



TORAH OHR • PARSHAS SHEMOS • MAAMAR 9

תוספת ביאור

An Additional Explanation



The mitzvos are like a seed: rooted in the 620 pillars of light drawn from Keser, they have descended into wool and parchment, where nothing of their light shows. The souls of Israel, through the fear of G-d and self-nullification, are the “land of desire” whose infinite power of growth brings that hidden light into revelation, and what grows is higher even than the souls themselves.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The mitzvos are like a seed: rooted in the 620 pillars of light drawn from Keser, they have descended into wool and parchment, where nothing of their light shows. The souls of Israel, through the fear of G-d and self-nullification, are the “land of desire” whose infinite power of growth brings that hidden light into revelation, and what grows is higher even than the souls themselves.

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

This supplement to the preceding discourse explains why the mitzvos are compared to a seed. A seed has no taste or fragrance, yet it holds the whole fruit in hidden, physical form; only when it is sown does the earth’s power of growth reveal that fruit and multiply it beyond measure, though its substance still comes from the seed. A child likewise comes from the father’s drop but grows only within the mother, and can surpass her in rank. The mitzvos are rooted in the 620 pillars of light drawn from Keser, the light that encompasses all worlds, yet they are clothed in wool and parchment, like a seed that looks like mere wood. The souls of Israel are the “land of desire”: their fear of G-d and bittul make them Malchus, rooted in the Malchus of Ein Sof, with a power of growth that is infinite. What grows, however, is rooted in Yesod of Adam Kadmon, above the souls’ own root. The maamar then distinguishes the near makif, which the mitzvos draw down now, from the separate makif, the “Will of all wills,” which will shine only in the Time to Come and bring the Resurrection of the Dead.

OUTLINE

- 1 The seed and the earth** ¶1-3
A seed holds the whole fruit hidden in physical form. The earth’s power of growth reveals it and multiplies it beyond measure, but the fruit’s substance comes from the seed alone.
- 2 The drop and the mother** ¶4
The child’s essence is in the father’s drop, but it grows only within the mother; and so she can bear a child of higher rank than herself.
- 3 The mitzvos as a seed** ¶5
Torah and mitzvos are called “sowing.” Rooted in the 620 pillars of light drawn from Keser, they are clothed in wool and parchment, like a seed that looks like plain wood; this is how they can bring an infinite revelation in the Time to Come.

4 The land of desire

¶6-7

The souls of Israel, who keep the mitzvos, are the “land of desire” and the “woman who fears Havayah.” Their bittul makes them Malchus of Atzilus, rooted in the Malchus of Ein Sof, with an infinite power to make grow.

5 A fruit higher than the earth

¶8

As a seed, Torah and mitzvos need the souls of Israel; but the fruit that grows is rooted in Yesod of Adam Kadmon, far above Malchus of Adam Kadmon, the souls’ root.

6 Two encompassing lights

¶9-10

The near makif gives life and stirs the inner being; the separate makif does not shine in the worlds at all. The mitzvos now draw down the near makif, Keser and the Supernal Will; in the Time to Come the separate makif, the “Will of all wills,” will also shine, bringing the Resurrection of the Dead.

KEY CONCEPTS

the seed גרעין

The analogy for the mitzvos as they are in this world: it holds the whole form and power of the fruit, but hidden in a physical form that looks like plain wood.

the power of growth כח הצומח

The earth’s power to bring what is hidden in the seed into revelation and to multiply it beyond measure; in the analogy, the souls of Israel, whose root in the Malchus of Ein Sof makes this power infinite.

the 620 pillars of light תר”ך עמודי אור

The root of the mitzvos, drawn from Keser. The number 620 is the numerical value of כתר and equals the 613 commandments of the Torah with the seven rabbinic ones.

a land of desire ארץ חפץ

The prophet’s name for Israel, read as the souls of Israel: through the fear of G-d and bittul they are Malchus, the fertile “earth” in which the mitzvos grow.

the near makif מקיף הקרוב

An encompassing light that does not enter, yet still gives life and stirs the inner being, like the “mazal” of Daniel’s companions. It is the Supernal Will, Keser, which the mitzvos draw down now.

the separate makif מקיף המובדל

An encompassing light utterly beyond the bounds of the worlds, the “Will of all wills,” far above the level of will. It will shine only in the Time to Come.

Malchus and Yesod of Adam Kadmon מלכות ויסוד דא”ק

The roots of the souls of Israel and of the mitzvos. Yesod is far above Malchus, so what grows from the mitzvos is higher than the souls in which it grows.

SECTION 1 • 11-3

The seed and the earth

1 תוספת ביאור

An additional explanation.

This heading marks a short supplement to the discourse just before it, which compared the mitzvos to a seed and the souls of Israel to the earth whose power of growth brings out the fruit hidden in the seed. Here that analogy is worked out in more detail.

2 וביאור הענין¹ דהנה הגרעין אע"פ [אף על פי] שאין בו טעם וריח מ"מ יש בו כל תמונת וכל הפרי ממש אלא שהוא בקיצור נמרץ ובבחי' העלם כאלו הוא עץ בעלמא.

And the explanation of the matter: for the seed, although it has no taste or fragrance, nevertheless actually contains the entire form and power of the fruit; only, it is in utmost condensation and in the aspect of concealment, as though it were mere wood.

A seed has none of the fruit's taste or fragrance, yet everything that will make up the fruit is already inside it, compressed and hidden, so that it looks like a bit of plain wood. This is the starting point of the analogy: something can be wholly present in a form that shows nothing of it.

וכן עד"ז טפת האב² יש בה כללות כל הרמ"ח אברים ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אב מזריע לובן³ שממנו עצמות וגידים כו' וכנודע ג"כ בספרי הטבע רק שירדה בגשמיות מאד בדילוג הערך כגרעין לגבי ערך הפרי

And so too, in the same way, the father's drop actually contains the general structure of all the 248 limbs, as our Sages, of blessed memory, said: "The father sows the white, from which [come] the bones and sinews," etc.; and as is also known from the books of natural science. Only, it has descended very far into physicality, by a leap in rank, like the seed relative to the rank of the fruit.

The second example is the father's drop, which already contains the whole body, all its 248 limbs, in general form. The Talmud's teaching that the father supplies the "white" from which bones and sinews form, and the natural science of the time, are cited in support; yet the drop has fallen so far into physicality that it bears no comparison to the person, just as a seed bears no comparison to a fruit.

אך ע"י שנזרע הגרעין בארץ ונכלל כחו בכח הצומח וכח הצומח שבארץ זאת פעולתו להוציא לאור כח הפרי שכלול בהגרעין מההעלם אל הגילוי

But through the sowing of the seed in the earth and the absorption of its power into the power of growth — and this is the work of the power of growth in the earth: to bring out to light the power of the fruit that is contained in the seed, from concealment into revelation,

The seed becomes a fruit only when it is sown and its own power merges with the earth's power of growth, whose whole work is to bring the fruit hidden in the seed out of concealment into revelation. In Likkutei Torah, Behar, the Alter Rebbe describes the process in detail: the sown seed rots, and the power of growth hidden in it is nullified into the earth's general power of growth, which then grows fruit like the seed, with great increase.

להיות ממנו פרי בטעם וריח ומראה יפה מה שכשהי' [שכשהיה] זה בהגרעין הי' [היה] בהעלם עצום עד שלא היה ניכר ונרגש כלל שום טעם וריח רק עץ בעלמא

so that from it there comes to be a fruit with taste and fragrance and a beautiful appearance, [all] of which, when it was in the seed, was in immense concealment, so much so that no taste or fragrance at all could be discerned or sensed, only mere wood.

The fruit that grows has taste, fragrance and beauty, all of which were so deeply hidden in the seed that nothing of them could be sensed. The earth reveals what was truly there but could not be perceived.

וגם עוד זאת שיצמיח מגרעין א' פירות הרבה מאד בתוספת ברכה מרובה לאין שיעור נגד פרי הא' שממנו נלקח הגרעין.

And moreover, from one seed it makes very many fruits grow, with an added blessing, abundant beyond measure, compared with the one fruit from which the seed was taken.

The earth does more than reveal: from a single seed it brings forth a great many fruits, a blessing out of all proportion to the one fruit from which the seed came.

אבל מ"מ מוכן שעיקר טעם וריח ומראה של הפירות הצומחים נלקחו מן הגרעין הנזרע שהיו כלולים בו ממש.

But nevertheless it is understood that the essence of the taste, fragrance and appearance of the fruits that grow was taken from the seed that was sown, for they were truly contained in it.

Even so, the taste, fragrance and appearance of all the new fruits come from the seed itself, where they were truly present. What the earth adds is revelation and multiplication, not the substance of the fruit.

3 ובלעדו לא הי' [היה] כלל צמיחת פירות אלו המשובחים כ"א ממנו דוקא צמחו ובאו.

And without it there would have been no growth at all of these fine fruits; rather, it is from it specifically that they grew and came.

The fine fruits could never have grown without the seed; they came from it alone.

אלא שלפי שבעוד שהיו בחי' אלו בהגרעין הנה נתגשמו וירדו והיו כעץ בעלמא ולולי כח הצומח שבארץ לא הי' [היה] מהם שום צמיחה והי' [והיה] נשאר הכח בהעלם ולא הי' [היה] יוצא אל הגילוי כלל

It is only that, because while these aspects were in the seed they had become physical and had descended and were like mere wood, were it not for the power of growth in the earth, no growth at all would have come from them, and the power would have remained in concealment and would not have come out into revelation at all.

Why, then, is the earth needed? While taste, fragrance and appearance were in the seed, they had become physical and descended, so the seed was like plain wood; without the earth's power of growth they would never have grown or come into view at all.

וזה שיצא מההעלם אל הגילוי הוא עי' כח הצומח וגם עי' נמשך הגילוי בתוספת ברכה מרובה יותר אפילו מהפרי שממנו נלקח הגרעין כנ"ל.

And that it came out from concealment into revelation is through the power of growth; and also, through it, the revelation is drawn forth with an added, abundant blessing, greater even than the fruit from which the seed was taken, as explained above.

So the power of growth does two things: it brings what is hidden in the seed into revelation, and it multiplies it, yielding far more than the one fruit from which the seed was taken.

SECTION 2 • 14

The drop and the mother

4 ועד"ז ממש הוא במשל התהוות הולד מהטפה ע"י האשה

And it is exactly the same in the analogy of the child's coming into being from the drop through the woman.

The same structure holds for a child, who comes into being from the father's drop through the mother.

שאע"פ [שאף על פי] שעיקר מהות הולד הוא כלול בהטפה מ"מ כיון שכבר ירד בדילוג הערך מבחינת מהות אדם למהות טפה גשמית לכן לולי שהי' [שהיה] נקלט בבטן הנקבה לא הי' [היה] מזה שום התהוות והי' [והיתה] נשאר' טפה גשמית.

Although the main essence of the child is contained in the drop, nevertheless, since it has already descended, by a leap in rank, from the level of the essence of a human being to the essence of a physical drop, therefore, had it not been absorbed in the belly of the female, nothing at all would have come into being from it, and it would have remained a physical drop.

The child's essence is in the drop, but the drop has descended, by a leap that leaves no comparison, from the level of a human being to that of a physical drop. Because of that descent, the drop on its own produces nothing: had it not been received within the mother, it would simply have remained a physical drop.

רק שע"י שנקלט ברחם הנוקי' [הנוקבא] נעשה צמיחה וגידול זה להיות ולד ברמ"ח איברי' כו' שבה דוקא יש הכח הזה.

Only, through its being absorbed in the womb of the female, this growth and development takes place, so that it becomes a child with 248 limbs, etc.; for it is specifically in her that this power exists.

Being received in the womb is what brings about the growth and development into a complete child with all 248 limbs. This power of growth is found specifically in the mother, just as, in the example of the seed, it is found in the earth.

ומ"מ עיקר ושרש הולד נמשך מהטפה ועל כן אנו רואים שהאשה יולדת ולד שהוא גדול המעלה ממנה שהרי יולדת זכר והיא עצמה מעלמא דנוקבא:

And nevertheless, the essence and root of the child are drawn from the drop. And therefore we see that the woman bears a child who is greater in rank than she, for she bears a male, while she herself is from the world of Nukva (the feminine).

Still, the child's essence and root come from the drop, which is why a mother can bear a child of higher rank than herself: she bears a male, while she herself is of "the world of the feminine." In the Kabbalistic terms of the preceding discourse, the male is the level of the giver (mashpia) and the female, Nukva, the level of the receiver; what grows within the receiver can stand above her because its root lies in what was given.

SECTION 3 • 15

The mitzvos as a seed

5 והנמשל מזה הוא כי התומ"צ [התורה ומצות] נק' בשם זריעה זורע צדקות כו'. וכמ"ש במ"א ע"פ שש שנים תזרע שדך⁴ שהם שיתא סדרי משנה כו'.

And what this analogy illustrates is that the Torah and the mitzvos are called by the name "sowing": "He sows righteous deeds," etc. And as is written elsewhere on the verse "Six years you shall sow your field": that these are the six orders of the Mishnah, etc.

Now the analogy is applied. The Torah and the mitzvos are called "sowing," as in the phrase "He sows righteous deeds" from the morning prayers, and as in the reading, given elsewhere, of "Six years you shall sow your field" as the six orders of the Mishnah.

כי הנה לכאורה אינו מובן איך ע"י מצות מעשיות יומשך לע"ל [לעתיד לבוא] גלוי אור א"ס ב"ה שאין לו קץ ותכלית.

For at first glance it is not understood how, through practical mitzvos, a revelation of the Infinite Light (Or Ein Sof), blessed be He, which has no end or limit, will be drawn down in the Time to Come.

Here is the difficulty that the analogy answers: mitzvos are physical acts, so how can they bring about, in the Time to Come, a revelation of the Infinite Light, which has no end or limit? A limited deed seems unable to produce a limitless result.

אך הענין כי שרש המצות גבוה מאד שהם בחי' תר"ך עמודי אור הנמשך מכתר עליון בחי' סוכ"ע ממש אלא שירדו ונתלבשו בגשמיות ציצית בצמר תפילין בקלף

But the explanation is that the root of the mitzvos is very high: they are the level of the 620 pillars of light that are drawn from the Supernal Keser (the Crown), the very level of the light that encompasses all worlds (sovev kol almin). Only, they have descended and become enclothed in physicality: tzitzis in wool, tefillin in parchment.

The answer is that the mitzvos are rooted very high: they are the 620 "pillars of light" drawn from Keser, the very level of the light that encompasses all worlds. The number 620 is the numerical value of the word keser (כתר), and it equals the Torah's 613 commandments together with the seven rabbinic ones. In this world, though, the mitzvos are enclothed in physical things, such as wool for tzitzis and parchment for tefillin.

והי' [והרי זה] כמו הגרעין שאע"פ [שאף על פי] שיש בו כח ותמונת הפרי. אבל הוא בהסתר והעלם עד שאינו ניכר כלל כ"א הוא כעץ בעלמא.

And this is like the seed: although it holds the power and form of the fruit, yet it is in hiddenness and concealment, to the point that it is not discernible at all, but is like mere wood.

In their physical form the mitzvos are like the seed: the whole power of the fruit is within them, but so hidden that nothing of it shows, as if they were plain wood.

SECTION 4 • ¶6-7

The land of desire

6 ועי' נשי' [נשמות ישראל] שמקיים המצוה ומתעטף בציצית ומניח תפילין הם בחי' ארץ חפץ⁵ המצמיח [המצמיחים] גלוי הפרי מהגרעין בטעם ומראה וריח הוא שיהי' [שיהיה] גלוי תר"ך עמודי אור כו' ממש.

And through the souls of Israel, [each] one who fulfills the mitzvah, wraps himself in tzitzis and puts on tefillin — they are the level of “a land of desire,” which makes the revelation of the fruit grow from the seed, with taste and appearance and fragrance; that is, that there will be an actual revelation of the 620 pillars of light, etc.

The souls of Israel, each person who keeps a mitzvah, wraps himself in tzitzis and puts on tefillin, are the “land of desire” of which the prophet speaks. Like fertile earth, they make the hidden fruit of the mitzvah grow into revelation, until the 620 pillars of light themselves are revealed.

ולכן נק' כנס' [כנסת ישראל] אשה יראת⁶ כו' כמו באשה יש הכח להצמיח ולהיות בה ועל ידה התהוות הולד מהטפה כנ"ל.

And therefore the Congregation of Israel (Knesses Yisrael) is called “a woman who fears [Havayah],” etc.: just as in a woman there is the power to make grow, and for the coming into being of the child from the drop to take place in her and through her, as explained above.

This is why the Congregation of Israel, the source of all the souls of Israel, is called “a woman who fears Havayah,” from the closing chapter of Proverbs. Like the mother in the analogy, the Congregation of Israel has the power to make grow, so that what is planted becomes a living “child” within her and through her.

7 והיינו לפי שהיא בחי' יראת ה' שיש בהם בחי' הביטול להפך יש לאין וממיררו למיתקו שזהו בחי' ארץ חפץ⁷

That is, because she is the level of the fear of G-d, for in them there is the level of self-nullification (bittul), to turn something (yesh) into nothing (ayin), and bitterness into sweetness; and this is the level of “a land of desire,”

The Congregation of Israel has this power because she embodies the fear of G-d, which is self-nullification: setting aside one's own “something” to become “nothing” before G-d, and turning bitterness into sweetness. This bittul is what makes the souls of Israel a “land of desire.”

היינו בחי' מלכות דאצי' ששרשה מבחי' מלכות דא"ס שהיא מלכות דא"ק [דאדם קדמון] ולכן יש בה הכח להצמיח כו' שהוא בחי' א"ס.

namely, the level of Malchus (sovereignty) of the World of Atzilus (Emanation), whose root is from the level of the Malchus of the Infinite One (Ein Sof), which is the Malchus of Adam Kadmon (Primordial Man); and therefore she has the power to make grow, etc., which is the level of Ein Sof.

In Kabbalistic terms, this “land” is Malchus of Atzilus, whose root is the Malchus of Ein Sof, that is, the Malchus of Adam Kadmon, the primordial level above Atzilus. Because its root is in the Infinite, it has the power to make grow, a power that is itself infinite, as shown by the single seed that becomes countless fruits.

SECTION 5 • 18

A fruit higher than the earth

8 ולכן הם ראשית תבואתה⁸ ומארי דאורייתא שהתומצצ [שהתורה ומצות] כמו שירדו למטה הם בחי' גרעין כו'. אך לאחר שתצמח הפרי ומלאו פני תבל תנוכה⁹ הוא בחי' אור שלמעלה מנשי"י [מנשמות ישראל]

And therefore they are “the first of His produce” and “masters of the Torah”: for the Torah and the mitzvos, as they have descended below, are the level of a seed, etc. But after the fruit grows, and “they will fill the face of the world with produce,” this is the level of a light that is above the souls of Israel,

Since Torah and mitzvos, as they now are, are only a seed that needs the souls of Israel in order to grow, the souls stand above them in this respect: they are called “the first of His produce” and “masters of the Torah.” But once the fruit has grown, at the time when Israel will “fill the face of the world with produce,” the light that is revealed is higher than the souls of Israel themselves.

והיינו בחי' יסוד דא"ק [דאדם קדמון] שלמעלה מעלה מבחי' מלכות דא"ק [דאדם קדמון] כו' שמבחי' יסוד דא"ק [דאדם קדמון] הוא שרש המצות.

namely, the level of Yesod (foundation) of Adam Kadmon (Primordial Man), which is far, far above the level of Malchus (sovereignty) of Adam Kadmon, etc.; for the root of the mitzvos is from the level of Yesod of Adam Kadmon.

That higher light is Yesod of Adam Kadmon, far above Malchus of Adam Kadmon, the root of the souls. The mitzvos are rooted in Yesod of Adam Kadmon, so what grows from them surpasses the “earth” in which they grow.

SECTION 6 • 19-10

Two encompassing lights

9 וזהו כמשל שהאשה יולדת זכר שהוא למעלה ממנה כנ"ל.

And this is as in the analogy of the woman who bears a male, who is above her, as explained above.

The souls of Israel bring forth a revelation higher than themselves, just as the mother bears a son higher than herself.

וענין ב' בחי' מקיפים¹⁰ הענין הוא כי הנה המקיף הוא ג"כ מחי' ונקי' אור מקיף וזהו בחי' מקיף הקרוב וכמו אבל חרדה גדולה נפלה עליהם¹¹ משום דמזליהו חזי.¹²

And as for the matter of the two levels of makifim (encompassing lights), the explanation is that the makif, too, gives life, and it is called “encompassing light” (Or Makif); and this is the level of the near makif. As in “But a great trembling fell upon them,” because “their mazal saw.”

The maamar now explains the two kinds of makifim, the “encompassing lights.” The first kind surrounds rather than enters, yet it still gives life and is felt; this is the “near makif.” Its example is Daniel’s vision: the men with him did not see it, yet “a great trembling fell upon them,” and the Sages explain that this was because “their mazal saw”: the root of their souls above them, which is itself an encompassing light.

הרי הגיע להם התפעלות בפנימיותם מחמת האור מקיף שהוא בחינת מזליהו כו' ויש עוד בחינת מקיף המובדל לגמרי מגדר העולמות ואינו מאיר בהם כלל לגודל אורו.

Thus a stirring reached them in their inner dimension (pnimiyus) because of the encompassing light, which is the level of “their mazal,” etc. And there is yet another level: a makif that is utterly separate from the bounds of the worlds, and does not shine in them at all because of the greatness of its light.

Though the vision never entered their awareness, it stirred them inwardly through their mazal, an encompassing light that still affects what it surrounds. There is also a second makif, utterly separate from the worlds, whose light is so great that it does not shine in them at all. In Likkutei Torah, Behar, the Alter Rebbe returns to these two makifim, referring back here, and explains through the separate one why G-d's foreknowledge does not compel a person's free choice.

10 וזהו שהמשכת סוכ"ע כעת ע"י המצות הוא בחי' מקיף הקרוב הנ"ל

And this is [the point]: the drawing down of the light that encompasses all worlds (sovev kol almin) now, through the mitzvos, is the level of the near makif mentioned above.

The light that encompasses all worlds, which the mitzvos draw down now, is only the near makif described above.

משא"כ מקיף המובדל כו' אינו מאיר כעת כ"א לע"ל [לעתיד לבוא] שיקויים ונגולו כספר השמים¹³
שמקיף הקרוב יומשך להיות בגלוי ממש ע"ד אור פנימי

But the separate makif, etc., does not shine now, but only in the Time to Come, when “And the heavens shall be rolled up like a scroll” will be fulfilled: that the near makif will be drawn down to be truly revealed, in the manner of an inner light.

The separate makif is not reached by this drawing down; it will shine only in the Time to Come, when “the heavens shall be rolled up like a scroll.” The maamar reads that verse as the near makif being drawn down into full revelation, like an inner light.

ואז יומשך מקיף הגדול ההוא המובדל וכי להיות מאיר ומחיה ג"כ ועי"ז יהי [יהיה] תח"ה [תחיית המתים]

And then that great, separate makif, and so on, will be drawn down to shine and give life as well. And through this there will be the Resurrection of the Dead.

Then the great, separate makif will also be drawn down, to shine and give life, and through it will come the Resurrection of the Dead.

ועמ"ש ע"פ יתקע בשופר גדול¹⁴ כו' שבי בחי' מקיפים אלו הוא כי רצון העליון זהו בחי' כתר וסוכ"ע והוא מקיף הקרוב ויש עוד בחי' הנקי רעוא דכל רעוין שלמעלה מעלה מבחי' רצון כו'. וזהו הללויה כרב גודלו¹⁵ שיש בחי' אין קץ בבחי' גודלו כו' ע"ש:

And see what is written on the verse "A great shofar will be sounded," etc.: that [the matter of] these two levels of makifim is that the Supernal Will is the level of Keser (the Crown) and of the light that encompasses all worlds, and it is the near makif; and there is yet another level, called "the Will of all wills" (Ra'ava deChol Ra'avin), which is far, far above the level of will, etc. And this is [the meaning of] "Praise Him according to His abundant greatness": that there is a level of no end within the level of His greatness, etc. See there.

The reader is referred to the discourse on "A great shofar will be sounded," in Likkutei Torah, Rosh Hashanah, where the two are identified: the Supernal Will, which is Keser and the light that encompasses all worlds, is the near makif, and above it is the "Will of all wills," far beyond the level of will. There the Alter Rebbe explains that the shofar of Rosh Hashanah draws from the Supernal Will, while the "great shofar" of the future will draw from the Will of all wills, and that the psalm says "according to His abundant greatness" because His greatness has many levels, one above another, without end.

IN ONE'S AVODAH

When a Jew wraps himself in tzitzis and puts on tefillin, he plants a seed that holds the 620 pillars of light, even though nothing of that light can be seen. What makes it grow is the fear of G-d: self-nullification, turning one's "something" into "nothing" and bitterness into sweetness, through which a person becomes a "land of desire."

QUESTIONS FOR DISCUSSION

1. What does the earth's power of growth add to the seed, and what does it not add? How does this apply to the souls of Israel and the mitzvos?
2. How can a physical mitzvah, done with wool or parchment, bring about a revelation of the Infinite Light, which has no end, in the Time to Come?
3. Why does the fear of G-d, understood as self-nullification, give the souls of Israel the power to make the mitzvos grow?
4. How can what grows through the souls of Israel be higher than the souls themselves, and how does the analogy of the mother and the son illustrate this?
5. What is the difference between the near makif and the separate makif, and what will change in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 וביאור הענין

According to the note, in that volume this explanation is included within the body of the maamar itself.

KEHOT'S NOTE

לביאור זה ראה מאמרי אדה"צ נביאים ע' צא שנכלל בתוך המאמר. וראה לעיל במ"מ נד, ב במ"מ לפיסקא "עיי"ז מתלבש בו כח הצומח" המאמר במאמרי אדה"א שמות ח"א ע' א מיוסד על ד"ה זה. לקטע זה ראה לקו"ת פי בהר מ, ב.

2 דהנה הגרעין . . יש בו כל תמונת וכח הפרי . . עדי"ז טפת האב

The note says that this passage, on the seed that holds the whole form and power of the fruit and on the father's drop, is quoted in Or HaTorah on Nach and discussed there at length.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תל, ע"ש בארוכה.

3 אב מזריע לובן

The Talmud teaches that there are three partners in a person, the Holy One, blessed be He, the father and the mother, and that the father sows the "white" from which bones and sinews come. The maamar cites it to show that the father's drop already holds the whole body.

נדה ל"א א:ט"י-9-10 Niddah 31a

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלובן, שממנו עצמות, וגידים, וצפרניים, ומוח שבראשו, ולובן שבעינו. אמו מזרעת אודם, שממנו עור, ובשר, ושערות, ושחור שבעינו. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוזן, ודבור פה, והלוח רגלים, ובינה, והשכל. וכיון שהגיע זמנו להפטר מן העולם, הקדוש ברוך הוא נוטל חלקו וחלק אביו ואמו, ...

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KEHOT'S NOTE

נדה לא, א. וראה אוה"ת יתרו ע' תתקלו ואילך.

PARAGRAPH 5

4 שש שנים תזרע שדך

At Mount Sinai G-d gives Moshe the laws of the Sabbatical year: "Six years you shall sow your field," and in the seventh the land rests. The maamar recalls a reading, given elsewhere, of these six years as the six orders of the Mishnah, so that Torah study is itself a "sowing."

ויקרא כ"ה:ג' Leviticus 25:3

שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את תבואתה:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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PARAGRAPH 6

5 ארץ חפץ

Through Malachi, G-d promises that if Israel bring their tithes in full, all the nations will call them fortunate, "for you will be a land of desire." The maamar reads it as describing the souls of Israel as the fertile earth in which the mitzvos grow.

מלאכי ג:12 Malachi 3:12

ואשרו אתכם כל־הגוים כי־תהיו אתם ארץ חפץ אִמְרֵי ה' צְבָאוֹת:

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

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6 אשה יראת

"A woman who fears Havayah, she shall be praised," from the closing praise of the woman of valor. Here the "woman" is the Congregation of Israel, who, like a mother, brings what is planted in her to birth.

משלי ל"א:30 Proverbs 31:30

שְׁקֵר הָחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת־ה' היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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PARAGRAPH 7

7 ארץ חפץ

Malachi's "land of desire," identified here with Malchus of Atzilus, whose bittul gives it the power to make grow.

מלאכי ג:12 Malachi 3:12

ואשרו אתכם כל־הגוים כי־תהיו אתם ארץ חפץ אִמְרֵי ה' צְבָאוֹת:

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

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PARAGRAPH 8

8 ראשית תבואתה

G-d, through Jeremiah, recalls Israel's devotion in the wilderness: "Israel is holy to Havayah, the first of His produce." The maamar uses it to show that the souls of Israel, in whom the "seed" of Torah and mitzvos grows, stand above that seed.

ירמיהו ב:3:ג' Jeremiah 2:3

קִדַּשׁ יִשְׂרָאֵל לַה' ראשית תבואתה כל־אכליו יאִשְׁמוּ רָעָה תְּבֹא אֵלֶיהֶם נֶאֱמַר־ה'

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.

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9 ומלאו פני תבל תנובה

Isaiah's prophecy of G-d's vineyard, Israel, promises that it will blossom and "fill the face of the world with produce."

Here it describes the fruit that grows from the mitzvos, which is higher than the souls of Israel.

ישעיהו כ"ז:6

הַבָּאִים יִשְׂרָאֵל יִעֲקֹב יִצְיִן וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי-תֵבֶל תְּנוּבָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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PARAGRAPH 9

10 וענין ב' בחי' מקיפם

This passage, on Shabbos, sets out the same two makifim and refers back to this discussion at the end of Parshas Shemos.

KEHOT'S NOTE

ראה לקו"ת בהר מד, ג.

11 אבל חרדה גדולה נפלה עליהם

Daniel alone saw the vision; the men with him did not, "but a great trembling fell upon them," and they fled. The maamar cites it, with the Sages' explanation that "their mazal saw," as an example of an encompassing light that is not perceived yet stirs a person inwardly.

דניאל י"ז:7

וְרָאִיתִי אֲנִי דַּנְיָאֵל לְבִדִּי אֶת-הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת-הַמַּרְאָה אֲבָל חֲרָדָה גְּדוֹלָה נִפְלְאָה עָלֵיהֶם וַיִּכְרְחוּ בְּהַחֲבֹא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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12 משום דמזליהו חזי

The Talmud asks why Daniel's companions were terrified if they did not see the vision, and answers: "although they did not see, their mazal saw." The maamar takes "their mazal" as an encompassing light, the root of the soul above it, which stirred them inwardly though they saw nothing.

Megillah 3a:13-14

וכי מאחר דלא חזו, מאי טעמא איבעיתו? אף על גב דאינהו לא חזו, מזליהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מזליה חזו. מאי תקנתיה? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא הכי: "עיצא דבי טבחי שמינא מינא".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place

which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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PARAGRAPH 10

13 ונגולו כספר השמים

Isaiah, describing the upheaval of the day of G-d's judgment, foretells that "the heavens shall be rolled up like a scroll." The maamar reads it as the time when the near encompassing light will be revealed like an inner light.

ישעיהו ל"ד:4

וְנִמְקוּ כָל-צִבְאָה הַשָּׁמַיִם וְנִגְלוּ כְסֵפֶר הַשָּׁמַיִם וְכָל-צִבְאָם יָבוּל כְּנֹבֵל עֲלֶיהָ מִגִּשְׁן וּכְנֹכֶלֶת מִתְאַנֶּה:

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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14 יתקע בשופר גדול

Isaiah prophesies that on that day a great shofar will be sounded, and the lost in Assyria and the outcasts in Egypt will come and bow to Havayah on the holy mountain in Jerusalem. The maamar refers the reader to the discourse on this verse, where the two levels of makifim are explained.

ישעיהו כ"ז:13

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּגְדָּחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּ לֵה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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15 הללוהו כרב גודלו

The last psalm calls for G-d to be praised in every way: "Praise Him for His mighty deeds; praise Him according to His abundant greatness." The maamar reads "abundant" (rov) as pointing to a level within G-d's greatness that has no end, above even the Supernal Will.

Tehillim ק"ב:2

הללוהו בגבורתו הללוהו כרב גדלו:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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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