



TORAH OHR • PARSHAS SHEMOS • MAAMAR 4

זה שמי לעולם וזה זכרי לדור דר

“This is My Name forever, and this is My remembrance from generation to generation”



The prohibitive commandments and the words of the Scribes come from a level too lofty to be held in a vessel, in a deed or in writing: ayeh, “Where is the scribe?”, aleph with yud-hei, the source in Chochmah above the Written Torah, the “book.” This is why the Oral Torah was given only by mouth, and why even the Written Torah leaves its loftiest matters unwritten.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The prohibitive commandments and the words of the Scribes come from a level too lofty to be held in a vessel, in a deed or in writing: ayeh, “Where is the scribe?”, aleph with yud-hei, the source in Chochmah above the Written Torah, the “book.” This is why the Oral Torah was given only by mouth, and why even the Written Torah leaves its loftiest matters unwritten.

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

THE MAAMAR IN BRIEF

The Tikkunei Zohar links the 365 prohibitive commandments to shemi, “My Name,” with yud-hei, and the 248 positive commandments to zichri, “My remembrance,” with vav-hei. Why is the root of the prohibitions higher, and why was the Oral Torah not given in writing? The answer is the verse “Where (ayeh) is the scribe?” Ayeh, aleph with yud-hei, is the scribe above the book: the source in Chochmah from which the Written Torah, the sefer, is drawn. The positive commandments come from Z’eir Anpin, whose lights rest in vessels, the 248 limbs; so they are done through deeds such as tefillin and the esrog, and the Torah that speaks of them could be written in letters. The light of the prohibitive commandments has no vessel in the mode of “yes” and is drawn down only by negating its opposite. The words of the Scribes, fences around the Torah, are of the same kind and rooted in the scribe, so they could be given only by mouth. Even the Written Torah leaves the loftiest matters unwritten: at times only Moshe’s words to Israel are recorded, not G-d’s command to him, as in the warning of the locusts.

OUTLINE

- 1 The scribe above the book** ¶1-2
The Tikkunei Zohar ties the prohibitive commandments to yud-hei and the positive ones to vav-hei. Why are the prohibitions higher, and why was the Oral Torah not written? The answer begins with “Where is the scribe?”: ayeh, aleph with yud-hei, the source in Chochmah that writes the Written Torah, the book; hence the form of the aleph in the Torah and in tefillin.
- 2 Positive and prohibitive commandments** ¶3-4
The positive commandments come from the vessels of Z’eir Anpin, so they are done by deeds and the Torah that speaks of them is written; the higher light of the prohibitive commandments has no vessel and is drawn down only by negating its opposite, “in a land not sown.”

3 Why the Oral Torah stayed oral

¶5

The words of the Scribes are fences, like the prohibitions, rooted in the scribe above the book; so they could not be en clothed in writing, only in speech, which is also drawn from Chochmah.

4 Two ways a mitzvah is recorded

¶6-7

Sometimes the Torah writes G-d's command to Moshe about a mitzvah; sometimes only Moshe's command to Israel, as throughout Mishneh Torah.

5 Why G-d's command is left unwritten

¶8-9

Moshe is the Yesod of Abba. G-d's speech to Moshe is the flow from the Infinite Light into supernal Chochmah, and Moshe's speech is its flow down to Israel; in very lofty matters, such as the warning of the locusts, only the lower stage could be written.

KEY CONCEPTS

"Where is the scribe?" איה סופר

Ayeh, read as aleph with yud-hei, names the source in Chochmah that "writes" the Written Torah. Of Sefer Yetzirah's scribe, book and telling, the scribe stands above the book.

The book (sefer) ספר

The Written Torah, the supernal book. It speaks of the positive commandments, whose lights have vessels, and so it could be en clothed in letters and crowns.

Positive and prohibitive commandments מ"ע ולי"ט

The 248 positive commandments come from vav-hei, Z'eir Anpin, where the lights rest in vessels; the 365 prohibitive commandments come from yud-hei, a higher light with no vessel.

Negating the opposite שליטת ההפוך

The way the light of the prohibitive commandments is drawn down: its essence cannot be grasped, only what opposes it can be rejected, as in "You shall not eat fat and blood."

The words of the Scribes דברי סופרים

The rabbinic enactments, fences around the Torah. Rooted in the scribe above the book, they are higher than the Written Torah and could be given only by mouth.

The Yesod of Abba יסוד אבא

The level of Moshe, through whom the Torah was given, for "the Torah comes forth from supernal Chochmah." G-d's speech to Moshe flows into it; Moshe's speech flows from it to Israel.

SECTION 1 • 11-2

The scribe above the book

1 זה שמי¹ לעולם^{2,3} וזה זכרי לדר דר. איתא בת"ז [בתיקוני זוהר]⁴ שמי עם⁵ י"ה שס"ה זכרי עם ו"ה רמ"ח.

"This is My Name forever, and this is My remembrance from generation to generation." It is stated in the Tikkunei Zohar: shemi ("My Name") with yud-hei [equals] 365; zichri ("My remembrance") with vav-hei [equals] 248.

The maamar opens with G-d's words to Moshe at the burning bush: "This is My Name forever, and this is My remembrance from generation to generation." The Tikkunei Zohar reads it by numerical value: shemi ("My Name," 350) plus yud-hei (15) makes 365, the number of prohibitive commandments, and zichri ("My remembrance," 237) plus vav-hei (11) makes 248, the number of positive commandments.

וצ"ל מפני מה שרש מל"ת [מצות לא תעשה] גבוה יותר⁶ משרש המ"ע [המצות עשה] שהל"ת [שהלא תעשה] נמשכי' [נמשכים / נמשכין] מבחי' י"ה דהוי' והמ"ע [והמצות עשה] נמשכים מבחי' ו"ה דהוי"ה.

We need to understand why the root of the prohibitive commandments is higher than the root of the positive commandments, in that the prohibitive commandments are drawn from the level of the yud-hei of Havayah, while the positive commandments are drawn from the level of the vav-hei of Havayah.

So the 365 prohibitive commandments are tied to yud-hei, the first half of the Name Havayah, and the 248 positive commandments to vav-hei, its second half. Since yud-hei stands higher in the Name, the first question is why the prohibitions should have the higher root; Likkutei Torah, Pekudei (3b), raises the same question from the same teaching.

גם י"ל [יש לומר] מפני מה לא ניתנה תושבע"פ [תורה שבעל פה] ג"כ בכתב. הענין הוא דכתיב איה סופר⁷ וגו'.

We also need to understand why the Oral Torah was not also given in writing. The explanation is that it is written, "Where (ayeh) is the scribe?" etc.

A second question: why was the Oral Torah not also given in writing, like the Written Torah? The answer starts from Yeshayahu's words "Where (ayeh) is the scribe (sofer)?", which the maamar reads not as a question but as the name of a level.

ונתי [ונתבאר] במ"א⁸ הפי דבחי אי"ה [אם ירצה השם] עצמו הוא הסופר (והוא בחי איה מקום כבוד) כי איתא בס"י [בספר יצירה]⁹ בגי דברים ברא הקב"ה את העולם בסופר וספר וספור.¹⁰

And it has been explained elsewhere that the meaning is that the level of ayeh ("where") itself is the scribe (and this is the level of "Where is the place of His glory?"); for it is stated in Sefer Yetzirah that with three things the Holy One, blessed be He, created the world: with softer (scribe), sefer (book) and sippur (telling).

Ayeh, "where," names a level so hidden that one can only ask where it is, as the angels ask in the Kedushah, "Where is the place of His glory?"; that hidden level is itself "the scribe." The place where this "has been explained" is the maamar on "Your heart will meditate on terror" later in Torah Ohr (53b): there ayeh is the great circle, the light that encompasses all, and it is itself the scribe and the weigher that measures out the Sefiros. Sefer Yetzirah says the world was created with three things, softer, sefer and sippur: the scribe, the book and the telling.

והנה תושב"כ [תורה שבכתב] נקי ספר ובחי סופר שלמעלה מבחי ספר הוא בחי אי"ה [אם ירצה השם] שהוא אי"ה כי מקור ושרש י"ה דשם הוי"ה נמשך מבחי האל"ף שהוא בחי חכמה דאצילות

Now, the Written Torah is called sefer (book), and the level of softer (scribe), which is above the level of sefer, is the level of ayeh, which is aleph yud-hei. For the source and root of the yud-hei of the Name Havayah is drawn from the level of the aleph, which is the level of Chochmah (wisdom) of the World of Atzilus (Emanation)

The Written Torah is the sefer, the book, and above the book stands the scribe who writes it. That scribe is ayeh, whose letters are aleph followed by yud-hei: the aleph stands for Chochmah of Atzilus, the source from which the yud-hei of the Name Havayah is drawn. In Likkutei Torah, Sukkos (80b), the Alter Rebbe explains the three in order: softer is Chochmah, which flows into sefer, Binah or thought, which flows into sippur, speech.

(ר"ל [רוצה לומר]¹¹ מקור ושרש החכמה כמ"ש במ"א בכוונת אי דאחד דק"ש [דקריאת שמע] שהוא בחי מזל נוצר¹² דמשם יונק אבא או ר"ל [רוצה לומר] חכמה סתימאה) כמ"ש אאלפך חכמה.¹³

(that is to say, the source and root of Chochmah, as explained elsewhere on the kavanah of the aleph of echad ("One") in the Shema, that it is the level of mazal notzer, from which Abba draws its nourishment; or it means the hidden Chochmah (chochmah stima'ah)), as it is written, "I will teach you (a'alefcha) wisdom."

The parenthesis refines this: the aleph is really the source and root of Chochmah, identified elsewhere with mazal notzer, one of the thirteen "adornments of the beard" (tikkunei dikna) of Kabbalah, from which Abba (Chochmah) draws its flow, or else with the hidden Chochmah. Likkutei Torah, Pekudei (5a), referring to this maamar, likewise reads the aleph, pele ("wonder"), as Keser, above the yud-hei, which are Chochmah and Binah. The proof is Iyov's "a'alefcha chochmah," where the verb for teaching shares the letters of aleph; according to Sefer HaArachim, cited in the Kehot note, it proves the statement before the parenthesis, that the aleph is Chochmah.

ועוד שבאות אל"ף נכללו בו ג' אותיות דשם הוי" ב"ה כנודע מהאריז"ל [מהארי"י זכרוננו לברכה]¹⁴ שתמונת האל"ף בתושב"כ [בתורה שבכתב] הוא י"ו י"ו ובתפילין י"ו י"ד.

Moreover, the letter aleph includes three letters of the Name Havayah, blessed be He, as is known from the Arizal: that the form of the aleph in the Written Torah is yud, vav, yud, and in tefillin, yud, vav, dalet.

Another reason the aleph stands for the source of the Name: its shape is built from letters of the Name Havayah. As known from the Arizal, in a Torah scroll the aleph is drawn as a yud above, a slanted vav, and a yud below ($10 + 6 + 10 = 26$, the numerical value of Havayah); in tefillin its lower part is drawn as a dalet. Torah Ohr, Va'eira (59a), describes the same shape, reading the upper yud as supernal Chochmah, the lower yud as lower Chochmah, and the slanted vav as Tiferes, which joins them.

מפני שבתושב"כ [שבתורה שבכתב] מלובש אור אבא דאצי" כי אורייתא מח"ע [מחכמה עילאה] נפקת והיינו מבחי" יסוד אבא לכך נכתב גם הקוץ התחתון של האל"ף כתמונת י"ו רמז לחכמה דאצי" שהוא בחי"י דשם הוי" כנודע.

[This is] because the light of Abba of Atzilus is en clothed in the Written Torah, for "the Torah comes forth from supernal Chochmah," that is, from the level of the Yesod (foundation) of Abba. Therefore the lower tip of the aleph is also written in the form of a yud, alluding to the Chochmah of Atzilus, which is the level of the yud of the Name Havayah, as is known.

The aleph of the Torah scroll ends below in a yud because the Written Torah carries the light of Abba, Chochmah of Atzilus: "the Torah comes forth from supernal Chochmah," through the Yesod of Abba, the channel by which Chochmah gives forth. The yud is the letter of the Name that stands for Chochmah.

אבל בתפילין נכתב קוץ התחתון של האל"ף בתמונת ד' שהוא בחי"י מחשבה עילאה שהוא בחי"י לאה שהוא עד"מ כמו הד' שיש בו התפשטות לאורך ורוחב.¹⁵

But in tefillin the lower tip of the aleph is written in the form of a dalet, which is the level of supernal thought (machshavah ila'ah), which is the level of Leah; this is, by way of analogy, like the dalet, which has extension in length and in breadth.

In tefillin the lower part of the aleph is a dalet, which stands for supernal thought (machshavah ila'ah), called Leah; in Torah Ohr, Vayeitzei, the Alter Rebbe calls Leah and Rachel the letters of thought and the letters of speech. The dalet, with a stroke across and a stroke down, extends in length and in breadth, and so pictures that level.

2 וזהו איה סופר. דהיינו שמקור של התושב"כ [התורה שבכתב] שנק' ספר עילאה כמ"ש בזהר אית ספר ואית ספר. ¹⁶ הוא בחי' אי"ה [אם ירצה השם] א' עם י"ה

And this is [the meaning of] "Where is the scribe?": that is, the source of the Written Torah, which is called the supernal sefer (book), as it is written in the Zohar, "There is a book and there is a book," is the level of ayeh, aleph with yud-hei.

Now the verse "Where is the scribe?" is applied. The Written Torah is called the supernal book (the Zohar speaks of two books, "There is a book and there is a book," a book above and a book below), and its source is ayeh, aleph joined to yud-hei.

שהאל"ף הוא מקור לי"ה כנ"ל שהוא הסופר את הספר דהיינו שהוא מקור התושב"כ [התורה שבכתב] שנמשכ"י [שנמשכים / שנמשכין] הימנו:

For the aleph is the source of the yud-hei, as [explained] above. It is the one that writes (sofer) the book; that is, it is the source of the Written Torah, which is drawn from it.

The aleph is the source of the yud-hei, so ayeh is "the scribe" who writes the book, the source from which the Written Torah is drawn.

SECTION 2 • 13-4

Positive and prohibitive commandments

3 דהנה כללות התושב"כ [התורה שבכתב] הוא מדבר בענין קיום מצות עשה. שנמשכים מבחי' ו"ה שהוא בחי' ז"א דאצי' שהאורות מחולקים בתוך הכלים שהן רמ"ח אברים דז"א שמשם נמשכים רמ"ח מ"ע [מצות עשה]

For the Written Torah as a whole speaks about the fulfillment of the positive commandments, which are drawn from the level of vav-hei, which is the level of Z'eir Anpin (the emotive attributes) of Atzilus, where the lights are divided within the vessels, which are the 248 limbs of Z'eir Anpin, from which the 248 positive commandments are drawn.

As a whole, the Written Torah speaks of fulfilling positive commandments, and these come from vav-hei, the level of Z'eir Anpin of Atzilus. There the lights are divided among vessels, as a body's life is divided among its limbs, and the 248 "limbs" of Z'eir Anpin are the source of the 248 positive commandments.

ולכך המקיים מ"ע [מצות עשה] ממשיך עליו אור עליון דז"א¹⁷ ולכך ניתנה התורה בכתב להיות האורות דז"א מתלבשים בכלים ממש לכך נתלבשה חכמת התורה ג"כ בכתב כו' באותיות ותגין כו'

And therefore one who fulfills a positive commandment draws upon himself the supernal light of Z'eir Anpin. And therefore the Torah was given in writing: since the lights of Z'eir Anpin are enclothed in actual vessels, the wisdom of the Torah was therefore also enclothed in writing, etc., in letters and crowns (tagin), etc.

Doing a positive commandment therefore draws the light of Z'eir Anpin onto the person; Iggeres HaTeshuvah (Tanya, Part III), chapter 1, likewise says that through a positive commandment one draws light from the Infinite into the upper worlds and onto one's G-dly soul. And because in Z'eir Anpin the lights are enclothed in real vessels, the Torah's wisdom could also be enclothed in writing, in letters and their crowns (tagin).

אמנם שרש הלי"ת [הלא תעשה] אף שהן ג"כ בתושב"כ [בתורה שבכתב] מ"מ הן למעלה ממדרגת המ"ע [המצות עשה] אלא שהם נמשכים מבחי"י"ה.

However, the root of the prohibitive commandments: although they too are in the Written Torah, nevertheless they are above the rank of the positive commandments; rather, they are drawn from the level of yud-hei.

The prohibitive commandments are also written in the Written Torah, yet their root is higher: they come from yud-hei.

מפני ששרש הלי"ת [הלא תעשה] הוא מבחי"י ומדרגה גבוה שאינו יכול להתלבש בתוך כלים כמו המ"ע [המצות עשה] שהתפילין והאתרוג הם כלים להאור כו'

[This is] because the root of the prohibitive commandments is from a high level and rank that cannot be enclothed within vessels, as with the positive commandments, where the tefillin and the esrog are vessels for the light, etc.

Their root is too high to be enclothed in vessels. A positive commandment does have a vessel for its light: the tefillin or the esrog is a physical object through which the light comes.

משא"כ הלי"ת [הלא תעשה] שאין לאותו האור כלי שיוכל לשכון בו בבחי"י הן ע"י מעשה רק ע"י לאו ושלילה הוא מושג שאין יכולים להכיר מהותו רק לשלול ההפוך

Not so the prohibitive commandments: that light has no vessel in which it could dwell in the mode of "yes," through action. Only through "no" and negation is it grasped, [as something] whose essence one cannot recognize, but can only negate its opposite.

The light of the prohibitive commandments has no such vessel; it cannot come through a "yes," an action. It is grasped only through a "no," the way something whose essence cannot be known is grasped only by negating its opposite, saying what it is not.

כמו לא תאכל חלב ודם לפי שזהו מנגד לקדושת האור לפי שהיא מבחי' סט"א [סטרא אחרא].

For example, “You shall not eat fat and blood”: because this opposes the holiness of the light, since it is from the level of the sitra achra (the other side).

So the prohibition of eating forbidden fat and blood asks not for an act but for refraining. These things oppose the holiness of that light because they come from the sitra achra, and setting them aside is how the light is reached.

4 ועיי' שלילת ההפוך נמשך גלוי האור אבל א"א להמשיכו עיי' מעשה כמו עיי' תפילין וציצית עיי'

האורות הנמשכים עיי' מ"ע [מצות עשה]

And through negating the opposite, the revelation of the light is drawn down; but it is impossible to draw it down through action, as through tefillin and tzitzis, in the manner of the lights drawn down through the positive commandments.

Negating the opposite does draw down a revelation of that light, but it cannot be drawn through an act such as putting on tefillin or wearing tzitzis, the way the lights of the positive commandments are drawn.

לפי שמעלת האורות הנמשכים עיי' ל"ת [לא תעשה] גדולים וגבוהים יותר מהנמשכים עיי' מ"ע [מצות עשה] וא"א לעשות להם כלים בבחי' הן רק עיי' לאו שקדם להן

For the lights drawn down through the prohibitive commandments are greater and higher in stature than those drawn down through the positive commandments, and it is impossible to make vessels for them in the mode of “yes,” but only through a “no” that comes before the “yes,”

The lights drawn through prohibitive commandments are greater and higher, so no vessel of “yes” can be made for them; they come only through a “no” that comes before the “yes.”

דהיינו עיי' שלילת ההפוך. וזהו בארץ לא זרועה¹⁸ וזהו שהל"ת [שהלא תעשה] נמשכים מבחינת י"ה שלמעלה מו"ה:

that is, through negating the opposite. And this is [the meaning of] “in a land not (lo) sown.” And this is [why] the prohibitive commandments are drawn from the level of yud-hei, which is above vav-hei.

That “no” is the negation of the opposite. This, the Alter Rebbe says, is Yirmeyahu’s “in a land not (lo) sown,” a level known only through a “not,” and it is why the prohibitive commandments are drawn from yud-hei, above vav-hei. In Likkutei Torah, Pekudei (3b), he reads the verse the same way: the “sowing” is the lo, the keeping of the prohibitions, which draws from a level higher than the positive commandments.

SECTION 3 • 15

Why the Oral Torah stayed oral

5 והנה כל דברי סופרים הוא הכל עד"ז של הל"ת [הלא תעשה] שהרי ד"ס הם לעשות סייג לתורה¹⁹ עשו משמרת למשמרת²⁰ כוי

Now, all the words of the Scribes (divrei soferim) are entirely in this manner of the prohibitive commandments, for the words of the Scribes are to make a fence for the Torah: "Make a safeguard for My safeguard," etc.

All the rabbinic enactments, "the words of the Scribes," work like the prohibitive commandments, because their purpose is to make a fence around the Torah, as the Talmud reads "Keep My safeguard" to mean "make a safeguard for My safeguard." A fence is a "no": it keeps a person away from what is forbidden.

לכך נקרא דברי סופרים ששרשם מבחי' סופר שהוא בחי' אי"ה [אם ירצה השם] סופר שהוא ענין אי"ה כני"ל שהל"ת [שהלא תעשה] נמשכים מי"ה.

Therefore they are called "the words of the Scribes (soferim)": for their root is from the level of sofer (scribe), which is the level of "Where (ayeh) is the scribe," which is the matter of aleph yud-hei, as [explained] above, that the prohibitive commandments are drawn from yud-hei.

That is why they are called the words of the soferim: their root is sofer, "Where is the scribe?", aleph yud-hei, the same root from which the prohibitive commandments come. In Likkutei Torah, Shir HaShirim (7a), the Alter Rebbe explains likewise that the sofer, above the sefer (the Written Torah), is the Oral Torah, which is why the words of the Sages are called the words of the Scribes, and that most of their fences are in the prohibitions.

וכמו"כ [וכמו כן] כל ד"ס נמשכים משם לכן הם למעלה מתושב"כ [מתורה שבכתב] שנק' ספר דרמ"ח מ"ע [מצות עשה] נמשכים מו"ה שהם מתלבשים בכלים.

And likewise all the words of the Scribes are drawn from there. Therefore they are above the Written Torah, which is called sefer (book), for the 248 positive commandments are drawn from vav-hei, which are enclothed in vessels.

Coming from there, the words of the Scribes stand above the Written Torah, the "book," whose 248 positive commandments come from vav-hei and are enclothed in vessels.

משא"כ ד"ס הם מבחי' שלמעלה מזו לכן לא היה באפשר להתלבש במעשה הכתב אלא בעל פה דוקא

Not so the words of the Scribes: they are from a level above this; therefore it was not possible for them to be enclothed in the act of writing, but only orally.

Because the words of the Scribes come from a level above vessels, they could not be enclothed in writing and had to remain oral. This answers the maamar's second question, why the Oral Torah was not written down.

כי אבא יסד ברתא²¹ שבחיי הדבור נמשך מן הח"ע [החכמה עילאה] שהוא בחי' איה סופר כנ"ל (ועי' מ"ש ע"פ שחורה אני²² ונאווה²³ מענין זה):

For “Abba founded the daughter”: the level of speech is drawn from supernal Chochmah (wisdom), which is the level of “Where is the scribe,” as [explained] above. (And see what is written on the verse “I am black, yet comely” on this matter.)

Speech itself comes from supernal Chochmah, as in the saying “Abba founded the daughter”: Chochmah (Abba) is the foundation of Malchus, the level of speech (the daughter); Torah Ohr, Bereishis (4c), explains that Malchus, like Chochmah, comes directly from “nothing,” not by gradual descent. So the spoken word is drawn straight from “Where is the scribe?”; the parenthesis refers to a fuller discussion on the verse “I am black, yet comely.”

SECTION 4 • ¶6-7

Two ways a mitzvah is recorded

6 והנה גם בתושב"כ [בתורה שנכתב] עצמה ימצאו ענינים אשר לא נכתבו מצד מעלתן הרמה. דהיינו שלפעמים נאמר וידבר ה' אל משה לאמר כך וכך. שנתפרש ונכתב בתורה הצווי והאמירה של הקב"ה למשה בענין מצוה ההיא.

Now, even in the Written Torah itself there are matters that were not written, because of their lofty stature. That is: sometimes it says, “And Havayah spoke to Moshe, saying,” such and such, so that the command and the saying of the Holy One, blessed be He, to Moshe regarding that mitzvah is spelled out and written in the Torah.

Even within the Written Torah some things were left unwritten because they are so lofty. Often the Torah does record G-d's own command to Moshe about a mitzvah, in the familiar words “And Havayah spoke to Moshe, saying.”

7 ולפעמים לא נכתב רק הצווי של משה לישראל בענין מצוה ההיא ולא נכתב הצווי של הקב"ה אליו

And sometimes only Moshe's command to Israel regarding that mitzvah is written, and the command of the Holy One, blessed be He, to him is not written,

Sometimes the Torah records only Moshe's command to Israel about a mitzvah, and not G-d's command to Moshe.

וכמו כל משנה תורה שאמר משה לישראל כמה מצות אשר לא נתפרשו היכן צוהו הש"י [השם יתברך] ע"ז.

as in all of Mishneh Torah (Deuteronomy), where Moshe told Israel a number of mitzvos about which it is not spelled out where G-d, blessed be He, commanded him concerning this.

Much of Deuteronomy (Mishneh Torah) is like this: Moshe teaches Israel mitzvos, and the Torah never says where G-d commanded him about them.

SECTION 5 • 118-9

Why G-d's command is left unwritten

8 וכה"ג [וכהאי גוונא] נמצא הרבה בתורה. וצריך להבין למה לא נכתב הצווי של הקב"ה. אך הענין כי משה הוא בחי"י יסוד אבא²⁴

And there are many [cases] like this in the Torah. We need to understand why the command of the Holy One, blessed be He, was not written. But the explanation is that Moshe is the level of the Yesod (foundation) of Abba,

Such cases are common, and the question is why G-d's command was left unwritten. The answer begins with Moshe's level: he is the Yesod of Abba, the channel through which Chochmah gives forth. A maamar among the supplements to Torah Ohr (112b) explains that as the Yesod of Abba, Moshe is the "faithful shepherd" who draws kindness down to Malchus, as "Abba founded the daughter."

ולכן זכה שתנתן התורה על ידו דאורייתא מח"ע [מחכמה עילאה] נפקת.²⁵

and therefore he merited that the Torah be given through him, for "the Torah comes forth from supernal Chochmah."

This is why the Torah was given through Moshe, since "the Torah comes forth from supernal Chochmah."

ופי" ויאמר או וידבר ה' אל משה. הוא בחי"י הדבור וההמשכה מן המאציל אור א"ס ב"ה ליסוד אבא ח"ע [חכמה עילאה] בענין המצוה ההיא או ההגדה ההיא.

And the meaning of "And Havayah said" or "And Havayah spoke to Moshe" is the level of the speech and the drawing forth from the Emanator, the Infinite Light (Or Ein Sof), blessed be He, to the Yesod of Abba, supernal Chochmah (wisdom), regarding that mitzvah or that account.

The words "And Havayah said" or "And Havayah spoke to Moshe" describe the speech and flow from the Emanator, the Infinite Light, into the Yesod of Abba, supernal Chochmah, about a particular mitzvah or teaching. G-d speaking to Moshe is the flow from the Infinite into Chochmah.

9 וענין וידבר משה אל בניי [בני ישראל] הוא ההמשכה שנמשך מיסוד אבא גילוי ענין ההוא לישראל.

And the matter of “And Moshe spoke to the children of Israel” is the drawing forth by which the revelation of that matter is drawn from the Yesod (foundation) of Abba to Israel.

“And Moshe spoke to the children of Israel” is the second stage: the flow from the Yesod of Abba, Moshe, by which the matter is revealed to Israel.

ולכך יש איזו ענינים גבוהים מאד. שלא היה יכול להתלבש בכתב ענין ההמשכה מאור א”ס ב”ה בח”ע [בחכמה עילאה] בענין ההוא רק נכתב ההמשכה והגילוי מיסוד אבא למטה שזהו ענין וידבר משה כו’.

And therefore there are some matters that are very lofty, for which the drawing forth from the Infinite Light (Or Ein Sof), blessed be He, into supernal Chochmah (wisdom) regarding that matter could not be en clothed in writing; only the drawing forth and the revelation from the Yesod of Abba downward was written, which is the matter of “And Moshe spoke,” etc.

Because the flow has two stages, some matters are too lofty for the first stage, the flow from the Infinite Light into supernal Chochmah, to be en clothed in writing. For them only the second stage was written, the flow from the Yesod of Abba downward: “And Moshe spoke.”

וכמו בענין הארבה שהתרה משה את פרעה כי אם מאן אתה ²⁶ כו’ הנני מביא מחר ארבה כו’ ולא נאמר הצווי של הקב”ה בענין ההתראה.

As in the matter of the locusts, when Moshe warned Pharaoh, “For if you refuse,” etc., “behold, tomorrow I will bring locusts,” etc.; and the command of the Holy One, blessed be He, regarding the warning is not stated.

An example is the plague of locusts. Moshe warns Pharaoh, “For if you refuse to let My people go, behold, tomorrow I will bring locusts into your border,” yet the Torah never records G-d commanding him to give that warning.

והיינו להיות ששרש הארבה גבוה מאד כידוע בענין וארבה את זרעו ²⁷ ואתן לו את יצחק כו’

That is, because the root of the locust (arbeh) is very lofty, as is known regarding “And I multiplied (va’arbeh) his seed, and I gave him Yitzchak,” etc.

The reason is that the root of the locust is very high. The word arbeh, “locust,” is spelled like va’arbeh, “and I multiplied,” in the verse about G-d multiplying Avraham’s seed and giving him Yitzchak.

(צ"ע [צריך עיון] דאח"כ נכתב הצווי של הקב"ה בענין הארבה נטה את ידך²⁸ וצ"ל דבענין ההתראה לפרעה לא היה יכול להיות נכתב)

(This requires further study, since afterward the command of the Holy One, blessed be He, regarding the locusts is written: "Stretch out your hand." And one must say that regarding the warning to Pharaoh it could not be written.)

A parenthesis notes a difficulty: a little later the Torah does record G-d's command about the locusts, "Stretch out your hand." It answers that it was only the warning to Pharaoh that could not be written.

ויש ענינים שיוכל להיות נכתב הצווי של הקב"ה למשה ולא נכתב הצווי של משה לישראל בענין ההוא רק שממילא מובן שמסתמא אמר משה לישראל מאחר שנכתב שאמר השי"ת [השם יתברך] למשה כו':

And there are matters where the command of the Holy One, blessed be He, to Moshe could be written, and Moshe's command to Israel regarding that matter is not written; only it is understood of itself that Moshe presumably told Israel, since it is written that G-d, blessed be He, told Moshe, etc.

The reverse also happens: G-d's command to Moshe is written, but Moshe's passing it on to Israel is not. It is simply understood that Moshe told them, since the Torah says G-d told him.

IN ONE'S AVODAH

The maamar says what each kind of mitzvah draws down. One who keeps a positive commandment draws upon himself the supernal light of Z'eir Anpin, held in the vessel of the deed, the tefillin or the esrog. One who refrains from what the Torah forbids, rejecting what opposes holiness, draws down a light higher still, which no deed can hold and which comes only through "no." The fences of the words of the Scribes belong to this higher kind.

QUESTIONS FOR DISCUSSION

1. Why can the light of the prohibitive commandments be drawn down only by negating its opposite, while a positive commandment has a vessel such as tefillin or an esrog?
2. What does it mean that ayeh, aleph with yud-hei, is "the scribe" above "the book," and how does this place the words of the Scribes above the Written Torah?
3. Why could the words of the Scribes be given only by mouth and not in writing?
4. Why is the lower tip of the aleph written as a yud in the Torah and as a dalet in tefillin?
5. Why does the Torah sometimes record only Moshe's words to Israel and not G-d's command to Moshe, as in the warning of the locusts?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Here too the Tikkunei Zohar reads the verse this way: shemi with yud-hei is the 365 prohibitive commandments, and zichri with vav-hei the 248 positive commandments. It does so to show that the Torah was created with the Name of the Holy One, blessed be He, and is called by His Name.

Tikkunei Zohar 64a:2 ס"ד א:ב'2

דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חַד אִיהוּ, וְאִיהוּ לֹא הָוָה מְמַלֵּל בְּאֵלֵינוּ קְלִין
וְדַבְּרוּרִין דְּאֵנְכִי, אֲלֵא לְאַחְזָא דְשִׁמְיָה וְיִקְרִיָּה הָוָה בְּאוּרִינְתָא, וּבְגִין דָּא
קוּדְשָׁא בְּרִיךְ הוּא מְלִיל מִינָה (נ"א בדינא), בְּגִין דִּי תוֹצְעוֹנוֹן כָּל אוֹמִין
דְּעֻלְמָא מְאֵלִין דְּמִשְׁתַּדְּלִין בֵּהּ, וּבְגִין דָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמִשָּׁה
(שמות ג טו) זֶה שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדוֹר דוֹר, שְׁמִי עִם י"ה שָׁס"ה
פְּקוּדִין דְּלֹא תַעֲשֶׂה, זְכָרִי עִם ו"ה רַמ"ח פְּקוּדִין דְּעִשָּׂה, לְאַחְזָא
דְּאוּרִינְתָא בְּשִׁמְא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַבְּרִיאַת, ...

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- 2 **זה שמי לעולם**
According to the note, a transcript of this maamar is printed there.

KEHOT'S NOTE

הנחת הר"מ בן אדה"ו בסה"מ תקס"ה ע"י ר.י. ראה לעיל בציונים לכ"ק
אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת כרך ה ע' ביתנא. ראה
מאמרי אדה"א נ"ך ע' נה ובמ"מ לשם שמיסוד על ד"ה זה (הנחת כ"ק אדה"א
בסה"מ תקס"ה ע' ר"י). בלקו"ת פקודי ה, א מצייין לד"ה זה בענין איה היינו
י"ה הם חו"ב והאלף פלא זהו בחי' הכתר.

- 3 **זה שמי לעולם**
When Moshe asks G-d's Name at the burning bush, he is told to say that Havayah, the G-d of the fathers, sent him: "This is My Name forever, and this is My remembrance from generation to generation," the Name by which He is to be called for all time. The maamar opens with this verse and reads it through the Tikkunei Zohar's count of the commandments.

Exodus 3:15 שְׁמוֹת ג:ט"ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבֹתֵיכֶם
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְׁמִי לְעֹלָם וְזֶה
זְכָרִי לְדוֹר דָּר:

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

4 **אינתא בתי"ז**

The Zohar says that all the positive and prohibitive commandments depend on the Name Havayah, and gives the same reading: shemi with yud-hei is 365 prohibitive commandments, zichri with vav-hei 248 positive commandments. The Kehot note lists it with the Tikkunei Zohar.

Zohar I, 24a כד, א"ח

Zohar III, 278b זח"ג רעה, ב

KEHOT'S NOTE

בהקדמה ד, סע"ב. וראה זח"א כד, א. שם בהשמטות תג, א. זח"ג רעה, ב.
ועוד. ראה לקמן ס, א. לקו"ת פקודי ג, ב. אוה"ת סידור ע' עב.

5 **אינתא בתי"ז שמי עם י"ה שסי"ה זכרי עם ו"ה רמ"ח**

In the Introduction to the Tikkunei Zohar (Kehot gives the end of folio 4b; on Sefaria the passage is on 5a), the 365 prohibitive commandments, which are awe, are placed before the 248 positive commandments, which are love, and the verse is read: shemi with yud-hei is 365, zichri with vav-hei is 248. This is the teaching the maamar sets out to explain.

Tikkunei Zohar 5a:4 ס"ד א:ד

... דְּאִינּוֹן דְּחִילוֹ, לְרַמ"ח פְּקוּדִין דְּאִינּוֹן רַחֲמִינוּ, הָדָא הוּא דְּכְתִיב
(שמות ג טו) זֶה שְׁמִי לְעֹלָם וְכוּ', שְׁמִי עִם י"ה שָׁס"ה, זְכָרִי עִם ו"ה
רַמ"ח.

Tikkunei Zohar - Vocalized (Public Domain)

6 **מפני מה שרש מל"ת גבוה יותר**

The note points to this maamar on the question of why the root of the prohibitive commandments is higher than that of the positive commandments.

KEHOT'S NOTE

ראה ד"ה מאי מברך הית"ש.

7 **אי ספר**

Yeshayahu foretells that once Jerusalem is saved, the people will recall the terror of the siege and ask, "Where is the scribe (sofer)? Where is the one who weighed?": where now are the officials who counted the troops and weighed the money? The maamar reads ayeh not as a question but as the name of a hidden level that is itself the scribe (context: Steinsaltz Tanakh).

Isaiah 33:18 ישעיהו ל"ג:י"ח

לִבְךָ יִהְיֶה אִימָה אִימָה סֵפֶר אִימָה שֶׁקֶל אִימָה סֵפֶר אֶת־הַמְּגִדִּים:

Thy heart shall muse on the terror: 'Where is he that counted, where is he that weighed? Where is he that counted the towers?'

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KEHOT'S NOTE

ישע"י לג, יח.

8 ונת' במ"א

The page is the next maamar, "Your heart will meditate on terror: Where is the scribe, where is the one who weighs?" There ayeh is the great circle, the light that encompasses all worlds, before which darkness and light are alike, and it is itself the scribe and the weigher that measures out the Sefiros; the measure is not a separate thing.

KEHOT'S NOTE

לקמן נג, ב.

9 איתא בס"א

A close parallel: softer is Chochmah, which flows into sefer, Binah or thought, which flows into sippur, speech, through which the worlds come into being.

KEHOT'S NOTE

פ"א מ"א. ראה לקו"ת סוכות פ, ב. סה"מ תרנ"ז ע"ק.

10 בני דברים ברא הקב"ה את העולם בספר וספר וספור

Sefer Yetzirah opens by saying that G-d created His world with three sefarim: two words spelled alike, sefer and sefer, and sippur. The maamar reads them as softer, sefer and sippur: the scribe, the book and the telling, and places the scribe above the book.

Sefer Yetzirah 1:1 א"א: ספר יצירה

בשלשים ושתים נתיבות פליאות חכמה חקק י' ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2; (ספ"ר; 2) Sippur (ספור; and 3) Sapher which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

11 האל"ף — (ר"ל)

A textual variant: where our text opens the parenthesis with "that is to say" (ר"ל), Or HaTorah reads "it seems that it means" (נראה דר"ל), presenting the explanation as a suggestion.

KEHOT'S NOTE

באוה"ת כרך ז ע' בתתנב: (נראה דר"ל).

12 במ"א — בחי' מזל נוצר

This encyclopedia of Chabad concepts has an entry on the letter aleph; the note points to it for the place "elsewhere" that discusses the aleph of echad as mazal notzer.

KEHOT'S NOTE

ראה בספר הערכים מערכת אותיות אות אלף טור קל הערה 309.

13 אאלפך חכמה

Elihu says to Iyov, "Be silent, and I will teach you (a'alefcha) wisdom." The verb for teaching shares its letters with

aleph, so the verse links the aleph to Chochmah.

איוב ל"ג:ל"ג Job 33:33

אם-אין אתה שמע-לי תהרש ואאלפך חכמה:

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. בספר הערכים כרך אותיות אות אלף טור תרנב במילואים להערה 300 כי שההוכחה כמ"ש אאלפך היא על מש"ש לפנ"ז (לפני החצו"ג) שהאלף הוא בחי' חכמה דאצילות (וההוכחה היא על זה שהאלף (אולפנא) היא חכמה ולא על תי' "מקור ושרש החכמה"), ע"ש.

14 כנודע מהארז"ל

There the aleph's shape is explained: a yud at its head, a yud at its foot and a slanted line between them like a vav.

KEHOT'S NOTE

ראה לקמן נט, א. באוה"ת שמות כרך ח ע' ב'תרנד ליתא תי' "מהארז"ל".

15 אורייתא מחכמה עילאה נפקת

The Zohar on Yisro says, "The Torah comes forth from Chochmah above." The maamar uses it to show that the Written Torah carries the light of Abba, which is Chochmah.

Zohar II, 85a פה, זח"ב

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, א.

PARAGRAPH 2

16 כמ"ש בזהר אית ספר ואית ספר

Explaining "This is the book of the generations of Adam," the Zohar teaches, "There is a book and there is a book: a book above and a book below." The maamar uses it to call the Written Torah the supernal book.

Zohar II, 70a ע, זח"ב

KEHOT'S NOTE

זח"ב ע, א.

PARAGRAPH 3

17 המקיים מ"ע ממשך עליו אור עליון דז"א

The first chapter of Iggeres HaTeshuvah explains that by fulfilling a positive commandment a person draws down light and flow from the Infinite Light into the upper worlds and onto his G-dly soul, as we say "who has sanctified us with His commandments," citing the Zohar's "the 248 commandments are the 248 limbs of the King."

KEHOT'S NOTE

ראה אגה"ת פ"א.

PARAGRAPH 4

18 בארץ לא זרועה

G-d sends Yirmeyahu to tell Jerusalem that He remembers the devotion of her youth, when she followed Him "in the wilderness, in a land not sown." The maamar reads lo,

“not,” as the “no” of the prohibitive commandments: a level reached only through a “not.”

ירמיהו ב'ב'2: Jeremiah 2:

הָלַךְ וְקִרְאֵת בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת כְּלוּלֶיךָ לְכַתֵּךְ אַחֲרֵי בְּמִדְבָּר בְּאַרְצִי לֹא יְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמיה ב, ב.

PARAGRAPH 5

19

לעשות סייג לתורה

The Men of the Great Assembly taught, “make a fence around the Torah.” The maamar sees every rabbinic enactment as such a fence.

משנה אבות א'1: Pirkei Avot 1:

מִשֶּׁה קָבַל תּוֹרָה מִסִּינִי, וּמִסֶּרָה לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים לְנָבִיאִים, וְנָבִיאִים מִסֶּרָה לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים, הֵיוּ מְתוּנִים בְּדִין, וְהֶעֱמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:

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

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

20

עשו משמרת למשמרת

The Talmud reads “You shall keep My safeguard” (Leviticus 18:30) as “make a safeguard for My safeguard,” the basis for rabbinic prohibitions that guard the Torah’s own prohibitions.

יבמות כ"א א'י"ב-י"ג: Yevamot 21a:12-13

רַב כְּהֵנָא אָמַר מְהֵרָא: “וּשְׁמַרְתֶּם אֶת מִשְׁמַרְתִּי” — עֲשׂוּ מִשְׁמַרְתִּי לְמִשְׁמַרְתִּי. אָמַר לֵקָה אֲבִי לְרַב יוֹסֵף: הָא דְּאִוְרֵייתָא הִיא! דְּאִוְרֵייתָא, וּפִירְשׁוּ רַבְּנָן. כָּל הַתּוֹרָה נִמְי פִּירְשׁוּ רַבְּנָן! אֵלֶּא: מְדַרְבְּנָן, וְקִרְא אֶסְמִכְתָּא בְּעֵלְמָא.

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

21

אבא יסד בריתא

There the Zohar’s “Abba founded the daughter” is explained: as Chochmah comes from nothing into something, not by gradual descent, so Malchus, the level of letters, is founded directly in Chochmah and also comes from “nothing.”

KEHOT'S NOTE

נסמן לעיל ד, ג.

22

ע"פ שחורה אני

The page confirms it.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ז, א.

23

In the Song, the maiden tells the daughters of Jerusalem, “I am black, yet comely,” darkened by the sun yet beautiful; the Sages read her as Knesses Yisrael. Likkutei Torah’s explanation of this verse, to which the parenthesis refers, finds the “blackness” in the fine points of the Scribes in the prohibitive commandments.

Song of Songs 1:5 ה'ה'5: Song of Songs

שְׁחֹרָה אֲנִי וְנֶאֱמָר בְּנוֹת יְרוּשָׁלַם כְּאֶהְלִי קֶדֶר כִּירִיעוֹת שְׁלֵמָה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 8

24

משה הוא בחי יסוד אבא

the passage shares nothing with the note

KEHOT'S NOTE

מאז"א מ, נה. ראה לקמן קיב, ב.

25

דאורייתא מח"ע נפקת

The Zohar on Yisro says, “The Torah comes forth from Chochmah above.” Here it explains why the Torah was given through Moshe, who is the Yesod of Abba, Chochmah.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט21:378-22:389 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)

PARAGRAPH 9

26

כי אם מאן אתה

Moshe and Aharon warn Pharaoh: “For if you refuse to let My people go, behold, tomorrow I will bring locusts into your border.” The Torah records the warning but no command from G-d to deliver it.

שמות י':4 Exodus 10:

כִּי אִם־מֵאֵן אַתָּה לְשַׁלַּח אֶת־עַמִּי הַגָּנִי מִחֶר אֶרְבֶּה בְּגִבְלֶךָ:

Else, if thou refuse to let My people go, behold, to-morrow will I bring locusts into thy border;

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KEHOT'S NOTE

שמות י, ד.

27

וארבה את זרעו

Yehoshua recounts that G-d led Avraham through Canaan, “and I multiplied his seed, and I gave him Yitzchak.” The

Alter Rebbe links arbēh, “locust,” to va’arbēh, “and I multiplied,” as a sign of the locust’s lofty root.

יהושע כ"ד:ג' Joshua 24:3

וְאֶקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ אֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן
וְאֶרְבֶּה אֹתִי־וְרָעוּ וְאֶתְּנִילֹו אֶת־יִצְחָק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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KEHOT'S NOTE

יהושע כד, ג.

28

נטה את ידך

After Moshe’s warning, G-d tells him, “Stretch out your hand over the land of Egypt for the locusts.” The parenthesis notes that this command is written, though no command to give the warning is.

שמות י"ב:י"ב Exodus 10:12

וַיֹּאמֶר ה' אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־אֶרֶץ מִצְרַיִם בְּאַרְבֶּה וַיַּעַל עַל־אֶרֶץ
מִצְרַיִם וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאֶרֶץ אֶת כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד:

And the L-RD said unto Moses: ‘Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.’

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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