשך הארה ע"י אמצעות איזה בחינה

The note quotes it: this holds at every level above, even the most exalted, for every drawing down, bestowal and light outside G-d's very essence is drawn through the medium of some level.

KEHOT'S NOTE

"וענין זה הוא בכל הדרגות שלמעלה, עד לדרגות הכי נעלות, כי כל המשכה והשפעה ואור כו' מחרוץ לעצמותו ית' היא המשכה ע"י אמצעות איזה בחינה" — לקו"ש כה ע' 329 הערה 2.

PARAGRAPH 15

109

פי' מלאך היינו שליח

The note points there for the explanation that malach, "angel," means a messenger.

KEHOT'S NOTE

ראה ביאה"ז לכ"ק אדמו"ר האמצעי קמו, ג.

110

באתי לגני

The lover to his bride, read by the Sages as G-d to the Congregation of Israel: "I have come into my garden, my sister, bride... I have eaten my honeycomb with my honey." The Alter Rebbe refers to his discourse on this verse, where the angels are explained as messengers of the divine flow.

Song of Songs 5:1:א' ה' שיר השירים

בָּאתִי לְגַנִּי אֶחָתִי כָלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֵתִי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אֶכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

111

בד"ה מה יפו פעמיו בנעלים

The discourse on "How beautiful are your steps in sandals" opens on the column after the one the note names.

KEHOT'S NOTE

לקו"ת שה"ש מג, א.

112

מה יפו פעמיו בנעלים

The praise of the bride, from her feet upward: "How beautiful are your steps in sandals, O prince's daughter." The Sages read it of Israel going up to Jerusalem for the festivals; in his discourse on this verse the Alter Rebbe explains the angel Metatron, who is called a "sandal."

Song of Songs 7:2:ב' ה' שיר השירים

מַה־יָּפֹו פַּעֲמָיו בְּנָעָלִים בְּתַנְדִּיב חֲמוּקֵי יֶרְכִיךָ כִּמוֹ חֲלָאִים מַעֲשֵׂה יָדַי אֲמֵן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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

PARAGRAPH 16

113

ועיין באגה"ק קרוב לסופו

There the Alter Rebbe writes, in almost the same words, that every angel that is an emissary from above is then called by the very Name of G-d that dwells within it, while one that is not an emissary has another name according to its service and says "Holy, holy, holy." He applies this there to the way the Talmud is en clothed.

KEHOT'S NOTE

בקו"א סד"ה להבין מ"ש בפע"ח [קנט, א [כ]].

114

שאי נקרא

The note records that the Kuntres Acharon reads אזי ("then") where this text has שאז ("that then").

KEHOT'S NOTE

בקו"א שם "אזי" וראה בליקוט פי' שם.

115

קדוש קדוש קדוש ה'

"Holy, holy, holy is Havayah of hosts": the seraphim's praise in Isaiah's vision. The angel that is not on a mission praises the Name as holy, separate from itself.

Isaiah 6:3:ג' ה' שיעיהו

וַיִּקְרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵהָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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

PARAGRAPH 17

116

ויקרא מלאך

"And the angel of Havayah called to Avraham a second time from heaven." Here the calling came through an angel.

Genesis 22:15:ט"ב: בראשית

וַיִּקְרָא מַלְאָךְ ה' אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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

117 המלאך קורא והדבור מדבר

The Midrash: with Avraham “the angel calls and the speech speaks.” This paragraph explains why that was possible with Avraham.

Vayikra Rabbah 1:9 ט"ז: ויקרא רבה א'

118 וארא אל אברהם

G-d to Moshe, after Moshe complained that his mission had only made things worse: “And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai, but by My Name Havayah I was not known to them.” The Alter Rebbe uses it to distinguish the prophecy of the Patriarchs from that of Moshe.

Exodus 6:3 ג': שמות ו'

וָאֵרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי 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.

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

KEHOT'S NOTE

שמות ו', ג.

119 סד"ה וידבר אלקים כו' וארא

There the Alter Rebbe explains that the Torah is above “a sun and a shield is Havayah Elokim,” that is, above Havayah as it is drawn into Elokim.

KEHOT'S NOTE

תו"א נו', ד.

120 כי ה' אלקיכם הוא אלקי האלקים

Moshe to Israel: “For Havayah your G-d, He is the G-d of the elokim and the L-rd of lords, the great, mighty and awesome G-d.” Plainly “G-d of gods,” over every power; Pardes reads elokim here as the angels, who are therefore also called by this Name.

Deuteronomy 10:17 י"ז: דברים

כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדְנִי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגָּבֵר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנָיו וְלֹא יִקַּח שָׂחָד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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

KEHOT'S NOTE

דברים י', יז.

PARAGRAPH 18

121 המלאכים בני אלקים

In the opening of the book of Iyov: “And the day came when the sons of Elokim came to stand before Havayah,” the angels gathered before G-d. The angels are called sons

of Elokim, which shows that they belong to the level of that Name.

Job 1:6 ו'א: איוב

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל-ה' וַיָּבֹא גַם-הַשָּׁטָן בְּתוֹכָם:

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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

KEHOT'S NOTE

איוב א', ו.

122 אני הוא הקורא ואני הוא המדבר

The Midrash: with Moshe, G-d said, “I am the One who calls, and I am the One who speaks.” This paragraph explains why no angel could be involved.

Vayikra Rabbah 1:9 ט"ז: ויקרא רבה א'

123 אני ראשון ואני אחרון

G-d, the King of Israel and his Redeemer, speaks through Isaiah: “I am first and I am last, and besides Me there is no G-d.” The Alter Rebbe reads “first” as Chochmah and “last” as Malchus.

Isaiah 44:6 ו'ד: ישעיהו

כֹּה-אָמַר ה' מֶלֶךְ-יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְלַעַדִּי אֵין אֱלֹהִים:

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.

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

KEHOT'S NOTE

ישע"י מד', ו. ראה אוה"ת ויחי דף שסד, ב. שפט, א. ובהנמנן בסה"מ תקס"ח ח"ב לע' תרסח.

124 ראו עתה כי אני אני הוא

In the song of Haazinu G-d says, “See now that I, I am He, and there is no god with Me; I put to death and I give life.” Plainly, when the false gods fail, all will see that He alone acts; the doubled “I” is read as the revelation of the Future, when below will be as above.

Deuteronomy 32:39 ט"ט: דברים

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֲמִית וְאֵחָהּ מִחַצְתִּי וְאֲנִי אֶרְפָּא וְאֵין מְיָדִי מִצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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

KEHOT'S NOTE

דברים לב, לט.

125 לאחזאה דלא הוה פרודא בין עילא ותתא

The Zohar says of “See now that I, I am He” that the doubled “I” is “to show that there is no separation between above and below.”

Zohar, Lech Lecha 24:248-259 רמ"ח-רנ"ט
He said: “The word “I” occurs here twice: once in reference to Sinai (cf. “I am the L-rd thy G-d”, Ex. 20, 2), and the other in reference to the creation of the world (cf. “I have made the earth and created man upon it”, Is. 45, 12), to show that there is no division between the upper and lower worlds.

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

126 ומשם יפרד

“And a river goes out from Eden to water the garden, and from there it divides and becomes four heads.” The Alter Rebbe applies “from there it divides” to Malchus, the source of separate creations.

Genesis 2:10 בראשית ב'

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הָגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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

KEHOT'S NOTE

בראשית ב', י.

127 והחכמה מאין תמצא

Iyov asks, “But wisdom, where (me'ayin) shall it be found, and where is the place of understanding?” Plainly a question: man can find buried treasure, but not wisdom. Chassidus reads me'ayin as “from ayin, nothingness”: Chochmah is found through self-nullification. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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)

KEHOT'S NOTE

איוב כח, יב.

128 עין בעין יראו

The watchmen of Jerusalem raise their voices in song, “for eye to eye they shall see when Havayah returns to Zion.” In the Future G-dliness will be seen openly.

Isaiah 52:8 ישעיהו נ"ב

קוֹל צִפְיָה נִשְׁאָו קוֹל יִחְדּוּ יִרְנְנוּ כִּי עֵין בְּעֵין יִרְאוּ בִּשְׂבוּב ה' צִיּוֹן:

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

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

KEHOT'S NOTE

ישע"י נב, ח.

PARAGRAPH 19

129 ועמ"ש ע"פ נאוו לחיך בתורים

On the column the note names (13b), the Alter Rebbe explains “I am first and I am last”: “the King of Israel” is Malchus, clothed in the lower worlds, and “his Redeemer” redeems Malchus from that enclothing, so that the revelation below is as above and “first” and “last” are equal.

KEHOT'S NOTE

לקו"ת שה"ש יג, ב.

130 נאוו לחיך בתורים

“Your cheeks are comely with rows [of jewels].” The Alter Rebbe refers again to his discourse on this verse, on how “I am first” and “I am last” become equal.

Song of Songs 1:10 שיר השירים א'

נָאוּ לְחִיךְ בְּתָרִים צְוֹאֲרֶךְ בְּתָרוּזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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

131 וירא ראשית לו

From Moshe's blessing of Gad: “And he saw the first portion for himself, for there the lawgiver's portion is hidden.” Plainly Gad chose the first land conquered, east of the Jordan, where Moshe would be buried; the Alter Rebbe reads reishis, “first,” as the higher Chochmah, and the verse as speaking of Moshe's level. (context: Steinsaltz Tanakh)

Deuteronomy 33:21 דברים ל"ג

וַיֵּרָא רִאשִׁית לּוֹ בְּיָשָׁם חֶלְקָת מַחֲקָק סִפּוֹן וַיֵּתֵא רִאשִׁי עִם צִדְקַת ה' 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. .

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

KEHOT'S NOTE

דברים לג, כא.

132 אני הוא הקורא ואני הוא המדבר

The Midrash on the calling of Moshe, now explained: the One who calls is Malchus and the One who speaks is Chochmah, both G-d Himself.

Vayikra Rabbah 1:9 ויקרא רבה א'

133 אני והו הושיעה נא

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

KEHOT'S NOTE

סדר הושענוט.

134 הוי' בחכמה

“Havayah founded the earth with wisdom; He established the heavens with understanding.” Shlomo praises wisdom

as the means of Creation; the Alter Rebbe brings it to show that the Infinite Light is clothed in Chochmah.

משלי ג:19

ה' בְּחִכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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

135 דויקרא אל משה הוא מלאך הברית

The Zohar says that the unnamed caller in “And He called to Moshe” was the Angel of the Covenant. The Alter Rebbe explains that this “angel” is Malchus as an emissary from above.

ספר זוהר, וירא ו:ק"ה-ז:מ"מ 6:105-7:140

136 כד איהי שליחא מלעילא וקבילתא זהרא

On “the angel who redeemed me” the Zohar asks why it is called an angel, and answers: when it is an emissary from above and receives radiance from the mirror above, it is called an angel.

ספר זוהר, בלק ו:מ"א-נ"א 6:41-51

He then began to discourse on the verse: “The angel which hath redeemed me from all evil bless the lads” (Gen. 48, 16). ‘These words’, he said, ‘were uttered by Jacob in the spirit of holiness, and therefore they must contain some mystery of wisdom.’ “Angel” is here one of the names of the Shekinah, applied to her when she is a messenger from on high and receives radiance from the supernal mirror, for then she is blessed by the Father and Mother, who say to her: Daughter, go, mind thy ...

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

137 ישת חשך סתור

“He made darkness His hiding place.” The small alef is a light drawn from this level, the cloud that rested on the Tent of Meeting.

תהילים י"ח:12

לְשֹׁת־חֹשֶׁךְ סִתְרוּ סְבִיבוֹתַי סָכְתוּ חֹשְׁכֵי-מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

138 ומלאך פניו הושיעם

Isaiah recalls G-d’s kindness to Israel: “In all their affliction He was afflicted, and the angel of His presence saved them.” The Alter Rebbe refers to the Zohar on this verse.

ישעיהו ס"ג:9

בְּכָל-צָרָתָם לוֹ צָר וּמְלָאךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גָּאֵלָם וַיִּנְטָלֵם וַיִּנְשָׂאֵם כְּלִי-יָמִי עוֹלָם:

In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; And He bore them, and carried them all the days of old. .

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

139 ומלאך פניו הושיעם

At the end of Vayera the Zohar reads “the angel of His presence saved them” as the Shechinah, which is with Israel in exile.

ספר זוהר, וירא ו:ה-תק"ו-ל"ו:תק"יג 35:506-36:513

R. Judah further discoursed on the verse: In all their affliction he was afflicted, and the angel of his presence saved them (Is. 63, 9). He said: ‘This is the translation of the k’ri, hut according to the k’tib we should translate, “He was not afflicted.” The lesson to be derived from this variation is that Israel’s affliction reaches the Holy One even in the place above which is beyond affliction or perturbation.

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

140 נפתלי אילה שלוחה

Yaakov’s blessing of Naftali: “Naftali is a hind sent forth (sheluchah); he gives words of beauty.” Plainly a swift deer running free; the Zohar reads sheluchah, “sent,” of the voice sent from above, and so the verse bears on being an emissary.

בראשית מ"ט:21

נִפְתָּלִי אֵלֶּה שְׁלֻחָה הַנָּתַן אִמְרֵי-שֹׁפָר:

Naphtali is a hind let loose: He giveth goodly words.

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

141 נפתלי אילה שלוחה

The Zohar reads the verse as the voice that is sent from a deep place above to lead the speech, for there is no voice without speech and no speech without voice.

ספר זוהר, ויחי ע"ג:תשס"א-73:761-75:771

ע"ה:תשע"א

WHO GIVETH GOODLY WORDS. The Voice speaks to the Utterance, there being no voice without utterance. This Voice is sent from a deep recess above in order to guide the Utterance, the two being related as general and particular. The Voice issues from the south and speaks to the west, inheriting two sides, and therefore Moses said to Naphtali: “Possess thou the west and the south” (Deut. 33, 23).

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

PARAGRAPH 20

142 התורה היא נצחית

In chapter 17, on “For the matter is very near to you,” the Alter Rebbe adds in brackets that the Torah is eternal: the verse must hold true for everyone, even though turning one’s heart seems far from easy.

תניא, חלק ראשון; ליקוטי אמרים י"ז:217

דְּלִכְאוּרָה, הוּא - “בְּלִבְבָּהּ” - נִגְדַּח הַחוּשׁ שְׁלֵנוּ [וְהַתּוֹרָה הִיא נִצְחִית], שְׁאִין קְרוֹב מְאֹד הַדְּבָר לְהַפְּךָ לְבוֹ מִתְאַוּת עוֹלָם תּוֹה לְאַהֲבַת ה' בְּאַמֶּת, וְכִמּוֹ שְׂכָתוֹב בְּגִמְרָא: “אִטּוּ יִרְאַה מִלְּתָא זּוּטְרָתִי הִיא?” וְכָל שְׂכֵן אֲהֶבָה. וְגַם אִמְרוּ רַבּוֹתֵינוּ וְכָרוֹנֵם לְבָרְכָה דְּ“צַדִּיקִים - דּוֹקָא - לְכֵם בְּרִשּׁוֹתֵם”.

Kehot Publication Society (CC-BY-NC)

KEHOT’S NOTE

ראה תניא פיי. קו"א ס"ה. לקו"ש ח"ה ע' 241 הערה 14. לקו"ש ח"י ע' 39 הערה 3.

143

ואשים דברי בפיר

G-d comforts Israel through Isaiah: "And I have put My words in your mouth, and in the shade of My hand I have covered you," Israel under His protection. The Alter Rebbe reads "the shade (tsel) of My hand" as the encompassing light that Torah study brings, the same "shade" as the sukkah's.

ישעיהו נ"א:ט"ז

ואשים דברי בפיר ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי-אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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

KEHOT'S NOTE

ישע"י נא, טז. קטע מכאן מובא בד"ה כי תשא תרלי"ח ע' נח.

144

סוכות צלא דמהינותא

The Zohar calls the shelter of the Clouds of Glory, and the sukkah that recalls them, "the shade of faith."

Zohar III, 103a, זח"ג קג,

KEHOT'S NOTE

ראה זח"ג קג, א. סדור עם דא"ח רנו, א. מאמרי אדה"א דברים ח"ד ע' ארל. אישלה. סה"מ תרל"ח ע' נח.

145

וסוכה שחמתה מרובה

The Mishnah: a sukkah whose sunlight is more than its shade is invalid. The Alter Rebbe uses it to show that the sukkah's essence is shade, the makif.

Sukkah 2a:2-3, סוכה ב' א:ב-ג

ושאינה גבוהה עשרה טפחים, ושאיין לה (שלשה) דפנות, ושחמתה מרובה מצלתה — פסולה. גמי תנן ה"מ: מבו' שהוא גבוה מעשרים אמה — ימעט. רבי יהודה אומר: אינו צריך.

One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. GEMARA. We have learned elsewhere : [The cross-beam] of an alley [whose entrance] is more than twenty cubits high should be lowered. Rabbi Judah says: this is unnecessary.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

סוכה ב, א.

146

כי שכן עליו הענן

"Because the cloud rested upon it." The Clouds of Glory and the shade of the sukkah are compared to this cloud over the Tent of Meeting.

Exodus 40:35, שמות מ"ד:ל"ה

ולא יכל משה לבוא אל-אהל מועד פ"ש שכן עליו הענן וכבוד ה' מלא את-המשכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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

147

בד"ה ביום השמיני עצרת

There the Alter Rebbe explains "I have put My words in your mouth, and in the shade of My hand I have covered you": Torah makes a sukkah, a shade, for from the breath of speech a makif is made for the soul, "the utterance of the mouth of Havayah." This makif gives strength to the arousal from below in action.

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

148

ביום השמיני עצרת

Of the day after the seven days of Sukkos: "On the eighth day you shall have a solemn assembly." The Alter Rebbe names his discourse on this verse.

Numbers 29:35, במדבר כ"ט:ל"ה

ביום השמיני עצרת תהיה לכם כל-מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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

149

ובד"ה וארשתיך לי

On the column the note names (8d), the Alter Rebbe explains that betrothal (kiddushin) and "saying" are one matter: he reads he'emarta in "You have affirmed Havayah today" as causative, "you have caused the saying in Him," through Torah study.

KEHOT'S NOTE

לקו"ת במדבר ח, ד.

150

וארשתיך לי

G-d to Israel through Hosea, promising the renewal of the covenant: "And I will betroth you to Me forever." The Alter Rebbe names his discourse on this verse.

Hosea 2:21, הושע ב' כ"א

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

151

את ה' האמרת היום

Moshe to Israel as the covenant is sealed: "You have affirmed (he'emarta) Havayah today to be your G-d," you have declared Him your G-d. In the discourse "And I will betroth you" the Alter Rebbe reads he'emarta as causative, "you have caused [Him] to say," through the spoken words of Torah, which make an encompassing light.

Deuteronomy 26:17, דברים כ"ו:ל"ז

את-ה' האמרת היום להיות לך לאלקים וללכת בדרךיו ולשמר חקיו ומצותיו ומשפטי וְלִשְׁמֹעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldst walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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

דברים כו, יז.

152 שורה המתחלת

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

KEHOT'S NOTE

כו': ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 21

153 במדבר סיני באהל מועד

"And Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting," the opening of the book of Bamidbar. The Alter Rebbe refers to his discourse on this verse.

Numbers 1:1 א': במדבר

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחודש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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

154 מגלה עמוקות מני חושך

Iyov, describing G-d's power over all things: "He reveals deep things out of darkness and brings the shadow of death to light." The Alter Rebbe applies it to understanding the Torah, which brings the hidden "darkness" into revelation.

איוב י"ב: כ"ב Job 12:22

מגלה עמוקות מני־חשך ויצא לאור צלמות:

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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

איוב יב, כב.

155 ותורה אור

Shlomo on the instruction of father and mother: "For a mitzvah is a lamp, and Torah is light." Torah that is understood becomes revealed light.

Proverbs 6:23 ו': משלי

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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

משלי ו, כג.

156 אני ראשון ואני אחרון

"I am first and I am last." As explained in section 3, the first and the last become one, so that the light rests below as above.

Isaiah 44:6 מ"ד: ישעיהו

כה־אמר ה' מלך־ישראל וגאלוּ ה' צבאות אני ראשון ואני אחרון ומפלעדי אין אלקים:

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.

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

ישע"י מד, ו.

157 בד"ה המגביהי לשבת

There the Alter Rebbe reads hamagbihi as raising the yud in the hei: the dalet, which has nothing of its own, becomes a hei through the yud within it, as tzedek becomes tzedakah through the mitzvah.

KEHOT'S NOTE

תו"א לח, ג.

158 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look in heaven and on earth?" from the Hallel psalm. The Alter Rebbe names his discourse on this verse.

Psalms 113:5 ה': תהילים

מי כה' אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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

PARAGRAPH 22

159 וידבר ה' אליו מאהל מועד

"And Havayah spoke to him from the Tent of Meeting." The speech came from the place where the cloud rested and the glory filled the Mishkan.

Leviticus 1:1 א': ויקרא

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

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

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

160 משחרב ביהמ"ק . . ד"א של הלכה

"From the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." Torah study now holds what rested in the Temple.

Berachot 8a:18-19 ט"ח-י"ח: ברכות

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הוה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון

דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ח, א.

161 אין כבוד אלא תורה

Kehot's note points to Zohar III, 81b for these words.

Zohar III, 81b, כח"ג פא, ב

KEHOT'S NOTE

אבות ו, ג. זח"ג פא, ב.

162 אין כבוד אלא תורה

The Mishnah: "There is no glory but Torah." The Alter Rebbe identifies the "glory" of the Mishkan with the Torah.

Pirkei Avot 6:3 ר' משנה אבות ו

... והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפילו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינחלו, (משלי כח) ותמימים ינחלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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

163 אורייתא מחכמה נפקת

The Zohar: "The Torah comes forth from Chochmah," from the place called kodesh, holiness.

Zohar II, 121a, א"ב קכא, ז

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

164 אורייתא מחכמה נפקת

The Zohar: "The Torah comes forth from the supernal

Chochmah."

ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

165 הראני נא את כבודך

"Show me, please, Your glory." As explained in paragraph 4, the glory Moshe asked to see is the higher Chochmah.

Exodus 33:18 שמות ל"ג:י"ח

ויאמר הראני נא את־כבודך:

And he said: 'Show me, I pray Thee, Thy glory.'

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

PARAGRAPH 23

166 בפי שלח בד"ה לסוסתי

The discourse "To a mare among Pharaoh's chariots" opens on 63d.

KEHOT'S NOTE

תו"א פג, ד.

167 לסוסתי

The lover to his beloved, read by the Sages as G-d to Israel at the Sea: "To a mare among Pharaoh's chariots I have compared you, my beloved." The Alter Rebbe names his discourse on this verse.

Song of Songs 1:9 שיר השירים א:ט

לקסתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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

168 ותורה אור

"And Torah is light." The Torah brings the encompassing light inward in full.

Proverbs 6:23 משלי ו:כ"ג

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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

169 וכבוד ה' מלא

"And the glory of Havayah filled the Mishkan," read with the Zohar as "the glory was full."

Exodus 40:35 שמות מ':ל"ה

ולא־יכל משה לבוא אל־אהל מועד כי־שכן עליו הענן וכבוד ה' מלא את־המשכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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

PARAGRAPH 24

170 ויהי הענן והחשך ויאר

At the Sea, the pillar of cloud stood between the camp of Egypt and the camp of Israel: “there was the cloud and the darkness, and it lit up the night.” Plainly the cloud was darkness to Egypt and gave light to Israel; the Alter Rebbe reads it that the dark cloud itself gave light. (context: Steinsaltz Tanakh)

Exodus 14:20: שמות י"ד:כ

ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את־הלילה ולא־קרב זה אל־זה כל־הלילה:

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.

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

KEHOT'S NOTE

שמות יד, כ.

PARAGRAPH 25

171 ע"פ בצלו חמדתי

The beloved, read by the Sages as Israel speaking of G-d: “Like an apple tree among the trees of the forest, so is my beloved among the young men; in his shade I delighted and sat, and his fruit was sweet to my palate.” The shade is the makif and the fruit is the light drawn inward.

Song of Songs 2:3: שיר השירים ב:ג

כתפוח בעצי היער כן דודי בין הבנים בצלו חמדתי וישכתי ופריו מתוק לחכי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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

KEHOT'S NOTE

שה"ש ב, ג. וראה בד"ה כתפוח בעצי היער — תקע"א ע' דש ואילך. באוה"ת שה"ש א ע' קצה. וראה שם כרך-ג ע' תתסו.

172 בצלו דא קב"ה

The Zohar reads the verse: “In his shade” is the Holy One, blessed be He, and “I delighted and sat” is the day He was revealed at Sinai and Israel received the Torah.

Sfar Zohar, Lך לך כ"א:קצ"ט-212:219-22:199 Lecha Lecha
כ"ב:ר"יב

According to another explanation, the words “the apple tree”, “my beloved”, and “in his shadow” all equally indicate the Holy One, blessed be He. “I delighted and sat”: to wit, on the day when G-d revealed Himself on Mount Sinai

and Israel received the Torah and said, “We will do and we will hearken” (Ex. 24, 7).

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

173 ומתוקים מדבש

David on the words of Torah: “More desirable than gold... and sweeter than honey.” The Zohar uses it for the “sweet fruit” of the verse.

Psalms 19:11: תהילים י"ט:יא

הנחמדים מזהב ומפז רב ומתוקים מדבש ונפת צופים:

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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

KEHOT'S NOTE

תהלים יט, יא.

PARAGRAPH 26

174 אתפשטותא דמשה בכל דרא

Kehot's note points to Zohar III, 216b for these words.

Zohar III, 216b: זח"ג רטז, בבב

Bereshit Rabbah 56: נ"ו רבה

KEHOT'S NOTE

ת"ז תס"ט (קב, א. קיד, א). ועייג"כ זח"ג רטז, ב. רעג, א. ת"ז תכ"א (נ, ב). ת"ע (קלח, א). ב"ר פנ"ו. ז.

175 אתפשטותא דמשה בכל דרא

The Tikkunei Zohar teaches that Moshe's extension is in every generation, in every righteous and wise person who occupies himself with Torah, up to six hundred thousand.

Tikkunei Zohar 112a:13-14: תקוני הזהר קי"ב א:ג-י"ד

... אמר רבי אלעזר אשתמודע מהקא דמשה מאתווי משמע דאיהו הקל ואיהו שת ואיהו משה, ואתפשטותיה דמשה בכל דרא ודרא ובכל צדיק וצדיק, ואיהו אויל בתלת תלת, ובכל תלת דאיהו רכיב אתמר בהון לא ימוש מפה ומפי זרעה ומפי זרע, מהקא אשתמודע דאיהו לא אשתכח אלא באתר דאית בקה אורייתא, ובגין דא זכרו תורת משה עבדי. אמר לקה רבי יהודה אתפשטותא דיליה בבני נשא אית לקה שעורא, אמר לקה אין, עד שתין רבוא, ...

Tikkunei Zohar - Vocalized (Public Domain)

176 ונחנו מה

Moshe and Aharon to the people complaining for food in the wilderness: “And what are we, that you complain against us?” The words express Moshe's bittul.

Exodus 16:7: שמות ט"ז:ז

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתיכם על־ידי ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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

KEHOT'S NOTE

שמות טז, ז-ח.

177

סד"ה משה ידבר

On the column the note names, at the end of the discourse "Moshe would speak," the Alter Rebbe explains that Moshe drew the Infinite Light down from above, even into the world of Asiyah, through the level of Mah, bittul ("and what [mah] are we"); Torah learned with this bittul draws the light inward, while the mitzvos draw encompassing lights.

KEHOT'S NOTE

תו"א סט, א. ראה גם ספר החקירה עד, א.

178

משה ידבר

At Sinai, as the sound of the shofar grew stronger, "Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe names his discourse on this verse.

Exodus 19:19 ט"ט:ט"ט שמות

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

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

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

179

ומשה . . דעת

The note points to the Rebbe's talk there on Moshe as the level of Daas.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 244.

180

ונועדתי לך

G-d to Moshe about the Ark: "And I will meet with you there, and I will speak with you from above the cover." Ohel mo'ed, the Tent of Meeting, comes from the same root, and venoadti, "I will meet," has the letters of veno-dati, "I will be known."

Exodus 25:22 כ"ה:כ"ב שמות

וְנוֹעַדְתִּי לְךָ שֶׁם וְדַבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְרֻבִּים אֲשֶׁר עַל-אֹרֹן הָעֵדוּת אֵת כָּל-אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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

KEHOT'S NOTE

שמות כה, כב.

181

אין עוד מלבדו

Moshe to Israel, of the wonders they saw: "You have been shown, so as to know that Havayah, He is the G-d; there is nothing else besides Him." This is the knowledge of G-d that the inner "Tent of Meeting" brings.

Deuteronomy 4:35 ד"ה:ל"ה דברים

אִתְּךָ הָרְאָתָה לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

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

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

182

ראו עתה כי אני אני הוא

"See now that I, I am He." Said of the Future, but its power is already in every soul.

Deuteronomy 32:39 ט"ט:ל"ב דברים

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אֶמִית וְאֵחִיָּה מִחַצְתִּי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מִצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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

183

ביניקתה מנשמת משה

There the Alter Rebbe explains that every soul of Israel has something of Moshe, who is the sum of the "seven shepherds" and the "faithful shepherd" drawing Daas to all Israel, so that each can know G-d according to its root, drawing from the root of Moshe's soul in the supernal Daas.

תניא, חלק ראשון; ליקוטי אמרים 42:5 Tanya, Likkutei Amarim

מ"ב:ה'

וְכַתּוּבָה זֶה וּמִדָּה זֹאת לְקַשֵּׁר דַּעְתּוֹ בְּה', לִשׁ בְּכָל נֶפֶשׁ מִבֵּית יִשְׂרָאֵל, בִּינִיקְתָּהּ מִנִּשְׁמַת מֹשֶׁה רַבֵּינוּ עָלֵינוּ הַשְּׁלוֹם. רַק מֵאַחֵר שְׁנֵתְלִבְשָׁה הַנֶּפֶשׁ בְּגוֹף, אֲרִיכָה לִיגִיעָה רַבָּה וְעֲצוּמָה כְּפוּלָה וּמְכוּפָּלָה. הָאֲחֵת - הִיא יִגִּיעַת בָּשָׂר, לְבָשָׁת אֵת הַגּוֹף וּלְהַכְנִיעוֹ שְׁלֵא יִחְשִׁיךְ עַל אוֹר הַנֶּפֶשׁ, כְּמוֹ שְׁנֵתְבָאָר לְעִיל בָּשֶׁם הוֹהֵר, דְּ"גּוּפָא דְּלֹא סָלִיק בְּקָה נְהוּרָא דְּנִשְׁמַתָּא מִבְּשָׂרִין לְקָה", וְהִינֵנוּ, עַל יְדֵי הַרְהוּרֵי תְשׁוּבָה מְעוּמָק הַלֵּב, כְּמוֹ שְׁנֵתְבָאָר שָׁם.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

תניא פמ"ב. לקו"ת במדבר ג, א.

PARAGRAPH 27

184

בא לכאן ותלמודו בידו

"Happy is he who comes here with his learning in his hand." The Alter Rebbe applies it to coming into the inner "Tent of Meeting."

Pesachim 50a:7-8 ח"א:ח"ז פסחים

וְשִׂמְעָתִי שְׁהִיוּ אוֹמְרִים: אֲשֶׁר־י מִי שֶׁבָּא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׂמְעָתִי שְׁהִיוּ אוֹמְרִים: הַרוּגִי מְלָכוֹת אֵין אָדָם יָכוֹל לַעֲמֹד בְּמַחֲצֵתָן. (וּמֵאן) נִינהו? אֵילִימָא רַבִּי עֲקִיבָא וְחִבֵּרִיו — מִשּׁוֹם הַרוּגִי מְלָכוֹת וְתוֹ לֹא-אֶלָּא: הַרוּגִי לוֹד.

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

KEHOT'S NOTE

פסחים נ, א. וש"נ.

185

ואנכי תרגלתי לאפרים

G-d recalls through Hosea how He raised Israel like a child: "And I (Anochi) taught Ephraim to walk, taking them upon His arms." The Alter Rebbe reads Anochi as G-d's essence lowered into the "foot" (tirtalti, from regel),

the physical matters of the Oral Torah, and the arms as love and awe.

Hosea 11:3:א:הוֹשֵׁעַ

ואֲנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוּעֹתַי וְלֹא יָדְעוּ כִּי רָפָאתִים:

And I, I taught Ephraim to walk, Taking them by their arms;
But they knew not that I healed them.

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

KEHOT'S NOTE

הושע יא, ג.

186 אנכי מי שאנכי

The note sends the reader to the sources listed on that page for the phrase “Anochi, Who I am.”

KEHOT'S NOTE

ראה בהנסמן לפקודי ה, א.

187 בד"ה כי תבאו אל הארץ

The discourse opens with “When you come into the land... the land shall rest” and explains it through “Open for Me, My sister, My beloved”: G-d asks the Congregation of Israel to open, so that this level, which is sometimes revealed and sometimes covered, will be revealed.

KEHOT'S NOTE

לקו"ת בהר לט, ג ואילך.

188 כי תבאו אל הארץ

G-d to Moshe at Sinai: “When you come into the land that I give you, the land shall rest a Shabbos to Havayah.” The Alter Rebbe names his discourse on this verse.

Leviticus 25:2:י:הוֹקֵרָא כִּי־הָאֵרֶץ

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תִבְאוּ אֶל־הָאָרֶץ אֲשֶׁר אָנִי נֹתֵן
לָכֶם וְשָׁבְתָה הָאָרֶץ שְׁבֹת לַה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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

189 בד"ה יונתי

The discourse “My dove in the clefts of the rock” opens on the column the note names (16c).

KEHOT'S NOTE

לקו"ת שה"ש טז, ג ואילך.

190 קומי לך

The beloved calls to his love: “Arise, my beloved, my fair one, and go forth (lechi lach).” The Alter Rebbe refers to his discourse on “Arise (kumi lach),” read as “arise for yourself.”

Song of Songs 2:10:י:שִׁיר הַשִּׁירִים ב'

עֲנֵה דוֹדִי וְאָמַר לִי קוֹמִי לָךְ רִעִי יָפֵתִי וְלִכְיִלָּךְ:

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

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

PARAGRAPH 28

191 ולא יכול משה לבוא

“And Moshe could not come into the Tent of Meeting.”
Read now of the Daas in every person, which the animal soul keeps from being revealed.

Exodus 40:35:ה'ל"ה שְׁמוֹת מ'

וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעֶנָּן וּבִכּוֹד ה' מִלֹּא
אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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

PARAGRAPH 29

192 קחם על זרועותיו

“Taking them upon His arms”: as a parent lifts a child, the mitzvot lift the soul.

Hosea 11:3:ג:הוֹשֵׁעַ

ואֲנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוּעֹתַי וְלֹא יָדְעוּ כִּי רָפָאתִים:

And I, I taught Ephraim to walk, Taking them by their arms;
But they knew not that I healed them.

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

193 צדקה תרומם

Shlomo: “Tzedakah uplifts a nation.” Plainly righteousness raises a people; the Alter Rebbe reads tzedakah as charity, and the mitzvot in general, raising the soul.

Proverbs 14:34:ד:י"ד מְשָׁלִי י"

צִדְקָה תְּרֹמֵם־גּוֹי וְחַסְדַּי לְאֲמִים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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

KEHOT'S NOTE

משלי יד, לד.

194 ע"פ ועתה יגדל נא

On the column after the one the note names (39b), the Alter Rebbe explains “And now, let the power of Ado-nai be great”: Ado-nai is G-d’s Malchus, and “the power of Ado-nai” is the encompassing Infinite Light drawn down by accepting His kingship in doing the mitzvot.

KEHOT'S NOTE

לקו"ת שלח לט, א.

195 ועתה יגדל נא כה אד

Moshe’s prayer after the sin of the spies: “And now, let the power of Ado-nai be great, please, as You have spoken.” The Alter Rebbe refers to his discourse on this verse.

Numbers 14:17:י"ז:י"ד בַּמִּדְבָּר

וְעַתָּה יִגְדַּל־נָא כְּחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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

PARAGRAPH 30

196 ויקרא אל משה

“And He called to Moshe.” In every person, the One who calls is G-d through the mitzvos.

Leviticus 1:1 א"י: ויקרא

ויקרא אל-משה וידבר ה' אליו מאהל מועד לאמר:

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

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

197 אני הוא הקורא

“I am the One who calls.” Here the calling is identified with the mitzvos.

Vayikra Rabbah 1:9 ט"ו: ויקרא רבה א"י:

198 ואיתא במדרש תנחומא פ' ויגש

The note says that this teaching of the Midrash Tanchuma is explained there.

KEHOT'S NOTE

נתבאר בסה"מ תרנ"ה ע' נו.

199 היו מכבדין את המצוות שהן שלוחי ושלוחו של אדם כמותו

Rabbi Shimon bar Yochai: the Holy One, blessed be He, said to Israel, “Honor the mitzvos, for they are My agents, and a person’s agent is like himself: if you honor them, it is as if you honored Me.”

Midrash Tanchuma, Vayigash 6:2 ב"ב: ויגש ר' יוחאי

אמר רבי שמעון בן יוחאי, אמר הקדוש ברוך הוא לישראל, היו מכבדין את המצוות, שהן שלוחי, ושלוחו של אדם כמותו. אם כבדת אותן, כאלו לי כבדתני. ואם בזית אותן, כאלו לבדדי בזית. אינן לה אדם שפבד את המצוות ועשה את התורה כיעקב, שנאמר: ויעקב איש תם ישב אהלים (בראשית כה, כז), ונתסר בבנו. אמר לו הקדוש ברוך הוא, חייך, אבדת אחד, תמצא שלשה, יוסף מנשה ואפרים. כיון שבאו, בשרו אותו שיוסף חי. שלח ...

R. Simeon the son of Yohai declared: The Holy One, blessed be He, said to Israel: Honor the commandments, for they are My emissaries, and a man’s emissary must be honored no less than the man himself. If you honor them, it is as though you honor Me, and if you are disrespectful toward them, it is as though you are disrespectful toward Me. No man revered the commandments and fulfilled the law as meticulously as Jacob, as it is said: And Jacob was a quiet man, dwelling in tents ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

200 וזכרתם את כל מצות הוי' ועשיתם אותם

From the passage of tzitzis: “And you shall see it and remember all the commandments of Havayah and do

them.” The Alter Rebbe refers to his discourse on this verse, on the letters of the word mitzvah.

Numbers 15:39 ט"ו: למדבר

והיה לכם לציצית וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

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

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

PARAGRAPH 33

201 והנה סולם מוצב ארצה

Yaakov’s dream on his way to Charan: “And behold, a ladder set up on the earth, its top reaching heaven, and behold, angels of Elokim ascending and descending on it.” The Alter Rebbe reads the angels as the mitzvos and the ladder as prayer.

Genesis 28:12 כ"ח: בראשית

ויחלם והנה סלם מוצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים ויירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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

KEHOT'S NOTE

בראשית כח, יב.

202 אני הוא הקורא

“I am the One who calls”: in the mitzvos, G-d Himself calls, not a created angel.

Vayikra Rabbah 1:9 ט"ו: ויקרא רבה א"י:

PARAGRAPH 34

203 ואני תפלה

David, of those who repay his love with hostility: “In return for my love they oppose me, but I am prayer,” his whole being is prayer. The Alter Rebbe reads the “I” as the Divine “I” of “I am the One who calls,” which lifts the soul in prayer. (context: Steinsaltz Tanakh)

Psalms 109:4 ד'ט: תהילים

תחת-אהבתי ישטנוני ואני תפלה:

In return for my love they are my adversaries; But I am all prayer.

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

KEHOT'S NOTE

תהלים קט, ד.

204 ואשים דברי בפיו ובצל ידי

“And I have put My words in your mouth, and in the shade of My hand I have covered you,” the level of Torah study

explained in section 4.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשם דברי בפיה ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר
לציון עמי־אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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

205

קדשנו במצותיך

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

KEHOT'S NOTE

נוסח תפלת שבת.

PARAGRAPH 35

206

וידבר ה' אליו מאהל מועד

"And Havayah spoke to him from the Tent of Meeting."
Read now of the speech that comes to every soul.

ויקרא א':א' Leviticus 1:1

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

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

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

207

ע"פ במדבר סיני באהל מועד

There the Alter Rebbe explains that mo'ed is from "and I will meet with you there," and that venoadti has the letters of venodati, an expression of bonding and joining: the unity of the Infinite One is drawn down to rest and be revealed in a person's soul, how He fills all worlds equally and is the Life of all life, besides whom there is nothing, until the soul rejoices in G-d.

KEHOT'S NOTE

לקו"ת במדבר ב, ד.

208

במדבר סיני באהל מועד

"In the Wilderness of Sinai, in the Tent of Meeting." The Alter Rebbe refers to his discourse on this verse.

במדבר א':א' Numbers 1:1

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחדש השני בשנה
השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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

209

ונועדתי

"And I will meet with you there." Mo'ed, "meeting," comes from this word.

שמות כ"ה:כ"ב Exodus 25:22

ונועדתי לך שם ודברתי אתה מעל הכפרת מבין שני הכרבים אשר על־
ארון העדת את כל־אשר אצוה אותה אל־בני ישראל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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

210

ראו עתה כי אני אני הוא

"See now that I, I am He": the knowledge of G-d's unity revealed in the soul.

דברים ל"ב:ל"ט Deuteronomy 32:39

ראו עתה כי אני אני הוא ואין אלקים עמדי אני אמת ואחיה מחציתי
ואני ארפא ואין מדי מצייל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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

PARAGRAPH 36

211

סד"ה המגביהי לשבת

There the Alter Rebbe explains that "who is enthroned on high" is the ascent through the mitzvot, while "Torah is light" is a drawing down from above: "who lowers [Himself] to look in heaven," the Written Torah, "and on earth," the Oral Torah, where there is "seeing," the revelation of the Infinite Light below as above.

KEHOT'S NOTE

תו"א לח, ד.

212

המשפילי לראות בשמים ובארץ

From the Hallel psalm: "Who lowers [Himself] to look in heaven and on earth." The Alter Rebbe reads heaven and earth as the Written and the Oral Torah.

תהילים קי"ג:ו Psalms 113:6

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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

213

אני הוא הקורא ואני הוא המדבר

"I am the One who calls, and I am the One who speaks": in every person, through the mitzvot and the study of Torah.

ויקרא רבה א':ט"ו Vayikra Rabbah 1:9

214

אני מדבר בצדקה

In Isaiah's vision of the redeemer, G-d answers, "I who speak in righteousness, mighty to save." Plainly "in righteousness"; the Alter Rebbe reads bitzedakah as "through

charity”: the charity a person does draws G-d’s speech into his Torah.

ישעיהו ס”ג:א:1

מִי־זֶה בָּא מֵאֲדוֹם חֲמוֹץ בְּגָדִים מִבְּצָרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צֹעָה בְּרֵב כְּחוֹ
אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:

‘Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?’— ‘I that speak in victory, mighty to save.’—

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

KEHOT’S NOTE

ישעיי סג, א.

215

ודברי אשר שמתי בפיו

G-d’s covenant with Israel: “My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth, nor from the mouth of your children.” G-d’s own words are in the mouth of the one who studies.

ישעיהו נ”ט:כ”א:21

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתָּ בְּפִיךָ
לֹא־יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע זֶרַע אָמַר ה' מִעַתָּה 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.

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

KEHOT’S NOTE

ישעיי נט, כא.

216

בכל המקום אשר אזכיר

After the Ten Commandments, G-d tells Moshe of the altar: “In every place where I cause My Name to be mentioned, I will come to you and bless you.” The Alter Rebbe brings it for G-d’s own presence coming wherever His Name is spoken in Torah.

שמות כ”ב:21

מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה־לִּי וְזִבְחֶתָ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאֲנֶךָ
וְאֶת־בְּקָרְךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אֶזְכֵּר אֶת־שְׁמִי אָבּוֹא אֵלֶיךָ וּבִרְכָתֶיךָ:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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

KEHOT’S NOTE

שמות כ, כא.

217

ששים המה מלכות

The lover praises his beloved above all others: “There are sixty queens and eighty concubines, and maidens without number.” The Alter Rebbe refers to his discourse on this verse.

שיר השירים ו':ח:6

שְׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילָגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

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

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Minchat Shai (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain); Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY); Constantinople, 1740 (CC-BY-NC); Zholkva, 1864 (Public Domain); Mikraot Gedolot (Public Domain); London "Chaldee Paraphrase," 1871 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daat Shemot Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Kehot Publication Society (CC-BY-NC); Daf Shevui (CC0); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Tikkunei Zohar - Vocalized (Public Domain); Midrash Tanchuma -- Torat Emet (Public Domain); Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com.
<https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/vayikra/1/

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