



TORAH OHR • PARSHAS VA'EIRA • MAAMAR 1

וּאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בָּאֵל...

“And I appeared to Avraham, to
Yitzchak and to Yaakov as Kel Sha-dai”



The revelation the Avos received as Kel Sha-dai lives on in every Jew: in exile our faculties are like those of a fetus, formed but inactive, and by revealing G-d's unity in the heart we come to “birth” and to the “milk” of joy that makes love and awe grow. Higher still is the Torah, given through Moshe's complete self-nullification, which reveals G-d's very Self, the level the Avos did not know.

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 revelation the Avos received as Kel Sha-dai lives on in every Jew: in exile our faculties are like those of a fetus, formed but inactive, and by revealing G-d's unity in the heart we come to "birth" and to the "milk" of joy that makes love and awe grow. Higher still is the Torah, given through Moshe's complete self-nullification, which reveals G-d's very Self, the level the Avos did not know.

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

G-d tells Moshe that He appeared to the Avos as Kel Sha-dai but was not known to them by His Name Havayah. The Alter Rebbe reads "I appeared" also as a continuing present: the Avos are the root of every Jewish soul, so their level is in every Jew. Exile is pregnancy. Like a fetus whose organs are formed but whose head is folded and breath absent, Israel keeps the mitzvos, yet their nourishment does not reach heart and mind, and service becomes cold and rote. Redemption is birth, and it depends on our service now: revealing G-d's unity, "Havayah is One," within the divided world and within our own emotions. Love then grows into anger at evil (Yitzchak), then compassion for one's own soul (Yaakov), and finally true joy, the "milk" that makes love and awe grow; this is Kel Sha-dai, from shadayim, "breasts." Above all of this is the Torah, given through Moshe's complete self-nullification. One who speaks Torah voices the King's own word and draws down G-d as Single, His very Self, which "was not known" to the Avos.

OUTLINE

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|----------|---|------|
| 1 | Va'eira in every generation | ¶1-2 |
| | <p>"I appeared" is also a present tense: the level of the Avos, the root of all souls, is every Jew's inheritance, unlike the levels of the tribes.</p> | |
| <hr/> | | |
| 2 | Exile as pregnancy | ¶3-6 |
| | <p>Like a fetus whose organs are formed but idle, Israel in exile keeps the mitzvos without vitality; the birth of redemption depends on revealing the love hidden in the heart.</p> | |
| <hr/> | | |
| 3 | Havayah is One | ¶7-9 |
| | <p>"One" is G-d's unity revealed within the divided world, not His essence, which is Single; Israel has the power to draw this unity down, and from it comes love with both inclinations.</p> | |

- 4 Joy as milk** ¶10-11
Service out of love is joy, which is compared to milk; milk comes from blood, and blood from food.
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- 5 From offerings to joy** ¶12-13
Prayer and mitzvos draw G-d's light down like food; it becomes one with the person like blood, leading to anger at evil, compassion for the soul, and finally true joy.
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- 6 Kel Sha-dai** ¶14
Sha-dai, from shadayim, is the milk of joy that makes love and awe, the qualities of the Avos, grow.
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- 7 "My Name was not known to them"** ¶15-18
The Avos served as devoted servants; Moshe's complete self-nullification brought the Torah, through which G-d's very Self, the level of Single, is revealed.
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KEY CONCEPTS

Pregnancy and birth (ibbur and leidah) עיבור ולידה

Exile is like pregnancy, when every faculty exists but does not function; redemption is birth, when G-d's light is openly revealed in the heart.

One and Single (echad and yachid) אחד ויחיד

"One" is G-d's unity revealed within a world of many parts, all nullified before Him; "Single" is His essence, beyond any world or dimension.

Kel Sha-dai אל שדי

The Name in which G-d appeared to the Avos, read here as related to shadayim, "breasts": the milk of joy that makes love and awe grow.

The service of a servant עבודת עבד

Serving G-d with love and awe, even with delight, while remaining a self who serves; this was the service of the Avos.

Complete self-nullification (bittul) ביטול לגמרי

Moshe's quality of feeling no self at all, through which the Torah was given and G-d's very Self is revealed.

Compassion before joy רחמנות ושמחה

Seeing one's soul far from G-d's light arouses compassion, which is the beginning of true joy, as a newborn first cries and then is given milk.

"I, who I am" (Anochi mi she'anochi) אנכי מי שאנכי

G-d's own Self, above the Name Havayah: the level from which the Torah is drawn.

SECTION 1 • 11-2

Va'eira in every generation

1 וארא אל אברהם^{1,2} אל יצחק ואל יעקב באל שדי ושמי הוי"ה לא נודעתי להם. הנה וארא יש בו ב' פירושים³ א' לשון עבר שנתגלה לאבות⁴

“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.” Now, [the word] va'eira (“and I appeared”) has two meanings. One is the past tense: that He was revealed to the Avos (the Patriarchs).

The maamar opens with G-d's words to Moshe: He appeared to the Avos as Kel Sha-dai, one of His Names, but they did not know Him by His Name Havayah. The verb va'eira is a future form (eira, “I will appear”) that the prefixed vav turns into the past, and its first reading is the plain one, as in Rashi: G-d was once revealed to Avraham, Yitzchak and Yaakov.

והב' לשון עתיד שהוא לשון הוה שתמיד יש בחינה זו⁵ בכל זמן⁶ בכל אדם כי הנה אין קורין אבות⁷ אלא לשלשה.

The second is the future tense, which is [also] a term for the present: that this level is always there, at every time, in every person. For “only three are called Avos.”

The second reading takes eira as a true future, a form that in Hebrew also describes what always happens: the revelation the Avos had is present at every time in every Jew. In maamarim cited in the Kehot note (Va'eira 5738 and 5734), the Rebbe explains that the two readings of one word belong together: as va'eira was with the Avos, so it is always in every Jew. The Talmud's rule that only these three are called Avos (fathers) leads into the next paragraph, which explains why their level belongs to all their children.

2 והענין שבחי האבות היא ירושה לבניהם⁸ אחריהם בכל דור ודור לכל חד לפום שיעורא דיליה.^{9,10}

The explanation is that the level of the Avos is an inheritance for their children after them in every generation, “to each one according to his measure.”

The level of the Avos passes to their descendants as an inheritance in every generation, each receiving it according to his own capacity. The Aramaic phrase is the Zohar's (1:103b), on “Her husband is known in the gates”: G-d is known to each one “according to what he measures in his heart,” which Likkutei Torah, Bamidbar (1a), explains as contemplating G-d's greatness as deeply as one's understanding allows.

ולכן אומרים¹¹ אלהי אבותינו אלהי אברהם וכו'

Therefore we say, “the G-d of our fathers, the G-d of Avraham,” etc.

The first blessing of the Amidah, the standing prayer, calls on “the G-d of our fathers, the G-d of Avraham”: every Jew calls on the G-d of the Avos because their level is his own inheritance.

אבל שאר בחינות ומעלת הצדיקים כגון השבטים ראובן שמעון לוי¹² שהם ודאי בחינות אורות עליונים יש לך אדם שאין בו כלל בחי' ומדרגות אלו¹³ משא"כ בחי' האבות¹⁴ צריך להיות בכל אדם שהם שרש ומקור כל נשמות ישראל.

But as for the other levels and the high standing of the tzaddikim, such as the Tribes, Reuven, Shimon, Levi, which are certainly levels of supernal lights: you may find a person who has none of these levels and ranks at all. The level of the Avos, however, must be in every person, for they are the root and source of all the souls of Israel.

The levels of the tribes, the sons of Yaakov such as Reuven, Shimon and Levi, are high spiritual lights, yet a particular Jew may lack them entirely; the Avos, by contrast, must be present in every Jew, since they are the root and source of all the souls of Israel. As a sichah (talk) of the Rebbe cited in the Kehot note puts it (Likkutei Sichos, vol. 6, p. 11), a person may lack the levels of all the tribes, but all three Avos must be in each Jew.

SECTION 2 • 13-6

Exile as pregnancy

3 ולהבין ענין גילוי זה¹⁵ שבכל דור ודור בבחי' ומדרגת האבות שבכל אדם מישראל. הנה הגלות נמשל לעבור.¹⁶

To understand this revelation, in every generation, of the level and rank of the Avos that is in every person of Israel: the exile is likened to pregnancy (ibbur).

To explain how the level of the Avos is revealed in every Jew in every generation, the Alter Rebbe turns to an image: exile is like pregnancy (ibbur), a state in which a child exists but is still hidden. Later in this parsha (Torah Ohr, Va'eira, 58d), citing the Arizal's teachings in Pri Etz Chaim, he explains the exile in Egypt the same way: love and awe are formed in the mind but held back, as in the womb, and do not come out into the heart.

וגאולת ימי המשיח שיהיה במהרה בימינו נמשל ללידה כמ"ש כי חלה גם ילדה¹⁷ ציון את בניה

And the redemption of the days of Mashiach, which will come speedily in our days, is likened to birth, as it is written, "For Zion labored and also gave birth to her children."

Redemption is likened to birth, as in Yeshayahu's prophecy that Zion "labored and also gave birth to her children": the prophet marvels at a nation born in a single day.

וכשישראל נתונים בצרה ח"ו [חס ושלום] כתיב כי באו בנים עד משבר¹⁸ וכח אין ללידה¹⁹ וכן חבלי ימות המשיח נקראים בשם חבלי לידה כמ"ש כי חבלי לידה יבאו לך.

And when Israel are in distress, G-d forbid, it is written, "For children have come to the birthstool, and there is no strength to give birth." Likewise the pangs of the days of Mashiach are called birth pangs, as it is written, "For birth pangs will come upon you."

Times of distress are described in the same language: King Chizkiyahu's message to Yeshayahu, during the Assyrian siege, compared his crisis to children who have reached the birthstool when there is no strength to give birth. The suffering before Mashiach is likewise called "birth pangs": in each image the redemption is a birth, what has been forming in hiding coming out into the open.

4 וכן בגאולת מצרים המשיל בנבואת יחזקאל כל הענין לולד ביום הלידה כמ"ש ומולדותיך ביום הולדת אותך²⁰ לא כרת שרך וגוי. ולהבין משל ומליצה²¹ צריך להבין מהו ענין העיבור.

So too regarding the redemption from Egypt: the prophecy of Yechezkel likens the whole matter to a newborn on the day of its birth, as it is written, "And as for your birth, on the day you were born your navel was not cut," etc. To understand the analogy and the figure of speech, we must understand what pregnancy is.

In Yechezkel's prophecy, Israel at the time of the Exodus is pictured as a newborn on the day of its birth, whose navel had not yet been cut. To understand this image, "to understand a parable and a figure of speech" in the words of Mishlei, the Alter Rebbe first examines the state that comes before birth: pregnancy.

כי הנה אמרו רז"ל [רבתינו זכרונם לברכה] דרש²² ר' [רבין] שמלאי²³ למה הולד דומה במעי אמו לפינקס מקופל ראשו בין ברכיו²⁴ ועקבותיו על עגבותיו ואוכל ממה שאמו אוכלת²⁵ וכי

For our Sages, of blessed memory, said: Rabbi Simlai expounded: What does the fetus in its mother's womb resemble? A writing tablet (pinkas): folded, its head between its knees and its heels against its buttocks, and it eats from what its mother eats, etc.;

The Talmud records Rabbi Simlai's description of the fetus: folded like a writing tablet, its head between its knees and its heels against its buttocks, nourished by the food its mother eats. In the Alter Rebbe's maamar on this teaching, cited in the Kehot note, he adds that it eats what its mother eats "and not the milk," which comes only after the food has been refined.

ופיו סתום וטבורו פתוח וכשיצא לאויר העולם נפתח הסתום ונסתם הפתוח כו' דהיינו שיש להעובר
כל חתוך האברי [האברים] ראש ועינים ואזנים כו'

its mouth is closed and its navel open; and when it comes out into the air of the world, the closed opens and the open closes, etc. That is to say, the fetus has the full formation of the limbs, head, eyes and ears, etc.,

In the womb the mouth is closed and the navel open; at birth this reverses. The Alter Rebbe stresses that the fetus already has every organ, including head, eyes and ears.

אלא שראשו מקופל ומונח בין ברכיו שאינו משמש כלום שאינו מחשב ומהרהר וכן עינים לו ולא ירא'
ואזנים ולא ישמע

only its head is folded and resting between its knees, for it does not function at all: it does not think or reflect. Likewise it has eyes but does not see, and ears but does not hear.

Though the organs exist, they do not work: the folded head does not think, the eyes do not see and the ears do not hear.

וגם המאכל שלו אף שאוכל ממה שאמו אוכלת אינו הולך לו דרך הפה רק דרך הטבור²⁶ לבני מעיים
בלבד להגדיל הגוף

Its food too, although it eats from what its mother eats, does not go to it by way of the mouth, but only by way of the navel, to the intestines alone, to make the body grow,

The fetus is fed, but its food bypasses the mouth and goes through the navel straight to the digestive organs, serving only to build up the body. Torah Ohr, Megillas Esther (124b), cited in the Kehot note, adds that what reaches the fetus through the navel is only the most refined, inner part of what its mother eats.

כמו שנראה בחוש שבתשעה ירחי לידה נגדל גופו אבל להיות המאכל עובר דרך הפה דהיינו לשלוח
חיות ללב ומשם למוח שהם אברי הנשימה

as is plainly seen, that during the nine months until birth its body grows. But as for the food passing by way of the mouth, that is, sending life-force to the heart and from there to the brain, which are the organs of breathing:

The body's growth during the nine months shows that this nourishment works. What it does not do is pass through the mouth, the route by which food would send life-force to the heart and from there to the brain, which the Alter Rebbe counts here among the organs of breathing.

אף שנגמרו כל אבריו ויש בו אברי הנשימה ג"כ מכל מקום הרי אין לו נשמת רוח חיים עד שיצא לאויר העולם

although all its organs are complete and it has organs of breathing as well, it nevertheless has no breath of the spirit of life until it comes out into the air of the world.

The fetus has these organs fully formed, yet it has no breath of life until it comes out into the air of the world.

שאז מוציא הקול כמ"ש רז"ל [רבותינו זכרונם לברכה]²⁷ שהוא סימן הלידה דשמעי לולד דצויץ משום שהוציא ראשו ולכן אינו שולח חיות לאברי הנשימה אלא לאברי המזון בלבד דרך טבורו ששם הוא משכן הבני מעיים אברי המזון

Then it lets out its voice, as our Sages said that this is the sign of birth: when one hears the baby cry out, it is because it has put out its head. Therefore it sends life-force not to the organs of breathing but only to the organs of nourishment, by way of its navel, where the intestines, the organs of nourishment, are housed;

Then it lets out its first cry, and the Talmud (Niddah 42b) treats a baby's cry as the sign that its head has emerged, that is, that it has been born. Until then life-force goes only to the organs of nourishment, which are fed through the navel.

משא"כ ראשו עם כל אברי הנשימה אין משמשין כלום והרי הם כמתים ולכן ראשו מוטל בין ברכיו מפני שאין לו חיות.

whereas its head, with all the organs of breathing, does not function at all, and they are as if dead. Therefore its head lies between its knees, because it has no life-force.

In the womb the head and the organs of breathing are idle, as if lifeless. This is why the head lies folded between the knees.

5 והנה ככל הדברים האלה וככל המשל הזה²⁸ כך נמשלו בני ישראל בעת הגלות דכתיב ה' ממרום ישאג²⁹ פ"י כמ"ש בזהר דסליק קוב"ה [קודשא בריך הוא] לעילא^{30,31}

Now, according to all these words and according to all this analogy, so are the children of Israel likened in the time of exile. For it is written, "Havayah roars from on high," meaning, as the Zohar says, that the Holy One, blessed be He, has ascended on high.

Every detail of the fetus applies to Israel in exile. Yirmeyahu's "Havayah roars from on high" is read, following the Zohar, the classic work of Kabbalah, as the Holy One, blessed be He, having ascended on high, away from the world. Likkutei Torah, Shir HaShirim (45a), cited in the Kehot note, explains why He withdraws: like a father who hides so that his son will cry out to reach him.

וכתי [וכתיב] רחל מבכה על בניה³² כו' כי איננו ופי' בזה דקאי על הקב"ה כי איננו בגו בנהא דסליק
כו' פי' שסילק שכינתו וגילוי אלהותו מהתחתונים ודומה לעיני בשר כאלו העולם דבר בפני עצמו

And it is written, "Rachel weeps for her children," etc., "for he is not," and the Zohar explains that this refers to the Holy One, blessed be He: "for He is not" among her children, for He has ascended, etc. That is, He has withdrawn His Shechinah (Divine Presence) and the revelation of His G-dliness from the lower realms, and to eyes of flesh it seems as though the world were a thing in itself.

In Rachel's weeping "for he is not," the Zohar reads the singular as referring to G-d: He is not present among her children, for He has ascended; plainly, the verse mourns her children who are gone. This means that G-d has withdrawn the open revelation of His presence, so that to human eyes the world seems to exist on its own.

והשמן לב העם³³ ועיניו השע עינים להם ולא יראו אור ה' כי בשמים ממעל ועל הארץ מתחת אין
עוד³⁴

"Make the heart of the people fat, and seal its eyes": "they have eyes" but do not see the light of G-d, that "in the heavens above and on the earth below there is nothing else."

G-d tells Yeshayahu to "make the heart of the people fat" and seal its eyes, so that, like the fetus, they "have eyes" but do not see. In exile the eyes do not see G-d's light: the truth that "in the heavens above and on the earth below there is nothing else."

ואפי' [ואפילו] השפעת מצות ומעשים טובים שהם מזון לנפש אינו עובר להם דרך הנשימה לשלוח חיות
ללב ולמוח למען דעת ה' ולאהבה אותו ולעבדו בכל לבכם בלב שלם ונפש חפצה ותשוקה מורגשת
בלב כרשפי אש שלהבת³⁵ וצמאון כו' כי אם כענין שנאמר ותהי יראתם אותי³⁶ מצות אנשים מלומדה

And even the influence of mitzvos and good deeds, which are food for the soul, does not pass to them by way of breathing, to send life-force to the heart and the brain, so as to know G-d, to love Him and to serve Him with all their heart, with a whole heart and a willing soul, and with a longing felt in the heart like flashes of a fiery flame, and thirst, etc., but only as it is said, "Their fear of Me has become a commandment of men learned by rote":

Mitzvos and good deeds are food for the soul, but in exile this food does not pass "by way of breathing" to the heart and mind, so it does not bring knowledge of G-d, love, or a felt longing like flames of fire. In a maamar of Va'eira 5739 cited in the Kehot note, the Rebbe explains the breathing from Torah Ohr, Miketz (36b): neshamah, the soul, comes from neshimah, breathing, the soul's running and returning (ratzo vashov), and in exile, as in the womb, these powers exist but do not act.

דהיינו בבחי' עשיה גשמית בלבד ובקרירות כו'. וזהו עיקר הגלות ברוחניות.

that is, on the level of physical action alone, and with coldness, etc. And this is the essence of the exile in spiritual terms.

Instead the commandments are kept as G-d says through Yeshayahu, "a commandment of men learned by rote": physical action alone, done coldly. This, the Alter Rebbe says, is the core of exile in the spiritual sense.

6 והנה תכלית השלימות של ימות המשיח שהוא בחי' לידה והתגלות אור ה' בקרב איש ולב עמוק³⁷

כמ"ש ונגלה כבוד³⁸ ה' וראו כל בשר וגו'. וכתוב כי עין בעין יראו³⁹ וגו'

Now, the ultimate perfection of the days of Mashiach, which is the level of birth and the revelation of the light of G-d within a person and in the depths of the heart, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see," etc., and it is written, "For they shall see eye to eye," etc.,

The goal of the days of Mashiach is the "birth": G-d's light openly revealed within each person, deep in the heart. Yeshayahu foretells that the glory of Havayah will be revealed and "all flesh shall see," and that Zion's watchmen will see Havayah's return "eye to eye."

הוא תלוי במעשינו ובעבודתנו⁴⁰ בימי הגלות ע"י התעוררות אהבה המסותרת ודאי בלבו של אדם עד שתחפוץ בחפצה ותשוקה ונפש שוקקה ולהיו' [ולהיות] אהבת ה' בהתגלות לבו.

this depends on our deeds and our service during the exile, through arousing the love that is surely hidden in a person's heart, until it desires with desire and longing and a yearning soul, and the love of G-d comes to be revealed in his heart.

This revelation depends on what we do during the exile: arousing the love of G-d that is hidden in every Jewish heart until it becomes a felt, revealed longing. The Alter Rebbe's Tanya opens chapter 37 with almost the same words: the ultimate perfection of the days of Mashiach, the revelation of the Infinite Light in this physical world, depends on our deeds and service throughout the exile.

SECTION 3 • 17-9

Havayah is One

7 וזהו שמע ישראל ה' אלהינו ה' אחד. ואהבת וגוי.⁴¹ כי הנה⁴² צריך להבין מלת אחד שאינו מורה לכאורה על אמתית יחודו ית' שהוא לבדו הוא ואפס זולתו

And this is [the meaning of] “Hear, O Israel, Havayah is our G-d, Havayah is One,” and “And you shall love,” etc. For we need to understand the word “One” (echad), which seemingly does not express the true nature of His unity, blessed be He: that He alone is, and there is nothing besides Him.

The Shema declares that G-d is “One” and then commands love. The Alter Rebbe asks why the word chosen is “One” (echad), since it does not seem to express G-d’s true unity: that He alone exists and nothing exists besides Him.

ואין מלת אחד מורה על זה שהרי יש אחד המנוי ג”כ ע”ד משל יעקב היה לו י”ב שבטים ואעפ”כ [ואף על פי כן] נקי ראובן אחד.⁴³

The word “One” does not express this, since there is also a “one” that is counted [among others], as for example: Yaakov had twelve tribes, and even so Reuven is called “one.”

“One” cannot convey this, because “one” is also used for a single item counted among others: Reuven is “one” of Yaakov’s twelve sons, as Yechezkel names the gates of the future city “the gate of Reuven, one,” and so on.

אך יצחק נקי בנך יחידך⁴⁴ וגם כאן הוי ליה למימר⁴⁵ ה' יחיד.

Yitzchak, however, is called “your son, your only one (yechidecha).” Here too, then, it should have said, “Havayah is Single (yachid).”

Yitzchak, by contrast, is called yechidecha, “your only one,” a word for one who stands alone and is not one of a count; so the Shema might have said yachid, “Single.”

אך הענין שבאמת לגבי קוב”ה [קודשא בריך הוא] מצד עצמותו ומהותו ית' לא שייך עליו מלת אחד כלל

But the explanation is that in truth, with regard to the Holy One, blessed be He, as He is in His own essence and being, the word “One” does not apply to Him at all,

The answer begins here: the word “One” is not meant to describe G-d as He is in His own essence, where it does not apply at all.

שהרי הוא יחיד ומיוחד⁴⁶ והוא לבדו הוא אלא כמאמר רז"ל [רבותינו זכרונם לברכה] שהוא אחד בשבעה רקיעים⁴⁷ ובארץ ובד' רוחות העולם

for He is Single and Unique (yachid umeyuchad), and He alone is. Rather, [it means] as our Sages said, that He is One in the seven heavens, in the earth and in the four directions of the world.

In His essence G-d is Single and Unique, alone with nothing beside Him, so "one" says too little of Him. "One" refers instead to the Sages' teaching that He is One in the seven heavens, the earth and the four directions, read in the letters of echad, as Likkutei Torah, Tazria (23c), explains: the alef for the One, the Master (aluf) of the world, the ches (eight) for the seven heavens and the earth, and the dalet (four) for the four directions.

רז"ל [רוצה לומר] שגם בשמים ובארץ ובד' רוחות העולם שהם בחי' ו"ק [וי קצוות] העולם בחי' התחלקות ופירוד אעפ"כ [אף על פי כן] שורה ומתגלה יחודו ואחדותו ית' ואינון מתיחדין באחד⁴⁸ שכולם בטלים לגבי אור ה' השורה ומתגלה בהם

That is to say: even in the heavens, in the earth and in the four directions of the world, which are the six extremities of the world, the level of division and separateness, His unity and oneness, blessed be He, nonetheless rest and are revealed, and "they are united in One," for they are all nullified before the light of G-d that rests and is revealed in them.

Heaven, earth and the four directions make up the six extremities (the six directions) of the world, a realm of division and plurality. "One" means that G-d's unity rests and is revealed even there, because all of them are nullified before His light within them and so become one; the Tzemach Tzedek, the third Chabad Rebbe, adds in Or HaTorah (cited in the Kehot note) that from these, of which He is Master, we recognize His power, and so the Shema says "One."

וכמ"ש וצבא השמים⁴⁹ לך משתחוים והם ו"ק [וי קצוות] גשמיים וששה קצוות רוחניים דהיינו בחי' מעלה ומטה⁵⁰ שיש בכל העולמות למעלה עד אין קץ ולמטה עד אין תכלית כי גבוה מעל גבוה וגו'⁵¹

As it is written, "And the host of the heavens bow down to You." These are six physical extremities and six spiritual extremities, that is, the level of above and below that exists in all the worlds, upward without end and downward without limit, for "one higher than the high," etc.;

The Levites' prayer in the book of Nechemyah describes the heavenly hosts bowing before G-d, a picture of creation nullified before Him. The six extremities are both physical and spiritual: in every world there is higher and lower without end, as Koheles says, "one higher than the high."

דהיינו מה שהוא נתפס ומושג בשכל והשגת הנבראים שבכל העולמות נקי מטה לגבי העליון שאינו נתפס ומושג בשכל והשגת הנבראים שלמטה ממנו ולית מחשבה דלהון תפיסא ביה

that is: what is grasped and comprehended by the intellect and comprehension of the created beings in all the worlds is called “below” relative to the higher, which is not grasped and comprehended by the intellect and comprehension of the created beings beneath it, and “no thought of theirs grasps it.”

Spiritual “above” and “below” are defined by comprehension: whatever the creatures of a world can grasp is “below” relative to a higher level that they cannot grasp at all.

וכן ד' רוחות העולם כי חסד דרועא ימינא⁵² שהוא דרום וגבורה דרועא שמאלא שהוא צפון כו' וכולם מתייחדים ונעשים אחד ליחודו ית' השוכן בתוכם

So too the four directions of the world: for “Chesed (kindness) is the right arm,” which is south, and “Gevurah (restraint) is the left arm,” which is north, etc. And they are all united and become one with His unity, blessed be He, which dwells within them.

The four directions also have spiritual counterparts: in the Kabbalistic picture Chesed is the right arm, the south, and Gevurah the left arm, the north. All these dimensions are united and become one through G-d's unity that dwells within them.

משא"כ לגבי קוב"ה [קודשא בריך הוא] בכבודו ובעצמו שהוא יחיד ומיוחד הרי הוא רם ונשא רכבות מדרגות עד אין קץ וסוף מגדר הקצוות גשמיות ורוחניות

This is not so with regard to the Holy One, blessed be He, in His glory and His very Self, who is Single and Unique: He is exalted and lofty, myriads of degrees without end or limit, beyond the bounds of the extremities, physical and spiritual.

G-d Himself, Single and Unique, is infinitely beyond all of this, beyond every dimension, physical or spiritual. So the word “One,” which describes unity within the dimensions, does not reach Him.

וכמ"ש לך ה' הגדולה והגבורה וכו' פי' שבחי' גדולה וגבורה וכו' בטלים לו ית' שאינם נקראים בשם גדולה וגבורה כלל

As it is written, “Yours, Havayah, are the greatness and the might,” etc. This means that the levels of greatness and might (Gedulah and Gevurah), etc., are nullified to Him, blessed be He, so that they are not called “greatness” and “might” at all,

David's blessing, “Yours, Havayah, are the greatness and the might,” is read to mean that these attributes, the Sefiros of Gedulah (another name for Chesed) and Gevurah, are so nullified before G-d that in relation to Him they cannot even be called greatness and might. Plainly the verse says that they are His; the maamar reads “Yours” as “nullified to You.”

כי כל בשמים ובארץ פי' שהכל בטלים אליו ית' ולפניו כחשיכה כאורה⁵³ ומעלה מטה שוין⁵⁴

“for all in the heavens and on the earth”: meaning that everything is nullified to Him, blessed be He. Before Him “darkness is as light,” and above and below are equal.

The verse continues, “for all in the heavens and on the earth,” meaning that everything is nullified before Him. As the psalm says that before Him “darkness is as light,” so above and below are equal to Him.

כי מהותו ועצמותו נמצא למטה כמו שנמצא למעלה ממש בלי שום חילוק ושינוי כלל ולא שייך לפניו ית' בחינת מעלה ומטה כלל ובחי' שמים וארץ כלל לא בבחינת ממלא כל עלמין ולא בבחי' סובב כל עלמין

For His being and essence are found below exactly as they are found above, without any distinction or change whatsoever. Before Him, blessed be He, the level of above and below does not apply at all, nor the level of heaven and earth at all: not at the level of the light that fills all worlds (memalei kol almin), nor at the level of the light that encompasses all worlds (sovev kol almin),

G-d's essence is present below exactly as it is above, without any difference; the Tzemach Tzedek, quoted in the Kehot note, adds that He is not even “higher” in rank, since rank applies only to created things and the ten Sefiros. Even the two ways His light relates to the worlds, filling them from within and encompassing them from beyond, do not describe Him Himself.

כי אינו בבחי' וגדר עלמין כלל⁵⁵ וכדכתיב כי נשגב שמו לבדו⁵⁶ רק הודו על ארץ ושמים הודו בלבד בחי' זיו והתפשטות והארה ממנו בלבד

for He is not within the category and bounds of worlds at all. As it is written, “For His Name alone is exalted,” only “His splendor is upon earth and heaven”: His splendor alone, the level of a radiance, an extension and a glow from Him alone.

Both of those ways concern worlds, and G-d is not within the category of worlds at all. The psalm says that His Name alone is exalted, and the maamar reads on: “only His splendor,” a radiance that extends from Him, is upon earth and heaven; Likkutei Torah, Emor (31c), explains that only this splendor of His Name is enclothed in earth and heaven to give them life, while His Name itself is exalted alone.

ואף גם בבחי' זו ארץ קדמה לשמים כו' כמ"ש במ"א ולכן אומרים מלא כל הארץ כבודו⁵⁷ והמלאכים אומרים איה מקום כבודו להעריצו כו'.⁵⁸

And even at this level, “earth precedes heaven,” etc., as is explained elsewhere. Therefore we say, “The whole earth is full of His glory,” while the angels say, “Where is the place of His glory, to adore Him?” etc.

Even within that radiance “earth precedes heaven,” as in the verse just quoted, which names earth first; the point is explained elsewhere. That is why we below say, “The whole earth is full of His glory,” while the angels above ask, “Where is the place of His glory?”

8 והנה בחיי עיבור דהיינו בימי הגלות סליק קוב"ה [קודשא בריך הוא]⁵⁹ לעילא לעילא דהיינו לגבי בחי מהותו ועצמותו⁶⁰ בחינת יחיד ומיוחד שאינו בגדר עלמין כלל ואינו שורה ומתגלה יחודו ואחדותו בתחתונים

Now, in the state of pregnancy, that is, in the days of exile, "the Holy One, blessed be He, has ascended on high, on high": that is, to the level of His being and essence, the level of Single and Unique, which is not within the bounds of worlds at all; and His unity and oneness do not rest and are not revealed in the lower realms.

In exile, the "pregnancy," G-d has, in the Zohar's words, ascended on high: to His essence, where He is Single and beyond all worlds. His unity is then not revealed in the lower realms.

וכדכתיב ביום ההוא⁶¹ (דהיינו לעתיד) יהיה ה' אחד ושמו אחד כדאמרי' בגמ' [בגמרא] אטו האידנא לאו אחד⁶² כו'

As it is written, "On that day (that is, in the time to come) Havayah will be One and His Name One," as the Gemara says, "Is He then not One now?" etc.

Zechariah's prophecy that G-d will be One "on that day" implies that He is not openly One now, and the Talmud asks, "Is He then not One now?" The parenthesis adds that "that day" means the time to come.

והיינו משום שבזמן הגלות אינו נראה יחודו ית' בהתגלות ונראה כאלו העולם הוא דבר ויש בפני עצמו⁶³

This is because in the time of exile His unity, blessed be He, is not seen openly, and it seems as though the world were a thing and an entity (yesh) in itself.

The answer is that in exile G-d's unity is not openly seen, and the world appears to be a self-standing thing (yesh).

אלא שאף בגלותנו לא עזבנו ה' אחד ונותן לנו הכח להיותנו בני ישראל עם קרובו⁶⁴ להיות יכולים להמשיך בחינת יחודו ואחדותו ית' למטה בתחתונים להיות שם ה' אחד בגילוי גם בבחי' התחלקות הקצוות מעלה ומטה כו' בגשמיות ורוחניות

Yet even in our exile the One G-d has not forsaken us. He gives us the power, since we are the children of Israel, "the people near to Him," to be able to draw His unity and oneness, blessed be He, down below into the lower realms, so that the Name Havayah will be One, in revelation, even at the level of the division of the extremities, above and below, etc., in the physical and the spiritual

Yet G-d has not abandoned us. Because Jews are "the people near to Him," He gives them the power to draw His unity down into the lower world, so that His Name is openly One even amid the divisions of space, above and below, physical and spiritual.

(וכן להמשיך על נפש האדם בבחי' ששה קצוות שלו שהם המדות אהבה ויראה כו' שיהיו בהתגלות לבו)

(and likewise to draw [it] down upon a person's soul, at the level of his six extremities, which are the emotive attributes (middos), love and awe, etc., so that they be revealed in his heart).

The parenthesis applies the same idea to a person: his own six "extremities" are his emotions, love, awe and the rest, and the task is to draw G-d's unity into them so that they are openly felt in his heart.

וזהו שמע ישראל פי' שישראל עם קרובו לכן ניתן להם הכח להמשיך בחי' הוי"ה למטה שיהא אחד ומתיחד בתחתונים

And this is [the meaning of] "Hear, O Israel": because Israel are "the people near to Him," they have therefore been given the power to draw the level of Havayah down below, so that it be One and united in the lower realms.

This is the meaning of "Hear, O Israel": Israel, the people near to Him, is given the power to draw the Name Havayah down so that it is One and united in the lower realms.

וזהו תכלית כל העבודה מפני שנתאווה הקב"ה להיות לו דירה בתחתונים⁶⁵ דייקא לאתכפא סט"א [סטרא אחרא] ואסתלק^{66,67} יקרא דקוב"ה [דקודשא בריך הוא]⁶⁸ כו' וזהו וידעו מצרים⁶⁹ כי אני ה' ולכן במקום שבעלי תשובה⁷⁰ עומדים צדיקים גמורים⁷¹ כו'.

And this is the purpose of all the [divine] service, because the Holy One, blessed be He, desired to have a dwelling place among the lower realms specifically: "to subdue the sitra achra (the other side), and the glory of the Holy One, blessed be He, is exalted," etc. And this is [the meaning of] "And Egypt shall know that I am Havayah." And therefore, "in the place where baalei teshuvah (those who return) stand, perfect tzaddikim," etc.

This is the purpose of all service: G-d desired a dwelling in the lowest realms, where subduing the sitra achra makes His glory "ascend," which Torah Ohr, Vayakhel, explains as the revelation of His light from beyond the worlds, not its withdrawal. Hence "Egypt shall know that I am Havayah," and hence baalei teshuvah stand where even perfect tzaddikim cannot: turning fiery bad traits back to G-d, as Torah Ohr, Vayetzei (21c), explains, brings great delight above.

9 וזהו ישמח ישראל בעשיו⁷² לשון רבים כי עושיו הם המשכותיו בבחי' רבוי והתחלקות כדי לקשרם וליחדם אליו ית'

And this is [the meaning of] "Let Israel rejoice in its Makers (be'osav)," in the plural: for "its Makers" are the extensions He draws forth at the level of multiplicity and division, in order to bind them and unite them with Him, blessed be He.

The psalm says that Israel rejoices in its "Makers." Plainly it means "its Maker," but the word has a plural form, which the Alter Rebbe reads as the many ways G-d extends Himself into multiplicity and division, which are to be bound and united with Him.

ועי' ממילא בא לבחי' ומעלת ואהבת את ה' וגו' בכל לבבך בשני יצריך⁷³ דהיינו שתהיה אהבת ה' תקועה בלבו בהתגלות כרשפי אש שלהבת כל כך עד שירגזו יצר טוב על יצר הרע⁷⁴

And through this one comes, of itself, to the level and virtue of "And you shall love Havayah," etc., "with all your heart (levavcha)": with both your inclinations. That is, the love of G-d will be fixed in his heart openly, like flashes of a fiery flame, so much so that he will rouse the good inclination to anger against the evil inclination,

From this, love of G-d follows of itself. The word levavcha ("your heart") is written with a doubled letter, and the Sages read it as "with both your inclinations," the good and the evil: love becomes so fixed and open in the heart that a person rouses his good inclination to anger against the evil one.

כאדם שהוא ברוגז על הפוך רצונו התקוע לו בלבו ונוגע לעצמותו ומהותו כך כשתהיה אהבת ה' בקרב איש ולב עמוק ונגעה עד הנפש עד עצמותה ומהותה ממילא יהיה ברוגז מאד על ההפוך.

like a person who is angry at whatever opposes a desire that is lodged in his heart and touches his very essence and being. So too, when the love of G-d is within a person and in the depths of the heart, and it reaches the soul, its very essence and being, he will of himself be very angry at what opposes it.

Just as a person is angered by anything that goes against a desire touching his very self, a love of G-d that reaches the core of the soul makes him angry, of itself, at whatever opposes it.

SECTION 4 • ¶10-11

Joy as milk

10 והנה עיקר העבודה מאהבה היא שמחת הנפש בה' עושה וקיום המצות בשמחה וכמ"ש עבדו את ⁷⁵ ה' בשמחה וכתוב תחת אשר לא עבדת את ⁷⁶ ה' אלהיך בשמחה ובטוב לבב ⁷⁷ מרוב כל וכמ"ש האריז"ל [האר"י זכרוננו לברכה] פ"י פסוק זה.

Now, the essence of service out of love is the soul's joy in G-d, its Maker, and fulfilling the mitzvos with joy, as it is written, "Serve Havayah with joy," and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything," and as the Arizal wrote in explaining this verse.

Service out of love is above all joy, as the psalm says, "Serve Havayah with joy," and as the Torah rebukes those who did not serve "with joy and with gladness of heart, out of the abundance of everything." Plainly the last words mean that they had plenty of everything; the Arizal (Rabbi Yitzchak Luria, the great Kabbalist of Tzfas) is known for reading them as "more than all abundance": the joy of serving G-d should be greater than the joy of every good thing. Tanya, chapter 26, refers to this same well-known interpretation.

11 והנה השמחה נמשלה לחלב וכמ"ש דבש וחלב תחת לשונך ⁷⁸ וכדכתיב כאיש אשר אמו תנחמנו ⁷⁹ כו'

Now, joy is likened to milk, as it is written, "Honey and milk are under your tongue," and as it is written, "As a man whom his mother comforts," etc.

Joy is compared to milk. The Song of Songs speaks of "honey and milk under your tongue," and Yeshayahu likens G-d's comfort to a mother comforting her child.

דהיינו כשם שהאם רוצה לשעשע את הילד מניקתו בחלב וזהו שעשועים שלו כי ע"י זה מתגדלים אבריו ⁸⁰ עד שיכול להלך

That is: just as a mother who wants to delight her child nurses it with milk, and this is its delight, for through it its limbs grow until it can walk.

A mother delights her child by nursing it, and the milk is both its pleasure and what makes its limbs grow until it can walk. The maamar will apply this to joy, which makes love and awe grow.

והנה החלב מתהווה מדם כי דם נעקר ונעשה חלב⁸¹ והדם הוא נעשה מן אכילה ושתייה שאוכלת האם שנהפך בקרבה ונעשה דם:

Now, milk comes into being from blood, for “blood decomposes and becomes milk”; and the blood is made from the food and drink that the mother eats, which is transformed within her and becomes blood.

Milk is not a separate substance: as the Talmud says, it is blood transformed, and the blood itself comes from the mother's food and drink. Likkutei Torah, Bamidbar (19a), cited in the Kehot note, explains the image: the blood, which stands for Gevuros (severities), is itself turned into milk, white Chasadim (kindnesses); this chain, food to blood to milk, is applied to divine service in what follows.

SECTION 5 • ¶12-13

From offerings to joy

12 ולהבין ענין זה בעבודת ה'. הנה כתיב את קרבני לחמי לאשי⁸² שהקרבן נעשה לו ית' בחינת לחם ומזון כביכול שעולה ריח ניחח לה' ע"ד ישראל מפרנסין לאביהם שבשמים.^{83,84}

To understand this in the service of G-d: it is written, “My offering, My bread, for My fires”: the offering becomes for Him, blessed be He, bread and food, so to speak, for it rises as a pleasing fragrance to G-d, in the manner of “Israel sustain their Father in heaven.”

The analogy of food, blood and milk is now applied to divine service. The Torah calls the offerings G-d's “bread”: they are, so to speak, His food, rising as a pleasing fragrance, as the Zohar says, “Israel sustain their Father in heaven”; Torah Ohr, Miketz (33d), explains this sustenance as drawing the Infinite Light down, chiefly through the Torah, which is also called “My bread.”

וענין הקרבן להקריב גם נפש⁸⁵ הבהמי [הבהמית] שבאדם בשעת הבאת קרבנו מן הבהמה בכוונה וברעותא דלבא למסור נפשו לה' להעביר רוח הטומאה מן הארץ⁸⁶ וכל מחשבות והרהורין בישין יבטלון והיו לשרפת אש כליל על מזבח ה'.

The point of the offering is to offer up also the animal soul that is in a person, at the time he brings his offering from the animal, with intent and with the heart's desire (re'usa deliba) to give over his soul to G-d, to remove the spirit of impurity from the land, so that all evil thoughts and musings be nullified and become a burning of fire, wholly [consumed] upon the altar of G-d.

Bringing an offering “from the animal” (Vayikra 1:2) was meant to offer up the person's animal soul as well, giving it over to G-d with sincere intention. The aim, in Zechariah's words, was to remove the spirit of impurity, so that evil thoughts would be consumed like the offering on the altar; Torah Ohr (111c), cited in the Kehot note, explains that even the will of the body's matter is then turned to G-d.

13 ועכשיו שאין בהמ"ק [בית המקדש] קיים בטלו הקרבנות ואין אנו יכולים לבטל ולהעביר ממשלת הנפש הבהמית מכל וכל לכן תקנו לנו תפלות כנגד תמידין.⁸⁷

Now that the Holy Temple does not stand, the offerings have ceased, and we are not able to nullify and remove the rule of the animal soul entirely. Therefore [the Sages] instituted for us prayers corresponding to the daily offerings (temidin).

Without the Temple there are no offerings, and we cannot fully remove the rule of the animal soul. So the Sages instituted prayers in place of the daily offerings.

וזהו שאומרים ברוך אתה ה' כו'. כלומר שאף שאין אנחנו יכולים לעשות חובותינו באתערותא דלתתא שלנו אעפ"כ [אף על פי כן] יהא אתערותא דלעילא

And this is why we say, "Blessed are You, Havayah," etc. That is to say: although we are not able to fulfill our obligations through our own arousal from below, nevertheless may there be an arousal from above,

The opening of every blessing, "Blessed are You, Havayah," expresses this: though our own arousal from below cannot fulfill our obligations, we ask that G-d respond with an arousal from above.

מחמת כי חפץ חסד הוא⁸⁸ ויוברך ויומשך מלעילא ברכת ה' להיות שמו נקרא עלינו בכחינת אלהינו שנהיה בטלים אליו למשוך אחריו בכל לב ונפש כו' כמ"ש במ"א

because "He desires kindness," and the blessing of G-d will be "blessed" and drawn down from above, so that His Name be called upon us at the level of "our G-d" (Elokeinu): that we be nullified to Him, to be drawn after Him with all heart and soul, etc., as is explained elsewhere.

The reason, in Michah's words, is that G-d "desires kindness." "Blessed" (baruch) is read in the sense of drawing down, as a vine shoot is bent down (mavrich) into the earth: G-d's blessing descends so that His Name is called upon us as "our G-d," and we become nullified to Him and drawn after Him with all our heart.

ועד"ז הוא ענין כל רמ"ח מצות עשה רמ"ח המשכות גילוי אלהותו ית' להיות שורה בתחתונים

And in the same way, all 248 positive commandments are 248 drawings-down of the revelation of His G-dliness, blessed be He, to rest in the lower realms.

The same applies to the 248 positive commandments, each a channel that draws G-dliness down to rest in the lower realms.

והוא נחשב לו ית' עדי"מ כמו אכילה שע"י מאכל האדם תחזק נפשו בגופו להיות משכן לנפש בתוך הגוף וכן ע"י מצות ומע"ט [ומעשים טובים] נעשה כסא ומכון לשבתו להיות לו דירה בתחתונים כשיומשך ויתגלה בהם בחי' ה' אחד

And this is considered for Him, blessed be He, by way of analogy, like eating: through a person's food his soul is strengthened in his body, so that there be a dwelling for the soul within the body. So too, through mitzvos and good deeds a throne and a place for His dwelling are made, so that He has a dwelling place among the lower realms, when the level of "Havayah is One" is drawn down and revealed in them.

To G-d, the Alter Rebbe says, this is, so to speak, like eating: as food keeps the soul joined to the body so the body can house it, mitzvos and good deeds make a "throne" and dwelling for G-d below, when His unity, "Havayah is One," is drawn down and revealed there.

וגם ישראל למטה מקבלים הארה מבחי' אכילה זו לשלוח חיות ללב ולמוח כדי לאהבה את ה' ולעבדו בכל לב ונפש

And Israel below also receive a glow from this "eating," to send life-force to the heart and the brain, so as to love G-d and serve Him with all [their] heart and soul.

Israel also benefits from this "eating": like food that sends life to heart and brain, it gives them the vitality to love and serve G-d fully. This is the first stage of service.

ואח"כ יעלו ויבאו מזה לקבל הארת והשפעת בחי' הדם הוא הנפש⁸⁹ כמו המזון שנהפך בקרבו ונעשה דמו וזהו חיותו וקיומו

Afterwards they will rise and come from this to receive the glow and the influence of the level of "the blood is the soul," like food that is transformed within a person and becomes his blood, and this is his life and existence.

Next comes a deeper stage, "the blood is the soul": as food becomes blood, and blood is a person's very life, so G-d's light can become part of the person's own being.

כך ע"י המשכת אור ה' על נפשו בקיום המצות בסור מרע ועשה טוב נעשה כסא ומכון לשבתו עד שאור ה' אחד שורה ומתגלה בו בתוך נקודת לבבו ונגעה עד הנפש ממש

So too, through drawing the light of G-d upon his soul by fulfilling the mitzvos, by "turning from evil and doing good," he becomes a throne and a place for His dwelling, until the light of "Havayah is One" rests and is revealed in him, within the innermost point of his heart, and it reaches the very soul,

By keeping the mitzvos, turning from evil and doing good, the person becomes a throne for G-d, until His unity is revealed at the innermost point of his heart and reaches the soul itself.

להיות כמו עצמיות אחד ממש וממילא ירגז על הרע שבקרבו כמו רוגז האדם על הפוך בדבר שנוגע לעצמותו ומהותו שבא מרתיחת הדמים כי הדם הוא הנפש

to be truly like one essence [with it]. And so, of itself, he will be angered at the evil within him, like a person's anger at the opposite of something that touches his essence and being, [anger] that comes from the boiling of the blood, for "the blood is the soul."

G-d's light and the person become, as it were, one essence. Then he is angered by the evil within him, as anyone is angered by what threatens his very self, an anger that comes from the boiling of the blood, for the blood is the soul.

וזוהו בחי' יצחק ובחי' זבחי אלקים רוח נשברה⁹⁰ וגוי' דהיינו רוח⁹¹ הס"א [הסטרא אחרא] כו'

And this is the level of Yitzchak, and the level of "The offerings of G-d are a broken spirit," etc., that is, the spirit of the sitra achra (the other side), etc.

This anger is the level of Yitzchak, and of David's "the offerings of G-d are a broken spirit," read here as the breaking of the spirit of the sitra achra; plainly, the psalm says that the offering G-d desires is a contrite spirit. A manuscript quoted in the Kehot note adds that the first stage, life-force reaching heart and mind to love G-d, is the level of Avraham, and the food becoming blood, anger at what opposes, is Yitzchak.

ומזה יבא לבחי' ומדרגת יעקב מדת הרחמנות על נפשו כאשר יראה בה שהיא בתוך ההפכה ואזי ויצעק אל ה' בצר לו שממדת הרוגז על הרע בא למדת הרחמנות

From this he will come to the level and rank of Yaakov, the attribute of compassion for his soul, when he sees that it is in the midst of the overthrow. And then "he cries out to Havayah in his distress": from the attribute of anger at evil he comes to the attribute of compassion.

From anger at evil a person moves on to Yaakov's level, compassion: seeing his soul caught in "the overthrow," he cries out to G-d in his distress, in words like the psalm's. Hahafechah is the Torah's word for the overthrow of Sedom, from which Lot was rescued, and it shares its root with hipuch, "the opposite," the evil that opposes G-d's will.

משא"כ כשיש דרך ישר לפני איש לא שייך ונופל עליו לשון רחמנות והרחמנות הוא התחלה והכנה לשמחה שתבוא אח"כ כאשר ישיב ללבו הן אמת כו'. כמ"ש בתניא⁹²

Whereas when "a way seems right to a man," the term "compassion" does not apply to him or fit him. And compassion is the beginning of, and the preparation for, the joy that will come afterwards, when he takes to heart, "Indeed it is true," etc., as is written in the Tanya.

Someone whose way "seems right" to him, in Mishlei's words, feels no need for such compassion; it does not apply to him. Compassion is the beginning of, and the preparation for, the joy that follows, when he takes to heart, "Indeed it is true...", as Tanya, chapter 31, describes: after the bitterness he comforts himself, and the joy of his soul comes with added light and joy.

ועי"ז תהיה השמחה גדולה לאלהים אשר קדשנו במצותיו בקדש העליון כו' כיתרון האור⁹³ הבא מחשך
כמ"ש במ"א

And through this, the joy will be great, [joy] in G-d "who has sanctified us with His commandments," with the supernal holiness, etc., like "the advantage of light" that comes from darkness, as is explained elsewhere.

Here the joy is in G-d "who has sanctified us with His commandments," and it is all the greater because it comes out of darkness: Koheles speaks of "the advantage of light over darkness," read here as light that comes from darkness, the image Tanya also uses (chapter 26) for the joy that follows true sorrow.

וזהו בבכי יבאו ובתחנונים אובלים⁹⁴ וכתוב הלוך ובכה ילכו⁹⁵ ואת ה' אלהיהם יבקשו כי הבכיה
לעתיד תתעורר מחמת בחי' ראייה וראו כל בשר⁹⁶ וגוי

And this is [the meaning of] "With weeping they will come, and with supplications I will lead them," and it is written, "They will walk, weeping as they go, and they will seek Havayah their G-d." For the weeping in the time to come will be aroused by the level of seeing: "and all flesh shall see," etc.

Yirmeyahu describes the returning exiles as weeping and seeking G-d. In the future, the Alter Rebbe says, this weeping will be aroused by seeing, when "all flesh shall see" G-d's glory.

ואז יתעורר הרחמנות במאד על העבר והיא התחלת השמחה לשמוח באלהים חיים וקרבת ה' יחפץ
כמ"ש ואת ה' אלהיהם יבקשו

And then compassion will be greatly aroused over the past, and this is the beginning of the joy of rejoicing in the living G-d, and he will desire nearness to G-d, as it is written, "and they will seek Havayah their G-d."

That sight will arouse great compassion over the past, and this compassion is the beginning of joy in the living G-d and of the desire to be near Him, as the verse says, "and they will seek Havayah their G-d."

ולכן אומרים בתפלת שמונה עשרה סלח לנו כי חטאנו ולא קודם התפלה לפי שעדיין לא קבל עליו
מלכות שמים בק"ש [בקריאת שמע]⁹⁷

Therefore we say in the Shemoneh Esreh prayer, "Forgive us, for we have sinned," and not before the prayer, because he has not yet accepted upon himself the kingship of Heaven in the reading of the Shema;

This is why "Forgive us, for we have sinned" is said in the Shemoneh Esreh, the standing prayer of eighteen blessings, and not before it: until he has accepted G-d's kingship in the Shema, a person does not yet feel his sin. One manuscript, quoted in the Kehot note, adds: "his way was right in his eyes, and he did not feel that he is a sinner."

משא"כ כשאומר בק"ש [בקריאת שמע] ה' אחד דהיינו שיחודו ואחדותו ית' מתגלה בתחתונים ואזי רואה בנפשו חטאו וחסרונו שחסר לו אור ה' ובהבל בא ובחשך ילך⁹⁸ ע"כ המו מעיו לו רחם⁹⁹ ירחמנו

whereas when he says in the Shema, "Havayah is One," that is, that His unity and oneness, blessed be He, is revealed in the lower realms, then he sees in his soul his sin and his lack: that he lacks the light of G-d, and "he came in futility and goes in darkness." Therefore "his innards stir for him; he will surely have compassion on him."

After saying "Havayah is One," recognizing G-d's unity revealed below, he sees how he lacks G-d's light, and that, in words Koheles says of a stillborn, he "came in futility and goes in darkness." Then compassion stirs in him for his own soul, in the words Yirmeyahu hears G-d say of Ephraim, "My innards stir for him."

ואח"כ יוכל לבא לידי שמחה אמיתית ואין לך שמחה אמיתית יותר מזה שכאשר לא נולדה תחלה הרחמנות בנפשו אין זו שמחה אמיתית¹⁰⁰ וכמשל התינוק הנולד שבצאתו לאויר העולם הוא צועק תחלה ואח"כ נותנים לו החלב.

And afterwards he can come to true joy, and there is no truer joy than this. For when compassion has not first been born in his soul, it is not true joy. It is like the analogy of a newborn infant: when it comes out into the air of the world it first cries out, and afterwards they give it milk.

Only then can he reach true joy; joy that is not preceded by compassion is not true joy, just as a newborn first cries and only then is given milk. A manuscript quoted in the Kehot note compares the maamar on "Oseri lagefen" in Vayechi: there is no "wine that gladdens," joy in G-d's greatness, without first "the wine that intoxicates," bitterness over one's distance from G-d, for there is no delight without a prior longing.

והנה עיקר השמחה והתענוג הוא מהתבוננות בגדולת ה' ואשר בחר בנו מכל העמים וקרבנו לעבודתו ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שהדדים הם במקום בינה:¹⁰¹

Now, the essence of the joy and the delight comes from contemplating the greatness of G-d, and that He chose us from all the nations and brought us near to His service. Therefore our Sages said that the breasts are in the place of Binah (understanding).

Joy and delight come mainly from contemplating G-d's greatness and His choosing us. That is why the Alter Rebbe cites the Talmud's remark that the breasts are "in the place of binah (understanding)": milk, the image of joy, is placed where contemplation is, and, as a manuscript adds, as milk makes a child grow, so joy in G-d makes love, awe and compassion grow.

SECTION 6 • ¶14

Kel Sha-dai

14 וזהו וארא אל אברהם אל יצחק ואל יעקב באל שדי.¹⁰² פי' בבחי' והמשכות בחי' שדי מלי ברכות שדים^{103, 104} שהם בחי' דדים וחלב להגדיל המדות¹⁰⁵ אהבה ויראה כו' שהן הם בחי' האבות

And this is [the meaning of] “And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai”: that is, at the level of, and through the drawings-down of, the level of Sha-dai, from the expression “blessings of the breasts (shadayim),” which are the level of breasts and milk, to make the emotive attributes (middos) grow, love and awe, etc., which are the level of the Avos,

Now the opening verse is explained: G-d appeared to the Avos as Kel Sha-dai, a Name read as related to shadayim, “breasts,” and Yaakov’s blessing to Yosef sets the two side by side: “Sha-dai, who will bless you... with blessings of the breasts and the womb.” This is the flow of “milk,” joy, that makes the emotive attributes grow: love and awe, the qualities of the Avos, love being Avraham’s attribute and awe Yitzchak’s.

אחר שה' אחד בהתגלות לבו בבחי' לידה והתגלות לשמח נפשם בתוספת אורה ושמחה להתענג על ה' בשמחה ובטוב לבב מרוב כל:

after “Havayah is One” is revealed in his heart at the level of birth and revelation: to gladden their souls with added light and joy, to delight in G-d with joy and with gladness of heart, out of the abundance of everything.

After the “birth,” when “Havayah is One” is revealed in the heart, Kel Sha-dai nourishes these attributes with added light and joy, so that a person delights in G-d with gladness of heart; Or HaTorah, cited in the Kehot note, observes that this reading of Sha-dai is also found in Rabbi Yosef Gikatilla’s Shaarei Orah.

SECTION 7 • ¶15-18

“My Name was not known to them”

15 אך ושמי ה' לא נודעתי להם. כי הנה אמרו רז"ל [רבתינו זכרונם לברכה] שקיים אברהם אבינו ע"ה [עליו השלום] את כל התורה¹⁰⁶ עד שלא נתנה¹⁰⁷ והיינו שקיים מעשה המצות מאהבה

But “[by] My Name Havayah I was not known to them.” For our Sages said that Avraham our father, peace be upon him, fulfilled the entire Torah before it was given; that is, he fulfilled the deeds of the mitzvos out of love,

Now the second half of the verse: “My Name Havayah I was not known to them.” The Sages say that Avraham kept the whole Torah before it was given, which the Alter Rebbe explains as performing the mitzvos out of love.

וכמאמר רז"ל [רבתינו זכרונם לברכה] אברהם תיקן תפלת שחרית¹⁰⁸ והיינו בחינת המשכת אור ה' להיות
ה' אחד שורה ומתגלה בתחתונים לאהבה את ה' אהבה בתענוגים¹⁰⁹ ולעבדו בלב ונפש

as in the saying of our Sages, "Avraham instituted the morning prayer." This is the level of drawing down the light of G-d, so that "Havayah is One" rests and is revealed in the lower realms, to love G-d with a love of delights and to serve Him with heart and soul.

The Sages also say that Avraham instituted the morning prayer. This is drawing down G-d's light so that His unity rests in the lower realms, and loving G-d with "a love of delights," the Song of Songs' phrase for love that is pure delight.

אבל מ"מ כל זה נק' עדיין בשם עבודת עבד ששומע בקול רבו ועושה ציווי מאהבה ובשמחה ובטוב לבב
וכן יצחק מיראה ופחד יצחק¹¹⁰ כו'.

Nevertheless, all this is still called the service of a servant, who obeys his master's voice and carries out his command out of love, with joy and with gladness of heart. And likewise Yitzchak, out of awe, "the Fear of Yitzchak," etc.

For all its greatness, this is still the service of a servant, who obeys his master gladly but remains a separate self who serves. Yitzchak served likewise through awe, as the Torah calls G-d "the Fear of Yitzchak."

אבל משה רבינו ע"ה [עליו השלום] מדה אחרת היתה בו שאמר ונחנו מה¹¹¹ בחי' בטול לגמרי¹¹² לפיכך
זכה שנתנה תורה על ידו בבחי' דבור

But Moshe our teacher, peace be upon him, had a different quality in him, for he said, "And what are we?", the level of complete self-nullification (bittul). Therefore he merited that the Torah was given through him, at the level of speech.

Moshe had a different quality, complete self-nullification, expressed in his words "And what are we?": a bittul that, as a sichah cited in the Kehot note puts it, is higher than that of the Avos. For this reason the Torah was given through him, in the form of speech.

ואמרו רז"ל [רבתינו זכרונם לברכה] שהיתה שכינה מדברת מתוך גרונו של משה¹¹³ כי לא שייך בחי' אהבה
ותענוג רק בבחי' התגלות נגלות אור ה' להיות השראתו בתחתונים שהם בגדר עלמין מעלה ומטה כו'

And our Sages said that the Shechinah (Divine Presence) spoke from within the throat of Moshe. For love and delight apply only at the level of the revelation of the revealed light of G-d, so that it dwells in the lower realms, which are within the bounds of worlds, above and below, etc.

The Sages say, in several places in the Zohar, that the Shechinah spoke from Moshe's throat. Love and delight belong to the revealed level of G-d's light, the light that dwells within the worlds, where there is above and below.

אבל דבר הי זה הלכה¹¹⁴ ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד¹¹⁵ שהוא יחיד ומיוחד ולית מחשבה תפיסא ביה לא שייך בזה שום הרגשת אהבה או תענוג

But “the word of Havayah: this is halachah,” and “the Torah and the Holy One, blessed be He, are all one,” He who is Single and Unique and whom “no thought can grasp.” In this, no feeling of love or delight applies,

The Torah is different: “the word of Havayah” is halachah, the law of the Torah, and the Torah is one with “the Holy One, blessed be He” Himself, who is Single and beyond the grasp of thought; Torah Ohr, later in this parsha (57c), explains this as the level entirely separate from the bounds of worlds. In conveying it there is no feeling of love or delight.

שאינו מרגיש את עצמו כלל רק הוא בטל במציאות ואינו תופס מקום לעצמו כלל¹¹⁶ אלא שהוא נמשך אחריו לדבר מה שהוא מדבר

for he does not feel himself at all; rather, he is nullified in his very existence and takes up no place for himself at all, but is only drawn after Him, to speak what He speaks.

The speaker does not feel himself at all: he is nullified in his very existence, occupying no place of his own, and is simply drawn after G-d to say what G-d says. A sichah cited in the Kehot note adds that such bittul is not in a person's own power, as “a prisoner cannot free himself”; it comes through G-d's revelation from above, the revelation of the Name Havayah.

וכמ"ש ואשים דברי בפיו¹¹⁷ ובזה הוא ממשיך המשכת יחודו ואחדותו ית' בכבודו ובעצמו כמו קודם שנברא העולם שיתגלה למטה שגם עכשיו העולם כאין ואפס והי' [והיה] כלא היה ואין כאן לא מעלה ולא מטה כו'.

As it is written, “And I have put My words in your mouth.” Through this he draws down His unity and oneness, blessed be He, in His glory and His very Self, as before the world was created, so that it be revealed below that even now the world is as nothing and naught, and it is as though it had never been, and there is here neither above nor below, etc.

As Yeshayahu says, “I have put My words in your mouth.” Through this the person draws down G-d's own unity, as it was before creation, revealing that even now the world is as nothing and there is neither above nor below.

16 ומזה אינו נמשך על נפש האדם בחי' אהבה או תענוג רק בחי' בטול לגמרי וזהו לשון דבור מלשון ידבר עמים תחתנו¹¹⁸ שהוא לי [לשון] הנהגה והמשכ'

From this, what is drawn upon a person's soul is not love or delight but only the level of complete self-nullification (bittul). And this is the term "speech" (dibbur), from the expression "He leads (yadber) peoples under us," which is a term for leading and drawing,

What this draws upon the soul is not love or delight but total self-nullification. This is why the Torah came as dibbur, "speech," a word the Alter Rebbe connects with yadber in "He leads (yadber) peoples under us," reading it as leading and drawing down, though plainly the psalm means "He subdues peoples"; Torah Ohr, Yisro (68b), reads "Moshe would speak (yedaber)" the same way: through his bittul Moshe drew the Infinite Light down.

דהיינו שממשיך שיתגלה למטה בבחי' היותו יחיד¹¹⁹ שהוא בחי' עצמותו ומהותו כביכול ולא בבחי' אחד בלבד

that is, he draws [Him] down to be revealed below as He is Single (yachid), which is the level of His essence and being, so to speak, and not only as One (echad).

Speaking Torah draws G-d down to be revealed below as He is Single (yachid), His very essence, and not only as One (echad) within the worlds.

והיינו ע"י התורה דכתיב בה וידבר ה' אל משה וגם אינה נקראת בשם עבודת עבד כי כשלומד הדין זה ומדבר דין זה הוא כמלך שמצוה לעשות משפט עמו.

And this is through the Torah, of which it is written, "And Havayah spoke to Moshe." Nor is it called the service of a servant: for when one studies this law and speaks this law, he is like a king who commands that judgment be executed for his people.

This happens through the Torah, whose laws are introduced again and again with "And Havayah spoke to Moshe." Such study is not a servant's service: one who learns and states a law is like a king issuing a decree for his people.

17 ולכן אמרו מאן מלכי רבנן¹²⁰ ואמרו מתניתא מלכתא¹²¹ שהרי הוא כאומר דבר המלך בלבד ואינו עושה כלום ואינו מדבר דברי עצמו כלל

Therefore they said, "Who are kings? The Rabbis," and they said, "The Mishnah is a queen." For he is like one who only states the word of the king: he does nothing and does not speak his own words at all.

This is why the Talmud calls the Rabbis "kings" and the Mishnah a "queen"; Torah Ohr, Shemos (49b), connects the queens with the Sages' reading of "sixty queens" as the sixty tractates. One who states Torah law is like one who announces the king's word: he adds nothing of his own.

כמו העבד העושה צווי רבו שהרי הוא העושה והמקיים דבר המלך ודתו ואפילו עושה מאהבה
 בתענוגים אעפ"כ [אף על פי כן] יש מי שאוהב¹²² כו'

[He is not] like the servant who carries out his master's command, for [the servant] is the one who does and fulfills the king's word and his decree; and even when he does it out of a love of delights, nevertheless there is one who loves, etc.

A servant, by contrast, is the one who carries out the king's decree, so even when he serves out of delight he remains a self who loves; Tanya, chapter 35, explains that even a perfect tzaddik who serves with a love of delights is not nullified in his very existence but remains one who fears G-d and loves Him. A manuscript adds here that one who studies Torah is above this level, for it is the King's word that is spoken in his mouth.

ולפי שלא נתנה תורה להאבות עדיין לכן כתיב ושמי ה' לא נודעתי להם לא הודעתי אין כתיב כאן¹²³
 אלא נודעתי¹²⁴ שאלו כתיב הודעתי היה משמע דקאי על שמי ה'

And because the Torah had not yet been given to the Avos, therefore it is written, "[by] My Name Havayah I was not known (noda'ti) to them." It does not say here "I did not make known (hoda'ti)," but "I was not known." For had it said "I did not make known," it would imply that it refers to "My Name Havayah."

Because the Avos lived before the Torah was given, their service, however lofty, was of this kind, and so the verse says, "My Name Havayah I was not known (noda'ti) to them." It does not say "I did not make known (hoda'ti)," which would mean only that the Name Havayah was not taught to them; Rashi, too, draws a lesson from this wording.

אבל עכשיו דכתיב לא נודעתי פי' שאני בעצמי לא נודעתי להם דהיינו בבחי' אני בעצמי בחי' יחיד.

But now that it says "I was not known," it means that I Myself was not known to them: that is, the level of "I Myself," the level of Single (yachid).

The passive "I was not known" means that G-d Himself, His essence, was not known to them. This is the level of yachid, which was revealed through the Torah given by way of Moshe.

18 וזהו והיו הדברים האלה אשר אנכי מצוך היום¹²⁵ פי' אנכי מי שאנכי דהיינו בחי' יחיד¹²⁶ משא"כ אצל
 ואהבת כתיב ואהבת את¹²⁷ ה' אלקיך

And this is [the meaning of] "And these words, which I (Anochi) command you today, shall be": Anochi means "I, who I am," that is, the level of Single (yachid). Whereas with "And you shall love," it is written, "And you shall love Havayah your G-d."

The command "these words which I (Anochi) command you" uses Anochi, read as "I, who I am": G-d's own Self, the level of yachid; plainly Moshe is the speaker of the verse, but the maamar hears in its "I" the Giver of the Torah. The command to love, by contrast, speaks of "Havayah your G-d"; the very first maamar of Torah Ohr (1a) reads this verse the same way.

אבל התורה היא נמשכה למעלה מבחי' הוי"ה דהיינו בחינת לפני ה' וכו' הוא בחינת אנכי מי שאנכי¹²⁸
 כמ"ש במ"א:

But the Torah is drawn from above the level of Havayah, that is, the level of “before Havayah,” etc., which is the level of “I, who I am,” as is explained elsewhere.

Love is tied to the Name Havayah, but the Torah comes from above that Name, from “before Havayah,” the level of “I, who I am.” So the maamar ends where it began: the Torah reveals what even the Avos did not know.

IN ONE'S AVODAH

Arouse the love of G-d that is hidden in every Jewish heart until it is felt and revealed, rather than keeping the mitzvos coldly, by rote. Let that love grow until it becomes anger at the evil within you, and then compassion for your own soul when you see how far it is from G-d's light, as we ask “Forgive us” only after accepting G-d's kingship in the Shema; that compassion opens the way to true joy in G-d. And when you study and speak Torah, speak it as the King's own word, without a sense of self.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe ask why the Shema says “One” rather than “Single,” and what does each word express?
2. In what ways is a Jew in exile like a fetus that has every organ but does not use them, and what turns this into “birth”?
3. Why must compassion for one's own soul come before true joy, and how is this reflected in the order of the prayers?
4. What is the difference between serving G-d out of love, as the Avos did, and the self-nullification through which the Torah was given?
5. How does speaking words of Torah make a person like a king rather than a servant?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וָאֵרָא אֶל אַבְרָהָם

The Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there, with an explanation of it and an abridgment by the Tzemach Tzedek of that transcript.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בשה"מ תקס"ב ע' קלד. ביאור בע' קלו. ושם ע' רצא קיצור לכ"ק אדמו"ר הצ"צ [על הנחת כ"ק אדה"א]. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. המאמר עם הגהות באוה"ת וָאֵרָא ע' קלט, וע' קמ. כך ז' ע' ב'תקמט. עוד הגהות בע' ב'תקפד. כך ח ע' ב'תתסה. ד"ה דודי לי ואני לו בשה"מ תרכ"ז ע' רכב. לכללות מאמר זה ראה ד"ה ועברתי בארץ מצרים תרמ"ד סעי' ו (הוצאת תשס"ב ע' שלו ואילך). ובד"ה וָאֵרָא תשכ"ז. תשל"ט. תשמ"ה. ד"ה כי כאשר תשמ"ז.

2 וָאֵרָא אֶל אַבְרָהָם

G-d tells Moshe, "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 whole maamar explains this verse: first its opening word, and at the end the Name that the Avos did not know.

שמות ו':ג Exodus 6:3

וָאֵרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

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

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KEHOT'S NOTE

שמות ו', ג.

3 וָאֵרָא יְשׁוּבוּ בִּי פִירוּשִׁים

The opening of this maamar is explained there at length.

KEHOT'S NOTE

תחילת המאמר נתבאר בארוכה בספר השיחות תשמ"ט ע' 189.

4 א' לשון עבר שנתגלה לאבות

That maamar notes that this first reading, the past tense, is the plain meaning of the verse as Rashi explains it.

KEHOT'S NOTE

כפשוטו של מקרא בפרש"י — ד"ה וָאֵרָא תשל"ט.

5 והב' . . שתמיד יש בחינה זו

The note points there on the second reading, that this level is always present.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 97. בד"ה וָאֵרָא תשל"ה "והיינו שהענין דוארא הי' (לא) רק אצל האבות, כ"א גם) בזמן משה רבינו וגם ישנו עתה בזה"י". "ומאחר ושני הפירושים הי' בתיבה אחת וענין אחד הרי מובן שיש להם שייכות זה לזה. והיינו שבאותו האופן שהי' הענין דוארא אצל האבות, באותו האופן הוא גם תמיד בכל אחד מבני ישראל" — ד"ה וָאֵרָא תשל"ד (מהנחה בלתי מוגה).

6 שו"ה זו בכל — בכל זמן

This manuscript has the words "at every time" here.

KEHOT'S NOTE

כ"ה בבז' 633. אבל באוה"ת וָאֵרָא כך ח ע' ב' תתסה (שנדפס מגוכח"ק הצ"צ עם הגהות) ליתא תי' אלו.

7 אין קורין אבות

The Sages taught, "Only three are called Avos, and only four are called Imahos (Matriarchs)." The maamar uses it to show that the Avos are fathers of the whole people, whose level passes to every Jew.

ברכות ט"ז ב:יג-יד Berachot 16b:13-14

תנו רבנן: אין קורין "אבות" אלא לשלשה, ואין קורין "אמהות" אלא לארבע. אבות מאי טעמא? אילימא משום דלא ידעינן אי מְאֻבְּחִין קא אַתִּינן אי מְשַׁמְעוּן קא אַתִּינן, אי הָכִי אַמְהוּת נָמִי לֹא יָדְעִינן אי מְחַל קא אַתִּינן אי מְלָאָה קא אַתִּינן! אָלֵא, עַד הָכָא חֲשִׁיבִי, טְפִי לֹא חֲשִׁיבִי.

Our Rabbis have taught: We restrict the name "Patriarch" to three, and "Matriarch" to four. Why is the name "Patriarch" [restricted to three]? Is it because we are not certain whether we are descended from Reuben or Simeon? If so, in the case of the Matriarchs we are not certain whether we are descended from Rachel or Leah! But up to here they were esteemed sufficiently [to be called "Patriarchs"]; their successors were not so esteemed.

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

KEHOT'S NOTE

ברכות טז, ב.

PARAGRAPH 2

8 שְׁבַחֵי הָאֲבוֹת הֵיא יְרוּשָׁה לְבִנְיָהֶם

The note points there on the level of the Avos as an inheritance for their children.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 97.

9 לכל חד לפום שיעורא דיליי

The Zohar describes how many places are prepared for the Holy One, blessed be He, in the World to Come, in all of which He settles the righteous, "each one according to his level, as is fitting for him." The Kehot note gives it beside the passage above.

זח"א קכט, בב' 129 Zohar I, 129b

KEHOT'S NOTE

בלקו"ת במדבר א, א מציין לזח"א קג, ב. וראה זח"א קכט, ב. לקו"ת מסעי פה, ב.

10 לכל חד לפום שיעורא דיליה

On "Her husband is known in the gates (she'arim)," the Zohar reads she'arim as from mesha'er, "measures": the Holy One, blessed be He, is known and cleaved to by each

one "according to what he measures in his heart," as far as he is able. The maamar applies the phrase to the inheritance of the Avos: each receives according to his measure.

ספר הזהר, וירא ט':קנ"ג-קס"ד Zohar, Vayera 9:153-164

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.' R. Simeon said: 'The "gates" mentioned in this passage are the same as the gates in the passage, "Lift up your heads, O ye gates" (Ps. 24, 7), ...

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

11 ולכן אומרים אלקי אבותינו אלקי אברהם

The note points there on why we say "G-d of our fathers, G-d of Avraham."

KEHOT'S NOTE

ראה בספר השיחות תשמ"ט ח"א ע' 189 הערה 13.

12 "These are the sons of Israel: Reuven, Shimon, Levi and Yehudah, Yissachar and Zevulun." The Alter Rebbe names the first three tribes as examples of levels that are found only in some people.

I Chronicles 2:1 אברי הימים א ב' א:1

אֵלֶּה בְּנֵי יִשְׂרָאֵל רְאוּבֵן שִׁמְעוֹן לֵוִי וַיְהוּדָה יִשָּׁשְׁכָר וְזִבְלוּן:

These are the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun;

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13 יש לך אדם שאין בו כלל בחי' ומדריגות אלו

It explains that the meaning is that a person may lack the levels of all the tribes, unlike the Avos, all three of whose levels must be in every Jew.

KEHOT'S NOTE

הכוונה, שאין בו הבחי' של כל השבטים. ודלא כהאבות, שבחי' כל ג' האבות צ"ל בכ"א. — לקו"ש ח"ו ע' 11 הערה 39. חט"ו ע' 360.

14 משא"כ בחי' האבות

The note points there on the level of the Avos in every Jew.

KEHOT'S NOTE

ע' לקו"ש ח"ד ע' 1068 הערה יב.

PARAGRAPH 3

15 ולהבין ענין גילוי זה

This manuscript adds "(of va'eira, etc.)," making explicit that the revelation in question is the one in the word va'eira.

KEHOT'S NOTE

בבזך באב' 17 כו, א נוסף: (דוארא כו).

16 הגלות נמשל לעבור

The note lists it among the places where the comparison of

exile to pregnancy is explained.

Zohar III, 50a נ, אה"ג

KEHOT'S NOTE

זח"ג נ, א. ביאורו לאדה"א מז, ג ואילך. ע' מאמרי אדה"א פרשיות ח"א ע' רט. שם ח"ב ע' תקיא ובהמ"מ שם. מאמרי אדה"א דברים ח"א ע' לב ובמ"מ לשם. אוה"ת שמות ע' נט. קלט. ביאורי הזהר לכ"ק אדמו"ר הצ"צ ע' רכא. ראה גם אוה"ת ויקרא כרך ד ע' א"מב. בסה"מ תרכ"ז ע' רכג. וראה לקמן נח, ד בשם הפרע"ה שער חג המצות פ"א.

17

כי חלה גם ילדה

Yeshayahu marvels at a nation born in a single day: "Who has heard such a thing?... For Zion labored and also gave birth to her children." The prophet portrays the final redemption as a birth, which is how the maamar describes the days of Mashiach.

ישעיהו ס"ו:8 Isaiah 66:8

מִי־שָׁמַע כְּזֹאת מִי רָאָה כְּאֵלֶּה הַיּוֹחֵל אֶרֶץ בְּיוֹם אֶחָד אִם־יִלְד־גּוֹי פְּעַם אֶחָד כִּי־חָלָה גַּם־יִלְדָּה צִיּוֹן אֶת־בְּנֶיהָ:

Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, She brought forth her children.

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KEHOT'S NOTE

ישע"י סו, ח.

18

כי באו בנים עד משבר

Chizkiyahu's message to Yeshayahu during the Assyrian siege: "This day is a day of distress... for children have come to the birthstool, and there is no strength to give birth." The maamar takes it as Israel's distress pictured as a birth that has not yet happened.

ישעיהו ל"ג:3 Isaiah 37:3

וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חִזְקִיָּהוּ יוֹם־צָרָה וְתוֹכָחָה וְנֶאֱצָה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מִשְׁבֵּר וְכֹחַ אֵין לָלֶדֶה:

And they said unto him: 'Thus saith Hezekiah: This day is a day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth.

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KEHOT'S NOTE

ישע"י לו, ג.

19

וכח אין ללידה

These manuscripts add: "(and so it is implied in the Mishnah, chapter 4 of Berakhos: 'even at the time that You are filled with wrath (evrah) against them, like a pregnant woman (ubarah),' etc.)".

KEHOT'S NOTE

בבזך באב' 17. 170 נוסף: (וכ"מ במשנה פ"ד דברכות אפילו בשעה שאתה מתמלא עליהם עברה כאשה עוברה כו): וכן.

PARAGRAPH 4

20 ומולדותיך ביום הולדת אותך

Speaking to Jerusalem, Yechezkel recalls the nation's beginnings as a newborn left uncared for: "And as for your birth, on the day you were born your navel was not cut, nor were you washed in water..." The Alter Rebbe applies it to the redemption from Egypt as a birth.

יחזקאל ט"ז:ד'Ezekiel 16:4

ומולדותיך ביום הולדת אותך לא־כרת שְׁרָךְ וּבְמִים לֹא־רָחַצְתָּ לְמַשְׁעִי וְהַמֶּלֶח לֹא הִמְלַחְתָּ וְהַחֶמֶל לֹא חִמְלַחְתָּ:

And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water for cleansing; thou was not salted at all, nor swaddled at all.

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KEHOT'S NOTE

יחזקאל טז, ד.

21 ולהבין משל ומליצה

Shlomo opens Mishlei with its purpose: "to understand a parable and a figure of speech, the words of the wise and their riddles." The maamar borrows the phrase: to understand the prophets' figure of birth, one must first understand pregnancy.

משלי א'16:Proverbs 1:6

לְהִבִּין מִשָּׁל וּמִלִּיצָה דְּבָרֵי חֲכָמִים וְחִידוֹתָם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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22 אמרו רז"ל דרש

The manuscript adds the source: "(in chapter 3 of Niddah), in the name of Rabbi Simlai."

KEHOT'S NOTE

בבבך הנ"ל נוסף: (בפ"ג נדה) בשם ר' שמלאי.

23 דרש ר' שמלאי

Rabbi Simlai taught that the fetus is folded like a writing tablet, its head between its knees, its mouth closed and its navel open, eating from what its mother eats; when it comes out into the air of the world, the closed opens and the open closes. The maamar builds its analogy of exile on this description.

נדה ל"ב:18Niddah 30b:18

דְּרַשׁ רַבִּי שְׁמֵלַאי: לְמָה הַיֶּלֶד דּוֹמֶה בְּמַעַי אָמוֹ — לַפִּנְקֶס שֶׁמְקוּפֶּל, וּמוֹנָח בֵּין שְׁתֵּי אֲצִילָיו עַל שְׁתֵּי אֲרְכּוּבוֹתָיו, וְשֵׁנִי עֲקָבָיו עַל שְׁתֵּי עֲגֻבוֹתָיו, וְרֹאשׁוֹ מוֹנָח לוֹ בֵּין בְּרָכָיו, וּפִיו סָתוּם, וְטַבּוֹרוֹ פֶּתוּחַ. וְאוֹכֵל מִמָּה שֶׁאָמוֹ אוֹכֵלֶת, וְשׁוֹתָה מִמָּה שֶׁאָמוֹ שׁוֹתָה, וְאֵינוֹ מוֹצִיא רֵעִי שְׁמָא יִהְיֶה אֶת אָמוֹ. וְכֵיוָן שֶׁיֵּצֵא לְאוֹרֵי הָעוֹלָם — נִפְתָּח הַסָּתוּם, וְנִסְתָּם הַפֶּתוּחַ, שֶׁאֵלְמָלָא כֵּן אֵינוֹ יָכוֹל לְחַיּוּת אֲפִילוֹ שְׂעָה אַחַת.

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

KEHOT'S NOTE

נדה ל, ב. ראה ד"ה למה הולד במאמרי אדה"י על מארז"ל ע"קל.

24 ראשו בין ברכיו

The note points there on the fetus whose head is between its knees.

KEHOT'S NOTE

ראה ד"ה בלילה ההוא תשד"מ. ראה תו"ח שמות מד, סע"ב. ספהמ"צ להצ"צ עז, סע"א ואילך. אוה"ת שמיני ע"ה לה ובכ"מ.

25 ואוכל ממה שאמו אוכלת

There it is added: "(and not the milk, which comes after the refining, pure and clean)."

KEHOT'S NOTE

(ולא החלב שהוא לאחר הכירור הוך והנקי) — מאמרי אדה"י על מארז"ל ע"קלא.

26 רק דרך הטבור

There, on "It shall be healing to your navel," the Alter Rebbe distinguishes outer eating, through the mouth, which needs refining step by step, from inner eating: the fetus, whose mouth is closed, receives through its open navel only the most refined, inner part of what its mother eats, and from this it grows during the nine months.

KEHOT'S NOTE

ראה לקמן קכד, ב.

27 כמ"ש רז"ל

A man told Rava that he had heard a baby cry on Friday although it was born only on Shabbos; Rava ruled that it had already put its head out, so its circumcision was not on its proper day and could not override Shabbos. The maamar takes the cry as the sign of birth.

נדה מ"ב:42bNiddah 42b

חולין ע"ב72aChullin 72a

KEHOT'S NOTE

נדה מב, ב. וראה חולין עב, א.

PARAGRAPH 5

28 וככל המשל הזה

It notes that the analogy mentions the organs of breathing while the application does not explain them, and explains: as the fetus has organs of breathing that do not yet act, so in exile a person's powers do not act, until his service lacks vitality and is "a commandment of men learned by rote."

KEHOT'S NOTE

בד"ה וראו תשל"ט (מהנחה בלתי מוגה): שבהמשל מובא גם ע"ד אברי הנשימה, אך בהנמשל אינו מבארם. ומבאר זה ע"פ המבואר בתו"א מקץ לו, ב כי נשמה הוא מלשון נשימה שבאדם שהיא בחי' רצוא ושוב. ועד"ז באדם צ"ל העבודה בבחי' רצוא והעבודה בבחי' שוב, וזהו שהגלות נמשל לעיבור בענין אברי הנשימה, דכמו שבעיבור ישנו חתוך כל האברים גם אברי הנשימה, אך אינם פועלים פעולתם, עד"ז הוא גם בזמן הגלות (הנמשל לעיבור) דהכחות אינם פועלים פעולתם, ועד שהעבודה אינו בחיות כ"א כענין שנאמר ותהי יראתם אותי מצות אנשים מלומדה. ע"ש בארוכה.

29

ה' ממרום ישאג

Yirmeyahu is told to prophesy against the nations: "Havayah roars from on high, and from His holy dwelling He gives forth His voice; He roars mightily over His dwelling." Following the Zohar, the maamar reads "from on high" as G-d having ascended on high during exile.

Jeremiah 25:30 ל"ה: ירמיהו כ"ה

וְאֵתָהּ תִּנְבֵּא אֲלֵיהֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הִי מִמְרוֹם יִשְׁאָג וּמִמְעוֹן קָדְשׁוֹ יִתֵּן קוֹלוֹ שְׁאֵג יִשְׁאָג עַל־גִּוְהוֹ הַיָּד קְדָרִים יַעֲנֶה אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:

Therefore prophesy thou against them all these words, and say unto them: The L-RD doth roar from on high, And utter His voice from His holy habitation; He doth mightily roar because of His fold; He giveth a shout, as they that tread the grapes, Against all the inhabitants of the earth.

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KEHOT'S NOTE

ירמיי' כה, ל.

30

כמ"ש בזהר דסליק קוב"ה לעילא

The Zohar reads "for he is not" as "because the holy King had ascended on high, on high, and was not found within her"; that is why the verse says einenu, "he is not," rather than einam, "they are not."

Zohar I, 210a ר', זח"א

Zohar III, 20b כ, זח"ג

KEHOT'S NOTE

זח"א ר', א. זח"ג כ, ב. עה, א. ע' בסידור ע"פ יתום ואלמנה. מובא גם בלקו"ת נצבים מה, סע"א ואילך. שה"ש מה, א. אוה"ת שה"ש כרך ב ע' תקו. תתצו.

31

דסליק קוב"ה לעילא

The Zohar there describes the time when "the King has ascended on high, on high," and people cry out and He does not heed them, and it cites from the same verse, "He shall surely roar over His dwelling."

ספר הזהר, אחרי מות נ"ד: של"ב-56:340-54:332 Zohar, Achrei Mot נ"ו: ש"מ

The first 18 lines of the Hebrew text are not found in our translation. THE NAKEDNESS OF THY FATHER'S WIFE SHALT THOU NOT UNCOVER. Who is meant by thy father's wife? Said R. Simeon: 'We have learnt: As long as the Matrona is with the King and giveth suck to thee, she is called "thy mother". Now, however, that she is banished with thee and is removed from the King, she is called "thy father's wife". She is his wife, because he has not divorced her, although she is in exile. ...

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

32

רחל מבכה על בני

"Thus says Havayah: A voice is heard in Ramah... Rachel weeps for her children; she refuses to be comforted for her children, for he is not." Plainly she mourns her children who are gone; the Zohar asks why the verse says

einenu, "he is not," and not einam, "they are not." (In the Kehot edition's numbering, 31:14.)

Jeremiah 31:15 ל"א: ט"ו ירמיהו

כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהַנְחִים עַל־בָּנֶיהָ כִּי אֵינָנוּ:

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמיי' לא, יד. וראה אוה"ת פ' שלח ע' תסז.

33

והשמן לב העם

At his call, G-d tells Yeshayahu, "Make the heart of this people fat, make its ears heavy and seal its eyes," lest they understand and return. The maamar uses it for the dulled perception of exile, in which the world seems to stand on its own.

Isaiah 6:10 ר"י: ישעיהו

הַשְׁמֵן לִב־הָעָם הַזֶּה וְאָזְנוֹ הַכֶּבֶד וְעֵינָיו הִשָּׁע פֶּן־יֵרְאֶה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמָע וּלְקַבּוֹ יִבִּין וְשָׁב וּרְפָא לוֹ:

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they, seeing with their eyes, and hearing with their ears, and understanding with their heart, return, and be healed.'

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KEHOT'S NOTE

ישע"ו, י.

34

בשמים ממעל ועל הארץ מתחת אין עוד

Moshe tells Israel, "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is nothing else." This is the truth that, in exile, eyes do not see.

Deuteronomy 4:39 ד"ל: דברים

וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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35

כרשפי אש שלהבת

The bride asks her beloved to set her as a seal upon his heart, "for love is strong as death... its flashes are flashes of fire, a flame of G-d." The maamar borrows the image for a love of G-d that is felt in the heart.

Song of Songs 8:6 ח"ר: שיר השירים

שִׁמְנִי כַחוֹתָם עַל־לִבְּךָ כַחוֹתָם עַל־זְרוֹעַךָ כִּי־עֲזָה כַמוֹת אֶהְיֶה קִשָּׁה כְּשֹׁאֹל קִנְיָה וְשִׁפְיָה וְשִׁפִּי אֵשׁ שְׁלֵהֲבָתֶיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave;

The flashes thereof are flashes of fire, A very flame of the L-RD.

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36

ותהי יראתם אותי

G-d says the people honor Him with mouth and lips while their heart is far from Him, “and their fear of Me is a commandment of men learned by rote.” The maamar calls such cold, mechanical observance the essence of spiritual exile.

ישעיהו כ"ט:13

וַיֹּאמֶר אֲדֹנָי יֵצֵן כִּי נִגַּשׁ הָעָם הַזֶּה בִּפְּיוֹ וּבִשְׁפִיתוֹ כִּכְדוֹנִי וְלִבּוֹ רַחֵם מִמֶּנִּי וְתִהְיֶינָה יִרְאַתָּם אֹתִי מִצְוֹת אֲנָשִׁים מְלֻמָּדָה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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KEHOT'S NOTE

ישע"י כט, יג.

PARAGRAPH 6

37

בקרב איש ולב עמוק

David describes his enemies' hidden schemes, plotted in “the inner part of a man, and a deep heart.” The maamar borrows the words for G-d's light revealed in the innermost depths of the heart. (context: Steinsaltz Tanakh)

תהילים ס"ד:7

יִחְפְּשׁוּ-עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרֵב אִישׁ לִלְבּ עֵמֶק:

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

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38

ונגלה כבוד ה'

Yeshayahu's prophecy of comfort: “And the glory of Havayah shall be revealed, and all flesh together shall see, for the mouth of Havayah has spoken.” The maamar takes it as the open revelation of the days of Mashiach, the birth that follows the pregnancy of exile.

ישעיהו מ"ה:5

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָּל-בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י מ, ה.

39

כי עין בעין יראה

Yeshayahu describes Zion's watchmen raising their voices in song, “for they shall see eye to eye when Havayah re-

...וארא אל אברהם אל יצחק ואל יעקב באל

turns to Zion.” Seeing, and not only knowing, marks the future revelation.

ישעיהו נ"ב:8

קול צפיק נשאו קול יחדו ירינו כי עין בעין יראו בשוב ה' ציון:

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.

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KEHOT'S NOTE

ישע"י נב, ח.

40

הוא תלוי במעשינו ובעבודתנו

It explains that pregnancy here is Netzach, Hod and Yesod: the fetus's head is between its knees, it eats through the navel and has no taste in its food; in service this is action alone, which is Netzach and Hod, “as explained in the maamar Va'eira.”

KEHOT'S NOTE

באזה"ת שה"ש כרך ב ע' תרד מבאר שכאן הכוונה: “עיבור הוא נה"י שהולד ראשו בין ברכיו ואוכל דרך הטבור ואין טעם במאכל כי חך אוכל יטעם, וענין בחי' זו בעבודה היינו רק בחי' מעשה שהוא נה"ה, כן נתבאר בד"ה וארא.” וכן הלשון בתניא רפ"ז. וראה משיחת ש"פ וארא תשמ"ט סה"ש תשמ"ט ע' 197 הערה 70 שהמקור לדיוק לשון אדה"ז מעשינו ועבודתינו הוא מדיוק לשון הרמב"ם בפ"י מהלכות תשובה ע"ש.

PARAGRAPH 7

41

שמע ישראל . . ואהבת וגו'

Moshe tells Israel, “Hear, O Israel, Havayah is our G-d, Havayah is One.” The paragraph asks why the Shema says “One” and not “Single.”

דברים ו:4

שְׁמַע יִשְׂרָאֵל ה' אֶלְקֵינוּ ה' אֶחָד:

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

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KEHOT'S NOTE

דברים ו, ד.

42

כי הנה צ"ל מלת אחד

At Tazria 23c, “Havayah is One” is explained as the true union of the attributes through the Infinite Light: the ches of echad stands for the seven heavens and the earth, above and below, and the dalet for the four directions, all united in One.

KEHOT'S NOTE

ראה לקו"ת תוריע כג, ג. בלק ע, א. ואתחנן ד"ה שמע ישראל. מאמרי אדה"ז על מארז"ל ע' קי. מאמרי אדה"א בראשית ע' תק. תו"ח שמות (אותיות מרובעות) מז, א ואילך. אזה"ת פי ואתחנן ע' ריא וע' תכט ההפרש בין אחד ליחיד. בראשית כז תתנד, ב. תתשנט, א ואילך. תתללא, א. שבועות ע' רב. אמרי בינה שער הק"ש פ"ח. שרש מצות התפלה פ"א קכד, א. סה"מ תרכ"ז (הוצאת תש"ס) ע' קע. סה"מ תרנ"ד ע' נו. סה"מ תשי"ח ע' 244. ד"ה על שלשה דברים תרנ"א. וראה בסה"מ תקס"ב ע' רמט בשם חובת הלבבות. ד"ה דודי לי פי אחרי תשכ"ז. ד"ה אתה אחד תשכ"ט (סה"מ מלוקט ח"ד ע' ט). לקו"ש ח"א ע' 11. ח"י"ב ע' 66. המבואר כאן בין אחד ויחיד — אינו נזכר בהנחת כ"ק אדה"א בסה"מ תקס"ב.

43

ראובן אחד

In Yechezkel's plan of the future city the gates bear the names of the tribes: "the gate of Reuven, one; the gate of Yehudah, one; the gate of Levi, one." Reuven is "one" among many.

יחזקאל מ"ח:ל"א 48:31 Ezekiel

וְשַׁעֲרֵי הָעִיר עַל־שְׁמוֹת שְׁבֻטֵי יִשְׂרָאֵל שְׁעָרִים שְׁלוֹשָׁה צְפוֹנָה שְׁעַר רְאוּבֵן
אֶחָד שְׁעַר יְהוּדָה אֶחָד שְׁעַר לֵוִי אֶחָד:

and the gates of the city shall be after the names of the tribes of Israel; three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;

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KEHOT'S NOTE

ראה יחזקאל מח, לא: שער ראובן אחד. שער יהודה אחד שער לוי אחד. ראה דרך מצותיך ככד, א ואילך.

44

בן יחידך

G-d tells Avraham, "Take your son, your only one (yechidecha), whom you love, Yitzchak." Yitzchak is called by the word for "only one," which the Shema could have used.

בראשית כ"ב:2 Genesis

וַיֹּאמֶר אֱתֶנְךָ אֶת־יִצְחָק אֲשֶׁר־אֶהְבֶּתָּ אֶת־יִצְחָק וְלֹא־לְךָ אֶל־
אֶרֶץ הַמִּדְבָּר וְהַעֲלֵהוּ שָׁם לַעֲלֹה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ:

And He said: "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

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KEHOT'S NOTE

בראשית כב, ב.

45

הוי לי למימר ה' יחיד

The Zohar asks what "One" in the Shema means and answers that it is the union of the Holy One, blessed be He, with the Congregation of Israel. While Israel is in exile and the Holy One, blessed be He, has ascended on high, on high, He is not called One, until "on that day Havayah will be One."

Zohar III, 7b, ז, ח"ג

KEHOT'S NOTE

ראה זח"ג ז, ב. אוה"ת דרושים לחג השבועות ע' רב מביא זה וז"ל: ומתורץ בזה הקושיא שהק' בתנ"א בד"ה וארא למה לא נאמר ה' יחיד, ולפמ"ש י"ל כי מן ז' רקיעים והארץ וד"ר אשר הוא ית' אלופו ש"ע אנו מכירים כחו כוי לכן נא' ה' אחד, והיינו ג"כ מה שפ"י בתנ"א ה' אחד שו' רקיעים והארץ ודי רוחות העולם בטלים אצלו כוי עכ"ל. קטע זה מובא באוה"ת שה"ש כרך א ע' קלב.

46

לגבי קוב"ה מצד עצמותו ומהותו . . שהרי הוא יחיד ומיוחד

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ב ע' תרכו.

47

שהוא אחד בשבעה רקיעים

The note points to the Alter Rebbe's ruling in the laws of reciting the Shema for this teaching on "One."

KEHOT'S NOTE

ראה שו"ע אדה"ז אר"ח סי' סא סעי' ו. לקו"ת תוריע צג, ג.

48

ואינו מתיחדין באחד

In its passage on the mystery of Shabbos, said before the Friday-night prayers, the Zohar says that the supernal attributes "are united above in One," and the Shechinah is united below in the mystery of One. The maamar borrows the words for the six dimensions of the world, united in One through their nullification.

ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד Zohar, Terumah 13:153-14:164

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

49

וצבא השמים

The Levites' prayer in the days of Ezra and Nechemyah: "You alone are Havayah... You give life to them all, and the host of the heavens bow down to You." The bowing of the heavenly hosts shows creation nullified before G-d's light.

נחמיה ט':6 Nehemiah 9:6

אֵת־הָאֱלֹהִים הוּא ה' לְבַדְךָ אֶתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּל־מַלְאָכֶיךָ וְצָבָא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִּיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

50

דהיינו בחי מעלה ומטה

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת וירא כרך ד תשלט, א.

51

כי גבוה מעל גבוה וגו'

Koheles, on injustice in the land, says not to wonder at it, "for one higher than the high watches, and there are higher ones over them." The maamar borrows the phrase for the endless levels of higher and lower in the spiritual worlds.

קהלת ה':7 Ecclesiastes 5:7

אִם־עֲשֶׂה רֶשַׁע וְגָזַל מִשְׁפָּט וְצָדִק תִּרְאֶה בְּמִדְיָנָה אֶל־תִּתְּמָה עַל־הַחֲפֹץ כִּי
גְבוּהַ מַעַל גְּבוּהַ שְׁמֵר וּגְבוּהִים עָלֶיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

ע"פ קהלת ה, ז. בבוך 633: כו.

52

חסד דרועא ימינא

In Eliyahu's opening prayer in the Tikkunei Zohar (Patach Eliyahu), the Sefiros are pictured as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar links the two arms with south and north.

תקוני זוהר י"ז א: ט"ז-י"ז Tikkunei Zohar 17a:16-17
ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.
תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית
קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה
מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי
אלקינו.

Constantinople, 1740 (CC-BY-NC)

53

כחשיכה כאורה

David says that nothing is hidden from G-d: "Even darkness is not dark for You... darkness is as light." The maamar uses it to say that before G-d above and below are equal.

Psalms 139:12 ט: ט"ב תהילים קל"ט

גם־הַחֹשֶׁךְ לֹא־יִחְשֶׁה מִפְּנֵי וְלַיְלָה כִּיּוֹם יֵאֵר כַּחֲשִׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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54

ומעלה ומטה שוין

The note points there for the precise meaning of the words "above and below."

KEHOT'S NOTE

ראה ד"ה ציון במשפט תפדה תש"מ בדיוק הלשון מעלה ומטה. באוה"ת נ"ך
כרך א ע' תו, ובספר החקירה עו, א, ובאוה"ת יחזקאל ע' תו מפרש כ"ק
אדמו"ר הצ"צ וז"ל: "ור"ל אף לא מעלה ומדרגה ולא כמ"ש המו"נ שנקי הוא
ית' מקום ע"ש המעלה ומדרגה, כי בחי' מעלה ומדרגה שייך רק בהנמצאים
וע"ס, אבל אצלו ית' שוה המעלה עם המטה כנ"ל ועמ"ש מענין זה בלק"ת
גבי פסח בד"ה מצה זו כו". ע"ש בארוכה. ולקמן סה, ב.

55

משא"כ לגבי קוב"ה . . וגדר עלמין כלל

This passage is copied there word for word, with a reference to Likkutei Torah, Beha'aloscha 29d.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך ג ע' אשצה ומציין ללקו"ת פ' בהעלותך כט,
ד. וראה גם סה"מ תר"ל ע' קצו.

56

כי נשגב שמו לכדו

"Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven."

The maamar reads it as "only" His splendor, a radiance, relating to the worlds.

Psalms 148:13 י"ג: י"ח תהילים קמ"ח

יְהַלְלוּ אֶת־שֵׁם ה' בִּי־נִשְׁגָּב שְׁמוֹ לְכַדּוֹ 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.

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KEHOT'S NOTE

תהלים קמח, יג. וראה לעיל לד, ד. לקו"ת אמור לא, ג.

57

מלא כל הארץ כבודו

The seraphim call, "Holy, holy, holy... the whole earth is full of His glory." It is said in the Kedushah, and the maamar contrasts it with the angels' question, "Where is the place of His glory?"

Isaiah 6:3 י"ג: ו' ישעיהו ו'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מִלֵּא כָּל־הָאֶרֶץ
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.

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58

לך ה' הגדולה

David's blessing before the assembly: "Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor, for all in the heavens and on the earth." Plainly all these belong to G-d; the maamar reads "Yours" as "nullified to You," so that before Him they are not even called greatness and might. The words are also the names of Sefiros: Gedulah (Chesed), Gevurah, Tiferes, Netzach and Hod.

I Chronicles 29:11 א"ט: י"א דברי הימים א'

לָךְ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאָרֶת וְהַנִּצָּחַן וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לָךְ ה' הַמְּמֻלָּכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ:

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

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 8

59

בימי הגלות סליק קוב"ה

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' וירא כרך ד תשס, א.

60

סליק קוב"ה . . לגבי בחי' מהותו ועצמותו

Or HaTorah refers to this passage there.

KEHOT'S NOTE

באוה"ת מג"א ע' ג מציין לכאן.

61

ביום ההוא יהי' ה' אחד

Zechariah's prophecy of the end of days: "And Havayah will be King over all the earth; on that day Havayah will be One and His Name One." The maamar reads it as the open revelation of G-d's unity in the future.

Zechariah 14:9 ט"ז:ט"ז

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִי ה' אֶחָד וּשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' יד, ט.

62

אטו האידנא לאו אחד

On Zechariah's verse the Talmud asks, "Is He then not One now?" and answers that this world is not like the world to come. The maamar answers that in exile His unity is not openly seen.

Pesachim 50a:16-17 י"ז-י"ז:ט"ז

"וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בְּיוֹם הַהוּא יְהִי ה' אֶחָד וּשְׁמוֹ אֶחָד." אָטוּ הָאִידְנָא לֹא אֶחָד הוּא? אָמַר רַבִּי אֶחָד בְּרַ חֲנִינָא: לֹא כְעוֹלָם הָזֶה הָעוֹלָם הַבָּא. הָעוֹלָם הָזֶה, עַל בְּשׂוּרוֹת טוֹבוֹת אוֹמֵר: "בְּרוּךְ הַטּוֹב וְהַמְּטִיב", וְעַל בְּשׂוּרוֹת רָעוֹת אוֹמֵר: "בְּרוּךְ דִּינִי הָאֶמֶת". לְעוֹלָם הַבָּא, כּוֹלֵו הַטּוֹב וְהַמְּטִיב.

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

KEHOT'S NOTE

פסחים נ, א.

63

והנה בחי' עיבור . . ויש בפני עצמו

This passage is quoted there.

KEHOT'S NOTE

הקטע מובא ביהל אור ע' שמד.

64

בני ישראל עם קרובו

"He has raised the horn of His people... for the children of Israel, the people near to Him." Because Israel is near to Him, it is given the power to draw His unity down below.

Psalms 148:14 ט"ז:ט"ז

וַיִּרָם קֶרֶן לְעֹמֹד תְּהַלֵּה לְכָל-חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּ-קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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65

שנתאווה הקב"ה להיות לו דירה בתחתונים

Rabbi Shmuel bar Nachman taught that when the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms as He has among the higher. The maamar names this as the purpose of all service.

Midrash Tanchuma, Nasso 16:1 א"א:ט"ז

... בְּאֵתִי לְגַנִּי אַחֲוִיתִי כְּלָה (שֶׁהִ"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָן, בְּשַׁעֲרֵי שְׁכָנָא הַקְדוּשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שְׂיָהָא לוֹ דִּירָה בַּתְּחִתּוֹנִים כְּמוֹ שֶׁשׁ בְּעָלְיוֹנִים. בְּרָא אֶת הָאָדָם וְצָוָה אוֹתוֹ וְאָמַר לוֹ:

מִכָּל עֵץ הִגֵּן אָכַל תֹּאכַל, וּמִעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעֵבֶר עַל צְוִיוֹ. אָמַר לָקַח הַקְדוּשׁ בְּרוּךְ הוּא, כִּךְ הֵייתִי מִתְאַוָּה שְׂיָהָא לִי דִירָה בַּתְּחִתּוֹנִים כְּמוֹ שֶׁשׁ לִי בְּעָלְיוֹנִים, וְדָבָר אֶחָד צְוִיתִי אוֹתָךְ וְלֹא שְׁמַרְתָּ אוֹתוֹ. מִיָּד סָלַק הַקְדוּשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

66

לאתכפא סט"א ואסתלק

Near the end of Vayakhel the Alter Rebbe explains the Zohar's well-known saying, "When the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted in all the worlds": this "ascent" (istalek) is not a withdrawal of the light, G-d forbid, but the revelation of the light that encompasses all worlds, which can be revealed only as loftiness above the vessels, and it is drawn by the arousal from below of self-nullification.

Zohar II, 122b ככב, כב

KEHOT'S NOTE

ראה זח"ב ככב, ב. ונתבאר לקמן ס"פ ויקהל. לקרית פי' שלח ד"ה ויאמרו טובה הארץ. באתי לגני תש"י.

67

ואסתלק

It explains that this "ascent" is not a physical removal but a concealment.

KEHOT'S NOTE

ואין זה סילוק גשמי אלא העלם — ספר החקירה ע' 272.

68

לאתכפא סט"א ואסתלק יקרא דקוב"ה

The Zohar teaches that one who brings a wicked person back to G-d causes the sitra achra to be subdued and the glory of the Holy One, blessed be He, to be exalted, a praise greater than any other. (The Kehot note gives 2:122b; the words are on 128b.)

Zohar, Terumah 6:38-7:45 ט"ז:ט"ז

Therefore also one must pursue and run after the sinner and "buy" him for a good price, in order that the filth of sin may be purged away from him and the spirit of impurity, the emanation of the "other side", be subdued. He who succeeds in redeeming such a sinner can justly consider himself the "creator" of the renewed and quickened soul, and such an act is the greatest praise (of G-d) imaginable, and it exalts the glory of the Holy One, blessed be He, more than any other ...

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

69

וידעו מצרים

G-d tells Moshe before the plagues, "And Egypt shall know that I am Havayah, when I stretch out My hand over

Egypt." Even Egypt comes to know G-d's Name, an example of G-d made known in the lowest place.

שמות ז:ה' Exodus 7:5

וידעו מצרים כי אני ה' בנטתי את ידי על-מצרים והוצאתי את-בני ישראל מתוכם:

And the Egyptians shall know that I am the L-RD, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.'

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KEHOT'S NOTE

שמות ז, ה.

70

במקום שבעלי תשובה

There the Alter Rebbe explains that teshuvah turns fiery bad traits back to G-d alone.

KEHOT'S NOTE

נסמן לעיל כא, ג.

71

במקום שבעלי תשובה עומדים צדיקים גמורים

Rabbi Abahu taught, "In the place where baalei teshuvah stand, perfect tzaddikim do not stand." Like the subduing of the sitra achra, the return of one who was far reveals a greater glory.

ברכות ל"ד ב:כ"ב-ג' Berakhot 34b:22-23

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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PARAGRAPH 9

72

ישמח ישראל בעושי

"Let Israel rejoice in its Maker (be'osav); let the children of Zion delight in their King." Plainly it means "its Maker," but the word has a plural form, which the maamar reads as G-d's many extensions into the world.

Psalms 149:2: תהלים קמ"ט:ב

ישמח ישראל בעושי בני-ציון וגילו במלכם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

73

ואהבת . . בכל לבבך בשני יצריך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." This love follows from revealing G-d's unity.

Deuteronomy 6:5: דברים ו:ה'

ואהבת את ה' אלקיך בכל-לִבְבְּךָ ובכל-נַפְשְׁךָ ובכל-מַאֲדְךָ:

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

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ברכות נ"ד א:ו'-ז' Berakhot 54a:6-7

חייב אדם לברך על הרעה כלשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, כיצד טוב וביצד הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מויד לך הוי מודה לו. לא יקל אדם את ראשו כנגד שער המזרח שהוא מכון כנגד בית קדשי הקדשים. ולא יכנס להר הבית במקלו, ובמנעלו, ובפונתו, ובאבק שצל רגליו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

74

שירגיז יצר טוב על יצר הרע

"A person should always rouse his good inclination to anger against the evil inclination." Here the anger arises of itself, out of love of G-d.

ברכות ה' א:ב' Berakhot 5a:2

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו כלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משכבכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hama said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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PARAGRAPH 10

75 עבדו את ה' בשמחה
 “Serve Havayah with joy; come before Him with song.” It is the first proof that service out of love is joyful.

Psalms 100:2: תהילים ק':

עבדו את־ה' בשמחה באו לפניו בִּרְנָנָה:
 Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

76 תחת אשר לא עבדת את ה' אלהיך בשמחה ובטוב לבב מרוב כל
 Among the Torah's rebukes: “Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything.” Plainly they lacked joy though they had plenty; the Arizal's well-known reading is “more than all abundance.”

Deuteronomy 28:47: דברים כ"ח:מ"ז

תחת אשר לא־עבדת את־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל:
 because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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77 תחת אשר לא עבדת . . בשמחה ובטוב לבב וכמ"ש האריז"ל
 Tanya cites this verse there and refers to “the Arizal's well-known interpretation of this verse,” as the maamar does here.

תניא, חלק ראשון; ליקוטי אמרים 26:4-5
 כ"ו:ד-ה'

ומקרא מלא דבר הכתוב: “תחת אשר לא עבדת את ה' אֱלֹהֶיךָ בְּשִׂמְחָה וגו', וְנוֹדַע לְכָל פִּירוּשׁ הָאֲרִיז' זְכוּנוֹ לְכַרְכָּה עַל פְּסוּק זֶה: וְהִנֵּה, עֲצָה הִיעֻצָּה לְטַהֵר לְבוֹ מִכָּל עֶצֶב וְנִדְנוּד דָּאָגָה מִמִּילִי דְעֵלְמָא, וְאִפִּילוּ בְּנֵי חַיִּי וּמִזֻּנֵי, מוֹדַעַת זֹאת לְכָל מְאֹמֶר רְבוּתִינוּ וְזְכוּנוֹם לְכַרְכָּה: “כֶּשֶׁם שֶׁמִּבְרָה עַל הַטּוֹכָה כו', וּפִירְשׁוּ בְּגִמְרָא: “לְקַבּוּלִי בְּשִׂמְחָה”, כְּמוֹ שֶׁמִּתַּח הַטּוֹכָה הִנְגָּלִית וְנִרְאִית, כִּי “גַּם זֶה – לְטּוֹכָה”, רַק שְׂאִינָה נִגְלִית וְנִרְאִית לְעֵינֵי בָשָׂר, כִּי, הִיא מִ“עֵלְמָא ...

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KEHOT'S NOTE

תבוא כח, מז. תניא פכ"ו. סה"מ תשי" ע' רז בהערה.

PARAGRAPH 11

78 דבש וחלב תחת לשונך
 The beloved praises his bride: “Your lips drip honey, O bride; honey and milk are under your tongue.” It is cited as an image of joy.

Song of Songs 4:11: שיר השירים ד':יא

נֶפֶת תִּטְפְּנָה שְׁפֹתֶיךָ כֶּלֶה דְּבֶשׁ וְחֶלֶב תַּחַת לְשׁוֹנְךָ וְרֵיחַ שְׁלֵמֶתֶךָ כְּרִיחַ לְבָנוֹן:

...וארא אל אברהם אל יצחק ואל יעקב באל

Thy lips, O my bride, drop honey— Honey and milk are under thy tongue; And the smell of thy garments is like the smell of Lebanon.

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KEHOT'S NOTE

שה"ש ד, יא.

79 כאיש אשר אמו תנחמנו
 “As a man whom his mother comforts, so will I comfort you.” A mother's comfort, which includes nursing and delighting her child, illustrates joy as milk.

Isaiah 66:13: ישעיהו ס"ו:יג

כַּאִישׁ אֲשֶׁר אִמּוֹ תִנְחַמְנוּ כֵּן אֲנִכִּי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תִּנְחַמּוּ:
 As one whom his mother comforteth, So will I comfort you; and ye shall be comforted in Jerusalem.

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KEHOT'S NOTE

ישע"י סו, יג.

80 כי ע"י זה מתגדלים אבריו
 The note points there on milk making the child's limbs grow.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תרפג ואילך.

81 דם נעכר ונעשה חלב
 Rabbi Meir holds that in a nursing mother “blood decomposes and becomes milk.” The maamar uses this to show that milk, joy, comes from blood.

Niddah 9a:10-11א-י: נדה ט' א-י"א

כְּשֶׁתִּמְצָא לֹמֶר, לְדַבְרֵי רַבִּי מֵאִיר — דָּם נֶעְכָּר וְנִעְשֶׂה חֶלֶב, לְדַבְרֵי רַבִּי יוֹסִי וְרַבִּי יְהוּדָה וְרַבִּי שְׁמַעוֹן — אֶבְרִיָּה מִתְּפָרְקִין, וְאִין נִפְשָׁה חוּזְרֵת עַד עֲשָׂרִים וָאַרְבַּע חֲדָשׁ. “לְפִיכָךְ” דְּרַבִּי מֵאִיר לָמָּה לִּי? מִשּׁוֹם “לְפִיכָךְ” דְּרַבִּי יוֹסִי.

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Bekhorot 6b:8-9ב-ט: בכורות ו' ב-ח:ט-8

אִיצְטְרִיד, סָלְקָא דְעֵתָה אֲמִינָא: הוֹאִיל דְּבַהֲמָה טְהוּרָה נִמִּי חִידוּשׁ הוּא, דְּאָמַר מַר: דָּם נֶעְכָּר וְנִעְשֶׂה חֶלֶב, וְכִין דְּחִידוּשׁ הוּא — בְּבַהֲמָה טְמֵאָה נִמִּי לִישְׁתְּרִי, קָא מִשְׁמַע לָן. הִנִּיחָא לְמָאן דְּאָמַר דָּם נֶעְכָּר וְנִעְשֶׂה חֶלֶב, אֵלָא לְמָאן דְּאָמַר אִיבְרִיָּה מִתְּפָרְקִין הִימְנָה וְאִין נִפְשָׁה חוּזְרֵת עָלֶיהָ עַד עֲשָׂרִים וָאַרְבַּע חֲדָשׁ, מֵאִי אִיכָא לְמִימַר?

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KEHOT'S NOTE

נדה ט, א. בכורות ו, ב. נתבאר בלקו"ת במדבר יט, א "שהדם עצמו שהוא בחי' גבורות נהפך לחלב חוורתא חסדים". ראה לקמן קח, ג.

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PARAGRAPH 12

82 את קרבני לחמי לאשי

"My offering, My bread for My fires, My pleasing fragrance, you shall take care to offer to Me in its season." The verse calls the offerings G-d's "bread."

Numbers 28:2 כ"ח:ב

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחָמִי לְאִשֵּׁי יְרֵיחַ נִחְחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

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

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KEHOT'S NOTE

במדבר כח, ב.

83 ישראל מפרנסין לאביהם שבשמים

There the saying is explained: this "sustenance" is drawing the Infinite Light down so that it appears "like the likeness of a man," chiefly through the Torah, called "My bread." As bread joins the soul to the body, the Torah draws the Infinite Light down, and it also becomes food for the soul.

KEHOT'S NOTE

נסמן לעיל לג, ד.

84 ישראל מפרנסין לאביהם שבשמים

Explaining the offerings, the Zohar says that the King's meal is the pleasing fragrance of the offering as it rises, and so "we have learned: Israel sustain their Father in heaven." The maamar uses it to explain how the offering becomes, so to speak, G-d's "bread."

Zohar, Vayikra 13:97-16:104 ק"ד:ט"ז-ט"ז:ט"ז

85 וענין הקרבן להקריב גם נפש הבהמית שבאדם

There the fire that came down from above "in the form of a lion" and consumed the offerings is explained: through it the animal soul of every Jew was included in holiness.

KEHOT'S NOTE

ראה לקמן קיא, ג דהיינו שמתהפך גם רצון חומר הגוף. אוה"ת פי כי תשא עי אתתפול. לקו"ת פי כי תצא בתחלתו.

86 רוח הטומאה מן הארץ

Zechariah's prophecy of "that day": G-d will cut off the names of the idols and remove the false prophets "and the spirit of impurity from the land." The maamar borrows the words for the inner purpose of the offering.

Zechariah 13:2 י"ג:ב

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר ה' צָבָאוֹת אֶת־שְׁמוֹת הָעֹצְבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֲעִבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

PARAGRAPH 13

87 תפלות כנגד תמידין

Rabbi Yehoshua ben Levi taught, "The prayers were instituted corresponding to the daily offerings." Prayer takes the place of the offerings.

Berakhot 26b:4-5 ד"ה'ב:ד

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

88 כי הפץ חסד הוא

Michah closes his prophecy: "Who is a G-d like You, who bears iniquity...? He does not hold His anger forever, for He desires kindness." The arousal from above comes from G-d's desire for kindness, not from our merit.

Micah 7:18 ח"י:י"ח

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחַלְתּוֹ לֹא־תִחְזִיק לְעַד אִפּוֹ כִּי־תִפְּצֵךְ חֶסֶד הוּא:

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

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89 הדם הוא הנפש

"Only be strong not to eat the blood, for the blood is the soul." The maamar uses it for the stage in which G-d's light becomes a person's very life.

Deuteronomy 12:23 ג"כ:י"ב

רַק חֹזֵק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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90

זבחי אלקים רוח נשברה

In his psalm of repentance, David says, "The offerings of G-d are a broken spirit; a broken and crushed heart, G-d, You will not despise": the offering G-d wants is a contrite heart. The maamar reads the broken spirit as the spirit of the sitra achra, broken by anger at evil.

Psalms 51:19 ט"א: תהילים

זבחי אלקים רוח נשברה לבי נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

91

דהיינו רוח הסט"א כו'

This manuscript adds: the level of Avraham is the love that comes before "a person should always rouse....," for first, through the "eating" of mitzvos and good deeds, life-force is drawn to the heart and mind to love and serve G-d, which is Avraham; and the food afterwards turning into blood, anger at what opposes, is Yitzchak.

KEHOT'S NOTE

בבוכ באבי 17 כז, ב נוסף: (ובחי אברהם היינו בחי אהבה שקודם בחי לעולם ירגיז כו' שהרי מתחלה עיי אכילה דמצות ומעייט נמשך חיות ללב ומוח לאהבה את ה' ולעבדו זהו בחי אברהם ומה שאח"כ נהפך המזון לדם בחי רוגז על ההיפוך זהו ובחי יצחק כנ"ל).

92

כמ"ש בתניא

Tanya describes there how, after the bitterness of a broken heart, a person should take to heart words that comfort him from his sadness, "Indeed it is true..."; then the joy of his soul comes with added light and joy.

KEHOT'S NOTE

פרק לא. בבוכ 633: כמ"ש בלק"א.

93

כיתרון האור

Koheles: "And I saw that wisdom has an advantage over folly, as the advantage of light over darkness." The maamar reads it as light that comes out of darkness: joy that comes after compassion.

Ecclesiastes 2:13 ג"ב: קהלת

וראיתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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94

בבכי יבאו ובתחנונים אובלים

G-d promises the exiles' return: "With weeping they will come, and with supplications I will lead them." (In the Kehot edition's numbering, 31:8.) The return from exile will come with tears.

Jeremiah 31:9 ט"ז: ירמיהו

בבכי יבאו ובתחנונים אובלים אובלים אל-נחלי מים בדרך ישר לא יקשלו בה כיייתי לישראל לאב ואפרים בכרי הוא:

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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KEHOT'S NOTE

ירמיי לא, ח.

95

הלוח ובכיה ילכו

"The children of Israel will come, they and the children of Yehudah together; weeping as they go, they will go, and they will seek Havayah their G-d." The weeping leads to seeking G-d.

Jeremiah 50:4 ד': ירמיהו

במים ההמה ובעת ההיא נאם-ה' יבאו בני-שְׂרָאֵל הָמָּה ובני־יְהוּדָה יִחְדּוּ הָלוֹךְ וּבְכֹי יֵלְכוּ וְאֶת־ה' אֱלֹהֵיהֶם יִבְקְשׁוּ:

In those days, and in that time, saith the L-RD, The children of Israel shall come, They and the children of Judah together; They shall go on their way weeping, And shall seek the L-RD their G-d.

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KEHOT'S NOTE

ירמיי נ, ד.

96

וראו כל בשר

"And the glory of Havayah shall be revealed, and all flesh together shall see." The future weeping comes from this seeing.

Isaiah 40:5 ה': ישעיהו

ונגלה כבוד ה' וראו כל־בֶּשֶׂר יִחְדּוּ כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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97

מלכות שמים בק"ש

This manuscript adds: "(his way was right in his eyes, and he did not feel that he is a sinner)."

KEHOT'S NOTE

בבוכ באבי 17 נוסף: (הי דרכו ישר בעיניו ולא הרגיש שהוא חוטא).

98

ובהבל בא ובחשך ילך

Koheles says of the stillborn, "For it comes in futility and goes in darkness, and its name is covered in darkness." The maamar applies it to a life that lacks G-d's light.

Ecclesiastes 6:4 ו': קהלת

כִּי־בְהֶבֶל בא וּבְחֹשֶׁךְ יֵלֶךְ וּבְחֹשֶׁךְ שְׁמוֹ יִכָּסֶה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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99

המו מעיו לו רחם ארחמנו

G-d says of Ephraim, "My innards stir for him; I will surely have compassion on him." (In the Kehot edition's num-

bering, 31:19.) The maamar applies it to a person's compassion for his own soul.

Jeremiah 31:20:כ"א: ירמיהו

הָבֹן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שֶׁשָּׁעָסִים כִּי־מִדִּי דְבָרִי בּו זָכֹר אֶזְכְּרֶנּוּ עוֹד
עַל־כֵּן הָמוּ מְעִי לוֹ רַחֵם אֶרְחָמֶנּוּ נְאֻם־יְיָ

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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KEHOT'S NOTE

ירמיה לא, יט.

100

אין זו שמחה אמיתית

This manuscript adds a reference to the maamar in Vayechi on "Oseri lagefen": one cannot come to "the wine that gladdens," joy in G-d's greatness and in being a people near to Him, unless it is preceded by "the wine that intoxicates," bitterness over one's distance from G-d; for there is no delight in anything without a prior desire for it, and the delight is in proportion to the desire and longing.

KEHOT'S NOTE

בבוכ באב' 17 כה, א נוסף: (וכה"ג נת"ל פ' ויחי ע"פ אסרי לגפן שא"א לבוא לבחי' יין המשמח שהיא שמחה מגדולתו ית' ואנחנו עם קרובו כו' בלתי יוקדם תחלה בחי' יין המשכר שהוא המרירות על ריחוקו מה', כי לא שייך תענוג מאיזו דבר אם לא יוקדם רצון לזה ולפי ערך הרצון והתשוקה להדבר כך יהי התענוג כשנתמלא לו אותו הדבר כו' ע"ש).

101

שהדדים הם במקום בינה

Rabbi Abahu explains that G-d made the breasts "in the place of binah." The maamar reads binah as contemplation, the source of joy, the "milk."

Berakhot 10a:16-18:א:ט"ז-י"ח

מאי ק"ל גמוליו". אמר רבי אבהו: שְׁעֵשָׂה לָהּ דָּדִים בְּמָקוֹם בִּינָה. טַעְמָא מאי? אמר רב יהודה: כִּדִּי שְׁלֹא יִסְתַּכֵּל בְּמָקוֹם עֲרוּוָה. רב מתנא אמר: כִּדִּי שְׁלֹא יִינָק בְּמָקוֹם הַטְּנוּפֹת. רָאָה בְּמַפְלְתָן שֶׁל רִשְׁעִים, וְאָמַר שִׁירָה, שְׁנֵאמַר: "יִתְמוּ חֲשָׁאִים מִן הָאָרֶץ וְרִשְׁעִים עוֹד אֵינָם בְּרָכִי נִפְשֵׁי אֵת הִי הִלְלוּהָ".

What means "all His benefits"? R. Abbahu said : [It means] that He placed her breast in the place of understanding. For what reason? Rab Judah said : So that [the child] may not gaze at the place of nakedness. Rab Mattena said : So that it should not have to suck from a part of the body which is foul. David looked upon the overthrow of the wicked and composed a song ; as it is said, "Let sinners cease out of the earth, and let the wicked be ...

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KEHOT'S NOTE

ברכות י, א. בבוכ באב' 17 נוסף: (כי השמחה היא בחי' החלב שהחלב מגדיל הולד וכן שמחה בה' ע"י ההתבוננות מגדיל המדות אהוי"ר ורחמנות כו').

PARAGRAPH 14

102

וארא אל אברהם אל יצחק ואל יעקב באל שדי

The opening verse returns, now explained through the analogy of nursing.

Exodus 6:3:שמות ו:ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדִי וְשְׁמִי הִי לֹא נֹדַעְתִּי לָהֶם:

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

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103

בחי' שדי מלי ברכות שדים

Or HaTorah notes that this reading is also in Shaarei Orah, gate 2, by Rabbi Yosef Gikatilla, and raises a difficulty: the maamar "Va'eira" of 5568 explains Kel Sha-dai as the attribute of tzimtzum.

KEHOT'S NOTE

באוה"ת פ' וארא ע' קנו כ' שכ"ה גם בספר שערי אורה שער ב' לה"ר יוסף גיקטיליא והקשה שבד"ה וארא תקס"ח מבאר שבחי' אל שדי זהו ענין מדת הצמצום, ע"ש בארוכה. באוה"ת כי תצא ע' תתקכ"ח מציין לכאן.

104

ברכת שדים ורחם

Yaakov blesses Yosef by "Sha-dai, who will bless you, with blessings of the heavens above... blessings of the breasts (shadayim) and the womb." The verse itself sets the Name Sha-dai beside shadayim, the source of milk, as the maamar does.

Genesis 49:25:בראשית מ"ט:כ"ה

מֵאֵל אָבִיר וְיַעְזְרֶךָ וְאֵת שְׁדֵי וְיִכְרְכֶךָ בְּרֶכֶת שְׁמַיִם מַעַל בְּרֶכֶת תְּהוֹם רִכְצֵת תַּחַת בְּרֶכֶת שְׁדִים וְרַחֵם:

Even by the G-d of thy father, who shall help thee, And by the Almighty, who shall bless thee, With blessings of heaven above, Blessings of the deep that coucheth beneath, Blessings of the breasts, and of the womb.

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KEHOT'S NOTE

בראשית מט, כה.

105

וחלב להגדיל המדות

There milk drawn into the emotive attributes of Z'eir Anpin makes them grow, so that each, such as Chesed, comes to include all ten, and abundant kindness flows down to the lower worlds.

KEHOT'S NOTE

בלקו"ת שה"ש לג, ב מציין: "ושם [בתו"א] נתבאר ענין עיבור ולידה ויניקה בעבודת ה' ועיין בפרסם בערכי הכינוים ערך חלב ובשער ח' פ"ו בזוהר משפטים (דקכ"ב ע"ב) בענין רוחצות בחלב ובאדרא רבא דקל"ו ע"ב" ע"ש.

PARAGRAPH 15

106

שקיים אברהם אבינו ע"ה את כל התורה

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

KEHOT'S NOTE

משנה סוף קידושין.

107 שניים אברהם אבינו ע"ה את כל התורה עד שלא נתנה

The Mishnah says, "We find that Avraham our father fulfilled the entire Torah before it was given," as it says, "because Avraham listened to My voice and kept My charge, My commandments, My statutes and My teachings." The maamar adds that he did so out of love.

משנה קידושין ד:י"ד 4:14 Mishnah Kiddushin

... וכן הוא אומר באברהם אבינו עליו השלום, (בראשית כד) ואברהם זקן, וחי ברה את אברהם בכל. מצינו שעשה אברהם אבינו את כל התורה כלה עד שלא נתנה, שנאמר, (שם כו) עקב אשר שמע אברהם בקלי וישמר משמירתי מצותי חקותי ותורתי:

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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108 אברהם תיקן תפלת שחרית

Rabbi Yosi son of Rabbi Chanina taught that the Avos instituted the prayers: "Avraham instituted the morning prayer," as it says, "Avraham rose early in the morning to the place where he had stood."

ברכות כ"ו ב:ה' 26b:5-6 Berakhot

תנא כותיה דרבי יוסי ברבי חנינא, ותנא כותיה דרבי יהושע בן לוי. תנא כותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפלל". יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שנאמר "תפלה לעני כי יעטף ולפני ה' ישפך שיחו".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב.

109 אהבה בתענוגים

The beloved says to his bride, "How fair and how pleasant you are, love, in delights!" Chassidus takes "a love of de-

lights" as love that is pure delight in G-d; the maamar says that even this love leaves a self who loves.

שיר השירים ו':7 Song of Songs

מה יפית ומה נעמית אהבה בתענוגים:

How fair and how pleasant art thou, O love, for delights! .

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110 ופחד יצחק

Yaakov tells Lavan, "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me..." G-d is called "the Fear of Yitzchak," marking awe as Yitzchak's way.

בראשית ל"א:מ"ב Genesis 31:42

לולי אלקי אבי אלקי אברהם ופחד יצחק היה לי כי עתה ריקם שלחתי את-עניי ואת-יגיע כפי ראה אלקים ויוכח אמש:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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111 ונחנו מה

Moshe and Aharon tell the people, "And what are we, that you complain against us?" The words express Moshe's complete self-nullification.

שמות ט"ז:7 Exodus 16:7

ובקר וראיתם את-כבוד ה' בשמעו את-תלגתיכם עלי-י 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?'

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KEHOT'S NOTE

שמות טז, ז.

112 בחיי ביטול לגמרי

It notes that this complete self-nullification is higher than the bittul of the Avos.

KEHOT'S NOTE

למעלה מהביטול דאבות (לקו"ש לכ"ד סבת ח"י ע' 38 הערה 29). ראה סה"מ תרכ"ט ע' רכט ואילך.

113 שכינה מדברת מתוך גרונו של משה

Kehot's note points to Zohar II, 115b for these words.

Zohar II, 115b קט, זח"ב

Zohar III, 219a קט, זח"ג ריט

KEHOT'S NOTE

ראה זח"א רסו, ג. זח"ב קטו, ב. זח"ג ריט, א. רלב, א.

114 דבר ה' זו הלכה

On Amos's prophecy that people will seek "the word of Havayah" and not find it, the Sages say, "The word of

Havayah': this is halachah." The maamar uses it to identify the laws of the Torah with G-d's own word.

Shabbat 138b:11-12 ב"ה: "א-י"י שבת קל"ח

"דבר ה' — זו הלכה, 'דבר ה' — זה חק, 'דבר ה' — זו נבואה. ומאי 'ישוטטו לבקש את דבר ה'?' אמרו: עתידה אשה שתטול כפר של תרומה ותחזור בכתי כנסיות ובכתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מכין.

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KEHOT'S NOTE

שבת קלח, ב.

115 ואורייתא וקוב"ה כולא חד

Later in this parsha the Zohar's words are explained: the Torah is one with "the Holy One, blessed be He" Himself, the level that is holy and entirely separate from the bounds of worlds, so much so that worlds could not receive life even from His radiance.

KEHOT'S NOTE

נסמן לקמן נו, ג.

116 תפיסא — שאינו מרגיש את עצמו כלל . . ואינו תופס מקום לעצמו כלל

"Such bittul is not in a person's power to bring about by himself (as 'a prisoner cannot free himself'); it comes through the revelation of G-d from above, and specifically the revelation of the Name Havayah, the essence of the Holy One, blessed be He, as He is above the limits of the world."

KEHOT'S NOTE

"שבטול כזה אין ביכולתו של אדם לפעול בכח עצמו (ע"ד אין חבשו מתיר עצמו כו'), אלא בא על ידי התגלות ה' למעלה, ובזה גופא — גילוי שם הוי", היינו עצמותו של הקב"ה כפי שהוא למעלה מגדרי העולם" — לקו"ש לפי וארא חל"א ע" 25.

117 ואשים דברי בפיו

"And I have put My words in your mouth, and covered you in the shadow of My hand." One who speaks Torah only voices G-d's words.

Isaiah 51:16 ישעיהו נ"א:ט"ז

ואשם דברי בפיו ובצל ידי כסיתיך לנטע שמם 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.'

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KEHOT'S NOTE

ישע"י נא, טז.

PARAGRAPH 16

118 דבר עמים תחתינו

The psalm celebrates G-d's victories for Israel: "He subdues (yadber) peoples under us, and nations beneath our

...וארא אל אברהם אל יצחק ואל יעקב באל

feet." The maamar takes yadber in the sense of leading and drawing down, the root of dibbur, "speech."

Psalms 47:4 ד"ד: תהילים

ידבר עמים תחתינו ולאמים תחת רגלינו:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד. ראה גם לעיל ד, א. לקמן סח, ב. פב, ג.

119 בבחי' היותו יחיד

The note points there on the level of G-d as Single (yachid).

KEHOT'S NOTE

ראה ספר קיצורים והערות לס' התניא ע' קה. סה"מ תרס"ו ע' רסט.

PARAGRAPH 17

120 מאן מלכי רבנן

Geniva greeted the Rabbis, "Peace to you, kings!", proving that the Rabbis are called kings from the verse "Through me kings reign." The maamar explains why: they speak the King's word.

Gittin 62a:14 ד"א: ס"ב גיטין

רב הונא ורב חסדא הוו יתבי. חליף ואזיל גניבא, אמר לקה חד לחבריה: ניקום מקמיה, דבר אוריין הוא. אמר לו: ומקמי פלגא ניקום! אדחכי אתא איהו לגבייהו, אמר להו: שלמא עליכו מלכי, שלמא עליכו מלכי! אמרו לקה: מנא לה דרבנן איקרו מלכים? אמר להו: דכתיב: "פי מלכים ומלוכו וגו'".

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KEHOT'S NOTE

גיטין סב, א.

121 מתניתא מלכתא

There Torah Ohr cites "sixty queens: these are the sixty tractates" and explains the comparison of the mishnayos to queens through the Sages' teaching that the child is formed mainly from the mother's seed, which comes from what has already been refined again and again.

KEHOT'S NOTE

ביצה כא, ושי"נ. ראה לעיל מט, ב.

122 יש מי שאוהב

There Tanya explains that even a perfect tzaddik who serves G-d with awe and a love of delights is not nullified in his very existence; he remains something in himself, one who fears G-d and loves Him.

Tanya, Likkutei Amarim ליקוטי אמרים ל"ה 35

KEHOT'S NOTE

ראה תניא פל"ה. בבוך באבי 17 כח, ב נוסף: (אבל הלימד בתורה הוא למעלה מבחיי זו כי דבר מלך הוא שנדבר בפיו).

123 הודעתי אין כתיב כאן

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

KEHOT'S NOTE

רש"י שמות ו, ג.

124

לא הודעתי אין כתיב כאן אלא נודעתי

Rashi: "It does not say 'I did not make known' but 'I was not known': I was not recognized by them in My attribute of truth, for which My Name is Havayah, faithful to fulfill My word." The maamar draws a deeper conclusion from the same wording.

Rashi on Exodus 6:3:3:ג"על שמות ו':ג"על שמות ו':ג"על שמות ו':ג

ושמי ה' לא הודעתי להם. לא הודעתי אין כתיב כאן אלא לא נודעתי, לא נכרתי להם במדת אמתות שלי, שעליה נקרא שמי ה', נאמן לאמת דברי, שהרי הבטחתים ולא קימתי:

BUT BY MY NAME THE L-RD WAS I NOT KNOWN TO THEM — It is not written here [My name the L-rd] I did not make known to them, but ה' לא הודעתי להם [by My name, the L-rd], was I not known [unto them] — i. e. I was not recognised by them in My attribute of "keeping faith", by reason of which My name is called ה', which denotes that I am certain to substantiate My promise, for, indeed, I made promises to ...

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PARAGRAPH 18

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והיו הדברים האלה אשר אנכי מצוך היום

Moshe tells Israel, "And these words which I command you today shall be upon your heart." Plainly the "I" (Anochi) is Moshe; the maamar reads it as G-d's own Self, the source of the Torah.

דברים ו':6:6 דברים ו':6:6

והיו הדברים האלה אשר אנכי מצוך היום עלי לבך:

And these words, which I command thee this day, shall be upon thy heart;

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בחי יחיד

the passage shares nothing with the note

במדבר ב':4:2 Numbers 2:4:2

וצבאו ופקדיהם ארבעה ושבעים אלף ויש מאות:

and his host, and those that were numbered of them, three-score and fourteen thousand and six hundred;

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KEHOT'S NOTE

וכ"כ הבחי וז"ל וממה שהזכיר לשון נודעתי ולא אמר הודעתי בא ללמוד שהוא ושמו אחד. ראה לקו"ת פקודי ד, א. במדבר ב, ד.

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ואהבת את ה' אלקיך

The command to love names "Havayah your G-d," where-as the Torah comes from a level above that Name.

דברים ו':5:5 Deuteronomy 6:5:5

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

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

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אנכי מי שאנכי

The opening maamar of Torah Ohr reads the same verse as "these words which I, who I am, command you": through it the revelation of G-dliness is drawn down, and the Torah, which preceded the world by two thousand years, comes into being.

KEHOT'S NOTE

נסמן לעיל א, א.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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