TORAH OHR · THE CHASSIDISHE PARSHA

פרשת יתרו

Parshas Yisro

The 10 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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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בחדש השלישי לצאת בני ישראל מארץ מצרים ביום...

"In the third month"

Avraham rose by his own ascent to a love in which the soul longs to expire into G-d; most people contemplate the same truths and stay unmoved. Receiving the Torah gave every Jew what contemplation alone cannot guarantee: strength for the G-dly soul to break out of the body's constraints. That strength comes through self-nullification, in which a person's Torah is G-d's own word speaking through him, as the moon has no light but the sun's.

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

Scripture says Israel reached Sinai "on this day" without naming the day; the Sages show it was Rosh Chodesh. To explain why it is called "this day," the Alter Rebbe asks what the giving of the Torah added to the Patriarchs. Avraham rose out of "Egypt," the constraints of the body, to a love in which his soul longed to expire into G-d, by contemplating that all the worlds are only G-d's "speech" and "handiwork," while He Himself is unchanged. Most people contemplate this and remain unmoved, because the body's physicality weakens the soul. The Torah, called "strength" and tushiyah, empowers the G-dly soul and weakens the sitra achra, because its source is G-d's essence. The word "saying" in the Ten Commandments gave Israel the power to speak Torah as G-d's own word, in self-nullification, which is why study calls for the awe of Sinai. Like the moon, which has no light of its own, Israel receive the light of Havayah, the sun. On Rosh Chodesh Sivan, the new moon after the preparation of the Omer, this self-nullifying love was revealed: "this day."

OUTLINE

1 **"On this day" and what Sinai added** ¶1–2

The verse says only "this day," and the Sages show it was Rosh Chodesh. To explain why, the Alter Rebbe asks what the Torah added to the Patriarchs, beginning with Avraham's ascent to the higher love.

2 **Avraham's love and the soul's weakness** ¶3–8

Avraham rose out of "Egypt," the body's constraints, to kelos hanefesh, by contemplating that the worlds are only G-d's speech and handiwork while He is unchanged. Others contemplate the same and stay unmoved, because the body's physicality weakens the soul.

3 **The Torah as strength and tushiyah** ¶9–10

The Torah gives the G-dly soul strength and weakens the sitra achra, bringing peace above and below; its power comes from its source in G-d's essence, with which it is one.

4 **"Saying": G-d's word in our mouths** ¶11–14

"Saying" in the Ten Commandments gave Israel the power to speak all of Torah as G-d's word from Sinai, in self-nullification, like one who repeats after the speaker; hence the awe of Sinai in every study.

5 **Anochi and the way out of Egypt** ¶15–17

Through the Torah, G-d's essence (Anochi) reaches Israel through Havayah until it is "your G-d," freeing the soul from its Egypt. Love born of the higher unity overcomes both inclinations, as in the Shema of the people of Jericho.

6 **The moon and the sun** ¶18–21

Israel are like the moon, with nothing of their own: the Infinite Light, the "sun" of Havayah, dwells and speaks in their Torah and service. Through tzedakah and self-nullifying service it shines below as above.

7 **Rosh Chodesh Sivan** ¶22–23

After the preparation of the Omer, Rosh Chodesh Sivan, the new moon, revealed self-nullifying love, "this day." The "wilderness" of Sinai is speech nullified to G-d's word, and leaving Refidim is the end of the soul's weakness.

KEY CONCEPTS

Self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d. Here it is the key to Torah study: one speaks the Torah only as one who repeats what G-d says, so that His word, not the person, is heard.

The soul's expiry (kelos hanefesh) כלות הנפש

A love of G-d so intense that the soul longs to leave the body and be absorbed in Him. Avraham reached it; Malachi's "you have not expired" is read as wonder that others do not.

Egypt as constraint מצרים / מצר וגבול

The narrowness (meitzar) that the body and the animal soul impose on the G-dly soul. Avraham's going up from Egypt and the Exodus are read as the soul's release from it.

Strength (oz) and tushiyah עוז ותושיה

Two names of the Torah: oz, the strength it gives the G-dly soul, and tushiyah, which the Talmud connects with weakening, its power to sap the sitra achra.

"Saying" (leimor) לאמר

The word that introduces the Ten Commandments. Since all Israel heard them directly, it is read as the power given to Israel to "say" the Torah themselves, so that a sage's halachah is G-d's word from Sinai.

Anochi אנכי

"I," the first word of the Ten Commandments, read as G-d's very essence, which through the Torah reaches Israel by way of the Name Havayah until it is "your G-d."

The moon that has nothing of its own לית לה מגרמה כלום

The moon receives all its light from the sun and shrinks to a point when it stands beneath it. Israel, whose Torah and service "have nothing of their own," are like the moon to the sun of Havayah.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's light beyond the worlds, before whom above and below are equal and nothing changed with creation. Contemplating it gives rise to Avraham's love, and it is the source of the Torah.

SECTION 1 · ¶1–2

"On this day" and what Sinai added

1 בחדש השלישי[1,2] לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני.

"In the third month after the children of Israel went out of the land of Egypt, on this day they came to the wilderness of Sinai."

> The maamar opens with the verse that tells when Israel reached the wilderness of Sinai: in the third month after the Exodus, "on this day." It is the verse the whole maamar sets out to explain.

הנה נאמר סתם ביום הזה ולא פי' באיזה יום רק חז"ל [חכמינו זכרונם לברכה] דרשו שהוא ברי"ח [בראש חודש].[3] כתי' [כתיב] הכא ביום הזה וכתיב התם החדש הזה לכם.[4,5]

Now, it says simply "on this day," and does not specify which day, but our Sages, of blessed memory, expounded that it was on Rosh Chodesh: it is written here, "on this day," and it is written there, "This month shall be for you."

> The verse says only "this day" and does not name the day of the month. The Sages (Shabbos 86b) identified it by a verbal analogy (gezeirah shavah): the word "this" links it to "This month (hachodesh) shall be for you," the verse about the new moon, so the day was Rosh Chodesh, the first of the month. The maamar will ask why Scripture calls Rosh Chodesh simply "this day."

2 ולהבין למה נק' ר"ח [ראש חודש] בכתוב בלשון ביום הזה. יובן בהקדים ענין מעלת קבלת התורה והלא קודם מ"ת [מתן תורה] היו כמה צדיקים[6] והאבות[7] הן הן המרכבה[8] ג"כ[9] קודם שנתנה התורה.

And [we need] to understand why Rosh Chodesh is called in Scripture by the expression "on this day." It will be understood by first introducing the matter of the virtue of receiving the Torah. Yet surely, before the giving of the Torah there were a number of tzaddikim, and "the Patriarchs are themselves the chariot," also before the Torah was given.

> To explain why Rosh Chodesh is called "this day," the Alter Rebbe first asks what the giving of the Torah added: there were tzaddikim before Sinai, and the Midrash (Bereishis Rabbah 47:6) says that "the Patriarchs are themselves the chariot," wholly given over to G-d's will, as a chariot has no will of its own apart from its rider. A later maamar in Torah Ohr (Yisro, 73c) asks the same question, naming Adam, Chanoch and Mesushelach, and adds that Avraham kept the whole Torah before it was given.

אך הענין כי הנה מעלת אברהם הוא שהי' [שהיה] הולך ונסוע הנגבה.[10] פי' שהי' [שהיה] הולך ונסוע ממדרגה למדרגה[11] עד שבא הנגבה הוא בחי' ומדת אהבה[12] העליונה.[13]

But the explanation is this: the virtue of Avraham is that he was "going on and journeying toward the south" (hanegbah). This means that he was going and journeying from level to level until he came to "the south," which is the level and attribute of the higher love.

> The answer begins with Avraham. In its plain sense the verse tells that Avram moved on by stages toward the Negev, the south of the land; the Alter Rebbe reads it as an inner ascent from level to level until he reached "the south," the attribute of the higher love, which the maamar will show comes from contemplating the Infinite Light itself. The Mitteler Rebbe's transcript of this maamar gives this reading in the name of the Zohar, and Likkutei Torah (Beha'alosecha) reads the verse the same way.

SECTION 2 · ¶3–8

Avraham's love and the soul's weakness

3 וכ"כ [וכן כתב] היה הולך מעלייה לעלייה עד שהיה בבחי' מרכבה ממש לאהבה זו העליונה עד שהיתה בבחי' גילוי בנפשו ממש

And he went so far, from ascent to ascent, that he was at the level of an actual chariot for this higher love, until it was in a state of revelation in his very soul.

> Avraham's climb made him a "chariot" for this love, wholly its vehicle, so that the love was openly revealed in his soul.

והליכה זו היא ממטה למעלה מבחי' מצרים כמ"ש ויעל אברם ממצרים[14] דהיינו בחי' מצר וגבול שמצד הגוף ונפש הבהמית המגבילים ומלבישים את נפש האלקית שבאדם

And this going is from below to above, out of the level of Egypt (Mitzrayim), as it is written, "And Avram went up out of Egypt": that is, the level of constraint (meitzar) and limitation that comes from the body and the animal soul, which limit and clothe the G-dly soul in a person,

> The climb was from below upward, out of "Egypt," as in the verse "And Avram went up out of Egypt." The Alter Rebbe reads the name Mitzrayim as meitzar, "constraint": inwardly, "Egypt" is the narrowness and limitation that the body and the animal soul impose on the G-dly soul, which they hem in and clothe.

עד שאע"פ [שאף על פי] שנפשו האלקית היא משכלת ומתבוננת בגדולת א"ס ב"ה והתפשטותיו על הנבראים שהוא חיי החיים ואתה מחיה את כלם.[15] את השמים ואת הארץ אני מלא ומכה"כ [ומלא כל הארץ כבודו].[16]

so that even though his G-dly soul understands and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, and His extending over the created beings, that He is the Life of all life, and "You give life to them all," "The heavens and the earth I fill," and "the whole earth is full of His glory,"

> As a result, even when the G-dly soul grasps G-d's greatness, that He is the Life of all life and fills heaven and earth, as the verses say, that understanding alone does not set it free. The abbreviation at the end stands for "the whole earth is full of His glory," the seraphim's call in Isaiah's vision.

אעפ"כ [אף על פי כן] אינו בכח נפשו לצאת מנרתקה הוא מאסר הגוף להיות בבחי' אתכפייא ואתהפכא כו' רק הגוף עומד על עמדו בתקפו ובגבורתו כתולדתו.

nevertheless it is not in the power of his soul to go out of its sheath, which is the prison of the body, so as to be at the level of subjugation (iskafya) and transformation (ishapcha), etc. Rather, the body stands in its place, in its strength and its might, just as it was born.

> The soul still lacks the strength to leave its "sheath," the prison of the body, and to bring the body's drives to be subdued (iskafya) or transformed (ishapcha). The body remains as strong as it was at birth, untouched by what the soul understands.

4 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גנבא אפום מחתרתא[17] כו'. ומעלת אברהם היתה שעלה מבחי' מצר זה לדבקה נפשו באהבה עליונה עד שתחפוץ להתפשט מלבושי' [מלבושיה / מלבושים] שבנגה שמצד הגוף להיות בבחי' בטול אליו יתי' לבדו בבחי' כלות הנפש ממש.

And as our Sages, of blessed memory, said: "The thief at the mouth of the tunnel," etc. And the virtue of Avraham was that he rose up out of this level of constraint, so that his soul cleaved in a higher love, until it would desire to strip itself of its garments of nogah that come from the body, so as to be in a state of self-nullification (bittul) toward Him alone, blessed be He, in a state of the soul's actual expiry (kelos hanefesh).

> The Sages' saying about the thief who, at the mouth of the tunnel he is digging, calls on G-d (found at the end of Tractate Berachos in the Ein Yaakov's version) shows the point: a person can believe in G-d and still do what the body wants. Avraham rose out of these constraints until his soul longed to shed its "garments of nogah," the layer bound to the body that is neither holy nor wholly evil, and to be nullified to G-d alone in kelos hanefesh, "the soul's expiry," a longing so strong that the soul would leave the body.

5 והנה אהבה זו באה מחמת התבוננות[18] באור א"ס ב"ה עצמו הסוכ"ע דלית מחשבה ת"ב [תפיסא ביה] כלל[19] כי מלכותך מלכות כ"ע [כל עלמין][20] בחי' מלך לבד שהוא בחי' דבור כמ"ש דבר מלך שלטון.[21]

Now, this love comes from contemplating the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), which no thought can grasp at all. For "Your kingship is a kingship over all worlds": [this is] the level of King alone, which is the level of speech, as it is written, "The word of a king is sovereign."

> Avraham's love came from contemplating the Infinite Light that "encompasses" all worlds (sovev kol almin), beyond any grasp. By contrast, G-d's "kingship" over the worlds is only the level of "King," whose instrument is speech, as a king rules by his word.

וכמאמר ברוך שאמר[22] והיה העולם אמירה בלבד שמזה נמשך חיות כל העולמות וקיומם והתהוותם מאין ליש שאין זה אלא בחי' הארה בעלמא

And as in the saying, "Blessed is He who spoke, and the world came to be": by an utterance alone, from which is drawn the life-force of all the worlds, their existence and their coming into being from nothing into something; and this is no more than the level of a mere glimmer.

> The prayer "Blessed is He who spoke, and the world came to be" shows that all creation comes from mere speech. So all the life, existence and creation of the worlds from nothing is only a faint glimmer of G-d's light.

וכמ"ש תתברך בשמים ממעל[23] ועל הארץ מתחת על כל שבח מעשה ידיך[24] שכל העולמות שמים וארץ מן הארץ לרקיע ת"ק שנה[25, 26] אינה אלא בחי' מעשה ידיך

And as it is said, "May You be blessed in the heavens above and on the earth below, for all the praise of the work of Your hands": for all the worlds, heaven and earth — from the earth to the firmament is [a journey of] five hundred years — are nothing but the level of "the work of Your hands."

> A second proof comes from the blessings of the Shema, which praise G-d "for all the praise of the work of Your hands." All the worlds, even so vast that, according to the Talmud (Chagigah 13a), the distance from the earth to the firmament is a five-hundred-year journey, are only His handiwork.

שכמו במעשה ידי אדם עד"מ אינו מלובש אלא כח המעשה[27] שהוא לבוש החיצוני של הנפש.

For just as with the work of a person's hands, by way of analogy, nothing is invested [in it] but the power of action, which is the outer garment of the soul,

> The analogy: what a person makes with his hands holds only his power of action, the outermost of the soul's garments of thought, speech and action, and nothing of his inner self. The Kehot note identifies this power of action with the world of Asiyah (Action), and says the Mitteler Rebbe's transcript shows at length that the same holds in Yetzirah and Beriah.

כך החיות המלובש בכל העולמות אינן אלא בבחי' כח המעשה שהוא כח החיצוני והארה בעלמא שאינו נוגע לעצמות ומהות הנפש כלל.

so too the life-force invested in all the worlds is only at the level of the power of action, which is an outer power and a mere glimmer, which does not touch the essence and being of the soul at all.

> So too the divine life-force in all the worlds is like that outer power of action, a mere glimmer that does not touch G-d's essence. Contemplating this shows how far G-d Himself is beyond all the worlds.

6 ובורא קדושים ישתבח שמך[28] לעד כו' שהקדושים שהם מלאכים ונשמות הם בחינת שם בלבד שהוא ג"כ אינו אלא זיו והארה כו'

And "Creator of holy beings, may Your Name be praised forever," etc.: for the holy beings, which are angels and souls, are only the level of a name, which is also no more than a radiance and a glimmer, etc.,

> Another phrase of the same blessing, "Creator of holy beings, may Your Name be praised," points to a higher level. The angels and souls, the "holy beings," relate to G-d's "Name," which is also only a radiance.

אלא שאינם בבחי' מעשה ידיך כמו חיצוניות העולמות

except that they are not at the level of "the work of Your hands," like the outer dimension (chitzoniyus) of the worlds.

> Yet the angels and souls stand above the outer dimension of the worlds, which is only "the work of Your hands."

כי הנה כח המעשה[29] המלובש באיזה כלי או שאר דבר מעשה ידי אדם עד"מ הנה הכח ההוא אין לו שייכות כלל עם עצמות ומהות הנפש כי נעשה נפרד מובדל ממנו וע"י אחיזת הכלי עם הכח המלובש בו אין נמשך עצמות אדם אחריו.

For as for the power of action invested in some vessel, or in any other thing that is the work of a person's hands, by way of analogy, that power has no connection at all with the essence and being of the soul, for it has become separate and set apart from it. And by taking hold of the vessel with the power invested in it, the person's essence is not drawn after it.

> To explain the difference, the Alter Rebbe returns to the craftsman: the power of action he puts into a vessel becomes separate from him, so that taking hold of the vessel does not draw the person himself along with it. Tanya (Shaar HaYichud VehaEmunah, ch. 2) uses the same image of the craftsman's vessel, which keeps its form after his hands have left it.

משא"כ בקראו שמו נמשך ג"כ עצמות האדם שהשם הוא זיו והארה הנוגע לעצמות הנפש ועודנו קשור ומיוחד עמה.

This is not so when one calls him by his name: then the person's essence is drawn as well, for the name is a radiance and a glimmer that touches the essence of the soul, and it is still bound and united with it.

> A name is different. When a person is called by his name, he himself responds, because a name, though only a radiance, is still bound up with the essence of the soul.

אך עכ"ז [עם כל זה] אין זה אלא בחי' זיו. אבל הוא יתי' בכבודו ובעצמו רם[30] ונשא כו'.

Nevertheless, this is only the level of radiance. But He, blessed be He, in His own glory and essence, is high and exalted, etc.

> Still, a name is only a radiance. G-d Himself, "in His glory and essence," is exalted far above both the worlds and the holy beings.

7 והוא הוא הסוכ"ע ומעלה ומטה שוים לפניו כו'. וכמ"ש אני ה' לא שניתי[31] ואי לזאת תשפך הנפש אל חיק אביה[32] ממש

And it is He who is the light that encompasses all worlds (sovev kol almin), and above and below are equal before Him, etc. As it is written, "I, Havayah, have not changed." And therefore the soul will pour itself out into the very bosom of its Father,

> G-d Himself is the level that "encompasses all worlds," before whom above and below are the same. "I, Havayah, have not changed" teaches, as the Mitteler Rebbe's transcript explains, that there is no change at all in Him between before creation and after it. Grasping this, the soul pours itself out toward G-d like a child into its father's embrace.

להיות נכספה וגם כלתה נפשי[33] להיות בבחינת בטול ממש אליו יתי' לבדו וכמ"ש מי לי בשמים[34] וז"ש [וזהו שכתוב] אני ה' לא שניתי ואתם בני יעקב לא כליתם.

to be [in the state of] "My soul longs, indeed it expires," so as to be in a state of complete self-nullification (bittul) toward Him alone, blessed be He, as it is written, "Whom do I have in heaven?" And this is [the meaning of] what is written, "I, Havayah, have not changed, and you, the children of Yaakov, have not expired."

> Its longing becomes kelos hanefesh, as in "My soul longs, indeed it expires": complete self-nullification to G-d alone, as in "Whom do I have in heaven?" Tanya (ch. 50) traces the same steps, from thirst to love-sickness to the soul's expiry, citing this verse. This is why the prophet joins "I have not changed" to "you have not expired."

פי' שהנביא מתמה על ישראל הרי אני ה' לא שניתי ומפני מה לא כליתם שאין לכם כלות הנפש.[35]

That is, the prophet wonders at Israel: Behold, "I, Havayah, have not changed," so for what reason "have you not expired," [meaning] that you do not have the soul's expiry (kelos hanefesh)?

> Read this way, Malachi's verse is a prophet's astonished question: since G-d is unchanged by creation, why do Israel not reach kelos hanefesh? In its plain sense lo chelisem means "you have not been consumed"; the Alter Rebbe hears in it the soul's expiry (kelos), and Likkutei Torah (Rosh Hashanah) reads the verse the same way.

אך דבר הגורם להיות מונע ומעכב את הנפש מבחי' בטול זה כמו שהעיד הכתוב ואתם בני יעקב לא כליתם

But as for the thing that causes the soul to be held back and hindered from this level of self-nullification, as the verse testified, "and you, the children of Yaakov, have not expired,"

> The Alter Rebbe now asks what holds the soul back from this self-nullification, as the verse testifies that Israel "have not expired."

הגם שיתבונן בגדולת א"ס ב"ה כי אני ה' לא שניתי ולא כל האדם זוכה למעלת ומדרגת אברהם שנעשה מרכבה בבחי' בטול ממש באהבה עליונה מחמת התבוננות זו. הנה הסבה היא חלישת כח הנפש שאין בכחה לצאת מנרתקה ומאסרה.[36]

even though one contemplates the greatness of the Infinite One (Ein Sof), blessed be He, that "I, Havayah, have not changed," and [why] not every person merits the virtue and rank of Avraham, who became a chariot in a state of complete self-nullification in the higher love because of this contemplation: the cause is the weakness of the soul's power, for it does not have the strength to go out of its sheath and its prison.

> Even when a person contemplates G-d's greatness, that He is unchanged, not everyone becomes, like Avraham, a "chariot" of the higher love through that contemplation. The cause is the soul's weakness: it lacks the strength to break out of its sheath, the prison of the body.

8 והוא מ"ש כשל בעוני כח[37] שע"י העונות נכשל ונתחלש כח הנפש[38] וכמ"ש כי אם עונותיכם[39] היו מבדילים ביניכם לבין אלהיכם ולא עונות ממש אלא גשמיות הגוף וחומריותו הוא שנעשה מסך מבדיל

And this is what is written, "My strength stumbles through my iniquity": through iniquities the power of the soul stumbles and is weakened. And as it is written, "But your iniquities have separated between you and your G-d." And [this means] not actual iniquities; rather, the physicality of the body and its materiality is what becomes a separating screen,

> The soul's weakness is tied to the verse "My strength stumbles through my iniquity" and to Isaiah's "your iniquities have separated between you and your G-d." The Alter Rebbe adds that the separating "screen" here is not actual sin but the body's physicality and coarseness. A maamar of 5662 ("Pesal Lecha"), cited in the Kehot note, explains that avon here means crookedness: bending one's way after the body's materiality and desires until the G-dly soul too is caught and cannot get out.

שהוא הוא המצר וגבול שמגביל ומלביש את הנפש עד שמורידה לימשך אחריה ואינה יכולה לעלות ולצאת ממנה[40] ועי"ז נאמר ותרא את עני אבותינו[41] היינו מדות אהוי"ר [אהבה ויראה] כו' אברהם מדת האהבה כו':

which is itself the constraint and limitation that limits and clothes the soul, until it brings it down to be drawn after it, and it cannot rise and go out of it. And of this it is said, "And You saw the affliction of our fathers": that is, the attributes of love and awe, etc., Avraham [being] the attribute of love, etc.

> This physicality is the "constraint" of Egypt that hems in the soul and drags it after the body, so that it cannot rise. "And You saw the affliction (oni) of our fathers" in Egypt refers to the confinement of the attributes of love and awe, the attributes of the Patriarchs, with Avraham as the attribute of love. In Sefer HaMaamarim 5634 the passage ends by reading oni as poverty: "there is no poverty except in Daas," the source of love and awe, which is poor because it is in Egypt, the body's constraint.

SECTION 3 • ¶9–10

The Torah as strength and tushiyah

9 ולזה נתנה התורה לישראל[42] שהתורה נק' עוז[43] שהיא הנותנת כח ועוז לנפש האלקית להתגבר על חומריות הגוף ונפש הבהמית וגסותן לצאת ממסגר אסיר.[44]

And for this the Torah was given to Israel. For the Torah is called 'strength' (oz), since it is what gives power and strength to the G-dly soul to overcome the materiality of the body and of the animal soul, and their coarseness, so as to go out from the prisoner's confinement.

> This is why the Torah was given. The Midrash (Vayikra Rabbah 31:5) calls the Torah oz, "strength," and the Alter Rebbe explains why: it gives the G-dly soul the power to overcome the coarseness of the body and the animal soul and to go free, like a prisoner leaving his confinement.

וזהו ה' עוז לעמו יתן[45] ה' יברך את עמו בשלום כי ע"י התורה שנק' עוז נעשה בשלום פי' ב' שלום.

And this is [the meaning of] "Havayah will give strength to His people; Havayah will bless His people with peace": for through the Torah, which is called 'strength,' there comes about "with peace" (beshalom), meaning two (beis) [kinds of] peace.

> The verse "Havayah will give strength (oz) to His people; Havayah will bless His people with peace" is read accordingly: through the Torah, "strength," comes "peace." The word beshalom is read as beis shalom, "two peaces," since the letter beis stands for two.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] עושה שלום בפמליא של מעלה[46] ובפמליא של מטה. שלום היינו התקשרות בפמליא של מעלה היינו בחי' גילוי אור א"ס ב"ה ממש בנפש האלקית להיות קשורה ומיוחדת בבחי' בטול ממש.

As our Sages, of blessed memory, said: "He makes peace in the household above and in the household below." 'Peace' means connection. In the household above, that is, the level of the revelation of the very Infinite Light (Or Ein Sof), blessed be He, in the G-dly soul, so that it be bound and united in a state of complete self-nullification (bittul).

> The two are the Sages' "peace in the household above and in the household below." Peace means connection; Likkutei Torah (Shir HaShirim) defines it as the joining of two opposites. In the "household above," the G-dly soul, the Infinite Light is revealed, so that the soul is bound to G-d in self-nullification.

10 ובפמליא של מטה היינו הארת כחות נפש האלקית המלובשת בגוף ונה"ב [ונפש הבהמית] שלא יהיה מונע ומעכב מצד הגוף ונפשו הבהמית רק שיהיו כולם מסכימים ומתרצים ליחוד זה כד אתכפייא ואתהפכא חשוכא לנהורא

And in the household below, that is, the shining of the powers of the G-dly soul that is clothed in the body and the animal soul, so that there be no holding back or hindrance from the side of the body and its animal soul; rather, that all of them agree and consent to this union, when there is subjugation (iskafya) and darkness is transformed into light (ishapcha).

> Peace in the "household below" is within the person himself: the powers of the G-dly soul shine through the body and the animal soul, so that they do not resist but consent to this union with G-d. This is the state of iskafya and ishapcha, when the other side is subdued and its darkness becomes light.

כי התורה שנקי' עוז נקי' ג"כ תושיה[47] שמתשת כח הס"א [הסטרא אחרא] שמצד הגוף כי לאום מלאום יאמץ[48, 49] וכשזה קם זה נופל.[50]

For the Torah, which is called 'strength,' is also called tushiyah, for it weakens (mateshes) the power of the sitra achra (the other side) that comes from the body; for "one nation shall prevail over the other nation," and when this one rises, that one falls.

> The Torah is also called tushiyah, a word that usually means "sound wisdom"; the Talmud (Sanhedrin 26b) connects it with mateshes, "weakens," and the Alter Rebbe applies this to the Torah's power to sap the sitra achra that comes from the body. As G-d told Rivkah of Yaakov and Eisav, "one nation shall prevail over the other": when one rises, the other falls.

אך להבין כיצד הוא העוז של התורה ליתן כח לנפש האלקית ולהתיש כח גשמיות הגוף וחומריותו הלא גם התורה נתלבשה בענינים גשמיים[51] תרומות ומעשרות כו'.

But [we need] to understand how the Torah's strength gives power to the G-dly soul and weakens the power of the body's physicality and materiality. Is not the Torah, too, clothed in physical matters, terumos and tithes, etc.?

> A question follows: how can the Torah strengthen the soul against physicality, when the Torah itself is clothed in physical matters, such as the laws of terumos (the portion of the harvest given to the kohanim) and tithes? The Mitteler Rebbe's transcript spells it out: terumos and tithes are taken from grain and tzitzis are made of wool, and it asks how such laws can give the G-dly soul strength in its grasp of G-dliness, even for self-sacrifice.

אמנם הנה נודע כי מקור התורה ויסודה בהררי קדש[52] עליון מאא"ס [מאור אין סוף] ב"ה בעצמו ובכבודו הסוכ"ע אני ה' לא שניתי אורייתא וקוב"ה [וקודשא בריך הוא] כולא חד.[53, 54]

However, it is known that the source of the Torah and its foundation are in the "holy mountains" on high, from the Infinite Light, blessed be He, in His very self and His glory, which encompasses all worlds: "I, Havayah, have not changed." "The Torah and the Holy One, blessed be He, are all one."

> The answer: the Torah's source is in the "holy mountains" above, in G-d's own essence, the level that encompasses all worlds and does not change. "The Torah and the Holy One, blessed be He, are all one," so the Torah's strength is G-d's own. Earlier in Torah Ohr (Va'eira, 57c) the Alter Rebbe brings this saying of the Zohar and stresses that it means the Holy One Himself, so far beyond the worlds that they could not receive life even from His radiance.

SECTION 4 · ¶11–14

"Saying": G-d's word in our mouths

11 והנה עיקר קבלת התורה הוא מ"ש בעשרת הדברות וידבר אלקים[55] את[56] כל הדברים האלה לאמר אנכי.

Now, the essence of the receiving of the Torah is what is written in the Ten Commandments: "And G-d spoke all these words, saying (leimor): I (Anochi)..."

> The heart of receiving the Torah is in the opening of the Ten Commandments: "And G-d spoke all these words, saying: I (Anochi)...." The Alter Rebbe focuses on the word "saying" (leimor).

דלכאורה מלת לאמר אין לה הבנה[57] ואינה[58] כמו כל לאמר שבמקרא[59] שפיי לאמר לזולתו.

For seemingly the word 'saying' (leimor) cannot be understood. It is not like every 'saying' in Scripture, whose meaning is 'to say [it] to someone else.'

> Elsewhere in Scripture, "saying" means "to say it to others," as when G-d speaks to Moshe for him to pass the words on to Israel. Likkutei Torah (Shir HaShirim, 40b) asks the same question and notes that in the Torah's other mitzvos, which Israel heard from Moshe, "saying" fits.

משא"כ בעשרת הדברות א"א לפרש כך שהרי כל ישראל שמעו[60] ופב"פ [ופנים בפנים] דבר[61] ה' את אשר ישנו פה[62] ואת אשר איננו פה כו'.

But in the Ten Commandments it is impossible to explain it this way, for all Israel heard, and "face to face Havayah spoke," "with the one who is here and with the one who is not here," etc.

> That cannot be its meaning in the Ten Commandments: all Israel heard G-d directly, "face to face," and the covenant included even those "not here," the generations to come, so no one was left to whom the words still had to be told. A maamar of 5730 sharpens this from Pirkei d'Rabbi Eliezer: the souls of every generation stood at Mount Sinai.

אך פיי הוא לאמר ולדבר את כל דברי התורה מה שכבר נאמר למשה מסיני כי כל מקרא ומשנה הלכות ואגדות כולם נאמרו למשה בסיני

Rather, the meaning is: to say and to speak all the words of the Torah, what was already said to Moshe from Sinai. For all of Scripture and Mishnah, halachos and aggados, were all said to Moshe at Sinai.

> The new meaning: "saying" refers to Israel themselves saying and speaking all the words of Torah already given to Moshe at Sinai. All of Scripture and Mishnah, the halachos (laws) and the aggados (the non-legal teachings), were given at Sinai.

הגם שבגמרא הוזכרו שמות תנאים ואמוראים[63] שאמרו הלכה זו כמו ב"ש [בית שמאי] אומר כך כו' היינו דבר ה' זו הלכה[64] שנאמרה למשה מסיני שיצא מפי אותו תנא ואמורא.

Even though the Gemara mentions the names of the Tannaim and Amoraim who said this halachah, as in "Beis Shammai say thus," etc., [still,] it is "'the word of Havayah': this is halachah," which was said to Moshe from Sinai and came out of the mouth of that Tanna or Amora.

> The Talmud gives teachings in the names of the Tannaim (the sages of the Mishnah) and the Amoraim (the sages of the Gemara), as in "Beis Shammai (the school of Shammai) say thus." Yet each ruling is still "the word of Havayah," which the Talmud (Shabbos 138b) defines as halachah, given at Sinai and now spoken through the mouth of that sage. Or HaTorah notes that the Midrash Rabbah on Yisro (end of ch. 28) clearly implies this.

12 וכענין דברי אשר שמתי בפיך[65] וכח זה ניתן לישראל להיות הלכה היוצאת מפיהם דבר ה' ממש שנאמרה למשה מסיני ניתן בזמן קבלת התורה בעשרת הדברות לאמר מה שכבר נאמרה

This is like "My words which I have placed in your mouth." And this power was given to Israel, that the halachah coming out of their mouths should be the very word of G-d that was said to Moshe from Sinai; it was given at the time of the receiving of the Torah, in the Ten Commandments: "saying" (leimor), [saying] what had already been said;

> This is like Isaiah's promise, "My words which I have placed in your mouth." The power for halachah spoken by Jews to be G-d's own word from Sinai was given at Sinai, in that one word "saying": to say again what had already been said.

דהיינו בחי' בטול אליו יתי' שאין הדבור נעשה נפרד[66] אצל האדם להיות יוצא מפי עצמו כאלו הוא שלו רק כמ"ש תען לשוני אמרתך[67]

that is, the level of self-nullification (bittul) toward Him, blessed be He, so that the speech does not become something separate for the person, coming out of his own mouth as though it were his, but rather as it is written, "My tongue shall answer Your word."

> That power is self-nullification: the words of Torah do not become the speaker's own, as though he were their author, but are as the verse says, "My tongue shall answer Your word." Or HaTorah calls this "a wondrous matter" and links it to the level of Moshe.

שהתורה היא אמרתך אלא שלשוני תען כעונה אחר האומר מה שהוא אומר.

For the Torah is "Your word," except that "my tongue answers" [it], like one who answers after the speaker with what he says.

> The verse is read this way: the Torah is G-d's word, and the person's tongue only "answers," repeating it after the One who speaks. In its plain sense ta'an means to declare or sing aloud; the Alter Rebbe takes it as answering, as one repeats after a reader, and Likkutei Torah (Shemini Atzeres) reads the verse the same way, as David's prayer for all Israel.

13 ויו"ד הדברות הן כללות כל התורה שבקבלתן עשרת הדברות מפי הגבורה קבלו כל התורה להיות בחי' בטול אצלם לדבר ה' המדבר בפיהם

And the Ten Commandments comprise the whole Torah in general, so that by receiving the Ten Commandments from the mouth of the Almighty they received the whole Torah: that there be in them the level of self-nullification (bittul) to the word of G-d that speaks in their mouths,

> The Ten Commandments contain the whole Torah in general form, so receiving them from G-d's mouth meant receiving the whole Torah. What Israel received was the self-nullification through which G-d's word speaks in their mouths.

ולהיות רק כעונה אחר האומר שהוא ענין גילוי אור א"ס למטה כמו למעלה בבחי' בטול ממש.

and that they be only like one who answers after the speaker, which is the revelation of the Infinite Light (Or Ein Sof) below as above, in a state of complete self-nullification.

> They were to be only like one who repeats after the speaker. This is the revelation of the Infinite Light below just as above, in complete self-nullification.

14 ומזה יתבונן המשכיל ויפול עליו אימה ופחד בעסק התורה בשומו ללבו כי דבר ה' הוא ממש שנאמרו למשה מסיני.

From this the thoughtful person will reflect, and dread and fear will fall upon him in his Torah study, when he takes to heart that it is truly the word of G-d, which was said to Moshe from Sinai.

> A practical consequence: a thoughtful person who takes to heart that the Torah he studies is truly G-d's word from Sinai will be filled with dread and fear as he learns.

וזהשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] ע"פ והודעתם לבניך ולבני בניך וסמיך ליה יום אשר עמדת[68] כו' מה להלן באימה ויראה כו' אף כאן כו'

And this is what our Sages, of blessed memory, said on the verse "And you shall make them known to your children and your children's children," next to which is [written] "the day that you stood," etc.: "Just as there [it was] in dread and awe, etc., so too here," etc.

> The Sages (Berachos 22a) learned this from two adjacent verses: "make them known to your children," followed by "the day that you stood" at Sinai. As Sinai was in dread and awe, so must Torah study be.

שלכאורה אינו מובן דמיון זה מה להלן אף כאן כו' שהרי במעמד הר סיני וכל העם רואים את הקולות[69] ופב"פ [ופנים בפנים] דבר[70] ה'. משא"כ בעסק התורה של כל אדם כשלומד בפני עצמו.

For seemingly this comparison, "just as there, so too here," etc., is not understood, since at the standing at Mount Sinai "all the people saw the voices," and "face to face Havayah spoke." This is not so with the Torah study of every person when he learns by himself.

> The Alter Rebbe asks how the comparison holds: at Sinai the people saw the voices and heard G-d face to face, while a person studying alone has no such experience.

אלא הענין הוא כמש"ל [כמה שכתוב לעיל] כי גם עסק התורה שבכ"א [שבכל אחד / שבכל אחת] ובכל זמן הוא דבר ה' ממש שנאמר למשה מסיני. ועל ידי זה תפול עליו אימה ויראה כאלו קבלה היום מהר סיני:[71]

But the explanation is as written above: that the Torah study of each person, at any time, is also truly the word of G-d that was said to Moshe from Sinai. And through this, dread and awe will fall upon him, as if he received it today from Mount Sinai.

> The answer is the point just made: every person's Torah study, at any time, is the very word of G-d given at Sinai, and knowing this brings awe, as if he were receiving the Torah from Mount Sinai today. Torah Ohr (Vayeitzei, 22b) answers the same question: the Torah one learns draws down supernal Chochmah, where the Infinite Light shines beyond the chain of worlds and nothing is hidden, so "just as there, so here."

SECTION 5 · ¶15–17

Anochi and the way out of Egypt

15 והנה עסק התורה בבחי' בטול זה הוא הנותן עוז ותעצומות[72] לנפש האלקית[73] ותושיה לסט"א [לסטרא אחרא].

Now, Torah study in this state of self-nullification (bittul) is what gives strength and might to the G-dly soul, and tushiyah to the sitra achra (the other side).

> Torah study in this self-nullification is what gives the G-dly soul "strength and might" and acts as tushiyah, weakening the sitra achra. Or HaTorah (on the Prophets and Writings) quotes this line: the Torah gives the G-dly soul the power to overcome the animal soul until it longs to leave its sheath, the body's prison.

וזהו אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים[74] כי בקבלת התורה נמשך בחי' אנכי דהיינו אנכי ממש עצמותו ומהותו ית' הסוכ"ע כו'.

And this is [the meaning of] "I (Anochi) am Havayah your G-d, who brought you out of the land of Egypt": for through receiving the Torah the level of Anochi is drawn down, that is, the very Anochi, His essence and being, blessed be He, which encompasses all worlds (sovev kol almin), etc.

> This is hinted in the first commandment, "I (Anochi) am Havayah your G-d, who brought you out of Egypt." Receiving the Torah drew down Anochi, "I" in the fullest sense: G-d's own essence, which encompasses all worlds.

16 וכמ"ש והיו הדברים האלה[75] אשר אנכי מצוך היום כו' ובחי' אנכי זה נמשך לישראל בבחי' הוי"ה דהיינו ע"י צמצום והתפשטות כנ"ל עד שנעשה בבחי' אלקיך ממש

As it is written, "And these words which I (Anochi) command you today shall be," etc. And this level of Anochi is drawn to Israel through the level of Havayah, that is, through tzimtzum (contraction) and expansion, as mentioned above, until it becomes the level of 'your G-d' (Elokecha) itself.

> The same Anochi appears in "these words which I (Anochi) command you today." This essence reaches Israel through the Name Havayah, by contraction and expansion, until it becomes Elokecha, "your G-d," in actuality.

ואזי אשר הוצאתיך מארץ מצרים מבחי' מצרים וגבולים שמצד הגוף ונה"ב [ונפש הבהמית] המגבילים ומלבישים את נפש האלקית ומעכבים לצאת מנרתקה

And then [comes] "who brought you out of the land of Egypt (Mitzrayim)": out of the level of constraints (meitzarim) and limits that come from the body and the animal soul, which limit and clothe the G-dly soul and keep [it] from going out of its sheath.

> Then comes "who brought you out of the land of Egypt": out of the meitzarim, the constraints of the body and the animal soul that limit the G-dly soul and keep it from leaving its sheath.

וכמ"ש ואעלה אתכם מעני מצרים אל ארץ טובה ורחבה[76, 77] כי ע"י קבלת אנכי דהיינו בחי' סוכ"ע ואני ה' לא שניתי בעסק התורה בבחי' בטול כו' הוא הנותן כח לנפש האלהית.

As it is written, "And I will bring you up out of the affliction of Egypt to a good and spacious land." For through receiving Anochi, that is, the level of the light that encompasses all worlds (sovev kol almin) and "I, Havayah, have not changed," in Torah study in a state of self-nullification (bittul), etc., it is this that gives power to the G-dly soul.

> The verse "I will bring you up out of the affliction of Egypt to a good and spacious land" describes the result: out of narrowness into a "spacious" land. Receiving Anochi, the transcendent level of "I have not changed," through self-nullifying Torah study is what gives the G-dly soul its power.

17 ותושיה לתאוות הגוף כו'. וזהו ענין אנשי יריחו[78] היו כורכין את שמע ולא היו מפסיקין בין אחד ואהבת.[79]

And [it is] tushiyah to the desires of the body, etc. And this is the matter of the people of Jericho, who would run together (korchin) the Shema, and would not pause between 'One' (echad) and 'And you shall love' (ve'ahavta).

> The Torah also weakens the body's desires. This explains the custom of the people of Jericho, who recited the Shema without a pause between "One" and "And you shall love," that is, without saying "Blessed be the Name of the glory of His kingdom" in between.

כי ע"י קבלת בחי' אחד דהיינו בחי' יחודא עלאה שהוא בחי' בטול ממש לאור א"ס ב"ה הסוכ"ע כנ"ל

For through receiving the level of 'One,' that is, the level of the higher unity (yichuda ila'ah), which is the level of complete self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), as mentioned above,

> The reason: receiving "One" means receiving the higher unity (yichuda ila'ah), in which everything is nullified before the Infinite Light that encompasses all worlds.

תגדל האהבה ביתר שאת עד שתהיה בכל לבבך בשני יצריך[80] דאתכפיא סט"א [סטרא אחרא] ואתהפכא חשוכא לנהורא שמבחי' בטול זה נמשך עוז ותושיה כנ"ל.

the love will grow with surpassing loftiness, until it is "with all your heart," with both your inclinations, when the sitra achra (the other side) is subdued (iskafya) and darkness is transformed into light (ishapcha); for from this level of self-nullification are drawn strength and tushiyah, as mentioned above.

> From that self-nullification love grows until it is "with all your heart," which the Mishnah explains as with both inclinations, the good and the evil, since the animal side is subdued and even transformed. So "One" leads straight into "And you shall love."

משא"כ בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] הרי כתיב מלך אלהים על גוים כי שם זה הוא חיות העולמות ואפי' [ואפילו] עכו"ם [עובדי כוכבים ומזלות] בכלל.[81]

This is not so with 'Blessed be the Name of the glory of His kingdom forever and ever': for it is written, "Elokim reigns over the nations," since this Name is the life-force of the worlds, and even idolaters are included.

> "Blessed be the Name of the glory of His kingdom" is different. It refers to Elokim, G-d as the life-force of the worlds, which, as the verse "Elokim reigns over the nations" shows, gives life even to idolaters; the Mitteler Rebbe's transcript explains that the nations receive from combinations (tzirufim) of the Name Elokim.

וכענין שארז"ל [שאמרו רבותינו זכרונם לברכה] לא כאברהם שיצא ממנו ישמעאל[82,83] כו' אלא שאנו אומרים בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] בחשאי כי ועד הוא ג"כ אחד אלא שהוא בחילופי דאתוון[84] כמ"ש בזוהר:[85]

This is like what our Sages, of blessed memory, said: "Not like Avraham, from whom Yishmael came forth," etc. But we say 'Blessed be the Name of the glory of His kingdom forever and ever' in a whisper, because 'forever' (va'ed) is also 'One' (echad), except that it is in an exchange of letters, as is written in the Zohar.

> This connects to the Sages' teaching (Sifrei) that Yaakov's sons were "not like Avraham, from whom Yishmael came forth"; in the Talmud's telling (Pesachim 56a), when they declared the Shema, Yaakov answered "Blessed be the Name...." We say it only in a whisper because, as the Zohar explains, its va'ed ("forever") is echad ("One") with its letters exchanged, so that "One" is not said openly.

SECTION 6 • ¶18–21

The moon and the sun

18 ובזה יובן מה שישראל מונים ללבנה.[86] כי הלבנה לית לה מגרמה כלום[87] רק שמקבלת האור שלה מאור השמש להאיר על הארץ.

With this we can understand why Israel reckons by the moon. For the moon has nothing of its own; it only receives its light from the light of the sun, to shine upon the earth.

> The maamar now turns to the moon, by which, the Talmud says (Sukkah 29a), Israel reckon their calendar. The moon has no light of its own; all its light is received from the sun.

ולכן בכל חודש וחודש מתמעטת קודם חידושה עד שנעשית בבחי' נקודה[88] מפני שבאה תחת אור השמש ממש לקבל ממנה ולכן אינה מאירה על הארץ

Therefore, every month it diminishes before its renewal until it becomes the level of a point, because it comes directly under the light of the sun to receive from it, and therefore it does not shine upon the earth.

> Each month, before its renewal, the moon shrinks to a mere point, because it stands directly beneath the sun to receive from it; in that position it gives no light to the earth.

והולכת ואור עד מילוי הלבנה והכל מאור השמש ממש שהלבנה לית לה מגרמה כלום.

And it grows steadily brighter until the moon is full, and all of it is from the very light of the sun, for the moon has nothing of its own.

> Afterward it grows brighter until it is full, and all of that light is the sun's. Its waning and waxing show that it has nothing of its own.

19 ואחר מילוי הלבנה חוזרת ומתמעטת להיות בבחינת נקודה בסוף החדש עד שחוזרת ומתחדשת. וככל הדברים האלה וכמשל הזה כך הוא ענין ישראל[89]

And after the moon is full, it diminishes again, becoming the level of a point at the end of the month, until it is renewed again. And in keeping with all these words and with this analogy, so it is with Israel,

> After it is full, the moon wanes again to a point at the end of the month and is then renewed. Israel are like the moon in all of this; the Mitteler Rebbe's transcript says it plainly: the souls of Israel have nothing of their own except what they receive from G-d's light shining on them, the Infinite Light.

שהם בחי' בטול לאור א"ס ב"ה הסוכ"ע ותורתם ועבודתם הם בבחינת דלית להון מגרמיהון כלום. שאינו בבחי' יש מי שלומד יש מי שאוהב כו'. אלא הכל בבחי' בטול לאור א"ס ב"ה ממש

who are the level of self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin); and their Torah and their divine service are at the level of 'they have nothing of their own,' that is, it is not at the level of 'there is (yesh) one who learns, there is one who loves,' etc. Rather, everything is in a state of self-nullification to the very Infinite Light, blessed be He,

> Israel are nullified to the Infinite Light, and their Torah study and service "have nothing of their own," like the moon. There is no independent self (yesh, "something"), no "one who learns" or "one who loves"; everything is nullified to the Infinite Light.

ואור א"ס ב"ה ממש הוא השוכן בתוך תורתם ועבודתם ודבר ה' זו הלכה[90] היא המדברת בפיהם

and it is the very Infinite Light, blessed be He, that dwells within their Torah and their divine service, and "'the word of Havayah': this is halachah" is what speaks in their mouths.

> It is the Infinite Light itself that dwells within their Torah and their service, so the halachah they speak is "the word of Havayah," speaking through them.

וזו היא בחי' שמש כמ"ש כי שמש ומגן הוי"ה אלקים.[91] שבחי' הוי"ה נק' שמש.

And this is the level of 'sun,' as it is written, "For Havayah Elokim is a sun and a shield": for the level of Havayah is called 'sun.'

> This is the "sun" of the verse "For Havayah Elokim is a sun and a shield": the Name Havayah is the sun, the source of the light that Israel, like the moon, receive.

20 ובחי' אלהים נק' מגן כו' כמ"ש במ"א. והתורה נמשך משם הוי"ה. וזהו ענין תורה ועבודה וגמ"ח [וגמילות חסדים] שצריך להיות שלשתן דוקא כי גמ"ח [גמילות חסדים] היינו צדקה.

And the level of Elokim is called 'shield,' etc., as explained elsewhere. And the Torah is drawn from the Name Havayah. And this is the matter of Torah, divine service and acts of kindness (gemilus chasadim), that all three of them, specifically, are needed. For acts of kindness means tzedakah.

> The Name Elokim, which conceals and limits, is called the "shield"; the maamar only notes that this is explained elsewhere. The Torah comes from the Name Havayah, the "sun." The maamar then turns to the three things on which, the Mishnah says (Avos 1:2), the world stands, Torah, divine service and acts of kindness, all three of which are needed; acts of kindness here means tzedakah, charity.

וצדקה היא כללות כל התורה שנק' בשם צדקה ובפרטות מעשה הצדקה ממש שהצדקה היא להחיות רוח שפלים[92] היא בחי' שמש כמ"ש וזרחה לכם יראי שמי[93] שמש צדקה. כי כמו שהצדקה היא להחיות רוח שפלים.

And tzedakah is the whole Torah in general, which is called by the name 'tzedakah,' and in particular the actual deed of tzedakah. For tzedakah, which is "to revive the spirit of the lowly," is the level of 'sun,' as it is written, "And there shall shine for you who fear My Name a sun of tzedakah." For just as tzedakah is "to revive the spirit of the lowly,"

> Tzedakah has a broad sense, the whole Torah, which is called "tzedakah," and a specific one, actual charity. Charity "revives the spirit of the lowly," and so it is like the sun, as in the verse "a sun of tzedakah": in Malachi the word means righteousness, and the Alter Rebbe reads it as charity.

21 וכן אור השמש הוא להאיר במקום חשך שאין בו אור שהיא בחי' השפעה מלמעלה למטה.

So too the light of the sun is to shine in a place of darkness that has no light, which is the level of influence from above to below.

> Just as charity revives the lowly, sunlight shines into darkness where there is no light. Both are an influence from above to below.

והשפעה זו היא ע"י בחי' עבודה שהוא בחי' בטול ממטה למעלה אור א"ס ב"ה הסוכ"ע להיות השפעת אוא"ס [אור אין סוף] ב"ה ממש שורה ומתגלה למטה כמו למעלה דהיינו כמו בטול הלבנה לאור השמש ממש:

And this influence is through the level of divine service (avodah), which is the level of self-nullification (bittul) from below to above, [to] the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), so that the influence of the very Infinite Light, blessed be He, rest and be revealed below as above; that is, like the self-nullification of the moon to the very light of the sun.

> This influence comes through divine service, which is self-nullification from below upward toward the Infinite Light. Through it the Infinite Light rests and is revealed below as it is above, just as the moon, nullified before the sun, receives its light.

SECTION 7 • ¶22–23

Rosh Chodesh Sivan

22 וזהו בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה[94] כו' כי בצאת ישראל ממצרים התחילו לספור ספירת העומר כמ"ש שבעה שבועות תספר לך.[95] והם הכנה להיות קבלת התורה בשבועות.

And this is [the meaning of] "In the third month after the children of Israel went out of the land of Egypt, on this day," etc. For when Israel went out of Egypt they began the counting of the Omer, as it is written, "Seven weeks shall you count for yourself." And these are a preparation for the receiving of the Torah on Shavuos.

> The maamar returns to its opening verse. When Israel left Egypt they began counting the Omer, the seven weeks from Pesach to Shavuos ("seven weeks shall you count"), as a preparation for receiving the Torah on Shavuos.

דהיינו להיות גילוי אוא"ס [אור אין סוף] ב"ה למטה כמו למעלה בבחי' בטול אליו יתי' לאמר אחר מה שיאמר הוא ולהיות דבר ה' ממש בתוך בני ישראל בעסק תורתם.

That is, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below as above, in a state of self-nullification (bittul) toward Him, blessed be He: to 'say' after Him what He will say, and that the very word of G-d be within the children of Israel in their Torah study.

> The goal of that preparation was the revelation of the Infinite Light below as above through self-nullification: that Israel "say" after G-d what He says, so that His very word is present in their Torah study.

23 ובשבוע הז' ביום ג' בו הוא כאלו כבר נכנסה כל השבוע ונעשו אז ישראל מוכנים ועומדים[96] לקבל בחי' בטול זה.

And in the seventh week, on its third day, it is as if the whole week had already come in, and Israel then became prepared and standing ready to receive this level of self-nullification (bittul).

> Rosh Chodesh Sivan, the day Israel reached Sinai, is the third day of the seventh week of the Omer. By then it is as if the whole week had come, so Israel were already prepared to receive this self-nullification; a maamar of 5729 explains that they were ready not only through the light drawn from above but also through their own service below.

והיה אז מולד הלבנה שהוא גילוי אוא"ס [אור אין סוף] ב"ה אחר בטול הלבנה אליו. ולכן נק' ביום הזה סתם כי יום היינו אור וגילוי כמ"ש ויקרא אלהים לאור יום[97]

And then came the birth of the moon (molad), which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, after the moon's self-nullification to Him. Therefore it is called simply "on this day," for 'day' means light and revelation, as it is written, "And G-d called the light 'day.'"

> That day was also the birth of the new moon (molad): after the moon's nullification to the sun, when it shrinks to a point, comes a new revelation of light. This is why the verse calls it simply "this day," since "day" means light and revelation, as in "G-d called the light 'day.'"

והיינו גילוי ואהבה שבבחי' בטול אליו ית' (שבחי' אהבה זו נק' היום הזה כי פי' זה הוא בחי' יחו"ע [יחודא עילאה] שלכן משרע"ה [משה רבינו עליו השלום] נתנבא בזה.

And this is the revelation and the love that is in a state of self-nullification toward Him, blessed be He. (For this level of love is called 'this day' (hayom hazeh), because the meaning of 'this' (zeh) is the level of the higher unity (yichuda ila'ah), which is why Moshe our teacher, peace be upon him, prophesied with 'this.'

> Here the revelation is of a love that comes from self-nullification. In a parenthesis the Alter Rebbe adds that this love is called "this day" because zeh, "this," signifies the higher unity; the Sages teach that Moshe alone prophesied with the words "This is the thing."

וברי"ח [ובראש חודש] מקבלת כנ"י [כנסת ישראל] מוחין מחכמה. עמ"ש בד"ה והיה מדי חדש.[98] לכן האהבה היא בבחי' בטול)

And on Rosh Chodesh the Community of Israel (Knesses Yisrael) receives the intellect (mochin) from Chochmah (wisdom); see what is written in the discourse beginning "And it shall be, from one new moon to the next." Therefore the love is in a state of self-nullification.)

> On Rosh Chodesh the Community of Israel (Knesses Yisrael, the source of Israel's souls, in Kabbalah the sefirah of Malchus) receives mochin, intellect, from Chochmah. In Likkutei Torah (V'Zos HaBerachah), in the discourse beginning "And it shall be, from one new moon to the next," the Alter Rebbe explains that on weekdays it receives G-d's speech by way of the emotions, but on Rosh Chodesh from Chochmah itself; therefore the love of that day is a love of self-nullification.

כי ואהבת[99] ב"פ [ב' פעמים] אור ואזי באו למדבר סיני שירדה שנאה[100] כו' דהיינו ענין תושיה שמתשת כח הס"א [הסטרא אחרא] כו'

For 'And you shall love' (ve'ahavta) is twice 'light' (or) [in numerical value]. And then "they came to the wilderness of Sinai," where hatred (sin'ah) descended, etc., that is, the matter of tushiyah, which weakens the power of the sitra achra (the other side), etc.

> The numerical value of ve'ahavta, "And you shall love" (414), is twice that of or, "light" (207), which is why this love is called "day." Then Israel came to Sinai, whose name the Talmud (Shabbos 89a) links to sin'ah, "hatred"; here it means tushiyah, the weakening of the sitra achra.

ומדבר מלשון דבור כמו ומדברך נאוה[101] ונק' מדבר בתוספת מ' כי המ' הוא מאותיות האמנתי"ו שהן להקטין הענין[102] כלומר שאין בזו בחי' דבור בפ"ע [בפני עצמו] רק בחי' שכבר נדבר

And 'wilderness' (midbar) is from the word 'speech' (dibbur), as in "and your speech (midbarech) is lovely." And it is called midbar with an added mem, because the mem is one of the letters 'he'emantiv,' which serve to diminish the matter; that is to say, in this there is no level of speech in its own right, only the level of what has already been spoken,

> Midbar, "wilderness," is related to dibbur, "speech," as in "your speech (midbarech) is lovely." But it has an added mem, one of the letters (remembered as he'emantiv) that are added to a root, which the Alter Rebbe says diminish its sense: midbar is speech that is not independent, only a repetition of what has already been spoken.

דהיינו שהדבור הוא בחי' בטול בדבר ה' המדבר בו (ועמ"ש בד"ה הנ"ל)

that is, the speech is in a state of self-nullification within the word of G-d that speaks in him (and see what is written in the discourse mentioned above).

> Such speech is nullified within the word of G-d that speaks through the person, and the text again refers to the discourse on Rosh Chodesh for more. Likkutei Torah (Pekudei), to which Or HaTorah points here, calls this speech that is "spoken" of itself: the word of G-d is spoken in the person, not by him.

ואזי ויסעו מרפידים.[103] בחי' רפיון ידים כמארז"ל [כמאמר רבותינו זכרונם לברכה] למה נקי שמה רפידים[104] כו' דהיינו בחינת חלישת כח הנשמה רק שניתנה להם עוז ותעצומות לנשמה ותושיה לס"א [לסטרא אחרא] כו':

And then "they journeyed from Refidim": the level of slackness of hands (rifyon yadayim), as our Sages, of blessed memory, said, "Why was its name called Refidim?" etc., that is, the level of weakness of the soul's power; but they were given strength and might for the soul, and tushiyah to the sitra achra, etc.

> Then the verse says, "they journeyed from Refidim," and the Talmud (Sanhedrin 106a) reads Refidim as rifyon yadayim, "slackness of hands," here the weakness of the soul. Israel left that weakness behind because they were given strength and might for the soul and tushiyah against the sitra achra, the gift of the Torah described throughout the maamar.

IN ONE'S AVODAH

A person who takes to heart that the Torah he is learning is truly the word of G-d given at Sinai will feel dread and awe as he studies, as if he were receiving it today. And Torah studied in self-nullification, as one who only repeats what G-d says, is what gives the G-dly soul the strength to overcome the body and weakens the sitra achra, where contemplation alone has left a person unmoved.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that contemplating G-d's greatness is not enough to free the soul, and what does the Torah add that even the Patriarchs' love did not?
2. How does the word "saying" (leimor) in the Ten Commandments become the basis for saying that every halachah a sage speaks is G-d's word from Sinai?
3. How do a craftsman's handiwork and a person's name differ in their connection to the self, and how does the maamar apply this to the worlds and to angels and souls?
4. What does the moon, which shrinks to a point when it stands closest beneath the sun, teach about self-nullification and receiving light?
5. Why did the people of Jericho go straight from "One" to "And you shall love," and why is "Blessed be the Name of the glory of His kingdom" said in a whisper?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בחדש השלישי**

The note records that this maamar was also printed in the Lemberg edition of Torah Ohr, on folio 5a.

KEHOT'S NOTE

נדפס גם בתו"א לעמבערג דף ה, א. הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע' קמו: בשבת שלפני שבועות. ובע' שעה ביאור נוסף. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות וקיצורים באוה"ת יתרו ע' תשעב. תשעג. תשצ. שייך לביאור ע' תשצב. קיצורים בכרך ח ע' ב'תתקעה. עוד קטע לכאן ע' ב'תתקעו. חלק נעתק גם בסה"מ תרל"ג כרך א ע' רצג עם הגהות ושינוים (מיוסד על הנדפס באוה"ת פ' יתרו ע' תשעג). וראה גם באוה"ת יתרו ע' תשסח ואילך. חלק מהמאמר הושווה לבוך 1052 כת"ק מהרי"ל (רוב הכת"י דהה מאוד וא"א לפענח האותיות). לכללות מאמר זה ראה אוה"ת יתרו ע' תתסו. בסה"מ תרנ"ה ע' פח [שמיוסד על ד"ה בס' תרל"ג הנ"ל]. ד"ה באתי לגני תשל"ו. פלח הרמון שמות ע' רכ.

2 **בחדש השלישי**

The verse that opens the account of the giving of the Torah: Israel reached the wilderness of Sinai in the third month after the Exodus, "on this day." The maamar asks why it says only "this day," and at its end reads the phrase as the revelation that came on the day of the new moon.

Exodus 19:1 שמות י"ט:א׳

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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Shabbat 86b:5 שבת פ"ו ב:ה׳

תָּנוּ רַבָּנָן: בְּשִׁשִּׁי בַּחֹדֶשׁ נִיתְּנוּ עֲשֶׂרֶת הַדִּבְּרוֹת לְיִשְׂרָאֵל. רַבִּי יוֹסֵי אוֹמֵר: בְּשִׁבְעָה בּוֹ. אָמַר רָבָא: דְּכוּלֵּי עָלְמָא בְּרֹאשׁ חֹדֶשׁ אֱתוֹ לְמִדְבָּר סִינַי. כְּתִיב הָכָא: "בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי", וּכְתִיב הָתָם: "הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים" — מָה לְהַלָּן רֹאשׁ חֹדֶשׁ, אַף כָּאן רֹאשׁ חֹדֶשׁ. וּדְכוּלֵּי עָלְמָא, בְּשַׁבָּת נִיתְּנָה תּוֹרָה לְיִשְׂרָאֵל. כְּתִיב הָכָא: "זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ", וּכְתִיב הָתָם: "וַיֹּאמֶר מֹשֶׁה אֶל הָעָם זָכוֹר אֶת הַיּוֹם הַזֶּה" — מָה לְהַלָּן בְּעַצּוּמוֹ שֶׁל יוֹם, אַף כָּאן בְּעַצּוּמוֹ ...

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KEHOT'S NOTE

שמות יט, א. ראה בשיחת ש"פ שלח תשמ"ח בהערה 31 ההדגשה "מה שמתן תורה הי' "בחודש השלישי" ולא נזכר באיזה יום בחודש [עד שיש בזה ב' דיעות בגמרא (שבת פו, ב)] וכן בתושבע"פ (שם פז, א) — "ירחא תליתאי" [ומש"נ (יתרו יט, טז) "ביום השלישי", "יומא תליתאי" — ה"ז לא יום השלישי בחודש, כ"א מימי הכנה (הגבלה) למ"ת]". ע"ש.

3 **ביום הזה . . שהוא בר"ח**

Or HaTorah notes that the analogy from "this... this" is in the Gemara, Shabbat 86b, and adds at the foot of the page that this answers Tosafos' question there: why the Talmud learns the day from "this... this" and not from "wilderness... wilderness" (midbar... midbar).

Shabbat 86b:5 שבת פ"ו ב:ה׳

תָּנוּ רַבָּנָן: בְּשִׁשִּׁי בַּחֹדֶשׁ נִיתְּנוּ עֲשֶׂרֶת הַדִּבְּרוֹת לְיִשְׂרָאֵל. רַבִּי יוֹסֵי אוֹמֵר: בְּשִׁבְעָה בּוֹ. אָמַר רָבָא: דְּכוּלֵּי עָלְמָא בְּרֹאשׁ חֹדֶשׁ אֱתוֹ לְמִדְבָּר סִינַי. כְּתִיב הָכָא: "בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי", וּכְתִיב הָתָם: "הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים" — מָה לְהַלָּן רֹאשׁ חֹדֶשׁ, אַף כָּאן רֹאשׁ חֹדֶשׁ. וּדְכוּלֵּי עָלְמָא, בְּשַׁבָּת נִיתְּנָה תּוֹרָה לְיִשְׂרָאֵל. כְּתִיב הָכָא: "זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ", וּכְתִיב הָתָם: "וַיֹּאמֶר מֹשֶׁה אֶל הָעָם זָכוֹר אֶת הַיּוֹם הַזֶּה" — מָה לְהַלָּן בְּעַצּוּמוֹ שֶׁל יוֹם, אַף כָּאן בְּעַצּוּמוֹ ...

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KEHOT'S NOTE

מכילתא שם. שבת פו, ב. באוה"ת יתרו ע' תשעג שגזי"ש הזה הזה בגמרא פ"ט דשבת דפ"ו ע"ב. וראה בסוף העמוד שם: ובזה מתורץ קושי' התוספות שם בשבת אמאי יליף הזה הזה ולא מדבר מדבר ע"ש.

4 **החדש הזה לכם**

G-d's words to Moshe and Aharon in Egypt: "This month shall be for you the head of months." Because it speaks of the new moon, the shared word "this" shows that "this day" at Sinai was Rosh Chodesh.

Exodus 12:2 שמות י"ב:ב׳

הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה׃

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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KEHOT'S NOTE

שמות יב, ב.

5 **למה נקי ר"ח . . ביום הזה**

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

KEHOT'S NOTE

ראה בחיי כאן יט, א. בתקס"ז ע' קמו: "למה נקי ר"ח זה".

PARAGRAPH 2

6 **שו"ה צדיקים — צדיקים**

The manuscript reads "great tzaddikim" instead of "tzaddikim."

KEHOT'S NOTE

בבוך 1052 (בכת"ק מהרי"ל): צדיקים גדולים.

7 **היו כמה צדיקים והאבות**

A later maamar on Yisro asks the same question more fully: before the giving of the Torah there were tzaddikim and prophets such as Adam, Chanoch and Mesushelach, and Avraham kept the whole Torah, though only spiritually; it too answers from Avraham's "going on and journeying toward the south." The passage on Megillas Esther (96c) names only Avraham.

KEHOT'S NOTE

11 **שהי' הולך ונסוע ממדרגה למדרגה**

The Zohar reads "going on and journeying toward the south" as "level after level," until Avraham was crowned in the south, his portion. The Kehot note says the Mitteler Rebbe's transcript gives this reading in the Zohar's name.

Zohar I, 84a זח"א פד, א

KEHOT'S NOTE

בסה"מ תקס"ז כ' זה בשם הזהר, ראה זח"א פד, א. ראה לקמן צו, ג.

12 **שו"ה אהבה — מעלייה לעלייה**

The manuscript reads מעילוי לעילוי ("from elevation to elevation") instead of מעלייה לעלייה ("from ascent to ascent").

KEHOT'S NOTE

בבוך 1052: מעילוי לעילוי.

13 **הנגבה הוא בחי' ומדת אהבה העליונה**

Likkutei Torah reads the verse the same way: Avraham went from level to level, from below upward, until he cleaved to "the south," the love of G-d, with attachment, desire and thirst.

KEHOT'S NOTE

וכ"ה בלקו"ת בהעלותך כט, ג.

PARAGRAPH 3

14 **ויעל אברם ממצרים**

When the famine in Canaan was over, "Avram went up out of Egypt, he and his wife and all that he had," back to the Negev. The Alter Rebbe reads Avraham's going up from Egypt as his rise out of the constraints (meitzarim) that the body places on the soul.

Genesis 13:1 בראשית י"ג:א'

וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה׃

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.

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KEHOT'S NOTE

בראשית יג, א.

15 **ואתה מחיה את כולם**

From the prayer of the Levites at the assembly in Nehemiah's day: "You alone are Havayah; You made the heavens... and You give life to them all." The Alter Rebbe brings it as one of the truths the G-dly soul contemplates: G-d is the life of all things.

Nehemiah 9:6 נחמיה ט:ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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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לקמן עג, ג "צדיקים ונביאים כמו אדם הראשון חנוך מתושלח כו', ואברהם קיים כל התורה". ולקמן צו, ג מביא רק אברהם. בסה"מ תקס"ב ע' יא "מתושלח נח ואברהם" (מובא גם באוה"ת פ' ראה ע' תשנד). בסה"מ תרל"ג ובסה"מ תרנ"ה ע' פח: כמו מתושלח ואברהם והאבות.

8 **והאבות הן הן המרכבה**

On "And G-d went up from upon Avraham," Reish Lakish says, "The Patriarchs are themselves the chariot." The Alter Rebbe cites it to ask what the giving of the Torah added, if the Patriarchs were already a chariot for G-d before it.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar I, 210b זח"א רי, ב

Zohar III, 182a זח"ג קפב, א

KEHOT'S NOTE

ב"ר פמ"ז. זח"א רי, ב. זח"ג קפב, א.

9 **שו"ה צדיקים — ג"כ**

The manuscript writes גם ("also") in full instead of the abbreviation ג"כ; the meaning is the same.

KEHOT'S NOTE

בבוך 1052: גם.

10 **הלוך ונסוע הנגבה**

After arriving in Canaan, "Avram journeyed, going on and journeying toward the south (the Negev)," moving on by stages. The Alter Rebbe reads the journey as Avraham's inner ascent, level by level, to "the south," the attribute of the higher love.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

worlds relate to G-d only as "King," the level of speech, not to His essence. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, ג.

21 **דבר מלך שלטון**

Koheles advises obeying a king, "since the word of a king is sovereign, and who can say to him, 'What are you doing?'" A king rules through his word, so G-d's kingship over the worlds is the level of speech.

Ecclesiastes 8:4 קהלת ח':ד

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד. בסה"מ תקס"ז ע' קמז מבאר המשל.

22 **וכמאמר ברוך שאמר**

An earlier maamar in Torah Ohr (Shemos) also brings "Blessed is He who spoke" as a subject for contemplation: with a single utterance all the worlds came into being.

KEHOT'S NOTE

ראה גם לעיל נד, א.

23 Kehot's note points to I Kings 8:23 for these words.

I Kings 8:23 מלכים א ח':כ"ג

וַיֹּאמַר ה' אֱלֹקֵי יִשְׂרָאֵל אֵין־כָּמוֹךָ אֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת שֹׁמֵר הַבְּרִית וְהַחֶסֶד לַעֲבָדֶיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל־לִבָּם׃

and he said: 'O L-RD, the G-d of Israel, there is no G-d like Thee, in heaven above, or on earth beneath; who keepest covenant and mercy with Thy servants, that walk before Thee with all their heart;

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24 **תתברך . . שבח מעשה ידיך**

Likkutei Torah (V'Zos HaBerachah) describes the six weekdays as G-d's light descending into Beriah, Yetzirah and Asiyah to become "the power of action," and refers back to this maamar on "all the praise of the work of Your hands." On Shir HaShirim (44c) it says that all the worlds, even those beyond our grasp, are only "making," like a person's physical action, which holds only a glimmer of his intellect, and refers here: the power invested in them is the light that fills all worlds, while the agent's essence encompasses them, and before it above and below are equal.

KEHOT'S NOTE

נוסח ברכות ק"ש. בלקו"ת ברכה צז, א. שה"ש מד, ג — מציין לכאן.

KEHOT'S NOTE

נחמי' ט, ו.

16 **את השמים ואת הארץ אני מלא ומכה"כ**

G-d, through Jeremiah, rebukes the false prophets: "Can a man hide in secret places and I not see him?... Do I not fill the heavens and the earth? — the word of Havayah." The Alter Rebbe brings it as another truth the soul contemplates: G-d fills all of creation. (context: Steinsaltz Tanakh)

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ 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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KEHOT'S NOTE

ירמי' כג, כד. ישעי' ו, ג.

PARAGRAPH 4

17 **גנבא אפום מחתרתא**

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

KEHOT'S NOTE

סוף ברכות ע"פ גירסת העין יעקב.

PARAGRAPH 5

18 **והנה אהבה זו באה מחמת התבוננות**

Kuntres Etz HaChaim explains that this passage shows why the service of the higher unity is needed by every person: though few truly reach it, each must strive for it, and then, at least for a time, he will desire it.

KEHOT'S NOTE

בקונטרס עץ החיים סעי' ז מבאר שכאן מבואר איך בהכרח שתהיה העבודה דיחו"ע בכאו"א, ובהקיצור שם כתב "יסביר אשר אף דעבודה דיחו"ע באמיתית מועטים השייכים אליי, מ"מ הכרח לכאו"א להשתדל בזה, ואז, לפי שעה עכ"פ יחפוץ בזה" ע"ש.

19 **שו"ה ת"ב — כלל**

The word כלל ("at all") is missing in the manuscript.

KEHOT'S NOTE

תי' זו ליתא בבוך 1052.

20 **מלכותך מלכות כ"ע**

From David's psalm of praise (Ashrei). In its plain sense olamim means "eternity": "Your kingship is an everlasting kingship." The Alter Rebbe reads it as "all worlds": the

25 **מן הארץ לרקיע ת"ק שנה**

The Talmud says that from the earth to the firmament is a journey of five hundred years. The Alter Rebbe cites it to show that even worlds this vast are only "the work of Your hands."

חגיגה י"ג א:ג'Chagigah 13a:3

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: "יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה". וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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KEHOT'S NOTE

חגיגה יג, א.

26 **שו"ה הארץ — ת"ק שנה**

The manuscript repeats the phrase: "five hundred years, etc., five hundred years, etc."

KEHOT'S NOTE

בכוך 1052: ת"ק שנה כו' ת"ק שנה כו'.

27 **אינו מלובש אלא כח המעשה**

The note identifies the power of action with the level of Asiyah, and says the transcript explains at length how the same holds in Yetzirah and Beriah.

KEHOT'S NOTE

בחי' עשי'. בסה"מ תקס"ז ע' קמז-ח מבאר באריכות גם ביצירה ובבריאה.

PARAGRAPH 6

28 **וברוך קדושים ישתבח שמך**

A passage beginning here is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג ח"א ע' קפח.

29 **כי הנה כח המעשה**

Tanya uses the same image: a silversmith's vessel keeps its form after his hands leave it, because human making only changes the shape of existing matter, whereas creation from nothing depends on G-d's power at every moment.

תניא, חלק שני; שער היחוד והאמונה ב':אTanya, Sha'ar HaYichud 2:1

וְהִנֵּה, מִכָּאן תְּשׁוּבַת הַמִּינִים וְגִילּוּי שׁוֹרֶשׁ טָעוּתָם, הַכּוֹפְרִים בְּהַשְׁגָּחָה פְּרָטִית וּבְאוֹתוֹת וּמוֹפְתֵי הַתּוֹרָה, שֶׁטּוֹעִים בְּדִמְיוֹנָם הַכּוֹזֵב, שֶׁמְּדַמִּין מַעֲשֶׂה ה' - "עוֹשֶׂה שָׁמַיִם וָאָרֶץ" לְמַעֲשֶׂה אֱנוֹשׁ וְתַחְבּוּלוֹתָיו, כִּי כַּאֲשֶׁר יָצָא לַצּוֹרֵף כְּלִי - שׁוּב אֵין הַכְּלִי צָרִיךְ לִידֵי הַצּוֹרֵף, כִּי אַף שֶׁעָדָיו מְסוּלָּקוֹת הֵימֶנּוּ וְהוֹלֵךְ לוֹ בַּשּׁוּק - הַכְּלִי קַיָּם בְּתַכְנִיתוֹ וְצַלְמוֹ מַמָּשׁ כַּאֲשֶׁר יָצָא מִידֵי הַצּוֹרֵף, כָּךְ מַדְמִין הַסְּכָלִים הָאֵלּוּ מַעֲשֶׂה שָׁמַיִם וָאָרֶץ.

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KEHOT'S NOTE

ראה תניא ח"ב פ"ב. לקו"ת קדושים ל, ג.

30 **שו"ה בכבודו — רם**

The manuscript reads הוא רם, "He is high," adding the word "He."

KEHOT'S NOTE

בכוך 1052: הוא רם.

PARAGRAPH 7

31 **אני ה' לא שניתי**

G-d tells Israel through Malachi, "For I, Havayah, have not changed, and you, the children of Yaakov, have not been consumed": because He does not change, His people have not perished. The Alter Rebbe hears lo chelisem as "you have not expired" (kelos hanefesh) and reads the verse as the prophet's wonder that Israel do not expire into G-d, who is the same after creation as before. (context: Steinsaltz Tanakh)

מלאכי ג':וMalachi 3:6

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו. בסה"מ תקס"ז ע' קמח מבאר "פי' בלתי המצא שם שינוי כלל בין קודם הבריאה לאחר הבריאה, ואין שם חילוק ג' מדרגו' דבי"ע". קטע מכאן מובא גם בד"ה פסל לך בסה"מ תרל"ד ע' קמ. ראה המשך תרס"ו ע' פז.

32 **אל חיק אביה**

Tanya describes a love like fiery coals: contemplating the greatness of the Infinite One makes the soul thirst for Him, then grow love-sick, and finally reach kelos hanefesh, citing the same "and indeed my soul expires."

תניא, חלק ראשון; ליקוטי אמרים נ':וTanya, Likkutei Amarim 50:6

... "וְאֵם רָץ לִבְךָ - שׁוּב לְאֶחָד", פֵּירוּשׁ "וְאֵם רָץ לִבְךָ" - הֵיא תְּשׁוּקַת הַנֶּפֶשׁ שֶׁבַּלֵּב בֶּחָלְל הַיְמָנִי, כְּשֶׁמִּתְגַּבֶּרֶת וּמִתְלַהֶבֶת וּמִתְלַהֶטֶת בְּמִאד מְאד עַד כְּלוֹת הַנֶּפֶשׁ מַמָּשׁ, לְהִשְׁתַּפֵּךְ אֶל חֵיק אָבִיהָ חַיֵּי הַחַיִּים בָּרוּךְ־הוּא, וְלָצֵאת מִמַּאֲסָרָהּ בַּגּוּף הַגּוּפָנִי וְגַשְׁמִי לְדָבְקָה בּוֹ יִתְבָּרַךְ - אֲזַי, זֹאת יָשִׁיב אֶל לִבּוֹ: מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה, כִּי "עַל כָּרְחָךְ אַתָּה חַי" בַּגּוּף הַזֶּה לְהַחֲיוֹתוֹ, כְּדֵי לְהַמְשִׁיךְ חַיִּים עֶלְיוֹנִים מֵחַיֵּי הַחַיִּים בָּרוּךְ־הוּא לְמַטָּה, עַל יְדֵי תּוֹרַת חַיִּים, ...

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KEHOT'S NOTE

ראה תניא פ"נ. וראה לעיל כז, א. לב, ב. מה, ג. לקמן פו, ב.

33 **נכספה וגם כלתה נפשי**

The psalmist, longing for the Temple: "My soul longs, indeed it expires, for the courts of Havayah." The Alter Rebbe uses its two stages, longing and expiry, for the soul pouring itself out to G-d.

תהילים פ"ד:גPsalms 84:3

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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34 **מי לי בשמים**

Asaf, troubled that the wicked prosper, ends in trust: "Whom do I have in heaven [but You]? And besides You I desire nothing on earth." The Alter Rebbe brings it for the soul's self-nullification to G-d alone.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

35 **שהנביא מתמה על ישראל . . שאין לכם כלות הנפש**

The note says this talk refers to Likkutei Torah on Rosh Hashanah for the same reading of "you have not expired."

KEHOT'S NOTE

בלקו"ש חי"ז ע' 116 מציין ללקו"ת ר"ה סא, ד. וראה בסה"מ תרל"ד ע' קמא "והיינו כי ע"י ההתבוננות בבחי' אני ה' לא שניתי ואתה הוא קודם שנבה"ע ואתה הוא לאחר שנבה"ע בלי שום שינוי כלל וכלל, והיינו לפי שכללות ההשתלשלות הוא מבחי' הארה בעלמא שאינו נוגע כלל . . ואי לזאת באיזה יחפוץ אם בהארה הנפרשת או בעצמותו עיקר ומקור לכל, וע"ז מתמה הנביא על ישראל מדוע לא כליתם". ראה גם בסה"מ תרס"ב ע' תטו.

36 **שאין בכחה לצאת מנרתקה ומאסרה**

The note points to Kuntres Etz HaChaim on the soul's inability to leave its sheath and its prison.

KEHOT'S NOTE

ראה קונטרס עץ החיים פ"ז.

PARAGRAPH 8

37 **כשל בעוני כחי**

David, in distress, cries, "My strength stumbles through my iniquity, and my bones waste away." The Alter Rebbe reads it as the soul's power weakened, so that it cannot rise.

Psalms 31:11 תהילים ל"א:י"א

כִּי כָלוּ בְיָגוֹן חַיַּי וּשְׁנוֹתַי בַּאֲנָחָה כָּשַׁל בַּעֲוֹנִי כֹחִי וַעֲצָמַי עָשֵׁשׁוּ׃

For my life is spent in sorrow, and my years in sighing; My strength faileth because of mine iniquity, and my bones are wasted away.

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KEHOT'S NOTE

תהלים לא, יא.

38 **שע"י העונות נכשל ונתחלש כח הנפש**

That maamar adds that avon here is not necessarily an actual sin: the word means crookedness, bending one's way to follow the body's materiality and the animal soul's desires until the G-dly soul too is caught and cannot get out.

KEHOT'S NOTE

בד"ה פסל לך תרס"ב ע' תטו מוסיף "ולא דוקא עון ממש אלא הוא לשון עיוות ועקום מה שמעוות ומעקם דרכו לילך אחרי חומריות ותאוות הגוף ונה"ב עד שגם נה"א נסרך ונדבק שאינו יכול ליצא (אַרויסגיין) משם". ראה גם בתרל"ג שם ע' רצה.

39 **כי אם עונותיכם**

Isaiah tells the people why their fasts go unanswered: G-d can hear, "but your iniquities have separated between you and your G-d." The Alter Rebbe explains the separating screen as the body's physicality rather than actual sins. (context: Steinsaltz Tanakh)

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע' נט, ב.

40 **ואינה יכולה לעלות ולצאת ממנה**

The wording there goes further: "on the contrary, it brings him down."

KEHOT'S NOTE

בקונטרס עץ החיים שם "ואדרבה מורידו כו'".

41 **ותרא את עני אבותינו**

From the Levites' prayer in Nehemiah's day, recounting the Exodus: "And You saw the affliction of our fathers in Egypt, and heard their cry at the Sea of Reeds." The Alter Rebbe reads "our fathers" as the attributes of love and awe, confined by the body's "Egypt."

Nehemiah 9:9 נחמיה ט':ט'

וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף׃

And Thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea;

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KEHOT'S NOTE

נחמי' ט, ט. בסה"מ תרל"ד הסיום "ועז"נ ותרא את עני אבותינו אשר במצרים אין עני אלא בדעת שנחלק לחו"ג בחי' אהוי"ר הוא בחי' הכוסף והתשוקה הנ"ל, והוא ע"י שהם במצרים בחי' מיצר הגוף שמגביל ומלביש הנפש עד מאד" ולזה נתנה . . .

PARAGRAPH 9

42 **ולזה ניתנה התורה לישראל**

The note points to this maamar for a related discussion of why the Torah was given to Israel.

KEHOT'S NOTE

ראה ד"ה ויתן לך ש"פ תולדות תרס"ו.

43 **שהתורה נק' עוז**

Expounding "he brings down the strength (oz) in which it trusts" (Proverbs 21:22), Rabbi Yehudah, Rabbi Nechemiah and the Sages all say, "Oz, this is the Torah."

household below. The Alter Rebbe applies the two kinds of peace to the G-dly soul and to the body and animal soul.

Sanhedrin 99b:10–11 סנהדרין צ״ט ב:י׳-י״א

אָמַר רַבִּי אֶלְכְּסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לְשֵׁמָּהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: ״אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי״. רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: ״וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ״. רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: ״וּבְצֵל יָדִי כִּסִּיתִיךָ״. וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: ״וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה״.

R’ Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says “If they would grasp My fortress, they would make peace for Me, they would make peace for Me.” (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says “And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…” (Yeshayahu …

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Bamidbar Rabbah 12:8 במדבר רבה י״ב:ח׳

KEHOT’S NOTE

סנהדרין צט, ב. במד״ר יב, ח. ראה אגה״ק סי׳ יב. לקו״ת שה״ש ז, ד. בלקו״ת צו טו, ב. אוה״ת נ״ך כרך ב ע׳ תשפח מציין לכאן.

PARAGRAPH 10

47 **כי התורה — נק׳ ג״כ תושי׳**

Rabbi Chanin asks why the Torah is called tushiyah and answers, “because it weakens (mateshes) a person’s strength.” The Alter Rebbe turns this into the Torah’s power to weaken the sitra achra.

Sanhedrin 26b סנהדרין כ״ו ב

KEHOT’S NOTE

סנהדרין כו, ב. ראה אגה״ק סכ״ב. ערכי הכינויים (לבעל סה״ד) מע׳ תושי׳. ובאוה״ת יתרו ע׳ תשעח. תשצג. ראה סה״מ תרמ״א ע׳ טז.

48 **לאום מלאום יאמץ**

The words here quote Pesachim 42b:6; the passage is shown below.

Pesachim 42b:6 פסחים מ״ב ב:ו׳

וַעֲכָשָׁיו אֵין יֵינָם שֶׁל אֲדוֹמִיִּים מַחְמִיץ עַד שֶׁנּוֹתְנִין לְתוֹכָן שְׂעוֹרִין, וְקוֹרִין אוֹתוֹ חוֹמֶץ הָאֲדוֹמִי, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: ״אִמְלְאָה הָחֳרָבָה״, אִם מְלֵאָה זוֹ — חֳרָבָה זוֹ, וְאִם מְלֵאָה זוֹ — חֳרָבָה זוֹ. רַב נַחְמָן בַּר יִצְחָק אָמַר, מֵהָכָא: ״יוֹלְאֹם מִלְאֹם יֵאָמֵץ״.

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KEHOT’S NOTE

פסחים מב, ב. רש״י בראשית כה, כג.

49 **לאום מלאום יאמץ**

G-d tells Rivkah, troubled by the struggle of the twins in her womb: “Two nations are in your womb… one nation

The Alter Rebbe builds on this name: the Torah gives strength to the G-dly soul.

Vayikra Rabbah 31:5 ויקרא רבה ל״א:ה׳

Shir HaShirim Rabbah 1:4 שיר השירים רבה א׳:ד׳

מָשְׁכֵנִי אַחֲרֶיךָ נָרוּצָה, אָמַר רַבִּי מֵאִיר בְּשָׁעָה שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי לְקַבֵּל הַתּוֹרָה, אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא אַלְעִיקֵי אֲנִי נוֹתֵן לָכֶם אֶת הַתּוֹרָה, אֶלָּא הָבִיאוּ לִי עֲרֵבִים טוֹבִים שֶׁתִּשְׁמְרוּהָ, וַאֲנִי נוֹתְנָהּ לָכֶם. אָמְרוּ לְפָנָיו רִבּוֹנוֹ שֶׁל עוֹלָם, אֲבוֹתֵינוּ עֲרֵבִים לָנוּ. אָמַר לָהֶם אֲבוֹתֵיכֶם צְרִיכִין עֲרֵבִים, לְמָה הַדָּבָר דּוֹמֶה לְאֶחָד שֶׁהָלַךְ לִלְווֹת מִן הַמֶּלֶךְ, אָמַר לוֹ הָבֵא לִי עֲרֵב וַאֲנִי מַלְוֶה אוֹתְךָ, הָלַךְ וְהֵבִיא לוֹ עֲרֵב אֶחָד, אָמַר לוֹ עֲרֵבְךָ צָרִיךְ עֲרֵב, הָלַךְ וְהֵבִיא לוֹ עֲרֵב שֵׁנִי, …

“Draw me; we will run after you . The king has brought me to his chambers; let us exult and rejoice in you. We will recount your love through wine; sincerely do they love you” (Song of Songs 1:4). “Draw me; we will run after you.” Rabbi Meir said: When the Israelites stood before Mount Sinai to receive the Torah, the Holy One blessed be He said to them: ‘Am I giving you the Torah without assurance? Rather, bring Me good guarantors that you will observe it, and I will …

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KEHOT’S NOTE

ראה מדרש תלים ח, ג. מכילתא בשלח טו, ב. ויק״ר פל״א, ה. ילק״ש בשלח רמז רמ״ד. שהש״ר פ״א, ד. וראה הערת כ״ק אדמו״ר זי״ע בסה״מ תשי״א [לכ״ק אדמו״ר מהוריי״צ נ״ע] ע׳ 181.

44 **ממסגר אסיר**

G-d describes the mission of His servant: “to open blind eyes, to bring the prisoner out of the dungeon.” The Alter Rebbe borrows the phrase for the G-dly soul set free from the body by the strength of the Torah.

Isaiah 42:7 ישעיהו מ״ב:ז׳

לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר אַסִּיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ׃

To open the blind eyes, To bring out the prisoners from the dungeon, And them that sit in darkness out of the prison-house.

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45 **ה׳ עוז לעמו יתן**

The closing words of David’s psalm of G-d’s voice: “Havayah will give strength to His people; Havayah will bless His people with peace.” The Sages read “strength” here as the Torah; the Alter Rebbe adds that beshalom means two kinds of peace.

Psalms 29:11 תהילים כ״ט:י״א

ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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KEHOT’S NOTE

תהלים כט, יא.

46 **עושה שלום בפמליא של מעלה**

Rabbi Alexandri says that whoever studies Torah for its own sake makes peace in the household above and in the

shall prevail over the other nation." The Alter Rebbe applies it to the G-dly soul and the sitra achra.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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50 **וכשזה קם זה נופל**

Rashi explains that the two nations will never be equal in greatness: "when this one rises, that one falls." So too, as the G-dly soul grows strong, the sitra achra is weakened.

Rashi on Genesis 25:23 רש"י על בראשית כ"ה:כ"ג

ויאמר ה' לה. עַל יְדֵי שָׁלִיחַ; לְשֵׁם נֶאֱמַר בְּרוּחַ הַקֹּדֶשׁ וְהוּא אָמַר לָהּ (בראשית רבה): שני גוים בבטנך. גיים כְּתִיב; אֵלּוּ אַנְטוֹנִינוּס וְרַבִּי, שֶׁלֹּא פָסְקוּ מֵעַל שֻׁלְחָנָם לֹא צָנוֹן וְלֹא חֲזֶרֶת לֹא בְּימוֹת הַחַמָּה וְלֹא בִּימוֹת הַגְּשָׁמִים (עבודה זרה י"א): ושני לאמים. אֵין לְאֹם אֶלָּא מַלְכוּת: ממעיך יפרדו. מִן הַמֵּעַיִם הֵם נִפְרָדִים זֶה לְרִשְׁעוֹ וְזֶה לְתַמּוֹ: מלאם יאמץ. לֹא יִשָּׁוּוּ בִּגְדֻלָּה, כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וְכֵן הוּא אוֹמֵר אַמָּלְאָה הָחֳרָבָה (יחזקאל כ"ו), לֹא נִתְמַלְאָה צוֹר אֶלָּא מֵחָרְבָּנָהּ שֶׁל יְרוּשָׁלַיִם:

ויאמר ה' לה AND THE ETERNAL SAID UNTO HER through a messenger: it was told to Shem by holy inspiration and he told it to her (Genesis Rabbah 63:7). שני גויים בבטנך TWO NATIONS ARE IN THY WOMB —The word is written גיים (exalted, noble persons), an allusion to Antoninus and Rabbi (Rabbi Judah the Prince) from whose table neither radish nor lettuce was absent neither in summer nor in winter (Avodah Zarah 11a) ושני לאמים AND TWO RACES — The word לאם always denotes a people that has all ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

51 **כיצד הוא העוז של התורה . . הלא גם התורה נתלבשה בענינים גשמיים**

The transcript spells out the question: the laws of the Torah are clothed in physical things, such as terumos and maasros from grain and tzitzis from wool; how can they give the G-dly soul strength in its grasp of G-dliness, even to the point of self-sacrifice?

KEHOT'S NOTE

בתקס"ז ע' קמט מבאר הקושיא "כיצד תהי' התורה עוז ותושי' והלא מצד גופי ענייני ההלכות שבתורה הרי הם מלובשים בענינים גשמיים כמו מצות תרומות ומעשרות בתבואות ומצות ציצית בצמר וכיוצא, ואיך יועילו להיות כח ועוז להשגה האלקי' בנפש האלקי' להיות לה עוז וכח במס"נ וכיוצא", ע"ש.

52 **ויסודה בהררי קדש**

A psalm of the sons of Korach in praise of Zion opens, "Its foundation is in the holy mountains," the hills on which Jerusalem and the Temple stand. The Alter Rebbe borrows the phrase for the Torah's source and foundation, high above in G-d's own essence. (context: Steinsaltz Tanakh)

Psalms 87:1 תהילים פ"ז:א׳

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהָרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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53 **שו"ה התקשרות — היינו**

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

KEHOT'S NOTE

בבוך 1052: הוא.

54 **אורייתא וקוב"ה כולא חד**

The earlier maamar quotes this saying from the Zohar and stresses "the Holy One, blessed be He" itself: the level that is holy and wholly separate from the worlds, so far beyond them that they could not receive life even from its radiance.

KEHOT'S NOTE

נסמן לעיל נז, ג.

PARAGRAPH 11

55 **וידבר אלקים**

The opening of the Ten Commandments: "And G-d spoke all these words, saying." Elsewhere "saying" introduces words to be passed on; the Alter Rebbe reads it here as the power given to Israel to say the Torah themselves.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ, א.

56 Kehot's note points to Exodus 20:1-2 for these words.

Exodus 20:1–2 שמות כ׳:א׳-ב׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃ אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

And G-d spoke all these words, saying: I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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57 **דלכאורה מלת לאמר אין לה הבנה**

On 15c Likkutei Torah (Bamidbar) begins a maamar on this very verse, "And G-d spoke all these words, saying: I..."; it explains "all these words" as everything revealed, the Oral Torah included, contained in the Ten Commandments.

KEHOT'S NOTE

ראה לקו"ת במדבר טו, ג. שה"ש מ, ב. מה שנתבאר כאן ראה ד"ה בחודש השלישי תשל"ד (סה"מ מלוקט ח"ד ע' קנה) ושם בהערה 8 נוסף לסה"מ תקס"ז ותו"ח מציין לסה"מ תרנ"ה ע' צא-ב.

included in receiving the Torah. (context: Steinsaltz Tanakh)

Deuteronomy 29:14 דברים כ"ט:י"ד

כִּי אֶת־אֲשֶׁר יֶשְׁנֹו פֹּה עִמָּנוּ עֹמֵד הַיֹּום לִפְנֵי ה' אֱלֹקֵינוּ וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיֹּום:

but with him that standeth here with us this day before the L-RD our G-d, and also with him that is not here with us this day—

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KEHOT'S NOTE

דברים כט, יד.

63 **שמות תנאים ואמוראים**

Or HaTorah notes that this point is clearly implied in the Midrash Rabbah on Yisro, at the end of chapter 28.

KEHOT'S NOTE

באוה"ת יתרו ע' תשפג מציין: הנה כן משמע בהדיא ברבות פ' יתרו ס"פ כח".

64 **דבר ה' זו הלכה**

Amos foretells a time when people will roam "to seek the word of Havayah, and they will not find it"; the Talmud explains "the word of Havayah" there as halachah. The Alter Rebbe uses this to say that every halachah a sage speaks is G-d's word given at Sinai.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתְּטוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּבָתֵּי כְנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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

KEHOT'S NOTE

שבת קלח, ב.

PARAGRAPH 12

65 **דברי אשר שמתי בפיך**

G-d's covenant with Israel, through Isaiah: "My spirit that is upon you, and My words which I have placed in your mouth, shall not depart from your mouth, nor from the mouth of your children." The Alter Rebbe cites it for G-d's word speaking in the mouths of Israel.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

58 **שו"ה מלת — ואינה**

The manuscript reads שאינה ("for it is not") instead of ואינה ("and it is not").

KEHOT'S NOTE

בבוך 1052: שאינה.

59 **כמו כל לאמר שבמקרא**

Rabbi Akiva asks what "saying" (leimor) adds in "and they spoke, saying" at the Song of the Sea, and answers that Israel repeated the song after Moshe, phrase by phrase, as one answers when Hallel is read. The Kehot note points here; the Alter Rebbe likewise reads "saying" at Sinai as repeating after the One who speaks.

Sotah 27b:8–9 סוטה כ"ז ב:ח'-ט'

בּוֹ בַּיּוֹם דָּרַשׁ רַבִּי עֲקִיבָא: "וּמַדּוּעַ מְחוּץ לָעִיר אֶת פָּאֵת קֵדְמָה אַלְפַּיִם בָּאַמָּה וְגוֹ'", וּמִקְרָא אַחֵר אוֹמֵר: "מִקְיר הָעִיר וָחוּצָה אֶלֶף אַמָּה סָבִיב". אִי אְפְשָׁר לוֹמַר אֶלֶף אַמָּה, שֶׁכְּבָר נֶאֱמַר אַלְפַּיִם אַמָּה. וְאִי אְפְשָׁר לוֹמַר אַלְפַּיִם אַמָּה, שֶׁכְּבָר נֶאֱמַר אֶלֶף אַמָּה. הָא כֵּיצַד? אֶלֶף אַמָּה מִגְרָשׁ, וְאַלְפַּיִם אַמָּה תְּחוּם הַשַּׁבָּת.

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KEHOT'S NOTE

ראה סוטה כז, ב. ובארוכה בלקו"ש ח"ו ע' 119 הערה *1. ובלקו"ת שה"ש (מ, ב) מפרט דהקושיא מ"שאר מצות" של תורה" (לקוטי שיחות ח"ו ע' 119 הערה 3). ובאוה"ת יתרו ע' תתסו "שאינו דומה לשאר לאמר שבתורה שהקב"ה מדבר למשה לאמר הדיבור לישראל, אבל כאן בעשה"ד אין לומר כן שהרי כל ישראל שמעו בעצמן הדיברות כו'". וראה שם ע' תתעג. ובכרך ח ע' ב'תתקפד.

60 **שהרי כל ישראל שמעו**

The maamar sharpens the question: Pirkei d'Rabbi Eliezer teaches that all the souls of Israel, from the first generation to the last, were at Mount Sinai and received the Torah, so the word "saying" is not understood here.

KEHOT'S NOTE

בד"ה וידבר כו' אנכי תש"ל (הנחה בלתי מוגה) ומפרט "יותר מזה כמבואר בפדר"א שכל נש"י מראש כל הדורות עד סוף כל הדורות היו בהר סיני וכרתו ברית עם הקב"ה וקבלו את התורה, וא"כ אינו מובן כאן פירוש תיבת לאמר".

61 **ופב"פ דיבר ה'**

Moshe, recounting the revelation: "Face to face Havayah spoke with you at the mountain, from the midst of the fire." Since all Israel heard G-d directly, "saying" cannot mean passing the words on to others.

Deuteronomy 5:4 דברים ה':ד'

KEHOT'S NOTE

דברים ה, ד.

62 **את אשר ישנו פה**

Moshe makes the covenant in the plains of Moav "with whoever is here with us standing today... and with whoever is not here with us today," that is, the generations to come. The Alter Rebbe brings it to show that every Jew was

66 **שאין הדבור נעשה נפרד**

Or HaTorah calls this "a wondrous matter" and refers to the end of the maamar beginning "Va'eira el Avraham," where this is described as the level of Moshe.

KEHOT'S NOTE

באוה"ת יתרו ע' תשפג מציין "הוא ענין נפלא, וע' מזה לעיל סד"ה וארא אל אברהם שזהו בחי' משה". ולהעיר שבתקס"ז אין תי' אלו.

67 **תען לשוני אמרתך**

The psalmist prays, "My tongue shall answer (ta'an) Your word, for all Your commandments are righteous"; in its plain sense ta'an means to declare or sing aloud. The Alter Rebbe reads it as "answer," repeating after the speaker: the Torah is G-d's word, and the tongue only repeats it. (context: Steinsaltz Tanakh)

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב. ראה פי' הפסוק גם בלקו"ת שמע"צ פא, ג. שה"ש מד, ב. ספר המאמרים תש"ד ע' 139.

PARAGRAPH 14

68 **יום אשר עמדת**

The next verse: "the day that you stood before Havayah your G-d at Chorev." Placed beside the teaching of Torah to one's children, it teaches that study must be like the standing at Sinai.

Deuteronomy 4:10 דברים ד':י

יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחֹרֵב בֶּאֱמֹר ה' אֵלַי הַקְהֶל־לִי אֶת־הָעָם וְאַשְׁמִעֵם אֶת־דְּבָרַי אֲשֶׁר יִלְמְדוּן לְיִרְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־הָאֲדָמָה וְאֶת־בְּנֵיהֶם יְלַמֵּדוּן׃

the day that thou stoodest before the L-RD thy G-d in Horeb, when the L-RD said unto me: 'Assemble Me the people, and I will make them hear My words that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children.'

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69 **וכל העם רואים את הקולות**

After the Ten Commandments the Torah tells: "And all the people saw the voices and the flames," the thunder and lightning at the mountain. The Alter Rebbe cites it to contrast the open revelation at Sinai with a person learning on his own.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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70 **ופב"פ דבר ה'**

Moshe recalls: "Face to face Havayah spoke with you at the mountain." Part of the contrast between Sinai and private study.

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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71 **והודעת לבניך . . מה להלן באימה ויראה**

Moshe warns Israel not to forget what they saw at Sinai, "and make them known to your children and your children's children." The Sages join this verse to the next to teach that Torah study requires the awe of Sinai.

Deuteronomy 4:9 דברים ד':ט

רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ וּפֶן־יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ׃

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;

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Berakhot 22a:4 ברכות כ"ב א:ד'

דְּתַנְיָא: "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ", וּכְתִיב בָּתְרֵיהּ "יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחוֹרֵב", מָה לְהַלָּן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵּת וּבְזִיעַ, אַף כָּאן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵּת וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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KEHOT'S NOTE

דברים ד, ט. ברכות כב, א. וראה לעיל כב, ב. ובמ"מ לשם.

PARAGRAPH 15

72 **עוז ותעצומות**

David's psalm ends, "The G-d of Israel, He gives strength and might to the people." The Alter Rebbe uses the phrase for what Torah study gives the G-dly soul.

Psalms 68:36 תהילים ס"ח:ל"ו

נוֹרָא אֱלֹקִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם בָּרוּךְ אֱלֹקִים׃

Awful is G-d out of thy holy places; The G-d of Israel, He giveth strength and power unto the people; Blessed be G-d.

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73 **עסק התורה . . הנותן עוז ותעצומות לנפש האלקית**

Or HaTorah quotes this passage: the Torah gives power to the G-dly soul and weakens the animal soul, so that the G-dly soul can overcome it until it longs to leave its sheath, the body's prison.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' אי"קא: שנותנת כח לנפש האלקית ומתשת כח הנפש הבהמית, והיינו שתוכל הנפש האלוקית להתגבר על נה"ב עד שתכסוף לצאת מנרתקה מאסר הגוף, ע"ש. ראה בד"ה בחודש השלישי תשל"ד שם לצד הערה 21 "שע"י לימוד התורה נעשה שינוי (רוממות) בהאדם הלומדה". וראה שם בהערה הנ"ל.

74 **אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים**

The first of the Ten Commandments: "I am Havayah your G-d, who brought you out of the land of Egypt." The Alter Rebbe reads Anochi as G-d's essence drawn down to Israel through receiving the Torah.

Exodus 20:2 שמות כ:ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 16

75 **והיו הדברים האלה**

Moshe, after the Shema: "And these words which I command you today shall be upon your heart." In the verse the "I" is Moshe; the Alter Rebbe hears in it Anochi, G-d's essence, given in the commandments.

Deuteronomy 6:6 דברים ו:ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

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

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KEHOT'S NOTE

דברים ו, ו.

76 **ואעלה אתכם מעני מצרים אל ארץ טובה ורחבה**

At the burning bush G-d tells Moshe what to say to the elders: "I will bring you up out of the affliction of Egypt." The Alter Rebbe reads it as the G-dly soul brought out of the body's constraints.

Exodus 3:17 שמות ג:יז

וָאֹמַר אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ:

And I have said: I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

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KEHOT'S NOTE

שמות ג, יז. ח.

77 **אל ארץ טובה ורחבה**

In the same vision G-d promises to bring Israel "to a good and spacious land." Joined to the previous verse, it describes the soul's release from narrowness (meitzar) into breadth.

Exodus 3:8 שמות ג:ח

וָאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וּרְחָבָה אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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PARAGRAPH 17

78 **אנשי ירריחו היו כורכין את שמע**

The Mishnah lists six practices of the people of Jericho, among them that they "ran together" the Shema, which the Sages did not stop. The Alter Rebbe explains why they did not pause.

Pesachim 55b:15 פסחים נ"ה ב:ט"ו

מַתְנִי' שִׁשָּׁה דְּבָרִים עָשׂוּ אַנְשֵׁי יְרִיחוֹ, עַל שְׁלֹשָׁה מִיחוּ בְּיָדָם וְעַל שְׁלֹשָׁה לֹא מִיחוּ בְּיָדָם. וְאֵלּוּ הֵן שֶׁלֹּא מִיחוּ בְּיָדָם: מַרְכִּיבִין דְּקָלִים כָּל הַיּוֹם, וְכוֹרְכִין אֶת שְׁמַע, וְקוֹצְרִין וְגוֹדְשִׁין לִפְנֵי הָעוֹמֶר. וְאֵלּוּ שֶׁמִּיחוּ בְּיָדָם: מַתִּירִין גַּמְזִיוֹת שֶׁל הֶקְדֵּשׁ,

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KEHOT'S NOTE

פסחים נה, ב. וראה בקונטרס עץ החיים ע' לד. ובספר הערכים-חב"ד ערך אהבת ה'.

79 **ולא היו מפסיקין בין אחד ואהבת**

The Talmud explains that they said "Hear, O Israel... is One" without pausing, and tells how Yaakov, fearing an unworthy son as with Avraham and Yishmael, heard his sons declare the Shema and answered "Blessed be the Name...," which is therefore said quietly.

Pesachim 56a:5 פסחים נ"ו א:ה'

וְכוֹרְכִין אֶת שְׁמַע. הֵיכִי עָבְדִי? אָמַר רַב יְהוּדָה: אוֹמְרִים "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד", וְלֹא הָיוּ מַפְסִיקִין. רָבָא אָמַר: מַפְסִיקִין הָיוּ, אֶלָּא שֶׁהָיוּ אוֹמְרִים "הַיּוֹם עַל לְבָבֶךָ", דְּמַשְׁמַע: הַיּוֹם עַל לְבָבֶךָ, וְלֹא מָחָר עַל לְבָבֶךָ. תָּנוּ רַבָּנָן: כֵּיצַד הָיוּ כוֹרְכִין אֶת שְׁמַע? אוֹמְרִים "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד", וְלֹא הָיוּ מַפְסִיקִין, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: מַפְסִיקִין הָיוּ, אֶלָּא שֶׁלֹּא הָיוּ אוֹמְרִים "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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80 **בכל לבבך בשני יצריך**

The Mishnah explains "with all your heart" as "with both your inclinations, the good inclination and the evil incli-

nation." The Alter Rebbe uses it for the love that subdues and transforms the animal soul.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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81 **מלך אלקים על גוים**

A psalm of the sons of Korach crowning G-d King of all the earth: "Elokim reigns over the nations; Elokim sits upon His holy throne." The Alter Rebbe cites it to show that the Name Elokim, G-d's kingship, sustains even the nations.

Psalms 47:9 תהילים מ״ז:ט׳

מָלַךְ אֱלֹקִים עַל־גּוֹיִם אֱלֹקִים יָשַׁב עַל־כִּסֵּא קָדְשׁוֹ׃

G-d reigneth over the nations; G-d sitteth upon His holy throne.

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KEHOT'S NOTE

תהלים מז, ט. "פי' גם על גוים מלך אלקי' לפי שהם מקבלים ממ"ח צירופים דאלקים" — תקס"ז ע' קנ.

82 **לא כאברהם שיצא ממנו ישמעאל**

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

KEHOT'S NOTE

ספרי דברים לב, ט.

83 **לא כאברהם שיצא ממנו ישמעאל**

The Sifrei says that when Avraham came into the world, refuse came from him, Yishmael; but all of Yaakov's sons were worthy. The Alter Rebbe cites it in explaining "Blessed be the Name...."

Sifrei Devarim 312:1–2 ספרי דברים שי״ב:א׳-ב׳

... צְאוּ מִתּוֹךְ שֶׁלִּי, אִי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֶהֱא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה כז): "וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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84 **ועד הוא ג"כ אחד אלא שהוא בחילופי דאתוון**

The Zohar says that va'ed in "Blessed be the Name... forever (va'ed)" is echad, "One," with its letters exchanged, and that we exchange them so as not to say "One" openly. The Alter Rebbe cites it to explain why the line is said in a whisper.

Zohar, Terumah 12:134–143 ספר הזהר, תרומה י״ב:קל״ד-קמ״ג

At present, as the "other side" still cleaves to the Shekinah, She is not entirely One, and therefore, although even in this present time we proclaim the unity, we do so silently, symbolizing it by the letters of the word wa'ed (ever), which are equivalent by certain permutations to those of the word ehad (one).

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

85 **ועד . . אחד . . בחילופי דאתוון כמ"ש בזהר**

The note points to the Rebbe's note there on the Zohar's teaching that va'ed is echad with its letters exchanged.

KEHOT'S NOTE

ח"ב קלד, א. וראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"ח ע' 242.

PARAGRAPH 18

86 **שישראל מונים ללבנה**

The Talmud says that an eclipse of the moon is a bad sign for Israel, "because Israel reckon by the moon, and the nations by the sun." The Alter Rebbe explains what Israel share with the moon.

Sukkah 29a:10 סוכה כ״ט א׳:י׳

תָּנוּ רַבָּנַן: בְּזְמַן שֶׁהַחַמָּה לוֹקָה — סִימָן רַע לַגּוֹיִם. לְבָנָה לוֹקָה — סִימָן רַע לְשׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל. מִפְּנֵי שֶׁיִּשְׂרָאֵל מוֹנִין לַלְּבָנָה, וְגוֹיִם לַחַמָּה. לוֹקָה בַּמִּזְרָח — סִימָן רַע לְיוֹשְׁבֵי מִזְרָח. בַּמַּעֲרָב — סִימָן רַע לְיוֹשְׁבֵי מַעֲרָב. בְּאֶמְצַע הָרָקִיעַ — סִימָן רַע לְכָל הָעוֹלָם כּוּלּוֹ.

Our Rabbis taught, When the sun is in eclipse it is a bad omen for idolaters; when the moon is in eclipse, it is a bad omen for Israel, since Israel reckons by the moon and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who live in the east; if in the west, it is a bad omen for those who live in the west; if in the midst of heaven it is bad omen for the whole world.

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Chullin 60b:3 חולין ס׳ ב׳:ג׳

אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה

ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ושנים זיל ליקרו צדיקי בשמיך (עמוס ז, ב) יעקב הקטן שמואל הקטן (שמואל א יז, יד) דוד הקטן

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

סוכה כט, א. ראה חולין ס, ב. ובחדא"ג למהרש"א בחולין שם.

87 **כי הלבנה לית לה מגרמה כלום**

The transcript adds that the moon's upper half, facing the sun, gives no light because it is nullified in existence to the sun's light, while its lower half shines on the earth with the sun's light.

Zohar III, 33a זח"ג לג, א

KEHOT'S NOTE

ראה זח"ג לג, א. רמט, ב. "ולהיותה דבוקה בחצי העליון למול נגד אור השמש ע"כ אינה מאירה רק בחצי התחתון שלה ובחצי העליון שבה אינה מאירה כלל כי מפני אור השמש אשר לנגדה בטלה במציאות אל האור של השמש המאיר עלי', אך חצי התחתון שבה מאיר בארץ מחמת הארת השמש כידוע" — תקס"ז ע' קנ.

88 **עד שנעשית בבחי' נקודה**

The note points to Or HaTorah on Yisro for the moon's shrinking to a point.

KEHOT'S NOTE

ראה אוה"ת כאן ע' תשצה.

PARAGRAPH 19

89 **כך הוא ענין ישראל**

The transcript states the comparison directly: Israel are likened to the moon because, as a whole, the souls of Israel have nothing of their own except what they receive from G-d's light shining on them, the Infinite Light.

KEHOT'S NOTE

"שנמשלי' ללבנה כי ישראל מונין ללבנה כנודע דגם כללות נ"י לית להו מגרמייהו כלום אלא רק מה שמקבלים מאור ה' המאיר עליהם והוא אור א"ס ב"ה" — תקס"ז ע' קנא.

90 **ודבר ה' זו הלכה**

The Talmud explains "the word of Havayah" in Amos's prophecy ("they will roam to seek the word of Havayah") as halachah. The Alter Rebbe uses it for G-d's word speaking in the mouths of those who study.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בָּבָתֵּי כְנֵסִיּוֹת וּבָבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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91 **כי שמש ומגן הוי"ה אלקים**

The psalm of longing for the Temple ends in trust: "For Havayah Elokim is a sun and a shield; Havayah gives grace and glory." The Alter Rebbe reads the sun as the Name Havayah and the shield as the Name Elokim.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

PARAGRAPH 20

92 **להחיות רוח שפלים**

G-d, "high and exalted," says through Isaiah that He dwells also "with the crushed and lowly of spirit, to revive the spirit of the lowly." The Alter Rebbe applies the phrase to charity, which revives the poor.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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93 **וזרחה לכם יראי שמי**

Malachi describes the coming day of judgment, burning like a furnace for the wicked; but for those who fear G-d, "there shall shine for you who fear My Name a sun of righteousness (tzedakah), with healing in its wings." The Alter Rebbe reads tzedakah as charity, the level of the sun.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

PARAGRAPH 22

94 **בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה**

The maamar's opening verse, now explained: "on this day" is the day of revelation for which the counting of the Omer prepared.

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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95 **שבעה שבועות תספר לך**

Moshe commands: "Seven weeks shall you count for yourself," from the start of the grain harvest. This is the counting of the Omer, which the Alter Rebbe calls the preparation for receiving the Torah on Shavuos.

Deuteronomy 16:9 דברים ט״ז:ט׳

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת׃

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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KEHOT'S NOTE

דברים טז, ט.

PARAGRAPH 23

96 **ונעשו אז ישראל מוכנים ועומדים**

The maamar explains that Israel were ready not only through the light drawn from above but also through their own service below.

Chullin 60b חולין ס׳ ב

KEHOT'S NOTE

בד״ה בחודש השלישי תשכ״ט מבאר ״שהיו מוכנים לא רק מצד ההמשכה מלמעלה, אלא גם מצד עבודת המטה״. ראה חולין ס, ב.

97 **ויקרא אלקים לאור יום**

"And G-d called the light 'day,' and the darkness He called 'night.'" The Alter Rebbe cites it to show that "day" means light and revelation.

Genesis 1:5 בראשית א׳:ה׳

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

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

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KEHOT'S NOTE

בראשית א, ה.

98 **בד״ה והיה מדי חדש**

This is the discourse the text refers to, on "And it shall be, from one new moon to the next." On 97c it explains that on the weekdays the Community of Israel receives G-d's "speech" by way of the emotions, while on Rosh Chodesh it receives it from Chochmah itself, so that its love is one of self-nullification, as in "My words which I have placed in your mouth"; there it refers back to this maamar.

KEHOT'S NOTE

ראה לקו״ת ברכה צו, ד ואילך.

99 **ואהבת**

Moshe's words in the Shema: "And you shall love Havayah your G-d with all your heart." The Alter Rebbe notes that the numerical value of ve'ahavta is twice that of or, "light."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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100 **למדבר סיני שירדה שנאה**

The Talmud reads the name Sinai as the mountain upon which sin'ah (hatred) came down. The Alter Rebbe, who quotes only "on which hatred descended, etc.," applies it to the Torah's power to weaken the sitra achra.

Shabbat 89a:7 שבת פ״ט א׳:ז׳

... דְּרַב חִסְדָּא וְרַבָּה בַּר־רִ״ח דְּרַב הוּנָא דְּאָמְרִי תַּרְוַוְיִיהוּ: מַאי ״הַר סִינַי״? הַר שֶׁיָּרְדָה שִׂנְאָה לְאֻמּוֹת הָעוֹלָם עָלָיו. וְהֵיכִי דָּאֲמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: חֲמִשָּׁה שֵׁמוֹת יֵשׁ לוֹ: מִדְבַּר צִין — שֶׁנִּצְטַוּוּ יִשְׂרָאֵל עָלָיו; מִדְבַּר קֶדֶשׁ — שֶׁנִּתְקַדְּשׁוּ יִשְׂרָאֵל עָלָיו; מִדְבַּר קְדֵמוֹת — שֶׁנִּתְּנָה קְדוּמָה עָלָיו; מִדְבַּר פָּארָן —

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KEHOT'S NOTE

שבת פט, א.

101 **ומדברך נאוה**

The lover praises his beloved: "Your lips are like a scarlet thread, and your speech (midbarech) is lovely." The Alter Rebbe cites it to show that midbar can mean speech.

Song of Songs 4:3 שיר השירים ד׳:ג׳

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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102 **ומדבר מלשון דבור . . בתוספת מ׳ . . להקטין הענין**

Or HaTorah, noting this passage, refers to Likkutei Torah's discourse on "These are the accounts of the Mishkan" and its explanation, and to a discourse on "There are sixty queens" about "where I cause My Name to be mentioned," which speaks of speech in words of Torah.

KEHOT'S NOTE

באוה״ת פ׳ במדבר ע׳ כג מציין ע״ז ״וע׳ בלקו״ת סד״ה אלה פקודי המשכן ובהביאור שם ספ״ז ובד״ה ששים המה מלכות דרוש השני פ״ג בענין אשר אזכיר את שמי ושם מיירי בבחי׳ הדיבור בד״ת״, ע״ש.

103 ויסעו מרפידים

"They journeyed from Refidim and came to the wilderness of Sinai." The Alter Rebbe reads leaving Refidim as leaving the soul's weakness.

Exodus 19:2 שמות י״ט:ב׳

וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיִּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל נֶגֶד הָהָר׃

And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

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KEHOT'S NOTE

שמות יט, ב.

104 למה נק' שמה רפידים

Rabbi Yehoshua explains the name Refidim: "they slackened (rippu) their hold on the words of Torah," citing "from slackness of hands (rifyon yadayim)." The Alter Rebbe reads it as the weakness of the soul's power.

Sanhedrin 106a:14–15 סנהדרין ק״ו א:י״ד-ט״ו

מַאי לְשׁוֹן ״רְפִידִים״? רַבִּי אֱלִיעֶזֶר אוֹמֵר: רְפִידִים שְׁמָהּ. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: שֶׁרִפּוּ עַצְמָן מִדִּבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: ״לֹא הִפְנוּ אָבוֹת אֶל בָּנִים מֵרִפְיוֹן יָדַיִם״. אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁנֶּאֱמַר ״וַיִּסָּע״ אֵינוֹ אֶלָּא לְשׁוֹן צַעַר, שֶׁנֶּאֱמַר: ״וַיִּסַּע יִשְׂרָאֵל בַּשִּׁטִּים וַיָּחֶל הָעָם לִזְנוֹת אֶל בְּנוֹת מוֹאָב״. ״וַיִּסַּע יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן״, ״וַיָּבֵא יוֹסֵף אֶת דִּבָּתָם רָעָה אֶל אֲבִיהֶם״. וְנֶאֱמַר: ״וַיִּסַּע יִשְׂרָאֵל בְּאֶרֶץ גֹּשֶׁן״, ״וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת״. ״וַיִּסַּע יְהוּדָה …

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KEHOT'S NOTE

סנהדרין קו, א. תדא״ר פרק כד.

משה ידבר והאלהים יעננו בקול

"Moshe speaks, and G-d answers him with a voice"

At Sinai G-d gave Israel the power to unite His Infinite Light with this world of separation through physical mitzvos, something Avraham had achieved only in the higher worlds. This is "Moshe speaks, and G-d answers": Moshe's bittul, present in every Jew who learns and keeps the Torah, draws down the higher unity, and the world below "answers" by repeating it, in exact measure to that bittul.

THE MAAMAR IN BRIEF

The verse "Moshe speaks, and G-d answers him with a voice" raises two questions: what exchange it describes, and why it is in the present tense. Rav Yosef's praise of Shavuos raises a third: Avraham kept the whole Torah, so what did its giving add? The mitzvos are "the limbs of the King": each draws one of G-d's Names, and through it the Infinite Light, into Chochmah or Chesed, until they are one with Him. Avraham did this through love, kindness and humility, but mainly in the higher worlds; this world remained a world of separation. At Sinai the Torah was given so that the Infinite Light would be united with physical mitzvos below. Of G-d's two "knowledges," the higher and lower unity, the positive and negative mitzvos make the lower match the higher, and the Torah within and the mitzvos around consume the coarseness that makes the world seem separate. Shavuos reveals the Crown of Torah, beyond the chain of descent. Moshe's bittul draws down the higher unity; the lower unity, Elokim, answers it; and since Moshe's bittul is in every person, G-d answers each one according to his own.

OUTLINE

1 **Two questions** ¶1–2

What exchange does "Moshe speaks, and G-d answers" describe, and why the present tense? And if Avraham kept the whole Torah, even eruv tavshilin, what did the day of the Giving of the Torah add?

2 **The limbs of the King** ¶3–9

Each mitzvah draws down one of G-d's seven Names, which are only "names" toward Him. Through the mitzvos the Infinite Light is clothed in Chochmah and Chesed and becomes one with them, as the soul's life is one with the body's limbs.

3 **Avraham's service above** ¶10–14

By love, kindness and humility Avraham drew the Infinite Light into Chochmah and Chesed, but mainly in the higher worlds, through G-d's own "mitzvos," such as visiting the lovesick soul and putting on tefillin. This world remained a world of separation.

4 **What Sinai brought** ¶15

The Torah was given so that the Infinite Light would be clothed in and united with the Chochmah and Chesed of physical mitzvos below: "Havayah descended upon Mount Sinai."

5 **The two unities** ¶16–18

"A G-d of knowledges": the higher unity, in which the lower is nothing, and the lower unity, in which the lower seems most real. The negative and positive commandments make them equal, so that the yesh takes up no space and no void is left.

6 **A consuming fire** ¶19–21

The mitzvos surround the soul and the Torah fills it, like fire inside and around a vessel, consuming the animal soul's coarseness; so Gehinnom has no hold on a Torah scholar. This power is a gift given to Israel.

7 **The Crown of Torah** ¶22

After seven weeks that match the seven Names, Shavuos reveals the Crown of Torah, from beyond the chain of descent where above and below are equal. Without it there are many "Yosefs," adding only worldly knowledge.

8 **Moshe speaks, G-d answers** ¶23–25

Moshe's bittul draws down the higher unity; ha-Elokim, the lower unity, "answers" by repeating it below. The tense is present because Moshe extends into every generation as the bittul in each person.

9 **The voice of Moshe** ¶26–28

G-d reads and studies opposite each person according to his bittul. The Shechinah speaks from the throat of the one who is nullified, so a Torah scholar is called Moshe, and his voice carries hidden wisdom into the open.

KEY CONCEPTS

The seven Names that may not be erased ז' שמות שאינן נמחקין

The divine Names through which G-d's attributes come into being, such as El for Chesed and Havayah pointed with patach for Chochmah. Toward G-d Himself they are only "names," existing for others.

The limbs of the King רמ"ח אברין דמלכא

The mitzvos, so called because the Infinite Light is clothed in them and one with them, as a soul's life is one with the body's limbs.

The higher and the lower unity יחודא עילאה ויחודא תתאה

Two views of G-d's oneness: from above, where the lower a thing is the more it is nothing, and from below, where the lower a thing is the more it seems to exist. Torah and mitzvos make the lower match the higher.

Self-nullification (bittul) ביטול

Moshe's "What are we?": the awareness that G-d fills the world as before creation. It is the channel through which the Torah is drawn down, and it extends into every Jew in every generation.

The Crown of Torah כתר תורה

The level above the Torah itself, revealed on Shavuos from beyond the chain of descent, where above and below are equal.

An arousal from below אתערותא דלתתא

Human action, here the performance of the mitzvos, on which the drawing of the Infinite Light into the attributes depends.

Encompassing and inner light מקיף ופנימי

The mitzvos surround the soul as garments; the Torah enters it as food. Together they consume the animal soul's coarseness from without and within.

SECTION 1 • ¶1–2

Two questions

1 משה ידבר[1,2] והאלהים יעננו בקול. בקולו של משה.[3] ולהבין כי לא פירש בכתוב מה דבר משה[4] ומה ענהו ה'

"Moshe speaks, and G-d (ha-Elokim) answers him with a voice": "with a voice," with the voice of Moshe. [We need] to understand [this], for the verse does not specify what Moshe spoke and what G-d answered him.

> The maamar opens with a verse from Sinai: as the sound of the shofar grew ever stronger, "Moshe speaks, and G-d (ha-Elokim) answers him with a voice," and the Gemara reads "with a voice" as Moshe's own voice. The Alter Rebbe asks what Moshe said and what G-d answered, since the verse does not say. The Tzemach Tzedek (Or HaTorah, Yisro, cited by Kehot) notes that Rashi reads it as Moshe relaying the other commandments to the people, and that Ramban disputes this.

דלא קאי על עשרת הדברות דהא אנכי ולא[5] יהיה לך מפי הגבורה שמענו וכתיב אנכי עומד בין[6] ה' וביניכם להגיד וגו'.

For it does not refer to the Ten Commandments, since [the commandments] "I am" and "You shall have no" we heard from the mouth of the Almighty, and it is written, "I stand between Havayah and you, to tell [you]," etc.

> The verse cannot be describing the Ten Commandments: the Sages taught that the first two, "I am" and "You shall have no [other gods]," the people heard directly from G-d, and Tanya (chapter 20) explains why, for these two contain the whole Torah, "I am" all 248 positive commandments and "You shall have no" all 365 prohibitions. For the rest, Moshe describes himself as standing between G-d and the people to tell them G-d's word, so he was the one conveying, not one whom G-d answered.

הרי שלא נאמר בזה הענין שמשה הוא המדבר והקב"ה העונה וגם להבין מהו ידבר ומהו יעננו לשון עתיד או הווה והוה ליה למימר משה דבר והקב"ה ענהו.

Thus in this matter it is not said that Moshe is the one who speaks and the Holy One, blessed be He, the one who answers. [We] also [need] to understand what yedaber ("speaks") is and what ya'anenu ("answers him") is, [being] in the future or present tense, when it should have said, "Moshe spoke, and the Holy One, blessed be He, answered him."

> Either way, nothing here fits a dialogue in which Moshe speaks and G-d answers. A second question: the verbs yedaber and ya'anenu are in a form that reads as future or as ongoing present, while a one-time event at Sinai should have been told in the past tense.

הענין הוא דאיתא בגמרא דאמר רב יוסף[7] אי לאו האי יומא דקא גרים כמה יוסף איכא בשוקא.

The explanation is this. It is stated in the Gemara that Rav Yosef said, "Were it not for this day that brought it about, how many Yosefs are there in the marketplace!"

> The answer begins with a saying in the Gemara. On Shavuos Rav Yosef had a choice calf prepared and said that were it not for this day, the day of the Giving of the Torah, which made him what he was, there would be many ordinary men named Yosef in the marketplace.

2 ולהבין מעלת האי יומא דוקא שהוא יום מתן תורה ומהו ענין מתן התורה. והלא קיים אברהם אבינו ע"ה [עליו השלום][8] את כל התורה עד שלא ניתנה ואפי' [ואפילו] עירובי תבשילין[9] מפני שלמד את כל התורה כו' עד שלא נתנה.

And [we need] to understand the distinction of "this day" specifically, which is the day of the Giving of the Torah, and what the Giving of the Torah is. For did not Avraham our father, peace be upon him, fulfill the entire Torah before it was given, even eruvei tavshilin, because he learned the entire Torah, etc., before it was given?

> To reach the answer, the Alter Rebbe first asks what made the day of the Giving of the Torah special. The Sages say Avraham kept the whole Torah before it was given, down to eruv tavshilin (the rabbinic arrangement that allows cooking on Yom Tov for Shabbos), because he had learned all of it; so what did Sinai add? In Torah Ohr, Lech Lecha (11d), the Alter Rebbe refers to this maamar and explains that Avraham kept the Torah in its inner dimension, while revealing G-dliness in a physical thing, such as the parchment of tefillin, needed a revelation from beyond the chain of descent.

SECTION 2 • ¶3–9

The limbs of the King

3 וכמ"ש וישמר משמרתי[10] מצותי חקותי ותורתי ובודאי לימד ג"כ ליצחק[11] בנו[12] ויצחק לימד ליעקב ובניו[13,14] ומה חדוש נתחדש בנתינתה.

As it is written, "and he kept My charge, My commandments, My statutes and My teachings." And he surely also taught [it] to Yitzchak his son, and Yitzchak taught Yaakov and his sons. So what new thing was brought about by its being given?

> The verse says Avraham kept G-d's charge, commandments, statutes and teachings. The Alter Rebbe adds that he surely passed this on to Yitzchak, and Yitzchak to Yaakov and his sons, so the Torah was already known and kept by the Patriarchs; this sharpens the question of what its giving added.

אך הנה נודע ענין המצות דרמ"ח פקודין[15] אינון רמ"ח אברין דמלכא. ולכאורה אינו מובן לשון אברין והלא אין לו דמות הגוף וכו'

But now, the matter of the mitzvos is known: "The 248 commandments are the 248 limbs of the King." At first glance the expression "limbs" is not understood, for surely He has no likeness of a body, etc.

> The answer begins with what the mitzvos are. A known teaching calls the 248 commandments the 248 "limbs of the King," but this is puzzling, since G-d has no body or likeness of a body.

אך יובן ע"פ מ"ש בזהר דכל מעשה המצות הן לאתקנא רזא דשמיה[16] שבמצוה זו ממשיך שם זה ובמצוה זו ממשיך שם זה והענין כי שמותיו של הקב"ה הם שבעה שמותיו שאינן[17] נמחקין.

But it will be understood from what is written in the Zohar, that all the performance of the mitzvos is "to rectify the mystery of His Name": through this mitzvah one draws down this Name, and through that mitzvah one draws down that Name. The explanation is that the Names of the Holy One, blessed be He, are His seven Names that may not be erased.

> The key is the Zohar's statement that all the mitzvos are done "to rectify the mystery of His Name": each mitzvah draws down a particular divine Name. These are the seven Names of G-d that may not be erased, which the next paragraphs explain. In Torah Ohr, Shemos (49d), the Alter Rebbe explains the same Zohar this way: each mitzvah draws one Name into one attribute, El into Chesed and Elokim into Gevurah.

4 והם הם בחינת התפשטות החיות והשפעה להתהוות מדותיו יתי' לך ה'[18] הגדולה והגבורה והתפארת וגו'

And these are precisely the level of the extension of the life-force and the flow of influence for His attributes, may He be blessed, to come into being: "Yours, Havayah, are the greatness (gedulah), the might (gevurah) and the beauty (tiferes)," etc.

> The divine Names are what spread G-d's life-force and influence so that His attributes come into being: the attributes King David named when he blessed G-d before the whole assembly, "Yours, Havayah, are the greatness, the might, the beauty" and the rest.

שאינן אלא בחי' שם לבד ע"ד משל כמו השם שאינו אלא לזולתו שיקראנו בשמו כי הוא יתי' רם ונשא וכו'.

These are nothing but the level of a name alone; by way of analogy, like a name, which exists only for another, so that he may call him by his name. For He, may He be blessed, is high and exalted, etc.

> Toward G-d Himself these attributes are nothing more than a "name." A name is not the person himself; it exists only for others, so they can call him. So too G-d's attributes do not capture His essence, which is "high and exalted" beyond them; they are how He is called and related to by what He creates.

5 וכמ"ש בתקוני זוהר לאו מכל אלין מדות כלל ואנת הוא[19] חכים ולא בחכמה ידיעא.

As is written in Tikkunei Zohar: "Not of any of these attributes at all," and "You are wise, but not with a known wisdom."

> Eliyahu's prayer at the opening of Tikkunei Zohar (Patach Eliyahu), addressed to G-d, says He is "not of any of these attributes at all," and that He is wise but not with a known wisdom.

כי החכמה הידיעא היא בנבראים שנק' בשם חכמה שהיא השכלה להשכיל דבר מושכל אבל אצלו ית' לא שייך זה

For the known wisdom is in created beings, [the faculty] that is called by the name "wisdom": it is intellection, comprehending an intelligible thing. But with Him, may He be blessed, this does not apply.

> "Known wisdom" is the wisdom of created beings: the mind grasping an idea. Such wisdom does not apply to G-d.

כי אפי' [אפילו] בחי' המחשבה שהיא למטה מחכמה נאמר עליה כי לא מחשבותי מחשבותיכם[20] וגו' אלא שנק' חכמה ומחשבה לפי שהיא מקור המחשבה ומקור החכמה.[21]

For even of the level of thought, which is below Chochmah (wisdom), it is said, "For My thoughts are not your thoughts," etc. Rather, it is called Chochmah and thought because it is the source of thought and the source of Chochmah.

> Even G-d's "thought," which ranks below Chochmah, is said to be utterly unlike ours: in Isaiah G-d says, "My thoughts are not your thoughts." If even His "thought" is beyond ours, so is His "wisdom"; the divine level is called Chochmah and thought only because it is the source from which thought and wisdom come.

6 וכמ"ש כי עמך מקור חיים[22] באורך נראה אור. פירוש באורך כשנמשך האור למטה אזי נראה ומושג אור החכמה והמחשבה כו'.

As it is written, "For with You is the source of life; in Your light we see (nir'eh) light." The meaning of "in Your light" is: when the light is drawn down below, then the light of Chochmah and thought is seen (nir'eh) and grasped, etc.

> David praises G-d: "With You is the source of life; in Your light we see light." The maamar reads nir'eh, "we see," as nir'eh, "is seen": only when G-d's light is drawn down below does the "light" of wisdom and thought become visible and graspable, while divine wisdom as it is in itself is not perceived.

וכן בחי' החסד כמ"ש ועשה חסד לאלפים.[23] שיש אלפים מדרגות שהם רבוי הצמצומים והמשכות עד שיהיה התהוות חסד.

So too the level of Chesed (kindness), as it is written, "and showing kindness to thousands": there are thousands of levels, which are the many contractions (tzimtzumim) and drawings-down, until Chesed comes into being.

> The same is true of Chesed. In the Ten Commandments G-d shows kindness "to thousands," plainly to a thousand generations; the maamar reads it as thousands of levels of contraction and drawing down that the light passes through before it becomes a kindness that can exist.

7 וכמ"ש עולם חסד יבנה[24] שצריך הוא להיות נבנה שיהיה חסד. והמשכה זו להיות התפשטות החיות בבחי' חכמה וחסד הוא מז' שמות שאינם נמחקין הוי"ה בנקוד פת"ח היא בחכמה[25] ושם אל בחסד.

As it is written, "Kindness shall be built forever" (olam chesed yibaneh): that is, it has to be built in order for there to be Chesed. And this drawing down, for the life-force to extend into the level of Chochmah and Chesed, is from the seven Names that may not be erased: Havayah with the vowel patach is in Chochmah, and the Name El is in Chesed.

> Psalms says "kindness shall be built forever": kindness itself has to be built up, through the stages just described, before it exists. This drawing down into Chochmah and Chesed comes through two of the seven Names: Havayah pointed with the vowel patach, which belongs to Chochmah, and the Name El, which belongs to Chesed.

וכמ"ש חסד אל כל היום[26] שהם בחי' שם בלבד.

As it is written, "The kindness of El is all the day"; and these are only the level of a name.

> The verse "The kindness of El is all the day," said by David against Doeg's boasting, links the Name El with kindness. Yet these Names are still only "names," outward expressions, not G-d's essence.

אך מ"מ אחר שנמשך ובא לידי גילוי מדת החסד והחכמה הנה ההמשכה ההיא היא מלובשת ממש במדת החסד והחכמה עד שמתאחדת עמהם וזהו ענין איהו וחיוהי חד.[27] איהו וגרמוהי חד.[28]

Nevertheless, after it has been drawn down and come to the revelation of the attribute of Chesed and Chochmah, that drawing down is actually enclothed in the attribute of Chesed and Chochmah, until it becomes one with them. This is the meaning of "He and His life-forces are one; He and His vessels are one,"

> Even so, once drawn down, the divine flow is truly enclothed in these attributes and becomes one with them. This is what Tikkunei Zohar means in saying of the Sefiros of Atzilus, "He and His life-forces are one; He and His vessels are one."

דהיינו כענין הוא המדע הוא היודע[29] כו'. וכמ"ש לך ה' הגדולה והגבורה[30] פי' שמתאחדת ונעשית בבחי' לך ה' ממש.[31]

that is, like the concept of "He is the Knowledge, He is the Knower," etc. And as it is written, "Yours, Havayah, are the greatness and the might": meaning, that it is united and becomes truly the level of "Yours, Havayah."

> The comparison is to Rambam's principle (Hilchos Yesodei HaTorah 2:10) that G-d is Himself the knower, the known and the knowledge: His wisdom is not something apart from Him. So in "Yours, Havayah, are the greatness and the might," the attributes become truly "Yours," one with Havayah.

8 והנה המשכת החיות[32] להיות התפשטות אוא"ס [אור אין סוף] ב"ה והתלבשותו במדת החסד והחכמה שאין ערך אליו דאנת הוא חכים ולא בחכמה ידיעא ולא מכל מדות אלין כלל[33]

Now, the drawing down of the life-force, so that there be an extension of the Infinite Light (Or Ein Sof), blessed be He, and its enclothing in the attribute of Chesed and Chochmah, which bear no comparison to Him — for "You are wise, but not with a known wisdom," and "not of any of these attributes at all" —

> The Infinite Light must be drawn down to spread into Chesed and Chochmah and be enclothed in them. Yet these attributes bear no comparison to Him, as the words of Tikkunei Zohar quoted again here say.

באתערותא דלתתא תליא מילתא ע"י מעשה המצות שע"י מצוה שהיא בחכמה ממשיך אור א"ס ב"ה בחכמה.

the matter depends on an arousal from below (isarusa dilesata): through the performance of the mitzvos. Through a mitzvah that is in Chochmah, one draws down the Infinite Light, blessed be He, into Chochmah.

> The principle that "the matter depends on an arousal from below" gives the answer: human action, the performance of the mitzvos, brings it about. A mitzvah connected with Chochmah draws the Infinite Light into Chochmah.

9 וע"י מצוה שבחסד ממשיך אור א"ס ב"ה בחסד. והן הן המשכת שמותיו יתי והתלבשותו בחכי [בחכמה] וחסד הוי"ה בנקוד פת"ח בחכמה[34] כו' ולכן נקראו המצות בשם אברין דמלכא

And through a mitzvah that is in Chesed, one draws down the Infinite Light, blessed be He, into Chesed. These are precisely the drawing down of His Names, may He be blessed, and its encloth-ing in Chochmah and Chesed: Havayah with the vowel patach in Chochmah, etc. Therefore the mitzvos are called by the name "the limbs of the King."

> Likewise a mitzvah connected with Chesed draws the Infinite Light into Chesed. This is what it means that the mitzvos draw down G-d's Names, such as Havayah pointed with patach into Chochmah, and it is why they are called "the limbs of the King."

דכמו שמלובש חיות הנפש באברין ע"ד משל עד שמתאחדת עמהם כך מלובש אור א"ס ב"ה המשכת בחי' שמותיו יתי בבחי' חכמה וחסד שבמעשה המצות עד שמתאחדת ממש באור א"ס ב"ה הנמשך בהם.

For just as the life-force of the soul is enclothed in the limbs, by way of analogy, until it becomes one with them, so the Infinite Light, blessed be He, the drawing down of the level of His Names, may He be blessed, is enclothed in the level of Chochmah and Chesed that is in the performance of the mitzvos, until [that level] is truly united with the Infinite Light, blessed be He, that is drawn into them.

> In a person the life-force becomes one with the limbs it animates. In the same way the Infinite Light, drawn down through G-d's Names, is clothed in the Chochmah and Chesed of the mitzvos until they are wholly united with it; this is how G-d, who has no body, can be said to have "limbs."

SECTION 3 • ¶10–14

Avraham's service above

10 ובזה יובן ענין המצות שכתוב באברהם וישמר משמרתי מצותי[35] וגו'. דהיינו שגרם ירידת והמשכת אור א"ס ב"ה והתלבשותו במדת החכמה וחסד

With this, the matter of the mitzvos written of Avraham, "and he kept My charge, My command-ments," etc., will be understood. That is, he brought about the descent and drawing down of the Infinite Light, blessed be He, and its enclothing in the attribute of Chochmah and Chesed,

> This explains the verse about Avraham, "he kept My charge, My commandments." His mitzvos brought about the descent of the Infinite Light into Chochmah and Chesed.

ע"י שנעשה מרכבה אליו יתי במדת האהבה הלוך ונסוע הנגבה[36] בבחי' רצוא ושוב[37] כי רוח אייתי רוח[38] ואמשיך רוח.

by becoming a chariot (merkavah) for Him, may He be blessed, through the attribute of love: "going and journeying toward the south," in the mode of "running and returning" (ratzo vashov). For "spirit brings spirit and draws down spirit."

> He did so by becoming a "chariot" for G-d, wholly given over to Him, through the attribute of love. The Torah describes him "going and journeying toward the south," the side Kabbalah links with Chesed, in the rhythm of "running and returning" that Yechezkel saw in the living creatures; and the Zohar teaches that a spirit from below brings and draws down a spirit from above.

11 וכמ"ש אם ישים אליו לבו[39] וגו'. וגם מחמת שהרבה חסד בעולם. ויטע אשל[40] וגו'. וע"י שהיה שפל רוח מאד. וכמ"ש ואנכי עפר ואפר.[41]

As it is written, "If he sets his heart toward Him," etc. And also because he increased kindness in the world: "And he planted an eshel," etc. And through his being very lowly of spirit, as it is written, "and I am dust and ashes."

> Three of Avraham's qualities are named. He set his heart toward G-d, the verse the Zohar connects with spirit drawing spirit; he increased kindness in the world, as with the eshel he planted in Be'er Sheva; and he was deeply humble, calling himself "dust and ashes" as he pleaded for Sedom.

לכן ע"י כמים הפנים[42] וגו'. ע"י מדת ענוה המשיך ירידת אור א"ס ב"ה בחכמה וחסד שהוא בחי' ירידה ושפלות לגבי אור א"ס ב"ה

Therefore, through this, "As water [mirrors] the face," etc.: through the attribute of humility he drew down the descent of the Infinite Light, blessed be He, into Chochmah and Chesed, which is a descent and a lowering relative to the Infinite Light, blessed be He.

> "As in water face answers to face, so the heart of man to man": the response from above mirrors the person's stance below. Because Avraham lowered himself in humility, the Infinite Light likewise lowered itself into Chochmah and Chesed, which for it is a descent.

דאנת הוא חכים ולא בחכמה ידיעא ולאו מכל מדות אלין כלל[43] שאין ערוך אליו. וכמאמר רז"ל [רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו[44] של הקב"ה שם אתה מוצא ענותנותו כו':

For "You are wise, but not with a known wisdom," and "not of any of these attributes at all": they bear no comparison to Him. And as our Sages, of blessed memory, said, "In the place where you find the greatness of the Holy One, blessed be He, there you find His humility," etc.

> Chochmah and Chesed are a lowering for the Infinite Light because they bear no comparison to it, as Tikkunei Zohar says. The Sages' saying that G-d's greatness and His humility are found together fits this: in Torah Ohr, Chayei Sara (16a), the Alter Rebbe explains that His giving life to the worlds is not His greatness but His humility, a lowering of Himself.

12 אך הנה עיקר המשכות אברהם אבינו[45] ע"ה [עליו השלום] היה בעולמות עליונים[46] הגם שהמשיך אור א"ס ב"ה למטה ג"כ להיות גילוי אלהות בעולם וכמ"ש ויקרא שם בשם[47,48] ה' אל עולם.

But the main [part] of the drawings-down of Avraham our father, peace be upon him, was in the higher worlds — even though he also drew the Infinite Light (Or Ein Sof), blessed be He, down below, so that there be a revelation of G-dliness in the world, as it is written, "And he called there in the Name of Havayah, the G-d (El) of the world."

> The maamar now sets Avraham's work apart from what Sinai brought. Avraham did draw G-dliness down into this world, making G-d known: he "called there in the Name of Havayah, El Olam," which can mean the G-d of eternity or, as here, the G-d of the world; but the main effect of his service was in the higher worlds.

וגם הנפש אשר עשו בחרן[49] ונטע אמונת ה' בלבם

And also "the souls that they had made in Charan," and he planted faith in G-d in their hearts.

> He also brought "the souls they had made in Charan" to faith, planting belief in G-d in their hearts. Plainly the verse speaks of the people they had acquired; Rashi, following the Sages, reads "made" as the people they brought under the wings of the Shechinah, the reading used here.

מ"מ אין זה ערך לגבי המשכות שהמשיך למעלה בעולמות עליונים להיות תוספת גילוי אור א"ס ב"ה בבחינת חכמה וחסד עליון דאצי' ושם היה עיקר עבודת אברהם וישמר משמרתי מצותי[50,51] וגו'.

Nevertheless, this bears no comparison to the drawings-down that he drew down above, in the higher worlds, so that there be an added revelation of the Infinite Light, blessed be He, in the level of the supernal Chochmah and Chesed of the World of Atzilus (Emanation). And there was the main [focus] of Avraham's service: "and he kept My charge, My commandments," etc.

> Yet all this effect on our world bears no comparison to what he drew down above: an added revelation of the Infinite Light into the supernal Chochmah and Chesed of Atzilus, the highest world. There lay the main point of his service, and this is what the verse means by his keeping G-d's charge and commandments.

מצותי דוקא מצות שהקב"ה עושה בעצמו הקב"ה מבקר חולים[52] שענין החולים בעולמות עליונים הוא כמ"ש סמכוני באשישות[53] וגו' כי חולת אהבה אני.

"My commandments" specifically: commandments that the Holy One, blessed be He, does Himself. "The Holy One, blessed be He, visits the sick"; and the matter of the sick in the higher worlds is as it is written, "Sustain me with flagons," etc., "for I am sick with love."

> "My commandments" means mitzvos that G-d Himself, as it were, performs, like the Sages' "The Holy One, blessed be He, visits the sick." In the higher worlds "the sick" are the lovesick soul of the Song of Songs, where the beloved says, "Sustain me with flagons… for I am sick with love." In Torah Ohr, Miketz (34d), the Alter Rebbe likewise stresses "His commandments": the mitzvos are G-d's own, the limbs of the King, one with the Infinite Light as a limb is one with the life within it.

שבחי' חולת אהבה היא מחמת ההסתר וההעלם שכל בחי' ממלא וסובב כל עלמין אינן אלא בחי' זיו ורק הודו על ארץ ושמים[54] וגו'.

For the state of being sick with love comes from the hiddenness and concealment: that the whole level of the light that fills all worlds and the light that encompasses all worlds (memalei and sovev kol almin) is nothing but the level of a radiance (ziv), and only "His splendor is over earth and heaven," etc.

> This lovesickness comes from G-d's hiddenness: all the light that fills the worlds and all the light that encompasses them is only a radiance of Him. As the verse says, "His splendor is over earth and heaven": only His splendor, not His essence.

13 ואי לזאת תכסף ותכלה הנפש לדבקה באי"ס ב"ה ממש. ועל זה נאמר סמכוני באשישות רפדוני בתפוחים[55] שהם ענין התגלות אור אי"ס ב"ה מההסתר והעלם שגילוי זה הוא רפואה לחולת אהבה זו.

And therefore the soul yearns and pines to cleave to the Infinite One (Ein Sof), blessed be He, Himself. And of this it is said, "Sustain me with flagons, spread apples about me": these signify the revelation of the Infinite Light, blessed be He, out of the hiddenness and concealment, for this revelation is the cure for this sickness of love.

> Because of this hiddenness the soul yearns and pines to cleave to the Infinite One Himself, not only to His radiance. The "flagons" and "apples" that sustain the lovesick are the revelation of the Infinite Light out of its concealment; that revelation is the cure, and it is G-d's "visiting the sick."

14 וכן אמרו הקב"ה מניח תפלין.[56] כי תפלין מלשון התקשרות[57] שהוא התקשרות אור א"ס ב"ה בחכמה. והיינו דאמרינן תפלין דמארי עלמא מה כתיב בהו ומי כעמך ישראל[58] וגו'.

So too they said, "The Holy One, blessed be He, puts on tefillin." For tefillin is an expression of binding (hiskashrus), which is the binding of the Infinite Light, blessed be He, with Chochmah. And this is what we say: "The tefillin of the Master of the world — what is written in them? 'And who is like Your people Israel,'" etc.

> Another of G-d's own mitzvos: the Gemara says He puts on tefillin. "Tefillin" is read as binding (hiskashrus), the Infinite Light binding itself with Chochmah, a reading Kehot traces to Erchei HaKinuyim, under "Tefillin." And the Gemara says G-d's tefillin contain the verse praising Israel from David's prayer, "And who is like Your people Israel."

כי ישראל עלו במחשבה[59] בראשית בשביל ישראל[60] שנקראו ראשית[61,62] והתפלין הם ההתקשרות של אור א"ס ב"ה בבחי' ישראל שנקראו ראשית הוא בחי' חכמה

For Israel arose in [G-d's] thought; "In the beginning" (bereishis) [is] for the sake of Israel, who are called "beginning" (reishis). And the tefillin are the binding of the Infinite Light, blessed be He, with the level of Israel, who are called "beginning," which is the level of Chochmah.

> Israel "arose in G-d's thought" before creation, and the Sages read Bereishis, "In the beginning," as bereishis, "for the sake of reishis": for the sake of Israel, who are called "beginning" (reishis). "Beginning" is the level of Chochmah, so G-d's tefillin bind the Infinite Light with Israel, who are rooted in Chochmah.

וע"ד זה שאר המצות של הקב"ה הן המשכות מאור א"ס ב"ה בעולמות עליונים ושם גילוי המשכת אור א"ס ב"ה והתלבשותו בחכמה וחסד בבחי' איהו וחיוהי חד איהו וגרמוהי חד. אבל האי עלמא עלמא דפרודא כמ"ש ומשם יפרד[63] וגו'.

And in this way the other mitzvos of the Holy One, blessed be He, are drawings-down from the Infinite Light, blessed be He, in the higher worlds; and there is the revelation of the drawing down of the Infinite Light, blessed be He, and its enclothing in Chochmah and Chesed, in the mode of "He and His life-forces are one; He and His vessels are one." But this world is a world of separation, as it is written, "and from there it divides," etc.

> The same holds for G-d's other mitzvos: they draw down the Infinite Light in the higher worlds, where it is clothed in Chochmah and Chesed in complete unity. This world, though, is "a world of separation," as the verse about the river that leaves Eden says, "and from there it divides."

SECTION 4 • ¶15

What Sinai brought

15 וכדי להיות המשכת אור א"ס ב"ה בבחי' איהו וחיוהי חד כו' גם למטה בעולם הפירוד נתנה התורה לישראל שתהא התלבשות והתאחדות אור א"ס ב"ה ממש בחכמה וחסד שלמטה במעשה המצות וקיומן בעשיה גשמית.

And in order for the drawing down of the Infinite Light, blessed be He, in the mode of "He and His life-forces are one," etc., [to be] also below, in the world of separation, the Torah was given to Israel: so that there be an actual enclothing and uniting of the Infinite Light, blessed be He, in the Chochmah and Chesed below, in the performance of the mitzvos and their fulfillment in physical action.

> To make that unity real below as well, in the world of separation, the Torah was given to Israel. Through physical mitzvos the Infinite Light itself is clothed in, and united with, the Chochmah and Chesed found below.

וכמ"ש וירד ה' על הר סיני.[64] וע"ז אמרו דהאי יומא הוא דקא גרים:

As it is written, "And Havayah descended upon Mount Sinai." And of this they said that it is "this day that brought it about."

> This is the meaning of "Havayah descended upon Mount Sinai": the divine came down into the lowest world. That is what Rav Yosef meant by "this day that brought it about."

SECTION 5 • ¶16–18

The two unities

16 והענין הוא הנה כתיב כי אל דעות[65] הוי"ה. פי' ב' דעות יחודא עלאה ויחודא תתאה.

The explanation is this. It is written, "For Havayah is a G-d of knowledges (El de'os)." Meaning: two [kinds of] knowledge, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah).

> To explain how this works, the Alter Rebbe turns to Chanah's song: "Havayah is a G-d of knowledges," in the plural. The two knowledges are two ways of seeing G-d's unity: the higher unity and the lower unity.

יחודא עלאה מלמעלה למטה שכל מה שלמטה מטה הוא יותר כלא וכאין וכל מה שהוא למעלה יותר יותר נחשב ליש.

The higher unity is from above to below: the lower anything is, the more it is as naught and as nothing, and the higher anything is, the more it is considered to be something (yesh).

> The higher unity looks from above downward. From that view, the lower a thing is, the more it is as nothing; only what is higher counts as real existence (yesh).

17 וכמ"ש להנחיל אוהבי יש.[66] ויחודא תתאה ממטה למעלה היא בחי' יש מאין שכל מה שלמטה מטה נחשב יותר ליש ונראה לעיני בשר דבר בפני עצמו ומורגש

As it is written, "To cause those who love me to inherit yesh." And the lower unity, from below to above, is the level of something from nothing (yesh me'ayin): the lower anything is, the more it is considered something, and it appears to eyes of flesh as a thing in its own right, and is felt;

> Proverbs speaks of yesh, "substance," as the inheritance of those who love wisdom: true existence belongs to the higher levels. The lower unity looks from below upward; it is the view of creation, something from nothing, in which the lower a thing is, the more it seems to exist, appearing to physical eyes as a thing in its own right.

ומה שהוא למעלה מעלה הוא ענין שאינו נראה ולא מורגש ומושג ובשם זה של אל כולל ב' הדעות

and whatever is higher is a matter that is not seen, nor felt and grasped. And in this Name, El, both kinds of knowledge are included:

> From this view, what is higher is unseen, beyond feeling and grasp. Both views are included in the Name El of "a G-d of knowledges."

שכשם שמלמעלה למטה כל מה שלמטה הוא כלא ואינו תופס מקום כך הוא ממטה למעלה ג"כ מפני כי ולו נתכנו עלילות[67] ולא כתיב באלף והקרי ולו בוי"ו.

just as from above to below whatever is below is as naught and takes up no space, so it is also from below to above. This is because of "and by Him (velo) actions are weighed": velo is written with an alef ["not"], and the reading is velo with a vav ["by Him"].

> Just as from above the lower is as nothing and takes up no space, so it must be from below upward too. The proof is the next words of the verse, where velo is written with an alef ("not") and read with a vav ("by Him"), as the next paragraph explains. In Torah Ohr, Lech Lecha (11d), the Alter Rebbe explains another such word, in "He made us, velo we" (Psalms 100:3): the alef stands for Keser, above the chain of descent, and through it the reading with a vav, "we are His," can be true even below.

18 ולא באלף הם מצות לא תעשה. ולו בוי"ו הם מצות עשה. נתכנו להיות שוים יחודא עלאה ויחודא תתאה

Velo with an alef: these are the prohibitive commandments. Velo with a vav: these are the positive commandments. "Are weighed": so that they be equal, the higher unity and the lower unity,

> The spelling with an alef, "not," stands for the prohibitions, and the reading with a vav, "by Him," for the positive commandments. Together they make the two unities "weighed," that is, equal.

להיות למטה כמו למעלה ממש שלא יהיה היש תופס מקום כלל כי על התורה ומצות נאמר נעשה אדם בצלמנו[68] כדמותנו.

so that it be below exactly as above, so that the yesh takes up no space at all. For of the Torah and mitzvos it is said, "Let us make man in our image, after our likeness."

> The aim is that below be exactly as above, so that the yesh, the sense of separate existence, takes up no space at all. The verse "Let us make man in our image, after our likeness" refers to the Torah and mitzvos.

בצלמנו בחי' התורה.[69] כדמותנו בחי' המצות שהן הן בחי' אדם שעל דמות הכסא[70] כו' שהן הן פנימיות רצונו וחכמתו ית' בלי שום הסתר פנים ואין היש מעלים ומסתיר על אור א"ס ב"ה השורה בתוכם

"In our image" is the level of the Torah; "after our likeness" is the level of the mitzvos. These are precisely the level of the "man" who is upon "the likeness of the throne," etc.; for they are precisely the inner dimension (pnimiyus) of His will and His wisdom, may He be blessed, without any hiding of the Face, and the yesh does not conceal and hide the Infinite Light, blessed be He, that rests within them.

> "Our image" is the Torah and "our likeness" the mitzvos: the "man" that Yechezkel saw upon the likeness of the throne. They are the inner dimension of G-d's will and wisdom, with no hiding of His face, so in them the yesh does not conceal the Infinite Light that rests within.

ובהם ועל ידם ממשיך אור א"ס ב"ה להיות למטה כמו למעלה בבחי' אין עוד מלבדו[71] ולא תחללו[72] את שם קדשי שלא לעשות חלל[73] כו' ולא להיות דוחק רגלי השכינה[74] רק ואשים דברי בפיך[75] דברי ממש.

And in them and through them one draws down the Infinite Light, blessed be He, so that it be below as above, in the mode of "there is nothing else besides Him." And "You shall not profane (sechalelu) My holy Name": not to make a void (chalal), etc., and not to be [one who] "pushes the feet of the Shechinah"; but rather, "And I have put My words in your mouth," My very words.

> In them and through them the Infinite Light is drawn down so that below is as above, "there is nothing else besides Him." "You shall not profane (sechalelu) My holy Name" is read as "do not make a chalal," a void empty of G-d, and do not "push the feet of the Shechinah" with self-importance; instead, "I have put My words in your mouth," G-d's own words.

SECTION 6 • ¶19–21

A consuming fire

19 והנה המצות הן לבושין ומקיפין והתורה היא מזון ופנימיות שבהם ממשיך אור א"ס ב"ה להיות שורה על נפשו בבחי' מקיף וגם להיות הנפש תוכה רצוף אהבה[76] בבחי' פנימית.

Now, the mitzvos are garments and encompassing [lights] (makifin), and the Torah is food and the inner dimension. Through them one draws down the Infinite Light, blessed be He, to rest upon one's soul as an encompassing [light] (makif), and also so that the soul's "inside is inlaid with love," in an inner mode.

> The mitzvos are "garments" and encompassing lights (makifin), surrounding the soul from outside; the Torah is "food" and inner light, taken in. Through them the Infinite Light rests upon the soul as a makif and also fills it from within, so that its inside is "inlaid with love," as the Song of Songs says of Shlomo's palanquin.

וע"ז נאמר כי הוי"ה אלהיך אש אוכלה הוא. פי' הוי"ה בחי' תורה.[77]

And of this it is said, "For Havayah your G-d (Elokecha) is a consuming fire." Meaning: Havayah is the level of Torah,

> Moshe's warning "For Havayah your G-d is a consuming fire" is read accordingly: "Havayah" stands for the Torah, and, as the next part says, "your G-d" (Elokecha) for the mitzvos.

20 ואלהיך פי׳ בחי׳ מצות הן הם כמו האש ע״ד משל שאם נותנים אש תוך הכלי וסביבותיו הרי ממילא שולט האש מעבר אל עבר ושורף ומכלה לגמרי.

and "your G-d" (Elokecha) means the level of mitzvos. They are like fire, by way of analogy: if one puts fire inside a vessel and around it, then the fire naturally takes hold from side to side, burning and consuming entirely.

> "Your G-d" stands for the mitzvos. Fire placed both inside a vessel and around it takes hold through and through and consumes it completely; so the Torah within and the mitzvos around work together.

כך התורה והמצות ע״י שהם בבחי׳ פנימיות ובבחינת מקיפין הרי יש בהן כח לכלות ולשרוף לגמרי את חומריות נפש הבהמית וגסותה

So too the Torah and mitzvos: since they are in the mode of inwardness (pnimiyus) and in the mode of encompassing (makifin), they have the power to consume and burn up entirely the materiality of the animal soul and its coarseness,

> Because the Torah and mitzvos act both from within and from around, they can burn away entirely the materiality and coarseness of the animal soul.

שהיא המסתרת ומעלמת על אור ה׳ א״ס ב״ה להיות נראה ליש ודבר בפני עצמו שלכן היא צריכה למירוק בגיהנם

which is what hides and conceals the light of G-d, the Infinite One (Ein Sof), blessed be He, so that there appears to be a yesh, a thing in its own right. That is why it needs to be scoured in Gehinnom.

> That coarseness is what hides G-d's light and makes things seem to be a yesh, a separate existence. This is why the animal soul needs to be scoured in Gehinnom.

אבל תלמיד חכם[78] אין אור של גיהנם שולט בו כי התורה והמצות הם הממרקות מבית ומבחוץ ונגלה כבוד[79] ה׳ למטה כמו למעלה.

But over a Torah scholar the fire of Gehinnom has no power, for the Torah and mitzvos are what scour [him] from within and from without; and "the glory of Havayah is revealed" below as above.

> The Gemara says the fire of Gehinnom has no power over a Torah scholar, because the Torah and mitzvos have already scoured him from within and from without. In him G-d's glory is revealed below as above.

וזהו שכתוב והר סיני עשן[80] כלו מפני אשר ירד עליו ה' באש וידבר הוי"ה אליכם מתוך האש[81] וגו':[82]

This is [the meaning of] what is written, "And Mount Sinai was all in smoke, because Havayah descended upon it in fire," and "Havayah spoke to you from the midst of the fire," etc.

> This is the meaning of the verses about Sinai: the mountain was all smoke because G-d descended on it in fire, and He spoke from the midst of the fire. The fire of Sinai is the Torah and mitzvos, which consume coarseness and reveal G-d below.

21 והנה כח זה להמשכה זו ניתן לישראל שהם הם הממשיכים תורתו ומצותיו ע"י עסק תורתם ועבודתם בבחינת ולא תחללו[83] וגו'.

Now, the power for this drawing down was given to Israel, for it is they who draw down His Torah and His mitzvos, through their occupation in Torah and their service, in the mode of "You shall not profane," etc.

> The power to draw G-dliness down through Torah and mitzvos was given to Israel: they draw down G-d's Torah and mitzvos through their study and service, in the spirit of "You shall not profane," leaving no void.

מה שא"כ עכו"ם [עובדי כוכבים ומזלות] אפי' [אפילו] אם מקיימין תורה ומצות אין ממשיכין כלום והיא בחי' מתנה טובה.

This is not so with idolaters: even if they fulfill Torah and mitzvos, they draw down nothing. And this is the level of "a good gift."

> This power is not built into the deeds themselves but was given to Israel, so the Alter Rebbe says that idolaters who perform the same acts draw down nothing. He calls it "a good gift," the term the next paragraph takes from the Sages.

SECTION 7 • ¶22

The Crown of Torah

22 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שלש מתנות טובות כו'.[84] וזמן מתנה זו היא בחג השבועות זמן מתן תורה גלוי בחי' כתר תורה שהיא למעלה מבחי' התורה.

As our Sages, of blessed memory, said, "Three good gifts," etc. And the time of this gift is on the festival of Shavuos, the time of the Giving of the Torah: the revelation of the level of the Crown of Torah (Keser Torah), which is above the level of the Torah [itself].

> The Sages speak of three good gifts G-d gave Israel, the Torah among them. The gift of drawing G-dliness down through Torah and mitzvos comes on Shavuos, the time of the Giving of the Torah, as a revelation of the "Crown of Torah" (Keser Torah), a level above the Torah itself.

וזהו אי לאו האי יומא דקא גרים כמה יוסף איכא בשוקא[85] כמה בחי' יוסף. יוסף דעת יוסף מכאוב[86]

This is [the meaning of] "Were it not for this day that brought it about, how many Yosefs are there in the marketplace": how many levels of yosef ("adding")! "He who adds (yosef) knowledge adds (yosef) pain."

> Now Rav Yosef's saying is explained by reading his name, Yosef, as the word yosef, "adds": without this day there would be many kinds of "adding." Koheles says that one who adds knowledge adds pain.

וכמה מיני חכמות זרות דכתיב בהם חכמים הם להרע[87] ולהטיב לא ידעו כי משם יפרד[88] אבל האי יומא הוא גלוי חכמתו ורצונו יתי' המלובשת בתורה שבה התלבשות אוא"ס [אור אין סוף] ב"ה וגלוי למטה כמו למעלה.

And how many kinds of foreign wisdoms, of which it is written, "They are wise to do evil, but to do good they do not know," for "from there it divides." But this day is the revelation of His wisdom and will, may He be blessed, which is enclothed in the Torah, in which there is the enclothing of the Infinite Light (Or Ein Sof), blessed be He, and a revelation below as above.

> There are also many kinds of foreign wisdom, of which G-d says through Yirmeyahu, "They are wise to do evil, but to do good they do not know"; such wisdom belongs to the world of separation. But this day revealed G-d's own wisdom and will, clothed in the Torah, in which the Infinite Light itself is clothed and revealed below as above.

כי האי יומא הוא ממחרת השבת אחר ימי הספירה שבעה שבועות שהם מבחי' ז' שמות שאינן נמחקין שהם בסדר השתלשלות[89]

For this day is "on the morrow of the Shabbos," after the days of the Counting, seven weeks, which are from the level of the seven Names that may not be erased, which are within the order of the chain of descending worlds (hishtalshelus).

> Shavuos is "the morrow of the Shabbos" of the verse: the Torah counts seven weeks and brings the new offering on the morrow of the seventh (Leviticus 23:15–16). Those seven weeks correspond to the seven Names that may not be erased, which belong to the ordered chain of descent; the explanation printed after this maamar in Torah Ohr (Yisro 3, 68d) says that these Names are the lights of the seven attributes.

שכך צריך להיות תחלה ההמשכה מעט מעט עד שבחג השבועות בא הגלוי מלמעלה מסדר ההשתלשלות שמעלה ומטה שוין שם רוחניות כמו גשמיות.

For so it must be: first the drawing down, little by little, until on the festival of Shavuos the revelation comes from above the order of the chain of descent, where above and below are equal, the spiritual like the physical.

> So the drawing down must first come little by little, step by step; then on Shavuos a revelation comes from beyond the chain of descent, where above and below, spiritual and physical, are equal.

כמ"ש המשפילי לראות בשמים ובארץ[90] וגו' כמ"ש במ"א. והוא ענין כתר תורה. ולכן בא לידי גלוי למטה כמו למעלה.

As it is written, "Who looks down low upon heaven and earth," etc., as is explained elsewhere. And this is the matter of the Crown of Torah; and therefore it comes into revelation below as above.

> This is the psalmist's "Who looks down low upon heaven and earth": to the One who sits on high, heaven and earth are equally low. This is the Crown of Torah, and that is why on Shavuos it is revealed below as above.

SECTION 8 · ¶23–25

Moshe speaks, G-d answers

23 והנה על המשכת התורה בבחי' זו כתיב משה ידבר.[91] משה בחינת בטול והאיש משה ענו מאד מכל האדם אשר על פני האדמה. ונחנו מה.[92, 93]

Now, of the drawing down of the Torah in this mode it is written, "Moshe speaks." Moshe is the level of self-nullification (bittul): "And the man Moshe was very humble, more than any man on the face of the earth," and "What are we?"

> Now the opening verse is explained: the drawing down of the Torah in this way is "Moshe speaks." Moshe is bittul: the Torah calls him the humblest of all men on the face of the earth, and he said of himself and Aharon, "What are we?"

ידבר מלשון המשכה והנהגה. כמו ידבר עמים[94] דהיינו שממשיך אוא"ס [אור אין סוף] ב"ה למטה ע"י בחי' בטול[95]

Yedaber ("speaks") is an expression of drawing down and leading, as in "He leads (yadber) peoples"; that is, he draws down the Infinite Light (Or Ein Sof), blessed be He, below through the level of bittul.

> Yedaber, "speaks," also means leading and drawing down, as yadber in "He subdues peoples under us," so "Moshe speaks" means that Moshe draws the Infinite Light down below through bittul. In Torah Ohr, Bereishis (4a), the Alter Rebbe derives medaber, the "speaking" creature, from the same verse: man leads all the levels of creation by raising them through his service.

כי החכמה מאין תמצא[96] מבחי' אין. ובמקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו.[97] והיינו ע"י בחי' ענוה.

For "wisdom is found from ayin," from the level of ayin (nothing). And "In the place where you find His greatness, there you find His humility"; that is, through the level of humility.

> Job asks, "Wisdom, from where (me'ayin) shall it be found?"; the maamar reads me'ayin as "from ayin," from nothingness: Chochmah comes through self-nullification. And as with G-d's own greatness and humility, the drawing down comes through humility.

24 והנה משה הוא הממשיך מלמעלה למטה. כי משה שושבינא דמלכא[98,99] ואיש האלהים בעלה דמטרוניתא דהיינו שהוא ממשיך בחי' יחודא עלאה שכל מה שלמטה מטה הוא כאין ואין עוד מלבדו[100] וגו'

Now, Moshe is the one who draws down from above to below. For Moshe is "the groomsman of the King," and "the man of G-d" (ish ha-Elokim) [is] "the husband of the Matrona"; that is, he draws down the level of the higher unity (yichuda ila'ah), in which the lower anything is, the more it is as nothing, and "there is nothing else besides Him," etc.

> Moshe draws from above to below. The Zohar calls him "the groomsman of the King," and "the man (ish) of G-d" is read as "the husband of the Matrona," the Shechinah, since ish means both "man" and "husband"; he draws down the higher unity, in which the lower is as nothing and "there is nothing else besides Him." In Likkutei Torah, Bamidbar (2d), the Alter Rebbe explains the image: as a groomsman leads the groom to the bride, Moshe draws the unity of the Infinite Light down to rest in a person's soul.

והאלהים הוא בחי' יחודא תתאה שהוא בחי' כסא הכבוד שהוא מקור לנפש הבהמית פני אריה פני שור[101] כו'. משא"כ משה בחי' מה היינו בחי' אדם שעל הכסא[102] כו' אדם בגימטריא מ"ה [שם מ"ה].[103,104]

And ha-Elokim is the level of the lower unity (yichuda tata'ah), which is the level of the Throne of Glory, which is the source of the animal soul: "the face of a lion," "the face of an ox," etc. Not so Moshe, the level of mah ("what"), that is, the level of the "man" (adam) who is upon the Throne, etc.; adam has the numerical value of mah.

> Ha-Elokim, the second half of the verse, is the lower unity: the Throne of Glory, source of the animal soul, as in the faces of the lion and the ox in Yechezkel's chariot. Moshe, by contrast, is mah ("what"), the "man" upon the Throne, for the letters of adam (1+4+40) add up to mah (40+5), forty-five; in Torah Ohr, Shemos (52b), this "man" of Atzilus is the Name Mah, Havayah spelled out with alefs, which also adds up to forty-five.

25 והוא בחי' הצמצום להיות יש מאין כי אלהים לשון שררה כי אין מלך בלא עם[105] מלשון עוממות.

And this is the level of the tzimtzum, for there to be something from nothing (yesh me'ayin). For Elokim is a term for rulership, for "there is no king without a people (am)" — from the term omemus (dimness).

> The lower unity is the tzimtzum that lets something come from nothing. Elokim means rulership, and "there is no king without a people"; a people (am) is named from omemus, dimness, beings distant enough from the king to be ruled. In Torah Ohr, Bereishis (5a), the Alter Rebbe explains that the Name Elokim hides the light through contractions so that separate beings can exist, and that this is also called the Shechinah, G-d dwelling within creation.

והאלהים יעננו הנה לשון עניה בלשון הקודש הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] גבי הלל עונה אחריהם מה שהם אומרים[106] שמה שהשומע אומר מה שאומר המדבר נק' עונה.

"And ha-Elokim answers him (ya'anenu)": the term "answering" in the Holy Tongue is as our Sages, of blessed memory, said regarding Hallel, "he responds after them what they say"; for when the listener says what the speaker says, it is called "answering."

> "Answering" in the Holy Tongue means repeating the speaker's words, as the Mishnah says of Hallel: one who hears it from a reader "responds after them what they say."

וזהו והאלהים יעננו שבחי יחודא תתאה יענה להמשכה זו של משה[107] שהמשיך מבחי' יחודא עלאה להיות מלמטה למעלה כמו מלמעלה למטה.

This is [the meaning of] "and ha-Elokim answers him": the level of the lower unity answers this drawing down of Moshe, who drew down from the level of the higher unity, so that it be from below to above as it is from above to below.

> So "ha-Elokim answers him" means that the lower unity repeats what Moshe draws down from the higher unity: from below upward becomes as from above downward.

וענין ידבר ויעננו לשון הווה. הנה אתפשטותא דמשה בכל דרא[108, 109] היא בחי' הבטול שיש בכל אדם לפום מאי דמשער בלביה בקיום התורה והמצות בבחי' בטל רצונך:[110]

And the matter of yedaber and ya'anenu [being] in the present tense: the extension of Moshe in every generation is the level of bittul that is in every person, "according to what he measures in his heart," in fulfilling the Torah and mitzvos in the mode of "Nullify your will."

> This answers the question of the present tense. Moshe extends into every generation, as Tikkunei Zohar says: his extension is the bittul in every person, each according to what he "measures in his heart," when he keeps the Torah and mitzvos in the spirit of "Nullify your will." So "Moshe speaks, and G-d answers" is ongoing, not only a past event.

SECTION 9 • ¶26–28

The voice of Moshe

26 וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] כל הקורא ושונה[111] הקב"ה קורא ושונה כנגדו.[112]

This is what our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him."

> This explains the Sages' saying that whoever reads and studies Torah, the Holy One, blessed be He, reads and studies opposite him.

לא הכל שוים בבחינה אחת אלא כל חד לפום שיעורא דיליה בבחי' הבטול לאור א"ס ב"ה בחי' אין עוד מלבדו[113] ואני ה' לא שניתי.[114]

Not all are equal, on one level; rather, each one according to his own measure in the level of bittul to the Infinite Light, blessed be He: the level of "there is nothing else besides Him" and "I, Havayah, have not changed."

> Not everyone is on one level in this: each person draws it according to his own measure of bittul to the Infinite Light, the awareness that "there is nothing else besides Him" and that "I, Havayah, have not changed."

27 וכמו שהיה אוא"ס [אור אין סוף] ב"ה ממלא כל חלל זה דעוה"ז קודם שנברא עולם הזה כך הוא ממש לאחר שנברא והוא בחי' משה ונחנו מה.[115]

Just as the Infinite Light, blessed be He, filled this whole space of this world before this world was created, so it is, exactly, after it was created. And this is the level of Moshe: "and what are we?"

> The bittul meant here is the recognition that the Infinite Light fills the space of this world after creation exactly as it did before. That is Moshe's "What are we?"

ושכינה מדברת[116] מתוך גרונו של משה וכן בכל דור ודור. כמו שאמר המגיד להבית יוסף אני המשנה המדברת בפיך.[117]

And "the Shechinah speaks from within the throat of Moshe"; and so in each and every generation, as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth."

> Because Moshe was wholly nullified, "the Shechinah spoke from within his throat"; and so in every generation, as the heavenly Maggid told the Beis Yosef, Rabbi Yosef Karo, "I am the Mishnah that speaks in your mouth." In Torah Ohr, Va'eira (56a), the Alter Rebbe explains that because Moshe said "What are we?" in total bittul, the Torah was given through him in speech: one who does not feel himself at all simply says what G-d says.

28 ולכן נקי התלמיד חכם בשם משה כדאיתא בגמ' [בגמרא] משה שפיר קאמרת.[118] כי התלמיד חכם הוא המקבל מבחי' חכמה עלאה כח מ"ה [מה] ואבא יסד ברתא[119] כמ"ש ה' בחכמה יסד ארץ[120] הוא דבר ה' זו הלכה[121] שבפי ת"ח [תלמיד חכם / תלמידי חכמים].[122]

Therefore a Torah scholar is called by the name Moshe, as is found in the Gemara: "Moshe, you have spoken well." For the Torah scholar is the one who receives from the level of supernal Chochmah (wisdom), [which is] koach mah ("the power of what"); and "Abba founded the daughter," as it is written, "Havayah founded the earth with wisdom": this is "'the word of Havayah': this is the halachah" in the mouth of a Torah scholar.

> This is why the Gemara addresses a Torah scholar as "Moshe": "Moshe, you have spoken well." The scholar receives from supernal Chochmah, read as koach mah, "the power of what," Moshe's level; and as the Zohar says, "Abba founded the daughter": Chochmah founded the "earth," which is "the word of Havayah," the halachah in the scholar's mouth. The Tzemach Tzedek (Or HaTorah, Yisro, p. 832) refers to this passage and writes that the Alter Rebbe holds with Avodas HaKodesh that Israel understood all the commandments from G-d's own mouth, without any intermediary, unlike Rashi and Ramban.

וזהו בקולו של משה[123] כי קול הוא בחי' המשכה מההעלם אל הגלוי כמו מהבל הלב אל הגרון ע"ד משל כנודע מ"ש על פסוק קנה חכמה[124]

This is [the meaning of] "with the voice of Moshe": for voice is the level of drawing down from the hidden to the revealed, as from the breath of the heart to the throat, by way of analogy, as is known from what is said on the verse "Acquire wisdom."

> Now the words "with a voice," Moshe's voice, are explained. Voice is a drawing from the hidden to the revealed, as breath rises from the heart to the throat. The Alter Rebbe calls this known from what is said on "Acquire (kneh) wisdom"; kneh is spelled like kaneh, the windpipe through which the voice rises.

כלומר כפי ערך המשכת בחי' הבטול לאור א"ס ב"ה ככה ממש האלהים יענגו להיות קורא ושונה כנגדו:

That is to say: according to the measure of the drawing down of the level of bittul to the Infinite Light, blessed be He, exactly so "ha-Elokim answers him," reading and studying opposite him.

> So ha-Elokim answers in exact measure to the bittul drawn down: G-d reads and studies opposite each person according to it.

IN ONE'S AVODAH

Each person has a share of Moshe: the bittul with which he keeps the Torah and mitzvos in the spirit of "Nullify your will." As his bittul, so G-d's response: the Holy One, blessed be He, reads and studies opposite him according to his own measure. Like Avraham, he draws G-d down through humility, not through self-importance, which would make a "void" and push away the Shechinah; and through Torah within and mitzvos around he consumes the coarseness of the animal soul, so that G-d's glory is revealed below as above.

QUESTIONS FOR DISCUSSION

1. If Avraham kept the whole Torah before Sinai, what exactly did the Giving of the Torah add, according to this maamar?
2. Why are the mitzvos called "the limbs of the King" when G-d has no body, and what does the comparison to a soul in its limbs explain?
3. What is the difference between the higher unity and the lower unity, and how do positive and negative commandments make them "equal"?
4. Why does the Torah need to work both as an inner light and as an encompassing light, as in the image of fire inside and around a vessel?
5. How does Moshe's bittul in every generation explain the present tense of "Moshe speaks, and G-d answers," and what does it ask of a person who learns Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **משה ידבר**

Kehot identifies this as the Mitteler Rebbe's transcript of the maamar, printed there under the heading "Chag HaShavuos." One manuscript adds that it was said in the holy community of Liozna.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' רד, "חג השבועות". ובכת"י א' נוסף "בק"ק לאזני". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הנחה אחרת עם הגהות באוה"ת יתרו ע' תתמג, עוד הערות בע' תתלג. ראה שער אמונה לאדהאי"א פרק נד (דף פז, א). ד"ה זה נזכר בסה"מ תרס"ה ע' ה.

2 **משה ידבר והאלקים יעננו בקול**

At Sinai, as the sound of the shofar grew ever stronger, "Moshe speaks, and G-d answers him with a voice." This is the maamar's opening verse; its explanation comes in paragraphs 23-28.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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

KEHOT'S NOTE

שמות י"ט, י"ט.

3 **בקולו של משה**

The Gemara learns from this verse that the translator may not raise his voice above the voice of the one reading the Torah: "with a voice" means with the voice of Moshe. The Alter Rebbe returns to these words at the end of the maamar.

Berakhot 45a:8 ברכות מ"ה א:ח'

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי: מִנַּיִן שֶׁאֵין הַמְתַרְגֵּם רַשַּׁאי לְהַגְבִּיהַּ קוֹלוֹ יוֹתֵר מִן הַקּוֹרֵא, שֶׁנֶּאֱמַר: "מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל", שֶׁאֵין תַּלְמוּד לוֹמַר "בְּקוֹל", וּמָה תַּלְמוּד לוֹמַר "בְּקוֹל" — בְּקוֹלוֹ שֶׁל מֹשֶׁה.

R. Simeon b. Pazzi said : Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice" ; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

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

KEHOT'S NOTE

ברכות מה, א.

4 **מה דבר משה**

Or HaTorah notes that Rashi on the verse explains "Moshe speaks" as referring to the other commandments, and that Ramban disputed this.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתמד: ורש"י פי' בחומש דמשה ידבר קאי על שאר הדברות . . והרמב"ן השיג ע"ז.

5 **אנכי ולא יהיי לך מפי הגבורה שמענו**

Rav Hamnuna explains that "Torah," whose numerical value is 611, is the number of commandments Moshe commanded us, while "I am" and "You shall have no," completing the 613, we heard from the mouth of the Almighty. The Alter Rebbe uses this to show that the verse's exchange cannot be those two commandments.

Makkot 24a:1–3 מכות כ"ד א:א'-ג'

שֵׁית מְאָה וְחַד סְרֵי הֲוֵי, "אָנֹכִי" וְ"לֹא יִהְיֶה לְךָ" - מִפִּי הַגְּבוּרָה שְׁמַעֲנוּם. (סימן דמשמק סק). בָּא דָּוִד וְהֶעֱמִידָן עַל אַחַת עֶשְׂרֵה, דִּכְתִיב "מִזְמוֹר לְדָוִד [ה'] מִי יָגוּר בְּאָהֳלֶךָ מִי יִשְׁכֹּן בְּהַר קָדְשֶׁךָ. הוֹלֵךְ תָּמִים וּפוֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בִּלְבָבוֹ, לֹא רָגַל עַל לְשֹׁנוֹ לֹא עָשָׂה לְרֵעֵהוּ רָעָה וְחֶרְפָּה לֹא נָשָׂא עַל קְרֹבוֹ. נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת יִרְאֵי ה' יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר. כַּסְפּוֹ לֹא נָתַן בְּנֶשֶׁךְ וְשֹׁחַד עַל נָקִי לֹא לָקָח עֹשֵׂה אֵלֶּה לֹא יִמּוֹט לְעוֹלָם".

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KEHOT'S NOTE

מכות כד, א. ע' מו"נ ח"ב פל"ג. תניא פרק כ.

6 **אנכי עומד בין ה'**

Moshe recalls: "I stood between Havayah and you at that time, to tell you the word of Havayah, for you were afraid of the fire." Here Moshe conveys G-d's word to the people; he is not the one whom G-d answers.

Deuteronomy 5:5 דברים ה':ה'

אָנֹכִי עֹמֵד בֵּין־ה' וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד לָכֶם אֶת־דְּבַר ה' כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ וְלֹא־עֲלִיתֶם בָּהָר לֵאמֹר:

I stood between the L-RD and you at that time, to declare unto you the word of the L-RD; for ye were afraid because of the fire, and went not up into the mount—saying: .

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KEHOT'S NOTE

דברים ה, ה.

7 **דאיתא בגמרא דאמר רב יוסף**

On the day of Atzeres (Shavuos) Rav Yosef asked for a choice calf to be prepared, saying: were it not for this day that brought it about, how many Yosefs are there in the marketplace! The maamar asks what this day added, and answers in paragraph 22.

Pesachim 68b:10 פסחים ס"ח ב:י'

(עב"ם סימן) אָמַר רַבִּי אֶלְעָזָר: הַכֹּל מוֹדִים בַּעֲצֶרֶת דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? יוֹם שֶׁנִּיתְּנָה בּוֹ תּוֹרָה הוּא. אָמַר רַבָּה: הַכֹּל מוֹדִים בְּשַׁבָּת דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? "וְקָרָאתָ לַשַּׁבָּת עוֹנֶג". אָמַר רַב יוֹסֵף: הַכֹּל מוֹדִים בְּפוּרִים דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? "יְמֵי מִשְׁתֶּה וְשִׂמְחָה" כְּתִיב בַּקָּה.

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KEHOT'S NOTE

פסחים סח, ב.

PARAGRAPH 2

8 **ומהו ענין מ"ת . . אברהם אבינו ע"ה**

Torah Ohr on Lech Lecha refers to this maamar for the difference between Avraham's keeping of the whole Torah and the Giving of the Torah.

KEHOT'S NOTE

לעיל יא, ד מציין לכאן "ועמ"ש ע"פ משה ידבר שם נת' היטב ההפרש בין מה שקיים אברהם כל התורה כו' למ"ת עולה בקנה א' עם מ"ש כאן [בתו"א יא, ד]". ראה מאמרי אדמו"ר הזקן — הנחות הר"פ ז"ל ע' ז. אוה"ת דרושים לשבועות ע' קסח. ד"ה זכור את אשר עשה לך עמלק תרנ"ד.

9 **קיים אברהם אע"ה . . ואפי' עירובי תבשילין**

Rav says Avraham our father fulfilled the entire Torah, as it says, "because Avraham obeyed My voice"; and a further teaching, which some attribute to Rav Ashi, adds that he fulfilled even eruv tavshilin, since "My teachings" means both the Written and the Oral Torah. The Alter Rebbe quotes this to set up the question of what the Giving of the Torah added.

Yoma 28b:10–11 יומא כ"ח ב:י'-י"א

אָמַר (רב), וְאִיתֵּימָא רַב אָשֵׁי: קַיֵּים אַבְרָהָם אָבִינוּ אֲפִילּוּ עֵירוּבֵי תַּבְשִׁילִין, שֶׁנֶּאֱמַר: "תּוֹרֹתָי", אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה. מַתְנָא בַּן שְׁמוּאֵל אוֹמֵר וְכוּ' וְהוּא אוֹמֵר הָכִי. מַאן אָמַר "הֵן"? אִילֵימָא הָךְ דְּקָאֵי אַאִיגְּרָא — הוּא חָלַים וְהוּא מְפַשַּׁר?! אֶלָּא הָךְ דְּקָאֵי אַאַרְעָא, מְנָא יָדַע?

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Kiddushin 82a קידושין פ"ב א

KEHOT'S NOTE

יומא כח, ב. ראה קידושין פב, א. ראה לקמן צו, ג ואילך. אוה"ת פ' ראה ע' תשנז. הענין בארוכה בסה"מ תקס"ב ע' יא. אוה"ת תשא ע' אתתקסו. וראה בסה"מ תרכ"ז (הוצאת תש"ס) ע' יב.

PARAGRAPH 3

10 **וישמר משמרתי**

G-d tells Yitzchak He will bless him "because Avraham obeyed My voice, and kept My charge, My commandments, My statutes and My teachings." The Sages read it as proof that Avraham kept the whole Torah.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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KEHOT'S NOTE

בראשית כו, ה.

11 **ובודאי לימד ג"כ ליצחק**

The Midrash says that wherever Yaakov sat he studied Torah as his fathers had, though the Torah was not yet given, citing "and he kept My charge" of Avraham; Kehot quotes its words that Avraham kept the fine points of the Torah and taught his sons. The same passage tells that Yaakov sent Yehudah ahead to Egypt to set up a house of study, and that Yosef had parted from Yaakov while they studied the section of the egla arufah.

Bereshit Rabbah 95:3 בראשית רבה צ"ה:ג'

... ויתן להם יוסף עגלות על פי פרעה, ללמדך, שבכל מקום שהיה יעקב יושב, היה עוסק בתורה כשם שהיו אבותיו, ועד עכשיו לא נתנה תורה, וכתיב באברהם (שם כז): וישמור משמרתי. ומהיכן למד אברהם את התורה? רבן שמעון אומר: נעשו שתי כליותיו כשתי כדים של מים, והיו נובעות תורה. ומנין שכן הוא? שנאמר (תהלים טז): אף לילות יסרוני וגו'. רבי לוי אמר: מעצמו למד תורה, שנאמר (משלי יד): מדרכיו ישבע סוג לב ומעליו איש טוב. ר' יונתן שר הבירה אמר: אפילו עירובי תבשילין היה אברהם יודע, שנאמר (בראשית כז): עקב ...

Another matter, "he sent Judah before him." Rabbi Ḥanina son of Rabbi Aḥa, and Rabbi Ḥanina, one said: To arrange a residence for him. And one said: To arrange an academy in which he would teach Torah matters and in which the tribes would study. Know that it is so; when Joseph departed from him, he knew at which chapter that he was teaching him he left him. When Joseph's brothers came to him and said to him: "Joseph is still alive... his heart was faint [because he did not ...

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

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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KEHOT'S NOTE

ב"ר פצ"ה ג: והי' [אברהם] משמר דקדוקי תורה והי' מלמד את בניו. ראה רמב"ם הל' ע"ז פ"א ה"ג. וראה רמב"ן עה"ת בראשית כו, ה. והמאירי בפתיחה למסכת אבות כתב "למדו יושר הנהגותיו והליכותיו הליכות אלי מלכי בקודש, ומסר לו סודות חכמתו חקותיו ותורותיו".

12 **וישמר משמרתי מצותי חקותי ותורתי ובודאי לימד ג"כ ליצחק בנו**

Ramban quotes Rashi's reading of the verse and the Midrash that Avraham kept even the fine points of the Torah and taught his sons, and then asks how, if so, Yaakov could set up a pillar and marry two sisters. Kehot cites it on Avraham's teaching of the Torah before Sinai.

Ramban on Genesis 26:5 רמב"ן על בראשית כ"ו:ה'

... וְכָךְ אָמְרוּ (ב"ר צד ג) בַּפָּסוּק "וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת" (בראשית מ"ה:כ"א), שֶׁפֵּרֵשׁ מִמֶּנּוּ בְּפָרָשַׁת עֶגְלָה עֲרוּפָה, שֶׁהָיָה עוֹסֵק בַּתּוֹרָה כְּשֵׁם שֶׁהָיוּ אֲבוֹתָיו, וְעַד עַכְשָׁו לֹא נִתְּנָה תּוֹרָה, וַהֲרֵי כָּתוּב "וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי", וְשָׁם אָמְרוּ שֶׁהָיָה מְשַׁמֵּר אֲפִלּוּ דִּקְדּוּקֵי תּוֹרָה, וְהָיָה מְלַמֵּד לְבָנָיו וְכוּ'. וְיֵשׁ לִשְׁאֹל, אִם כֵּן אֵיךְ הֻקִּים יַעֲקֹב מַצֵּבָה (בראשית כ"ח:י"ח), וְנָשָׂא שְׁתֵּי אֲחָיוֹת, וּכְדַעַת רַבּוֹתֵינוּ (ב"ר עד יא) אַרְבַּע, וְעַמְרָם נָשָׂא דּוֹדָתוֹ (שמות ו כ), וּמֹשֶׁה רַבֵּינוּ הֻקִּים ...

AND HE KEPT MY CHARGE. Rashi comments: "As a reward that Abraham hearkened to My voice when I tested him. And he kept My charge — these are the precautionary decrees in-

stituted by the Sages, which are intended to make us avoid the violation of Biblical laws, such as Second Degrees of forbidden marriages and certain prohibited acts on the Sabbath. My commandments — these are precepts which, had they not been written in the Torah, were requisite to have been written, such as robbery and murder. My statutes — ...

Vocalized Edition (CC-BY) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

13 **ליעקב ובניו**

Or HaTorah adds a proof that Yaakov taught his sons: Rashi in Vayigash, on "he saw the wagons," explains that Yosef had parted from Yaakov while they were studying the section of the egla arufah.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתמד מוסיף: "כפי' רש"י פ' ויגש ע"פ וירא את העגלות כו' בפי עגלה ערופה פירש ממנו".

14 **לימד ג"כ ליצחק בנו ויצחק לימד ליעקב ובניו**

Rambam tells how Avraham taught the knowledge of the One G-d and made it known to Yitzchak his son; Yitzchak taught it to Yaakov, and Yaakov taught all his sons and appointed Levi to head the academy so that the learning would not be forgotten. Kehot cites it for the same chain of teaching.

Mishneh Torah, Foreign Worship and Customs of the Nations 1:3 משנה תורה, הלכות עבודה זרה וחוקות הגויים א:ג

... וְכֵיוָן שֶׁהָיָה הָעָם מִתְקַבְּצִין אֵלָיו וְשׁוֹאֲלִין לוֹ עַל דְּבָרָיו הָיָה מוֹדִיעַ לְכָל אֶחָד וְאֶחָד כְּפִי דַּעְתּוֹ עַד שֶׁיַּחְזִירֵהוּ לְדֶרֶךְ הָאֱמֶת עַד שֶׁנִּתְקַבְּצוּ אֵלָיו אֲלָפִים וּרְבָבוֹת וְהֵם אַנְשֵׁי בֵּית אַבְרָהָם וְשָׁתַל בְּלִבָּם הָעִקָּר הַגָּדוֹל הַזֶּה וְחִבֵּר בּוֹ סְפָרִים וְהוֹדִיעוֹ לְיִצְחָק בְּנוֹ. וְיָשַׁב יִצְחָק מְלַמֵּד וּמַזְהִיר. וְיִצְחָק הוֹדִיעַ לְיַעֲקֹב וּמִנָּהוּ לְלַמֵּד וְיָשַׁב מְלַמֵּד וּמַחֲזִיק כָּל הַנִּלְוִים אֵלָיו. וְיַעֲקֹב אָבִינוּ לִמֵּד כֻּלָּם וְהִבְדִּיל לֵוִי וּמִנָּהוּ רֹאשׁ וְהוֹשִׁיבוֹ בִּישִׁיבָה לְלַמֵּד דֶּרֶךְ הַשֵּׁם ...

As soon as this giant was weaned he commenced to busy his mind, in his infancy he commenced to think by day and by night, and would encounter this enigma: How is it possible that this planet should continuously be in motion and have no leader—and who, indeed, causes it to revolve, it being impossible that it should revolve itself? Moreover, he neither had a teacher nor one to impart aught to him, for he was sunk in Ur of the Chaldeans among the foolish worshipers of stars, and his ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

15 **דרמ"ח פקודין**

Tikkun 30 speaks of the 248 commandments as G-d's commandment "in each and every limb of the King." The Alter Rebbe cites the known teaching that the mitzvos are the King's limbs, and then asks what "limbs" can mean.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו"ז תיקון ל

וְעוֹד מְצִוְותָא דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוְותָא מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵ"ש, וְהָכִי צַדִּיק מְצִוְותָא וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז ת' ל. ראה בד"ה אדון עולם תש"ג ע' 14. ושם מציין שבד"ה זה "מבאר דהגדלות בכלים דז"א נעשה ע"י המשכת האור, דכאשר הכלי הוא כלי לקבל את האור הנה ע"י ריבוי האור בהכלי נעשה הגדלה בהכלי כמו שאנו רואים במוחש בהשוקדים במושכלות הנה כל מה שמרבים לשקוד הנה מתרחב כלי שכלם". ע"ש.

16 **ע"פ מ"ש בזהר . . לאתקנא רזא דשמיה**

Torah Ohr on Shemot explains the same Zohar: of the seven Names that may not be erased, El is in Chesed and Elokim in Gevurah, and drawing G-d into His attributes is done through Torah and mitzvos, each mitzvah drawing one Name into one attribute.

Song of Songs 3:1 שיר השירים ג:א

עַל־מִשְׁכָּבִי בַּלֵּילוֹת בִּקַּשְׁתִּי אֵת שֶׁאָהֲבָה נַפְשִׁי בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו׃

By night on my bed I sought him whom my soul loveth; I sought him, but I found him not.

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KEHOT'S NOTE

ראה גם לעיל מט, ד. לקו"ת פ' מצורע כה, א. עקב טז, ב. שה"ש ג, א. בסה"מ תרס"ה ע' כה מציין לכאן.

17 **שו"ה שאינן**

This manuscript reads "that is not erased" (sheino), in the singular, instead of "that are not erased" (she'einan).

KEHOT'S NOTE

בכ"ק 1824: שאינו.

PARAGRAPH 4

18 King David blesses G-d before the whole assembly: "Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor." Chassidus reads these words as the Sefiros from Chesed on; here they are G-d's attributes that come into being through His Names.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל 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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PARAGRAPH 5

19 In Eliyahu's prayer (Patach Eliyahu) at the opening of Tikkunei Zohar: You are wise, but not with a known wisdom, and not of any of these attributes at all. The Alter

Rebbe uses it to show that the Sefiros bear no comparison to G-d.

Tikkunei Zohar 17b:2 תקוני הזהר י"ז ב:ב'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא.

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20 **כי לא מחשבותי מחשבותיכם**

Through the prophet G-d urges the wicked to return to Him, for He forgives abundantly: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." The Alter Rebbe uses it to show that even G-d's "thought," which is below His "wisdom," is beyond comparison with ours.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעי' נה, ח.

21 **וכמ"ש בת"ז**

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

PARAGRAPH 6

22 **כי עמך מקור חיים**

David praises G-d: "For with You is the source of life; in Your light we see light." The Alter Rebbe reads nir'eh, "we see," as "is seen": the light drawn down below is what lets the light of wisdom be seen and grasped.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

23 **ועושה חסד לאלפים**

In the second of the Ten Commandments G-d describes Himself as "showing kindness to thousands, to those who love Me and keep My commandments," plainly to a thousand generations. Here "thousands" are the many stages through which kindness comes into being.

Exodus 20:6 שמות כ':ו'

וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי׃

and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

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KEHOT'S NOTE

שמות כ, ו.

PARAGRAPH 7

24 **עולם חסד יבנה**

The psalmist, Eitan the Ezrachite, says: "For I said, kindness shall be built forever (olam); in the heavens You establish Your faithfulness." The words are often read "the world (olam) is built on kindness"; the Alter Rebbe reads them to mean that kindness itself must be built, coming into being through stages.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

25 **הוי"ה בנקוד פת"ח היא בחכמה**

Sefer HaMaamarim 5655 adds here that Pardes Rimonim (Sha'ar HaShemos, ch. 3) gives the Name Yah as the Name of Chochmah.

KEHOT'S NOTE

בסה"מ תרנ"ה ע' נ נוסף: ובפרד"ס שער השמות פ"ג כ' דשם י"ה הוא השם דבחי' חכ'.

26 **חסד אל כל היום**

David rebukes Doeg: "Why do you boast of evil, mighty man? The kindness of El is all the day." The verse pairs the Name El with kindness, the basis for linking that Name with the Sefirah of Chesed.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם׃

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

27 **איהו וחיוהי חד**

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

KEHOT'S NOTE

בת"ז בהקדמה (ג, א).

28 **איהו וחיוהי חד. איהו וגרמוהי חד**

The introduction to Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is one with His life-forces and one with His vessels, which is not so in the Sefiros of Beriah. Here it describes how the drawn-down light is one with Chochmah and Chesed. (Kehot's note here prints 3a;

Kehot's other notes on this phrase give 3b, where Sefaria has it.)

Tikkunei Zohar 3b:9–10 תקוני הזהר ג׳ ב:ט׳-י׳

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוָי חַד בְּהוֹן, מַה דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלַאו אינוּן וְחַיֵּיהוֹן חַד, לַאו אִינוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֻּלָּא הוּא נָהִיר (נ״א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דְּרָקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

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29 **דהיינו כענין הוא המדע הוא היודע**

Torah Ohr later in Yisro uses the same comparison: when the Infinite Light is enclothed in Chochmah it becomes "He and His life-forces are one," for He is the knowledge and the known, and He and His wisdom are one; "He and His vessels" refers to the letters of thought.

KEHOT'S NOTE

וכ״ה לקמן עא, א. ובסה״מ תקס״ו ע׳ רו כתב: כמו עד״מ האדם בחיות נפשו שמלובשת באיבריו שמתאחד הוא עם האיברים והכל נחשב כאי כך גם בחי׳ התפשטות ההארה מאור א״ס בנאצלים באורות וכלים . . מפני שהמה מיוחדי׳ בו בתכלית, ע״ש.

30 **לך ה׳ הגדולה והגבורה**

"Yours, Havayah, are the greatness and the might." The Alter Rebbe reads "Yours" as saying that the attributes become truly G-d's own, one with Him.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל 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.

31 **בשיעורים לתניא אגה״ק סי׳ כ׳ נסמן**

A commentary on Tanya; on Iggeres HaKodesh 20 it gives Etz Chaim, Sha'ar 7, chapter 12, and other places as the source for this idea.

KEHOT'S NOTE

ע״ח שמ״ז פי״ב. ובכ״מ.

PARAGRAPH 8

32 **המשכת החיות**

The glosses on this maamar printed in Or HaTorah read "the coming into being (hishavus) of the life-force" instead of "the drawing down of the life-force."

KEHOT'S NOTE

באוה״ת הגהות למאמר זה ע׳ תתמה הגי׳: התהוות.

33 **דאנת הוא חכים ולא בחכמה ידיעא ולא מכל מדות אלין כלל**

Eliyahu's prayer: You are wise, but not with a known wisdom, and not of any of these attributes at all. It is repeated here to stress how great a descent it is for the Infinite Light to be enclothed in these attributes.

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 9

34 **ה׳ בנקוד פתח בחכמה**

This points back to paragraph 7 of this maamar, where Havayah with patach was first assigned to Chochmah and El to Chesed.

KEHOT'S NOTE

לעיל סז, ד. פרדס שער הנקודות פ״ה. פע״ח שער העמידה פי״ט. וראה באוה״ת ואתחנן ע׳ שעט.

PARAGRAPH 10

35 **וישמר משמרתי מצותי**

"And he kept My charge, My commandments." The Alter Rebbe now explains what Avraham's mitzvos were: drawing the Infinite Light into Chochmah and Chesed.

Genesis 26:5 בראשית כ״ו:ה׳

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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36 **הלוך ונסוע הנגבה**

"And Avram journeyed, going and journeying toward the Negev," the south of the land, moving on stage by stage. The Alter Rebbe reads the repeated motion as Avraham's running and returning in love, and the south as the side of Chesed.

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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37 **רצוא ושוב**

In Yechezkel's vision of the chariot, "the living creatures ran and returned." The phrase names the soul's longing to rise to G-d and its return to its task.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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38 **רוח אייתי רוח**

The Zohar says everything depends on will: spirit draws spirit and brings spirit, with the sign "If he sets his heart toward Him"; when a person arouses love for the Holy One, blessed be He, His right side is aroused toward him. The Alter Rebbe uses it for how Avraham's love drew down G-d's light.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב. ראה לעיל א, א.

PARAGRAPH 11

39 **אם ישים אליו לבו**

Elihu says that if G-d were to set His heart upon man and gather to Himself man's spirit and breath, all flesh would perish together. The Zohar reads the words the other way, as the Alter Rebbe does here: when a person sets his heart toward Him, G-d's spirit and breath are drawn to him.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

40 **ויטע אשל**

"And he planted an eshel in Be'er Sheva, and called there in the Name of Havayah, El Olam." The Sages explain the eshel as an orchard or an inn for wayfarers; the Alter Rebbe cites it for Avraham's acts of kindness.

Genesis 21:33 בראשית כ"א:ל"ג

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה' אֵל עוֹלָם׃

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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KEHOT'S NOTE

בראשית כא, לג.

41 **ואנכי עפר ואפר**

Pleading for Sedom, Avraham says, "I have begun to speak to my L-rd, and I am dust and ashes." It is the Torah's picture of his humility.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

42 **כמים הפנים**

"As in water face answers to face, so the heart of man to man." Chassidus applies it to the relation between a person and G-d: the response from above mirrors the stance below.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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43 **דאנת הוא חכים ולא בחכמה ידיעא ולאו מכל מדות אלין כלל**

Eliyahu's prayer: You are wise, but not with a known wisdom, and not of any of these attributes at all. It shows why entering Chochmah and Chesed is a lowering for the Infinite Light.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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44 **במקום שאתה מוצא גדולתו**

Rabbi Yochanan says that wherever you find the might of the Holy One, blessed be He, you find His humility, and shows it in the Torah, the Prophets and the Writings. The Alter Rebbe quotes it with "greatness."

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בָּקָה שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה בהנסמן לעיל טז, א.

PARAGRAPH 12

45 **אך הנה עיקר המשכות אברהם אבינו**

Or HaTorah on Lech Lecha refers to this passage on the main effect of Avraham's service.

KEHOT'S NOTE

באוה"ת לך לך כרך ד תרפה, א ובסה"מ תר"ן ע' שלז מציין לכאן.

46 **בעולמות עליונים**

Places in Or HaTorah that Kehot lists on Avraham's drawing down in the higher worlds, as against what the Giving of the Torah brought below.

KEHOT'S NOTE

ע' באוה"ת ויחי כרך ב שצח, ב. דרושים לחג השבועות ע' קעט. ראה אוה"ת פ' ראה ע' תשנז.

47 **ויקרא שם בשם ה' אל עולם**

Kehot lists a discussion of this verse in Or HaTorah on Yisro.

Genesis 31:33 בראשית ל"א:ל"ג

KEHOT'S NOTE

בראשית לא, לג. אוה"ת פ' יתרו ע' א'ט.

48 **ויקרא שם בשם ה' אל עולם**

"And he called there in the Name of Havayah, El Olam": the G-d of eternity, or, as the maamar takes it, the G-d of the world, for wherever he went Avraham made G-d known. The Alter Rebbe cites it for Avraham's drawing G-dliness into this world. (Kehot's note prints 31:33, a misprint for 21:33.)

Genesis 21:33 בראשית כ"א:ל"ג

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה' אֵל עוֹלָם׃

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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49 **וגם הנפש אשר עשו בחרן**

Avram set out for Canaan with Sarai, Lot, their possessions "and the souls that they had made in Charan." Plainly these are the people they had acquired; Rashi, following the Sages, reads it of the people they brought under the wings of the Shechinah, as the Alter Rebbe does here.

Genesis 12:5 בראשית י"ב:ה'

וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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KEHOT'S NOTE

בראשית יב, ה.

50 **מצותי . . אהבה זו**

This passage, from "My commandments" to "this sickness of love," is quoted in Or HaTorah on Vayera.

KEHOT'S NOTE

קטע זה מובא באוה"ת פ' וירא כרך א פח, ב. וראה לעיל לד, ד קדשנו במצותיו דייקא.

51 **וישמר משמרתי מצותי**

"And he kept My charge, My commandments." Here "My commandments" is read as the commandments G-d Himself, as it were, performs.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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52 **הקב"ה מבקר חולים**

Rabbi Chama bar Chanina teaches that one should follow G-d's ways: as He clothed the naked, visited the sick, comforted mourners and buried the dead, so should we. G-d's visiting the sick is learned from His appearing to Avraham after his circumcision.

Sotah 14a:4 סוטה י"ד א:ד'

אֶלָּא, לְהַלֵּךְ אַחַר מִדּוֹתָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא: מָה הוּא מַלְבִּישׁ עֲרוּמִּים, דִּכְתִיב: "וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם" — אַף אַתָּה הַלְבֵּשׁ עֲרוּמִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא בִּיקֵּר חוֹלִים, דִּכְתִיב: "וַיֵּרָא אֵלָיו ה' בְּאֵלֹנֵי מַמְרֵא" — אַף אַתָּה בַּקֵּר חוֹלִים. הַקָּדוֹשׁ בָּרוּךְ הוּא נִיחֵם אֲבֵלִים, דִּכְתִיב: "וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת יִצְחָק בְּנוֹ" — אַף אַתָּה נַחֵם אֲבֵלִים. הַקָּדוֹשׁ בָּרוּךְ הוּא קָבַר מֵתִים, דִּכְתִיב: "וַיִּקְבֹּר אוֹתוֹ בַּגַּי" — אַף אַתָּה קְבוֹר מֵתִים.

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KEHOT'S NOTE

סוטה יד, א.

53 **סמכוני באשישות**

The beloved, faint with love, asks to be sustained with ashishos (flagons, or cakes of pressed raisins) and refreshed with apples, "for I am sick with love." The Alter Rebbe reads it as the soul's lovesickness for G-d in the higher worlds. (context: Steinsaltz Tanakh)

Song of Songs 2:5 שיר השירים ב':ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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KEHOT'S NOTE

שה"ש ב, ה. ראה פי' הפסוק באוה"ת שה"ש ע' ריא.

54 **הודו על ארץ ושמים**

The psalmist calls all creation to praise G-d: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven." The Alter

Rebbe stresses that only His splendor, a radiance, is in the worlds, while His Name alone is exalted above them.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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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PARAGRAPH 13

55 סמכוני באשישות רפדוני בתפוחים

"Sustain me with flagons, spread apples about me, for I am sick with love." The flagons and apples are read as revelations of the Infinite Light that heal the soul's longing.

Song of Songs 2:5 שיר השירים ב':ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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PARAGRAPH 14

56 הקב"ה מניח תפילין

Rabbi Avin bar Rav Ada says in the name of Rabbi Yitzchak that the Holy One, blessed be He, puts on tefillin, learning it from "G-d swore by His right hand and by the arm of His strength." The Alter Rebbe counts it among G-d's own mitzvos.

Berakhot 6a:17–18 ברכות ו' א':י"ז-י"ח

אָמַר רַבִּי אָבִין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מִנַּיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: "נִשְׁבַּע ה' בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ". "בִּימִינוֹ" — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", "וּבִזְרוֹעַ עֻזּוֹ" — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: "ה' עֹז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto …

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KEHOT'S NOTE

ברכות ו, א. ראה גם לעיל לה, ב ובמ"מ לשם.

57 תפילין מלשון התקשרות

Kehot traces the reading of tefillin as "binding" to this dictionary of Kabbalistic terms, under the entry Tefillin.

KEHOT'S NOTE

ראה בערכי הכינוים לבעל סה"ד מערכת תפילין. מובא באוה"ת ויקרא כרך ג ע' תתקטז.

58 ומי כעמך ישראל

In David's prayer of thanks after G-d promised him a lasting dynasty: "And who is like Your people Israel, one nation on earth." This is the verse in G-d's tefillin.

I Chronicles 17:21 דברי הימים א י"ז:כ"א

וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹקִים לִפְדּוֹת לוֹ עָם לָשׂוּם לְךָ שֵׁם גְּדֻלּוֹת וְנֹרָאוֹת לְגָרֶשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

59 ישראל עלו במחשבה

Tikkun 6 speaks of the Torah scholar as being "from the side of thought," of which it is said that Israel arose in thought to be created. Kehot gives it with the Midrash.

Tikkunei Zohar, Tikkun 6 · 23b:3–4 תקו"ז תיקון ו

א"ל אבא. אם כן ת"ח דאיהו מסטרא דמחשבה דאתמי ביה ישראל עלה במחשבה ליבראות האי אוריתא איהי בן לתלמיד חכם. אם כן אתתא דיליה אמאי צריכא יבום. דהא לא שוו אפרשותא מארי מתניתין לת"ח משאר בני נשא. א"ל ברי (איהי) ודאי צריכה יבום לאלין נשמתין דאזלין ערטילאין משית יומי בראשית.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ב"ר בתחילתו. ת"ז תי' ו' בסופו. נסמן לעיל נ, ב.

60 בראשית בשביל ישראל

The Midrash lists things that preceded creation: some were created, and some, among them the Patriarchs and Israel, "arose in thought" to be created; one view says the thought of Israel preceded everything. The Alter Rebbe uses it for Israel's root in G-d's first thought, Chochmah.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): …

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, …

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Vayikra Rabbah 36:4 ויקרא רבה ל"ו:ד

KEHOT'S NOTE

ראה ב"ר א, ד. ויק"ר לו, ד. רש"י ורמב"ן בראשית א, א.

61 **בראשית בשביל ישראל שנקראו ראשית**

Rashi says the verse calls for interpretation, as the Sages taught: for the sake of the Torah, called "the beginning of His way," and for the sake of Israel, called "the first of His produce." The Alter Rebbe quotes this reading.

Rashi on Genesis 1:2 רש"י על בראשית א:ב

תהו ובהו. תֹּהוּ לְשׁוֹן תַּמָּה וְשִׁמָּמוֹן, שֶׁאָדָם תּוֹהֵא וּמִשְׁתּוֹמֵם עַל בֹּהוּ שֶׁבָּהּ: תהו. אשטורדי"שון בְּלַעַ"ז: בהו. לְשׁוֹן רֵקוּת וְצָדוּ: על פני תהום. עַל פְּנֵי הַמַּיִם שֶׁעַל הָאָרֶץ: ורוח אלקים מרחפת. כְּסֵא הַכָּבוֹד עוֹמֵד בָּאֲוִיר וּמְרַחֵף עַל פְּנֵי הַמַּיִם בְּרוּחַ פִּיו שֶׁל הַקָּבָ"ה וּבְמַאֲמָרוֹ, כְּיוֹנָה הַמְרַחֶפֶת עַל הַקֵּן, אקוב"טיר בְּלַעַ"ז:

DESOLATE AND VOID — The word תהו signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness. תהו is estordison in old French. בהו VOID — The word signifies emptiness and empty space. על פני תהום ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. ורוח אלהים מרחפת AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath …

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

62 **בראשית בשביל ישראל שנקראו ראשית**

Ramban quotes Rashi's reading, for the sake of the Torah and for the sake of Israel, both called "beginning," and calls this teaching of the Sages very closed and sealed. Kehot cites it alongside Rashi.

Ramban on Genesis 1:2-3 רמב"ן על בראשית א:ב-ג

… (שמואל א כ ד), מָה תִּרְצֶה וְתַחְפֹּץ, וְכֵן "וּתְהִי אִשָּׁה לְבֶן אֲדֹנֶיךָ כַּאֲשֶׁר דִּבֶּר ה'" (בראשית כ"ד:נ"א), כַּאֲשֶׁר רָצָה; כִּי כֵן הוּא הָרָצוֹן לְפָנָיו. אוֹ הוּא כְּגוֹן מַחְשָׁבָה, כְּמוֹ "הָאֹמָרָה בִלְבָבָהּ" (ישעיהו מז ח); "וְאָמְרוּ אַלְפֵי יְהוּדָה בְלִבָּם" (זכריה יב ה). וְהָעִנְיָן, לוֹמַר שֶׁלֹּא הָיָה בְּעָמָל. וְכָךְ קָרְאוּ רַבּוֹתֵינוּ לָזֶה "מַחְשָׁבָה"; אָמְרוּ: מַחְשָׁבָה - בַּיּוֹם; הַמַּעֲשֶׂה - עִם דְּמְדּוּמֵי חַמָּה. וְהוּא לְהוֹרוֹת עַל דָּבָר מְחֻשָּׁב שֶׁיֵּשׁ בּוֹ טַעַם, לֹא חֵפֶץ פָּשׁוּט בִּלְבַד. וּמִילַּת הָיְתָה - מוֹרֶה עַל מַעֲשֶׂה הַזְּמַן הָעוֹמֵד, כְּמוֹ …

AND G-D SAID, 'LET THERE BE LIGHT.' The word "saying" here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, "What do you want and desire?" Similarly, And let her be thy master's son's wife, as the Eternal hath spoken means, "…as He hath willed, for such is the Will before Him." Or, it may be [that the word "saying" here means] "thinking," as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say …

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63 **ומשם יפרד**

"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The Alter Rebbe uses it for this world as a world of separation.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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KEHOT'S NOTE

בראשית ב, י.

PARAGRAPH 15

64 **וירד ה' על הר סיני**

"And Havayah descended upon Mount Sinai, to the top of the mountain," and called Moshe up. The Alter Rebbe reads the descent as the Infinite Light coming to be united with mitzvos in the physical world.

Exodus 19:20 שמות י"ט:כ

וַיֵּרֶד ה' עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ.

PARAGRAPH 16

65 **כי אל דעות ה'**

In Chanah's song of thanks she warns the arrogant: "Do not speak so very proudly… for Havayah is a G-d of knowledges, and by Him actions are weighed." The Alter Rebbe reads the plural "knowledges" as the higher and the lower unity.

I Samuel 2:3 שמואל א ב:ג

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א ב, ג. ראה המשך ר"ה תרצ"ד (נדפס בספר המאמרים ה'תשי"א). תש"ג ע' 126.

PARAGRAPH 17

66 **להנחיל אוהבי יש**

Wisdom says: "To cause those who love me to inherit substance (yesh), and I will fill their treasuries." The Alter

Rebbe cites it to show that above, the higher levels are the true yesh.

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

67 ולו נתכנו עלילות

The verse ends "and by Him actions are weighed": the word velo is written with an alef ("not") and read with a vav ("by Him"). The Alter Rebbe builds the next paragraph on both.

I Samuel 2:3 שמואל א ב׳:ג׳

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה׳ וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א ב, ג. ראה לעיל יא, ד.

PARAGRAPH 18

68 נעשה אדם בצלמינו

"And G-d said, Let us make man in our image, after our likeness." The Alter Rebbe reads "our image" as the Torah and "our likeness" as the mitzvos.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

69 בצלמנו בחיי התורה

Kehot refers to Or HaTorah on Bereishis for "in our image" as the Torah.

KEHOT'S NOTE

ראה אוה״ת בראשית כרך ג תקד, א.

70 אדם שעל דמות הכסא

Above the firmament Yechezkel saw the likeness of a throne, "and upon the likeness of the throne, a likeness as the appearance of a man upon it from above." Here that "man" is the mitzvos, G-d's inner will.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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71 אין עוד מלבדו

Moshe tells Israel: "You have been shown, to know that Havayah is the G-d (ha-Elokim); there is nothing else besides Him." The Torah and mitzvos make this true below as it is above.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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72 ולא תחללו שלא לעשות חלל

"And you shall not profane My holy Name, and I will be sanctified among the children of Israel." The Alter Rebbe reads "profane" (chilul) as making a void (chalal).

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב. וראה לקמן פג, ב.

73 שלא לעשות חלל

The Gemara quotes "You shall not profane My holy Name" for the sin of desecrating G-d's Name, which it lists with false oaths and desecrating Shabbos. Kehot cites it on the words "not to make a void."

Shabbat 33a:3 שבת ל״ג א׳:ג׳

בַּעֲוֹן שְׁבוּעַת שָׁוְא וּשְׁבוּעַת שֶׁקֶר וְחִילּוּל הַשֵּׁם וְחִילּוּל שַׁבָּת — חַיָּה רָעָה רַבָּה, וּבְהֵמָה כָּלָה, וּבְנֵי אָדָם מִתְמַעֲטִין, וְהַדְּרָכִים מִשְׁתּוֹמְמִין. שֶׁנֶּאֱמַר: "וְאִם בְּאֵלֶּה לֹא תִוָּסְרוּ לִי" — אַל תִּקְרֵי "בְּאֵלֶּה", אֶלָּא "בְּאָלָה". וּכְתִיב: "וְהִשְׁלַחְתִּי בָכֶם אֶת חַיַּת הַשָּׂדֶה וְגוֹ'", וּכְתִיב בִּשְׁבוּעַת שֶׁקֶר: "וְלֹא תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת שֵׁם אֱלֹקֶיךָ", וּבְחִלּוּל הַשֵּׁם כְּתִיב: "וְלֹא תְחַלְּלוּ אֶת שֵׁם קָדְשִׁי". וּבְחִלּוּל שַׁבָּת כְּתִיב: "מְחַלְלֶיהָ מוֹת יוּמָת", וְקָלֵיף "חִילּוּל" "חִילּוּל" מִשְּׁבוּעַת שֶׁקֶר.

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KEHOT'S NOTE

שבת לג, א.

74 דוחק רגלי השכינה

One who walks with a haughty, upright bearing even four cubits is as if he pushes the feet of the Shechinah, for "the whole earth is full of His glory." Self-importance leaves no room for G-d's presence.

Berakhot 43b:19–20 ברכות מ"ג ב:י"ט-כ'

וְיֵשׁ אוֹמְרִים, אַף לֹא יַפְסִיעַ פְּסִיעָה גַּסָּה: דְּאָמַר מָר, פְּסִיעָה גַּסָּה נוֹטֶלֶת אֶחָד מֵחֲמֵשׁ מֵאוֹת מִמְּאוֹר עֵינָיו שֶׁל אָדָם. מַאי תַּקָּנְתֵּיהּ? לַהְדְּרִיהּ בְּקִדּוּשָׁא דְּבֵי שִׁמְשֵׁי. וְאַל יְהַלֵּךְ בְּקוֹמָה זְקוּפָה: דְּאָמַר מָר הַמְהַלֵּךְ בְּקוֹמָה זְקוּפָה אֲפִילּוּ אַרְבַּע אַמּוֹת, כְּאִילּוּ דּוֹחֵק רַגְלֵי שְׁכִינָה, דִּכְתִיב: "מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ".

Some declare he should not walk with a big stride. For the teacher has said : A big stride takes away one five hundredth part of the light of a man's eyes. What is the remedy for if ? He may restore it [by drinking the wine of] Sanctification on the [Sabbath] night. He should not walk with an erect carriage. For the teacher has said: He who walks with an erect carriage, even a distance of four cubits, is as though he pushed against the feet of the Shekinah; ...

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KEHOT'S NOTE

ברכות מג, ב.

75 ואשים דברי בפיך

"And I have put My words in your mouth, and covered you in the shadow of My hand." The Alter Rebbe stresses "My words": in Torah study G-d's own words are spoken.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

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' נא, טז.

PARAGRAPH 19

76 תוכה רצוף אהבה

Of King Shlomo's palanquin: "its inside inlaid with love." The Alter Rebbe applies it to the soul filled from within through the Torah.

Song of Songs 3:10 שיר השירים ג':י'

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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77 כי ה' אלקיך אש אוכלה

Moshe warns Israel against making any image: "For Havayah your G-d is a consuming fire, a jealous G-d." The Alter Rebbe reads Havayah as the Torah and "your G-d" as the mitzvos.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 20

78 אבל תלמיד חכם

Kehot points to a note in Likkutei Sichos on this statement about the Torah scholar.

KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 437 הערה 26.

79 ונגלה כבוד ה'

In his prophecy of comfort Yeshayahu foretells: "And the glory of Havayah shall be revealed, and all flesh shall see together." The Alter Rebbe uses Isaiah's words for the revelation that Torah and mitzvos bring about below as above.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר:

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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80 והר סיני עשן

"And Mount Sinai was all in smoke, because Havayah descended upon it in fire." The fire of Sinai is read as the Torah and mitzvos that consume the coarseness of the animal soul.

Exodus 19:18 שמות י"ט:י"ח

וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה' בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד:

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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KEHOT'S NOTE

שמות יט, יח.

81 וידבר הוי"ה אליכם מתוך האש

Moshe reminds Israel: "And Havayah spoke to you from the midst of the fire; you heard the sound of words." The

Torah was given from within fire.

Deuteronomy 4:12 דברים ד׳:י״ב

וַיְדַבֵּר ה׳ אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שֹׁמְעִים וּתְמוּנָה אֵינְכֶם רֹאִים זוּלָתִי קוֹל׃

And the L-RD spoke unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only a voice.

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82 ת״ח אין אור של גינהם שולט בו

Rabbi Abahu in the name of Rabbi Elazar: the fire of Gehinnom has no power over Torah scholars, by inference from the salamander, for their whole body is fire, as it says, “Is not My word like fire?” The Alter Rebbe explains that the Torah and mitzvos have scoured them already.

Chagigah 27a:7–8 חגיגה כ״ז א:ז׳-ח׳

אָמַר רַבִּי אֲבָהוּ אָמַר רַבִּי אֶלְעָזָר: תַּלְמִידֵי חֲכָמִים אֵין אוּר שֶׁל גֵּיהִנָּם שׁוֹלֶטֶת בָּהֶן, קַל וָחוֹמֶר מִסָּלָמַנְדְּרָא: וּמָה סָלָמַנְדְּרָא שֶׁתּוֹלֶדֶת אֵשׁ הִיא — הַסָּךְ מִדָּמָהּ אֵין אוּר שׁוֹלֶטֶת בּוֹ, תַּלְמִידֵי חֲכָמִים שֶׁכָּל גּוּפָן אֵשׁ, דִּכְתִיב: ”הֲלוֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם ה׳“ — עַל אַחַת כַּמָּה וְכַמָּה. אָמַר רֵישׁ לָקִישׁ: אֵין אוּר שֶׁל גֵּיהִנָּם שׁוֹלֶטֶת בְּפוֹשְׁעֵי יִשְׂרָאֵל, קַל וָחוֹמֶר מִמְּזוּזָה הַזָּהָב: מָה מְּזוּזָה הַזָּהָב שֶׁאֵין עָלָיו אֶלָּא כְּעוֹבִי דִּינַר זָהָב — כַּמָּה שָׁנִים אֵין הָאוּר שׁוֹלֶטֶת בּוֹ, פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁמְּלֵאִין …

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KEHOT’S NOTE

חגיגה כז, א.

PARAGRAPH 21

83 ולא תחללו

“And you shall not profane My holy Name.” As in paragraph 18, the service of Torah and mitzvos must leave no void empty of G-d.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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PARAGRAPH 22

84 שלש מתנות טובות כו׳

Rabbi Shimon bar Yochai says the Holy One, blessed be He, gave Israel three good gifts, all of them only through suffering: the Torah, the Land of Israel and the World to Come. The Alter Rebbe calls the power to draw down G-dliness through Torah and mitzvos such a gift.

Berakhot 5a:20–21 ברכות ה׳ א:כ׳-כ״א

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: שָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וְכוּלָּן לֹא נִתְּנָן אֶלָּא עַל יְדֵי יִסּוּרִין, אֵלּוּ הֵן: תּוֹרָה וְאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא. תּוֹרָה מִנַּיִן — שֶׁנֶּאֱמַר: ”אַשְׁרֵי הַגֶּבֶר אֲשֶׁר תְּיַסְּרֶנּוּ קָּה וּמִתּוֹרָתְךָ תְּלַמְּדֶנּוּ“.

There is a teaching : R. Simeon b. Johai said : Three precious gifts did the Holy One, blessed be He, give to Israel, and all of them He gave only through the medium of suffering ; they are : Torah, the land of Israel, and the world to come. Whence is it deduced that Torah [was given through the medium of suffering]? As it is said : "Happy is the man whom Thou chastenest, O L-rd, and teachest him out of Thy law " (Ps. xciv. 12).

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KEHOT’S NOTE

ברכות ה, א.

85 אי לאו האי יומא דקא גרים כמה יוסף איכא בשוקא

Rav Yosef’s words on Shavuos, quoted in paragraph 1, are explained here: the day of the Giving of the Torah revealed G-d’s wisdom below, unlike the many kinds of “adding.”

Pesachim 68b:12–13 פסחים ס״ח ב:י״ב-י״ג

רַב יוֹסֵף בְּיוֹמָא דַּעֲצַרְתָּא אָמַר: עֲבָדַי לִי עִגְלָא תִּלְתָא. אָמַר, אִי לָא הַאי יוֹמָא דְּקָא גָּרִים — כַּמָּה יוֹסֵף אִיכָּא בְּשׁוּקָא. רַב שֵׁשֶׁת כָּל תִּלָּתִין יוֹמִין מְהַדַּר לֵיקָה תַּלְמוּדֵיהּ, וְתָלֵי וְקָאֵי בְּעֵיבָרָא דְּדַשָּׁא, וַאֲמַר: חֲדַאי נַפְשַׁאי, חֲדַאי נַפְשַׁאי, לָךְ קְרָאי לָךְ תְּנַאי. אִינִי? וְהָאָמַר רַבִּי אֶלְעָזָר: אֵילְמָלֵא תּוֹרָה לֹא נִתְקַיְּימוּ שָׁמַיִם וָאָרֶץ, שֶׁנֶּאֱמַר: ”אִם לֹא בְּרִיתִי יוֹמָם וָלָיְלָה חִקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי“! מֵעִיקָּרָא כִּי עָבֵיד אִינִישׁ — אַדַּעְתָּא דְּנַפְשֵׁיהּ קָא עָבֵיד.

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86 יוסף דעת יוסף מכאוב

Koheles: “For in much wisdom is much vexation, and he who adds knowledge adds pain.” The verse reads yosif (יוסיף); the maamar writes the word יוסף, the letters of the name Yosef, for knowledge that does not reveal G-d.

Ecclesiastes 1:18 קהלת א׳:י״ח

כִּי בְּרֹב חָכְמָה רָב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב׃

For in much wisdom is much vexation; And he that increaseth knowledge increaseth sorrow.

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KEHOT’S NOTE

קהלת א, יח.

87 חכמים הם להרע

G-d laments through Yirmeyahu that His people are foolish: “They are wise to do evil, but to do good they do not know.” The Alter Rebbe applies it to wisdom that belongs to the world of separation.

Jeremiah 4:22 ירמיהו ד׳:כ״ב

כִּי אֱוִיל עַמִּי אוֹתִי לֹא יָדָעוּ בָּנִים סְכָלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים לְהָרַע וּלְהֵיטִיב לֹא יָדָעוּ׃

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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KEHOT’S NOTE

ירמי׳ ד, כב.

88 **כי משם יפרד**

"And from there it divides and becomes four heads." As in paragraph 14, the verse describes this world as a world of separation.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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89 **ז׳ שמות . . בסדר השתלשלות**

That maamar refers to this passage: the seven Names here are lights clothed in vessels, as the gloss in Torah Ohr (68d) explains, and Moshe is the level of the essence of Chochmah.

KEHOT'S NOTE

ראה בד"ה מאי חנוכה תרע"ג "ומש"ש [בתו"א כאן] בענין ז׳ שמות כו׳ הן אורות המתלבשים בכלים כמש"ש בהביאור בהג"ה [לקמן סח, ד] ומשה הוא בבחי' עצם החכמה", ע"ש.

90 **המשפילי לראות בשמים ובארץ**

The psalmist praises G-d "who sits on high, who looks down low upon heaven and earth": even heaven is below Him, no higher in His sight than the earth. Read here as the level above the chain of descent, from which heaven and earth are equal. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ו.

PARAGRAPH 23

91 **על המשכת התורה . . ידבר**

Kehot points to Or HaTorah on Yisro for the drawing down of the Torah expressed in "Moshe speaks."

KEHOT'S NOTE

ראה אוה"ת פ׳ יתרו ע׳ תתלב.

92 **והאיש משה עניו מאד . . ונחנו מה**

"And the man Moshe was very humble, more than any man on the face of the earth," said when Miriam and Aharon spoke against him. Moshe's humility is the bittul through which he draws down the Torah.

Numbers 12:3 במדבר י"ב:ג׳

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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KEHOT'S NOTE

במדבר יב, ג. בשלח טז, ח.

93 **ונחנו מה**

Moshe tells the people that their complaints are not against him and Aharon: "What are we?" The phrase is Chassidus's classic expression of Moshe's bittul.

Exodus 16:8 שמות ט"ז:ח׳

וַיֹּאמֶר מֹשֶׁה בְּתֵת ה׳ לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ בִּשְׁמֹעַ ה׳ אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְלֻנֹּתֵיכֶם כִּי עַל־ה׳

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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94 **ידבר עמים**

The psalmist sings of G-d: "He subdues (yadber) peoples under us, nations beneath our feet." The Alter Rebbe takes the verb in the sense of leading, and so reads yedaber in the opening verse as drawing down and leading.

Psalms 47:4 תהילים מ"ז:ד׳

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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. נו, א. פב, ג.

95 **משה בחי׳ בטול**

Likkutei Torah on Pekudei explains "by the mouth of Moshe": Moshe was so wholly nullified that the Shechinah spoke from his throat, and it refers for this to "the maamar Moshe yedaber." It adds that every person has a spark of Moshe, reached through the bittul of the Shema, after which "my tongue will answer Your word."

KEHOT'S NOTE

בלקו"ת פקודי ה, ד מציין לד"ה משה ידבר בענין בטול, ואולי הכוונה לכאן.

96 **החכמה מאין תמצא**

Job asks: "And wisdom, from where (me'ayin) shall it be found, and where is the place of understanding?" Chassidus reads me'ayin as "from nothingness": wisdom comes through bittul.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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97 **ובמקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו**

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, you find His humility. As in paragraph 11, the drawing down comes through humility.

Megillah 31a:12–13 מגילה ל״א א:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: ״כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים״, וּכְתִיב בָּתְרֵיהּ: ״עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה״. שָׁנוּי בַּנְּבִיאִים: ״כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״וְאֶת דַּכָּא וּשְׁפַל רוּחַ״, מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: ״סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ״, וּכְתִיב בָּתְרֵיהּ: ״אֲבִי יְתוֹמִים …

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, “For the L-rd your G-d, He is the G-d of gods and L-rd of lords,” and it says immediately afterwards, “He executes justice for the orphan and widow” (Deuteronomy 10:17). It is repeated in the Prophets: “For thus said He who …

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PARAGRAPH 24

98 **משה שושבינא דמלכא**

Two later places in Torah Ohr that Kehot lists for Moshe as “the groomsman of the King.”

Zohar III, 20a זח״ג כ, א

KEHOT’S NOTE

זח״ג כ, א. נג, ב. ערה, ב. ראה לקמן קי, א. קיא, א. לקו״ת במדבר ב, ד. אוה״ת נ״ך כרך ב ע׳ תתסג. בלקו״ת בהעלותך לב, ב מציין לכאן.

99 **משה שושבינא דמלכא**

The Zohar asks which is higher, Moshe or Aharon, and answers: Moshe is the groomsman of the King, Aharon the groomsman of the Matrona. Kehot also gives Zohar 3:20a and 3:275b, where the same pair appears.

Zohar, Metzora 4:18–7:25 ספר הזהר, מצורע ד׳:י״ח-ז׳:כ״ה

He replied: ‘It is written here, “two living clean birds and cedar wood and scarlet and hyssop”. “Living” is a reference to two of the “living creatures” (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. “Cedar wood” we have explained. “Scarlet” indicates the place of Severity, which is associated with him at first. “Hyssop” is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.’ R. Judah and R. Isaac were once …

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

100 **ואין עוד מלבדו**

“There is nothing else besides Him.” This is the higher unity that Moshe draws down.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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101 **פני אריה פני שור**

In Yechezkel’s vision each creature had the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle. The lion and the ox stand here for the source of the animal soul in the Throne.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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102 **אדם שעל הכסא**

“And upon the likeness of the throne, a likeness as the appearance of a man upon it from above.” Moshe is this “man” above the Throne.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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103 **ואיש האלקים**

“And this is the blessing with which Moshe, the man of G-d, blessed the children of Israel.” The Alter Rebbe reads “the man of G-d” as the husband of the Matrona.

Deuteronomy 33:1 דברים ל״ג:א׳

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ׃

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

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KEHOT’S NOTE

דברים לג, א.

104 **אדם בגימט׳ מ״ה**

Torah Ohr on Shemos gives the sources for the equation: the “man” of Atzilus upon the Throne is the Name mah, whose numerical value equals adam.

KEHOT’S NOTE

נסמן לעיל נב, ב.

אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאִפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be …

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

PARAGRAPH 25

105 **אין מלך בלא עם**

Torah Ohr on Bereishis explains that the Name Elokim hides the strength of the light through contractions so that separate existence can come to be; this is the meaning of Elokim as rulership, "there is no king without a people," and it is also called the Shechinah.

KEHOT'S NOTE

נסמן לעיל ה, א. נג, ד.

106 **כמארז"ל גבי הלל עונה אחריהם מה שהם אומרים**

The Mishnah: one for whom a slave, a woman or a minor reads Hallel repeats after them what they say. The Alter Rebbe learns from it that "answering" means saying the speaker's words.

Sukkah 38a סוכה ל"ח א

KEHOT'S NOTE

סוכה לח, א.

107 **יענה להמשכה זו של משה**

Kehot refers to Or HaTorah on Nach for the lower unity "answering" Moshe's drawing down.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' א'קיז.

108 **אתפשטותא דמשה בכל דרא**

Kehot's note points to Zohar III, 216b for these words.

Zohar III, 216b זח"ג רטז,

KEHOT'S NOTE

ת"ז תס"ט (קיב, א. קיד, א). ועי"ג"כ זח"ג רטז, ב. רעג, א. ת"ז ת"ע (תלח, ב).

109 **אתפשטותא דמשה בכל דרא**

Tikkunei Zohar (Tikkun 69) speaks of the extension of Moshe in every generation. Kehot also gives Zohar 3:216b and 273a and Tikkun 70.

Tikkunei Zohar 112a:13–14 תקוני הזהר קי"ב א:י"ג-י"ד

… אָמַר רַבִּי אֶלְעָזָר אִשְׁתַּמוֹדָע מֵהָכָא דְּמשֶׁה מַאֲתָוֵי מַשְׁמַע דְּאִיהוּ הֶבֶל וְאִיהוּ שֵׁת וְאִיהוּ מֹשֶׁה, וְאִתְפַּשְׁטוּתֵיהּ דְּמשֶׁה בְּכָל דָּרָא וְדָרָא וּבְכָל צַדִּיק וְצַדִּיק, וְאִיהוּ אָזִיל בִּתְלַת תְּלַת, וּבְכָל תְּלַת דְּאִיהוּ רָכִיב אִתְמַר בְּהוֹן לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ, מֵהָכָא אִשְׁתְּמוֹדָע דְּאִיהוּ לָא אִשְׁתַּכַּח אֶלָּא בַּאֲתַר דְּאִית בֵּקהּ אוֹרַיְיתָא, וּבְגִין דָּא זְכִרוּ תּוֹרַת מֹשֶׁה עַבְדִּי. אָמַר לֵקהּ רַבִּי יְהוּדָה אִתְפַּשְׁטוּתָא דִּילֵיהּ בִּבְנֵי נָשָׁא אִית לֵקהּ שְׁעוּרָא, אָמַר לֵקהּ אִין, עַד שִׁתִּין רִבּוֹא, …

Tikkunei Zohar - Vocalized (Public Domain)

110 **בטל רצונך**

Rabban Gamliel, son of Rabbi Yehudah HaNasi: "Nullify your will before His will." This is the bittul with which each person keeps the Torah and mitzvos.

Pirkei Avot 2:4 משנה אבות ב:ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר,

PARAGRAPH 26

111 **כל הקורא ושונה**

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

KEHOT'S NOTE

ראה תדב"א רבה רפי"ח.

112 **כל הקורא ושונה הקב"ה קורא ושונה כנגדו**

Every Torah scholar who sits, reads, studies and engages in Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The Alter Rebbe reads this as G-d's "answering" each person's bittul.

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י"ח:א'-ב'

… א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם …

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113 **אין עוד מלבדו**

"There is nothing else besides Him." This awareness is the bittul each person brings to his learning.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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114 **ואני ה' לא שניתי**

Through Malachi G-d tells Israel: "For I, Havayah, have not changed, and you, children of Yaakov, have not come to an end." Here it means that creation made no change in G-d; He is as He was before the world was created.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 27

115 **ונחנו מה**

Moshe's words, "What are we?" Here they express the awareness that G-d fills the world as before creation.

Exodus 16:8שמות ט"ז:ח׳

וַיֹּאמֶר מֹשֶׁה בְּתֵת ה' לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבַּע בְּשָׁמְעַ ה' אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְּלֻנֹּתֵיכֶם כִּי עַל־ה'

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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116 **ושכינה מדברת**

Torah Ohr on Va'eira explains that because Moshe said "What are we?" in total bittul, the Torah was given through him in speech, and the Shechinah spoke from his throat; one who does not feel himself at all follows and says what G-d says, and so draws down G-d's unity as before the world was created.

KEHOT'S NOTE

נסמן לעיל נו, א.

117 **אני המשנה המדברת בפיך**

The record of the teachings the heavenly Maggid gave the Beis Yosef; Kehot locates these words there.

KEHOT'S NOTE

מגיד משרים להבי"י ר"פ ויקרא. ועוד.

PARAGRAPH 28

118 **משה שפיר קאמרת**

Rav Safra challenges Rava, addressing him as "Moshe": "Moshe, are you speaking well?" The Alter Rebbe takes the title as showing that a Torah scholar is called Moshe.

Shabbat 101b:3שבת ק"א ב:ג׳

אֲמַר לֵיהּ רַב סָפְרָא: מֹשֶׁה, שַׁפִּיר קָאָמַרְתְּ?! "מְטַלְטְלִין מִזּוֹ לָזוֹ" תְּנַן! אֶלָּא אָמַר רַב סָפְרָא: לֹא נִצְרְכָה אֶלָּא לְעָרֵב וּלְטַלְטֵל מִזּוֹ לָזוֹ, וְכִדְתַנְיָא: סְפִינוֹת קְשׁוּרוֹת זוֹ בָּזוֹ — מְעָרְבִין וּמְטַלְטְלִין מִזּוֹ לָזוֹ. נִפְסְקוּ — נֶאֶסְרוּ. חָזְרוּ וְנִקְשְׁרוּ, בֵּין שׁוֹגְגִין וּבֵין מְזִידִין בֵּין אֲנוּסִין בֵּין מוּטָעִין — חָזְרוּ לְהֶיתֵּרָן הָרִאשׁוֹן.

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

KEHOT'S NOTE

שבת קא, ב ושי"נ.

119 **ואבא יסד ברתא**

The Zohar explains "with wisdom He founded the earth": wisdom is Abba, the earth is the daughter. The Alter Rebbe reads the "earth" as the halachah in a Torah scholar's mouth.

Zohar III, 248aזח"ג רמח, א

Tikkunei Zohar, Tikkun 21 · 61b:4–5תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי " מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי"ד יי" בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטר' על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. תי"ז תי' כא.

120 **ה' בחכמה יסד ארץ**

Shlomo teaches: "Havayah founded the earth with wisdom; He established the heavens with understanding." The Zohar reads "wisdom" as Abba and "earth" as the daughter, Malchus, which the Alter Rebbe identifies with the halachah in a Torah scholar's mouth.

Proverbs 3:19משלי ג׳:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

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

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KEHOT'S NOTE

משלי ג, יט.

121 **דבר ה' זו הלכה**

On "they will roam to seek the word of Havayah and will not find it" (Amos 8:12), the Gemara says: "the word of Havayah" is halachah. The Alter Rebbe identifies it with the halachah in a Torah scholar's mouth.

Shabbat 138b:11–12שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּכָל כְּנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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

122 **זו הלכה שבפי ת"ח**

Or HaTorah refers to this passage and writes that the Alter Rebbe holds with Avodas HaKodesh (part 4, ch. 33) that Israel understood all the commandments from G-d's mouth without any intermediary, as the author of the Akeidah also wrote, unlike Ramban and Rashi, and certainly unlike Rambam.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתלב שציין לכאן וכתב שאדהי"ז ס"ל כדעת העבודת הקדש ח"ד פל"ג שכל הדברות הבינו ישראל מפיו בלי שום אמצעי ושכן כתב בעל העקדה ודלא כהרמב"ן ורש"י וכ"ש דלא כהרמב"ם, ע"ש. העבוה"ק נתבאר ג"כ בארוכה באוה"ת יתרו ע' תתמד ואילך.

123 בקולו של משה

The Gemara's reading of "with a voice" as the voice of Moshe, quoted at the start of the maamar, is explained here as the voice of each Torah scholar's bittul.

Berakhot 45a:8 ברכות מ"ה א:ח'

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי: מִנַּיִן שֶׁאֵין הַמְתַרְגֵּם רַשַּׁאי לְהַגְבִּיהַּ קוֹלוֹ יוֹתֵר מִן הַקּוֹרֵא, שֶׁנֶּאֱמַר: "מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל", שֶׁאֵין תַּלְמוּד לוֹמַר "בְקוֹל", וּמָה תַּלְמוּד לוֹמַר "בְקוֹל" — בְּקוֹלוֹ שֶׁל מֹשֶׁה.

R. Simeon b. Pazzi said : Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice" ; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

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124 קנה חכמה

A father urges his son: "Acquire wisdom, acquire understanding." The verb kneh, "acquire," is spelled like kaneh, the windpipe; the Alter Rebbe points to a known explanation of this verse for the voice that brings hidden wisdom out.

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

ביאור על הנ"ל

"An explanation of the above"

Through the mitzvos Avraham drew the Infinite Light into Z'eir Anpin, but only through the intellect of nursing, and so only within Atzilus. Moshe, rooted in the hidden Chochmah of Arich Anpin, could bring the light of Torah and mitzvos down into the lower worlds, because only the highest source can descend lowest.

THE MAAMAR IN BRIEF

This explanation of the preceding maamar on "Moshe speaks" asks what Avraham drew down when he kept the Torah before it was given, and why its revelation below needed Moshe. The 248 positive commandments are the 248 limbs of Z'eir Anpin: nine Sefiros of nine, each with three vessels, make 243, and the five chassadim that cause growth complete 248. Z'eir Anpin grows through gestation, nursing and intellect; the intellect of nursing serves the emotions, as a reason feeds a love, and so still counts as emotion. That is what Avraham, "the limb of Mah," drew down: through kindness he drew the Infinite Light into the vessels of the attributes and into Malchus, and was the first to call G-d "L-rd." But it remained in Atzilus. Moshe, rooted in the hidden Chochmah of Arich Anpin, could bring the light into Beriah, Yetzirah and Asiyah, since the highest descends lowest, as the three worlds issue from the first tikkun, "Who is a G-d like You." That tikkun, the Name El, includes the higher and lower unities, so through Moshe's voice Elokim "answers" below as above.

OUTLINE

1 **The question** ¶1–2

An explanation of the previous maamar: Avraham's mitzvos drew G-dliness down above, while Moshe brought the revelation even into Asiyah. The 248 positive commandments are the 248 limbs of Z'eir Anpin, nine Sefiros of nine.

2 **How Z'eir Anpin grows** ¶3–4

Three vessels in each Sefirah and the five chassadim make 248. Z'eir Anpin grows through gestation, nursing and intellect; the intellect of nursing serves the emotions and counts as part of them, unlike Chochmah, Binah and Daas proper.

3 Avraham in Atzilus, Moshe below ¶5–6

Avraham, "the limb of Mah," drew the Infinite Light into the seven attributes and into Malchus through kindness, but only within Atzilus. Moshe, from the hidden Chochmah, brings it into Beriah, Yetzirah and Asiyah, for the three worlds issue from the first tikkun: the highest descends lowest.

4 The Name El and the two unities ¶7–8

The first tikkun, the Name El, includes the higher and the lower unity. From it comes the power for revelation below as above, so that Elokim "answers" below to the measure of Moshe's voice.

KEY CONCEPTS

The 248 limbs of the King רמ"ח אברים דמלכא

The 248 positive commandments, identified with the 248 "limbs" of Z'eir Anpin: nine Sefiros, each including nine, each with three vessels, make 243, and the five chassadim that cause growth bring the number to 248.

Gestation, nursing and intellect עיבור יניקה מוחין

The three stages in which Z'eir Anpin grows, named after a child's development. In nursing it reaches its six emotive attributes, each including six; only with intellect proper does it receive Chochmah, Binah and Daas.

The intellect of nursing מוחין דיניקה

Intellect that serves the emotions and makes them grow, like a reason that feeds a love, and is therefore counted as part of the emotions. Avraham drew the light into Z'eir Anpin through this intellect.

The hidden Chochmah חכמה סתימאה

The concealed wisdom within the Keser of Arich Anpin, the root of Moshe's soul. Because it is so high, it can descend further than Avraham's root and reach the lower worlds.

The first tikkun of the beard תיקון הראשון מי"ג תיקוני דיקנא

The first of the thirteen "arrangements" of the beard of Arich Anpin, the level of "Who is a G-d like You" and of the Name El. The Idra Rabba teaches that three worlds issue from it, which the Alter Rebbe identifies as Beriah, Yetzirah and Asiyah.

The higher and lower unity יחודא עילאה ויחודא תתאה

The two "knowledges" of "a G-d of knowledges." In the higher unity everything before G-d is as nothing; in the lower, the world is "something from nothing." The Name El includes both.

SECTION 1 • ¶1–2

The question

1 ביאור על הנ"ל[1]

An explanation of the above.

> The heading marks this as an explanation (biur) of the maamar just before it, which opened with the verse "Moshe speaks, and G-d answers him with a voice." It takes up that maamar's question about Avraham's keeping of the Torah and works it out in Kabbalistic detail.

2 ביאור ע"פ משה ידבר[2] כו'. דעם היות[3] דקיים אברהם כל התורה כולה[4] עד שלא נתנה[5] היה עיקר ההמשכה למעלה[6] אבל משה ידבר וימשיך להיות הגילוי למטה גם בעשיה.[7]

An explanation of [the verse] "Moshe speaks," etc.: although Avraham fulfilled the entire Torah, all of it, before it was given, the main drawing-down was above; but "Moshe speaks" and draws down, so that the revelation will be below, even in the World of Asiyah (Action).

> The Alter Rebbe restates the point of the earlier maamar: Avraham kept the whole Torah before it was given, but what he drew down through it was chiefly "above," in the higher spiritual levels, while through Moshe the revelation is drawn all the way "below," even into Asiyah, the lowest world, which includes our physical one. Tanya's Kuntres Acharon (essay 4), which Kehot cites here, explains what this "above" is: the Torah and mitzvos add light in Atzilus, perfecting the 248 limbs of Z'eir Anpin.

וצ"ל מהו הענין שהמשיך אברהם ע"י המצות למעלה.

And [we] need to understand what it is that Avraham drew down above through the mitzvos.

> To see the difference, the maamar first asks what exactly Avraham drew down above through his mitzvos.

אך הוא כי רמ"ח מ"ע [מצות עשה] נקראים רמ"ח אברים דמלכא היינו רמ"ח אברים דז"א. כי ז"א הוא בעל ט'[8] ספירות ט' פעמים ט' הוא פ"א.

But [the explanation] is that the 248 positive commandments are called "the 248 limbs of the King," that is, the 248 limbs of Z'eir Anpin (the emotive attributes). For Z'eir Anpin possesses nine Sefiros; nine times nine is eighty-one.

> The answer starts from a known teaching: the 248 positive commandments are "the 248 limbs of the King," meaning the limbs of Z'eir Anpin, the configuration of G-d's emotive attributes. To count these limbs, Z'eir Anpin is taken as a full structure of nine Sefiros, each containing all nine, which makes eighty-one.

SECTION 2 • ¶3–4

How Z'eir Anpin grows

3 וכל בחינה יש בה ג' כלים פנימיים תיכונים חיצוניים הנק' סת"ר [סוף תוך ראש] סוף תוך ראש.

And each level has three vessels in it, inner, middle and outer, which are called SeTaR: sof, toch, rosh (end, middle, head).

> Each of these Sefiros has three vessels, inner, middle and outer, known by the acronym SeTaR (sof, toch, rosh). So each of the eighty-one is itself threefold.

הנה ג"פ [ג' פעמים] פ"א הוא רמ"ג והי"ח [והי' חסדים] המגדילים הרי רמ"ח אברי זי"א שהן שרש רמ"ח מ"ע [מצות עשה] ולהמשיך בחינת זו שיהי' [שיהיה] הגדלת אברי זי"א ע"ד הנ"ל להיות טפ"ט [ט' פעמים ט'] כו' הוא ע"י בחי' עבור יניקה מוחין[9]

Now, three times eighty-one is 243, and [with] the five chassadim (kindnesses) that bring about growth, this makes the 248 limbs of Z'eir Anpin, which are the root of the 248 positive commandments. And drawing down this level, so that there is the growth of the limbs of Z'eir Anpin in the manner described above, to be nine times nine, etc., is through the levels of ibbur (gestation), yenikah (nursing) and mochin (intellect).

> Three times eighty-one gives 243; adding the five chassadim, the powers of kindness that make Z'eir Anpin grow, gives 248. These 248 limbs of Z'eir Anpin are the root of the 248 positive commandments, and their full growth, "nine times nine," is drawn into it in three stages named after a child's growth: gestation (ibbur), nursing (yenikah) and mature intellect (mochin).

כי בבחי' עבור הוא תלת כלילן מתלת. ואח"כ בחי' יניקה הוא שמתגדל זי"א בבחי' ו"ק [ו' קצוות] וכל א' כלול מששה מספר ל"ו.

For at the level of ibbur it is "three comprised of three." And afterward, the level of yenikah is that Z'eir Anpin grows into the level of the six extremities (vav ketzavos), each one comprising six: the number thirty-six.

> In gestation Z'eir Anpin is only "three comprised of three," its six attributes still contained within three. In nursing it grows into its six emotive attributes, the "six extremities," each of which includes all six, making thirty-six.

וזהו ענין מי ברא אלה.[10] מי הוא בחי' בינה ברא אלה הן ו"ק [ו' קצוות] דז"א כל א' כלול ששה כו'.

And this is [the meaning of] "Who created these." "Who" (mi) is the level of Binah (understanding); "created these" (eleh): these are the six extremities of Z'eir Anpin, each one comprising six, etc.

> The verse "Who created these" alludes to this. "Who" (mi) stands for Binah, which brings forth Z'eir Anpin, and "these" (eleh), whose letters add up to thirty-six, stands for the six attributes of Z'eir Anpin, each including six.

4 והנה אף שביניקה יש ג"כ מוחין ונק' מוחין דיניקה. עכ"ז נק' רק ו"ק [עם כל זה] [ו' קצוות] כי מוחין אלו הם בכלל המדות יחשבו עד"מ השכל של המדה שיאהב מחמת טעם ושכל שזה השכל מגדיל המדה כחלב שמגדל את הולד.

Now, although in yenikah there is also the intellect (mochin), which is called "the mochin of yenikah," nevertheless it is called only the six extremities. For these mochin are counted as part of the emotive attributes (middos): by way of analogy, the intellect of an attribute, that one loves because of reason and intellect, for this intellect makes the attribute grow, like milk, which makes the infant grow.

> Even in the nursing stage Z'eir Anpin has a kind of intellect, the "mochin of yenikah," yet it still counts only as the six emotive attributes, because this intellect belongs to the emotions. The analogy is a person who loves something for a reason: the reason feeds and enlarges the love, as milk makes a baby grow.

ולכן בכלל המדה יחשב שהוא מדה ממש ע"כ נק' רק ו"ק [ו' קצוות]. ואח"כ בחי' מוחין ממש הוא על דרך משל השכל שבפ"ע [שבפני עצמו] כמו הלומד חכמה ונק' חב"ד [חכמה בינה ודעת] דאצילות כו':

Therefore it is counted as part of the attribute, being an actual attribute; and so it is called only the six extremities. And afterward, the level of mochin proper is, by way of analogy, intellect in its own right, like one who studies wisdom, and it is called Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation), etc.

> Since this intellect is part of the emotion, the stage is still called only the six extremities. Only afterward comes intellect proper, thought in its own right, as when a person studies a branch of wisdom; above, this is Chochmah, Binah and Daas of Atzilus.

SECTION 3 • ¶5-6

Avraham in Atzilus, Moshe below

5 וזהו ענין המצות שקיים אברהם.[11] היינו שהמשיך אוא"ס [אור אין סוף] בז"א כי אברהם הוא בחי' אבר מה ע"ש [על שם] היותו יסוד אבא שבז"א השכל של המדה כנ"ל

And this is [the meaning of] the mitzvos that Avraham fulfilled: that is, that he drew the Infinite Light (Or Ein Sof) into Z'eir Anpin. For Avraham is the level of "ever Mah" ("the limb of Mah"), so called for his being the Yesod (foundation) of Abba that is within Z'eir Anpin, the intellect of the attribute, as mentioned above.

> Now the maamar applies this to Avraham: the mitzvos he kept drew the Infinite Light into Z'eir Anpin. The letters of his name, אברהם, spell ever mah, "the limb of Mah" (Mah being the Kabbalistic Name associated with Z'eir Anpin), because he is the Yesod, the channel through which Abba, the configuration of Chochmah, flows into Z'eir Anpin; this Yesod of Abba within Z'eir Anpin is the "intellect of the emotion" described above.

וממשיך אורות בכלים שמתחלה עד שלא נברא העולם[12] היה הוא ושמו בלבד.[13] ועתה נתחלק לז' שמות כו' חסד כו'.

And he draws lights into vessels: for at first, before the world was created, there was He and His Name alone, and now it has divided into seven Names, etc., Chesed (kindness), etc.

> Avraham drew lights into vessels: before creation there was only "He and His Name," but now His Name divides into seven Names corresponding to the seven attributes, beginning with Chesed. In Likkutei Torah, Behar (43b), the Alter Rebbe explains that the Names are what join the lights to the vessels, as a person's name is how he turns to those who call him, while by himself he needs no name.

(פי' כי הז' שמות[14] הם בחי' אורות[15] של הז' מדות[16] היינו בחי' האור א"ס המתלבש בכלי החסד נק' אל כמ"ש חסד אל כל היום[17] ואור המתלבש בגבורה נק' אלקים כו'

(This means that the seven Names are the level of the lights of the seven emotive attributes (middos); that is, the level of the Infinite Light that is vested in the vessel of Chesed is called El, as it is written, "The kindness of El is all day long," and the light that is vested in Gevurah (restraint) is called Elokim, etc.

> In a parenthesis the Alter Rebbe explains that the seven Names are the lights of the seven attributes. The Infinite Light as it clothes itself in the vessel of Chesed is called El, as in "the kindness of El is all day long," and as it clothes itself in Gevurah it is called Elokim, and so on.

ולכן הם ז' שמות משא"כ קודם שנברא העולם ולא היה עדיין אצילות המדות היה בחי' האור א"ס כמו שהוא למעלה מבחי' התלבשות בכלים והוא ענין היה הוא ושמו בלבד)

Therefore they are seven Names, whereas before the world was created, when there was not yet the emanation of the attributes, there was the level of the Infinite Light as it is, above the level of being vested in vessels; and this is [the meaning of] "there was He and His Name alone.")

> That is why there are seven Names; before the world was created, before the attributes were emanated, the Infinite Light was above any clothing in vessels, and that is the meaning of "He and His Name alone."

והיינו בבחי' גמ"ח [גמילות חסדים] ממשיך האור במל' בת היתה לאברהם ובכל שמה.[18, 19] וע"כ אמר אדנ"י אל נא תעבור[20] כו' ומעולם לא קראו להקב"ה אור א"ס אדון שיומשך במלכות אלא אברהם[21] כו'.

That is, through the level of acts of kindness (gemilus chassadim) he draws the light into Malchus (sovereignty): "Avraham had a daughter, and Bakol ('with everything') was her name." Therefore he said, "Ado-nai, please do not pass on," etc. And never had [anyone] called the Holy One, blessed be He, the Infinite Light, "L-rd" (Adon), that it be drawn into Malchus, except Avraham, etc.

> Through acts of kindness Avraham drew this light into Malchus, the "daughter" of the Sages' saying that Avraham had a daughter named Bakol, "with everything." This is why he addressed G-d as Ado-nai, and why the Sages say that no one called G-d "L-rd" (Adon) before Avraham: calling Him L-rd means drawing the Infinite Light into Malchus, G-d's sovereignty over the world.

ואמנם כל המשכות אלו דאברהם הי' [היה] נשאר באצילות היינו גידול רמ"ח אברי זי"א ע"י מוחין דיניקה כנ"ל.

However, all these drawings-down of Avraham remained in the World of Atzilus (Emanation); that is, the growth of the 248 limbs of Z'eir Anpin through the mochin of yenikah, as mentioned above.

> Yet all of Avraham's drawing-down remained within Atzilus, the world still one with G-d: in the terms set out above, he brought about the growth of the 248 limbs of Z'eir Anpin through the intellect of nursing. The Tzemach Tzedek (Or HaTorah, Yisro, p. 853, cited by Kehot) adds that this is why it could not reach below: the mochin of yenikah can only add light in Atzilus, while through Moshe the mochin of gadlus, mature intellect, were drawn into Z'eir Anpin.

אבל כדי שיומשך בבי"ע[22] הוא ע"י משה שהוא מבחי' ח"ס [חכמה סתימאה] שבכתר[23] דא"א אלא שנשפל ביסוד אבא והורד שמה ולהיותו גבוה יושפל יותר למטה.

But in order that it be drawn into the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), it is through Moshe, who is from the level of the hidden Chochmah (Chochmah Stima'ah) that is in the Keser (the Crown) of Arich Anpin, except that he was lowered into the Yesod of Abba and brought down there; and because he is high, he will be lowered further down.

> Bringing the light down into the lower worlds of Beriah, Yetzirah and Asiyah required Moshe, whose root is the hidden Chochmah (Chochmah Stima'ah) within the Keser of Arich Anpin ("the long face," the configuration of the divine will), far above Avraham's root. He was lowered into the Yesod of Abba, and because his source is so high he can descend further down.

כענין שכתוב ועברתי בארץ מצרים אני ולא מלאך[24, 25, 26] כו'. וכמ"ש באדרא רבא[27] (די קל"ב ע"א) בענין תלת עלמין דנפיק[28] מתקונא קדמאה[29] כו'.

As in the matter of what is written, "And I will pass through the land of Egypt": "I, and not an angel," etc. And as it is stated in the Idra Rabba (folio 132a) concerning "three worlds that issue from the first tikkun (arrangement)," etc.

> Two parallels show that the higher the source, the lower it reaches. At the Exodus G-d passed through Egypt Himself, "I, and not an angel"; and the Idra Rabba of the Zohar speaks of three worlds that issue from the very first tikkun.

שהתלת עלמין הם ג' עולמות בי"ע והם נמשכים מהתקון הראשון מי"ג ת"ד [תיקוני דיקנא] דא"א[30] דאצי' שהוא בחי' מי אל כמוך[31] כו'.

That is, the three worlds are the three worlds of Beriah, Yetzirah and Asiyah, and they are drawn from the first tikkun of the thirteen tikkunim of the beard of Arich Anpin of Atzilus, which is the level of "Who is a G-d (El) like You," etc.

> The Alter Rebbe identifies these three worlds as Beriah, Yetzirah and Asiyah. They are drawn from the first of the thirteen tikkunim, the "arrangements" of the beard of Arich Anpin in Atzilus, which Kabbalah links with the thirteen attributes of mercy; this first tikkun is the level of "Who is a G-d like You."

וזה פליאה לכאורה איך יהיה דילוג המדרגה מבחי' י"ג ת"ד [תיקוני דיקנא] דא"א שהיא מקור האצי' שיומשך מזה ג' עולמות בי"ע.

Now, at first glance this is a wonder: how could there be a skipping of levels, from the level of the thirteen tikkunim of the beard of Arich Anpin, which is the source of Atzilus, so that the three worlds of Beriah, Yetzirah and Asiyah should be drawn from it?

> This seems puzzling: how could the lowest worlds be drawn directly from the thirteen tikkunim of Arich Anpin, the source of all of Atzilus, skipping every level in between?

אך הענין הוא משום דאדרבה כי כדי שיבא האור עד למטה כ"כ [כל כך] בעולמות בי"ע צריך שיבא ממקום הנעלה ביותר כי לעוצם הרוממות יוכל להשפיל א"ע [את עצמו] למטה יותר כו'.

But the explanation is that, on the contrary, in order for the light to come so far down, into the worlds of Beriah, Yetzirah and Asiyah, it must come from the most exalted place; for by the very greatness of [its] loftiness it is able to lower itself further down, etc.

> The answer is that, on the contrary, for light to reach so far down it must come from the highest place, since only what is truly exalted has the power to lower itself that far.

6 ולכן שיהיה התהוות עולמות בי"ע שהוא דוקא ע"י המשכה מתיקון הראשון די"ג ת"ד [תיקוני דיקנא]. וזהו פי' מי אל כמוך[32] שיוכל לישפל א"ע [את עצמו] כ"כ [כל כך] למטה מטה כו'.

Therefore, for the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) to come into being, it is specifically through a drawing-down from the first tikkun of the thirteen tikkunim of the beard. And this is the meaning of "Who is a G-d (El) like You": that He is able to lower Himself so very far down, etc.

> Therefore the lower worlds come into being specifically through a flow from the very first tikkun. That is the meaning of "Who is a G-d like You": no one can lower himself as G-d can, so very far down.

ועד"ז יובן ג"כ בהמשכת האור ע"י התומ"צ [התורה ומצות] בעולמות בי"ע שהוא ע"י משה דייקא להיותו ממקום גבוה יותר משרש בחינת אברהם. ע"כ יכול להמשיך האור למטה ביותר גם בבי"ע משא"כ המשכות אברהם היו רק באצילות:

And in the same way it will also be understood regarding the drawing-down of the light through Torah and mitzvos into the worlds of Beriah, Yetzirah and Asiyah: that it is specifically through Moshe, because he is from a place higher than the root of the level of Avraham. Therefore he is able to draw the light down to the very lowest, even into Beriah, Yetzirah and Asiyah, whereas the drawings-down of Avraham were only in the World of Atzilus (Emanation).

> The same applies to drawing the light into the lower worlds through Torah and mitzvos: it required Moshe, whose root is higher than Avraham's. That is why Moshe could bring the light all the way down into Beriah, Yetzirah and Asiyah, while Avraham's drawing-down stayed in Atzilus.

SECTION 4 • ¶7–8

The Name El and the two unities

7 וזהו כי אל דעות[33] הוי'. ופי' בי' דעות הן יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה]. יחו"ע [יחודא עילאה] מלמעלה למטה כולא קמיה כלא ולמעלה היש כו'.

And this is [the meaning of] "For Havayah is a G-d (El) of de'os (knowledges)." The explanation: the two de'os are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). The higher unity is from above to below: "All before Him is as nothing," and above is the yesh (existence), etc.

> This explains "For Havayah is a G-d (El) of knowledges": the plural points to two kinds of knowledge, the higher unity and the lower unity. In the higher unity, seen from above looking down, everything before G-d is as nothing, and only He above is true existence (yesh).

ויחו"ת [ויחודא תתאה] הוא בהפך היינו יש מאין שלמטה היש. ובשם זה שם אל הוא בחי' תקון הראשון מי"ג ת"ד [תיקוני דיקנא] כולל הבי' דעות.

And the lower unity is the reverse, that is, something from nothing (yesh me'ayin), so that below is the yesh. And in this Name, the Name El, which is the level of the first tikkun of the thirteen tikkunim of the beard, the two de'os are included.

> The lower unity is the reverse: seen from below, the world is "something from nothing," and the created world is the yesh. The Name El, the level of the first tikkun, includes both kinds of knowledge.

8 והוא כמ"ש היוצר יחד לבם המבין אל כל מעשיהם.[34] בוחן כליות.

And this is as it is written, "He who fashions their hearts together, who discerns (el) all their deeds"; "who tests the kidneys."

> The Alter Rebbe cites verses describing G-d as forming all hearts "together," discerning all their deeds, and testing the "kidneys," a person's innermost self. In the first, the little word el, which joins "discerns" to "all their deeds," is written like the Name El just discussed.

וע"כ משם נמשך הכח שיהיה הגלוי גם למטה להיות שוים פי' שלא יסתיר בחי' יחודא תתאה הדעה שממטה למעלה על בחי' גלוי דעה עליונה ויהיה הגלוי למטה כמו למעלה.

And therefore from there is drawn the power for the revelation to be below as well, so that they are equal: meaning, that the level of the lower unity (yichuda tata'ah), the knowledge that is from below upward, should not conceal the level of the revelation of the higher knowledge, and the revelation will be below as [it is] above.

> From there, from the Name El that includes both kinds of knowledge, comes the power for the revelation to be below as well, so that above and below are equal. "Equal" means that the lower unity, the knowledge that looks from below upward and sees the world as real, should not hide the revelation of the higher knowledge, and G-dliness will then be as revealed below as it is above.

וז"ש [וזהו שכתוב] והאלקים יעננו[35] פי' אלקים הוא בחי' המסתיר להיות נראה למטה היש כו' והוא בחי' יחו"ת [יחודא תתאה] יענו למטה כפי שנמשך אליו בקולו של משה[36] מלמעלה למטה וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] יושב ושונה כנגדו[37] ממש:

And this is [the meaning of] what is written, "And Elokim answers him." Meaning: Elokim is the level that conceals, so that below the yesh is seen, etc., and it is the level of the lower unity. It "answers him" below, according to what is drawn to it by the voice of Moshe from above to below. And about this our Sages, of blessed memory, said, "He sits and studies opposite him," exactly.

> So the verse at Sinai says, "And Elokim answers him." Elokim, the Name that conceals and lets the world appear as yesh, is the lower unity, and it "answers" below to the measure that Moshe's voice draws the higher revelation down to it; the Sages' expression that He "sits and studies opposite him" describes this exact correspondence.

QUESTIONS FOR DISCUSSION

1. Why is the intellect of nursing counted as part of the emotions, and how does that mark the limit of what Avraham achieved?
2. How do nine Sefiros, three vessels and the five chassadim add up to the 248 positive commandments?
3. Why must light that reaches the lowest worlds come from the highest place, and how do "I, and not an angel" and the Idra's three worlds illustrate it?
4. What are the two kinds of knowledge in "a G-d of knowledges," and how does Moshe's voice bring the higher one into the lower?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

The note identifies another version of this maamar: the transcript (hanachah) made by the Mitteler Rebbe, printed in Sefer HaMaamarim 5566 on page 216.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' רטז. המאמר עם הגהות באוה"ת פי' יתרו ע' תתנא. ראה לקמן עג, ד.

PARAGRAPH 2

2 **משה ידבר**

At Sinai, "Moshe speaks, and G-d answers him with a voice." The previous maamar opened with this verse; here "Moshe speaks" is read as Moshe's drawing the revelation down below.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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3 **דעם היות . . מוחין דיניקה**

The note refers the reader to Or HaTorah on Terumah, page 1524, for the passage that runs from here to the words "the mochin of yenikah."

KEHOT'S NOTE

ראה אוה"ת פי' תרומה ע' א'תקכד.

4 **דקיים אברהם כל התורה כולה**

Rav says that Avraham our father fulfilled the entire Torah, as it says, "because Avraham obeyed My voice." The maamar asks what that fulfillment drew down, since it came before the Torah was given.

Yoma 28b:9 יומא כ"ח ב:ט'

אָמַר רַב: קַיֵּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וְגוֹ'". אָמַר לֵיהּ רַב שִׁימִי בַּר חִיָּיא לְרַב: וְאֵימָא שֶׁבַע מִצְוֹת? הָא אֵיכָא נָמֵי מִילָה! וְאֵימָא שֶׁבַע מִצְוֹת וּמִילָה! אָמַר לֵיהּ: אִם כֵּן "מִצְוֹתַי וְתוֹרֹתָי" לָמָּה לִי?

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5 **כל התורה כולה עד שלא נתנה**

The Mishnah at the end of Kiddushin says that Avraham our father did the entire Torah before it was given, citing "because Avraham obeyed My voice and kept My charge."

Kiddushin 82a:10 קידושין פ"ב א:י'

בְּנַעֲרוּתוֹ מַהוּ אוֹמֵר? "וְקוֹוֵי ה' יַחֲלִיפוּ כֹחַ". בְּזִקְנוּתוֹ מַהוּ אוֹמֵר? "עוֹד יְנוּבוּן בְּשֵׂיבָה", וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ: "וְאַבְרָהָם זָקֵן... וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל" – מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כּוּלָּהּ עַד שֶׁלֹּא נִיתְּנָה, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי"

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6 **עיקר ההמשכה למעלה**

That essay explains that Torah and mitzvos add light in Atzilus: Torah study draws the Infinite Light into the inner vessels, the intellect, and the mitzvos into the outer vessels of Z'eir Anpin in Atzilus, while in the lower worlds it is only clothed in the physical Torah and mitzvos.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח שכל המצות הם תוספות אור באצילות.

7 **עיקר ההמשכה למעלה . . הגילוי למטה גם בעשי'**

The note points to the 5672 series of maamarim, volume 3, page 1414, on the contrast between a drawing-down that is chiefly above and a revelation below, even in Asiyah.

KEHOT'S NOTE

ראה המשך תער"ב ח"ג ע' א'תיד.

8 **כי ז"א הוא בעל ט' ספי' ט' פעמים ט'**

There, explaining why the mitzvos are said to be rooted in Z'eir Anpin ("248 commandments, 248 limbs of the King"), Likkutei Torah gives the same count: Z'eir Anpin is nine Sefiros, each comprising nine, making eighty-one; each has a head, middle and end; three times eighty-one is 243, and the five chassadim that cause growth make 248.

KEHOT'S NOTE

ראה לקו"ת במדבר יז, ב. אוה"ת יתרו ע' תתקמ. קטע מובא בסה"מ תרל"ב ח"ב ע' תרכב.

PARAGRAPH 3

9 **עיבור יניקה מוחין**

The note points to Derech Mitzvosecha, under the mitzvah of the Passover offering, for the three stages of gestation, nursing and intellect.

KEHOT'S NOTE

ראה דרך מצותיך מצות קרבן פסח. ספר המאמרים תש"ג בד"ה ביום השמיני עצרת ע' נה.

10 **מי ברא אלה**

The prophet calls: "Lift up your eyes on high and see: Who created these?", the stars He brings out by number. The Alter Rebbe reads "Who" (mi) as Binah and "these" (eleh),

whose letters add up to thirty-six, as the six attributes of Z'eir Anpin, each including six.

Isaiah 40:26 ישעיהו מ:כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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PARAGRAPH 5

11 ענין המצות שקיים אברהם

According to the note, this maamar explains that Avraham drew down the "greatness" (gadlus) of Z'eir Anpin: the 248 limbs of the King, nine Sefiros each comprising nine, with the five chassadim that cause growth as the root of the 248 positive commandments.

KEHOT'S NOTE

ראה בסה"מ תרכ"ז ע' כט דאברהם המשיך להיות גדלות ז"א שהוא ענין רמ"ח אברים דמלכא ט' ספירות טפ"ט כו' וה' חסדים המגדילים שהם שרש רמ"ח מ"ע. ע"ש.

12 עד שלא נברא העולם

There the Alter Rebbe cites the same saying of Pirkei DeRabbi Eliezer and explains "His Name alone": His Name is not in the category of creating and giving life at all; He alone is, as in "His Name alone is exalted."

KEHOT'S NOTE

פדר"א פ"ג. ראה לקמן עט, ב. וראה לעיל סג, ב. לקו"ת בהר מג, ב ובמ"מ לשם.

13 עד שלא נברא העולם היה הוא ושמו בלבד

Pirkei DeRabbi Eliezer teaches that before the world was created there was only the Holy One, blessed be He, and His Name. The Alter Rebbe reads it as the Infinite Light before it was clothed in the vessels of the attributes.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג:ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

14 כי הזי שמות

The note points to the maamar "Mai Chanukah" of 5673, part of the 5672 series, on the seven Names.

KEHOT'S NOTE

ראה בד"ה מאי חנוכה תרע"ג (בהמשך תער"ב).

15 הם בחי' אורות

The note suggests that calling the seven Names "lights" follows the view that the ten Sefiros apply to the light as well, not only to the vessels, as discussed in this maamar.

KEHOT'S NOTE

וי"ל שזהו להשטה שגם בהאור שייך ע"ס — ד"ה והי' עקב עטר"ת ע' תקצה.

16 היינו שהמשיך אוא"ס בז"א . . (פי' כי הזי שמות . . אורות של הזי מדות

The note says that this maamar explains the parenthetical gloss here as the drawing of lights into vessels, and refers there to a gloss printed in Or HaTorah.

KEHOT'S NOTE

הג"ה זו נתבאר בד"ה ויצב שם תרנ"ה ע' נ מבאר שזהו"ע המשכת האורות בכלים ומציין שם להגה"ה שנדפס באוה"ת יתרו ע' תתנב. וראה בד"ה ראה נתתיך עזר"ת ע' קלא.

17 חסד אל כל היום

David, rebuking Doeg, says: "The kindness of El is all day long." The verse joins the Name El to Chesed, and so shows that the light clothed in the vessel of kindness is called El.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם׃

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

18 בת היתה לאברהם ובכל שמה

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

KEHOT'S NOTE

בבא בתרא טז, ב.

19 בת היתה לאברהם ובכל שמה

On "Havayah blessed Avraham with everything (bakol)," one opinion in the Talmud says that Avraham had a daughter named Bakol. Here the daughter is Malchus, into which Avraham drew the light.

Bava Batra 16b:10 בבא בתרא ט"ז ב:י'

כְּתַנָּאֵי: "וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל" – מַאי "בַּכֹּל"? רַבִּי מֵאִיר אוֹמֵר: שֶׁלֹּא הָיְתָה לוֹ בַּת. רַבִּי יְהוּדָה אוֹמֵר: שֶׁהָיְתָה לוֹ בַּת. אֲחֵרִים אוֹמְרִים: בַּת הָיְתָה לוֹ לְאַבְרָהָם, וּ"בַּכֹּל" שְׁמָהּ. רַבִּי אֶלְעָזָר הַמּוֹדָעִי אוֹמֵר: אִיצְטַגְנִינוּת הָיְתָה בְּלִבּוֹ שֶׁל אַבְרָהָם אָבִינוּ, שֶׁכָּל מַלְכֵי מִזְרָח וּמַעֲרָב מַשְׁכִּימִין לְפִתְחוֹ. רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: אֶבֶן טוֹבָה הָיְתָה תְּלוּיָה

Alter Rebbe cites it as an instance of the highest reaching the lowest.

Exodus 12:12 שמות י"ב:י"ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה׳

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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Zohar I, 117a זח"א קיז, א

KEHOT'S NOTE

שמות יב, יב. מכילתא פ' בא פסי והכיתי. מדרש הנעלם זח"א קיז, א.

25 **אני ולא מלאך**

The Mekhilta on "and I will smite every firstborn" rules out an angel or a messenger: it was "not through an angel, not through a messenger and not through the seraph," but G-d Himself.

Mekhilta DeRabbi Yishmael, Tractate Pischa 7:6 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְּפִסְחָא ז׳:ו׳

"וְהִכֵּיתִי כָל בְּכוֹר". שׁוֹמֵעַ אֲנִי, עַל יְדֵי מַלְאָךְ אוֹ עַל יְדֵי הַשָּׂלִיחַ. תִּלְמֹד לוֹמַר: (שמות יב,כט) "וַיְיָ הִכָּה כָל בְּכוֹר בְּאֶרֶץ מִצְרָיִם", לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי שָׂלִיחַ וְלֹא עַל יְדֵי הַשָּׂרָף.

"and I shall smite": I might think, through an angel or through a messenger; it is, therefore, written (Ibid. 29) "and the L-rd (Himself) smote every first-born" — not through an angel or a messenger.

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26 **אני ולא מלאך**

The Midrash HaNe'elam teaches that the Holy One kept three keys in His own hand, of childbirth, rain and the resurrection, entrusting them to no angel or seraph, since no messenger can do what He does. The passage goes on to explain "I, and not an angel": in Egypt G-d Himself did what no angel, seraph or messenger could do.

Zohar, Vayera 27:410–413 ספר הזהר, וירא כ"ז:ת"י-ת"יג

27 **וכמ"ש באדרא רבא**

The passage in Emor, which refers back to this one, explains that Abba grows to full stature by "nursing" from the eighth lock (mazal) of the beard of Arich Anpin, which comes from the hidden Chochmah, and only then can it bestow below, down to Beriah, Yetzirah and Asiyah, for what is higher can descend lower.

KEHOT'S NOTE

ראה לקו"ת אמור לט, א. שה"ש כג, א שמציין לכאן. וראה המשך תער"ב ח"ג ע' א'שפז. באוה"ת פ' יתרו ע' תתנג מבאר "וי"ל דהיינו לפי שאברהם המשיך מוחין דיניקה בז"א ומזה לא יכול להיות עדיין השפעה למטה בבי"ע רק תוס' אור באצי', אבל ע"י משה נמשך מוחין דגדלות לז"א", ע"ש. בסה"מ תרל"ה פרק קצו. ובסה"מ תרס"ה ע' קפז מביא קטע מכאן.

בְּצַוָּארוֹ שֶׁל אַבְרָהָם אָבִינוּ, שֶׁכָּל חוֹלֶה הָרוֹאֶה אוֹתוֹ מִיָּד מִתְרַפֵּא; וּבְשָׁעָה שֶׁנִּפְטַר אַבְרָהָם אָבִינוּ מִן הָעוֹלָם - תְּלָאָהּ הַקָּדוֹשׁ ...

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20 **אדנ"י אל נא תעבור**

When the three guests came, Avraham said, "Ado-nai, if I have found favor in Your eyes, please do not pass on from Your servant," read here as addressed to G-d. The Alter Rebbe cites his use of the Name Ado-nai as his drawing the light into Malchus.

Genesis 18:3 בראשית י"ח:ג'

וַיֹּאמַר אֲד־נָי אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אַל־נָא תַעֲבֹר מֵעַל עַבְדֶּךָ׃

and said: 'My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

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21 **ומעולם לא קראו להקב"ה . . אדון . . אלא אברהם**

Rabbi Yochanan said in the name of Rabbi Shimon bar Yochai that from the day G-d created His world no one called Him "L-rd" until Avraham came and called Him L-rd. Here this means drawing the Infinite Light into Malchus.

Berakhot 7b:1 ברכות ז' ב:א'

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: מִיּוֹם שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, לֹא הָיָה אָדָם שֶׁקָּרָאוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא "אָדוֹן", עַד שֶׁבָּא אַבְרָהָם וּקְרָאוֹ אָדוֹן, שֶׁנֶּאֱמַר: "וַיֹּאמַר אֲד־נָי אֱלֹקִים בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה".

R. Johanan said in the name of R. Simeon b. Johai : From the day that the Holy One, blessed be He, created the Universe, nobody called Him "L-rd" until Abraham came and so called Him ; as it is said, "And he said, O L-rd G-d, whereby shall I know that I shall inherit it?" (Gen. xv. 8).

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KEHOT'S NOTE

ראה ברכות ז, ב.

22 **אבל כדי שיומשך בבי"ע**

According to the note, Or HaTorah refers to this passage when discussing the Ark: the Torah is drawn down specifically through Moshe.

KEHOT'S NOTE

באוה"ת לך לך כרך ד תרפח, א מציין לכאן בענין הארון המשכת התורה ע"י משה דוקא.

23 **משה . . ח"ס שבכתר**

The note points there for Moshe's root in the hidden Chochmah within Keser.

KEHOT'S NOTE

ראה אוה"ת פ' תצוה ע' א'תרב.

24 **ועברתי . . אני ולא מלאך**

G-d tells Moshe and Aharon of the night of the Exodus: "I will pass through the land of Egypt on this night." The

28 **באד"ר . . בענין תלת עלמין דנפיק**

In Emor the Alter Rebbe refers the reader to "the explanation on 'Moshe speaks,' concerning the three worlds that issue from the first tikkun," that is, to this passage.

KEHOT'S NOTE

בלקו"ת אמור לט, א ובשה"ש כו, א מציין לכאן.

29 **תלת עלמין דנפיק מתקונא קדמאה**

The Idra Rabba describes the first tikkun of the holy beard, of which "Who is a G-d like You" is said, and a first, second and third world that issue from it. The Alter Rebbe identifies them as Beriah, Yetzirah and Asiyah.

Zohar, Idra Rabba 11:100–112 ספר הזהר, האדרא רבא י"א:ק'-ק"ב

30 **מהתיקון הראשון מי"ג ת"ד דא"א**

The note points there for the first of the thirteen tikkunim of the beard of Arich Anpin.

KEHOT'S NOTE

ראה אוה"ת במדבר בהוספות (כרך מטות-מסעי) ע' א'תלב.

31 **מי אל כמוך**

The prophet Michah praises G-d: "Who is a G-d like You, who bears iniquity and passes over transgression" for the remnant of His people. The Idra Rabba applies its opening words to the first tikkun of the beard, and the Alter Rebbe uses them in the same way.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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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PARAGRAPH 6

32 **מי אל כמוך**

"Who is a G-d like You," Michah's praise of the G-d who forgives. Here the Alter Rebbe reads it as praise of G-d's power to lower Himself to the very lowest.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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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PARAGRAPH 7

33 **כי אל דעות הוי'**

From Chanah's song of thanks: "For Havayah is a G-d of knowledges, and by Him actions are weighed." The Alter Rebbe reads the plural "knowledges" as the two unities, both included in the Name El.

I Samuel 2:3 שמואל א ב':ג

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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PARAGRAPH 8

34 **היוצר יחד לבם המבין אל כל מעשיהם**

The psalmist says that G-d looks down from heaven on all the inhabitants of the earth: "He who fashions their hearts together, who discerns all their deeds." The Alter Rebbe cites it in describing the power, drawn from the Name El, for G-dliness to be revealed below; the verse's word el ("to") is written like that Name.

Psalms 33:15 תהילים ל"ג:ט"ו

הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם׃

He that fashioneth the hearts of them all, That considereth all their doings.

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35 **והאלקים יענינו**

"Moshe speaks, and G-d (Elokim) answers him with a voice." The maamar ends by reading Elokim as the lower unity, which answers below to the measure of Moshe's voice.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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36 **בקולו של משה**

The Gemara reads "answers him with a voice" as "with the voice of Moshe," and learns from it that the translator may not raise his voice above the reader's. Here G-d's answer below follows the measure of Moshe's voice.

Berakhot 45a:8 ברכות מ"ה א:ח'

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי: מִנַּיִן שֶׁאֵין הַמְתַרְגֵּם רַשַּׁאי לְהַגְבִּיהַּ קוֹלוֹ יוֹתֵר מִן הַקּוֹרֵא, שֶׁנֶּאֱמַר: "מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל", שֶׁאֵין תַּלְמוּד לוֹמַר "בְּקוֹל", וּמָה תַּלְמוּד לוֹמַר "בְּקוֹל" — בְּקוֹלוֹ שֶׁל מֹשֶׁה.

R. Simeon b. Pazzi said : Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice" ; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

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37 **יושב ושונה כנגדו**

> **Every Torah scholar who sits and reads and studies Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The Alter Rebbe applies it to Elokim's answering below in exact correspondence to Moshe's voice.**

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י"ח:א'-ב'

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

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משה ידבר כו׳

"Moshe would speak"

Avraham revealed G-d through his own love, awe and kindness, which added light above but reached below only in small measure. Moshe, through self-nullification and the Torah, G-d's own wisdom, drew the Infinite Light from beyond the chain of worlds into the lowest world, and Malchus "answers" by being transformed, until the lower worlds become Atzilus.

THE MAAMAR IN BRIEF

"Moshe would speak, and G-d would answer him with a voice." The maamar first describes Avraham, the man of Chesed and water. As milk makes an infant grow, his kindness made the lights and vessels above grow, and by calling in the Name of Havayah, teaching faith and doing kindness he began to reveal G-d in the lower worlds, which had been left in concealment. Love and awe aroused below, in a body, draw a new light that outshines the angels. Yet Avraham's drawing down always passed through his own love and awe, and only a little reached below. Moshe, rooted in a higher Chesed, the "first Shemitah," drew from above the whole chain of descent, where spiritual and physical are equal. Through his self-nullification and through the Torah, G-d's wisdom, he drew the Infinite Light even into Asiyah and its practical mitzvos: Torah as inner light, mitzvos as encompassing light, a fire that consumes the animal soul. "G-d would answer" is Malchus responding by being transformed into Atzilus. So G-d "studies opposite" the student, and what each draws down depends on his self-nullification.

OUTLINE

1 **Avraham, the man of water** ¶1–2

Avraham's Chesed, like water and milk, makes the lights and vessels above grow. By calling in the Name of Havayah, teaching faith and doing kindness he revealed G-d below, though only a little of the great flow drawn from above reached there.

2 Love and awe that outshine the angels ¶3–4

Avraham's service added light in Atzilus. As the Maggid taught, love and awe aroused below draw a new light before which the angels let down their wings; G-d's "tefillin" show that the flow of Chochmah is for Israel.

3 Moshe, above the chain of descent ¶5–6

Moshe, from a higher Chesed, the first Shemitah, draws from the mazalos, above the chain where spiritual and physical are equal. Through his self-nullification he draws the Infinite Light into Asiyah and its mitzvos, so that this world interrupts nothing.

4 Torah and mitzvos: "Moshe would speak" ¶7–9

Torah studied with self-nullification draws inner light, the mitzvos encompassing light: Mah and Ban, the "consuming fire" of Havayah and Elokim. This drawing down through the Torah, not through one's own love and awe, burns away the animal soul and prepares the future transformation of the lower worlds.

5 "And G-d would answer him" ¶10–12

Elokim is Malchus of the lower worlds, which answers the Torah drawn into it by being transformed into Atzilus. Scripture, Mishnah and Talmud are placed in the worlds by how far each draws down.

6 G-d studies opposite him ¶13

"The Holy One, blessed be He, studies opposite him" refers to Malchus, where Torah is newly drawn. The voice of Torah is the breath of the heart, so what each person draws down depends on his self-nullification.

KEY CONCEPTS

The mochin of nursing מוחין דיניקה

A stage of growth in which an abundance of light enlarges the vessels, as nursing makes an infant's limbs grow; it is Avraham's mode, Chesed and water.

Two kinds of Chesed אית חסד ואית חסד

Avraham is the Chesed of Atzilus; Moshe is rooted in a higher Chesed, the "water" of the first Shemitah.

The first Shemitah שמטה ראשונה

An earlier cosmic cycle, a full seven thousand years or, as the Arizal's writings explain, the World of Tohu; the root of Moshe's soul.

Above the chain of descent למעלה מן ההשתלשלות

The level at which nothing compares to G-d, so that spiritual and physical are equal; from there Moshe could draw G-dliness even into the physical.

Mah: self-nullification בחי' מ"ה בטול

Moshe's self-nullification, "what are we," through which this world forms no interruption and the Infinite Light reaches Asiyah.

Mah and Ban מ"ה וב"ן

The Name Havayah spelled out to 45 and to 52: the inner light drawn by Torah study and the encompassing light drawn by the mitzvos, Havayah and Elokim, the "consuming fire."

Transformation אתהפכא

Malchus' answer to the drawing down: Beriah, Yetzirah and Asiyah turned into Atzilus, fully in the time to come.

SECTION 1 • ¶1–2

Avraham, the man of water

1 משה ידבר[1,2] כו׳. הנה[3] אברהם איש החסד ומים. זכור אב כו׳. מים מגדלין כמו חלב שמגדל את הולד

"Moshe would speak," etc. Now, Avraham is the man of Chesed (kindness) and of water: "Remember the father," etc. Water makes [things] grow, like milk, which makes the infant grow,

> The maamar opens with a verse from the Giving of the Torah, "Moshe would speak, and G-d would answer him with a voice," which the second maamar of this parsha (Torah Ohr, Yitro 2) also explains; one manuscript (volume 1824) heads this one "Biur," an explanation, and it returns to the verse in paragraphs 8 to 13. It begins with Avraham, whose attribute is Chesed and whose symbol is water: "Remember the father" opens the stanza about Avraham in the prayer for rain, which recalls him as one "drawn after You like water." Water makes things grow, as milk makes a baby grow.

והיינו מוחין דיניקה שע״י היניקה מתגדלין אברי הולד והיינו העלאת אורות בכלים שע״י רבוי אורות נעשה הגדלת הכלים[4] חסד שבחסד גבו׳ [גבורה] שבחסד כו׳ והתכללות חו״ג [חסד וגבורה] כו׳.

and this is the intellect (mochin) of nursing (yenikah), for through nursing the infant's limbs grow. And this is the raising of lights within vessels: through an abundance of lights the vessels grow — Chesed of Chesed, Gevurah (restraint) of Chesed, etc. — and the interinclusion of Chesed and Gevurah, etc.

> In Kabbalistic terms this growth is the stage called "the mochin of nursing": as nursing makes an infant's limbs grow, an abundance of divine light entering the vessels (the forms that hold and express it) makes the vessels themselves grow, and the growth shows in their inner divisions, Chesed within Chesed, Gevurah within Chesed and so on, and in Chesed and Gevurah becoming included in each other. A maamar of the Rebbe Rashab ("Yom Tov shel Rosh Hashanah," 5665), quoted in the Kehot notes, applies this to the mitzvos: they draw down the Infinite Light, and its abundance in the vessels makes them grow.

כי הנה ויקרא אברהם בשם[5,6] ה׳ אל עולם שקרא והמשיך שם הוי׳ בעולם שיהיה גלוי.

For behold, "And Avraham called in the Name of Havayah, G-d of the world": he called and drew the Name Havayah down into the world, so that it would be revealed.

> Avraham's task was to reveal G-d in the world. Of him it is said that he "called in the Name of Havayah, G-d of the world," and the Alter Rebbe reads "called" as "drew down" and olam, which can also mean "everlasting," as "the world": Avraham drew the Name Havayah into the world so that it would be openly revealed there.

לפי שבסדר השתלשלות עולמות הרי אמר לעולמו די ורק עולמות עליונים היה בהם גלוי ולמטה היה העלם.

Because in the order of the chain of descending worlds (hishtalshelus), He said to His world, "Enough," and only in the higher worlds was there revelation, while below there was concealment.

> This was needed because, as the worlds came down step by step, G-d set a limit: in the Sages' words (Chagigah 12a, reading the Name Shakai), He is the One who "said to His world: Enough (dai)." Only the higher worlds received open revelation; the lower worlds were left in concealment.

2 ואברהם המשיך שיהיה גלוי גם למטה ע"י שקרא בשם הוי' ואת הנפש אשר עשו בחרן[7] שי"ח כו' ליטע אמונה בלבם כו' וגמ"ח [וגמילות חסדים] ויטע אשל[8] כו'.

And Avraham drew [it] down so that it would be revealed below as well, through calling in the Name of Havayah, and "the souls that they had made in Charan," the three hundred and eighteen, etc., to plant faith in their hearts, etc., and acts of kindness: "And he planted an eshel (tamarisk)," etc.

> Avraham brought this revelation down to the lower world in three ways: he called out in G-d's Name; he brought people to faith, "the souls they had made in Charan," planting faith in their hearts; and he did kindness, which the text links with the eshel (tamarisk) he planted in Beer Sheva, an orchard or an inn for wayfarers in the Sages' explanation (Sotah 10a). The letters that follow the verse, shin-yud-ches, evidently stand for 318, the number the Torah gives (Genesis 14:14) for the trained men of Avraham's household.

אך כ"ז [כל זה] אינו לפי ערך עשיה שלמעלה כי כדי להמשיך למטה הוצרך להמשיך מלמעלה.[9]

Yet all this is not in proportion to the action above, for in order to draw down below, he had to draw down from above.

> Yet what reached below was small compared with what Avraham brought about above. The Tzemach Tzedek explains the line in Or HaTorah (Nitzavim), as the Kehot note quotes: to draw even a little down below, the flow above must be very great, so that after the chain of descent a little at a time still arrives below.

SECTION 2 • ¶3–4

Love and awe that outshine the angels

3 ועי״ז היה תוספת אורות באצי׳ וכמו ויעש דוד שם[10] שהשמות שאינן נמחקין הם חיות המדות אל אלקים כו׳ חסד וחסד שבחסד כו׳ ע״י הלוך ונסוע[11] רצוא ושוב[12] וע״י גמ״ח [גמילות חסדים] כו׳.

And through this there was an addition of lights in the World of Atzilus (Emanation), as in "And David made a name": for the Names that may not be erased are the life-force of the emotive attributes (middos) — Kel, Elokim, etc. — Chesed (kindness), and Chesed of Chesed, etc. — through "going and journeying," "running and returning," and through acts of kindness, etc.

> Avraham's service below also added light in Atzilus, the highest world. The text compares "And David made a name," plainly that David won renown, read here as David "making" divine Names: the Names that by law may not be erased, such as Kel and Elokim, are the life-force of the divine attributes, so adding to them is adding light. Avraham did this through his "going and journeying," which the text calls "running and returning," the movement Ezekiel saw in the living creatures of the Chariot, and through his acts of kindness, adding Chesed and Chesed within Chesed.

וכמו שאמר מורי הה״מ [הרב המגיד] ז״ל [זכרונו לברכה / זכרונם לברכה] ע״פ בעמדם תרפינה כנפיהם.[13] בעמדם בתפלה המלאכים מרפים אהוי״ר [אהבה ויראה][14] שלהם שנופלים ממדרגתם לגבי המשכות אהוי״ר [אהבה ויראה] שלמטה.

And as my teacher the Maggid, of blessed memory, said on [the verse] "When they stood, they let down their wings": when they stand in prayer, the angels let down their love and awe, for they fall from their level in comparison with the drawings-down of love and awe below.

> The Alter Rebbe brings a teaching of his teacher, the Maggid of Mezritch, recorded in the Maggid's Or Torah, on Ezekiel's words "When they stood, they let down their wings," said of the living creatures of the Chariot, whose wings fell still when they stood. The Maggid reads "when they stood" as people standing in prayer: then the angels "let down" their wings, their love and awe, because next to the love and awe drawn down below, the angels fall from their level.

4 ולכאורה אינו מובן הרי היראה שלמטה היא מגושמת ומלובשת בגוף כו׳ אלא על ידי שממשיכין אור חדש

At first glance this is not understood: surely the awe below is material and clothed in a body, etc. Rather, [it is] through drawing down a new light,

> The Alter Rebbe asks how this can be: a person's awe is physical and clothed in a body, so how can it outshine the angels? The answer is that the person draws down a new light.

כי מה שמעורר אהוי"ר [אהבה ויראה] שלא היה מקודם הרי ממשיך מלמעלה והמשכה זו היא באה דרך השתלשלות דרך עולם המלאכים וכאשר באה המשכת יראה זו מלמעלה אזי תרפינה כנפיהם לפי שהיא להם אור חדש.

for in arousing love and awe that did not exist before, one draws down from above, and this drawing down comes by way of the chain of descending worlds (hishtalshelus), by way of the world of the angels. And when this drawing down of awe comes from above, then "they let down their wings," because it is a new light for them.

> When someone arouses love and awe he did not have before, he draws them from above, and this flow comes down through the chain of worlds, passing through the world of the angels. Because it is a light new to them, the angels "let down their wings."

וכך המשיך אברהם למעלה הגדלת האורות בכלים (טפ"ט [ט' פעמים ט'] פ"א כי ט' ספירות הן מחכמה ולמטה וג"פ [וג' פעמים] פ"א רמ"ג וה"ח [וה' חסדים] רמ"ח)

And in this way Avraham drew down, above, the growth of the lights in the vessels (nine times nine is eighty-one, for the Sefiros from Chochmah downward are nine; and three times eighty-one is 243; and [with] the five Chasadim, 248).

> In the same way Avraham caused the lights within the vessels above to grow. The parenthesis gives the numbers: nine Sefiros from Chochmah down, nine times over, make 81; three times 81 is 243, the numerical value of Avram, and adding the five Chasadim (the five measures of kindness) gives 248, the value of Avraham. So the letter hei (5) that G-d added to Avram's name stands for this growth of the lights in the vessels.

הקב"ה רופא חולים כי כל עילה דבוק בעילתו אך אני ישינה[15] בגלותא ולכן היא חולת אהבה מחמת העלם וההסתר והמשכת הגלוי היא הרפואה

The Holy One, blessed be He, heals the sick, for every cause cleaves to its own cause, but "I am asleep" in exile, and therefore she is "sick with love" because of the concealment and hiding; and drawing down the revelation is the healing.

> The text speaks of G-d as the healer of the sick: ordinarily every cause cleaves to its own cause, so nothing is cut off from its source, but in exile the bride of the Song of Songs says "I am asleep," and so she is "lovesick," ill with longing because G-dliness is concealed. Drawing down revelation is her healing; the second maamar of this parsha (Torah Ohr, Yitro 2) likewise calls the revelation of the Infinite Light out of its concealment the healing of this lovesickness.

והקב"ה מניח תפלין[16] להיות חכמה כי כלם בחכמה עשית[17] בחי' עשיה כדי להיות בחי' חכמה דהיינו להיות משפיע ההשפעה מניח תפלין לשון התקשרות והתחברות מלמעלה למטה ולכן מה כתיב בהו מי גוי גדול[18] כו'.

And "the Holy One, blessed be He, puts on tefillin," to be Chochmah (wisdom), for "You have made (asisa) them all with wisdom": the level of Asiyah (Action), in order to be the level of Chochmah, that is, to bestow the flow. "Puts on tefillin" is an expression of binding and joining from above downward. And therefore, what is written in them? "Who is a great nation," etc.

> The Talmud says that G-d "puts on tefillin," and the text reads this as G-d becoming, so to speak, Chochmah, the source that bestows: "You have made (asisa) them all with wisdom" is read to say that the level of making, Asiyah, exists so that Chochmah may bestow into it, and tefillin express binding and joining from above to below. The Talmud asks what is written in G-d's tefillin and answers with verses in praise of Israel, such as "Who is a great nation."

כי עיקר השפעת החכמה[19] היא בשביל ישראל להמשיך בהם בחי' חכמה בנשמתם כי מלאך הוא שליח. שבו וע"י נשפע שפע החכמה אבל עיקר תכלית המכוון הוא בשביל ישראל.

For the main bestowal of Chochmah is for the sake of Israel, to draw the level of Chochmah into them, into their souls. For an angel is a messenger, in whom and through whom the flow of Chochmah is bestowed, but the main, intended purpose is for the sake of Israel.

> This shows that Chochmah flows above all for Israel, to bring Chochmah into their souls. The angels are only messengers through whom the flow passes; its purpose is Israel.

SECTION 3 • ¶5–6

Moshe, above the chain of descent

5 והנה כל זה הוא ענין אברהם. אבל משה רבינו ע"ה [עליו השלום] המשיך גם למטה בבי"ע והיינו כי אברהם הוא חסד דאצי' אבל אית חסד ואית חסד[20] כו'.

Now, all this is the matter of Avraham. But Moshe our teacher, peace be upon him, drew down even below, into [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action). That is: Avraham is the Chesed (kindness) of the World of Atzilus (Emanation), but "there is Chesed and there is Chesed," etc.

> All this was Avraham's work. Moshe went further and drew G-dliness down even into the three lower worlds, Beriah, Yetzirah and Asiyah. Avraham is the Chesed of Atzilus, but the Zohar distinguishes two kinds of Chesed, a higher and a lower.

ומשה[21] כי מן המים[22] כו' שמטה ראשונה[23] (ויש בזה דעות אם שמטה שלימה שבע אלפין שנין או עולם התהו נקרא[24] שמטה כמבואר בכהאריז"ל [בכתבי האריז"ל]) אלא שנמשך למטה בעולם האצי'

And Moshe, "for from the water," etc., [is from] the first Shemitah (and there are opinions about this: whether [it was] a complete Shemitah of seven thousand years, or [whether] the World of Tohu is called a Shemitah, as explained in the writings of the Arizal), only that he was drawn down below, into the World of Atzilus.

> Moshe's higher Chesed is hinted in his name, given "for from the water I drew him." That water is the "first Shemitah," an earlier cosmic cycle; the parenthesis notes the views, a full cycle of seven thousand years or, as the Arizal's writings explain, the World of Tohu (the world of intense lights whose vessels shattered). Moshe's soul is rooted there and was only drawn down into Atzilus; further on, in Mishpatim, Torah Ohr reads "from the water" the same way, as "from the first Shemitah."

ולכן המשיך ויקרא הוי"ה הוי"ה דקאי על משה שהוא קרא והמשיך ממזלות להיות אבא דאצי' שאבא יונק ממזל החי[25,26] כו'.

Therefore he drew down: "And he called: Havayah, Havayah," which refers to Moshe, that he called and drew down from the mazalos, to be Abba (Chochmah) of Atzilus, for Abba draws from the eighth mazal, etc.

> So Moshe could draw from a still higher source. "And he called: Havayah, Havayah," the opening of the Thirteen Attributes of Mercy, plainly says that G-d called them out as He passed before Moshe; the text reads it as Moshe calling and drawing down from the mazalos (from nozel, "flowing": the thirteen features of the "beard" of Arich Anpin, the level of Keser that is the divine will, which match the Thirteen Attributes) the light that becomes Abba, the Chochmah of Atzilus. As Etz Chaim explains, Abba draws from the upper mazal, the eighth, called "notzer chesed."

והיינו מלמעלה מן ההשתלשלות[27] כידוע ענין ההשתלשלות ד"מ [דרך משל] שמחכמה נעשה הבנה ומדות וממדות מחשבה כו'

And this is from above the chain of descending worlds (hishtalshelus), as is known concerning the chain of descending worlds: by way of analogy, from Chochmah (wisdom) comes understanding and the emotive attributes (middos), and from the emotive attributes, thought, etc.

> This flow comes from above the whole chain of descent. Within the chain, each level unfolds from the one above it, as in a person wisdom gives rise to understanding and emotion, and emotion to thought, and so on.

והרי לפ"ע [לפי ערך] ההשתלשלות רחוק הוא רוחניות מגשמיות כמו מעשה גשמי נגד דבור רוחני אבל למעלה מן ההשתלשלות אין ערוך כו' ורוחניות וגשמיות שוים ממש.

Now, relative to the chain of descending worlds, spirituality is far from physicality, like a physical deed compared with spiritual speech. But above the chain of descending worlds there is no comparison, etc., and spirituality and physicality are truly equal.

> Within that chain the spiritual is far from the physical, as a physical deed is far from spiritual speech. Above the chain nothing compares to G-d at all, so the spiritual and the physical are truly equal before Him; this is why Moshe could reach even the physical world.

6 והמשיך זה משה ע"י בחי' מ"ה [שם מ"ה] בטול כמ"ש כי אל דעות[28] ה' ב' דעות שמלמטה למעלה שוה כמו מלמעלה למטה שאינו תופס מקום.

And Moshe drew this down through the level of Mah ("what"), self-nullification (bittul), as it is written, "For Havayah is a G-d of knowledges": two knowledges, that from below upward is the same as from above downward, since it takes up no space.

> Moshe drew this down through his self-nullification, called mah ("what"), after his words "and what are we"; mah is also the Name of 45, explained in paragraph 7. In her prayer Chanah calls Havayah "a G-d of knowledges," plainly a G-d who knows all; the maamar takes the plural as two knowledges, from below looking up and from above looking down, which are the same before Him, because what is below takes up no space. The second maamar of this parsha (Torah Ohr, Yitro 2) explains them as the higher and the lower unity: seen from above, the lower a thing is the more it is as nothing; seen from below, the lower a thing is the more it seems to exist.

ולכן המשיך אוא"ס [אור אין סוף] גם בעשיה ומצות מעשיות תרומות מעשרות כנודע ענין אופן בתוך אופן שהעליון מקיף למטה יותר ומורגש ונראה זה באופנים שבעשיה. אבל כך הוא ג"כ למעלה מעלה

Therefore he drew the Infinite Light (Or Ein Sof) down even into the World of Asiyah (Action) and practical mitzvos, terumos [and] tithes, as is known concerning "a wheel (ofan) within a wheel": the higher encompasses further down, and this is felt and seen in the ofanim of Asiyah. But so it is also far above.

> Therefore Moshe could draw the Infinite Light into Asiyah and into mitzvos done with physical things, such as separating terumah and tithes from produce. The image is Ezekiel's "wheel within a wheel," said of the wheels (ofanim) of the Chariot: the higher, outer wheel encompasses and reaches further down, as the next maamar (Torah Ohr, Yitro 5) explains at its start, and this is felt and seen in the ofanim of Asiyah and holds just as much far above.

ועי"י בטול זה נעשה ולא תחללו[29] כו' שאינו מפסיק העוה"ז כלום מאחר דכולא קמיה כלא ולפני בריאת העולמות ולאחר ימות עולם שאין שם מפסיק כו'

And through this self-nullification there comes about "And you shall not profane (techalelu)," etc.: that this world does not interrupt at all, since "all before Him is as nothing," and [it is as] before the creation of the worlds and after the days of the world, where nothing interrupts, etc.

> Through this self-nullification "And you shall not profane" is fulfilled: the verse forbids profaning G-d's holy Name, and the text reads techalelu with chalal, an empty space, as the second maamar of this parsha does ("not to make a chalal"). This world forms no interruption at all, since "all before Him is as nothing," just as nothing interrupts before the creation of the worlds, or after "the days of the world."

ובבטול זה למד רב יהודה אימתא דמארי' [דמאריה] עליה[30] אין זה ילוד אשה כו'. ולכן היה פטור מתפלה כו'.

And with this self-nullification Rav Yehudah studied: "The awe of his Master was upon him"; "This one is not born of a woman," etc. Therefore he was exempt from prayer, etc.

> Rav Yehudah, one of the sages of the Talmud, studied with this self-nullification: the Talmud speaks of "the awe of his Master upon him," and his teacher Shmuel said of him, "This one is not born of a woman." Because his study was of this kind, the text adds, he was exempt from prayer; the Talmud records that he prayed only once in thirty days (Rosh Hashanah 35a).

SECTION 4 • ¶7–9

Torah and mitzvos: "Moshe would speak"

7 והנה ע"י לימוד התורה בבטול זה ממשיך פנימית וע"י מצות מקיפים ולבושים והם בחי' מ"ה [שם מ"ה] וב"ן [ושם ב"ן].

Now, through the study of Torah with this self-nullification (bittul), one draws down the inner dimension (pnimiyus), and through the mitzvos, encompassing [lights] (makifim) and garments; and these are the levels of Mah and Ban.

> Torah studied with such self-nullification draws G-dliness inward, as an inner light, while the mitzvos draw it as encompassing lights and garments. These correspond to Mah and Ban, two ways of spelling out the letters of the Name Havayah, whose sums are 45 and 52.

וזהו כי הוי' אלקיך הוי' מ"ה [שם מ"ה] אלקיך ב"ן [שם ב"ן] אש אוכלה כמשל הנותן אש סביב הכלי ובתוכה כו' ודי"ל [ודי למבין]:[31]

And this is [the meaning of] "For Havayah your G-d (Elokecha)" — Havayah is Mah, Elokecha is Ban — "is a consuming fire," as in the analogy of one who places fire around a vessel and inside it, etc. And this suffices for the discerning.

> This is the meaning of "For Havayah your G-d is a consuming fire": Havayah is Mah, the inner light of Torah, and "your G-d" (Elokim) is Ban, the encompassing light of the mitzvos. Together they are like fire placed both around a pot and inside it, burning from within and from without, as paragraph 9 will apply.

8 וזהו משה ידבר מלמעלה למטה ע"י בחי' מ"ה [שם מ"ה][32] בטול הוא המשכת אור א"ס גם בבחי' עשיה

And this is [the meaning of] "Moshe would speak": from above downward, through the level of Mah, self-nullification (bittul), which is the drawing down of the Infinite Light (Or Ein Sof) even into the level of Asiyah (Action).

> Now the opening verse is explained. "Moshe would speak" means a flow from above downward, through Moshe's self-nullification (mah), which draws the Infinite Light even into Asiyah.

כי הגם שגם אברהם היה הולך ונסוע. אך היינו בהאוי"ר [בהאהבה ויראה] שלו והגם שאח"כ המשיך מלמעלה. אבל הכל דרך אוי"ר [אהבה ויראה] שלו משא"כ ע"י התורה שהיא חכמתו ית' כו'.

For although Avraham, too, was "going and journeying," yet that was through his love and awe; and although afterward he drew down from above, still it was all by way of his love and awe. Not so through the Torah, which is His wisdom, may He be blessed, etc.

> Avraham too served G-d by "going and journeying," but that came through his own love and awe, and even when he later drew down from above, it all came by way of his love and awe. Moshe's drawing down is different, because it comes through the Torah, which is G-d's own wisdom.

9 וכח זה של התורה ומצות הוא נמשך גם למטה להיות אש אוכלה מבית ומבחוץ לכלות ולשרוף את נה"ב [נפש הבהמית]

And this power of the Torah and mitzvos is drawn down below as well, to be "a consuming fire" from within and from without, to consume and burn up the animal soul,

> The power of the Torah and mitzvos reaches down here too, as a "consuming fire" from within and from without, to burn away the animal soul.

כי כל עיקר ההמשכה הוא בשביל שיקויים לעתיד עתידים צדיקים[33] שיאמרו לפניהם קדוש שיתהפך בי"ע לאצילות

for the whole essence of the drawing down is so that in the future [the saying] will be fulfilled, "The righteous are destined to have 'Holy' said before them": that [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action) will be transformed into the World of Atzilus (Emanation).

> The whole purpose of this drawing down is the future, when the Sages' saying will come true that "Holy" will be said before the righteous, as it is said before G-d; then Beriah, Yetzirah and Asiyah will be transformed into Atzilus. Earlier in Torah Ohr (Toldos) the Alter Rebbe cites the same saying with the angels as the ones who will say "Holy," because a revelation drawn below reaches the souls and not the angels.

כי שמים כעשן נמלחו[34] כו' שמים חדשים וארץ חדשה.[35] שמים חדשים רזין דאורייתא כו'. דהיינו שלא יהי' [יהיה] פנימית ומקיפים דבי"ע כי"א דאצי'.

For "the heavens shall vanish like smoke," etc.; "new heavens and a new earth." "New heavens" are the secrets of the Torah, etc. That is, there will not be the inner dimension (pnimiyus) and the encompassing [lights] of Beriah, Yetzirah and Asiyah, but rather [those] of Atzilus.

> Isaiah foretells that "the heavens shall vanish like smoke" and that G-d will create "new heavens and a new earth," and the "new heavens" are the secrets of the Torah; the inner and encompassing lights will then no longer be those of the lower worlds but those of Atzilus. In Likkutei Torah (Chukas) the Alter Rebbe explains the verse as the end of the coarseness of the present heavens and earth, so that the new creation no longer hides the light drawn from the Infinite One. In Likkutei Torah (Vayikra) he reads nimlachu, "shall vanish," with melach, "salt": the Torah's wisdom, like salt, wears away the "heavens" of kelipah, the evil traits of the animal soul.

SECTION 5 • ¶10–12

"And G-d would answer him"

10 וזהו והאלהים יעננו[36] אלהים לי' [לשון] שררה כמ"ש בתניא בחינוך קטן. היינו מלכות דבי"ע שם הוא המשכת התורה זרעים חסד דנוק' [דנוקבא] כו'. יענו לשון עונה הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] עונה אחריהן מה שהן[37] אומרים כו'.

And this is [the meaning of] "And G-d (Elokim) would answer him": Elokim is an expression of rulership, as is written in the Tanya, in Chinuch Katan. That is, Malchus (sovereignty) of Beriah, Yetzirah and Asiyah (Creation, Formation and Action): there is the drawing down of the Torah, Zera'im (Seeds), the Chesed (kindness) of Nukva (the feminine / Malchus), etc. "Would answer him" (ya'anenu) is an expression of responding, as our Sages, of blessed memory, said: "He responds after them what they say," etc.

> Now the second half of the verse, "And G-d would answer him." Elokim denotes rulership, as the Alter Rebbe notes, citing the part of the Tanya called Chinuch Katan (Shaar HaYichud VehaEmunah), and here it means Malchus of the lower worlds, into which the Torah is drawn: the orders of the Mishnah correspond to Malchus's attributes, Zera'im, the first order, being the Chesed of Nukva. "Would answer" (ya'anenu), plainly G-d's reply to Moshe, is read as responding after another, as in the Mishnah's rule that one who has the Hallel recited for him by those who cannot fulfill his duty "responds after them what they say."

11 וענין יענו שכשם שממשיך בחי' משה בחי' בטול בבחי' ולא תחללו כו' להיות המשכת אור א"ס במלכות דבי"ע כך עונה בחי' המלכות להיות אתהפכא דבי"ע ג"כ להיות מבי"ע אצילות. שכל התורה היא המשכה במלכות.

And the meaning of "would answer him" is: just as the level of Moshe, the level of self-nullification (bittul), draws down at the level of "And you shall not profane," etc., so that there is a drawing down of the Infinite Light (Or Ein Sof) into Malchus (sovereignty) of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), so the level of Malchus responds, to bring about a transformation (is'hapcha) of Beriah, Yetzirah and Asiyah as well, making Beriah, Yetzirah and Asiyah into the World of Atzilus (Emanation). For the whole Torah is a drawing down into Malchus.

> "Would answer him" means a response from below that matches the flow from above. Moshe's self-nullification, which leaves no "empty space" ("And you shall not profane"), draws the Infinite Light into Malchus of Beriah, Yetzirah and Asiyah, and Malchus answers by being transformed, so that the lower worlds themselves become Atzilus. This can happen because all of the Torah is a drawing down into Malchus.

12 ולכן אמרו תלמוד בבריאה[38] ומשנה ביצירה ומקרא בעשי' [בעשיה]. ולכאורה אינו מובן והלא מקרא יותר נעלה.

Therefore they said: Talmud is in the World of Beriah (Creation), Mishnah in the World of Yetzirah (Formation), and Scripture in the World of Asiyah (Action). At first glance this is not understood: is Scripture not more exalted?

> The Kabbalists taught (Pri Etz Chaim, as Torah Ohr cites it in Chayei Sarah) that Talmud is in Beriah, Mishnah in Yetzirah and Scripture in Asiyah. This seems backward, since Scripture is the most exalted of the three.

אלא דקאי על המשכה שבמקרא ממשיך עד עשיה. ובתלמוד אינו ממשיך רק עד הבריאה. וכשם שממשיך במלכות בתלמוד במלכות דבריאה כך כו'.

Rather, it refers to the drawing down: through Scripture one draws down as far as Asiyah, while through Talmud one draws down only as far as Beriah. And just as one draws down into Malchus (sovereignty) — through Talmud, into the Malchus of Beriah — so, etc.

> The answer is that the teaching speaks of how far each draws down, not of its rank. Scripture draws all the way down into Asiyah, while Talmud draws only as far as Beriah; and just as Talmud draws into the Malchus of Beriah, so with the others. In Chayei Sarah the Alter Rebbe gives the same answer in Pri Etz Chaim's name: all of them are in Atzilus, but Scripture descends to Asiyah and is clothed there, Mishnah only to Yetzirah and Talmud only to Beriah.

SECTION 6 • ¶13

G-d studies opposite him

13 וזהו הקב"ה שונה כנגדו.[39,40] דהקב"ה נק' מלכות ג"כ שהוא ברוך ונמשך למטה במלכות ושונה כנגדו היא התורה שממשיך בה דהיינו והאלקים יענו

And this is [the meaning of] "The Holy One, blessed be He, studies (shoneh) opposite him." For "the Holy One, blessed be He" is also called Malchus (sovereignty), in that He is blessed and drawn down below into Malchus; and "studies opposite him" is the Torah that he draws down into it, that is, "And G-d would answer him."

> This also explains the teaching of Tanna DeBei Eliyahu (an early Midrash) that when a scholar studies, "the Holy One, blessed be He, studies opposite him." "The Holy One, blessed be He" can denote Malchus, for baruch, "blessed," is read as "drawn down," as a vine shoot is drawn down into the soil (hivrich); "studies opposite him" is the Torah that the student draws into Malchus, and this is "And G-d would answer him."

דלמעלה לא שייך לומר שונה כנגדו שהרי כבר היתה שם התורה ואני הוי"ה לא שניתי[41] ומשם הוא ממשיך אלא על המלכות שממשיך בה התורה שלא היה בה

For above, it does not apply to say "studies opposite him," since the Torah was already there, and "I, Havayah, have not changed (shanisi)," and it is from there that he draws down; rather, [it is said] of Malchus, into which he draws down the Torah that had not been in it.

> Above, one cannot speak of G-d "studying opposite" anyone, for the Torah is already there and, as the prophet says, "I, Havayah, have not changed": shoneh, "studies," also suggests change (shanisi), and above there is none. The saying refers instead to Malchus, into which the student draws Torah that was not in it before.

וע"ז אמרו שנעשו התחדשות הקב"ה שונה כנגדו כו'.

And of this, that a renewal comes about, they said: "The Holy One, blessed be He, studies opposite him," etc.

> Because something new comes about in Malchus, the Sages could say there that G-d "studies opposite him," shoneh in both its senses: studying, and becoming different.

בקולו של משה[42] קול הוא המשכה[43] מהבל הלב שלפי ערך בחי' הבטול כך הוא בחינת ההמשכה

"With the voice of Moshe": voice is a drawing down from the breath of the heart, so that as is the measure of the level of self-nullification (bittul), so is the level of the drawing down.

> The Talmud reads "G-d would answer him with a voice" as "with the voice of Moshe." A voice carries the breath of the heart outward, so what is drawn down matches the measure of one's self-nullification. Earlier in Torah Ohr (Vayeshev) the Alter Rebbe explains that the Torah is such a voice, carrying the hidden intent of the heart into speech, and that to become a vessel for its wisdom one must first have self-nullification.

שאינו דומה המשכת רב יהודה או רשב"י [רבי שמעון בר יוחאי] לדידן הגם שכולם לומדים צירופי אותיות ההם עצמם אעפ"כ [אף על פי כן] ההמשכה היא משתנה לפי בטול כו' ודי"ל [ודי למבין]:

For the drawing down of Rav Yehudah or Rabbi Shimon bar Yochai is not like ours: although all of them study those very same combinations of letters, nevertheless the drawing down varies according to self-nullification, etc. And this suffices for the discerning.

> So the drawing down of Rav Yehudah or of Rabbi Shimon bar Yochai, the sage of the Zohar, is not like ours. All study the same combinations of letters, but what each draws down varies with his self-nullification.

IN ONE'S AVODAH

Torah study is to be carried on in self-nullification, for although all study the same letters, what a person draws down depends on his self-nullification. Love and awe aroused in prayer, though clothed in a body, draw a new light that surpasses the angels, and the Torah and mitzvos are a fire within and without that burns away the animal soul.

QUESTIONS FOR DISCUSSION

1. Why do love and awe aroused in a body outshine the love and awe of the angels?
2. How does Moshe's drawing down through the Torah differ from Avraham's drawing down through his own love and awe?
3. What does it mean that above the chain of descent the spiritual and the physical are equal, and why does this let Moshe reach the practical mitzvos?
4. Why is Scripture placed in Asiyah, the lowest world, if it is the most exalted part of the Torah?
5. If everyone studies the same letters of the Torah, why does what each person draws down differ?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **משה ידבר**

The note refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. בבוך 1824 צ, ג בכותרת: ביאור.

2 **משה ידבר**

At Mount Sinai, as the sound of the shofar grew ever stronger, "Moshe would speak, and G-d would answer him with a voice," and the people heard the two speaking. The maamar opens with these words and explains them from paragraph 8 on (context: Steinsaltz Tanakh).

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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3 **כי הנה . . וע״י גמ״ח כו׳**

The note sends the reader to Or HaTorah on Terumah, page 1525, for the passage from "For behold" (Avraham calling in the Name of Havayah) to "through acts of kindness" in paragraph 3.

KEHOT'S NOTE

ראה אוה״ת פ׳ תרומה ע׳ א׳תקכה.

4 **שע״י רבוי אורות נעשה הגדלת הכלים**

The note quotes this maamar: "For when the vessel is a vessel to receive the light, then through the abundance of light in the vessel, the vessel grows.

KEHOT'S NOTE

"דכאשר הכלי הוא כלי לקבל את האור, הנה ע״י ריבוי האור בהכלי נעשה הגדלה בהכלי, והוא שע״י המצות ממשיכים גילוי אוא״ס וע״י ריבוי האורות בהכלים נעשה הגדלת הכלים" — ד״ה יו״ט של ר״ה תרס״ח.

5 **ויקרא אברהם בשם ה׳ אל עולם**

Kehot's note points to Genesis 31:33 for these words.

Genesis 31:33 בראשית ל״א:ל״ג

KEHOT'S NOTE

בראשית לא, לג.

6 **ויקרא אברהם בשם ה׳ אל עולם**

In Beer Sheva Avraham "planted an eshel, and called there in the Name of Havayah, G-d of the world," making G-d's Name known to the people wherever he settled (Kehot's note prints Genesis 31:33, a misprint for 21:33). The Alter Rebbe reads "called" as drawing the Name Havayah down, and olam, often taken as "everlasting," as the world in which it is to be revealed (context: Steinsaltz Tanakh).

Genesis 21:33 בראשית כ״א:ל״ג

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה׳ אֵל עוֹלָם׃

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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PARAGRAPH 2

7 **ואת הנפש אשר עשו בחרן**

Avram set out for Canaan with Sarai, Lot, their possessions "and the souls they had made in Charan": plainly the people of the household they had gained there, whom the Midrash reads as the people Avraham brought to faith. The Alter Rebbe counts these souls, in whose hearts Avraham planted faith, among the ways he revealed G-d below (context: Steinsaltz Tanakh).

Genesis 12:5 בראשית י״ב:ה׳

וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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KEHOT'S NOTE

בראשית יב, ה.

8 **ויטע אשל**

"And he planted an eshel in Beer Sheva, and called there in the Name of Havayah, G-d of the world." The Sages explain the eshel as an orchard or an inn for wayfarers (Sotah 10a), and here it stands for Avraham's acts of kindness.

Genesis 21:33 בראשית כ״א:ל״ג

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה׳ אֵל עוֹלָם׃

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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9 **אך כ״ז אינו לפי ערך עשי׳ . . להמשיך מלמעלה**

The note quotes Or HaTorah's explanation of this line: in order to draw down a little below, the drawing down above must be very great, so that after the chain of descent a little at a time will be drawn down below as well.

KEHOT'S NOTE

ור״ל שכדי להמשיך מעט למטה צ״ל למעלה ההמשכה רב במאד עד שאחר ההשתלשלות יומשך גם מעט מעט למטה. — אוה״ת פ׳ נצבים ע׳ א׳תקכז.

PARAGRAPH 3

10 **ויעש דוד שם**

"And David made a name when he returned from striking down Aram in the Valley of Salt": plainly he won renown, or set up a monument to his victories. The Alter Rebbe reads "made a name" as making divine Names, that is, adding light in Atzilus (context: Steinsaltz Tanakh).

II Samuel 8:13 שמואל ב ח:יג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

שמואל-ב ח, יג.

11 **הלוך ונסוע**

"And Avram journeyed, going and journeying toward the south": he moved on steadily toward the Negev, not yet settling in one place. The text uses Avraham's "going and journeying" for the service through which he added light above (context: Steinsaltz Tanakh).

Genesis 12:9 בראשית י"ב:ט

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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12 **רצוא ושוב**

In Ezekiel's vision of the Chariot, "the living creatures ran and returned like the appearance of a flash." The text pairs this running and returning with Avraham's "going and journeying."

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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13 **וכמו שאמר מורי ההי"מ זי"ל ע"פ בעמדם תרפינה כנפיהם**

The note gives the place of this teaching of the Maggid in his Or Torah (Kehot edition), page 68a.

KEHOT'S NOTE

אוה"ת (הוצאת קה"ת) סח, א.

14 **מרפים אהוי"ר**

The note points to Sefer HaMaamarim 5668, at the end of page 224, for a discussion of the angels "letting down" their love and awe.

KEHOT'S NOTE

ראה סה"מ תרס"ח ס"ע רכד.

PARAGRAPH 4

15 **אני ישינה**

The bride of the Song tells how, half asleep, she heard her beloved knocking: "I am asleep, but my heart is awake; the voice of my beloved knocks." The text applies "I am asleep" to the exile, whose concealment leaves her "lovesick" (context: Steinsaltz Tanakh).

Song of Songs 5:2 שיר השירים ה:ב

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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16 **והקב"ה מניח תפילין**

Rabbi Avin bar Rav Adda, citing Rabbi Yitzchak, derives that the Holy One, blessed be He, puts on tefillin; the Talmud then asks what is written in them and answers with verses in praise of Israel, among them "For who is a great nation." The Alter Rebbe reads G-d's tefillin as Chochmah bound to the world from above, for Israel's sake.

Berakhot 6a:17–18 ברכות ו א:י"ז-י"ח

אָמַר רַבִּי אָבִין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מִנַּיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: "נִשְׁבַּע ה' בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ". "בִּימִינוֹ" — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", "וּבִזְרוֹעַ עֻזּוֹ" — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: "ה' עֹז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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

KEHOT'S NOTE

ברכות ו, א.

17 **כולם בחכמה עשית**

The psalmist marvels at the many creatures, each fitted to its place: "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads "made" (asisa) as the level of Asiyah and "wisdom" as Chochmah: Asiyah exists so that Chochmah may bestow into it (context: Steinsaltz Tanakh).

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

18 **מי גוי גדול**

Moshe tells Israel that keeping the Torah will show them to be a great nation: "For who is a great nation that has G-d so close to it, as Havayah our G-d is whenever we call to Him?" It is one of the verses the Talmud says are written in G-d's tefillin, showing that the flow of Chochmah is for Israel.

Deuteronomy 4:7 דברים ד׳:ז׳

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרֹבִים אֵלָיו כַּה׳ אֱלֹקֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו׃

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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KEHOT'S NOTE

דברים ד, ז.

19 **עיקר השפעת החכמה**

In the second maamar of Yisro (68a), the revelation of G-dliness out of hiding is called the healing of the soul's lovesickness, and G-d's tefillin are explained as the binding of the Infinite Light with Chochmah: what is written in them is "And who is like Your people Israel," for the tefillin are the binding of the Infinite Light with Israel, who are called "first," the level of Chochmah.

KEHOT'S NOTE

ראה גם לעיל סט, א.

PARAGRAPH 5

20 **אית חסד ואית חסד**

On "For Your kindness is great above the heavens," Rabbi Yosi says: "There is Chesed and there is Chesed," a higher Chesed above the heavens and a lower Chesed. The Alter Rebbe uses it to set Moshe's higher source above Avraham's Chesed of Atzilus.

Zohar I, 219a זח״א ריט, א

KEHOT'S NOTE

זח״א ריט, א.

21 **אית חסד — ומשה**

The note records the reading of manuscript volume 80 at this point, from "there is Chesed" to "And Moshe": it reads "And Moshe, etc."

KEHOT'S NOTE

בבוך 80 ומשה כו׳.

22 **כי מן המים**

Pharaoh's daughter, who adopted the child, named him Moshe, "for from the water I drew him (meshisihu)," the name echoing the verb. The Alter Rebbe reads the water as the "first Shemitah," the higher root of Moshe's soul (context: Steinsaltz Tanakh).

Exodus 2:10 שמות ב׳:י׳

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

23 **שמטה ראשונה**

In Shemos (51d) Torah Ohr says that the first Shemitah came from the attribute of Chesed, when service and Torah took another form and all was good and kindness, unlike the present Shemitah, from the attribute of fear; it cites Sefer HaTemunah's view of seven Shemitos and says that the Arizal disagreed and explained that the first Shemitah was not a physical world like ours.

KEHOT'S NOTE

ראה לעיל נא, ד. לקמן עו, ב בהערה שם.

24 **ויקרא ה׳ ה׳**

When Havayah passed before Moshe, answering his plea to see His glory, "he called: Havayah, Havayah, Kel, merciful and gracious," the opening of the Thirteen Attributes of Mercy; plainly it is G-d who calls. The Alter Rebbe reads the one who called as Moshe, drawing down from the mazalos (context: Steinsaltz Tanakh).

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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KEHOT'S NOTE

שמות לד, ו.

25 **שאבא יונק ממזל החי׳**

The Idra Zuta calls the beard of the Holy Ancient One "the mazal of all," to which all the upper and lower mazalos look and on which the life and sustenance of all depend, and it names the supernal will that spreads down into the beard "notzer chesed." It does not speak of Abba here: that Abba draws from this upper, eighth mazal is spelled out in Etz Chaim, which the Kehot note cites with it.

Zohar III, 289b זח״ג רפט, ב

KEHOT'S NOTE

ראה זח״ג רפט, ב. ע״ח שער הכללים פ״ה. ובכ״מ.

26 **שאבא יונק ממזל החי׳**

Etz Chaim explains that the beard of Arich Anpin has two mazalos, the upper, "notzer chesed" (the eighth tikkun), and the lower, "venakeh" (the thirteenth), and that Abba draws from the upper, eighth mazal and Imma from the lower.

Sefer Etz Chaim, Shaar HaKlalim 5:2 עץ חיים, שער הכללים ה׳:ב׳

... והעני הוא דע כי בדיקנא דא״א יש תרין מזלות מזל עליון נוצר חסד שהוא תיקון ח׳ ומזל תחתון ונקה שהוא תיקון הי״ג והנה אבא יונק

cites it for the self-nullification with which Rav Yehudah studied.

Niddah 13a:7–8 נדה י"ג א:ז'-ח'

וְהֵיכָא אִיתְמַר דְּאַבָּיֵי? אַהָא דְּתָנֵן: הָיָה אוֹכֵל בַּתְּרוּמָה, וְהִרְגִּישׁ שֶׁנִּזְדָּעְזְעוּ אֵיבָרָיו — אוֹחֵז בְּאֻמָּתוֹ, וּבוֹלֵעַ אֶת הַתְּרוּמָה. אוֹחֵז? וְהָתַנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: כָּל הָאוֹחֵז בְּאֻמָּתוֹ וּמַשְׁתִּין — כְּאִילּוּ מֵבִיא מַבּוּל לָעוֹלָם! אָמַר אַבָּיֵי: בְּמַטָּלִית עָבָה.

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KEHOT'S NOTE

נדה יג, א.

ממזל ח' עליון ואמא ממזל תחתון והנה בטש מזל עליון במזל תחתון ומכח בטישה זו שאין אנו יכולים לפרש פי' בטישה זו מה ענינה ואז יוצאין משם ה"ח ממזל עליון וה"ג ממזל תחתון ואז מזל עליון נותן אותן ההי"ח דיליה לאבא ומזל התחתון נותן ההי"ג דיליה לאמא ואחרי שקבלו או"א חו"ג אלו מב' מזלות אז מזדווגים או"א ואז נותן אבא ה"ח לאמא ואז נכללין ...

Sefer Etz Chaim (Public Domain)

27 **והיינו מלמעלה מן ההשתלשלות**

the passage shares nothing with the note

KEHOT'S NOTE

לקמן קיא, ב מציין לכאן.

PARAGRAPH 6

28 **כי אל דעות ה'**

In her prayer of thanks Chanah warns her adversaries against arrogant talk, "for Havayah is a G-d of knowledges, and by Him actions are weighed": plainly, He knows all. The Alter Rebbe reads the plural "knowledges" as two perspectives, from below and from above, which are the same for Him (context: Steinsaltz Tanakh).

I Samuel 2:3 שמואל א ב:ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְּבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א ב, ג. ראה סידור מד, ב. ובהגהות לשם באוה"ת נ"ך כרך ב ע' תתקעו. מצות זכירת עמלק פרק א (דרך מצותיך צד, ב). שרש מצות התפלה פרק כג (קכז, ב).

29 **ולא תחללו**

"And you shall not profane My holy Name, and I shall be sanctified among the children of Israel." The Alter Rebbe reads techalelu, "profane," with chalal, "an empty space": leaving no empty space, so that this world forms no interruption before G-d.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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30 **אימתא דמארי עלי'**

The Talmud explains Rav Yehudah's conduct by "the awe of his Master upon him," citing Shmuel's words about him: "This one is not born of a woman." The Alter Rebbe

PARAGRAPH 7

31 **כי הוי' אלקיך**

Moshe warns Israel against making any image, "for Havayah your G-d is a consuming fire, a jealous G-d." The Alter Rebbe reads Havayah as Mah and "your G-d" as Ban, inner and encompassing light, together a fire within and around.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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PARAGRAPH 8

32 **משה . . ע"י בחי' מ"ה**

In Tetzaveh (84a) Torah Ohr calls Moshe "Mah, self-nullification," whose Torah is learned in self-nullification, from above downward ("And you shall not profane"), and says that the Name Mah shining in the "forehead" of Adam Kadmon is also the level of Moshe, "and what are we," "as explained elsewhere on 'Moshe would speak'"; therefore Moshe was told to make the tzitz, the gold plate worn on the forehead.

KEHOT'S NOTE

לקמן פד, א מציין לכאן.

PARAGRAPH 9

33 **עתידים צדיקים**

Rabbi Elazar says: "The righteous are destined to have 'Holy' said before them, as it is said before the Holy One, blessed be He." The Alter Rebbe sees this as the goal of the drawing down: the lower worlds transformed into Atzilus.

Bava Batra 75b בבא בתרא ע"ה ב

KEHOT'S NOTE

ב"ב עה, ב. נסמן לעיל יח, ד.

34 **כי שמים כעשן נמלחו**

Isaiah calls on the people to look at the heavens and the earth, for "the heavens shall vanish like smoke, and the earth shall wear out like a garment," but G-d's salvation

will last forever. The Alter Rebbe reads it as the passing of the lights of the lower worlds (context: Steinsaltz Tanakh).

Isaiah 51:6 ישעיהו נ"א:ו'

שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם וְהַבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה וְישָׁבֶיהָ כְּמוֹ־כֵן יְמוּתוּן וִישׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תֵחָת׃

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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Leviticus 6:2 ויקרא ו':ב'

צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָהּ עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ׃

Command Aaron and his sons, saying: This is the law of the burnt-offering: it is that which goeth up on its firewood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereby.

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KEHOT'S NOTE

ישע' נא, ו. ראה לקו"ת חוקת סה, א [ומקבילו באוה"ת פ' חוקת ע' תתפז]. שם ויקרא ו, ב. שה"ש יז, א.

35 שמים חדשים וארץ חדשה

G-d promises a world so renewed that the former troubles will be forgotten: "For behold, I create new heavens and a new earth." The Alter Rebbe explains the new heavens as the secrets of the Torah, and the renewal as the lights of Atzilus replacing those of the lower worlds (context: Steinsaltz Tanakh).

Isaiah 65:17 ישעיהו ס"ה:י"ז

כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת וְלֹא תַעֲלֶינָה עַל־לֵב׃

For, behold, I create new heavens And a new earth; And the former things shall not be remembered, Nor come into mind. .

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KEHOT'S NOTE

ישע' סה, יז. כמ"ש בתניא בחנוך קטן:

PARAGRAPH 10

36 והאלהים יעננו

"Moshe would speak, and G-d would answer him with a voice": plainly, at Sinai G-d answered Moshe aloud, so that the people heard. The Alter Rebbe reads "G-d" (Elokim) as Malchus of the lower worlds, and "answer" as responding after Moshe, repeating what he draws down (context: Steinsaltz Tanakh).

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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37 עונה אחריהן מה שהן אומרין

The Mishnah rules that one for whom a slave, a woman or a minor recites the Hallel "responds after them what they say." The Alter Rebbe uses the word "responds" for Malchus answering the Torah drawn into it.

Sukkah 38a:8 סוכה ל"ח א:ח'

מַתְנִי' מִי שֶׁהָיָה עֶבֶד אוֹ אִשָּׁה אוֹ קָטָן מַקְרִין אוֹתוֹ — עוֹנֶה אַחֲרֵיהֶן מַה שֶּׁהֵן אוֹמְרִין, וְתָבֵא לוֹ מְאֵירָה. אִם הָיָה גָּדוֹל מַקְרֶא אוֹתוֹ, עוֹנֶה אַחֲרָיו "הַלְלוּיָהּ". מָקוֹם שֶׁנָּהֲגוּ לְכָפוֹל, לִפְשׁוֹט — יִכְפּוֹל, לִפְשׁוֹט — יְבָרֵךְ, הַכֹּל כְּמִנְהַג הַמְּדִינָה.

One who has a slave, a woman, or a minor read [the Hallel] to him, he must repeat after them what they say, and a curse be upon him. If an adult recited to him, he repeats after him [only] Halleluyah. In a place where the custom is to repeat [verses], he should repeat; Where the custom is] to say them only once, he should say them once. [Where the custom is] to recite a blessing afterwards, he should recite the blessing afterwards. Everything is dependent on local custom.

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KEHOT'S NOTE

ראה סוכה לח, א.

PARAGRAPH 12

38 תלמוד בבריאה

Earlier in Torah Ohr (Chayei Sarah) the same teaching is cited from Pri Etz Chaim with the same question: how could the Written Torah be in Asiyah, below the Oral Torah? The answer there is that all are in Atzilus, but Scripture descends as far as Asiyah and is clothed there, Mishnah only to Yetzirah, Talmud only to Beriah, and Kabbalah remains in Atzilus without a garment.

KEHOT'S NOTE

נסמן לעיל יז, א.

PARAGRAPH 13

39 הקב"ה שונה כנגדו

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

KEHOT'S NOTE

תדב"א רבה ר"פ יח.

40 הקב"ה שונה כנגדו

Tanna DeBei Eliyahu teaches that whenever a Torah scholar sits, reads and studies, "the Holy One, blessed be He, sits opposite him and reads and studies with him." The Alter Rebbe applies it to Malchus, into which the student draws Torah anew.

Tanna DeBei Eliyahu Rabbah 18:1 תנא דבי אליהו רבה י"ח:א'

... ברוך הוא שרחמיו הם מרובין על ישראל לעולם אע"פ שסרחו במעשיהם לפני הקב"ה והקב"ה כועס עליהן אעפ"כ רחמים שלו עליהם בכל יום תמיד שנאמר (תהלים פט) חסדי ה' עולם אשירה לדור ודור אודיע אמונתך בפי וכן הוא מפרש בקבלה ע"י ישעיהו הנביא (ישעיהו

מ"ג:כ"א) עם זו יצרתי לי תהלתי יספרו וגו'. ואומר (ישעיהו ס"ג:ז') חסדי ה' אזכיר תהלות ה' כעל כל אשר גמלנו ה' ורב טוב לבית ישראל אשר גמלם כרחמיו וכרוב חסדיו וגו' בכל צרתם לו צר ומלאך פניו הושיעם באהבתו וגו'. אין לי אלא צרת ציבור צרת ...

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41 **ואני הוי"ה לא שניתי**

Through the prophet G-d assures the people that His day of judgment will surely come: "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." The Alter Rebbe cites it to show that above, where the Torah already is, nothing new comes about (context: Steinsaltz Tanakh).

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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42 **בקולו של משה**

Rabbi Shimon ben Pazi learns from "Moshe would speak, and G-d would answer him with a voice" that the translator may not raise his voice above the reader's: "with a voice" means with the voice of Moshe. The Alter Rebbe reads Moshe's voice as the drawing down that depends on his self-nullification.

Berakhot 45a:8 ברכות מ"ה א:ח'

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי: מְנַיִן שֶׁאֵין הַמְתַרְגֵּם רַשַּׁאי לְהָגְבִּיהַּ קוֹלוֹ יוֹתֵר מִן הַקּוֹרֵא, שֶׁנֶּאֱמַר: "מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל", שֶׁאֵין תַּלְמוּד לוֹמַר "בְּקוֹל", וּמָה תַּלְמוּד לוֹמַר "בְּקוֹל" — בְּקוֹלוֹ שֶׁל מֹשֶׁה.

R. Simeon b. Pazzi said : Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice" ; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

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43 **קול הוא המשכה**

In Vayeshev Torah Ohr calls the Torah "the voice that is heard," a drawing down like the voice that joins and carries the hidden intention of the heart into speech: supernal Chochmah, drawn down into physical things such as the orders of Zera'im and Mo'ed.

KEHOT'S NOTE

ראה גם לעיל כז, ב. ובכ"מ.

מראיהם ומעשיהם כאשר יהיה האופן בתוך האופן

"Their appearance and their workings"

Only what stands above the distinction of above and below can reach all the way down: like a wheel within a wheel, or a crown that has no head or foot, the fiftieth gate revealed on Shavuos brought the Torah into physical deeds. Moshe, who held the forty-nine gates, drew it down as "keeping kindness," a hidden kindness above the chain of worlds that reaches even the worlds of separation.

THE MAAMAR IN BRIEF

Ezekiel saw the Chariot's wheels "as though a wheel were within a wheel": a small wheel inside a large one is lower at the top but higher at the bottom. So "the spirit of the chayah," in the singular, comes from a place so high that above and below are equal before it: the level of adam, which includes all four chayos and has no right or left. Every level of creation is such a circle within a circle. The forty-nine days of the Omer are a light with above and below, but the fiftieth gate, revealed on Shavuos, encompasses all like a crown, so the Torah given in it reaches physical deed. Moshe, who held forty-nine gates of understanding, drew it down, as he drew down the Thirteen Attributes of Mercy. Among them, "keeping kindness" is a hidden kindness above the chain of worlds, while the "doing kindness" of the Ten Commandments is Avraham's Chesed of Atzilus. Both are "to thousands": levels separated, like the Gardens of Eden, by a river of fire, and formed, like the letter alef, by contraction and drawing down. Avraham's kindness stays in Atzilus; Moshe's, from Keser, reaches the separate worlds.

OUTLINE

1 **A wheel within a wheel** ¶1–2

In a small wheel inside a large one, above and below trade places. The spirit of the chayah comes from a place above both: the level of adam, which includes all four chayos and has no right and left.

2 The fiftieth gate and the Torah ¶3

The forty-nine days of the Omer are a light with above and below; the fiftieth gate, revealed on Shavuos, encompasses all like a crown, so the Torah given in it reaches physical deed.

3 Moshe and the two kindnesses ¶4

Moshe, who held forty-nine gates, drew down the Thirteen Attributes. "Keeping kindness" is a hidden kindness above the chain of worlds, its source; "doing kindness" is Avraham's Chesed of Atzilus, within it.

4 Thousands of levels ¶5–7

"To thousands" means levels one above another, separated by the river of fire, as Rabbi Zeira fasted to forget the Babylonian Talmud. Going down, they are successive contractions, rooted in the alefs of the Name Mah.

5 The form of the alef ¶8–9

The alef of Ehe-yeh is a light ready to be revealed. Its yud, vav and yud show a contraction followed by a drawing down, repeated through the whole chain of worlds.

6 Avraham, Moshe and their heirs ¶10

Avraham's kindness stays within Atzilus; Moshe's, from Keser, reaches the separate worlds. Rava and Rav Yosef each knew his own level, and the heads of yeshivos, of Moshe's level, draw down awe and love.

KEY CONCEPTS

A wheel within a wheel אופן בתוך אופן

Ezekiel's image of the Chariot's wheels. In a small wheel set inside a large one, the large wheel is higher at the top and the small one higher at the bottom: what stands above both can reach the lowest point.

The fiftieth gate שער החמשים

The highest of the fifty gates of Binah, revealed on Shavuos after the forty-nine days of the Omer. It includes and encompasses all forty-nine, has no above and below, and is Keser.

Keeping kindness and doing kindness נוצר חסד ועושה חסד

"Keeping kindness" (notzer chesed), Moshe's level, is a hidden kindness above the chain of worlds, its source and root. "Doing kindness," Avraham's level, is the Chesed of Atzilus within that chain.

The river of fire נהר דינור

The river in which the soul immerses between this world and Gan Eden, and again between the lower and the upper Gan Eden, to forget what it knew and enjoyed at the level below.

The alef אל"ף

The letter of Ehe-yeh, "ready to be revealed." Its form, a yud above, a vav and a yud below, shows that every drawing down comes through a contraction, and it gives the levels their name, alafim, "thousands."

Moshe משה

Given forty-nine gates of understanding, Moshe stood next to the fiftieth and drew it down: the Torah, the Thirteen Attributes and "keeping kindness," which reaches even the separate worlds. The heads of yeshivos in every generation are of his level.

SECTION 1 • ¶1–2

A wheel within a wheel

1 מראיהם ומעשיהם[1,2] כאשר יהיה האופן בתוך האופן. פי' כמו אופן קטן בתוך אופן גדול[3] שאופן הגדול הסובב את אופן הקטן למעלה הוא גבוה מן אופן הקטן ומלמטה בתחתית אופן הקטן מלמעלה מן הגדול.

"Their appearance and their workings were as though a wheel (ofan) were within a wheel." This means: like a small wheel within a large wheel, in which, above, the large wheel that surrounds the small wheel is higher than the small wheel, while below, at the bottom, the small wheel is above the large one.

> The maamar opens with words from Ezekiel's vision of the Divine Chariot: the wheels (ofanim), which are also a class of angels, looked "as though a wheel were within a wheel." The Alter Rebbe pictures a small wheel set inside a large one: at the top the large wheel is higher, but at the bottom the small wheel is higher, so above and below trade places. By a tradition the Tzemach Tzedek passed on (HaYom Yom, 18 Shevat), this was the first discourse of the Maggid of Mezritch as leader, on Shavuos 5521 (1761), explained here by the Alter Rebbe in his own style; one manuscript heads it "a second explanation of 'Moshe would speak,'" the verse of the maamarim before it.

כך הוא רוח החיה באופנים[4,5,6] דלא כתיב רוח החיות דהא ד' חיות הן במרכבה אלא הענין שכדי להיות הרוח דייקא ממקום עליון מאד שמעלה ומטה שוין לפניו כי מה שהוא יותר עליון יכול לירד ולהתפשט למטה.

So too is "the spirit of the chayah (living creature) in the wheels." It does not say "the spirit of the chayos," [even] though there are in fact four chayos in the Chariot. Rather, the point is that for there to be the spirit [in the wheels, it comes] specifically from a very lofty place, before which above and below are equal. For what is higher is able to descend and spread downward.

> Ezekiel also says "the spirit of the chayah was in the wheels," in the singular, though he saw four chayos, the living creatures that carry the Chariot. The Alter Rebbe explains that the spirit moving the wheels comes from a place so high that above and below are equal before it, and only what is that high can descend and spread all the way down.

2 וזהו רוח החיה הידוע הוא בחי' כללות של הד' חיות שכללותן הוא בחי' אדם כי פני אריה אל הימין ופני שור מהשמאל[7]

And this is the well-known "spirit of the chayah": it is the level of the totality of the four chayos, and their totality is the level of adam (man). For "the face of a lion [is] on the right" and "the face of an ox on the left,"

> The singular "chayah" refers to the level that includes all four chayos. Each of Ezekiel's chayos had the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle; the lion and the ox each belong to one side, while adam, man, is the whole that includes them all.

משא"כ בחי' אדם אין בו ימין ושמאל. ולכן נק' אדם אדמה לעליון[8,9] לאדם שעל הכסא[10] כו'.[11]

whereas the level of adam has no right and left. Therefore it is called adam: "I will be likened (adameh) to the Most High," to the adam upon the Throne, etc.

> Unlike the lion and the ox, the level of adam is not on one side or the other. Its name, adam, is linked to adameh, "I will be likened," from Isaiah's "I will be likened to the Most High," a derivation the Kehot note traces to the Kabbalists (Asarah Maamaros, the Shelah, Avodas HaKodesh): this level resembles the adam, the figure of a man, whom Ezekiel saw upon the Throne.

SECTION 2 • ¶3

The fiftieth gate and the Torah

3 והנה כמו שהוא הענין באופנים כן הוא בכל ההשתלשלות מרום כל דרגין שהם בבחי' כאשר יהיה האופן בתוך האופן שעגול מקיף את כל שלמטה כו'.

Now, as it is with the wheels, so it is in the entire chain of descending worlds (hishtalshelus), from the loftiest of all levels: they are in the manner of "as though a wheel were within a wheel," for a circle encompasses everything below, etc.

> What was said of the wheels holds for every level of creation, from the very highest down. Like a large wheel around a small one, each higher level is a circle that surrounds everything beneath it.

ולכן בחג השבועות גילוי של שער החמשים[12] (שאחר מ״ט) ימי הספירה שהם מבחינת ז׳ שמות שאינן נמחקין שהם בחי׳ התפשטות בבחי׳ ממכ״ע [ממלא כל עלמין] להיות בחי׳ מעלה ומטה ראש ורגל כו׳.

Therefore, on the festival of Shavuos [there is] a revelation of the fiftieth gate (which comes after the forty-nine days of the Counting). These [days] are from the level of the seven Names that may not be erased, which are the level of expansion, at the level of the light that fills all worlds (memalei kol almin), so that there is the level of above and below, head and foot, etc.

> The forty-nine days of counting the Omer, from Pesach to Shavuos, belong to the seven Names of G-d that may not be erased. Like the light that fills all worlds, they spread out into an order with an above and a below, a head and a foot; on Shavuos, the fiftieth day, the fiftieth gate beyond them is revealed.

אבל שער החמשים הוא הכולל ומקיף כל הבחי׳[13] ואין שם בחי׳ מעלה ומטה כלל ובו נתנה תורה לישראל מ״ע [מצות עשה] ומל״ת [ומצות לא תעשה] המשכת אור א״ס בעשייה גשמית

But the fiftieth gate is what includes and encompasses all the levels, and there, there is no level of above and below at all. In it the Torah was given to Israel: the positive commandments and the prohibitions, the drawing down of the Infinite Light (Or Ein Sof) into physical action.

> The fiftieth gate includes and encompasses all forty-nine, so above and below do not apply to it at all; in Likkutei Torah (Bamidbar) the Alter Rebbe explains the forty-nine as the seven supernal attributes, each including all seven, which in the fiftieth gate become one. In it, on the fiftieth day, the Torah was given, with commandments to do and not to do, which draw the Infinite Light down into physical action.

הוא ענין כתר תורה כמו כותרת ועטרה שעל הראש מלמעלה בבחי׳ שאין בה בחי׳ ראש ורגל כו׳. שלכן הוא מתפשט למטה כמו למעלה. וכמו ענין האופן שבתוך האופן כנ״ל.

This is the meaning of the "crown of Torah," like a crown (koteres) and a diadem that is upon the head, above, in a manner that has no aspect of head and foot, etc. That is why it spreads below just as above. And it is like the matter of the wheel within the wheel, mentioned above.

> This is the "crown of Torah," the Mishnah's phrase (Avos 4:13): a crown (koteres, akin to keser, the Crown, which paragraph 10 identifies with the fiftieth gate) sits on top of the head, and as a circle it has no head and foot. So what flows from this level spreads below just as it is above, like the outer wheel, which is highest at the top and also lowest at the bottom.

SECTION 3 • ¶4

Moshe and the two kindnesses

4 והנה המשכה זו היא על ידי בחינת משה. משה ידבר[14] כי עליו נאמר ותחסרהו מעט מאלקים[15] שכל המ"ט שערי בינה נמסרו לו.[16] ומחמת זה היה קרוב לשער החמשים להמשיך ממנו.

Now, this drawing down is through the level of Moshe. "Moshe would speak," for of him it is said, "You made him a little less than G-d," for all forty-nine gates of Binah (understanding) were given over to him. Because of this he was close to the fiftieth gate, to draw down from it.

> The fiftieth gate is drawn down through Moshe, as the verse of the Giving of the Torah says, "Moshe would speak." "You made him a little less than G-d" is said in Psalms of man; the Talmud reads it as teaching that of the fifty gates of understanding all but one were given to Moshe, so he stood next to the fiftieth and could draw from it.

ולכן המשיך הוא הי"ג מדות הרחמים וכדאיתא בזוהר ע"פ ויקרא[17] הוי"ה הוי"ה כו' דויקרא קאי על משה שהוא קרא והמשיך הוי"ה כו'. (ופי' הפסוק ויעבר ה' על פניו של משה ויקרא משה) שהם מקורות להשתלשלות העולמות אצילות כו'.

Therefore it was he who drew down the Thirteen Attributes of Mercy, as is found in the Zohar on "And he called: Havayah, Havayah," etc., that "and he called" refers to Moshe: it was he who called and drew down Havayah, etc. (And the meaning of the verse [is]: "And Havayah passed before him," before Moshe, "and he called": Moshe.) [These Attributes] are the sources of the chain of descending worlds (hishtalshelus), Atzilus, etc.

> For the same reason it was Moshe who drew down the Thirteen Attributes of Mercy. The verse reads plainly as G-d calling out the Attributes as He passed before Moshe, but the Zohar reads "And he called: Havayah, Havayah" as Moshe calling out, and so drawing down, the Name Havayah, and the parenthesis spells out this reading. The Thirteen Attributes are the sources from which the chain of worlds unfolds, beginning with Atzilus.

וזהו ענין נוצר חסד. נוצר אותיות צנור ואותיות רצון.[18]

And this is the meaning of "keeping kindness" (notzer chesed). Notzer [has] the letters of tzinor (a channel) and the letters of ratzon (will).

> "Keeping kindness" (notzer chesed) is one of the Thirteen Attributes: "keeping kindness for thousands." The letters of notzer can be rearranged to spell tzinor, a channel, and ratzon, will; the Rebbe noted (Igros Kodesh, vol. 2, p. 119) that the Arizal's writings give notzer as the letters of ratzon, and commentaries on the Zohar give tzinor as the letters of ratzon.

וגם פי' נוצר שומר היא בחי' השמירה במחשבה בבחי' העלם קודם שבא לידי גלוי.

Notzer also means "guarding": it is the level of keeping in thought, in a state of concealment, before it comes to revelation.

> Notzer also means to guard: this kindness is kept hidden, as an idea is kept in thought before it is revealed.

משא"כ ועשה חסד שבעוה"ז ועושה היא בחי' תקון כמו ועשתה את צפרניה.[19] היינו בחי' ומדרגת אברהם חסד דאצי'[20]

This is not so with "and doing kindness" (ve'oseh chesed) that is in this world: "doing" is the level of tikkun (putting in order), as in "and she shall do her nails." That is, [it is] the level and rank of Avraham, the Chesed (kindness) of Atzilus.

> The kindness that is "done" in this world, the "doing kindness" of the Ten Commandments, is different: "doing" means putting in order, as in "she shall do her nails," said of a woman taken captive in war. This is Avraham's level, the Chesed of Atzilus; in Iggeres HaKodesh (15) the Alter Rebbe explains that Avraham's great love was the light of the supernal Chesed of Atzilus shining in his soul.

ולכן נוצר חסד כתיב קודם פוקד עון אבות.[21] שפוקד עון אבות הוא אחר סיום היג"מ [הי"ג מדות] שמסיים ונקה משא"כ ועושה חסד כתיב אחר פוקד עון אבות לפי שהוא בחי' חסד שבסדר השתלשלות.

Therefore "keeping kindness" is written before "visiting the iniquity of the fathers." For "visiting the iniquity of the fathers" comes after the close of the Thirteen Attributes, which close with "and cleanses" (ve'nakeh), whereas "and doing kindness" is written after "visiting the iniquity of the fathers," because it is the level of the Chesed that is within the order of the chain of descent.

> This is why, in the Thirteen Attributes, "keeping kindness" comes before "visiting the iniquity of the fathers": the Attributes end with "and cleanses" (ve'nakeh), and "visiting the iniquity" comes only after them. In the Ten Commandments, though, "doing kindness" comes after "visiting the iniquity of the fathers," because it is kindness that works within the ordered chain of worlds.

משא"כ נוצר חסד היא[22] בחינת חסד שלמעלה מעלה מסדר השתלשלות רק שהוא בחי' מקור ושרש כו'.

Whereas "keeping kindness" is the level of a Chesed that is far above the order of the chain of descent, except that it is the level of source and root, etc.

> "Keeping kindness," by contrast, is a kindness far above that order. It is not part of the chain itself, but its source and root.

SECTION 4 • ¶5-7

Thousands of levels

5 ועל ב׳ בחי׳ חסד הנ״ל נאמר לאלפים כו׳ פי׳ אלפים[23] מדרגות. וענין המדרגות שהם מדרגה אחר מדרגה.

And of the two levels of Chesed (kindness) mentioned above it is said, “to thousands” (la’alafim), etc. This means thousands of levels. And what levels means is that they are level after level.

> Both verses that speak of these two kindnesses go on to say “to thousands” (la’alafim): “keeping kindness to thousands” and “doing kindness to thousands.” The Alter Rebbe reads “thousands” as thousands of levels, each following the one before.

היינו כגון מדרגת ג״ע [גן עדן] התחתון שאחר עוה״ז שצ״ל נהר דינור[24] מפסיק לטבול בו כדי שישתכח ממנו כח הזוכר הגשמי. שכיון שהוא זוכר גשמיות א״א לו להתענג בג״ע [בגן עדן].

That is, for example, the level of the lower Gan Eden, which [comes] after this world: there must be a river of fire (nehar dinur) separating [them], in which to immerse, so that the physical faculty of memory may be forgotten from him. For since he remembers physical things, he cannot delight in Gan Eden.

> For example, after this world comes the lower Gan Eden (the realm where souls delight in G-dliness after this life), and between them is the river of fire (nehar dinur), in which the soul must immerse. It makes the soul forget its physical memories, for as long as it remembers physical things it cannot take delight in Gan Eden. Earlier in Torah Ohr (Miketz) the Alter Rebbe says that even a perfect tzaddik must immerse in it on entering Gan Eden, to remove the memory of this world.

6 ולכן כשעולה מג״ע [מגן עדן] התחתון לעליון צ״ל ג״כ נהר דינור[25] לשכוח ההשגה ותענוג שבג״ע [שבגן עדן] תחתון

Therefore, when one ascends from the lower Gan Eden to the upper, there must also be a river of fire, to forget the comprehension and delight of the lower Gan Eden.

> The same holds higher up: rising from the lower to the upper Gan Eden requires another river of fire, to forget even the understanding and delight of the lower Gan Eden. Likkutei Torah (Beshalach) gives the reason: the upper Gan Eden is a delight so far above the lower that the soul must forget the lower one, so that it will not confuse it there.

וכענין שמצינו בגמרא[26] דרי [דרבי] זירא צם מאה תעניות דלישכח תלמוד בבלי כו' הגם שלמד תלמוד בבלי בדו"ר [בדחילו ורחימו] עד דלא שלט בו האור כנודע ממעשה דקטינא חריך שקיה.[27,28]

It is like what we find in the Gemara: Rabbi Zeira fasted a hundred fasts so that he would forget the Babylonian Talmud, etc., even though he had studied the Babylonian Talmud with awe and love (bidechilu u'rechimu), to the point that the fire had no power over him, as is known from the story of "the little one with the scorched legs" (Katina charich shakei).

> The Talmud (Bava Metzia 85a) tells that Rabbi Zeira, on going up to the Land of Israel, fasted a hundred fasts to forget the Babylonian Talmud, though he had learned it with awe and love, so purely that fire had no power over him. He would sit in a heated oven unharmed, until one day his legs were singed and he was nicknamed "the little one with the scorched legs."

7 וכך יש אלפים מדרגות מדרגה אחר מדרגה עילוי אחר עילוי.

And so there are thousands of levels, level after level, ascent after ascent.

> So the "thousands" are ascending levels, each higher than the one before.

וכן בהמשכה מלמעלה למטה הן הם כמה צמצומים צמצום אחר צמצום עד שיהיה ג"ע [גן עדן] העליון תענוג הנבראים ונק' אלפים ששרשם בחינת אלפי"ן מילוי שם מ"ה [שם מ"ה] הוי"ה במילוי אלפי"ן.[29]

So too in the drawing down from above to below, there are many tzimtzumim (contractions), contraction after contraction, until the upper Gan Eden is the delight of created beings. And they are called alafim (thousands) because their root is the level of alefs (alfin): the spelling-out (milui) of the Name Mah, Havayah spelled out with alefs.

> Going the other way, from above to below, the light comes down through one contraction after another, and only after many contractions can there be the upper Gan Eden, a delight that created beings can receive. These levels are called alafim, "thousands," because their root is the letter alef: the Name Mah is the Name Havayah with its letters spelled out using alefs (yud-vav-dalet, hei-alef, vav-alef-vav, hei-alef), whose numerical value is 45, mah.

SECTION 5 • ¶8–9

The form of the alef

8 וענין אל"ף זו היא אל"ף דאהי' [דאהיה] אנא עתיד וזמין לאתגלאה[30,31] כי א' משמש על העתיד[32]

And the meaning of this alef: it is the alef of Ehe-yeh, "I am destined and ready to be revealed," for the alef denotes the future,

> This alef is the first letter of the Name Ehe-yeh, "I will be" (Exodus 3:14), which the Zohar explains as "I am ready to be revealed"; the Alter Rebbe adds "destined." In Hebrew an alef at the start of a verb marks the first-person future, as in e'eseh, "I will do," so the alef stands for what is about to be revealed.

וגם כל ירידת ההמשכות הם בבחי' אל"ף. כי א' הוא יו"ד למעלה ויו"ד למטה וי"ו באמצע.

and also, every descent of the drawings-down is at the level of alef. For an alef is a yud above, a yud below and a vav in the middle,

> Moreover, every descent of light has the form of an alef. The letter is drawn as a yud above, a yud below and a vav between them.

להורות כי ההמשכה שהיא הוא"ו היא באה ע"י צמצום שהיא היו"ד שבראש שבלעדי הצמצום א"א להיות המשכה והתגלות באופן אחר אלא היה הכל ענין אחד.[33]

to show that the drawing down, which is the vav, comes through tzimtzum (contraction), which is the yud at the top. For without the contraction there could not be a drawing down and revelation in another manner; rather, everything would be one thing.

> The vav, a line drawn downward, stands for the drawing down, and the upper yud, a mere point, for the contraction that must come first. Without a contraction nothing could be revealed in a different, lower form; everything would remain one.

9 ואח"כ חוזרת ומתצמצמת ההמשכה להיות כמו בחי' יו"ד למטה להיות משם בחי' צמצום והמשכה אחרת

Afterward the drawing down contracts again, to be like the level of a yud below, so that from there will come a level of contraction and another drawing down.

> After coming down, the drawing down contracts again into a point, like the lower yud of the alef. That point becomes the start of a further contraction and drawing down.

וכך הוא סדר כל ההשתלשלות[34] הכל הן בחי' אלפי"ן וזהו לאלפים בין בעושה חסד בבחי' אברהם חסד דאצי' ובין בנוצר חסד בחי' משה.

And thus is the order of the whole chain of descending worlds (hishtalshelus): all of them are levels of alefs. And this is [the meaning of] "to thousands" (la'alafim), both in "doing kindness," at the level of Avraham, the Chesed (kindness) of Atzilus, and in "keeping kindness," the level of Moshe.

> So the whole chain of worlds is a series of alefs, one after another, and this is the "thousands" (alafim) of the verses. It applies both to "doing kindness," Avraham's level, the Chesed of Atzilus, and to "keeping kindness," Moshe's level.

SECTION 6 • ¶10

Avraham, Moshe and their heirs

10 והנה בחי' אברהם בעושה חסד נמשך רק באצי' דאיהו וחיוהי חד כי המשכה זו היא מז' שמות שאינן נמחקין שהוא במ"ט ימי הספירה שם יש ג"כ אלפים מדרגות

Now, the level of Avraham, in "doing kindness," is drawn down only into Atzilus, where "He and His life-forces are one," for this drawing down is from the seven Names that may not be erased, which is in the forty-nine days of the Counting; there too there are thousands of levels.

> Avraham's "doing kindness" reaches only as far as Atzilus, the world where G-d and His life-forces are one, because it comes from the seven Names that may not be erased, the forty-nine days of the Omer. Even there, there are thousands of levels.

אבל בחי' נוצר חסד בחי' משה[35] הוא בשער החמשים שהוא הכתר תר"ך עמודי אור כמו עמוד שמחבר מעלה ומטה.

But the level of "keeping kindness," the level of Moshe, is in the fiftieth gate, which is Keser (the Crown), the six hundred and twenty pillars of light, like a pillar that joins above and below.

> Moshe's "keeping kindness" comes from the fiftieth gate, which is Keser, the Crown. The word keser has the numerical value 620, so Keser is called the 620 "pillars of light" (the 613 commandments of the Torah and the seven of the Sages), and like a pillar it joins above and below. A manuscript adds that ratzon equals Moshe in numerical value, and Or HaTorah that notzer equals Moshe with the kollel (346 and 345), linking "keeping kindness" with Moshe's name.

ולכן המשיך גם בבי"ע עולמות הנפרדים משם יפרד[36] כו'. משה שפיר קאמרת.[37] רבא בחי' משה. ורב יוסף אמר מרא דאברהם[38] שכל א' מכיר בחינתו.

Therefore he drew down also into Beriah, Yetzirah and Asiyah, the separate worlds, [as in] "from there it divides," etc. "Moshe, you have spoken well": Rava was of the level of Moshe. And Rav Yosef said, "Master of Avraham," for each one recognizes his own level.

> That is why Moshe could draw it down even into Beriah, Yetzirah and Asiyah, the worlds of separate existence, of which the Torah says "from there it divides." In the Talmud, Rav Safra addressed Rava as "Moshe," for Rava was of Moshe's level, while Rav Yosef exclaimed "Master of Avraham!": each recognized his own level.

וכל ראשי ישיבות שבכל דור הן בחי' משה[39] שהרי הוא הממשיך הדחילו ורחימו (ועמ"ש ע"פ וידבר אל ראשי המטות[40,41] כו'):

And all the heads of yeshivos in every generation are of the level of Moshe, for indeed he is the one who draws down awe and love (dechilu u'rechimu). (And see what is written on "And he spoke to the heads of the tribes," etc.)

> The heads of yeshivos in every generation are of Moshe's level, since that level is what draws down awe and love. The closing parenthesis refers to the maamar in Likkutei Torah on "And Moshe spoke to the heads of the tribes," which explains the "heads" as the heart's desire that turns a person's attributes toward the love of G-d, drawn down from Moshe's level, the supernal Daas.

IN ONE'S AVODAH

Rabbi Zeira, who fasted to forget the Babylonian Talmud he had learned with awe and love, shows that rising higher means letting go even of the understanding and delight of the level below. And the heads of yeshivos in every generation are of Moshe's level: through them awe and love are drawn down.

QUESTIONS FOR DISCUSSION

1. Why can only something above the distinction of above and below reach all the way down? How does the image of a wheel within a wheel show this?
2. What is the difference between the forty-nine days of the Omer and the fiftieth gate revealed on Shavuos, and why was the Torah given in the fiftieth?
3. How do "keeping kindness" and "doing kindness" differ, and what does their place in the verses, before or after "visiting the iniquity of the fathers," show about each?
4. Why must the soul forget even holy understanding and delight in order to rise higher, as Rabbi Zeira forgot the Babylonian Talmud?
5. What does the form of the alef, a yud, a vav and a yud, teach about how every drawing down of light takes place?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מראיהם ומעשיהם**

Another version of this maamar: the transcript made by the Mitteler Rebbe, printed in Sefer HaMaamarim 5566 on page 212 and headed “Chag HaShavuos” (the festival of Shavuos).

KEHOT’S NOTE

הנחת כ״ק אדמו״ר האמצעי — בסה״מ תקס״ו ע׳ ריב ורשום ״חג השבועות״. בכורך באבי 17 רשום ״ביאור שני על משה ידבר הנ״ל״. באוה״ת פ׳ כי תצא ע׳ תתפה מציין לד״ה זה בשם: ״ד״ה כאשר יהי׳ האופן כו׳ (שבועות תקס״ו)״. ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. ד״ה מראיהם ומעשיהם במאמרי אדה״א במדבר ח״ב ע׳ תכז מיוסד על מאמר זה. מאמר זה נתבאר בד״ה מראיהם ומעשיהם — יום ב׳ דחג השבועות תשל״ב. בהתמים חוברת ב דף מז, א (ומועתק גם בהיום יום י״ח שבט): ״כ״ק אדמו״ר הצ״צ ספר לבנו אאזמו״ר מהר״ש, אשר הדרוש ומראיהם ומעשיהם — תורה אור פ׳ יתרו — הוא דרוש הראשון שאמר הרב המגיד ממעזריטש בשעת קבלו את הנשיאות — חג השבועות תקכ״א — כפי אשר שמעו רבינו הזקן מפי הרמ״מ מהאראדק — בעל פרי הארץ — שהי׳ באותו מעמד, רק שרבינו ביאר הדרוש ע״פ סגנונו״. עכ״ל. וכ״ה בד״ה זה תשל״ב בסופו.

2 **מראיהם ומעשיהם**

Ezekiel describes the wheels beside the chayos: “their appearance and their workings were as though a wheel were within a wheel.” Plainly, the wheels could turn in any direction, as if a second wheel were set within each at another angle; the Alter Rebbe reads it as a small wheel inside a large one, in which above and below trade places (context: Steinsaltz Tanakh).

Ezekiel 1:16 יחזקאל א׳:ט״ז

מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעְתָּן וּמַרְאֵיהֶם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפַן בְּתוֹךְ הָאוֹפָן׃

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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KEHOT’S NOTE

יחזקאל א, טז. ראה באוה״ת נ״ך כרך א ע׳ שצז בפי׳ אופן.

3 **כמו אופן קטן בתוך אופן גדול**

Two places in Or HaTorah that the note gives for the image of a small wheel within a large one.

KEHOT’S NOTE

ראה אוה״ת פ׳ כי תצא ע׳ תתפד. פ׳ יתרו כרך ח ע׳ ב׳תתקעח.

4 **רוח החיה באופנים**

The Mitteler Rebbe’s transcript states the question outright: “At first glance one must understand why it says ‘the spirit of the chayah,’ in the singular, and does not say ‘the spirit of the chayos.’”

KEHOT’S NOTE

בסה״מ תקס״ו ע׳ ריב ״לכאורה יש להבין מה שאמר ורוח החיה לשון יחידו׳ ולא אמר רוח החיות״.

5 **רוח החיי באופנים**

The chayos went wherever the spirit, the divine will, led them, and the wheels rose beside them, “for the spirit of the chayah was in the wheels”: though not joined to the chayos, the wheels moved with them. The Alter Rebbe asks why the verse says chayah, in the singular, when there were four (context: Steinsaltz Tanakh).

Ezekiel 1:20 יחזקאל א׳:כ׳

עַל אֲשֶׁר יִהְיֶה־שָּׁם הָרוּחַ לָלֶכֶת יֵלֵכוּ שָׁמָּה הָרוּחַ לָלֶכֶת וְהָאוֹפַנִּים יִנָּשְׂאוּ לְעֻמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים׃

Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

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KEHOT’S NOTE

יחזקאל א, כ. כא.

6 **רוח החיה באופנים**

The next verse repeats it: when the chayos went, stood or rose from the earth, the wheels did the same, “for the spirit of the chayah was in the wheels.”

Ezekiel 1:21 יחזקאל א׳:כ״א

בְּלֶכְתָּם יֵלֵכוּ וּבְעָמְדָם יַעֲמֹדוּ וּבְהִנָּשְׂאָם מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים לְעֻמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים׃

When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

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PARAGRAPH 2

7 **פני אריה אל הימין ופני שור מהשמאל**

Each of the four chayos had the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The Alter Rebbe contrasts the lion and the ox, each on one side, with adam, which includes them.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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בבוך 17 נמצא במקומו: גם באופנים שהם בעשי' ולכן נאמר בהם ומעשיהם, משא"כ בחיות (וזהו רוח החיה הידוע הוא בחי' כללות של הד' חיות שכללות הוא בחי' אדם כמ"ש ויהי האדם לנפש חיה): כי פני.

PARAGRAPH 3

8 **אדם אדמה לעליון**

A Kabbalistic work that the note gives as a source for linking adam with "adameh la'elyon."

במדבר י"ג:ב' Numbers 13:2

שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם׃

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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KEHOT'S NOTE

ראה ספר עשרה מאמרות מאמר אם כל חי ח"ב פל"ג. של"ה ג, ב. כ, ב. רסח, ב. שא, ב. שעג, א. שפו, ב. עבוה"ק ח"א פי"ז. מובא בכ"מ בדא"ח. ראה לקמן עו, ב. לקו"ת צו, ח, ב. במדבר יג, ב. שה"ש יא, ג. ובכ"מ.

9 **אדמה לעליון**

In Isaiah these words are the boast of the king of Babylon: "I will ascend above the heights of the clouds; I will be likened to the Most High." The Kabbalistic works cited in the Kehot note derive the name adam from this word, adameh, a likeness of what is above (context: Steinsaltz Tanakh).

ישעיהו י"ד:י"ד Isaiah 14:14

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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10 **לאדם שעל הכסא**

Above the chayos Ezekiel saw a throne, and "upon the likeness of the throne, a likeness as the appearance of a man (adam) upon it from above," only the likeness of a man. This is the adam upon the Throne whom, the Alter Rebbe says, the level of adam among the chayos resembles (context: Steinsaltz Tanakh).

יחזקאל א':כ"ו Ezekiel 1:26

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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11 **שו"ה וזהו — רוח החיה . . פני ארי'**

The manuscript reads here: "also in the wheels, which are in Asiyah, and therefore 'their workings' (ma'aseihem) is said of them, which is not so with the chayos (and this is the well-known 'spirit of the chayah': it is the level of the totality of the four chayos, whose totality is the level of adam, as it is written, 'and man became a living soul'): for the face…"

KEHOT'S NOTE

12 **בחג השבועות גילוי של שער החמישים**

Likkutei Torah on Shir HaShirim sends the reader to this maamar on the fiftieth gate, and adds that according to the Arizal's writings the fiftieth gate of Binah is in the upper third of Tiferes of Binah.

KEHOT'S NOTE

ראה לקו"ת שה"ש מז, ד שמציין לכאן. ראה גם לקו"ש ח"ג ע' 996 בהערה 10-12.

13 **שער החמישים הוא הכולל ומקיף כל הבחי'**

Likkutei Torah explains that the forty-nine gates of Binah are the seven supernal attributes, each including seven, and that the fiftieth gate includes all forty-nine, which become one there and do not branch apart as they do below; it is the gate that joins them all, and the passage quotes Etz Chaim, Sha'ar Arich Anpin, ch. 14.

KEHOT'S NOTE

ע"ח שער א"א פי"ד. ראה לקו"ת במדבר י, ד ושי"נ.

PARAGRAPH 4

14 **משה ידבר**

At Sinai, as the sound of the shofar grew stronger, "Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe quotes it to show that the drawing down at the Giving of the Torah came through Moshe.

שמות י"ט:י"ט Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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15 **ותחסרהו מעט מאלקים**

The psalmist marvels that G-d cares for man: "You made him a little less than G-d (Elokim)," or, as some read it, a little less than the angels. The Talmud applies it to Moshe, who received all the gates of understanding but one (context: Steinsaltz Tanakh).

תהילים ח':ו' Psalms 8:6

וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹקִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ׃

Yet Thou hast made him but little lower than the angels, And hast crowned him with glory and honour.

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KEHOT'S NOTE

תהלים ח, ו.

16 **המ"ט שערי בינה נמסרו לו**

One of the Sages Rav and Shmuel says: "Fifty gates of understanding were created in the world, and all were given to Moshe but one, as it is said, 'You made him a little less

than G-d.'" The Alter Rebbe draws from this that Moshe stood close to the fiftieth gate.

Rosh Hashanah 21b:11–12 ראש השנה כ"א ב:י"א-י"ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: ״וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים״. ״בְּקֵשׁ קֹהֶלֶת לְמְצוֹא דִּבְרֵי חֵפֶץ״ — בְּקֵשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: ״וְכָתוּב יוֹשֵׁר דִּבְרֵי אֱמֶת״ — ״וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה״.

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Zohar II, 115a זח"ב קטו, א

Zohar III, 216a זח"ג רטז, א

KEHOT'S NOTE

ר"ה כא, ב. זח"ב קטו, א. זח"ג רטז, א.

17 וכדאיתא בזוהר ע"פ ויקרא

When Havayah passed before Moshe on Sinai, "he called: Havayah, Havayah, Kel, merciful and gracious…", the opening of the Thirteen Attributes of Mercy; plainly it is G-d who calls. Following the Zohar, the Alter Rebbe reads "he called" as Moshe calling out and drawing down the Name Havayah (context: Steinsaltz Tanakh).

Exodus 34:6 שמות ל"ד:ו

KEHOT'S NOTE

שמות לד, ו. נתבאר באוה"ת תשא ע' ב'סז.

18 נוצר אותיות צנור ואותיות רצון

The Rebbe notes that this maamar, the explanation of "Vayedaber… rashei hamatos" in Likkutei Torah (ch. 3) and other places bring the anagram without a source.

KEHOT'S NOTE

באג"ק כרך ב לכ"ק אדמו"ר זי"ע ע' קיט בהערה כ' וז"ל "בתו"א (ד"ה מראיהם ומעשיהם), בלקו"ת (ביאור לד"ה וידבר גו' ראשי המטות פ"ג) ועוד, הובא דנוצר אותיות צנור ואותיות רצון, בלי הוראת מקור, ולע"ע מצאתיו בכתבי האריזי"ל בל"ת (פ' תולדות ופ' תשא ובמקומות המקבילים בסי' הלקוטים) ובפע"ח (שער הסליחות פי"ח. ובמקומות המקבילים בשער הכוונות ובסי' האריזי"ל) דנוצר אותיות רצון, ובמקדש מלך לזוח"ב קנו, א. ובזוהר הרקיע לזוח"א [נ, א] (הובא בלקו"ת ד"ה את קרבני לחמי — השני — ספ"ב) דצנור אותיות רצון", עכ"ל. ראה גם לעיל סא, ג. דרך מצותיך קכז, א. המשך תערב פרק סו (ח"א ע' קכג) שמציין לכאן.

19 ועשתה את צפרניה

Of a woman taken captive in war the Torah says that she shall shave her head "and do her nails"; the Sages differ whether this means letting them grow or trimming them. The Alter Rebbe takes "doing" in the sense of tikkun, putting in order (context: Steinsaltz Tanakh).

Deuteronomy 21:12 דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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20 ומדרגת אברהם חסד דאצי'

Iggeres HaKodesh 15 explains that Avraham's great love was the light of the supernal Chesed of Atzilus shining in his soul, which made him a "chariot"; yet coming down through many contractions it bore no comparison to that Chesed, as ashes to the tree, which is why he said "I am dust and ashes."

KEHOT'S NOTE

ראה אגה"ק סי' טו ובליקוט פירושים — חיטריק שם.

21 נוצר חסד . . פוקד עון אבות

The Thirteen Attributes continue "keeping kindness for thousands," plainly for thousands of generations, "forgiving iniquity, transgression and sin, and cleansing (ve'nakeh)…", and then "visiting the iniquity of the fathers upon the children." The Alter Rebbe contrasts this order with the Ten Commandments, where "doing kindness" comes after the iniquity of the fathers (context: Steinsaltz Tanakh).

Exodus 34:7 שמות ל"ד:ז

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

22 משא"כ נוצר חסד היא בחי' חסד שלמעלה

Or HaTorah on Haazinu quotes this point, that "keeping kindness" is a kindness above the chain of worlds; the note sends the reader to see it there.

KEHOT'S NOTE

מובא באוה"ת פ' האזינו ע' א'תרמו, ע"ש.

PARAGRAPH 5

23 פי' אלפים

Likkutei Torah reads "keeping kindness to thousands" to mean that from notzer, which has the letters of ratzon (will), the level of alafim is drawn and spreads, as in "I will teach you (a'alefcha) Chochmah, I will teach you Binah," and sends the reader to this maamar on "to thousands."

KEHOT'S NOTE

בלקו"ת פ' וזאת הברכה צג, ג מציין לכאן.

24 נהר דינור

Rabbi Shimon teaches that when the soul leaves this world it is judged, and then all souls must pass through "that river of fire that flows forth" and bathe there. The Alter Rebbe draws on this for the immersion between this world and Gan Eden.

Zohar I, 201a זח"א רא, א

Zohar II, 211b זח"ב ריא, ב

KEHOT'S NOTE

זח"א רא, א. זח"ב ריא, ב. וע' לעיל פ' מקץ לא, א. לקמן קיח, א. לקו"ת פ' בשלח א, ד. ויקרא הוספות נב, ב, פ' מטות פג, א [שם מציין לכאן]. מאמרי

אדה"ז אתהלך לאזני ע' קכו. קסח. מאמרי אדה"א דרושי חתונה כרך ב ע' תקטו ובמ"מ לשם. אוה"ת פ' חיי שרה קלב, א.

PARAGRAPH 6

25 **נהר דינור**

The Zohar (Vayakhel) says that when a soul that has dwelt in the lower Gan Eden is raised higher, it must be separated from every sight of this world, so it is passed through the river of fire and wholly cleansed. This is the second river of fire the Alter Rebbe describes, between the lower and the upper Gan Eden.

Zohar, Vayakhel 24:325–332 ספר הזהר, ויקהל כ"ד:שכ"ה-של"ב

26 **שמצינו בגמרא**

There the Alter Rebbe cites Rabbi Zeira's hundred fasts to forget the Babylonian Talmud and refers to this maamar: it is like one who rises from the lower to the upper Gan Eden and must forget completely the understanding of the lower Gan Eden.

KEHOT'S NOTE

בבא מציעא פה, א. ראה גם לקמן קיח, א.

27 **ממעשה דקטינא חריך שקיה**

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

KEHOT'S NOTE

ראה בבא מציעא פה, א.

28 **קטינא חריך שקיה**

When Rabbi Zeira went up to the Land of Israel he fasted a hundred fasts to forget the Babylonian Talmud, and another hundred so that the fire of Gehinnom would not rule over him; he would test himself in a heated oven, until once his legs were singed and he was called "the little one with the scorched legs."

Bava Metzia 85a:22–23 בבא מציעא פ"ה א:כ"ב-כ"ג

כֹּל תְּלָתִין יוֹמֵי הֲוָה בָּדֵיק נַפְשֵׁיהּ: שְׁגַר תַּנּוּרָא סְלֵיק וִיתֵיב בְּגַוֵּיהּ וְלָא הֲוָה שָׁלְטָא בֵּיהּ נוּרָא. יוֹמָא חַד יְהֵבוּ בֵּיהּ רַבָּנַן עֵינָא וְאִיחֲרַכוּ שָׁקֵיהּ, וּקְרוֹ לֵיהּ "קָטִין חָרִיךְ שָׁקֵיהּ". אָמַר רַב יְהוּדָה אָמַר רַב: מַאי דִּכְתִיב "מִי הָאִישׁ הֶחָכָם וְיָבֶן אֶת זֹאת וַאֲשֶׁר דִּבֶּר פִּי ה' אֵלָיו וְיַגִּדָהּ עַל מָה אָבְדָה הָאָרֶץ", דָּבָר זֶה

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PARAGRAPH 7

29 **במילוי אלפי"ן**

Or HaTorah explains that the alefs here are the letter alef of the Name Ehe-yeh, as the next paragraph says.

KEHOT'S NOTE

ראה באוה"ת פ' כי תשא ע' אתתקיב שהוא ענין אות האלף דשם אהי' ע"ש. ראה מק"מ לזח"ב פט, א בשם האריז"ל.

PARAGRAPH 8

30 **אנא עתיד וזמין לאתגלאה**

Rabbi Elazar explains G-d's Names: the first Ehe-yeh is the supernal hidden one, "I am who I am," not known; then "asher Ehe-yeh" means "I am ready to be revealed." The Alter Rebbe reads the alef of Ehe-yeh in this sense.

Zohar III, 11a זח"ג יא, א

KEHOT'S NOTE

ראה זח"ג יא, א. סה, ב. בלקו"ת מצורע כד, ד מציין לכאן.

31 **אנא עתיד וזמין לאתגלאה**

The Zohar (Acharei Mos) explains that Ehe-yeh is the hidden whole that includes everything, and that "asher Ehe-yeh" means it is ready (zamin) to draw forth and bring forth all the particulars and to reveal the supernal Name.

Zohar, Achrei Mot 26:165–28:175 ספר הזהר, אחרי מות כ"ו:קס"ה-כ"ח:קע"ה

He said 'This name is all-comprehensive. The first Ehyeh (I shall be) is the comprehensive framework of all when the paths are still obscure, and not yet marked out, and all is still undisclosed. When a beginning has been made and the Stream has started on its course, then it is called Asher Ehyeh (That which I shall be), meaning: Now I am ready to draw forth into being and create all, now I am the sum total of all individual things. "That I am": to wit, the Mother is …

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

32 **כי אלף משמש על העתיד**

The Mitteler Rebbe's transcript gives examples of the alef of the future: "as in e'eseh, ertzeh, efkod" ("I will do, I will want, I will visit").

KEHOT'S NOTE

בסה"מ תקס"ו ע' רטו "כמו אעשה, ארצה, אפקוד".

33 **כי א' הוא יו"ד למעלה כו'**

Likkutei Torah explains the vav in the middle of the alef, drawn diagonally from left to right: its left end is high, Gevurah, and its right end low, Netzach, so the line joins Gevurah with Netzach.

KEHOT'S NOTE

בלקו"ת פ' ראה כז, ג. מציין לכאן.

PARAGRAPH 9

34 **וכך הוא סדר כל ההשתלשלות**

The transcript asks why, according to this, the vav in the middle of the alef is drawn diagonally and not straight, and answers that the drawing down must run diagonally, from left to right specifically, as in "His left hand is under my head."

KEHOT'S NOTE

בתקס"ו ע' רטז הקשה שלפ"ז היה מהראוי שיהי' הוי"ו שבאמצע אות האל"ף מתמשך ביושר ולא באלכסון, ומתרץ שיש בזה ענין עמוק לי"ח שההמשכה צריך להיות באלכסון שמשמאל לימין דוקא וכמ"ש שמאלו תחת לראשי ע"ש.

PARAGRAPH 10

35 **שו"ה חסד — בחי' משה**

The manuscript adds after these words: "(for ratzon equals Moshe in numerical value)."

KEHOT'S NOTE

בכוך 17 הנ"ל נוסף "(כי רצון בגימט' משה)". ובאוה"ת פ' תצוה ע' א'תרג "היינו כי נוצר גימט' משה עם הכולל". וכ"ה באוה"ת שמות כרך ז ע' ב'תשסג. ביהל אור ע' תקה. וראה ד"ה כי ידעתיו תרל"ד ע' נא.

36 **משם יפרד**

From Eden a river goes out to water the garden, "and from there it divides and becomes four heads," four great rivers. The Alter Rebbe applies "from there it divides" to Beriah, Yetzirah and Asiyah, the worlds of separation (context: Steinsaltz Tanakh).

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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

37 **משה שפיר קאמרת**

When Rava explained a Mishnah, Rav Safra challenged him, addressing him as "Moshe": "Moshe, you have spoken well?!" The Alter Rebbe takes the title as a sign that Rava was of Moshe's level.

Shabbat 101b:3 שבת קי"א ב:ג'

אֲמַר לֵיהּ רַב סָפְרָא: מֹשֶׁה, שַׁפִּיר קָאָמַרְתְּ?! "מְטַלְטְלִין מִזּוֹ לָזוֹ" תְּנַן! אֶלָּא אָמַר רַב סָפְרָא: לֹא נִצְרְכָה אֶלָּא לְעֵרֶב וּלְטַלְטֵל מִזּוֹ לָזוֹ, וְכִדְתַנְיָא: סְפִינוֹת קְשׁוּרוֹת זוֹ בָזוֹ — מְעָרְבִין וּמְטַלְטְלִין מִזּוֹ לָזוֹ. נִפְסְקוּ — נֶאֶסְרוּ. חָזְרוּ וְנִקְשְׁרוּ, בֵּין שׁוֹגְגִין וּבֵין מְזִידִין בֵּין אֲנוּסִין בֵּין מוּטְעִין — חָזְרוּ לְהֶיתֵּרָן הָרִאשׁוֹן.

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KEHOT'S NOTE

שבת קא, ב. וש"נ. בלקו"ת תזריע כד, ג מציין לכאן.

38 **ורב יוסף אמר מרא דאברהם**

Realizing that he had confused one word for another in a teaching, Rav Yosef exclaimed, "Master of Avraham!" The Alter Rebbe sees in this oath that Rav Yosef was rooted in Avraham's level.

Eruvin 75b:9 עירובין ע"ה ב:ט'

אֲמַר לְהוּ רַב בִּיבִי: לָא תְּצִיתוּ לֵיקָה, אֲנָא אַמְרִיתַהּ נִיהַלֵּהּ, וּמְשָׁמֵיהּ דְּרַב אַדָּא בַּר אַהֲבָה אַמְרִיתַהּ נִיהַלֵּהּ, הוֹאִיל וַאֲנִי קוֹרֵא בָּהֶן רַבִּים בַּחִיצוֹנָה. אָמַר רַב יוֹסֵף: מָרֵיהּ דְּאַבְרָהָם! "רַבִּים" בְּ"רַבִּי" אִיחַלַּף לְיֵ.

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KEHOT'S NOTE

עירובין עה, ב. וש"נ.

39 **וכל ראשי ישיבות . . בחי' משה**

The Tzemach Tzedek's commentary on Psalms, which the note gives for the point that the heads of yeshivos are of Moshe's level.

KEHOT'S NOTE

ראה יהל אור ע' תקע.

40 **ע"פ וידבר אל ראשו המטות**

The maamar the text refers to: "the heads of the tribes" are the heart's desire (re'usa d'liba) that turns the soul's attributes toward kindness and the love of G-d, drawn from the level of Moshe, the supernal Daas, who leads and draws this level down.

KEHOT'S NOTE

לקו"ת מטות פב, א. ושם מציין לכאן.

41 **וידבר אל ראשי המטות**

Parshas Matos opens "And Moshe spoke to the heads of the tribes of the children of Israel," the tribal leaders who served as a council of the people. The text refers to the maamar on this verse, printed in Likkutei Torah, about Moshe and the heads of the people (context: Steinsaltz Tanakh).

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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זכור את יום השבת לקדשו

"Remember the Shabbos day to sanctify it"

Shabbos is holy of itself: it is the ascent of all creation to G-d's essence and the revelation of the higher Chochmah. But the revelation within that Chochmah of the supernal delight, which is higher still, depends on Israel, whose weekday mitzvos, done with love, 'make' Shabbos and 'sanctify' it.

THE MAAMAR IN BRIEF

The maamar asks why the Torah commands us to sanctify Shabbos, when the Talmud says Shabbos is 'sanctified and established' from creation, unlike the festivals, which Israel sanctify. It also asks about the commandment's two words: zachor ('Remember'), which with yud-heh equals 248, and zichri, which with vav-heh also equals 248. Shabbos is first defined: the six days are divine speech, the Name Elokim filtering the unchanging light of Havayah into letters, and Shabbos is the return of that life-force to G-d's essence, an ascent that comes by itself. Yet verses say that Israel 'make' Shabbos. The key is "Wisdoms sing aloud outside": when the higher Chochmah descends into the lower, the Torah's wisdom clothed in physical mitzvos, it draws into Chochmah the supernal delight, which is above Chochmah itself. So the weekday service of love, zachor with yud-heh, rises from below and brings down on Shabbos zichri with vav-heh, the revelation of that delight. This is 'to sanctify it.' Shamor, receiving and guarding, will in the future be one with zachor.

OUTLINE

1 **The question** ¶1–2

Why command us to sanctify a Shabbos that is holy of itself, unlike Yom Tov? And what distinguishes zachor with yud-heh from zichri with vav-heh, when both equal 248?

2 **What Shabbos is** ¶3–5

The six days are divine speech through the Name Elokim, which conceals the light of Havayah; Shabbos is the ascent of the worlds to G-d's essence, which comes by itself, and teshuvah is its likeness.

3	**Wisdoms outside** Israel 'make' Shabbos: the higher Chochmah descends into the lower, the Torah's wisdom clothed in physical laws and mitzvos, and there it 'sings aloud,' drawing down a light above Chochmah.	¶6–9
4	**Reishis and the supernal delight** Chochmah is reishis, receiving from rosh, the supernal delight, as a new idea is born of delight; the mitzvos, blessed with asher kideshanu, draw that delight into Chochmah.	¶10–13
5	**Making Shabbos in the weekdays** Shabbos is the ascent of the lower Chochmah into the higher; the weekday refinements, a service of love, rise through prayer into the prayer of Shabbos: zachor with yud-heh.	¶14–16
6	**The drawing-down** The ascent is for the sake of a descent: the hundred blessings, and chiefly Shabbos, draw sovev into memalei; this is zichri with vav-heh, like the voice and speech of Torah.	¶17–18
7	**The answer** Shabbos is holy as Chochmah, but the revelation of the supernal delight within it comes through Israel's weekday mitzvos; so "Six days you shall labor" belongs to "Remember."	¶19–20
8	**Zachor and shamor** Zachor is the giving, shamor the receiving and guarding, like the Written and the Oral Torah; in the future they will be one, and Shabbos night will be like Shabbos day.	¶21–22

KEY CONCEPTS

Sanctified and established שבת מיקדשא וקיימא

Shabbos has been holy since creation and does not depend on Israel, unlike the festivals, whose dates and holiness Israel fix.

Zachor and zichri זכור / זכרי

Each equals 248, the positive commandments: zachor with yud-heh is the upward movement of the weekday service of love, and zichri with vav-heh the drawing-down on Shabbos.

The higher and the lower Chochmah חכמה עלאה וחכמה תתאה

The 'two wisdoms': Chochmah beyond all grasp, and the Torah's wisdom that has come down into physical mitzvos to refine the world.

The supernal delight תענוג העליון

The 'head' (rosh, whose letters spell asher) from which Chochmah, reishis, receives; the mitzvos draw it into Chochmah, and on Shabbos it is revealed as 'delight.'

Sovev and memalei סובב כל עלמין / ממלא כל עלמין

The light that encompasses all worlds and the light that fills them; a 'blessing' draws the first into the second, chiefly on Shabbos.

Shamor שמור

Keeping and guarding: the receiving side, which holds the influence and keeps it from the external forces; the Oral Torah, which receives and guards the Written.

SECTION 1 • ¶1–2

The question

1 זכור את יום השבת[1,2] לקדשו. להבין מהו ענין הצווי לקדש השבת והלא שבת מיקדשא וקיימא.[3]

"Remember the Shabbos day to sanctify it." [We need] to understand what the command to sanctify the Shabbos is about: is not the Shabbos sanctified and established (mikadsha vekayma)?

> The maamar opens with the fourth of the Ten Commandments (Exodus 20:8) and a question. To 'sanctify' something means to give it a holiness it lacks, yet Shabbos is already holy and fixed, so what does the command 'to sanctify it' ask of us? The Tzemach Tzedek (Or HaTorah, Yisro) notes that the Alshich (Rabbi Moshe Alshich of Safed) asked this before, and explains 'to sanctify it' as adding holiness upon Shabbos's own holiness.

דבשלמא קדושת יו"ט [יום טוב] תלוי בישראל שלכך אומרים מקדש ישראל והזמנים. מתחלה ישראל ואח"כ הזמנים משום דישראל אינהו דקדשינהו לזמנים.[4]

Granted, the holiness of Yom Tov depends on Israel; that is why we say, "Who sanctifies Israel and the seasons": first Israel and afterward the seasons, because it is Israel who sanctify the seasons.

> On Yom Tov the blessing ends "Who sanctifies Israel and the seasons," naming Israel first, because the festivals become holy through Israel, whose court fixes the calendar and so the dates of the festivals. The Talmud (Berachos 49a) explains the blessing this way.

אבל בשבת אנו מברכים מקדש השבת. ואין אומרים מקדש ישראל והשבת וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אטו שבת ישראל מקדשי ליה והלא שבת מיקדשא וקיימא משי"ב [משנת ימי בראשית] כו'.

But on Shabbos we bless, "Who sanctifies the Shabbos," and we do not say, "Who sanctifies Israel and the Shabbos," as our Sages, of blessed memory, said: "Is it Israel who sanctify the Shabbos? Surely the Shabbos is sanctified and established" from the six days of creation, etc.

> The Shabbos blessing ends simply "Who sanctifies the Shabbos." The Talmud (Beitzah 17a) rejects the version "Who sanctifies Israel and the Shabbos" with the words quoted here: Shabbos does not wait for Israel to sanctify it, for it has been holy since the six days of creation.

ונק' כל שבת שבת בראשית שלמעלה מבחי' ישראל (כי שבת הוא בחי' התגלות ח"ע [חכמה עילאה] ונק' גילוי מוחין דאבא שהוא למעלה מבחי' נש"י [נשמות ישראל] המושרשים בז"א.

And every Shabbos is called 'Shabbos Bereishis' (the Shabbos of creation), which is above the level of Israel. (For Shabbos is the level of the revelation of the higher Chochmah (wisdom), and is called the revelation of the intellect (mochin) of Abba, which is above the level of the souls of Israel, who are rooted in Z'eir Anpin (the emotive attributes).

> Because its holiness goes back to creation, every Shabbos is called 'Shabbos Bereishis'; another transcript of this maamar (Sefer HaMaamarim 5569) adds the verse that G-d blessed the seventh day and sanctified it (Genesis 2:3). The parenthesis gives the Kabbalistic reason: Shabbos reveals the higher Chochmah, the intellect of Abba (the 'Father,' the configuration of Chochmah), while the souls of Israel are rooted lower, in Z'eir Anpin, the configuration of the emotive attributes.

וכמו שמבואר בזוהר פ' אמור)[ריש דף צ"ד] דאחידן ביה במלכא.[5] ופי' הרמ"ז [הרב משה זכות] הם ישראל המושרשים בזעיר. זה בחסד וזה בגבורה וזה בתפארת[6] כו'.

And as is explained in the Zohar, Parshas Emor (beginning of page 94), [concerning those] "who are attached to Him, to the King"; and the Ramaz explains: these are Israel, who are rooted in Z'eir [Anpin], this one in Chesed (kindness), this one in Gevurah (restraint) and this one in Tiferes (beauty), etc.

> The Zohar on Emor (3:94a) says that all "who are attached to the King," the King being Z'eir Anpin, must be 'invited' to the supernal place called kodesh ('holy'); this is why the festivals are called mikra'ei kodesh. The Ramaz (Rabbi Moshe Zacuto, the seventeenth-century Kabbalist), in his commentary on the Zohar, identifies them as the souls of Israel, each rooted in one of Z'eir Anpin's attributes, such as kindness, restraint or beauty.

ושבת מבואר שם דהוא גלוי מוחין דאבא בז"א ומבואר שם ג"כ איך שגילוי והמשכה זו הוא מעצמו וא"צ [ואין צריך / ואינו צריך] למעשינו כו'.

And of Shabbos it is explained there that it is the revelation of the intellect of Abba in Z'eir Anpin; and it is also explained there how this revelation and drawing-down comes of itself and does not need our deeds, etc.

> The same passage, as the Ramaz explains it, describes Shabbos as the shining of Abba's intellect into Z'eir Anpin, a light that comes by itself, without any action of ours. The Zohar there compares Shabbos to a son who enters his father's and mother's house and eats and drinks whenever he wishes, with no need of an invitation.

משא"כ ביו"ט [ביום טוב] גילוי קצת ההארה ממוחין דאבא שמאיר ביו"ט [ביום טוב] הוא ע"י מעשנו ותפלותנו כו'.

This is not so on Yom Tov: the revelation of a little of the radiance from the intellect of Abba that shines on Yom Tov comes through our deeds and our prayers, etc.)

> Yom Tov, by contrast, receives only some of the radiance of Abba, and that radiance depends on our deeds and prayers: through them, the Ramaz says, the holy light is 'invited' in. This is the Kabbalistic counterpart of the difference between the two blessings: Israel sanctify the festivals, but not Shabbos.

2 והנה בדברות האחרונות נאמר שמור את יום השבת[7] לקדשו. וארז"ל [ואמרו רבותינו זכרונם לברכה] זכור ושמור בדבור אחד נאמרו.[8]

Now, in the later [version of the] Commandments it says, "Keep the Shabbos day to sanctify it." And our Sages, of blessed memory, said: "'Remember' (zachor) and 'Keep' (shamor) were said in a single utterance."

> Deuteronomy repeats the Ten Commandments with 'Keep' (shamor) in place of 'Remember' (zachor). The Talmud (Rosh Hashanah 27a) says both words were spoken in a single divine utterance, something no human mouth can say and no ear can hear.

והענין דשמור הוא מל"ת [מצות לא תעשה] כמארז"ל [כמאמר רבותינו זכרונם לברכה] כל מקום שנאמר השמר פן ואל[9] אינו אלא ל"ת [לא תעשה]. וזכור הוא רמ"ח מ"ע [מצות עשה] כי זכור עם[10] י"ה גי' [גימטריא] רמ"ח מ"ע [מצות עשה]

The explanation: 'Keep' belongs to the prohibitive commandments, as our Sages, of blessed memory, said: "Wherever it says 'beware' (hishamer), 'lest' (pen) or 'do not' (al), it is nothing but a prohibition." And 'Remember' is the 248 positive commandments, for zachor with yud-heh has the numerical value of 248, the positive commandments.

> Shamor shares its root with hishamer ('beware'), which the Talmud says always marks a prohibition, so 'Keep' stands for the prohibitive commandments. 'Remember' stands for the 248 positive commandments: the letters of zachor add up to 233, and with yud (10) and heh (5) the total is 248.

והנה זכרי עם ו"ה גימטריא רמ"ח. וצ"ל ההפרש בין זכור לזכרי.[11] ומה שזכור הוא עם י"ה וזכרי עם ו"ה:

Now, zichri ('My remembrance') with vav-heh [also] has the numerical value of 248. And we need to understand the difference between zachor and zichri, and why zachor is with yud-heh and zichri with vav-heh.

Zichri ('My remembrance,' from "this is My remembrance," Exodus 3:15) adds up to 237, and with vav (6) and heh (5) it too makes 248; the source is the Zohar (1:24a) on that verse: shmi ('My Name') with yud-heh is 365, the prohibitions, and zichri with vav-heh is 248, the positive commandments. Another transcript of this maamar (Sefer HaMaamarim 5569) sharpens the question: yud-heh is the root of the prohibitions, so why is zachor, a positive commandment, joined to yud-heh? The answer comes in paragraphs 15–18.

SECTION 2 · ¶3–5

What Shabbos is

3 והנה להבין כ"ז [כל זה] צריך להבין תחלה כללות ענין השבת מהו.[12] דהנה כתיב וירא אלקים את כל אשר עשה[13] והנה טוב מאד.

Now, to understand all this, we must first understand what the concept of Shabbos is in general. For it is written, "And G-d saw all that He had made, and behold, it was very good."

Before answering, the maamar defines Shabbos itself, starting from the last verse of the creation story (Genesis 1:31). G-d's look at 'all that He had made' marks the boundary between the six days of making and the day of rest.

שבששת ימי בראשית הוא בחי' את כל אשר עשה והיינו ע"י צירופי אותיות דעשרה מאמרות. כמו מאמר יהי אור[14] יהי רקיע[15] יקוו המים[16] כו' תדשא[17] כו'.

For the six days of creation are the level of "all that He had made," that is, through the combinations of letters of the Ten Utterances, such as the utterances "Let there be light," "Let there be a firmament," "Let the waters gather," etc., "Let [the earth] sprout," etc.

The six days are the stage of 'making': the world comes into being through the Ten Utterances of Genesis 1, such as 'Let there be light' and 'Let there be a firmament,' whose letters, combined in different ways, give each creature its existence.

הוא בבחי' ירידה כמו באדם גילוי השכל בדבור שהוא בחי' ירידה.

This is in the manner of descent, as in a person the revelation of the intellect in speech is a descent.

Each utterance is a descent, like a person's intellect coming down into speech: an idea in the mind is broader and higher than the words that express it.

והנה כתיב כי לא מחשבותי מחשבותיכם[18] כו'. שיש למעלה כביכול בחי' מחשבה ובחי' דבור

Now, it is written, "For My thoughts are not your thoughts," etc.: that above there is, as it were, a level of thought and a level of speech.

> Isaiah's verse, in which G-d says that His thoughts are not like ours, implies that G-d, as it were, has both 'thought' and 'speech.'

דהיינו שבחי' מחשבה נק' עלמין סתימין (ר"ל [רוצה לומר] האור והחיות המחיה את עלמין סתימין נק' מחשבה עליונה). ובחי' דבור נק' עלמא דאתגלייא. ונק' אותיות לשון התגלות מלשון תרגום ואתא.[19]

That is, the level of thought is called almin stimin, 'the hidden worlds' (meaning, the light and life-force (chayus) that gives life to the hidden worlds is called 'supernal thought'), and the level of speech is called alma de'isgalya, 'the revealed world.' And 'letters' (osiyos) are so called as a term of revelation, from the Targum's word ve'asa ('and he came').

> Thought corresponds to 'the hidden worlds,' the levels that remain concealed (the parenthesis clarifies that 'supernal thought' is the light that gives life to them), and speech to 'the revealed world.' The word osiyos ('letters') is linked to the Aramaic asa, 'came' (as in Isaiah 21:12): letters are where a hidden idea 'comes out' into view. The Tzemach Tzedek (Or HaTorah, on the Siddur) explains that an idea a person thinks for himself has no letters yet, but when he must convey it to a student it comes into letters, so letters are named for 'coming' to another.

כי הנה הדבור מקבל מבחי' המדות עליונות שבחי' שיתא יומין דבראשית הם ששה מדות עליונות.

For speech receives from the level of the supernal emotive attributes (middos): the level of the 'six days of creation' (shisa yomin divreishis) is the six supernal attributes.

> Speech does not stand on its own; it receives from the emotive attributes. So the 'six days of creation' are the six supernal attributes, from Chesed to Yesod, each day expressing one of them.

והנה ידוע המאמר לאו דאית לך צדק ידיעא[20,21] כו'. כולא לאחזאה כו'

Now, the saying is known: "Not that You have a known righteousness," etc.; "all is to show," etc.

> The Tikkunei Zohar, in Eliyahu's prayer (Patach Eliyahu), says that G-d has no 'known' attribute of 'righteousness' or 'judgment'; the attributes exist only 'to show' how the world is conducted.

שבאדם בחי' חסד ורחמים מעורר התפעלות בנפשו להשפיע משא"כ מדותיו ית' המיוחדות בו ית' שהוא אחדות פשוט בלי שום שינוי התפעלות ח"ו [חס ושלום] כמ"ש אני הוי"ה לא שניתי[22] וזהו לאו דאית לך צדק ידיעא כו'.

For in a person, the quality of kindness and compassion stirs an emotional arousal in his soul to bestow, whereas His attributes, blessed be He, which are united with Him, blessed be He, who is a simple oneness, are without any change of emotional arousal, G-d forbid, as it is written, "I, Havayah, have not changed." And this is "Not that You have a known righteousness," etc.

> In a person, kindness and compassion are feelings that stir and change him. G-d's attributes are one with Him, a simple unity, and do not stir or change, as Malachi says, "I, Havayah, have not changed"; that is why Eliyahu's prayer denies Him a 'known' attribute in the human sense.

ובהיות כן שהששה מדות עליונות הם למעלה מבחי' התפעלות ושינוי ע"כ כדי שיהיה נמשך מבחי' המדות לבחי' הדבור להיות עלמא דאתגלייא הוא רק בבחי' אחוריים לשון תרגום כו':

And since this is so, that the six supernal attributes are above emotional arousal and change, therefore, for [influence] to be drawn from the level of the attributes to the level of speech, to become the revealed world, it is only in the manner of 'the back' (achorayim), [that is,] the language of Targum, etc.

> Since the attributes are beyond change, they can reach speech and bring forth a revealed world only through their 'back' (achorayim), an outer and indirect aspect. This is the level of Targum, the Aramaic translation, which conveys a text in an outer language; hence letters are named with the Targum word asa. In Likkutei Torah, V'Zos HaBerachah, the Alter Rebbe uses the same image for the Torah: its revelation now is only ve'asa, the level of 'the back,' until its inner reasons are revealed in the future.

4 וזהו שבכל מעשה ששת ימי בראשית עד אחר ויכלו לא נאמר רק שם אלקים[23]

This is why, in all the work of the six days of creation, until after "And [the heavens and the earth] were finished," only the Name Elokim is mentioned.

> Throughout Genesis 1, the account of the six days, G-d is called only Elokim, until after the verse "And the heavens and the earth were finished."

כ"א אחר שנא' [שנאמר] ויכלו כו' כי בו שבת[24] כו' אח"כ נאמר ביום עשות הוי"ה אלקים[25] נזכר אח"כ דוקא שם הוי"ה.

Only after it says, "And they were finished," etc., "for on it He rested," etc., does it afterward say, "On the day Havayah Elokim made": the Name Havayah is mentioned specifically afterward.

> Only after the verses of completion and rest (Genesis 2:1–3) does the Torah use another Name: Genesis 2:4, "On the day Havayah Elokim made earth and heaven," is the first verse to name Havayah. The maamar takes this late appearance as a clue to what Shabbos adds.

והענין כי ידוע מ"ש שמש ומגן[26] הוי"ה אלקים. כי שם הוי"ה כתיב ביי [ביה] אני הוי"ה לא שניתי[27] (כנ"ל לאו דאית לך צדק ידיעא כו')

The explanation is as is known from what is written: "A sun and a shield is Havayah Elokim." For of the Name Havayah it is written, "I, Havayah, have not changed" (as above, "Not that You have a known righteousness," etc.),

> Psalm 84 calls Havayah a 'sun' and Elokim a 'shield.' Havayah is the Name of G-d's unchanging being, "I, Havayah, have not changed," recalling the point of paragraph 3 that G-d's attributes do not change.

ובחי' אלקים הוא הנרתק לשם הוי"ה הנק' ג"כ שמש (כמ"ש שמש ומגן[28] ה' כו') כדי להיות התהוות הבריאה יש מאין שזהו ע"י אותיות הדבור כנ"ל

and the level of Elokim is the sheath for the Name Havayah, which is also called 'sun' (as it is written, "A sun and a shield is Havayah," etc.), so that there can be the coming into being of creation, something from nothing, which is through the letters of speech, as above.

> Like a sun too bright to look at, Havayah needs a 'sheath,' the Name Elokim, so that finite creatures can come into being from nothing. That filtering takes place through the letters of divine speech described above.

(והוא בחי' שם אלקים שהוא שרש בחי' אותיות וכלים. ושם הוי"ה[29] הוא שורש בחי' האור שלמעלה מבחי' כלים ואותיות לכן ההמשכה משם הוי"ה הוא דוקא ע"י המגן דשם אלקים שהם האותיות המעלימים כנ"ל.

(And this is the level of the Name Elokim, which is the root of letters and vessels; and the Name Havayah is the root of the light, which is above vessels and letters. Therefore the drawing-down from the Name Havayah is specifically through the shield of the Name Elokim, which is the letters that conceal, as above.

> In the parenthesis: Elokim is the root of letters and vessels, the forms that limit, while Havayah is the root of a light beyond all vessels. So Havayah's influence reaches creation only through the 'shield' of Elokim, letters that conceal even as they convey.

ולכן בששת ימי בראשית לא נזכר רק שם אלקים כי בששת ימי בראשית היה ההמשכה מבחי' שם הוי"ה להתלבש בשם אלקים שהוא בחי' הדבור לומר יהי אור יהי רקיע כו')

And that is why in the six days of creation only the Name Elokim is mentioned: for in the six days of creation the drawing-down from the level of the Name Havayah was to be clothed in the Name Elokim, which is the level of speech, to say, "Let there be light," "Let there be a firmament," etc.)

> This explains why only Elokim appears during the six days: the creative utterances were Havayah's light clothed in Elokim, the level of speech.

ואח"כ בסוף ששת ימי בראשית נאמר והנה טוב מאד ויכלו השמים.[30] פי' טוב מאד היא בחי' בע"ת [בעלי תשובה] כידוע דטוב זה יצ"ט [יצר טוב][31] ומאד זה יצה"ר [יצר הרע][32] כשנהפך לטוב ע"י התשובה.

And afterward, at the end of the six days of creation, it says, "And behold, it was very good," "And the heavens were finished." The meaning: 'very good' is the level of baalei teshuvah (those who return), as is known that 'good' is the good inclination and 'very' is the evil inclination when it has been turned to good through teshuvah (return).

> 'Very good' at the end of the six days alludes to the baal teshuvah, one who returns to G-d. The Midrash reads 'very good' as both the good inclination and the evil inclination; here it is the evil inclination once teshuvah has turned it to good. In Ki Sisa (Torah Ohr 86b) the Alter Rebbe explains that 'very' (me'od) is the great, intense love of the baal teshuvah, who was far from G-d and cries out to Him.

והענין כי במקום שבעלי תשובה עומדים[33] כו'. כי אתכפייא ואתהפכא דבחי' בע"ת [בעלי תשובה] הוא בתגבורת האהבה ממטה למעלה מים רבים לא יוכלו לכבות את[34] כו'.

The point is: "In the place where baalei teshuvah stand," etc. For the subjugation (iskafya) and transformation (is'hapcha) of the level of baalei teshuvah is with an intensified love, from below to above: "Many waters cannot quench the [love]," etc.

> The Talmud says baalei teshuvah stand where even the perfectly righteous cannot. Their subjugation and transformation of evil (iskafya and is'hapcha) comes with a surge of love rising from below, a love that "many waters cannot quench." In Vayeitzei (Torah Ohr 21c) the Alter Rebbe adds that this turning of darkness into light causes a great delight above, which will be revealed in the future.

כמ"כ [כמו כן] למעלה עליית החיות שירד בששת ימי בראשית בבחי' ירידה היא עולה בבחי' עליית העולמות למהותו ועצמותו יתי'.

So too above, [there is] the ascent of the life-force (chayus) that came down during the six days of creation in the manner of descent: it rises, in the manner of the ascent of the worlds, to His very being and essence, blessed be He.

> So too in creation: the life-force that came down through the six days rises on Shabbos, together with the worlds, to G-d's very being and essence. Shabbos is this upward return.

5 וז"ש [וזהו שכתוב] אח"כ ויכלו השמים[35] כי בו שבת[36] כאדם ששובת ממלאכתו שהשכל ומדות שנשפלו להתלבש בדבור ובמעשה עולים למהותן ועצמותן כמו"כ [כמו כן] הוא למעלה עלייה למהו"ע [למהותו ועצמותו] ית'.

And this is what is written afterward: "And the heavens were finished," "for on it He rested." [It is] like a person who rests from his work, when the intellect and emotive attributes that had lowered themselves to be clothed in speech and action rise to their own being and essence; so too above, there is an ascent to His being and essence, blessed be He.

> Genesis 2 says that the heavens and earth were finished and that G-d 'rested.' When a person stops working, his mind and feelings, which had been lowered into speech and action, return to their own essence; likewise G-d's 'rest' is the ascent of the divine energy to His very being.

וזהו בחי' ומדרגת שבת דמעלי שבתא שהוא בחי' עליות וזהו שבת בראשית דמיקדשא וקיימא שהעלייה היא ממילא כי בו שבת כו'.

And this is the level and rank of 'Shabbos eve' (Shabbos de'mealei Shabbsa), which is the level of ascents. And this is the Shabbos of Bereishis, which is 'sanctified and established,' for the ascent comes of itself: "for on it He rested," etc.

> This ascent is called 'Shabbos eve' (Shabbos de'mealei Shabbsa), an Aramaic term for the Shabbos of the night, a time of ascents, which paragraph 22 pairs with 'Shabbos day.' Because the ascent happens by itself, this is the 'Shabbos of Bereishis' that is 'sanctified and established' without our help.

(וצ"ע [וצריך עיון] דמשמע שע"י טוב מאד בע"ת [בעלי תשובה] אז כי בו שבת והרי אמר דשבת מיקדשא וקיימא שהעלייה ממילא. לכן צריך לומר דלאו ע"י בע"ת [בעלי תשובה] הוא ההעלאה כי עליות העולמות הוא ממילא רק ענין תשובה עלאה היא דוגמא לבחי' זו.

(This needs examination, for it implies that through 'very good,' the baal teshuvah, there then comes "for on it He rested"; yet it was said that Shabbos is 'sanctified and established,' the ascent coming of itself. Therefore we must say that the elevation does not come through the baal teshuvah, for the ascent of the worlds comes of itself; rather, the matter of the higher teshuvah (teshuvah ila'ah) is a likeness of this level.

> A parenthetical note raises a difficulty: paragraph 4 seemed to make the Shabbos ascent depend on 'very good,' the baal teshuvah, yet Shabbos is holy of itself. The resolution: the ascent of the worlds comes by itself, and the higher teshuvah (teshuvah ila'ah), the soul's cleaving to its source, is only a likeness of it.

כי שבת אותיות תשב[37] להיות ששבת עליות העולמות וכמו"כ [וכמו כן] הבע"ת [הבעלי תשובה] ועיקר פעולת האתעדל"ת [האתערותא דלתתא] לבחי' שבת יתבאר לקמן אי"ה [אם ירצה השם]):

For Shabbos (שבת) has the letters of tashev (תשב, 'return'), since Shabbos is the ascent of the worlds, and so too the baal teshuvah. And the main effect of the arousal from below on the level of Shabbos will be explained below, G-d willing.)

> The word Shabbos (שבת) has the letters of tashev (תשב), 'return,' which links Shabbos with teshuvah: both are a return upward. In Iggeres HaTeshuvah (ch. 10) the Alter Rebbe writes that Shabbos is the level of the higher teshuvah, its letters those of "tashev enosh" (Psalms 90:3), because on Shabbos the worlds rise to their source. What the arousal from below, human effort, adds to Shabbos is left for later in the maamar.

SECTION 3 • ¶6–9

Wisdoms outside

6 אך הנה כתיב אשר ברא[38] אלהים לעשות. וארז"ל [ואמרו רבותינו זכרונם לברכה] לעשות לתקן.[39] וכתיב ושמרו בני ישראל[40] את השבת לעשות את השבת

However, it is written, "which G-d created to make," and our Sages, of blessed memory, said: 'to make' [means] to perfect. And it is written, "And the children of Israel shall keep the Shabbos, to make the Shabbos."

> A counterpoint: Genesis 2:3 says G-d created the world 'to make,' which the Sages read as 'to perfect,' leaving creation for us to complete, and Exodus 31:16 says Israel shall keep Shabbos 'to make the Shabbos.' In Torah Ohr, Bereishis (3b), the Alter Rebbe explains that the worlds of Beriah, Yetzirah and Asiyah are 'created to make': to be perfected through our service, by refining the good from the bad.

דמזה משמע שישראל עושים את השבת ע"י מעשה המצות בו' יומין דחול דהיינו פי' לעשות לתקן או ע"י תשובה. דהנה כתיב חכמות בחוץ תרונה.[41]

From this it is understood that Israel make the Shabbos through the performance of the mitzvos during the six weekdays, which is the meaning of 'to make' [as] 'to perfect,' or through teshuvah (return). For it is written, "Wisdoms sing aloud outside."

> So Israel do 'make' Shabbos after all: through the mitzvos of the six weekdays, which is 'perfecting' creation, or through teshuvah. To explain how, the maamar turns to the verse "Wisdoms sing aloud outside" (Proverbs 1:20).

7 ופי' בזוהר[42] חכמות תרי חכמה עלאה וחכמה תתאה. פי' ח"ע [חכמה עילאה] הוא בחי' חכים ולא בחכמה ידיעא.[43] וחכמה תתאה הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] נובלות חכמה שלמעלה תורה.[44]

And the Zohar explains: 'wisdoms' are two, the higher Chochmah (wisdom) and the lower Chochmah. The higher Chochmah is the level of "wise, but not with a known wisdom." And the lower Chochmah is as our Sages, of blessed memory, said: "The nobelos (fallen fruit) of the wisdom above is the Torah."

> The Zohar reads 'wisdoms' as two: the higher Chochmah, 'wise, but not with a known wisdom,' beyond all grasp, and the lower Chochmah. The lower Chochmah is the Torah, which the Midrash calls the nobelos, the 'fallen fruit,' of the wisdom above: something that has dropped from its source, yet is of its substance. In Torah Ohr, Lech Lecha (11c), the Alter Rebbe explains that the Torah, though it speaks of physical things, is from 'wise, but not with a known wisdom,' which can be grasped only as clothed in them.

פי' בחי' הנובלות הוא בחי' אור ושפע מבחי' אור החכמה הנמשך למטה כדי לברר בירורים

The meaning: the level of nobelos is a light and flow from the light of Chochmah, which is drawn down below in order to carry out refinements (beirurim),

> Nobelos means a light and flow from Chochmah that has come down in order to do the work of refinement (beirurim), separating good from evil in the world.

והיינו בחי' חכמה שבתורה שנתלבשה בדברים גשמיים להבדיל בין טמא לטהור[45] וכיוצא בזה בכל מל"ת [מצות לא תעשה].[46, 47]

that is, the wisdom in the Torah that has been clothed in physical things, to distinguish between impure and pure, and similarly in all the prohibitive commandments.

> This is the Torah's wisdom clothed in physical matters, such as which things are pure and which impure, and likewise all the prohibitions. Through them, as Sefer HaMaamarim 5654 puts it (quoted in the Kehot note), a person sorts the world into what can be elevated and what cannot.

8 וכמו"כ [וכמו כן] גם במעשה המצות עשה הרי נתלבשה החכמה במצות גשמיים כמו במצות ציצית בצמר גשמי דטלית כו'

And likewise also in the performance of the positive commandments, the wisdom has been clothed in physical mitzvos, as in the mitzvah of tzitzis, in the physical wool of the tallis, etc.

> The positive commandments work the same way: divine wisdom is clothed in physical objects. Tzitzis, for example, are made of physical wool attached to a physical tallis.

ולמעלה הטלית הוא בחינת אור מקיף. וכמ"ש לבושיה כתלג חיור[48] שהוא בחי' סוכ"ע. והחוטין הם ל"ב נתיבות החכמה.[49]

And above, the tallis is the level of encompassing light (or makif), as it is written, "His garment was white as snow," which is the level of the light that encompasses all worlds (sovev kol almin). And the threads are the thirty-two paths of Chochmah (wisdom).

> Above, the tallis that surrounds the body corresponds to the encompassing light, the light that encompasses all worlds, which Daniel's vision describes as a garment 'white as snow.' The threads, four corners of eight strands each, correspond to the thirty-two paths of Chochmah, the 'thirty-two wondrous paths of wisdom' with which, Sefer Yetzirah says, the world was created.

9 ועד"ז בשאר המצות כמו אבני האפוד והחושן תרשיש ושהם אבנים גשמיים ונחקק בהם שמות י"ב השבטים.

And similarly with the other mitzvos, such as the stones of the Ephod and the Breastplate, tarshish and shoham, which are physical stones on which the names of the twelve tribes were engraved.

> Another example: the High Priest's Ephod and Breastplate held precious stones, among them tarshish and shoham, physical stones engraved with the names of the twelve tribes.

וכתיב ונשא אותם אהרן לפני[50] ה' לזכרון ולמעלה רומזים לבחי' אורות עליונים שימשיך אהרן כהנא רבא בחי' חסדים עליונים דלפני האצי' כו'

And it is written, "And Aharon shall bear them before Havayah for a remembrance"; and above, they allude to supernal lights: that Aharon the High Priest would draw down the level of the supernal kindnesses (chassadim) that are before the World of Atzilus (Emanation), etc.

> The Torah says Aharon bore the names 'before Havayah for a remembrance.' Above, the stones allude to supernal lights: the High Priest drew down the supernal kindnesses (chassadim) from a level the text calls 'before Atzilus,' that is, prior to and above it, as the verse says 'before Havayah.'

ולמטה נתלבשה חכמה זו באבנים גשמיים ובמעשה גשמית דחושן ואפוד. וכה"ג [וכהאי גוונא] יובן בכל מעשה המצות.

And below, this wisdom was clothed in physical stones and in the physical work of the Breastplate and Ephod. And in the same way it is to be understood in all the performance of the mitzvos.

> Below, that wisdom was clothed in actual stones and in the craftsmanship of the garments. Every mitzvah is to be understood the same way: a supernal light clothed in a physical act.

וע"כ נק' בחי' חכמה זו שנתלבשה למטה במעשה המצות בשם חכמה תתאה שמתלבשת בעשייה גשמית לאהפכא חשוכא לנהורא כו'. וזהו חכמות בחוץ תרונה.

Therefore this wisdom, which has been clothed below in the performance of the mitzvos, is called by the name 'the lower Chochmah (wisdom),' for it is clothed in physical action, to turn darkness into light, etc. And this is "Wisdoms sing aloud outside."

> This is why the wisdom clothed in the mitzvos is called 'the lower Chochmah': it enters physical action in order to turn darkness into light. This is 'wisdoms ... outside.'

בחוץ דוקא כשנתלבשה ח"ת [חכמה תתאה] (הנמשכת מח"ע [מחכמה עילאה] וזהו חכמות בחוץ כו' שהארת ח"ע [חכמה עילאה] נמשכת בח"ת [בחכמה תתאה] ומתלבשים בחוץ דהיינו בבי"ע עד שנמשכים בעשייה גשמית ממש כנ"ל) בעשיה גשמית במעשה המצות שלפנינו אז דוקא תרונה

"Outside" specifically: when the lower Chochmah (which is drawn from the higher Chochmah; and this is "Wisdoms... outside," etc.: the radiance of the higher Chochmah is drawn into the lower Chochmah, and they are clothed 'outside,' that is, in [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), until they are drawn into actual physical action, as above) is clothed in physical action, in the performance of the mitzvos before us, then specifically does it "sing aloud."

> The parenthesis explains the plural: the radiance of the higher Chochmah is drawn into the lower, and both are clothed 'outside,' in the worlds of Beriah, Yetzirah and Asiyah, down to physical deeds. Only when wisdom reaches the actual mitzvos before us does it 'sing aloud.'

פי' שיהיה ע"ז תוספת וגלוי אוא"ס [אור אין סוף] ב"ה שלמעלה מעלה אפי' [אפילו] מבחי' ח"ע [חכמה עילאה]. וע"י מעשה המצות יומשך ויתגלה בח"ע [בחכמה עילאה] נמצא דוקא ע"י התלבשות החכמות בחוץ אז תרונה:[51]

This means that through this there will be an addition and revelation of the Infinite Light (Or Ein Sof), blessed be He, which is far above even the level of the higher Chochmah; and through the performance of the mitzvos it will be drawn down and revealed in the higher Chochmah. It follows that specifically through the clothing of the wisdoms 'outside' do they then "sing aloud."

> 'Sing aloud' means an addition: a revelation of the Infinite Light, far above even the higher Chochmah, is drawn down by the mitzvos and revealed in the higher Chochmah. So it is precisely wisdom's descent 'outside' that brings this new light. In Likkutei Torah, Re'eh (30a), the Alter Rebbe refers to this explanation: the descent is for the sake of an ascent, for when the animal soul is refined and transformed, the light gains an added brilliance.

SECTION 4 · ¶10–13

Reishis and the supernal delight

10 וביאור הדבר הוא דהנה כתיב ראשית חכמה[52] והיינו בחי' חכמה עלאה שנק' ראשית. כי ח"ת [חכמה תתאה] נק' סופא דכל דרגין[53,54] כנודע שהיא בחי' מל' וח"ע [וחכמה עילאה] נק' ראשית.

The explanation of the matter: it is written, "The beginning of wisdom," which is the level of the higher Chochmah (wisdom), called 'beginning' (reishis). For the lower Chochmah is called 'the end of all levels,' as is known, being the level of Malchus (sovereignty), while the higher Chochmah is called 'beginning.'

> Psalm 111 says "The beginning (reishis) of wisdom," and the maamar identifies 'beginning' with the higher Chochmah. The lower Chochmah, by contrast, is Malchus, the last of the Sefiros, called 'the end of all levels.'

והנה ראשית בת"ו מורה על לשון נקבה. כי ראש הוא לשון דכר.

Now, reishis, with a tav, indicates a feminine form, for rosh (head) is a masculine form.

> A point of grammar follows: reishis ends in tav, a feminine ending, while rosh ('head') is masculine, so reishis is the 'feminine,' receiving form of rosh.

11 וראשית הוא לשון נוקבא. והיינו כי החכמה היא בחי' מקבל שמקבלת מבחי' ראש. וכמ"ש והחכמה מאין תמצא[55] שנמשכת מבחי' אין דהיינו שלא בדרך השתלשלות עילה ועלול רק כמו בחי' יש מאין.

And reishis is a feminine form. That is, Chochmah (wisdom) is the level of a recipient, receiving from the level of rosh (head). As it is written, "And wisdom is found from ayin (nothing)": it is drawn from the level of ayin, that is, not by way of a progression (hishtalshelus) of cause and effect, but like the level of something from nothing.

> Chochmah is 'feminine' in that it receives from something higher, rosh. Job's verse, read in Chassidus as 'wisdom is found from ayin (nothing),' says that Chochmah emerges from a level so far above it that it is 'nothing' to it: not as a cause produces an effect, but like creation from nothing. In the supplements to Yisro (Torah Ohr 109a) the Alter Rebbe explains that the true ayin is Keser, from which Chochmah is found; Chochmah itself is not truly 'nothing.'

כי בחי' האין שממנו תמצא החכמה הוא למעלה ממדרגת החכמה והוא כמו עד"מ באדם כשנופל לו איזה המצאה וסברא חדשה אזי מתמלא תענוג. מזה אנו רואים שבחי' תענוג הוא למעלה מבחי' חכמה.

For the level of ayin, from which wisdom is found, is above the rank of Chochmah. It is like, by way of analogy, a person to whom some discovery and new idea occurs: he is then filled with delight. From this we see that the level of delight is above the level of Chochmah,

> The ayin is above Chochmah. The human analogy: when a new insight occurs to a person he is filled with delight, which shows that delight lies deeper than the intellect.

דהיינו שהוא מקור החכמה ולכן בתחלת התחדשות הסברא יהי' [יהיה] הענג גדול להיות כי רגע זו יצאה ונמשכה החכמה ממקורה התענוג.

that is, it is the source of Chochmah. Therefore, at the beginning, when the idea is new, the delight is great, because at that moment the wisdom has come forth and been drawn from its source, delight.

> Delight is the source of the insight. That is why the delight is greatest at the moment the idea is born: it has just emerged from its source.

לכן מאיר בה אור התענוג משא"כ כשמתיישן אח"כ אינו מתענג כ"כ [כל כך] מהסברא שכבר נתרחקה ממקורה שהוא התענוג.

Therefore the light of delight shines in it. This is not so when it grows old afterward: he does not delight so much in the idea, for it has already moved away from its source, which is delight.

> As the idea becomes familiar, the delight fades, because the idea has moved away from its source in delight.

12 וכמו"כ [וכמו כן] למעלה בחי' תענוג העליון הוא מקור החכמה. וזהו בחי' מאין תמצא. מאין הוא בחי' עונג.

So too above: the level of the supernal delight is the source of Chochmah (wisdom). And this is the level of "from ayin is it found": ayin is the level of delight.

> The same is true above: the supernal delight is the source of Chochmah. This delight is the ayin, the 'nothing,' from which wisdom is found.

וזהו שנק' חכמה ראשית שהיא בחי' מקבל מבחי' ראש הוא התענוג עליון שנק' ראש אותיות אשר[56] שהוא לשון אושר ותענוג וכמו באשרי[57] כי אשרוני בנות אשרי יושבי[58, 59] כו':

And this is why Chochmah is called reishis, for it is the level of a recipient from the level of rosh (head), the supernal delight, which is called rosh (ראש), the letters of asher (אשר), a term of happiness (osher) and delight, as in "In my happiness, for daughters will call me happy," "Happy are those who dwell," etc.

> So Chochmah is reishis, the receiver from rosh, the supernal delight. The letters of rosh (ראש) rearranged spell asher (אשר), which means happiness and delight, as in Leah's "In my happiness (be'ashri), for daughters will call me happy" and "Happy (ashrei) are those who dwell in Your house."

13 והנה בברכת המצות אנו מברכין אשר קדשנו במצותיו כו'. שע"י המצות אנו ממשיכים מבחי' אשר שהוא בחי' ענג העליון.

Now, in the blessing over the mitzvos we bless, "Who (asher) has sanctified us with His commandments," etc.: for through the mitzvos we draw down from the level of asher, which is the level of the supernal delight.

> The blessing over a mitzvah says asher kideshanu, 'Who has sanctified us.' The maamar reads asher as the supernal delight: through the mitzvos we draw down from that level.

וההמשכה היא בבחי' ח"ע [חכמה עילאה] וח"ת [וחכמה תתאה] שהן בחי' יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] שנמשך בהן מבחי' ענג העליון.

And the drawing-down is into the higher Chochmah (wisdom) and the lower Chochmah, which are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), into which [light] is drawn from the supernal delight.

> The light is drawn into the two Chochmahs, which correspond to the 'higher unity,' in which all existence is nothing before G-d, and the 'lower unity,' G-d present within the world.

וזהו פי' הברכה בא"י [ברוך אתה ה'] אלקינו הוא בחי' יחו"ע [יחודא עילאה] דחו"ב [דחכמה ובינה] אצי' ואח"כ מלך העולם הוא בחי' יחו"ת [יחודא תתאה] וממשיכים להם מבחי' אשר קדשנו כו' בחי' ענג העליון.

And this is the meaning of the blessing: "Blessed are You, Havayah, our G-d" is the higher unity, of Chochmah and Binah of Atzilus, and afterward, "King of the universe" is the lower unity; and we draw into them from the level of "Who (asher) has sanctified us," etc., the supernal delight.

> The blessing itself maps this: 'Blessed are You, Havayah, our G-d' expresses the higher unity, of Chochmah and Binah of Atzilus, and 'King of the universe' the lower unity. The words 'Who (asher) has sanctified us' then draw the supernal delight into both.

והיינו דוקא ע"י קיום מעשה המצות הגשמיים בבחי' אתכפייא ואתהפכא לברר בירורי נוגה שע"ז דייקא ממשיכים גלוי התענוג העליון וזהו חכמות כשנתלבשו בחוץ אזי דוקא תרונה מחמת גלוי התענוג העליון בחכמה:[60]

And this is specifically through fulfilling the physical performance of the mitzvos, in the manner of subjugation (iskafya) and transformation (is'hapcha), to carry out the refinements (beirurim) of nogah; for specifically through this do we draw down the revelation of the supernal delight. And this is "Wisdoms": when they are clothed "outside," then specifically they "sing aloud," because of the revelation of the supernal delight in Chochmah.

> This happens only through actually doing the physical mitzvos, subduing and transforming the material (iskafya and is'hapcha) and refining kelipas nogah, the realm that is neither holy nor wholly evil and can be raised to holiness. This is 'wisdoms … outside sing aloud': when wisdom is clothed in physical deeds, the supernal delight is revealed in it.

SECTION 5 • ¶14–16

Making Shabbos in the weekdays

14 ומעתה יובן ג"כ ענין לעשות את השבת. כי שבת הוא בחי' חכמה[61] ובחכמה אתברירו.[62] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] בשבת דבור אסור[63] כי סייג לחכמה שתיקה.[64,65] והוא בחי' עליית ח"ת [חכמה תתאה] בח"ע [בחכמה עילאה].

From this, the meaning of "to make the Shabbos" will also be understood. For Shabbos is the level of Chochmah (wisdom), and "through Chochmah they are refined." Therefore our Sages, of blessed memory, said that on Shabbos speech is forbidden, for "a fence for wisdom is silence." And it is the ascent of the lower Chochmah into the higher Chochmah.

> Now 'to make the Shabbos' can be explained: Shabbos is Chochmah, and 'through Chochmah they are refined' (in Torah Ohr, Bereishis, 5d, the Alter Rebbe explains that sorting good from evil is the work of Chochmah, which is why Chochmah also holds judgment). The Sages forbade weekday speech on Shabbos, and Rabbi Akiva taught that "a fence for wisdom is silence." On Shabbos the lower Chochmah, which works through speech and refinement, rises into the higher Chochmah.

(לכן בשבת בורר אסור כי בחכמה אתבררו הוא ע"י התלבשות ח"ע [חכמה עילאה] בח"ת [בחכמה תתאה] לברר בירורים והיינו ביומין דחול אבל בשבת שהוא עליי' [עלייה] ח"ת [חכמה תתאה] בח"ע [בחכמה עילאה] לכן דבור אסור).

(Therefore on Shabbos sorting (borer) is forbidden: for "through Chochmah they are refined" happens through the higher Chochmah being clothed in the lower Chochmah to carry out refinements, and that is during the weekdays; but on Shabbos, which is the ascent of the lower Chochmah into the higher Chochmah, therefore speech is forbidden.)

> The parenthesis adds that this is why sorting (borer), one of the labors forbidden on Shabbos, is prohibited: refinement happens through the higher Chochmah clothing itself in the lower, which belongs to the weekdays. On Shabbos the lower Chochmah rises into the higher, so refining activity, like speech, is out of place.

והנה ע"י הבירורים ממעשה המצות שנעשו ביומין דחול נמשך מבחי' ענג עליון לבחי' חכמה דהנה החכמה נקראת עדן שמקבל מבחי' התענוג. ומבחינת עדן נמשך לגן.

Now, through the refinements from the performance of the mitzvos that were done during the weekdays, [light] is drawn from the level of the supernal delight into the level of Chochmah. For Chochmah is called 'Eden' ('delight'), since it receives from delight; and from the level of Eden it is drawn into the Garden (Gan).

> The refinements of the weekday mitzvos draw the supernal delight into Chochmah. Chochmah is called 'Eden,' a word that means pleasure, because it receives from delight, and from Eden the flow passes into the 'Garden' (Gan).

וזהו ענין געה"ע [גן עדן העליון] וגעה"ת [וגן עדן התחתון] ששם נהנין מזיו השכינה.

And this is the matter of the upper Gan Eden and the lower Gan Eden, where [souls] enjoy the radiance of the Shechinah (Divine Presence).

> This is the upper and lower Gan Eden, the Garden of Eden where souls enjoy the radiance of the Shechinah.

אבל יפה שעה אחת[66] בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא].[67] כי ע"י המצות ממשיכים עצמות ענג העליון שלמעלה מבחי' חכמה. וזהו הכל ע"י ו' יומין דחול ששת ימים תעבד:[68]

But "one hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come," for through the mitzvos we draw down the very essence of the supernal delight, which is above the level of Chochmah. And all this is through the six weekdays: "Six days you shall labor."

> Yet the Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The reason: through the mitzvos we draw down the very essence of the supernal delight, which is above Chochmah, while Gan Eden receives what passes through Chochmah. All this is done in the six weekdays: "Six days you shall labor."

15 וזהו ענין זכור עם י"ה. וזכרי עם ו"ה. היינו מלמטה למעלה ומלמעלה למטה. דהנה פי' ששת ימים תעבוד היינו בחי' אהבה כי לית פולחנא כפולחנא דרחימותא.[69]

And this is the matter of zachor with yud-heh and zichri with vav-heh: that is, from below to above and from above to below. For the meaning of "Six days you shall labor (ta'avod, also 'serve')" is the level of love, for "there is no service like the service of love."

> The maamar now answers the question of paragraph 2: zachor with yud-heh is the movement from below to above, and zichri with vav-heh the movement from above to below. "Six days you shall labor (ta'avod)" is read as avodah, service done with love, for the Zohar says there is no service like the service of love.

שכל ימות החול הוא בחי' בירורים שכל מעשה המצות או הדבור או מה שעושה מו"מ [משא ומתן] בהיתר להתפרנס כדי שיוכל לעבוד את ה' נתברר ע"י בירורי נצוצות קדושות מבחי' ק"נ [קליפת נוגה] ועולים לה' ע"י התפלה

For all the weekdays are the level of refinements: through all the performance of the mitzvos, or speech, or the business a person conducts in a permitted way to earn a living so that he can serve G-d, the refinements of holy sparks are refined out of the level of kelipas nogah (the husk of nogah), and they rise to G-d through prayer.

> All the weekday activity is refinement: mitzvos, speech, and even honest business conducted to earn a living so as to be able to serve G-d. Through them the holy sparks held in kelipas nogah, the neutral realm, are refined and rise to G-d through prayer.

וכל התפלות של ימות החול נכללים ועולים ע"י תפלת השבת וזהו הכל ע"י בחי' אהבה מלמטה למעלה.

And all the prayers of the weekdays are included and rise through the prayer of Shabbos. And all this is through the level of love, from below to above.

> All the weekday prayers are gathered up and raised by the prayer of Shabbos. This whole upward movement is driven by love.

16 וזהו זכור עם י"ה רמ"ח שהאהבה נק' זכור כי יראה היא בחי' נקבה. כמ"ש אשה יראת[70] ה' ואהבה היא בחי' דכר זכר חסדו.[71] והאהבה היא שרש לרמ"ח מ"ע [מצות עשה].

And this is zachor with yud-heh, 248: love is called zachor, for awe is the level of the female, as it is written, "A woman who fears Havayah," and love is the level of the male (dechar): "He remembered (zachar, also 'male') His kindness." And love is the root of the 248 positive commandments.

> Zachor with yud-heh equals 248 and stands for love. In Kabbalistic language 'male' and 'female' describe giving and receiving: awe is 'female,' as in "a woman who fears Havayah," and love is 'male'; the verse "He remembered (zachar) His kindness" is read as 'His kindness is male (zachar),' the same letters, which is why love is called zachor. Love is the root of the 248 positive commandments.

והיינו שע"י רמ"ח מ"ע [מצות עשה] ובחי' פולחנא דרחימותא היא העלאה ממטה למעלה לבחי' י"ה (וגם האיש דרכו לכבש[72] לכן בירור ק"נ [קליפת נוגה] וההעלאה הוא ע"י אהבה):

That is, through the 248 positive commandments and the service of love there is an elevation from below to above, to the level of yud-heh. (Also, "it is the way of a man to conquer"; therefore the refinement of kelipas nogah and the elevation are through love.)

> Through the 248 positive commandments and the service of love there is an ascent from below to the level of yud-heh. The parenthesis adds the Talmud's "it is the way of a man to conquer": conquering and refining kelipas nogah is the work of love, the 'male' quality.

SECTION 6 • ¶17–18

The drawing-down

17 והנה תכלית ההעלאה הוא כדי להיות אח"כ המשכה מלמעלה למטה. וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] ע"פ מה ה' אלקיך שואל מעמך.[73] א"ת [אל תקרי] מה אלא מאה[74] ברכות שחייב אדם לברך בכל יום.

Now, the purpose of the elevation is that afterward there be a drawing-down from above to below. And this is what our Sages, of blessed memory, said on the verse, "What (mah) does Havayah your G-d ask of you?": "Do not read mah but me'ah (a hundred)": the hundred blessings that a person is obligated to say every day.

> The purpose of the ascent is a descent: after rising, light must be drawn down. The Talmud (Menachos 43b) derives the obligation of a hundred blessings a day from "What (mah) does Havayah your G-d ask of you," and the maamar cites the reading 'do not read mah but me'ah,' 'a hundred.'

והענין הוא כי בחי' ההמשכה שנמשך מבחי' סוכ"ע לבחי' ממכ"ע [ממלא כל עלמין] נק' בשם ברכה כי הוא בחי' הגילוי מן ההעלם.

The point is that the drawing-down that is drawn from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin) is called by the name 'blessing,' for it is the level of revelation out of concealment.

> A 'blessing' (berachah) is a drawing-down from sovev kol almin, the light beyond the worlds, into memalei kol almin, the light within them: a revelation out of concealment. In Torah Ohr, Toldos (20a), the Alter Rebbe explains why exactly a hundred: sovev is drawn into mah, Malchus, through Keser, and a hundred blessings draw from all ten Sefiros of Arich Anpin (the outer dimension of Keser), each comprising ten.

וזהו א"ת [אל תקרי] מה. שהוא בחי' ממכ"ע [ממלא כל עלמין] כמבואר בזוהר בראשית בתחלתו בהקדמה (דף א' ע"ב) ע"פ מה אדיר שמך בכל הארץ[75] דבחי' מ"ה [שם מ"ה] הוא בבחי' בדבר ה' שמים נעשו.[76]

And this is "Do not read mah": [mah] is the level of memalei kol almin, as explained in the Zohar on Bereishis, at its beginning, in the Introduction (page 1b), on the verse, "How (mah) mighty is Your Name in all the earth": that the level of mah is the level of "By the word of Havayah the heavens were made."

> This is the point of reading mah as me'ah: mah ('what') is the level of memalei kol almin. The maamar cites the Zohar's introduction on "How (mah) mighty is Your Name in all the earth" (Psalms 8:2), where mah is the lower level, here identified with the divine speech by which 'the heavens were made.'

וזהו מה אדיר שמך בכל הארץ שמתלבש בעולמות להיות ממכ"ע [ממלא כל עלמין] וכן הוא ג"כ בזוהר ח"ב [חלק ב'] (דקכ"ז) ע"פ ויקחו לי תרומה[77] דרגא תתאה דאיהו רזא דעלמא תתאה אקרי מ"ה [שם מ"ה].[78]

And this is "How mighty is Your Name in all the earth": that it is clothed in the worlds to be memalei kol almin. And so it is also in the Zohar, volume 2 (page 127), on the verse, "And they shall take for Me an offering (terumah)": "The lower level, which is the mystery of the lower world, is called mah."

> 'Your Name in all the earth' is the divine light clothed in the worlds, memalei kol almin. The Zohar on Terumah likewise calls the lower level, the mystery of the lower world, mah.

(וזהו ענין תרומה. א"ת [אל תקרי] מ"ה [שם מ"ה] אלא מאה. דהיינו להמשיך מבחי' סוכ"ע לבחי' ממכ"ע [ממלא כל עלמין] הנק' מ"ה [שם מ"ה] תרומה.

(And this is the matter of terumah: "Do not read mah but me'ah"; that is, to draw down from the level of sovev kol almin to the level of memalei kol almin, which is called mah; [this is] terumah.

> The parenthesis links this to terumah, the offering of Parshas Terumah, which the Zohar expounds with 'do not read mah but me'ah.' Drawing sovev into memalei, the level called mah, is identified with terumah.

כי הנה תרומת מעשר הוא מעשר מן המעשר[79, 80] כי הדבור עליון שהוא בחי' ממכ"ע [ממלא כל עלמין] נק' בחי' מעשר לגבי המדות עליונות דהיינו משום כי רק חלק עשירי מהמדה נמשך להיות הגילוי בדבור

For terumas ma'aser is "a tithe of the tithe." For the supernal speech, which is the level of memalei kol almin, is called the level of a 'tithe' (ma'aser) relative to the supernal attributes (middos), because only a tenth part of the attribute is drawn down to become the revelation in speech;

> Terumas ma'aser, the priests' portion taken from the Levites' tithe, is 'a tithe of the tithe.' So too above: supernal speech, memalei kol almin, is a 'tithe' of the attributes, since only a tenth of an attribute comes out in speech.

וגם המדות לגבי חו"ב [חכמה ובינה] הם ג"כ רק כמו בחי' חלק עשירי שבחינה האחרונה שבחו"ב [שבחכמה ובינה] נמשך להיות מקור למדות. והתרומה היא העלאה ממטה למעלה וצ"ע [וצריך עיון].[81] וענין מאה ברכות הוא להמשיך מלמעלה למטה ההארה מבחי' סוכ"ע לממכ"ע [לממלא כל עלמין]:

and the attributes, too, relative to Chochmah and Binah, are likewise only like the level of a tenth part, for the last level within Chochmah and Binah is drawn down to be the source for the attributes. And the terumah is an elevation from below to above; this needs examination.) And the matter of the hundred blessings is to draw down from above to below the radiance from the level of sovev kol almin to memalei kol almin.

> And the attributes are only like a tenth of Chochmah and Binah, whose last level becomes their source. The author leaves open ('this needs examination') how terumah, which is an elevation, fits a drawing-down (the Kehot note points to Or HaTorah, Vayakhel, on this); the hundred blessings, at any rate, draw the radiance of sovev into memalei from above to below.

18 והנה עיקר ענין זו ההמשכה מלמעלה למטה הוא בשבת (דהגם שבכל יום מברכים מאה ברכות מ"מ עיקר גילוי ויחוד סובב בממלא הוא בשבת).

Now, the main [occasion] of this drawing-down from above to below is on Shabbos (for although every day we say a hundred blessings, nevertheless the main revelation and union of sovev in memalei is on Shabbos).

> The chief time of this drawing-down is Shabbos. Although blessings are said every day, the main revelation and union of sovev within memalei happens on Shabbos.

וזהו זכרי עם ו"ה רמ"ח היינו בשבת היא ההמשכה מלמעלה למטה אל בחי' ו' שהוא"ו הוא המשכה.

And this is zichri with vav-heh, 248: on Shabbos there is the drawing-down from above to below, to the level of vav, for the vav is a drawing-down.

> This is zichri with vav-heh: on Shabbos light is drawn from above to below, to the vav. The letter vav, a vertical line, signifies drawing-down.

והיינו ג"כ ענין התורה שהיא בחי' המשכה קול בוי"ו דאורייתא מחי"ע [מחכמה עילאה] נפקת והוא יו"ד דזכרי ונמשך למטה בקול ודבור. וכמ"ש ודברי אשר שמתי בפיך.[82]

And this is also the matter of the Torah, which is the level of drawing-down: kol (voice), [spelled] with a vav. For "the Torah comes forth from the higher Chochmah (wisdom)," which is the yud of zichri, and it is drawn down below into voice and speech, as it is written, "And My words which I have placed in your mouth."

> The Torah is also a drawing-down, and kol ('voice') is spelled with a vav. The Torah comes from the higher Chochmah, the yud of zichri, and descends into voice and speech, as Isaiah says, "My words which I have placed in your mouth."

וכמו שאמרו על שמאי והלל[83] דאלו ואלו דא"ח [דברי אלקים חיים]. והיינו ו"ה קול ודבור בתורה. וזהו ג"כ שרש ענין השבת שהוא בחי' החכמה יו"ד דזכרי ונמשך למטה בבחי' ו"ה.

And as they said about Shammai and Hillel, that "these and these are the words of the living G-d." And this is vav-heh: voice and speech in Torah. And this is also the root of the matter of Shabbos, which is the level of Chochmah, the yud of zichri, drawn down below into the level of vav-heh.

> Even the disputes of Shammai and Hillel are "the words of the living G-d": divine wisdom in human voice and speech, the vav and heh. The root of Shabbos is the same: Chochmah, the yud, drawn down into vav-heh.

(והענין זכור הוא האהבה ועי"ז עולה המ"ן [המיין נוקבין] לבחי' י"ה. וזכרי הוא יסוד אבא שמתגלה בשבת בבחי' זו"נ [זעיר אנפין ונוקבא] כידוע בכוונת זכר למע"ב [למעשה בראשית] במוסף וזהו שנמשך בבחי' ו"ה):

(The point is: zachor is love, and through it the 'feminine waters' (mayin nukvin) rise to the level of yud-heh. And zichri is Yesod (foundation) of Abba, which is revealed on Shabbos in the level of Z'eir Anpin and Nukva, as is known from the kavanah (mystical intention) of "a remembrance of the work of creation" in Musaf; and this is its being drawn into the level of vav-heh.)

> In the parenthesis: zachor is love, which raises 'feminine waters' (mayin nukvin), the Kabbalistic term for an arousal from below, up to yud-heh. Zichri is Yesod of Abba, revealed on Shabbos in Z'eir Anpin and Nukva, as is known from the mystical intention (kavanah) for 'a remembrance of the work of creation' in the Musaf prayer.

SECTION 7 • ¶19–20

The answer

19 וזהו הצווי זכור את יום השבת לקדשו.[84] ומבואר לעיל הקושיא דהא שבת מיקדשא וקיימא.

And this is the command, "Remember the Shabbos day to sanctify it." The question was set out above: surely Shabbos is 'sanctified and established.'

> Now the opening question can be answered. If Shabbos is already 'sanctified and established,' what does "Remember the Shabbos day to sanctify it" ask of us?

והענין מובן ע"פ מה שנתבאר כי באמת בחי' שבת מצד עצמו מיקדשא וקיימא שהוא בחי' קדש בחי' חכמה (דהיינו בחי' מוחין דאבא. ויו"ט [ויום טוב] נק' מקראי קדש בחי' נה"י [נצח הוד יסוד] דאבא מתלבשין במוחין דאימא).

The matter is understood from what has been explained: in truth, the level of Shabbos in itself is 'sanctified and established,' for it is the level of kodesh (holiness), the level of Chochmah (that is, the level of the intellect (mochin) of Abba; while Yom Tov is called mikra'ei kodesh ('holy convocations'), the level of Netzach, Hod and Yesod of Abba clothed in the intellect of Imma).

> Shabbos in itself is holy and needs no help: it is kodesh, Chochmah, the intellect of Abba. Yom Tov is called mikra'ei kodesh, 'holy convocations' (in the Zohar, those 'invited from kodesh'): it receives only Abba's lower powers, Netzach, Hod and Yesod, clothed in the intellect of Imma.

אך כדי להמשיך בחי' גילוי ענג העליון שיומשך ויתגלה בחכמה (דהיינו התגלות עתיק בחכמה) הוא ע"י ישראל ע"י מעשה המצות שעושין כל ימות החול

But the drawing-down of the revelation of the supernal delight, so that it be drawn and revealed in Chochmah (that is, the revelation of Atik in Chochmah), comes through Israel, through the performance of the mitzvos that they do all the weekdays.

> But there is something beyond Shabbos's own holiness: the revelation of the supernal delight within Chochmah, which the parenthesis calls the revelation of Atik, the innermost level of Keser, in Chochmah. That revelation comes through Israel, through the mitzvos they do all week.

שאומרים אשר קדשנו במצותיו וצונו שממשיכים מבחי' אשר ענג העליון בבחי' ראשית חכמה כנ"ל:

Over them they say, "Who (asher) has sanctified us with His commandments and commanded us," for they draw down from the level of asher, the supernal delight, into the level of "the beginning (reishis) of wisdom," as above.

> Over the mitzvos they say asher kideshanu, and through them they draw from asher, the supernal delight, into reishis, Chochmah; this is what 'to sanctify it' adds.

20 וז"ש [וזהו שכתוב] אח"כ ששת ימים תעבד[85] דלכאורה זה אינו מ"ע [מצות עשה] רק רשות ומה ענין זה לזכור את יום השבת לקדשו שהיא מ"ע [מצות עשה] אלא דלהיות דפי' לקדשו להמשיך גילוי עונג העליון בחכמה בשבת. וכמ"ש וקראת לשבת ענג.[86]

And this is what is written afterward, "Six days you shall labor." For at first glance this is not a positive commandment but only something permitted, so what does it have to do with "Remember the Shabbos day to sanctify it," which is a positive commandment? Rather, [it is] because the meaning of 'to sanctify it' is to draw down the revelation of the supernal delight into Chochmah (wisdom) on Shabbos, as it is written, "And you shall call the Shabbos a delight."

> The next verse, "Six days you shall labor," seems to be mere permission, not a commandment, so why is it joined to the commandment of Shabbos? Because 'to sanctify it' means drawing the supernal delight into Chochmah on Shabbos, as Isaiah calls Shabbos 'a delight' (oneg).

והמשכה זו היא ע"י העלאת הבירורים שע"י מעשה המצות בחול. והיינו ע"י בחי' זכור עם י"ה. וששת ימים תעבוד פולחנא דרחימותא.

And this drawing-down is through the elevation of the refinements [made] through the performance of the mitzvos during the week; that is, through the level of zachor with yud-heh, and "Six days you shall labor (ta'avod)," the service of love.

> That delight is drawn down through the elevation of the refinements made by the weekday mitzvos: the upward movement of zachor with yud-heh, and "Six days you shall labor," read as the service of love.

ועי"ז יומשך בשבת בחי' לקדשו. וזהו זכור כו'. כי שבת נק' שבת בראשית.

And through this the level of "to sanctify it" will be drawn down on Shabbos. And this is "Remember," etc. For Shabbos is called 'Shabbos Bereishis.'

> Through this service 'to sanctify it' is drawn down on Shabbos, so the six days are part of 'Remember.' And Shabbos is called 'Shabbos Bereishis,' which the next paragraph explains.

SECTION 8 • ¶21–22

Zachor and shamor

21 והנה בראשית היא בחי' נוק' [נוקבא] שמקבל מבחי' ראש שהוא תענוג העליון כנ"ל. ולכן אמר זכור את יום השבת כו' להמשיך בו מבחי' תענוג העליון שנק' בחי' זכר ומשפיע לבחי' ראשית חכמה כו'.

Now, Bereishis is the level of Nukva (the feminine), which receives from the level of rosh (head), which is the supernal delight, as above. Therefore it says, "Remember (zachor) the Shabbos day," etc.: to draw into it from the level of the supernal delight, which is called the level of the male (zachar) and the giver, to the level of "the beginning (reishis) of wisdom," etc.

> 'Bereishis' contains reishis, the 'feminine' level that receives from rosh, the supernal delight. So 'Remember' (zachor) means drawing into Shabbos from that delight, the 'male' (zachar), giving level, into 'the beginning (reishis) of wisdom.'

וזהו ישראל לי ראש[87] שהם הממשיכים מבחי' ראש (ועמ"ש בפ' ציצית[88] מענין לי ראי"ש).

And this is Yisrael, [whose letters spell] li rosh ('a head for Me'), for they are the ones who draw down from the level of rosh. (And see what is written in the section on tzitzis on the matter of li rosh.)

> The letters of Yisrael (ישראל) spell li rosh (לי ראש), 'a head for Me': Israel are those who draw down from rosh. In Likkutei Torah, Shelach (48c), on the section of tzitzis to which the text refers, the Alter Rebbe explains that Israel are called li rosh because they draw the supernal will, the 'head,' into revelation below.

ובחי' שמור את יום השבת. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שמור זו משנה.[89,90] והענין כי השמירה ענינה להפריד הקליפות שלא יהיה יניקה להחיצונים.

And [as for] the level of "Keep the Shabbos day," our Sages, of blessed memory, said: 'Keep' — this is Mishnah. The point is that keeping (shemirah) means separating the kelipos (husks), so that there be no nourishment for the external forces.

> The maamar turns to the second word, 'Keep': the Sages read shamor ('keep') as the study of Mishnah. Keeping means guarding: separating the kelipos so that the external forces cannot draw nourishment from holiness.

וזהו ענין זכור לדכורא. ושמור לנוקבא. כי השמירה שלא יינקו החיצונים מטפת דכורא היא ע"י שנמשכת במעי דנוק' [דנוקבא].

And this is the matter of 'zachor for the male, shamor for the female.' For the keeping, so that the external forces not draw nourishment from the drop of the male, is through its being drawn into the womb of the female.

> Hence the Zohar's saying 'zachor for the male, shamor for the female' (Zohar 2:92a, on Yisro). In the Kabbalistic image of giver and receiver, the giver's influence is protected from the external forces only when it is fully received and held within the receiver, Nukva.

ולכן הנפילים[91] היו מפני שלא נקלטה הטפה כו' וזהו ג"כ ענין שמור זו משנה שבתושבע"פ [שבתורה שבעל פה] היא נק' תורת אמך לגבי תושב"כ [תורה שבכתב] שנק' מוסר אביך[92] וכמ"ש במ"א:

Therefore "the Nefilim ('fallen ones') were" because the drop was not absorbed, etc. And this is also the matter of 'Keep — this is Mishnah,' for the Oral Torah is called "the teaching of your mother" relative to the Written Torah, which is called "the instruction of your father," as explained elsewhere.

> The Nefilim ('fallen ones') of Genesis 6:4 are traced in Kabbalah to an influence that was not received and held in its proper place; the text only alludes to this teaching. Shamor is Mishnah because the Oral Torah is 'your mother's teaching,' the receiving side, relative to the Written Torah, 'your father's instruction.'

22 אך לעתיד יהיה זכור ושמור בדבור א' נאמרו (ר"ל [רוצה לומר] שאז יתגלה בחינה זו למטה)

But in the time to come it will be [as] "'Remember' and 'Keep' were said in a single utterance" (meaning that then this level will be revealed below).

> In the future, "'Remember' and 'Keep' were said in a single utterance" will be revealed below: what was one at Sinai will be one in the world.

שיהיה הכל חד יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] (שהן בחי' זכור ובחי' שמור דהיינו שגם יחו"ת [יחודא תתאה] יהיה במדרגת הגלוי שביחו"ע [שביחודא עילאה] והיינו ע"י גלוי עצמות א"ס ב"ה הסוכ"ע דקמיה שוה הכל כו').

For all will be one, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) (which are the level of zachor and the level of shamor; that is, the lower unity too will be at the rank of the revelation that is in the higher unity, and this is through the revelation of the essence of the Infinite One (Ein Sof), blessed be He, who encompasses all worlds (sovev kol almin), before whom all is equal, etc.).

> The higher unity and the lower unity will merge: zachor is the higher unity and shamor the lower, and the lower will reach the revelation of the higher through the revelation of the essence of the Infinite One, before whom 'all is equal,' high and low alike.

וזהו שנאמר אות הוא ביני ובין בני ישראל[93] (ר"ל [רוצה לומר] אות היא קאי על בחי' מל' שמור לנוק' [לנוקבא] וכמ"ש במ"א באור ענין זה ע"פ הזוהר ויקהל)(דר"ד)[94] האי רוחא אתפשטותא דההיא נקודה[95] כו'.

And this is what is said, "It is a sign between Me and the children of Israel" (meaning, 'sign' refers to the level of Malchus (sovereignty), shamor for the female; as explained elsewhere in the explanation of this matter on the Zohar, Vayakhel (page 204): "This spirit is the spreading forth of that point," etc.).

> Exodus 31 calls Shabbos "a sign between Me and the children of Israel," and the 'sign' is Malchus, shamor, the 'female.' The text refers to an explanation given elsewhere of the Zohar on Vayakhel (printed, the Kehot note says, in Sefer HaMaamarim 5565), which speaks of the Shabbos spirit as the spreading forth of 'that point,' Malchus.

וזהו יום שכולו ארוך[96] (ר"ל [רוצה לומר] שמור וזכור הם בחי' שבת דמעלי שבתא ושבתא דיומא ולע"ל [ולעתיד לבוא] שיהיו שניהם במדרגה א' שבת דמעלי שבתא יהי' [יהיה] ג"כ במדרגת שבתא דיומא הז' יום שכולו ארוך ועמ"ש כה"ג [כהאי גוונא] ע"פ ההפטרה דפ' במדבר כי גדול יום[97] כו')

And this is 'the day that is entirely long' (meaning: shamor and zachor are the level of 'Shabbos eve' (Shabbos de'mealei Shabbsa) and 'Shabbos day' (Shabbsa de'yoma); and in the time to come, when the two of them will be at one rank, Shabbos eve too will be at the rank of Shabbos day, the seventh, 'the day that is entirely long.' And see what is written in a similar vein on the haftarah of Parshas Bamidbar, "For great is the day," etc.)

> Shamor and zachor are Shabbos night and Shabbos day; in the future both will be at the level of Shabbos day, 'the day that is entirely long,' which Torah Ohr, Lech Lecha (13d), calls the great revelation of the future. The text also refers to its discourse on the haftarah of Bamidbar, "For great is the day": there (Likkutei Torah, Bamidbar) the Alter Rebbe explains that the two unities, separate now, will then have 'one head,' and all will become 'day.'

כי עתה זה היום אשר קוינו לו. פי' קוינו בחי' קו ארוך[98] ולעתיד יהיה בחי' שבת מעלה ומטה שוין (וע' לקמן בד"ה להבין באור ענין האבות הן הן המרכבה מש"ש [מה שכתוב שם] מענין זה):[99]

For now [it is], "This is the day we hoped (kivinu) for." The meaning: kivinu is the level of a long line (kav). And in the time to come there will be the level of Shabbos, above and below equal. (And see below, in the discourse beginning "To understand the explanation of the matter, 'The Patriarchs are themselves the Chariot,'" what is written there on this matter.)

> Now, "this is the day we hoped (kivinu) for" is hope, a kav, a long line stretching toward a goal; in the future it will be Shabbos, when above and below are equal. In the discourse the text refers to, 'the Patriarchs are themselves the Chariot' (Torah Ohr, Yisro), the Alter Rebbe explains that now there are ascents and descents, Shabbos night rising and Shabbos day drawing down, but in the future, when Keser, the light that encompasses all worlds, is revealed, there will be no above and below, and all will be 'in one utterance.'

IN ONE'S AVODAH

The six weekdays are where Shabbos is made: every mitzvah, every word, and even honest business done to earn a living so as to serve G-d refines the world when it is done with love, and through prayer it rises into the prayer of Shabbos. This weekday service is what draws the supernal delight into Shabbos, fulfilling "Remember the Shabbos day to sanctify it."

QUESTIONS FOR DISCUSSION

1. If Shabbos is holy from creation, what exactly does 'to sanctify it' add, according to the maamar?
2. Why does the Name Havayah appear only after the account of the six days, and what does this teach about Shabbos?
3. How can the descent of wisdom 'outside,' into physical mitzvos, reveal something higher than wisdom itself?
4. What is the connection between the weekday service of love (zachor with yud-heh) and the drawing-down on Shabbos (zichri with vav-heh)?
5. What does the fading delight of an old idea teach about the relationship between Chochmah and the supernal delight?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **זכור את יום השבת**

The Kehot note calls this another transcript (hanachah) of the same maamar, printed in the Alter Rebbe's Sefer HaMaamarim 5569; later notes quote its different wording.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ט ע' לב (בהוצאה החדשה ע' מו). ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. תוס' והערות באוה"ת ע' תתקמה. ובכרך ז ע' ב'תרצט. קיצור דקיצור ע' ב'תשא. תוספות והערות עם הגהות נוספות ע' ב'תשג. ובכרך ח ע' ב'תתקצד. בסה"מ תרכ"ז (הוצאת תש"ס) ע' קכה מיוסד על מאמר זה. וכן בסה"מ תרמ"ב. ראה ד"ה אבות מלאכות תרי"ל ע' רמט ואילך. ד"ה ויקח ה"א תרל"א ע' א.

2 **זכור את יום השבת**

G-d speaks the Ten Commandments to all Israel at Sinai, and this is the fourth: remember the Shabbos day to keep it holy, which the Sages teach is done above all by declaring its holiness in Kiddush. The maamar asks what 'sanctifying' can add to a day already holy, and answers in paragraphs 19–20 that it is drawing the supernal delight into it. (context: Steinsaltz Tanakh)

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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KEHOT'S NOTE

שמות כ, ח.

3 **שבת מיקדשא וקיימא**

When a Tanna recited "Who sanctifies Israel and the Shabbos and the seasons," Ravina objected: "Is it Israel who sanctify Shabbos? Shabbos is sanctified and established!" This is the source of the maamar's question.

Beitzah 17a:3–4 ביצה י"ז א:ג-ד

תָּנֵי תַּנָּא קַמֵּיהּ דְּרָבִינָא: "מְקַדֵּשׁ יִשְׂרָאֵל וְהַשַּׁבָּת וְהַזְּמַנִּים". אָמַר לֵיקוּ: אַשּׁוּ שַׁבָּת יִשְׂרָאֵל מְקַדְּשִׁי לֵיקוּ? וְהָא שַׁבָּת מְקַדְּשָׁא וְקַיְּימָא. אֶלָּא אֵימָא: "מְקַדֵּשׁ הַשַּׁבָּת, יִשְׂרָאֵל וְהַזְּמַנִּים". אָמַר רַב יוֹסֵף: הֲלָכָה כְּרַבִּי, וְכִדְתָנֵי רָבִינָא. תָּנוּ רַבָּנָן: שַׁבָּת שֶׁחָל לִהְיוֹת בְּרֹאשׁ חוֹדֶשׁ אוֹ בְּחוּלּוֹ שֶׁל מוֹעֵד, עַרְבִית וְשַׁחֲרִית וּמִנְחָה מִתְפַּלֵּל שֶׁבַע, וְאוֹמֵר מֵעֵין הַמְּאוֹרָע בָּעֲבוֹדָה, וְאִם לֹא אָמַר — מַחְזִירִין אוֹתוֹ. רַבִּי אֱלִיעֶזֶר אוֹמֵר: בַּהוֹדָאָה. וּבַמּוּסָפִין מַתְחִיל בְּשֶׁל שַׁבָּת וּמְסַיֵּים ...

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KEHOT'S NOTE

ביצה יז, א. ובאוה"ת פ' יתרו ע' תתכה כתב קושיא זו בשם האלשיך ז"ל ומפרש שפי' לקדשו הוא להשפיע בו קדושה על קדושתו. בסה"מ תקס"ט ע' לב "דשבת מיקדשא וקיימא משמע י"ב שהרי כל שבת נק' שבת בראשית כידוע ומפורש בכתוב ויברך אלקים את יום השבת ויקדש אותו". וכ"ה בסה"מ תרכ"ז. וראה בסה"מ תרל"ד ע' שיח.

4 **דישראל אינהו דקדשינהו לזמנים**

The Talmud explains the festival blessing "Who sanctifies Israel and the seasons": it is Israel who sanctify the seasons. The Alter Rebbe uses it to show that the festivals' holiness depends on Israel.

Berakhot 49a:9–10 ברכות מ"ט א:ט-י"

"מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים"! — יִשְׂרָאֵל דְּקַדְּשִׁינְהוּ לִזְמַנִּים. "מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים"! — יִשְׂרָאֵל דְּקַדְּשִׁינְהוּ לְרָאשֵׁי חֳדָשִׁים. "מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְּמַנִּים"! — חוּץ מִזּוֹ.

"Who hallowest Israel and the seasons"! It means, "Israel who sanctify the seasons." "Who sanctifiest Israel and the beginnings of the months"! It means, "Israel who hallow the beginnings of the months." "Who hallowest the Sabbath, Israel and the seasons" ! This is an exception.

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KEHOT'S NOTE

ברכות מט, א. ראה תורת שמואל תרכ"ז ע' קטו לתרץ קושיית הפנים יפות איך עשה הקב"ה מלאכה בר"ה, ע"ש.

5 **דאחידן ביה במלכא**

The Zohar on Emor: all who are attached to the King must be invited to the supernal place called kodesh; the festivals are such invitations (mikra'ei kodesh), but Shabbos is not invited, for it is the inheritance of kodesh itself.

Zohar, Emor 24:104–111 ספר הזהר, אמור כ"ד:ק"ד-קי"א

THESE ARE THE SET FEASTS OF THE L-RD. R. Simeon said: 'They are from the L-rd (TETRAGRAMMATON), because He is the link between those (grades) above and those below, all being united through Him. Why? Because just as the King inherits the Father and Mother and is attached to their holiness, so all those that are attached to the King are to be invited to that supernal place called "holiness" in order that they mav all be united. Hence they are called first "set feasts of the L-rd", and then ...

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

6 **הם ישראל המושרשים בזעיר. זה בחסד וזה בגבורה וזה בתפארת**

The Ramaz (Rabbi Moshe Zacuto) on this passage of the Zohar: those "attached to the King" are Israel, rooted in Z'eir Anpin, "this one in Chesed, this one in Gevurah, this one in Tiferes." He adds there that on Shabbos the holy light of Abba shines of itself, while on a festival it is 'invited' through our deeds and prayers.

Mikdash Melekh, RaMaZ Commentary on Zohar, מקדש מלך, פירוש הרמ"ז על ספר הזהר

... ור"ל הלא זהו דרך כל עם לדרוש למתים בעד החיים וכמ"ש בשמואל שהלך לחצר מות לשאול מאביו על מעות היתימים והתירוץ לזה הוא כי הנה יש לאדם מעין העולמות ופנימיותם שהרי חנ"רן הם בסוד אב"ע ודי אותיות הוי"ה וזה בבחי' הגדלות ויש בהם יחוד גדול האמנם אחרי פטירת הצדיק והזדככו תעלני בחי' חנ"רן שלו כל א' וא'

למקומו. ויש כח לצדיק החי לעורר אותן ביחודים וזה בכח כוונותיו שגורם זווג העולמות בפנימיותם והנה חצר מות כתב חסד לאברהם מעין ד' שהוא מקום זך וגנוז בעולם העשיה ששם מושב הנפשות ...

Zholkva, 1864 (Public Domain)

PARAGRAPH 2

7 שמור את יום השבת

Moshe, repeating the Ten Commandments to Israel before they enter the Land, says "Keep (shamor) the Shabbos day to sanctify it" where Exodus has 'Remember': plainly, guard the day and take care not to profane it. The maamar ties shamor to the prohibitions, and in paragraph 21 to guarding holiness from the external forces. (context: Steinsaltz Tanakh)

Deuteronomy 5:12 דברים ה':י"ב

שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ׃

Observe the sabbath day, to keep it holy, as the L-RD thy G-d commanded thee.

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KEHOT'S NOTE

דברים ה, יב.

8 זכור ושמור בדבור אחד נאמרו

"'Remember' and 'Keep' were said in a single utterance, which the mouth cannot say and the ear cannot hear." The maamar returns to this saying in paragraph 22 as a description of the future.

Rosh Hashanah 27a:2–3 ראש השנה כ"ז א:ב'-ג'

וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִים. וּתְרֵי קָלֵי מִי מִשְׁתַּמְעִי? וְהָתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר", בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, מַה שֶּׁאֵין הַפֶּה יְכוֹלָה לְדַבֵּר וְאֵין הָאוֹזֶן יְכוֹלָה לִשְׁמוֹעַ! לְכָךְ מַאֲרִיךְ בְּשׁוֹפָר. לְמֵימְרָא דְּכִי שָׁמַע סוֹף תְּקִיעָה בְּלֹא תְּחִילַּת תְּקִיעָה יָצָא, וּמִמֵּילָא: תְּחִילַּת תְּקִיעָה בְּלֹא סוֹף תְּקִיעָה יָצָא?

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KEHOT'S NOTE

ר"ה כז, א.

9 כל מקום שנאמר השמר פן ואל

Rabbi Avin in the name of Rabbi Ila'i: wherever the Torah says 'beware,' 'lest' or 'do not,' it is a prohibition. Since shamor shares the root of hishamer, 'Keep' is linked to the prohibitive commandments.

Eruvin 96a:8 עירובין צ"ו א:ח'

וְאֶלָּא הָא דְּתָנֵי: הַפֶּסַח וְהַמִּילָה מִצְוֹת עֲשֵׂה — לֵימָא דְּלָא כְּרַבִּי עֲקִיבָא, דְּאִי רַבִּי עֲקִיבָא — כֵּיוָן דְּמוֹכֵי לֵהּ בְּפֶסַח, לָאו נָמֵי אִיכָּא, כִּדְרַבִּי אָבִין אָמַר רַבִּי אִילְעַאי. דְּאָמַר רַבִּי אָבִין אָמַר רַבִּי אִילְעַאי: כָּל מָקוֹם שֶׁנֶּאֱמַר "הִשָּׁמֶר" "פֶּן" וְ"אַל" — אֵינוֹ אֶלָּא בְּלֹא תַּעֲשֶׂה!

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Sotah 5a:3–4 סוטה ה' א:ג'-ד'

וְכִדְרַבִּי אָבִין אָמַר רַבִּי אִילְעָא. דְּאָמַר רַבִּי אָבִין אָמַר רַבִּי אִילְעָא: כָּל מָקוֹם שֶׁנֶּאֱמַר "הִשָּׁמֶר" "פֶּן" וְ"אַל" — אֵינוֹ אֶלָּא בְּלֹא תַּעֲשֶׂה. דָּרַשׁ רַב עוּיְרָא, זְמָנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַב אַסִי וְזְמָנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַב

אַמַּי: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ לְסוֹף מִתְמַעֵט, שֶׁנֶּאֱמַר: "רוֹמּוּ מְעַט". וְשֶׁמָּא תֹּאמַר יֶשְׁנוֹ בָּעוֹלָם, תַּלְמוּד לוֹמַר: "וְאֵינֶנּוּ".

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

Shevuot 4a:6 שבועות ד' א:ו'

בְּמַאי אוֹקֵימְתָּא - כְּרַבִּי יִשְׁמָעֵאל, וּלְמַלְקוֹת; מַרְאוֹת נְגָעִים - מַאי מַלְקוֹת אִיכָּא? בְּקוֹצֵץ בַּהֲרָתוֹ, וּכְרַבִּי אָבִין אָמַר רַבִּי אִילְעָא; דְּאָמַר רַבִּי אָבִין אָמַר רַבִּי אִילְעָא: כָּל מָקוֹם שֶׁנֶּאֱמַר "הִשָּׁמֶר", "פֶּן" וְ"אַל" - אֵינוֹ אֶלָּא לֹא תַּעֲשֶׂה.

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KEHOT'S NOTE

עירובין צו, א. סוטה ה, א. שבועות ד, א ועוד.

10 זכור עם י"ה גימט' רמ"ח מ"ע

The Zohar: 'My Name' (shmi) with yud-heh is 365, the prohibitions, and 'My remembrance' (zichri) with vav-heh is 248, the positive commandments; all the commandments depend on the four-letter Name.

Zohar I, 24a זח"א כד, א

KEHOT'S NOTE

זח"א כד, א ועוד. נתבאר בלקו"ת פקודי ג, ב. באוה"ת יתרו כרך ז ע' ב'תשג מציין ע"ז "וכ"כ בבחיי פ' יתרו ע"פ זכור את יום השבת", ומסיים שם "כי י"ה הם או"א שהם המוחין שמשם נמשך הטפה דרך כל הרמ"ח אברים שהם רמ"ח מ"ע ונמשך ע"י היסוד הנקי זכור", ושם בנוסחא אחרינא "שמשם נמשכה ההמשכה דבחי' חכמה ובחי' ביטול דרך כל הרמ"ח מ"ע ונמשך ע"י צדיק יסוד עולם הנקי זכור". בסה"מ תקס"ט ע' לג מבאר "וא"כ גם פי' זכור הוא בבחי' מ"ע ושמור הוא בבחי' ל"ת (ולא יקשה מזה שאמרו דאנכי ולא יהי' לך בדיבור א' נאמרו דמפי הגבורה שמענו)".

11 וצ"ל ההפרש בין זכור לזכרי

The other transcript sharpens the question: zichri with vav-heh and zachor with yud-heh both equal 248, yet vav-heh is the root of the positive commandments and yud-heh of the prohibitions (shmi with yud-heh is 365), and yud-heh is higher.

KEHOT'S NOTE

בתקס"ט שם מבאר "שהרי כמו שתיבת זכרי עם ו"ה עולה ג' רמ"ח מ"ע כך זכור עם י"ה עולה ג' רמ"ח מ"ע (וא"כ לכאורה מצות השבת לפעמים בו"ה שהן שרש מ"ע ולפעמים בי"ה שהן שרש הל"ת כמ"ש זה שמי כו' ושמי עם י"ה ג' שס"ה וידוע דאותיות י"ה גבוהים מאותיות ו"ה גם א"כ למה נאמר זכור ושמור בשבת מאחר דגם זכור שרשו בל"ת שהן בי"ה כו' וד"ל).

PARAGRAPH 3

12 כללות ענין השבת מהו

On these words the Tzemach Tzedek lists further discussions of Shabbos: below, at the end of the second discourse 'Zachor es yom haShabbos'; the discourse on 'the Patriarchs are themselves the Chariot'; in Terumah, 'Mi yitencha ke'ach li,' on 'Koneh shamayim va'aretz'; 'Vayakhel Moshe'; and above, at the end of Beshalach, the ends of 'Ichluhu hayom' and 'Inyan lechem mishneh.'

KEHOT'S NOTE

באוה"ת יתרו כרך ז ע' ב'תרצט מציין ע"ז "ועמ"ש מענין השבת לקמן סד"ה זכור את יום השבת דרוש השני. ובד"ה ענין האבות הן הן המרכבה. ובפ'

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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18 **כי לא מחשבותי מחשבותיכם**

G-d tells the people through Isaiah that His thoughts are not like human thoughts: unlike people, He bears no grudge and welcomes all who return to Him. The maamar infers from the verse that above there is, as it were, thought and speech. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע׳ נה, ח.

19 **ונק׳ אותיות לשון התגלות מלשון תרגום ואתא**

In Isaiah's prophecy on Dumah, the watchman answers a cry from Seir: "Morning has come (asa), and also night." The verbs of the verse are Aramaic; Kehot cites it for asa, 'came,' the word the maamar connects with osiyos, 'letters.' (context: Steinsaltz Tanakh)

Isaiah 21:12 ישעיהו כ״א:י״ב

KEHOT'S NOTE

ישע׳ כא, יב. וראה באוה״ת סידור ד״ה אל ברוך: "פי׳ כמו עדי״מ כאשר האדם ישכיל השכלה בפי״ע עדיין אין בו אותיות ממש, אך כאשר יצטרך להשפיע ההשכלה להתלמיד הוא בא בבחי׳ אותיות מו״ד, וזהו לשון אתא כלומר כשבא לידי המשכה לזולתו צי״ל ע״י אותיות". ומיוסד על סה״מ תקס״ד ע׳ קכב וז״ל שם: מאחר שבא השכל מהעלמו לידי גילוי אותיות לחשוב בתיבות וצירופים שונים כו׳ יחשב זה לביאה ממש ונק׳ אותיות השכל כלומר שבא ואתא השכל, ע״ש. ובאוה״ת יתרו כרך ז ע׳ ב׳תרצט מבאר שכאן מדבר על אותיות בריאת העולם בעשרה מאמרות שמתחילין בבי״ת בראשית ברא כו׳ בהבראם בה׳ בראם ה׳ זעירא. ובלקו״ת פ׳ ברכה צג, ד קאי על אותיות התורה שהתורה מתחלת באל״ף אנכי ומשם נמשכים אתוון רברבין, ע״ש.

20 **לאו דאית לך צדק ידיעא**

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:4–6; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17b:4–6 תקוני הזהר י״ז ב:ד׳-ו׳

דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען.

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KEHOT'S NOTE

ת״ז בהקדמה (פתח אליהו).

תרומה בד״ה מי יתנך כאח לי בענין קונה שמים וארץ. ובד״ה ויקהל משה. ולעיל ס״פ בשלח סד״ה אכלוהו היום וסד״ה ענין לחם משנה".

13 **וירא אלקים את כל אשר עשה**

At the close of the sixth day the Torah says that G-d saw all that He had made, the whole of creation, "and behold, it was very good." The maamar reads 'all that He had made' as the six days of 'making' through speech, and 'very good' (paragraph 4) as teshuvah.

Genesis 1:31 בראשית א׳:ל״א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א, לא.

14 **יהי אור**

"Let there be light," the first of the utterances of creation, an example of the divine speech through which the world was made.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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15 **יהי רקיע**

"Let there be a firmament in the midst of the waters," the utterance of the second day.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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16 **יקוו המים**

"Let the waters under the heavens gather to one place," an utterance of the third day.

Genesis 1:9 בראשית א׳:ט׳

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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17 **תדשא**

"Let the earth sprout vegetation," another utterance of the third day.

Genesis 1:11 בראשית א׳:י״א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

21 **לאו דאית לך צדק ידיעא**

Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d has no known 'righteousness' or 'judgment'; the attributes exist 'to show' how the world is conducted. The Alter Rebbe uses it to say that G-d's attributes involve no change.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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22 **אני הוי"ה לא שניתי**

G-d tells Israel through Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not come to an end": His constancy is why they endure. Here it shows that G-d's attributes involve no change; paragraph 4 applies it to the Name Havayah. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג:ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 4

23 **לא נאמר רק שם אלקים**

The note says the Tzemach Tzedek has a gloss (hagahah) on this point there; it does not quote it.

KEHOT'S NOTE

באוה"ת יתרו כרך ז ע' ב'תשיא יש כאן הגה"ה.

24 **כי בו שבת**

"For on it He rested from all His work." Paragraph 5 reads this rest as the ascent of the worlds.

Genesis 2:3 בראשית ב:ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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25 **ביום עשות הוי"ה אלקים**

"On the day Havayah Elokim made earth and heaven," the first verse of the Torah to use the Name Havayah, which appears only after the account of Shabbos.

Genesis 2:4 בראשית ב:ד'

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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26 **שמש ומגן ה' אלקים**

The psalmist, longing for G-d's courts, sings "For a sun and a shield is Havayah Elokim": G-d is light and protection to those who walk uprightly. Chassidus reads Havayah as the 'sun' and Elokim as the 'shield,' the sheath that filters its light so that the world can bear it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

27 **אני ה' לא שניתי**

G-d says through Malachi, "For I, Havayah, have not changed": the proof that the Name Havayah is beyond change.

Malachi 3:6 מלאכי ג:ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

28 **(כמ"ש שמש ומגן ה' כו')**

In this manuscript the parenthesis reads "(כמ"ש שיש הוד כנ"ל)" in place of the quotation of "a sun and a shield"; the note does not explain the variant.

KEHOT'S NOTE

בכוך 174 נכתב במקומו: (כמ"ש שיש הוד כנ"ל).

29 **שם אלקים . . אותיות וכלים ושם הוי' הוא שורש בחי' האור**

The note says this point, Elokim as the root of letters and vessels and Havayah as the root of light, is explained there.

KEHOT'S NOTE

נתבאר בד"ה וידעת תרנ"ז ע' מו. ובד"ה ראה קראתי תרס"ה ע' קפא ואילך.

30 **ויכלו השמים**

"And the heavens and the earth were finished, and all their host," the close of the six days, after which the Torah first uses the Name Havayah.

Genesis 2:1 בראשית ב:א'

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

And the heaven and the earth were finished, and all the host of them.

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31 **דטוב זה יצ"ט**

The Zohar reads "behold, good" as the angel of life and "very" as the angel of death; Kehot cites it alongside the Midrash.

Bereshit Rabbah 9:9 בראשית רבה ט׳:ט׳

Zohar I, 14a זח"א יד, א

KEHOT'S NOTE

ב"ר ט, ט. זח"א יד, א. יט, ב. ראה לקמן פו, ב.

32 **טוב זה יצ"ט ומאד זה יצה"ר**

Rabbi Nachman bar Shmuel: "very good" is the good inclination, and "very good" is also the evil inclination, for without it a person would not build a house, marry or have children. Kehot cites it as 9:9; on Sefaria it is 9:7.

Bereshit Rabbah 9:7 בראשית רבה ט׳:ז׳

רבי נחמן בר שמואל בר נחמן בשם רב שמואל בר נחמן אמר: הנה טוב מאד, זה יצר טוב. והנה טוב מאד, זה יצר רע. וכי יצר הרע טוב מאד אתמהא?! אלא שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד, ולא נשא ונתן. וכן שלמה אומר: (קהלת ד): כי היא קנאת איש מרעהו:

Rabbi Naḥman bar Shmuel bar Naḥman said in the name of Rav Shmuel bar Naḥman: "Behold it was very good" - this is the good inclination; "and behold it was very good" - this is the evil inclination. Is the evil inclination, then, very good? This is a rhetorical question. Rather, were it not for the evil inclination, a man would never build a house, would never marry a wife, would never beget children, and would never engage in commerce. Likewise, Solomon says: "[And I have considered all toil and ...

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33 **במקום שבעלי תשובה עומדים**

Rabbi Abahu: in the place where baalei teshuvah stand, even the perfectly righteous cannot stand.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרֵישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

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 ...

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

KEHOT'S NOTE

ברכות לד, ב. ראה הערת כ"ק אדמו"ר זי"ע בסה"מ תש"ט ע' 183. לקו"ש חי"ד ע' 361. נסמן לעיל כא, ג.

34 **מים רבים לא יוכלו לכבות את**

In the Song of Songs the beloved says that "many waters cannot quench love," nor can it be bought: true love cannot be put out. The maamar applies it to the intense love of the baal teshuvah, which nothing can extinguish.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בּוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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PARAGRAPH 5

35 **ויכלו השמים**

"And the heavens and the earth were finished": together with "for on it He rested," the verse of the Shabbos ascent.

Genesis 2:1 בראשית ב׳:א׳

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

And the heaven and the earth were finished, and all the host of them.

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36 **כי בו שבת**

"For on it He rested from all His work." The maamar reads G-d's 'rest' as the ascent of the worlds to His essence, which comes of itself.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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37 **שבת אותיות תשב**

There the Alter Rebbe writes that Shabbos is the level of the higher teshuvah, and that שבת has the letters of "tashev enosh" (Psalms 90:3), for on Shabbos the worlds ascend to their source, especially through the Shabbos prayers; so he advises the lower teshuvah of Tikkun Chatzos, the midnight lament, at least once a week, before Shabbos.

Bereshit Rabbah 22:13 בראשית רבה כ"ב:י"ג

ויצא קין מלפני ה׳ - מהיכן יצא? רבי יודן בשם ר׳ איבו אמר: הפשיל דברים לאחוריו, ויצא כגונב דעת העליונה. רבי ברכיה בשם רבי אלעזר ברבי שמעון אמר: יצא כמפריס וכמרמה בבוראו. רבי חמא בשם רבי חנינא בר רבי יצחק אמר: יצא שמח. היך מה דאת אמר (שמות ד): הנה הוא יוצא לקראתך וגו׳. פגע בו אדם הראשון אמר לו: מה נעשה בדינך? אמר לו: עשיתי תשובה ונתפשרתי, התחיל אדם הראשון מטפח על פניו. אמר: כך היא כחה של תשובה, ואני לא הייתי יודע?! מיד עמד אדם הראשון ואמר: (תהלים ...

"Cain departed [vayetze] from the presence of the L-rd, and lived in the land of Nod, east of Eden" (Genesis 4:16). "Cain departed from the presence of the L-rd" - from where did he depart? Rabbi Yudan said in the name of Rabbi Aivu: He cast the words behind him and departed, as though deceiving the Most High. Rabbi Berekhya said in the name of Rabbi Elazar ben Rabbi Shimon: He departed as one who shows a split hoof, and as one who deceives his Creator. Rabbi Ḥama said in ...

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KEHOT'S NOTE

אגה"ת פ"י. וראה בליקוט פי' — חיטריק שם. ועי' ביפה תואר ב"ר פכ"ב בסופו. ומאורות נתן בסופו. וראה בד"ה שובה ישראל תשכ"ט, דלכאורה ענין התשובה שייך יותר בימי החול שאז ישנם הענינים של עובדין דחול כו', ומדוע מתייחס התשובה לשבת דוקא, ע"ש. וראה גם לקמן פח, ב. לקו"ת האזינו עב, ג.

PARAGRAPH 6

38 אשר ברא אלקים לעשות

"...which G-d created to make": the close of the Shabbos verse, which plainly speaks of all the work G-d created and made. The Sages read 'to make' as 'to perfect': the world was created incomplete, for human work to complete.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

39 לעשות לתקן

There the worlds of Beriah, Yetzirah and Asiyah are 'which G-d created to make': to perfect what was not perfected in the order of the worlds at creation.

KEHOT'S NOTE

ראה פרש"י לבראשית רבה פי"א, ז. ראה לעיל ג, ב.

40 ושמרו בני ישראל

G-d tells Moshe to command Israel to keep the Shabbos "to make the Shabbos" for their generations: plainly, to observe it and keep its holiness. The maamar reads 'to make' literally: Israel 'make' Shabbos through their week-day service. (context: Steinsaltz Tanakh)

Exodus 31:16 שמות ל"א:ט"ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם׃

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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KEHOT'S NOTE

שמות לא, טז.

41 חכמות בחוץ תרונה ופי' בזהר

Shlomo pictures wisdom as a woman crying her wares in the street: "Wisdom sings aloud outside; in the squares she raises her voice," calling to all. The Hebrew chochmos is plural in form, 'wisdoms,' which the Zohar reads as two levels of Chochmah (paragraph 7); 'outside' becomes the outer worlds and physical deeds, and 'sings aloud' an added revelation (paragraph 9). (context: Steinsaltz Tanakh)

Proverbs 1:20 משלי א':כ'

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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Zohar I, 141b זח"א קמא, ב

Zohar III, 262a זח"ג רסב, א

KEHOT'S NOTE

משלי א, כ. זח"א קמא, ב. זח"ג רסב, א. ראה גם תו"ח בראשית בתחלתו. מאמרי אדה"א בראשית ע' עח ואילך. קל. מכאן עד סוף הקטע מובא בהמשך מצה זו תר"מ ע' קסא. בד"ה והאבן הזאת תרל"ד ע' סט. סה"מ תרנ"ד ע' עו. בלקו"ת בהעלותך לב, ג. עקב טו, א. ראה ל, א. אוה"ת יתרו ע' תשכ — מציין לכאן.

PARAGRAPH 7

42 ופי' בזוהר

Kehot's note points to Zohar I, 141b for these words.

Zohar I, 141b זח"א קמא, ב

KEHOT'S NOTE

זח"א קמא, ב.

43 חכים ולא בחכמה ידיעא

From Eliyahu's prayer (Patach Eliyahu): "You are wise, but not with a known wisdom." The maamar uses it for the higher Chochmah, which is beyond comprehension.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב':ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

44 נובלות חכמה שלמעלה תורה

Rabbi Avin: "The nobelos (fallen fruit) of the wisdom above is the Torah," in a list of such 'fallen fruits' (sleep of death, dream of prophecy, Shabbos of the World to Come). Kehot cites it as 17:7; on Sefaria it is 17:5.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of …

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KEHOT'S NOTE

ב"ר יז, ז. וראה במ"מ לעיל יא, ג.

45 **להבדיל בין טמא לטהור**

Quoted in the note: distinguishing impure from pure "is a general refinement between good and bad, that this can be elevated and that cannot be elevated."

KEHOT'S NOTE

"שזהו בירור כללי בין טוב לרע שזה אפשר להתעלות וזה א"א להתעלות" — סה"מ תרנ"ד ע' עו, ע"ש.

46 **חכמות בחוץ תרונה ופי' בזהר**

Rabbi Shimon on "Wisdoms sing aloud outside": 'wisdoms' are the higher wisdom and the small wisdom included in it; the higher is hidden, and 'outside' is where it comes forth as a voice that is heard. The Alter Rebbe calls them the higher and the lower Chochmah.

Proverbs 1:20 משלי א:כ'

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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Zohar I, 141b זח"א קמא, ב

Zohar III, 262a זח"ג רסב, א

KEHOT'S NOTE

משלי א, כ. זח"א קמא, ב. זח"ג רסב, א. ראה גם תו"ח בראשית בתחלתו. מאמרי אדה"א בראשית ע' עח ואילך. קל. מכאן עד סוף הקטע מובא בהמשך מצה זו תר"מ ע' קסא. בד"ה והאבן הזאת תרל"ד ע' סט. סה"מ תרנ"ד ע' עו. בלקו"ת בהעלותך לב, ג. עקב טו, א. ראה ל, א. אוה"ת יתרו ע' תשכ — מציין לכאן.

47 Kehot's note points to Ezekiel 22:26 for these words.

Ezekiel 22:26 יחזקאל כ"ב:כ"ו

כֹּהֲנֶיהָ חָמְסוּ תוֹרָתִי וַיְחַלְּלוּ קָדָשַׁי בֵּין־קֹדֶשׁ לְחֹל לֹא הִבְדִּילוּ וּבֵין־הַטָּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וּמִשַּׁבְּתוֹתַי הֶעְלִימוּ עֵינֵיהֶם וָאֵחַל בְּתוֹכָם׃

Her priests have done violence to My law, and have profaned My holy things; they have put no difference between the holy and the common, neither have they taught difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

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PARAGRAPH 8

48 **לבושי כתלג חיור**

In Daniel's night vision the Ancient of Days (G-d) takes His seat: "His garment was white as snow, and the hair of His head like pure wool." The maamar reads the garment as the encompassing light, sovev kol almin, as the tallis surrounds the body.

Daniel 7:9 דניאל ז:ט'

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דְּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

49 **והחוטין הם ל"ב נתיבות החכמה**

The note refers to the sources gathered in note 673 there on the threads as the thirty-two paths of Chochmah.

KEHOT'S NOTE

ראה זח"ג שא, א. ובהנסמן בסה"מ תר"ם ע' קסב הערה 673.

PARAGRAPH 9

50 **ונשא אותם אהרן לפני ה' לזכרון**

G-d commands that Aharon bear the names of the tribes on the Breastplate over his heart "for a remembrance before Havayah always"; the Ephod's shoulder stones carry them in the same words (Exodus 28:12). The maamar reads it as Aharon drawing down the supernal kindnesses.

Exodus 28:29 שמות כ"ח:כ"ט

וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־ה' תָּמִיד׃

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the L-RD continually. .

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KEHOT'S NOTE

שמות כח, כט.

51 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 דניאל ב':כ"ב

הוּא גָּלֵא עֲמִיקָתָא וּמְסַתָּרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרֵא׃

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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PARAGRAPH 10

52 **ראשית חכמה**

The psalmist closes his praise: "The beginning of wisdom is the fear of Havayah": plainly, awe of G-d is the first step to wisdom. The maamar takes 'beginning' (reishis) as a name of the higher Chochmah itself.

Psalms 111:10 תהילים קי״א:י׳

רֵאשִׁית חָכְמָה יִרְאַת ה׳ שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י׳.

53 **כי ח״ת נק׳ סופא דכל דרגין**

Kehot's note points to Zohar II, 56a for these words.

Zohar II, 56a זח״ב נו, א

KEHOT'S NOTE

ראה זח״ב נו, א. רכו, א.

54 **סופא דכל דרגין**

The Zohar describes the lower level, the 'sea,' as 'the end of all levels,' which is below and from which building below begins; the Alter Rebbe applies the term to the lower Chochmah, Malchus.

Zohar, Pekudei 14:96–15:105 ספר הזהר, פקודי י״ד:צ״ו-ט״ו:ק״ה

but subsequently it expanded and became the sea, symbolic of the lowest grade, and created a lower world after the pattern of the upper, the two being the counterparts of each other. Hence the guarding of the universe is from above downwards, that is, from the upper world which was formed by the expansion of the Thought.

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

PARAGRAPH 11

55 **והחכמה מאין תמצא**

Job, describing how people dig out hidden treasures, asks: "But wisdom, where (me'ayin) shall it be found, and where is the place of understanding?" Wisdom is harder to find than any treasure. Chassidus reads me'ayin as 'from ayin (nothing)': Chochmah emerges from a level above it. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב. ראה גם לקמן קט, א.

PARAGRAPH 12

56 **ראש אותיות אשר**

The Zohar on the opening of Genesis: "asher is rosh, which comes out of reishis." Kehot cites it for the word-play of rosh and asher.

Zohar I, 15a זח״א טו, א

KEHOT'S NOTE

ראה זח״א טו, א. וראה המשך תער״ב ח״ג ע׳ א׳תז ״תענוג העצמי״. (ועיין באג״ק כ״ק אדמו״ר זי״ע כרך ד מכתב תתקנא בענין ״ראש״ אב בית דין).

57 **באשרי**

Leah, at the birth of Zilpah's second son, says "In my happiness (be'ashri)! For daughters will call me happy," and names him Asher. The maamar cites it to show that asher means happiness and delight.

Genesis 30:13 בראשית ל׳:י״ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

58 **אשרי יושבי**

In the other transcript these words are missing; after 'a term of delight, as in be'ashri' it adds in parentheses: "and this is Ehe-yeh asher Ehe-yeh, for the Name Ehe-yeh is in Keser, which is the supernal delight called Atika, as is known."

KEHOT'S NOTE

בסה״מ תקס״ט ע׳ לז אין תי׳ אלו, ושם אחר תי׳ לשון תענוג כמו באשרי כו׳ מוסיף במוסגר ״(וזהו אהי׳ אשר אהי׳ כי שם אהי׳ בכתר שהוא בחי׳ ענג העליון שנק׳ עתיקא כידוע)״.

59 **אשרי יושבי**

The psalmist: "Happy (ashrei) are those who dwell in Your house; they will always praise You." A second example of ashrei as happiness.

Psalms 84:5 תהילים פ״ד:ה׳

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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PARAGRAPH 13

60 **גילוי התענוג העליון בחכמה**

The note says the wording of that summary is taken from here, and quotes it: 'wisdoms' are two, the higher and the lower Chochmah; the lower Chochmah is the radiance of the higher Chochmah clothed in the performance of the mitzvos to refine kelipas nogah, and through this it sings

aloud; for the higher Chochmah of Atzilus is reishis, receiving from rosh, the letters of asher.

KEHOT'S NOTE

בהמשך מצה זו תר"מ ע' קעג בהקיצור לסעי' כב (שהוא הלשון מכאן): חכמות תרין ח"ע וח"ת, חכ' תתאה היא הארת ח"ע שנתלבשה במעהמ"צ לברר בירורי נוגה ועי"ז תרונה, כי ח"ע דאצי' היא ראשית שמקבל מראש אותיות אשר, ובברכת המצות מברכים אשר בחי' תענוג שנמשך בחו"ב יחו"ע ויחו"ת כו'.

PARAGRAPH 14

61 **כי שבת הוא בחי' חכמה**

There the Tzemach Tzedek cites this maamar as explaining "that Shabbos itself is the level of Chochmah, and through 'to sanctify it' one draws into it the level of 'and you shall call the Shabbos a delight.'"

KEHOT'S NOTE

באוה"ת פנחס ע' א'קסא מביא שכאן מבאר "שהשבת עצמו הוא בחי' חכמה וע"י לקדשו ממשיך בו בחי' וקראת לשבת ענג כו'".

62 **ובחכמה אתברירו**

There the Alter Rebbe explains that the whole exile is the time of refinements, separating the evil from the good through Chochmah, which is why Chochmah is also called judgment (din) and is not entirely kindness, a view the Arizal is said there to have praised.

KEHOT'S NOTE

נסמן לעיל ה, ד.

63 **בשבת דבור אסור**

On Isaiah's "nor speaking a word": your speech on Shabbos should not be like your speech on weekdays; speech is forbidden, thought is permitted.

Shabbat 113b:1–2 שבת קי"ג ב:א-ב'

שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חוֹל. דִּבּוּר אָסוּר, הִרְהוּר — מוּתָּר. בְּשִׁלְמָא כּוּלְּהוּ — לְחַיֵּי, אֶלָּא שֶׁלֹּא יְהֵא הֵילּוּכְךָ שֶׁל שַׁבָּת כְּהֵילּוּכְךָ שֶׁל חוֹל מַאי הִיא? כִּי הָא דְּאָמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לֵיהּ אָמַר רַבִּי אַבָּא אָמַר רַב הוּנָא: הָיָה מְהַלֵּךְ בְּשַׁבָּת וּפָגַע בְּאַמַּת הַמַּיִם, אִם יָכוֹל לְהַנִּיחַ אֶת רַגְלוֹ רִאשׁוֹנָה קוֹדֶם שֶׁתֵּעָקֵר שְׁנִיָּה — מוּתָּר, וְאִם לָאו — אָסוּר. מַתְקִיף לַהּ רָבָא: הֵיכִי לֵיעְבֵּיד? לֵיקֵיף — קָמַפֵּישׁ בְּהֵילּוּכָא. לִיעְבַּר — זִימְנִין דְּמִיתַּוְוסָן מָאנֵיהּ מַיָּא, וְאָתֵי לִידֵי …

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KEHOT'S NOTE

שבת קיג, ב.

64 **סייג לחכמה שתיקה**

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

KEHOT'S NOTE

אבות ג, יז.

65 **סייג לחכמה שתיקה**

Rabbi Akiva: "A fence for wisdom is silence." Kehot cites it as Avos 3:17; on Sefaria it is 3:13.

Pirkei Avot 3:13 משנה אבות ג:י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לְעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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66 **יפה שעה אחת**

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

KEHOT'S NOTE

אבות ד, יז.

67 **יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come." The maamar explains why: the mitzvos draw the essence of the delight, above what Gan Eden receives.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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68 **ששת ימים תעבד**

Right after "Remember the Shabbos day," G-d tells Israel: "Six days you shall labor and do all your work": plainly, the weekdays are for work. The maamar reads the verse as the weekday service that 'makes' Shabbos, and in paragraph 15 reads ta'avod as 'serve.'

Exodus 20:9 שמות כ:ט'

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ:

Six days shalt thou labour, and do all thy work;

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PARAGRAPH 15

69 **לית פולחנא כפולחנא דרחימותא**

On "And you shall love Havayah your G-d": all service of G-d should be with love, for there is no service like the love of the Holy One, blessed be He.

Zohar III, 267a זח"ג רסז, א

KEHOT'S NOTE

זח"ג רסז, א.

PARAGRAPH 16

70 **אשה יראת ה'**

From the praise of the woman of valor that closes Proverbs: "Grace is false and beauty vain; a woman who fears Havayah, she shall be praised." The maamar uses it to associate awe with the 'female' quality.

Proverbs 31:30 משלי ל״א:ל׳

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלָּל׃

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

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KEHOT'S NOTE

משלי לא, ל.

71 **זכר חסדו**

The psalmist sings that G-d "remembered His kindness and His faithfulness to the house of Israel," and all the ends of the earth saw His salvation. The maamar reads zachar ('remembered') as zachar ('male'): kindness, that is love, is the 'male' quality, which is why love is called zachor.

Psalms 98:3 תהילים צ״ח:ג׳

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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72 **האיש דרכו לכבש**

The Talmud derives from "fill the earth and conquer it" that the commandment to be fruitful is given to the man, for "it is the way of a man to conquer." The maamar applies it to the conquest of kelipas nogah through love.

Yevamot 65b:4–5 יבמות ס״ה ב:ד׳-ה׳

גְּמָ' מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי אִילְעָא מִשּׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: אָמַר קְרָא: "וּמִלְאוּ אֶת הָאָרֶץ וְכִבְשׁוּהָ". אִישׁ דַּרְכּוֹ לְכַבֵּשׁ, וְאֵין אִשָּׁה דַּרְכָּהּ לְכַבֵּשׁ. אַדְּרַבָּה: "וְכִבְשׁוּהָ" תַּרְתֵּי מַשְׁמַע! אָמַר רַב נַחְמָן בַּר יִצְחָק: "וְכִבְשָׁהָ" כְּתִיב. רַב יוֹסֵף אָמַר, מֵהָכָא: "אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה", וְלָא קָאָמַר "פְּרוּ וּרְבוּ".

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KEHOT'S NOTE

יבמות סה, ב.

PARAGRAPH 17

73 **מה ה' אלקיך שואל מעמך**

Moshe asks Israel: "And now, Israel, what (mah) does Havayah your G-d ask of you, but to fear Havayah your G-d...?" The Sages read mah as me'ah, 'a hundred,' and derive from it the hundred daily blessings.

Deuteronomy 10:12 דברים י׳:י״ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י׳, יב.

74 **א״ת מה אלא מאה**

Rabbi Meir: a person must recite a hundred blessings every day, as it says, "What does Havayah your G-d ask of you."

Menachot 43b:15–17 מנחות מ״ג ב:ט״ו-י״ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י׳, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר״מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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KEHOT'S NOTE

מנחות מג, ב. ראה לעיל כ, א ובמ״מ לשם.

75 **מה אדיר שמך בכל הארץ**

The Zohar's introduction speaks of mi, the concealed upper level, and mah, the level below it, and cites David's praise "Havayah, our Master, how (mah) mighty is Your Name in all the earth" (Psalms 8:2).

Zohar, Introduction 2:4–4:12 ספר הזוהר, הקדמה ב׳:ד׳-ד׳:י״ב

This mystery remained sealed until one day, whilst I was on the sea-shore, Elijah came and said to me, "Master, what means 'Mi (Who?) created these?' "I said to him, "That refers to the heavens and their hosts, the works of the Holy One, blessed be He, works through the contemplation of which man comes to bless Him, as it is written, 'When I behold thy heavens, the work of thy fingers, etc. O L-rd our G-d, how glorious is thy name in all the earth!' " (Ps. 8, 4-10).

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

76 **בדבר ה' שמים נעשו**

The psalmist: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host": creation through divine speech, which the maamar identifies with mah and memalei kol almin.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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77 ויקחו לי תרומה

G-d tells Moshe to have Israel "take for Me an offering (terumah)" for the Mishkan, from everyone whose heart moves him. The Zohar expounds the verse, and the maamar links terumah with mah and me'ah.

Exodus 25:2 שמות כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי׃

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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78 דרגא תתאה דאיהו רזא דעלמא תתאה אקרי מ"ה

Rabbi Yehudah on "And they shall take for Me an offering": the upper level is called mi and the lower level mah, and "do not read mah but me'ah," for all the upper levels are complete in it.

Zohar, Terumah 2:12–4:23 ספר הזהר, תרומה ב׳:י"ב-ד׳:כ"ג

The supreme grade, esoterically known as."the supernal world", is designated "Mi" ("Who") and the lower grade known as "the lower world" is designated "Mah" ("What?", "How?"), and we have been taught that "Mah" contains an allusion to."meah"-"hundred"-because all the higher grades, when fully realized, are subsumed in it.

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

79 תרומת מעשר הוא מעשר מן המעשר

There the Tzemach Tzedek explains two kinds of terumah: terumah gedolah, which is taken neither by measure nor by weight, and terumas ma'aser, which is taken specifically by weight and measure.

KEHOT'S NOTE

באוה"ת פ' ויקהל ע' ב'קפא מבאר ב' מיני תרומה א' ענין תרומה גדולה אין תורמין לא במדה ולא במשקל, והב' תרומת מעשר ניטלת דוקא במשקל ובמדה, ע"ש.

80 מעשר מן המעשר

G-d tells Moshe to instruct the Levites: from the tithe they receive from Israel they must set aside "a tithe of the tithe" as Havayah's terumah for the priest. The maamar uses it for the 'tenths' by which each level descends.

Numbers 18:26 במדבר י"ח:כ"ו

וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאִתָּם בְּנַחֲלַתְכֶם וַהֲרֵמֹתֶם מִמֶּנּוּ תְּרוּמַת ה' מַעֲשֵׂר מִן־הַמַּעֲשֵׂר׃

'Moreover thou shalt speak unto the Levites, and say unto them: When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall set apart of it a gift for the L-RD, even a tithe of the tithe.

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81 והתרומה היא העלאה . . וצ"ע

The note points to the same discussion for the question left open here: how terumah, an elevation, fits a drawing-down.

KEHOT'S NOTE

ראה אוה"ת פ' ויקהל ע' ב'קפא ואילך.

PARAGRAPH 18

82 ודברי אשר שמתי בפיך

G-d promises through Isaiah to those who turn from sin: "My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth," nor from your descendants', forever. The maamar cites it for divine wisdom coming down into human speech. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

83 וכמו שאמרו על שמאי והלל

A heavenly voice declared of the disputes of Beis Shammai and Beis Hillel: "These and these are the words of the living G-d." Divine wisdom is present even in the human voice of debate.

Eruvin 13b:6 עירובין י"ג ב:ו'

אָמַר רַבִּי אַבָּהוּ אָמַר רַבִּי יוֹחָנָן: תַּלְמִיד הָיָה לוֹ לְרַבִּי מֵאִיר וְסוֹמְכוֹס שְׁמוֹ, שֶׁהָיָה אוֹמֵר עַל כָּל דָּבָר וְדָבָר שֶׁל טוּמְאָה אַרְבָּעִים וּשְׁמוֹנָה טַעֲמֵי טוּמְאָה, וְעַל כָּל דָּבָר וְדָבָר שֶׁל טָהֳרָה אַרְבָּעִים וּשְׁמוֹנָה טַעֲמֵי טָהֳרָה.

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KEHOT'S NOTE

עירובין יג, ב ועוד.

PARAGRAPH 19

84 זכור את יום השבת לקדשו

"Remember the Shabbos day to sanctify it": here the maamar answers its opening question about this command.

Exodus 20:8 שמות כ׳:ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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PARAGRAPH 20

85 ששת ימים תעבד

Right after "Remember the Shabbos day," G-d tells Israel: "Six days you shall labor and do all your work." The maamar asks why this permission is joined to a command-

ment, and answers that the weekday service draws the Shabbos delight.

Exodus 20:9 שמות כ׳:ט׳

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃

Six days shalt thou labour, and do all thy work;

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86 **וקראת לשבת עונג**

The prophet calls on Israel to keep Shabbos: "If you restrain your foot because of the Shabbos ... and call the Shabbos a delight (oneg) ...": plainly, to honor the day with pleasure instead of weekday affairs. The maamar reads oneg as the supernal delight drawn down into Shabbos. (context: Steinsaltz Tanakh)

Isaiah 58:13 ישעיהו נ״ח:י״ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה׳ מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע׳ נח, יג. ראה לעיל טו, ג.

PARAGRAPH 21

87 **ישראל לי׳ ראש**

At 50d 'Yisrael, li rosh' is the level of Chochmah, whose essence, 'wise but not with a known wisdom,' cannot be grasped; only Netzach, Hod and Yesod of Abba, called 'Yisrael Saba,' shine as the source of the worlds.

KEHOT'S NOTE

נסמן לעיל נ, ד וראה גם לעיל נד, ג.

88 **ועמ״ש בפי ציצית**

This is the discourse on the section of tzitzis at the end of Shelach.

KEHOT'S NOTE

לקו״ת ס״פ שלח מח, ג בארוכה.

89 **שמור זו משנה**

Kehot's note points to Deuteronomy 4:6 for these words.

Deuteronomy 4:6 דברים ד׳:ו׳

וּשְׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הִוא חָכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֵת כָּל־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם־חָכָם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה׃

Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people.'

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KEHOT'S NOTE

ת״כ אמור ט, ב (הובא ברש״י ויקרא כב, לא. דברים ד, ו). ספרי ראה פנ״ט.

90 **שמור זו משנה**

Rashi: "You shall keep" — this is Mishnah (study); "and you shall do" — in its plain sense. Kehot also cites the Sifra on Emor, Rashi on Leviticus 22:31 and the Sifrei on Re'eh.

Rashi on Deuteronomy 4:6 רש״י על דברים ד׳:ו׳

ושמרתם. זוֹ מִשְׁנָה: ועשיתם. כְּמַשְׁמָעוֹ (שם): כי הוא חכמתכם ובינתכם וגו׳. בָּזֹאת תֵּחָשְׁבוּ חֲכָמִים וּנְבוֹנִים לְעֵינֵי הָעַמִּים:

AND YE SHALL BE ON THE WATCH [TO DO] — This refers to the study of the laws (Sifrei Devarim 58), ועשיתם — this must be explained according to what it implies: AND YE SHALL DO. כי היא חכמתכם ובינתכם וגו׳ FOR THIS IS YOUR WISDOM AND UNDERSTANDING [IN THE EYES OF THE PEOPLES] — i.e. through this ye will be accounted wise and understanding men in the eyes of the peoples.

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

91 **הנפילים היו**

Before the Flood the Torah says "The Nefilim were on the earth in those days," mighty men born when 'the sons of the great' took the daughters of man; their name means 'fallen ones.' The maamar alludes to a Kabbalistic teaching that traces them to a 'drop' that was not received and held. (context: Steinsaltz Tanakh)

Genesis 6:4 בראשית ו׳:ד׳

הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹקִים אֶל־בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם׃

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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92 **תורת אמך לגבי תושב״כ שנק׳ מוסר אביך**

Shlomo urges: "Hear, my son, the instruction of your father, and do not forsake the teaching of your mother": plainly, hold to the upbringing of both parents. The maamar applies 'mother' to the Oral Torah and 'father' to the Written.

Proverbs 1:8 משלי א׳:ח׳

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 22

93 **אות הוא ביני ובין בני ישראל**

G-d tells Moshe that Shabbos is "a sign between Me and the children of Israel forever," for in six days He made heaven and earth and on the seventh He rested (the maamar's wording also echoes 31:13, "for it is a sign between

Me and you"). The maamar reads the 'sign' as Malchus, shamor.

Exodus 31:17 שמות ל״א:י״ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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94 **וכמ״ש במ״א ביאור ענין זה ע״פ הזהר ויקהל (דר״ד)**

The note says that the explanation of the Zohar on Vayakhel to which the text refers ('as explained elsewhere') is printed here.

KEHOT'S NOTE

נדפס בסה״מ תקס״ה ע׳ שנב. ובביאוה״ז להצ״צ כרך ב ע׳ תתמא (בכרך א ע׳ רצא).

95 **האי רוחא אתפשטותא דההיא נקודה**

The Zohar on Vayakhel: "this spirit is the spreading forth of that point," the lower point, Malchus; it is the secret of Shabbos below, of which 'keeping' is written, "And the children of Israel shall keep the Shabbos," and the Zohar connects it with "between Me and the children of Israel."

Zohar, Vayakhel 14:185–195 ספר הזהר, ויקהל י״ד:קפ״ה-קצ״ה

Insomuch, then, as it abides with man, it is necessary for him to guard it, conformably to the Scriptural injunction: "Wherefore the children of Israel shall guard the Sabbath" (Ex. 31, 16), the term "Sabbath" alluding to the terrestrial Sabbath-point, and the particle eth to the special spirit which is the expansion of the same Point. When that expansion brings an affluence of holiness and beatitudes from on high on to that point, there is an effulgence of light all around, and the spirit is illumined on all sides, the …

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

96 **יום שכולו ארוך**

There "on that very day Avraham was circumcised" is read as the essence of 'this day,' the day that is entirely long and entirely good: the great revelation of the future, the revelation of 'Your abundant goodness.'

KEHOT'S NOTE

לעיל יג, ד. ושי״נ.

97 **כי גדול יום**

Hosea foretells that Yehudah and Israel will gather under one head, "for great is the day of Yizre'el": the people once scattered will be 'sown' again in their land. It is from the haftarah of Parshas Bamidbar, to whose discourse the text refers. (context: Steinsaltz Tanakh)

Hosea 2:2 הושע ב׳:ב׳

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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98 **פי' קוינו בחי' קו ארוך**

The note points there on reading kivinu as a long line (kav).

KEHOT'S NOTE

ראה אוה״ת ויקרא ע׳ תשיא.

99 Kehot's note points to Zohar, Vayakhel 1:1–43:496 for these words.

Zohar, Vayakhel 1:1–43:496 ספר הזהר, ויקהל א׳:א׳-מ״ג:תצ״ו

זכור את יום השבת לקדשו

"Remember the Shabbos day to sanctify it"

At Sinai Israel received not only the Torah's content but the power to draw G-d's very self, Anochi, into the soul and the world through Torah and mitzvos; that power works through the soul's descent into a body, and it is revealed in zachor and shamor being said as one.

THE MAAMAR IN BRIEF

The Sages say that "Remember" and "Keep" were said in one utterance that no ear can hear. Why say it at all, and how could bodiless souls at Sinai accept a Torah meant for bodies? The Alter Rebbe answers that Sinai gave a power: to draw the Infinite Light into the soul through Torah and mitzvos. The thunder brought the people to complete self-nullification, the "nothing" from which new light is born. Angels, rooted in G-d's speech, could not receive this; Israel, rooted in His thought, could, but only once clothed in bodies. The vital soul comes from the chayos, which carry the Throne and the "man" upon it above all form, to the level of "He is not a man"; so the soul, like a baal teshuvah, comes to a love beyond understanding. This is "I am Havayah your G-d": Anochi becomes each Jew's G-d, and Israel leaves Mitzrayim, the straits of the graded worlds. Zachor (the giver) and shamor (the receiver) are united only by what is above both, and saying them as one revealed that level.

OUTLINE

1 **The questions** ¶1–3

Why were zachor and shamor said in one utterance that no ear can hear, and how could souls without bodies at Sinai accept a Torah meant for bodies?

2 **Sinai gave a power** ¶4–6

After a second question (why "before My face"), the answer: Sinai gave the power and preparation to draw the Infinite Light through Torah and mitzvos. The thunder brought self-nullification, the "nothing" from which, as with a seed, something new grows.

3 **Why not the angels** ¶7–12

Angels come from G-d's speech, an outer garment; Israel arose in His thought, the inner garment. "He and His life-forces are one" (Chochmah) and "He and His vessels are one" (the letters of thought).

4 **Why souls needed bodies** ¶13–19

The soul's union with the body models a deeper union. The vital soul comes from the chayos, who carry the Throne and the "man" upon it to the level of "He is not a man," drawing new light from sovev into memalei.

5 **The Patriarchs, the mitzvos and Anochi** ¶20–26

The Patriarchs' self-sacrifice, inherited by Israel, raises the three lines above "man"; mitzvos raise up and draw down; through the body's descent Anochi becomes "your G-d."

6 **Like a baal teshuvah** ¶27–30

In the body the soul's longing grows beyond understanding, "with all your might," like light that comes from darkness; this power to reach G-d's essence was given at Sinai.

7 **Out of Egypt, no other gods** ¶31–33

Mitzrayim is the constriction of the graded worlds; Israel was taken above them, and "no other gods before My face" is also a promise that no concealment will hide G-d's inner light.

8 **Zachor and shamor as one** ¶34–37

Zachor is the giver's flow across distance, shamor the receiver's waiting; their union comes from what is above both, revealed at Sinai as Anochi. Rav Yosef: without that day, his Torah would draw nothing.

9 **A further explanation of Egypt** ¶38–44

Only a tenth of wisdom passes through the "strait" of the throat into the emotions, where Pharaoh's three ministers feed; at Sinai "the chariot of Elokim" raised Elokim above contraction, and "Ado-nai bam" is written soft.

10 **Shin'an and the dew of revival** ¶45–47

Why "thousands that are not": Z'eir Anpin's twice nine Sefiros. The souls' flight at Sinai drew down the source of delight, the dew that revived them.

KEY CONCEPTS

Anochi אנכי

"I," the first word of the Ten Commandments: G-d's own essence, above the chain of worlds, which at Sinai became "your G-d," revealed in the soul.

He and His life-forces; He and His vessels איהו וחיוהי, איהו וגרמוהי

Two degrees of G-d's oneness with what He is clothed in: in Chochmah ("His life-forces") and in the letters of thought ("His vessels"). The soul's descent raises it from the second to the first.

"Man" and "not a man" אדם, כי לא אדם הוא

The "man" on the Throne is the human-shaped order of the Sefiros in three lines; "He is not a man" is the level above all form and division, from which new light is drawn.

The chayos carrying the Throne החיות נושאות ומנושאות

The living creatures are carried by the Throne, nullified like a horse to its rider, yet they carry it beyond its place. The vital soul is rooted in them.

Mitzrayim as constriction מצרים, מצר

Egypt stands for the straits and limits of the graded worlds, and for the narrow passage of the throat through which wisdom reaches the emotions.

Zachor and shamor זכור ושמור

Remembering is the giver's flow across distance; keeping is the receiver's waiting. Said as one, they reveal the level above giver and receiver.

Self-nullification (bittul) ביטול

Undoing one's own existence before G-d, like the seed that rots before it sprouts; at Sinai it made room for a new revelation.

SECTION 1 • ¶1–3

The questions

1 זכור את יום השבת[1] לקדשו.[2] וכתיב שמור את יום השבת לקדשו[3] וארז"ל [ואמרו רבותינו זכרונם לברכה] זכור ושמור בדבור[4,5] א' נאמרו מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע.

"Remember (zachor) the Shabbos day to sanctify it." And it is written, "Keep (shamor) the Shabbos day to sanctify it." And our Sages, of blessed memory, said: "Zachor and shamor were said in a single utterance, something the mouth cannot speak and the ear cannot hear."

> The maamar opens with the two versions of the Shabbos commandment: in Exodus the Ten Commandments say "Remember" (zachor), and in Deuteronomy they say "Keep" (shamor). The Sages teach that G-d said both words in one utterance, something no human mouth can say and no human ear can take in.

וצריך להבין כי מאחר שאין האוזן יכולה לשמוע למה השמיענו[6] ה' כזאת.

This needs to be understood: since the ear cannot hear [it], why did G-d let us hear such a thing?

> The question is about purpose. If no ear can hear two words spoken at once, why did G-d say them that way and so make us hear something that cannot be heard? Another transcript of this maamar, printed in the Alter Rebbe's Sefer HaMaamarim 5569 (p. 144), puts it more sharply: if they heard it beyond nature, why one utterance in particular, when two would have been better?

2 ולאיזה תועלת היה בחי' זו. אך הענין הוא כי הנה כתיב ולא אתכם לבדכם[7] אנכי כורת את הברית הזאת כי את אשר ישנו פה ואת אשר איננו פה.[8]

And what purpose did this aspect serve? But the explanation is this. It is written, "Not with you alone do I make this covenant, but with whoever is here and with whoever is not here."

> The question continues: what was gained by that unhearable level of speech? The answer starts from the covenant Moshe made with Israel at the end of his life, "not with you alone" but also with "whoever is not here."

שכל הנשמות שהיו עתידים להתלבש בגוף עד סוף כל הדורות כולם היו במעמד הר סיני לקבל את התורה הגם שלא נתלבשו בגופות עד לאחר זמן.

For all the souls that were destined to be enclothed in a body, until the end of all the generations, were all present at the assembly at Mount Sinai to receive the Torah, even though they were not enclothed in bodies until a later time.

> The Alter Rebbe reads "whoever is not here" as every Jewish soul that would ever be born. All of them stood at Sinai to receive the Torah, although they would enter bodies only much later.

3 ולהבין זה מה ענין לנשמה בלא גוף לקבל את התורה. ומה תועיל קבלתה בעוד שלא נתלבשה בגוף לקיים את התורה לאחר זמן כשתתלבש בגוף.

Now this needs to be understood. What place is there for a soul without a body to receive the Torah? And what use is its receiving [it], while it is not yet enclothed in a body, for fulfilling the Torah later, when it will be enclothed in a body?

> This raises a difficulty. The Torah's commandments are mostly done with a body, so what could a soul without a body receive, and how would its acceptance help it keep the Torah later, once it is in a body?

והלא אין אדם מקנה דבר שלא בא ברשותו[9] ושמא יהיה הגוף מונע ומעכב.

Surely a person cannot transfer a thing that has not come into his possession; and perhaps the body will hinder and obstruct [it].

> The Alter Rebbe adds a legal argument: a person cannot transfer or commit a thing that is not yet in his possession. At Sinai the soul did not yet have its body, and the body might later resist and keep it from fulfilling the Torah. The Tzemach Tzedek, the Alter Rebbe's grandson, in his notes on Tanya links this to the known question on the oath given to the soul before birth (Tanya, chapter 1): how can it bind the body?

SECTION 2 • ¶4–6

Sinai gave a power

4 וגם להבין מ"ש לא יהיה לך אלקים אחרים[10,11] על פני מהו על פני דוקא. והלא אין עוד מלבדו[12] כתיב.

We also need to understand the verse, "You shall have no other gods before My face (al panai)": why specifically "before My face"? Is it not written, "There is nothing else besides Him"?

> A second question: the commandment says "You shall have no other gods before My face." Why "before My face" specifically, when Scripture says there is nothing at all besides G-d? Other gods are excluded everywhere, not only before His face.

אך הנה כ"ז [כל זה] יובן בהקדים ביאור וענין מתן תורה מה ענינה

But all this will be understood by first explaining what the Giving of the Torah was about.

> Both questions will be answered by first explaining what the Giving of the Torah was really about.

שלא כל התורה כולה בכללה ופרטיה נאמרה בהר סיני בשעת קבלת התורה אלא עשרת הדברות בלבד וכל התורה כלה נאמרה פרשיות פרשיות כל פרשה במועדה ובזמנה כל ימי משך ארבעים שנה שהיו במדבר.

For not all of the Torah, in its general principles and its details, was said at Mount Sinai at the time the Torah was received, but only the Ten Commandments; the entire Torah was said section by section, each section at its appointed time and season, throughout the forty years that they were in the wilderness.

> Not all of the Torah's laws, general and detailed, were said at Sinai: only the Ten Commandments were said there, and the rest was taught section by section over the forty years in the wilderness. So what happened at Sinai must be more than handing over the laws.

אלא הענין הוא שבשעת מתן תורה ניתן הכח וההכנה בישראל להיות מקבלים את התורה דהיינו להמשיך גילוי אור א"ס ב"ה בעסק התורה והמצות

Rather, the point is that at the time of the Giving of the Torah, Israel was given the power and the preparation to be receivers of the Torah, that is, to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, through engaging in the Torah and the mitzvos.

> At Sinai Israel received the power and readiness to "receive the Torah" in its deeper sense: to draw a revelation of G-d's Infinite Light into the world through Torah study and the mitzvos. Sinai gave a capacity, not only content.

ולכן היו גם הנשמות כולן טרם התלבשותן בגופות במעמד הר סיני לקבל את התורה כי גם הנשמות בעוד שלא נתלבשו בגופות היו צריכים לכח זה והכנה זו.

Therefore all the souls too, before their enclothement in bodies, were at the assembly at Mount Sinai to receive the Torah, for the souls also, while they were not yet enclothed in bodies, needed this power and this preparation.

> This answers the first question. Since what was given was a power, the souls needed it even before they entered bodies, which is why all of them were present.

והענין הוא כי ע"י תומ"צ [תורה ומצות] מתגלה יחוד אוא"ס [אור אין סוף] ב"ה בנפש האדם כנודע (י"ל [יש לומר] ע"ד מ"ש פ' בא ד"ה בעצם היום הזה[13] בפי' שם צבאות שהוא יחוד אא"ס [אור אין סוף] בבי"ע כמו באצי' ע"ש גבי כך מתיחד בכלים דבי"ע עד שהוא עצמו הוא הצבאות כו').

The explanation is that through the Torah and the mitzvos the unity of the Infinite Light, blessed be He, is revealed in a person's soul, as is known. (It may be explained along the lines of what is written in Parshas Bo, in the maamar beginning "On that very day," in explaining the Name Tzevaos: that it is the unity of the Infinite Light in [the worlds of] Beriah, Yetzirah and Asiyah as in Atzilus; see there, regarding "so He is united with the vessels of Beriah, Yetzirah and Asiyah, until He Himself is the hosts (tzevaos)," etc.)

> Through Torah and mitzvos the Infinite Light unites with a person's soul and is revealed in it. The parenthesis points to the maamar "On that very day" in Parshas Bo (Torah Ohr 60b), which explains the Name Tzevaos (hosts): the prophets drew the Infinite Light into the souls and angels of the lower worlds, one with them as it is one with the vessels of Atzilus, until He Himself is called "the hosts," as a soul is one with its body.

והנה הנפש היא בחי' נברא ומחודש מאין ליש. ואין ערוך לנברא לגבי הבורא ומאציל העליון ב"ה שהוא רם ונשא קדוש ומובדל כו'.

Now, the soul is in the category of a created being, brought into being anew from nothing to something. And a created being bears no comparison to the Creator and supernal Emanator, blessed be He, Who is exalted and uplifted, holy and separate, etc.

> Here is the difficulty the power from Sinai solves. The soul is a created thing, made from nothing, and nothing created bears any comparison to its Creator, Who is holy, that is, separate and beyond it.

ושמך קדוש כו'. כי נשגב שמו לבדו[14] רק הודו וזיוו של שמו על ארץ ושמים כו'.

"And Your Name is holy," etc. For "His Name alone is exalted"; only His splendor and the radiance of His Name are "upon the earth and the heavens," etc.

> Two texts support this. The third blessing of the Amidah says, "You are holy and Your Name is holy," and the verse says "His Name alone is exalted": what reaches heaven and earth is only His splendor, the radiance of His Name, not His Name itself.

5 וקדושים הם הנשמות בכל יום יהללוך סלה וכו'. וכ"מ [וכל מקום] שנאמר סלה הוא בלי הפסק[15] ואיך יתגלה בה יחוד אור א"ס ב"ה ממש בעסק התורה ומצות

"And holy ones" — these are the souls — "praise You every day, selah," and so on. And wherever selah is said, it means without interruption. And how can the unity of the very Infinite Light (Or Ein Sof), blessed be He, be revealed in it [the soul] through engaging in the Torah and mitzvos?

> The prayer continues "and holy ones praise You every day, selah"; the Alter Rebbe reads the "holy ones" as the souls, and the Talmud teaches that selah means without interruption. The question, then, is how G-d's own unity can be revealed in a created soul through its Torah and mitzvos.

הרי אם יעשה אותם איש עכו"ם [עובדי כוכבים ומזלות] לא ימשיך כלום[16] ולא יהיה גילוי אור א"ס ב"ה על ידו כלל רק לישראל ניתנה זו במעמד הר סיני להיות להם כח והכנה להמשיך גילוי אור א"ס ב"ה ממש בעסק תורתם ועבודתם

For if an idolater were to perform them, he would draw down nothing, and there would be no revelation at all of the Infinite Light, blessed be He, through him. Only to Israel was this given, at the assembly at Mount Sinai: that they have the power and the preparation to draw down a revelation of the very Infinite Light, blessed be He, through engaging in their Torah and their divine service.

> The power is not in the deed itself: the text says that if an idolater performed the same acts he would draw down nothing, and no revelation of the Infinite Light would come through him. It was given to Israel alone, at Sinai: the power and readiness to draw down the Infinite Light itself through their Torah study and divine service. In Torah Ohr, Shemos (53d), the Alter Rebbe explains that this drawing-down comes specifically through Israel because every Jew has within him the power to give up his life for G-d.

וע"כ נתנה התורה ברעש וקולות וברקים ויחרד כל העם אשר במחנה.[17]

That is why the Torah was given with tumult, thunder and lightning, and "all the people that were in the camp trembled."

> This is why the Torah was given amid tumult, thunder and lightning, until the whole camp trembled. The lines that follow explain why the terror was needed.

כי הנה נודע שלהיות התהוות חדשה א"א להיות יש מיש וכמו עד"מ הגרעין הנזרע בארץ א"א לו שיצמח ויתחדש בהתהוות אחרת עד שירקב מתחלה וישוב אל העפר שע"י בטול היש לאין מוליד התחדשות ההתהוות.

For it is known that for a new existence to come about, it cannot be something from something; as, by way of analogy, a seed sown in the ground cannot sprout and be renewed as another existence until it first rots and returns to the dust, for it is through the nullification of the something into nothing that the renewal of existence is born.

> A known principle: something truly new cannot come from something that stays as it was. A seed sprouts into a new plant only after it rots and returns to the dust; its existence is undone, and that undoing, the "nothing," gives birth to the new growth. In Torah Ohr, Shemos (53d), the Alter Rebbe likewise compares the doing of a mitzvah to sowing a seed.

6 וכך בשעת מתן תורה ע"י הרעש קולות וברקים עד שויחרד כל העם אשר במחנה[18] באו לבחי' בטול במציאות[19] ממש לאור א"ס ב"ה.

So too at the time of the Giving of the Torah: through the tumult, thunder and lightning, to the point that "all the people that were in the camp trembled," they came to the level of a complete self-nullification (bittul) of their very existence before the Infinite Light (Or Ein Sof), blessed be He.

> At Sinai the thunder and lightning shook the people until they trembled, bringing them to a complete nullification of their own existence before the Infinite Light. Like the seed, their sense of self was undone.

ועל כל דבור ודבור פרחה נשמתן[20] וע"י בטול היש לאין נמשך להם אור חדש מבחי' אור א"ס ב"ה ממש להיות גילוי א"ס ב"ה ממש בנפשותם.[21]

And "at each and every utterance their souls flew out"; and through the nullification of the something into nothing a new light was drawn down to them from the level of the very Infinite Light, blessed be He, so that there would be a revelation of the very Infinite One (Ein Sof), blessed be He, in their souls.

> The Talmud says that at each of G-d's utterances their souls flew out of them. Through this undoing of "something" into "nothing," a new light was drawn into them from the Infinite Light itself, so that the Infinite One was revealed in their souls. The Lemberg printing of Torah Ohr (5611) and the manuscripts add here: "as explained elsewhere, the Infinite Light dwells and is revealed only in one who is nullified."

וזהו מאמר משה רבינו ע"ה [עליו השלום] כי לבעבור נסות אתכם[22] בא האלקים. פי' נסות הוא מלשון הרמת נס שבא האלקים בקולות וברקים עד שויחרד כל העם כדי להיות להם בטול במציאות כנ"ל:[23]

This is [the meaning of] the statement of Moshe our teacher, peace be upon him: "For G-d has come in order to nasos you." That is, nasos is from the expression "raising a banner (nes)": G-d came with thunder and lightning until "all the people trembled," so that they would have self-nullification of their existence, as explained above.

Moshe told the frightened people that G-d had come "to nasos you," a word usually read as "to test you." The Alter Rebbe reads nasos from nes, a banner raised high: G-d came with thunder and lightning to bring them to self-nullification, and so to raise them up. Another version (the Lemberg printing) spells it out: the thunder was to nullify them, raising their souls and binding them to the Infinite Light itself, to draw a new light from there.

SECTION 3 • ¶7–12

Why not the angels

7 והנה המלאכים בקשו את התורה.[24] ואמרו תנה הודך[25] על השמים ולא נתנה להם. והטעם כי הנה התהוות המלאכי' [המלאכים] הוא מבחי' הדבור כמ"ש וברוח פיו כל צבאם.[26]

Now, the angels asked for the Torah, saying, "Bestow Your glory upon the heavens," and it was not given to them. The reason is that the angels came into being from the level of speech, as it is written, "And by the breath of His mouth all their host."

The Talmud relates that when Moshe went up to receive the Torah, the angels objected and asked for it themselves, quoting the verse "Bestow Your glory upon the heavens," yet it was not given to them. The reason, says the Alter Rebbe, is that angels were created from G-d's "speech," as the verse says, "by the breath of His mouth all their host."

ובחי' הדבור הוא בחי' עלמא דאתגליי' כמו הדבור הגשמי שבאדם עד"מ שהוא לבוש אמצעי של הנפש שאינו מתאחד כ"כ [כל כך] עם הנפש אלא הוא יוצא מההעלם אל הגילוי לחוץ לזולתו.[27]

And the level of speech is the level of the revealed world (alma de'isgalya), like physical speech in man, by way of analogy, which is a middle garment of the soul that is not so united with the soul; rather, it goes out from concealment into revelation, outward, to another.

Speech belongs to the "revealed world" (alma de'isgalya), the Zohar's name for a level that shows itself outward. In a person, speech is a middle garment of the soul: it is not deeply one with the soul but leaves it to reach someone else.

8 ונעשה בחי' בפ"ע [בפני עצמו]. משא"כ ישראל עלו במחשבי' [במחשבה / במחשבת] שהוא בחי' לבוש הפנימי שמתאחד עם הנפש והוא בחי' עלמא דאתכסייא.

And it becomes a thing of its own. Israel, however, arose in thought, which is the level of the inner garment that is united with the soul; and it is the level of the hidden world (alma de'iskasya).

> Speech becomes a separate thing in its own right. Israel's souls, by contrast, "arose in G-d's thought," as the Midrash says they did before the world was created, and thought is the soul's inner garment, one with the soul and belonging to the "hidden world."

כי המחשבה הוא בבחי' העלם והמחשבה היא מתאחדת עם הנפש המשכלת תמיד בלי פירוד כי א"א להיות גילוי השכל כלל בלא מחשבה[28] שמחשב ומהרהר בשכל זה.

For thought is in a state of concealment, and thought is united with the intellective soul always, without separation, since there can be no revelation of an idea at all without thought, in which one thinks and ponders that idea.

> Thought stays inside and is always united with the intellective soul, never separated from it. No idea can be revealed at all unless one thinks it through in thought. Another transcript (Sefer HaMaamarim 5569) adds a play on the words: machshavah (thought) is chashav mah, as Chochmah is koach mah; each holds the word mah, "what."

אבל באותיות הדבור אין השכל מתלבש אלא לפעמים כשעולה ברצונו לדבר.[29] כך עד"מ למעלה יש בחי' אותיות כי אותיות הוא מלשון המשכות כמו אתא בקר.[30]

But in the letters of speech the idea is enclothed only at times, when it rises in one's will to speak. So too, by way of analogy, above there is the level of letters; for otiyos (letters) is from the expression of drawing forth, as in "The morning comes (asa)."

> Speech, by contrast, carries the intellect only at times, when a person decides to speak. In the same way there are "letters" above too: otiyos (letters) is related to asa, "comes," as in "the morning comes," so letters are channels that draw something forth. In Torah Ohr, Beshalach (65a), the Alter Rebbe explains the same word as a drawing-down from the light that encompasses all worlds into the light that fills them.

9 וכן ואתה מרבבת קדש[31] כו'. ויש בחי' אותיות הדבור שמהן התהוות המלאכים. ויש אותיות המחשבה ששם עלו ישראל

And so too, "And He came (ve'asa) from the holy myriads," etc. And there is the level of the letters of speech, from which the angels came into being; and there are the letters of thought, where Israel arose.

> The verse "and He came (ve'asa) from the holy myriads" uses the same word, asa, for coming. So there are "letters of speech," from which the angels came into being, and "letters of thought," where the souls of Israel arose.

כי ס' רבוא אותיות התורה הן ס' רבוא שרשי נשמות ישראל שהאותיות הן בחי' לבושין וכמאמר אליהו[32] בתקוני זוהר לבושין תקינת לון דמנייהו פרחין נשמתין[33] לבני נשא.

For the six hundred thousand letters of the Torah are the six hundred thousand roots of the souls of Israel; for the letters are the level of garments, as in the statement of Eliyahu in the Tikkunei Zohar: "You fashioned garments for them, from which souls fly forth to human beings."

> Israel is rooted in the Torah's letters: its six hundred thousand letters correspond to the six hundred thousand root souls of Israel. Letters are "garments," as Eliyahu says in the Tikkunei Zohar: G-d fashioned garments for the Sefiros, and from them souls fly forth to human beings.

רק ישראל עלו במחשבה הוא בחי' לבוש הפנימי שמתאחד עם הנפש. וזה נק' בזוהר איהו וגרמוהי חד בהון:

But Israel arose in thought, which is the level of the inner garment that is united with the soul. And this is what the Zohar calls "He and His vessels (ihu vegarmohi) are one in them."

> Israel arose in thought, the inner garment that is one with the soul. The Zohar calls such a bond "He and His vessels are one in them"; the next paragraphs explain the phrase.

10 וביאור הדבר. כי הנה איהו וחיוהי חד בהון קאי על בחינת חכמה[34] דאנת הוא חכים[35] כו'.

The explanation of the matter: "He and His life-forces (chayohi) are one in them" refers to the level of Chochmah (wisdom), [as in] "You are wise," etc.

> Two phrases of the Zohar now need explaining. "He and His life-forces are one in them" refers to Chochmah, G-d's wisdom, of which Eliyahu's prayer says, "You are wise," going on to say that He is wise with no known wisdom.

כי החכמה נק' חיוהי.[36] כמ"ש והחכמה תחיה.[37] ואיהו היינו אור א"ס בעצמו שהוא רם ונשא לאין קץ מבחי' חכמה כו'.[38]

For Chochmah is called "His life-forces," as it is written, "And wisdom gives life." And "He" is the Infinite Light (Or Ein Sof) itself, which is infinitely exalted and uplifted above the level of Chochmah, etc.

> Chochmah is called G-d's "life-forces" because Scripture says "wisdom gives life." "He" is the Infinite Light itself, which is infinitely higher than Chochmah. The Tzemach Tzedek notes that Etz Chaim (Sha'ar 41, chapter 7) also calls Chochmah "life."

11 ומ"מ כשמתלבש אור א"ס ב"ה בחכמה נעשה איהו וחיוהי חד בהון. כי הוא המדע והוא הידוע[39] כו'. והוא וחכמתו א'.

Nevertheless, when the Infinite Light (Or Ein Sof), blessed be He, is enclothed in Chochmah, it becomes "He and His life-forces are one in them." For He is the knowledge and He is the known, etc., and He and His wisdom are one.

> Even though the Infinite Light is beyond Chochmah, when it clothes itself in Chochmah the two become one: "He and His life-forces are one." As the known principle says, G-d is the knowledge and the known, and He and His wisdom are one; His knowing is not something apart from Him. An earlier maamar on Yisro (Torah Ohr 67d) uses the same principle for the Infinite Light clothed in Chesed and Chochmah until it is one with them.

ואיהו וגרמוהי קאי על בחי' אותיות המחשבה

And "He and His vessels (garmohi)" refers to the level of the letters of thought.

> The second phrase, "He and His vessels are one," refers to the letters of thought: the garments, which the Zohar calls His "vessels," in which the Infinite Light clothes itself. In Torah Ohr, Terumah (79c), the Alter Rebbe refers back to this maamar but applies "He and His vessels" to the Infinite Light clothed in the emotive attributes.

שכשמתלבש אור א"ס ב"ה בבחי' המחשבה שהוא בחי' גרמוהי שהן בחינת אותיות ולבושין כמאמר לבושין תקינת לון[40] כו'. מ"מ נעשה איהו וגרמוהי חד בהון כי לא מחשבותי מחשבותיכם.[41, 42, 43]

That is, when the Infinite Light, blessed be He, is enclothed in the level of thought, which is the level of "His vessels," these being the level of letters and garments, as in the saying, "You fashioned garments for them," etc., nevertheless it becomes "He and His vessels are one in them," for "My thoughts are not your thoughts."

> These are the garments of Eliyahu's prayer. Yet even there He and His "vessels" are one, for, as Isaiah says, "My thoughts are not your thoughts": unlike a person's thought, G-d's thought is not separate from Him.

12 ולכן לא נתנה התורה להמלאכים שמפני היותם מבחי' הדבור שהוא בחי' לבוש האמצעי[44] שאינו מתאחד[45] כ"כ [כל כך] עם הנפש כמו המחשבה שהוא בחי' לבוש הפנימי

Therefore the Torah was not given to the angels, for they are from the level of speech, the level of the middle garment, which is not as united with the soul as thought is, thought being the level of the inner garment.

> This is why the Torah was not given to the angels. They come from G-d's speech, the middle garment, which is not as united with its source as thought, the inner garment.

לכך אין יכולים להמשיך גילוי יחוד אור א"ס ב"ה ממש בעסק התורה ועבודת המצות שיתגלה יחוד אור א"ס ב"ה למטה כמו למעלה אלא ישראל שעלו במחשבה:

Therefore they cannot draw down a revelation of the unity of the very Infinite Light (Or Ein Sof), blessed be He, through engaging in the Torah and the service of the mitzvos, so that the unity of the Infinite Light, blessed be He, be revealed below as above. Only Israel, who arose in thought, [can].

> Angels, rooted only in speech, cannot through Torah and mitzvos draw down a revelation of G-d's true unity so that it is revealed below as it is above; only Israel, who arose in thought, can.

SECTION 4 • ¶13–19

Why souls needed bodies

13 והנה עם היות[46] העילוי בישראל רב מבמלאכים מצד נשמותיהם כנ"ל. אעפ"כ [אף על פי כן] לא נתנה להם התורה אלא בהתלבשותן בגוף ונפש החיונית.

Now, although Israel's superiority over the angels is great by virtue of their souls, as explained above, nevertheless the Torah was given to them only as they are enclothed in a body and a vital soul.

> Israel's souls are greater than the angels, as shown above; and yet the Torah was given to them only as souls clothed in a body and a vital soul. The souls by themselves at Sinai were not enough; the body had to be part of it.

כי הנה נודע שתכלית ירידת הנשמה לעוה"ז להתלבש בגוף ונפש החיונית ירידה זו צורך עלייה היא

For it is known that the purpose of the soul's descent into this world, to be enclothed in a body and vital soul: this descent is for the sake of an ascent.

> The known reason: the soul's descent into this world, into a body and a vital soul, is a descent for the sake of an ascent. It comes down in order to rise higher than it was before.

דהיינו להעלותה מבחי' איהו וגרמוהי לבחי' איהו וחיוהי

That is, to raise it from the level of "He and His vessels" to the level of "He and His life-forces."

> The ascent is from "He and His vessels are one," a union through garments, to "He and His life-forces are one," the deeper union.

ונקי בזוה"ק [בזוהר הקדוש] לאשתאבא בגופא דמלכא[47,48] דהיינו להיות כמו התאחדות הגוף עם הנפש בהתלבשותה בו שכל כאב ומכה אשר בגוף ח"ו [חס ושלום] מרגשת הנפש ומתפעלת ממקרי הגוף לפי שהם מתאחדים והיו לאחדים ממש

In the holy Zohar this is called "to be absorbed into the body of the King," that is, to be like the union of the body with the soul when it is enclothed in it, so that the soul feels every pain and blow in the body, G-d forbid, and is affected by what befalls the body, because they are united and have truly become one.

> The Zohar calls this ascent being "absorbed into the body of the King," and its model is the soul's union with the body: the soul feels every pain and blow the body suffers and is moved by all that happens to it, because the two have truly become one. In Likkutei Torah, Shir HaShirim (34b), the Alter Rebbe likens this to food that becomes blood and is united with the blood of the soul.

וא"א להיות העלאה כזו מצד נשמותיהם שעלו במחשבה בלבד שהוא בחי' לבוש הנפש וכמאמר לבושין תקינת לון[49]

Such an elevation is impossible by virtue of their souls, which arose only in thought, the level of a garment of the soul, as in the saying, "You fashioned garments for them."

> The souls alone could not reach such an elevation, since they arose only in thought, and thought is merely a garment of the soul, as Eliyahu's words "You fashioned garments for them" say.

כי אותיות המחשבה לגבי נפש המשכלת עם היות שמתאחדת בהן וא"א להיות שכל בלי מחשבה מ"מ האותיות שבמחשבה הן כלבוש תחליפם ויחלופו.[50]

For as to the letters of thought in relation to the intellective soul: even though it unites with them, and there can be no idea without thought, nevertheless the letters in thought are "like a garment You change them, and they are changed."

> Although the intellect is united with the letters of thought, and there is no idea without thought, those letters are still like a garment that can be changed, as the verse says, "like a garment You change them."

שהרי שכל א' יכול להתלבש באותיות אלו ולפעמים באותיות אלו ואינו מתאחד ממש כגוף עם הנפש שהתאחדות זו הוא בחי' איהו וחיוהי שהנפש מתפעלת בחיי הגוף כו'.

For one idea can be enclothed in these letters, and at times in those letters; and it is not truly united, as the body is with the soul. That union is the level of "He and His life-forces," in which the soul is affected by the life of the body, etc.

> The proof: the same idea can be thought in these words or in other words, so it is not truly one with them as the soul is one with the body. The soul's union with the body is the level of "He and His life-forces," for the soul lives and feels through the body's life.

ואין יחוד זה מתגלה בנשמה מצד עצמה אלא בהתלבשותה בגוף עם נפש החיונית שירידה זו צורך עלייה היא:

And this union is not revealed in the soul on its own account, but only when it is enclothed in a body with the vital soul; for this descent is for the sake of an ascent.

> This deeper union is not revealed in the soul by itself, only when it is clothed in a body with a vital soul. That is why the soul's descent is for the sake of an ascent.

14 והענין כי הנה נפש הבהמית החיונית נלקחה משרשה מחיות הקדש שבמרכבה[51] פני אריה פני שור[52] כו'.

The explanation is this. The animal soul, the vital soul, was taken at its root from the holy chayos of the Chariot, "the face of a lion," "the face of an ox," etc.

> The vital, animal soul has its root in the holy chayos, the "living creatures" of Ezekiel's vision of the Chariot, with the faces of a lion, an ox, an eagle and a man.

והנה החיות נושאות ומנושאות עם הכסא. פי' לפי שהם מנושאות לגבי הכסא[53] שהם בטלים אליו כבטול הסוס לגבי רוכבו עד"מ הסוס מתנהג לפי רצון רוכבו שע"ש [שעל שם] זה נק' מרכבה.[54]

Now, the chayos carry and are carried along with the Throne. This means: since they are carried, in relation to the Throne, being nullified to it as a horse is nullified to its rider (by way of analogy, the horse conducts itself according to its rider's will), on account of which it is called a Chariot (merkavah).

> The chayos both carry the Throne and are carried with it. They are "carried" in that they are nullified to the Throne as a horse is to its rider, going wherever the rider wishes, and so they are called a Chariot (merkavah, from the root of rochev, "rider"): a vehicle with no will of its own.

(וכן האבות הן המרכבה[55, 56] לפי שהיו בטלים תמיד ליחודו יתי') ולכך הם נושאות ג"כ את הכסא

(So too the Patriarchs are the Chariot, because they were always nullified to His unity, may He be blessed.) Therefore they also carry the Throne.

> In a parenthesis: the Patriarchs too are called "the Chariot," because they were always nullified to G-d's unity; in Torah Ohr, Bereishis (4c), the Alter Rebbe places them, as the Chariot, among the supernal chayos of Atzilus. And because the chayos are nullified, they also carry the Throne.

כמו עד"מ הסוס עם היות שהרוכב עליו הוא העיקר והסוס הוא בטל וטפל אל הרוכב עליו מ"מ הסוס מנהיג את הרוכב ממקום למקום עד מקום שאין הרוכב יכול להגיע לשם מצד עצמו.

It is like a horse, by way of analogy: although the rider upon it is the main thing, and the horse is nullified and secondary to the one riding it, nevertheless the horse leads the rider from place to place, to a place the rider could not reach on his own.

> The analogy: the rider is the main thing and the horse is nullified and secondary to him, yet it is the horse that carries him, even to places he could never reach on his own.

כך החיות נושאות את הכסא ממקום ומשכן כבודי [כבודו] למקום רם ונשא.

So too the chayos carry the Throne from the place and dwelling of His glory to a place that is exalted and uplifted.

> So too the chayos carry the Throne beyond its own place, the abode of G-d's glory, to a level exalted above it.

15 והענין הוא כי הנה כתיב ועל דמות הכסא[57] דמות כמראה אדם וגו'. כמראה בכ"ף הדמיון

The explanation is this. It is written, "And upon the likeness of the Throne, a likeness like the appearance of a man (adam)," etc. "Like the appearance," with the kaf of comparison.

> Ezekiel saw on the Throne "a likeness like the appearance of a man." The kaf of "like" (kemareh) marks a comparison only: what he saw only resembled a man.

שדרך וסדר ההשתלשלות מעולם ועד עולם מריש כל דרגין כו' הוא בבחי' אדם בג' קוין יד ימין ושמאל ואמצע הוא הגוף וכך נמשך סדר ההשתלשלות חסד דרועא ימינא[58] וגבורה כו'.

For the way and order of the chain of descending worlds (hishtalshelus), from world to world, from the head of all levels, etc., is in the form of "man," in three lines: the right hand, the left, and the middle, which is the body. And so the order of the chain of descending worlds extends: "Chesed is the right arm," and Gevurah, etc.

> The whole chain of worlds, from the highest level down, is ordered like a human form in three lines: the right hand, the left hand and the body in the middle. So the chain of descent unfolds as Eliyahu's prayer lists it: Chesed is the right arm, Gevurah the left, and so on.

16 והחיות בנשאם את הכסא נושאות את מראה אדם שעליו[59] למעלה לבחינת כי לא אדם הוא[60] כו' למעלה מבחי' וגדר ההשתלשלות להמשיך משם אור חדש לבחי' אדם שעל הכסא

And the chayos, in carrying the Throne, carry "the appearance of a man" that is upon it upward, to the level of "for He is not a man," etc., above the level and the bounds of the chain of descending worlds (hishtalshelus), to draw down from there a new light to the level of "man" that is upon the Throne.

> When the chayos carry the Throne, they lift the "man" upon it upward, beyond the bounds of the chain of worlds, to the level of which Scripture says "for He is not a man": G-d as He is, beyond any form. From there they draw a new light down to the "man" on the Throne. Likkutei Torah, Vayikra (2b), cites this maamar for the same idea: refining the animal soul, rooted in the chayos, raises the G-dly soul too, as the chayos carry the Throne.

והוא בחינת המשכה חדשה[61] ואור חדש מבחי' סוכ"ע[62] לבחינת ממכ"ע [ממלא כל עלמין]. כי הנה אנת הוא חכים.[63] פי' שמתלבש בבחי' חכים כו'.

This is a new drawing-down and a new light from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin). For "You are wise": that is, He is enclothed in the level of "wise," etc.

> This is a new flow from the light that encompasses all worlds into the light that fills them. The words "You are wise" fit this: G-d is called "wise" as He clothes Himself in wisdom, not in His own essence.

17 והוא בעצמו יתי' רם ונשא כי לאו מכל אלין מדות כלל[64] ושם נאמר כי לא אדם הוא[65] כו' שאינו מקבל שינויים והתחלקות המדרגות חסד דרועא ימינא כו' שבבחי' אדם.

But He Himself, may He be blessed, is exalted and uplifted, for [He is] "not of any of these attributes at all." And there it is said, "for He is not a man," etc.: He does not admit of the changes and the division of levels, "Chesed is the right arm," etc., that belong to the level of "man."

> G-d Himself is exalted beyond all this; as Eliyahu's prayer says, He is "not of any of these attributes at all." Of that level it is said "He is not a man": He is subject to none of the changes and divisions of levels (Chesed the right arm and so on) that belong to the form of "man."

כי בחינת[66] ההשתלשלות הוא מעילה לעלול מריש כל דרגין שהוא עולם האצי' עד סוף העשיה שהוא חיות הארץ הלזו ממאמר יקוו המים כו' ותראה היבשה[67] כו'. תדשא הארץ[68] כו' והוא בחי' ממכ"ע [ממלא כל עלמין].

For the chain of descending worlds (hishtalshelus) runs from cause to effect, from the head of all levels, which is the World of Atzilus, to the end of Asiyah, which is the life-force of this earth from the utterances "Let the waters be gathered," etc., "and let the dry land appear," etc., "Let the earth sprout," etc. This is the level of the light that fills all worlds (memalei kol almin).

> The chain of descent runs from cause to effect, from Atzilus, the highest world, to the end of Asiyah, which is the life of this earth from the utterances of creation, such as "Let the waters be gathered," "let the dry land appear" and "Let the earth sprout." That graded flow is the light that fills all worlds.

אבל למעלה מבחי' ההשתלשלות הוא בחי' סוכ"ע שהוא אור א"ס ב"ה בבחי' העלם הוא שוה ממש בסוף העשיה כמו בראש האצילות כי לפניו כחשכה כאורה[69] כו'.

But above the level of the chain of descending worlds is the level of the light that encompasses all worlds (sovev kol almin), which is the Infinite Light (Or Ein Sof), blessed be He, in a state of concealment; it is truly equal at the end of Asiyah as at the head of Atzilus, for before Him "darkness is as light," etc.

> Above the chain is the light that encompasses all worlds: the Infinite Light in concealment. It is present equally at the lowest end of Asiyah as at the top of Atzilus, for before Him, as the verse says, darkness and light are alike.

18 ועל הארץ מתחת אין עוד[70] וכולא קמיה כלא חשיבא וגם עולם האצילות ולמעלה מהאצילות הוא כטפה מים האוקיינוס

[And] "on the earth below there is nothing else," and "all before Him is considered as nothing"; and even the World of Atzilus, and what is above Atzilus, is like a drop of water [compared to] the ocean.

> From that perspective "there is nothing else on the earth below," and everything before Him is as nothing. Even Atzilus, and what lies above it, is like a drop of water compared with the ocean.

רק שע"י צמצומים עצומים נאצלו חסד דרועא ימינא תפארת גופא כו'. חכמה מוחא בינה לבא כו'. קרקפתא דתפלין[71] כו' הוא בחי' אדם שעל הכסא.

Only, through immense contractions (tzimtzumim), there were emanated "Chesed, the right arm; Tiferes, the body," etc.; "Chochmah, the brain; Binah, the heart," etc.; "the skull of the tefillin," etc. This is the level of "man" that is upon the Throne.

> Only through immense contractions were the Sefiros emanated in the form of "man": Chesed the right arm, Tiferes the body, Chochmah the brain, Binah the heart, and Keser the skull on which the tefillin rest. That structure is the "man" on the Throne.

19 וכדי להמשיך מבחי' כי לא אדם לבחי' אדם להיות אנת הוא חכים והמשכות ג' קוין חסד דרועא ימינא כו'

And in order to draw down from the level of "not a man" to the level of "man," so that there be "You are wise" and the drawing-down of the three lines, "Chesed is the right arm," etc.,

> The aim is to draw from the level of "not a man" into the level of "man," so that G-d is "wise" and the three lines (Chesed the right arm, and so on) are drawn forth.

זאת היא עבודת המלאכים להרים ולנשאות את הכסא וכמראה אדם שעליו לבחי' כי לא אדם הוא[72] כו' להמשיך משם המשכה חדשה והתהוות חדש בבחי' אדם.

this is the service of the angels: to raise and lift up the Throne and "the appearance of a man" upon it to the level of "for He is not a man," etc., to draw down from there a new flow and a new coming-into-being in the level of "man."

> This is the service of the angels: they lift the Throne and the "man" upon it to the level of "He is not a man," and from there draw a new flow and a new coming-into-being into the level of "man."

SECTION 5 • ¶20–26

The Patriarchs, the mitzvos and Anochi

20 ועד"ז האבות הן הם המרכבה בבחינת מרכבתא עלאה להעלות מדותיו יתי אליו בבחינת בטול לך ה' הגדולה והגבורה[73] כו'[74] להיות נמשך בהם ועל ידם גלוי אלקות ואור א"ס ב"ה ממש

In the same way, the Patriarchs are themselves the Chariot, as the supernal chariot (merkavta ila'ah): raising His attributes (middos), may He be blessed, to Him in a state of self-nullification (bittul), [as in] "Yours, Havayah, are the greatness and the might," etc., so that there be drawn into them and through them a revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He.

> The Patriarchs too are "the Chariot," a supernal chariot: they raised G-d's attributes back to Him in self-nullification, as in "Yours, Havayah, are the greatness and the might," acknowledging that these attributes are His alone. Through them G-dliness and the Infinite Light itself were drawn down.

והיינו ע"י מס"נ [מסירות נפש] לה' בתשוקה וצמאון ליכלל ולהבטל באור א"ס ב"ה ממש. אברהם במדת האהבה כמ"ש אברהם אוהבי.[75,76]

This is through self-sacrifice (mesirus nefesh) for G-d, with longing and thirst to be included and nullified in the very Infinite Light, blessed be He: Avraham with the attribute of love, as it is written, "Avraham who loved Me."

> This came through their self-sacrifice, a longing and thirst to be absorbed and nullified in G-d. Avraham served with love, as G-d calls him "Avraham who loved Me."

21 ויצחק במדת הגבורה כמ"ש ופחד יצחק[77] כו'. וכן אנחנו זרע אברהם אוהבך בני יצחק יחידו כו'.

And Yitzchak with the attribute of Gevurah (restraint), as it is written, "and the Fear of Yitzchak," etc. And so too: "We are the seed of Avraham, who loved You; the children of Yitzchak, his only one," etc.

> Yitzchak served with Gevurah, awe, as Yaakov speaks of G-d as "the Fear of Yitzchak." We, their descendants, are "the seed of Avraham, who loved You, the children of Yitzchak, his only one," as the morning prayers say.

והוא ע"י קיום המצות והתורה כי יש מצות שהן בבחי' ההעלאה[78] כמו תרומה ומעשר וצדקה כמ"ש צדקה תרומם גוי[79] כו'.

And this is through fulfilling the mitzvos and the Torah. For there are mitzvos that are of the nature of elevation, such as terumah, the tithe, and charity, as it is written, "Charity (tzedakah) uplifts (teromem) a nation," etc.

> This is done through keeping the mitzvos and the Torah. Some mitzvos work by raising up, such as terumah, tithes and charity; the verse "charity uplifts (teromem) a nation" uses the root of terumah. In Torah Ohr, Bereishis (1b), the Alter Rebbe explains that the practical mitzvos, summed up in charity, raise from below to above.

22 ויש מצות שהם בבחי' המשכות כמו ציצית ותפלין כו'. ובהם ועל ידם תתעלה הנפש לא"ס ב"ה ממש. ויומשך גילוי אור א"ס ממש בנפש.

And there are mitzvos that are of the nature of drawing down, such as tzitzis and tefillin, etc. In them and through them the soul will be raised up to the very Infinite One (Ein Sof), blessed be He, and a revelation of the very Infinite Light (Or Ein Sof) will be drawn into the soul.

> Other mitzvos work by drawing down, such as tzitzis and tefillin. Through both kinds the soul is raised to the Infinite One and the Infinite Light is drawn into the soul.

אך בהיות שהתורה[80] והמצות מלובשים בג' גוונין תורה ועבודה וג"ח [וגמילות חסדים]. חסד דרועא ימינא מלמעלה למטה.[81]

However, since the Torah and the mitzvos are clothed in three hues — Torah, divine service, and acts of kindness: Chesed (kindness) is "the right arm," from above to below.

> But the Torah and mitzvos come clothed in three "hues": Torah, divine service and acts of kindness. Kindness is the right arm, flowing from above to below.

23 ועבודה היא עבודת הקרבנות ממטה למעלה אשה ריח ניחוח כו' ועסק התורה הוא קו הממוצע[82] כי התורה כלולה משתיהן.

And divine service is the service of the sacrifices, from below to above, "a fire-offering, a pleasing aroma," etc.; and engagement in the Torah is the middle line, for the Torah includes both of them.

> Divine service, the sacrificial offerings, rises from below to above, as "a fire-offering, a pleasing aroma." Torah study is the middle line, because it includes both directions.

ולכן נקראת בשם בריח התיכון שמבריח מן הקצה אל הקצה.[83] וכדי להעלות התורה ולקשרה באור א"ס ב"ה ממש שלמעלה מבחי' אדם כי לא אדם הוא.[84,85] הוא ע"י ישראל שהם זרע אברהם יצחק ויעקב.

That is why it is called "the middle bar," which runs through from end to end. And to raise the Torah and bind it to the very Infinite Light (Or Ein Sof), blessed be He, which is above the level of "man" — "for He is not a man" — this is through Israel, who are the seed of Avraham, Yitzchak and Yaakov.

> That is why the Torah is called "the middle bar," which ran through all the boards of the Mishkan from end to end. To raise the Torah itself and bind it to the Infinite Light beyond "man" depends on Israel, the seed of Avraham, Yitzchak and Yaakov.

24 וירושה לנו מאבותינו התשוקה והצמאון להבטל ולהכלל באור א"ס ב"ה ממש. וניתן להם כח זה במ"ת [במתן תורה] שהם יעלו וינשאו בחי' אדם ג' קווין למעלה מבחי' אדם למעלה כנ"ל.[86]

And we have as an inheritance from our forefathers the longing and thirst to be nullified and included in the very Infinite Light (Or Ein Sof), blessed be He. And they [Israel] were given this power at the Giving of the Torah: that they raise and lift up the level of "man," the three lines, above the level of "man," upward, as explained above.

> We have inherited from the Patriarchs the longing and thirst to be nullified in the Infinite Light. At Sinai Israel was given the power to lift the "man," the three lines, above the level of "man," as explained above.

25 ובהם ועל ידם יומשך גילוי אלקות ואור א"ס ב"ה שלמעלה מבחינת אדם בעסק תורתם ועבודתם בקיום המצות שבבחי' אדם.

In them and through them a revelation of G-dliness and of the Infinite Light (Or Ein Sof), blessed be He, which is above the level of "man," will be drawn into their engagement in Torah and their divine service, in fulfilling the mitzvos, which are on the level of "man."

> Through Israel, G-dliness and the Infinite Light that is above "man" are drawn into their Torah study and divine service, even though the mitzvos themselves belong to the level of "man."

וזהו אנכי הוי"ה אלקיך.[87] אנכי הוא אור אין סוף ב"ה בעצמו שלמעלה מגדר ההשתלשלות יהיה אלקיך ממש שיהא שורה ומתגלה בנפש האדם ממש

This is [the meaning of] "I (Anochi) am Havayah your G-d (Elokecha)." Anochi is the Infinite Light, blessed be He, itself, which is above the bounds of the chain of descending worlds (hishtalshelus); it will truly be "your G-d," dwelling and revealed in the very soul of man.

> This is the meaning of the first commandment, "I (Anochi) am Havayah your G-d." Anochi, "I," is the Infinite Light itself, beyond the chain of worlds, and it will truly become "your G-d," dwelling and revealed in a person's soul.

רק שנמשך ע"י בחי'[88] הוי"ה צמצום והתפשטות כו'. אך לישראל נמשך בחינת הוי"ה זה מבחי' אנכי ממש.

Only, it is drawn down through the level of Havayah, tzimtzum (contraction) and expansion, etc. But for Israel this level of Havayah is drawn from the level of the very Anochi.

> It is drawn down through the Name Havayah, whose letters stand for contraction (the yud) and expansion (the heh), as the Alter Rebbe explains in Torah Ohr, Shemos (53d). But for Israel this Havayah is drawn from the very Anochi.

26 והיינו דוקא בהתלבשותה בגוף נפש החיונית שנלקחה מפני ארי' [אריה] פני שור[89] כו' שנושאות את הכסא ומראה אדם שעליו לבחי' כי לא אדם הוא[90]

And this is specifically when [the soul] is enclothed in a body [and] the vital soul, which was taken from "the face of a lion," "the face of an ox," etc., which carry the Throne and "the appearance of a man" upon it to the level of "for He is not a man."

> This power works specifically when the soul is clothed in a body and a vital soul. The vital soul comes from the faces of the lion and the ox, the chayos that carry the Throne and the "man" upon it up to the level of "He is not a man."

ועי"ז יגיע להנשמה יתרון ומעלה יתירה בהתלבשותה בהם ותהיה ירידה צורך עלייה:

Through this the soul will attain an advantage and an added superiority by being enclothed in them, and it will be a descent for the sake of an ascent.

> So by being clothed in them, the soul gains an advantage it did not have before, and its descent becomes a descent for the sake of an ascent.

SECTION 6 • ¶27–30

Like a baal teshuvah

27 כי הנה נודע שגדול כח הבעל תשובה יותר מצדיק[91] כו' כמארז"ל [כמאמר רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין[92] כו'.

For it is known that the power of the baal teshuvah (one who returns) is greater than that of a tzaddik, etc., as our Sages, of blessed memory, said, "In the place where those who return (baalei teshuvah) stand," etc.

> It is known that one who returns to G-d after sin, a baal teshuvah, has greater power than a tzaddik; the Sages say that in the place where those who return stand, even the completely righteous cannot stand. In the previous maamar (Torah Ohr, Yisro 69d) the Alter Rebbe explains this strength as love surging from below to above, which "many waters cannot extinguish."

והטעם הוא ע"פ מאמר הזוהר[93] דמשכין ליה בחילא יתיר. אשר לזאת בהתלבשות הנשמה בגוף ותרד פלאים[94] הוא בבחי' בע"ת [בעלי תשובה]

The reason is according to the statement of the Zohar that "they draw Him with greater strength." Therefore, when the soul is enclothed in a body and "has come down astoundingly," it is in the state of a baal teshuvah.

> The Zohar explains why: those who return draw near to the King "with greater strength," out of a greater longing of the heart. So too the soul, by descending "astoundingly" into a body, becomes like a baal teshuvah.

כי תגדל התשוקה והצמאון להי' בבטול אליו יתי' ביתר שאת בכדי שתוכל נפשו שאת בהשגתה מחמת שמתבונן בגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף כו'.

For the longing and thirst for G-d, in self-nullification (bittul) to Him, may He be blessed, will grow with surpassing loftiness (se'es), as much as his soul can bear (se'es) in its comprehension, because he contemplates the greatness of the Infinite One (Ein Sof), blessed be He, Who, as His Name is, so is He: He has no end, etc.

> Its longing and thirst for G-d grow "with surpassing loftiness," as much as the soul can bear in its comprehension; the Hebrew plays on se'es, which means both "loftiness" and "bearing." This comes from contemplating the greatness of the Infinite One, Who is truly as His Name says, without end.

28 וכל תענוגי עוה"ז שהגוף והנפש החיונית נמשכים אחריהם הם רחוקים מאד מאור[95] ה' וקדושתו.

And all the pleasures of this world, after which the body and the vital soul are drawn, are very far from G-d's light and His holiness.

> All the pleasures of this world, which the body and the vital soul pursue, are very far from G-d's light and holiness.

ואי לזאת תכלה ותכסוף הנפש לצאת מנרתקה הן הם הלבושים שבגוף ונפש החיונית ויבא לידי קיום ואהבת את הוי"ה אלקיך בכל לבבך ובכל נפשך[96] כו'.

Therefore the soul will pine and yearn to leave its sheath, namely the garments that are in the body and the vital soul, and he will come to fulfill "You shall love Havayah your G-d with all your heart and with all your soul," etc.

> Seeing this, the soul pines and yearns to leave its "sheath," the garments of the body and the vital soul. So it comes to fulfill "You shall love Havayah your G-d with all your heart and with all your soul."

29 וכמ"ש מי לי בשמים ועמך לא חפצתי כו' כלה שארי ולבבי[97,98] וגו'.

As it is written, "Whom have I in heaven? And beside You I desire nothing," etc.; "My flesh and my heart pine," etc.

> The psalm voices this yearning: "Whom have I in heaven? And beside You I desire nothing... my flesh and my heart pine." The longing for G-d alone reaches even the flesh.

וגם הוא מעלה יתירה הבאה לאדם לאחר התלבשות הנשמה בגוף ביתר שאת מטרם התלבשותה כיתרון האור הבא מן החשך[99] שבא לבחי' בכל מאדך[100] יותר מכדי השגת הנפש והוא בחי' בטול באוא"ס [באור אין סוף] ב"ה ממש להמשיך משם גלוי אלקות ממש בעסק תורתו ועבודתו.

This is also an added superiority that comes to a person after the soul is enclothed in the body, surpassing [what it had] before its enclothement, like "the advantage of light" that comes "from darkness": for he comes to the level of "with all your might (me'odecha)," beyond the measure of the soul's comprehension. This is the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He, to draw down from there a revelation of actual G-dliness into his engagement in Torah and his divine service.

> This is an added advantage that comes only after the soul enters the body, greater than what it had before: the advantage of light that comes out of darkness. The soul reaches love "with all your might (me'odecha)," beyond its own understanding; that is self-nullification in the Infinite Light itself, which draws real G-dliness from there into one's Torah study and divine service.

30 וכ"ז [וכל זה] הוא ע"י מ"ת [מתן תורה] שאז ניתן הכח הזה לישראל להיות העלאה והמשכה זו על ידם

All this is through the Giving of the Torah, for then this power was given to Israel, for this elevation and drawing-down to come about through them.

> All this comes from the Giving of the Torah, when Israel received the power to bring about this elevation and this drawing-down.

להיות מס"נ [מסירות נפש] עולה ונכלל באי"ס ב"ה ממש ולהיות המשכת התורה והמצות מבחי' אוא"ס [אור אין סוף] ב"ה שזה נעשה דייקא ע"י ישראל שזכו לזה במ"ת [במתן תורה].

[Namely:] that self-sacrifice (mesirus nefesh) should rise and be included in the very Infinite One (Ein Sof), blessed be He, and that the drawing-down of the Torah and the mitzvos be from the level of the Infinite Light (Or Ein Sof), blessed be He. This is accomplished specifically through Israel, who merited this at the Giving of the Torah.

> Their self-sacrifice rises and is absorbed into the Infinite One, and their Torah and mitzvos draw from the Infinite Light. This happens specifically through Israel, who merited it at Sinai.

משא"כ אם לא ניתן כח זה לא היה מסירת נפשם[101] עולה ונכלל כ"כ [כל כך] בעצמות אוא"ס [אור אין סוף] ב"ה ממש

Whereas had this power not been given, their self-sacrifice would not have risen and been included so much in the very Essence of the Infinite Light, blessed be He.

> Had this power not been given, their self-sacrifice would not reach so deeply into the very essence of the Infinite Light.

וגם לא היה המשכת תורתו ועבודתו ממשיך כ"כ [כל כך] מבחי' אוא"ס [אור אין סוף] ב"ה ממש אשר הוא למעלה מגדר עלמין למעלה מעלה מבחי' אדם בחי' כי לא אדם כו'.[102] שעליו הכתוב אומר אם צדקת מה תתן לו[103] כו'

Nor would the drawing-down of one's Torah and divine service have drawn so much from the level of the very Infinite Light, blessed be He, which is above the bounds of worlds, far above the level of "man," the level of "for He is not a man," etc., concerning which Scripture says, "If you are righteous, what do you give Him?" etc.

> Nor would their Torah and divine service draw so much from the Infinite Light, which is beyond the bounds of worlds and far above the level of "man," the level of "He is not a man." Of that level Scripture says, "If you are righteous, what do you give Him?": human goodness of itself cannot reach Him.

אלא שבישראל נמשך כח זה במתן תורה להיות בהם תלוי המשכת המצות ונמשך בהם בחי' אנכי ממש להיות אלקיך ממש.

But in Israel this power was drawn [down] at the Giving of the Torah, that the drawing-down of the mitzvos should depend on them; and there is drawn into them the level of the very Anochi, to be truly "your G-d."

> But at Sinai Israel received the power to make the drawing-down of the mitzvos depend on them, and the very Anochi is drawn into them to be truly their G-d.

SECTION 7 · ¶31–33

Out of Egypt, no other gods

31 וזהו אשר הוצאתיך מארץ מצרים.[104] כי כל סדר ההשתלשלות נק' בשם מצרים בחי' מצר וגבול שהוא בבחי' אדם ג' קווין ומעלה ומטה כו' שהן התחלקות המדרגות[105]

This is [the meaning of] "Who brought you out of the land of Egypt (Mitzrayim)." For the entire order of the chain of descending worlds (hishtalshelus) is called Mitzrayim, the level of constriction (meitzar) and limit, since it is in the form of "man," three lines, and above and below, etc., which are the division of levels.

> This explains "Who brought you out of the land of Egypt." Mitzrayim (Egypt) is linked to meitzar, a strait or constriction: the whole chain of descent is "Egypt," for it is bounded in the form of "man," with three lines and higher and lower levels, all divided.

משא"כ לישראל ניתן כח היחוד באוא"ס [באור אין סוף] שלמעלה מהשתלשלות בחי' כי לא אדם כו'[106] שאין שם התחלקות המדרגות כלל.

But to Israel was given the power of unity with the Infinite Light (Or Ein Sof), which is above the chain of descending worlds, the level of "for He is not a man," etc., where there is no division of levels at all.

> But Israel was given the power to unite with the Infinite Light beyond the chain of descent, the level of "He is not a man," where there are no divisions of level at all. That is the true going out of "Egypt."

32 ולא יהיה לך אלקים אחרים על פני[107] הגם שהוא לשון צווי הוא גם לשון הבטחה שלא יהיה בחי' צמצום והעלם המעלים ומסתיר אור[108] ה' וקדושתו מפנימיות החיות מאוא"ס [מאור אין סוף] ב"ה עצמו שלמעלה מהשתלשלות גם חשך לא יחשיך[109] כוי

And "You shall have no other gods before My face": although it is phrased as a command, it is also phrased as a promise, that there will be no level of tzimtzum (contraction) and concealment that hides and conceals G-d's light and His holiness from the inner dimension (pnimiyus) of the life-force from the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the chain of descending worlds (hishtalshelus): "Even darkness does not darken," etc.

> "You shall have no other gods before My face" is worded as a command, but it is also a promise: no contraction or concealment will hide G-d's light from the inner life-force that comes from the Infinite Light itself, which is beyond the chain of descent and of which it is said, "even darkness does not darken." In Sefer HaMaamarim 5705 the Rebbe Rayatz, the sixth Rebbe of Chabad, suggests that the "other gods" here include even the holy level of Elokim, the tzimtzum itself.

משא"כ בסדר ההשתלשלות בבחי' אדם נעשה ירידת המדרגות והתלבשות' בהשרי' [בהשרים].[110, 111]

Whereas in the order of the chain of descending worlds, in the form of "man," there comes about the descent of the levels and their enclothement in the ministers (sarim).

> In the chain of descent, by contrast, levels descend and are clothed in the ministers (sarim); the Tzemach Tzedek's Or HaTorah reads "the seventy ministers," the heavenly powers appointed over the nations.

33 וזהו אשר חלק[112] ה' אלקיך לכל העמים. משא"כ ואתכם לקח[113] ה' ויוציא אתכם מכור הברזל ממצרים מבחי' שלמטה בהשתלשלות לבחי' שלמעלה מהשתלשלות.

This is [the meaning of] "which Havayah your G-d apportioned to all the peoples," whereas "But you Havayah has taken, and brought you out of the iron furnace, out of Egypt": from the level that is below, in the chain of descending worlds (hishtalshelus), to the level that is above the chain of descending worlds.

> Moshe says the sun, moon and stars are what "Havayah your G-d apportioned to all the peoples," but Israel "Havayah has taken, and brought out of the iron furnace, out of Egypt." Israel was taken from a level within the chain of descent to a level above it.

וזהו מבית עבדים[114] כי במצרים בחינת סדר ההשתלשלות יכול להיות בית עבדים. וכמו אברהם שיצא ממנו ישמעאל[115] כו' משא"כ למעלה אין שם העלם והסתר כלל ויאר פניו אתנו סלה:[116]

And this is [the meaning of] "from the house of slaves": for in Mitzrayim, the order of the chain of descending worlds, there can be a house of slaves; as with Avraham, from whom Yishmael issued, etc. But above there is no concealment or hiding at all: "May He make His face shine with us, selah."

This is why the verse adds "from the house of slaves": within "Egypt," the graded chain of descent, there can be servitude, and even a holy source can give rise to something lesser, as Yishmael issued from Avraham. In Likkutei Torah, Shir HaShirim (on "Shechorah ani"), the Alter Rebbe explains this as dross separating from silver, after which Avraham became a chariot for the Chesed of Atzilus. Above the chain there is no concealment at all, as the psalm says, "May He make His face shine with us, selah."

SECTION 8 • ¶34–37

Zachor and shamor as one

34 וזהו זכור ושמור בדבור[117] א' נאמרו. זכור לדכר. פי' שהוא המשכה והשפעה מלמעלה למטה

And this is [the meaning of] "Zachor and shamor were said in a single utterance." Zachor is for the masculine (dechar), meaning that it is a drawing-down and bestowal from above to below.

Now the opening teaching can be explained. Zachor (remember) is read as zachar, "male" (dechar in the Zohar's Aramaic), the giving side, and it denotes a flow from above to below.

ונק' בשם זכירה שלשון זכירה נופל על הריחוק להיות לזכרון בין עיניו לפי שרחוק ממנו

It is called by the term zechirah (remembering) because the term "remembering" applies to what is distant: [a thing is to be] "a remembrance between one's eyes" because it is far from him.

One "remembers" what is far away; a thing is set as a reminder "between one's eyes" because it is distant, as the Torah says of the tefillin.

וכך הוא בהמשכת אוא"ס [אור אין סוף] ב"ה שלמעלה מהשתלשלות שמצד עצמו הוא רם ונשא קדוש ומובדל אלא אנת חכים שמתלבש בבחי' חכים וכדי להיות התלבשות צ"ל בחי' זכירה זכרנו ה' אלקינו.

And so it is with the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus): in itself it is exalted and uplifted, holy and separate, except that, [as in] "You are wise," He is enclothed in the level of "wise." And for there to be this enclothement, there must be the level of remembering: "Remember us, Havayah our G-d."

So too the Infinite Light beyond the chain of worlds is in itself exalted, holy and separate, far from the worlds; yet it clothes itself in wisdom, as "You are wise." For such clothing there must be "remembering," a reaching across the distance, as in the prayer "Remember us, Havayah our G-d."

35 ושמור לנוק' [לנוקבא] בחי' מקבל מלשון ואביו שמר את הדבר.[118] פי' ממתין. והוא בחי' תוחלת ממושכה[119] שמייחל ומצפה המקבל אל המשפיע כעני הצופה ומביט מתי יתן הבעה"ב [הבעל הבית] לידו מאומה.[120]

And shamor is for the feminine (Nukva), the level of the receiver, from the expression "And his father kept (shamar) the matter," meaning, he waited. It is the level of prolonged hope, in which the receiver hopes and looks expectantly to the giver, like a poor man who watches and looks [to see] when the householder will put something into his hand.

> Shamor (keep) is linked with the feminine, Nukva, the receiver. It is taken from "his father kept the matter," which means he waited for it, so shamor is drawn-out hope: the receiver waits and looks to the giver, like a poor man watching for the householder to give him something.

וכמ"ש הנה כעיני עבדים[121] אל יד אדוניהם כעיני שפחה אל יד גברתה כן עינינו וגו'.

As it is written, "Behold, as the eyes of servants to the hand of their masters, as the eyes of a maidservant to the hand of her mistress, so are our eyes," etc.

> The psalm describes the same posture: as the eyes of servants look to their master's hand, and a maid's to her mistress's hand, so our eyes look to G-d.

36 וכמאמר אליך נשואות עינינו.[122] וכדי להיות יחוד בחי'[123] שמירה זו למקבל ולהיות יחוד השפעה[124] זו לבחי' משפיע שיהיו כלולים המשפיע והמקבל מוכרח להיות התעוררות בחי' עליונה יותר משניהם[125]

And as in the saying, "To You our eyes are lifted." Now, for there to be a union of this level of waiting (shemirah), [belonging] to the receiver, and a union of this bestowal, [belonging] to the level of the giver, so that the giver and the receiver be included [in each other], there must necessarily be an arousal of a level higher than both of them.

> As in the saying, "To You our eyes are lifted"; the Lemberg printing and the manuscript read instead the opening of that psalm, "To You I lift my eyes." For the receiver's waiting and the giver's flow to be united, each included in the other, something higher than both must be awakened.

והיינו ע"י בחי' כי לא אדם כו'[126] שאין שם בחי' התחלקות משפיע ומקבל כלל ומשם נמשך ונשפע בשפע התכללות ב' הבחי' זכור ושמור

That is, through the level of "for He is not a man," etc., where there is no division into giver and receiver at all. And from there is drawn down and bestowed, in abundance, the inclusion of the two levels, zachor and shamor.

> That is the level of "He is not a man," where there is no division into giver and receiver at all. From there flows the merging of the two, zachor and shamor, as one.

וזהו בדבור א' נאמרו מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע[127] שיהיה גלוי בחי' שלמעלה מהתחלקות כי במתן תורה היה גלוי בחי' אנכי הוא גלוי אוא"ס [אור אין סוף] ב"ה שלמעלה מההשתלשלות.[128, 129]

And this is [the meaning of] "they were said in a single utterance, something the mouth cannot speak and the ear cannot hear": that there be a revelation of the level that is above division. For at the Giving of the Torah there was a revelation of the level of Anochi, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is above the chain of descending worlds (hishtalshelus).

> This is why they were said in one utterance that no mouth can say and no ear can hear: it revealed the level that is above all division. At Sinai what was revealed was Anochi, the Infinite Light that is beyond the chain of worlds; Likkutei Torah, Shemini Atzeret (85d), quotes this very line.

37 וזהו עיקר נתינת התורה לישראל להיות בהם תלוי המשכת אוא"ס [אור אין סוף] ב"ה שלמעלה מההשתלשלות.

This is the essence of the giving of the Torah to Israel: that the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), should depend on them.

> This is the heart of the giving of the Torah: that the drawing-down of the Infinite Light, which is beyond the chain of worlds, should depend on Israel.

וזהו מאמר רב יוסף אי לאו האי יומא[130] דקא גרים כמה יוסף איכא בשוקא[131]

And this is [the meaning of] the statement of Rav Yosef: "Were it not for this day that brought it about, how many Yosefs are there in the marketplace!"

> So the Talmud tells of Rav Yosef, who on Shavuos had a fine calf prepared, saying, "Were it not for this day that brought it about, how many Yosefs are there in the marketplace!" Plainly he meant that without the Torah given on that day he would be like any other man named Yosef.

דאי לא היה הכח בגלוי אוא"ס [אור אין סוף] ב"ה ממש נמשך במ"ת [במתן תורה] רק שיהיה עסק התורה בבחי' השתלשלות שמבחי' חכמה ולמטה. כמה יוסף איכא בשוקא שאין עסק התורה ממשיך כלום מאור א"ס ב"ה אלא בישראל שזכו לזה במ"ת [במתן תורה] וניתן להם הכח הנ"ל:

For had the power for the revelation of the very Infinite Light, blessed be He, not been drawn down at the Giving of the Torah, but [only] that engagement in the Torah be within the chain of descending worlds, from the level of Chochmah downward, [then] "how many Yosefs are there in the marketplace!" For engagement in the Torah draws down nothing of the Infinite Light, blessed be He, except in Israel, who merited this at the Giving of the Torah and were given the power mentioned above.

> Had Sinai not given the power to reveal the Infinite Light itself, Torah study would stay within the chain of worlds, from Chochmah down, and Rav Yosef would be like any other Yosef in the market: his study would draw nothing of the Infinite Light. Only Israel, who merited it at Sinai and received this power, draw it through their Torah.

SECTION 9 • ¶38–44

A further explanation of Egypt

38 ולתוספת ביאור[132] מ"ש אשר הוצאתיך מארץ מצרים.[133]

To explain further the verse, "Who brought you out of the land of Egypt."

> A further explanation of "Who brought you out of the land of Egypt" begins here. The Kehot note records that the Lemberg printing and the manuscripts of this maamar end before this point.

הנה החכמה המתלבשת במדות עם היות שהמדות ודאי מתנהגות לפי החכמה המלובשת בהן כמו שאנו רואים שלפי שכלו יהולל איש[134] במדותיו שהקטן אוהב דברים קטנים כו'. מ"מ לא כל החכמה והשכל כולו מתלבש במדות רק חלק עשירית.

Now, as for the Chochmah (wisdom) that is enclothed in the emotive attributes (middos): although the attributes certainly conduct themselves according to the Chochmah enclothed in them, as we see that "according to his intellect a man is praised" in his attributes, for a child loves small things, etc., nevertheless not all of the Chochmah and the intellect is enclothed in the attributes, but only a tenth part.

> It concerns how Chochmah, wisdom, is clothed in the emotions, which certainly follow the wisdom within them: "a man is praised according to his intellect," and a child, whose understanding is small, loves small things. Even so, not all of the intellect enters the emotions, only a tenth of it.

כי פני אריה אל הימין[135] אריה אותיות ראיה. פי' כי ראיה היא בחי' חכמה איזהו חכם הרואה[136] כו'.

For "the face of a lion on the right": aryeh (lion) has the letters of re'iyah (sight). That is, sight is the level of Chochmah: "Who is wise? One who sees," etc.

> Ezekiel saw "the face of a lion on the right." Aryeh (lion) has the same letters as re'iyah (seeing), and seeing is Chochmah, as the Sages say: "Who is wise? One who sees what will come."

39 והיא מתלבש' בימין מדת החסד וכן גבורה גימטריא ראי"ה כו'.

And it [sight] is enclothed in the right, the attribute of Chesed (kindness); and likewise gevurah is numerically equal to re'iyah, etc.

> This "sight" is clothed in the right side, Chesed; and gevurah equals re'iyah in numerical value, 216, just as aryeh does.

ובחי' ראיה זו היא מדרגה אחרונה שבחכמה שהיא חלק עשירית מל' שבחכמה שכדי להיות מבחי' חכמה תולדות המדות שאינן ממהות החכמה אין כל החכמה יכולה להתלבש שם אלא הארה ממנה.

And this level of sight is the last level in Chochmah (wisdom), which is a tenth part, the Malchus of Chochmah. For in order that the emotive attributes (middos), which are not of the essence of Chochmah, come to be as offspring of the level of Chochmah, the whole of Chochmah cannot be enclothed there, but only a glimmer of it.

> This level of sight is the last level of Chochmah, its tenth part, the Malchus within Chochmah. For the emotions, which are not of wisdom's essence, to be born from wisdom, only a glimmer of wisdom can enter them, not the whole of it.

וזו היא בחי' מצרים בבחי' מצר ומקום צר.

And this is the level of Mitzrayim, a strait (meitzar) and a narrow place.

> That narrow passage is "Egypt": Mitzrayim, read as meitzar, a strait.

וכך אנו רואים בחוש בציור אברי האדם שמשכן האהבה היא בלב. ומשכן החכמה במוח. והתפשטות המוח ללב הוא דרך מצר הגרון דוקא. וזהו ענין מצריים מצי"ר מיי.[137]

And so we see tangibly in the structure of the human limbs: the seat of love is in the heart, and the seat of Chochmah is in the brain, and the extension of the brain to the heart is specifically by way of the strait of the throat. And this is the meaning of Mitzrayim: meitzar Mi, "the strait of Mi."

> We see it in the human body: love is seated in the heart and wisdom in the brain, and the brain reaches the heart only through the strait of the throat. So the letters of Mitzrayim spell meitzar Mi, "the strait of Mi"; Mi, "Who," is a Kabbalistic name of Binah, the higher intellect. In Torah Ohr, Vaera (58b), the Alter Rebbe brings this from the Arizal: the throat, the narrowest place in the body, is called "the land of Egypt."

40 והנה בבחי׳ מצר הזה הוא ממשלת ג׳ שרים.[138] שר המשקים בקנה ששם היא המשכת חכמה. שר האופים בוושט ששם היא המשכת בינה. ושר הטבחים בווורידין המשכת הדעת.

Now, in this strait is the rule of three ministers: the chief cupbearer in the windpipe, where there is the extension of Chochmah (wisdom); the chief baker in the gullet, where there is the extension of Binah (understanding); and the chief slaughterer in the jugular veins, the extension of Daas (knowledge).

> In this narrow strait rule the three ministers of Pharaoh known from the story of Yosef: the chief cupbearer in the windpipe, through which Chochmah passes down; the chief baker in the gullet, through which Binah passes; and the chief slaughterer (Potiphar's title, literally "chief of the slaughterers") in the jugular veins, through which Daas passes.

והיינו לפי שבחי׳ המצר הוא מצומצם מאד לכך יש יניקה לג׳ שרים הנ״ל.

This is because the strait is very constricted; therefore the three ministers mentioned above draw nourishment [there].

> Because the strait is so constricted, these three ministers can draw nourishment from it. In the supplements to Torah Ohr (Vayechi, 102c), the Alter Rebbe explains that the three ministers have counterparts in holiness: the holy "windpipe," for one, is Torah study that brings the letters of the Torah into the heart.

41 ולכן יוסף שהורד למצרים למקום הג׳ שרים הנ״ל לא הזכיר רק בחי׳ אלקים. אלקים יענה את שלום פרעה.[139] את אשר האלקים עשה[140] הראה את פרעה. הכל בחי׳ אלקים שהוא מדת הצמצום כנודע.

That is why Yosef, who was brought down to Egypt, to the place of the three ministers mentioned above, mentioned only the level of Elokim: "Elokim will answer for Pharaoh's welfare"; "What Elokim is about to do He has shown to Pharaoh." All is the level of Elokim, which is the attribute of tzimtzum (contraction), as is known.

> That is why Yosef, brought down to Egypt, the place of the three ministers, spoke to Pharaoh only of Elokim: "Elokim will answer for Pharaoh's welfare," and "What Elokim is about to do He has shown to Pharaoh." All this is Elokim, the Name associated with contraction (tzimtzum).

אבל כאשר יצאו ישראל ממצרים אזי במתן תורה נגלה בחי׳ רכב אלקים.[141] שבחי׳ אלקים נתעלה ע״י מרכבה שלו

But when Israel went out of Egypt, then at the Giving of the Torah the level of "the chariot of Elokim" was revealed, in which the level of Elokim is elevated by its chariot.

> But when Israel left Egypt, at Sinai "the chariot of Elokim" was revealed, and through its chariot Elokim itself is raised.

כמו שהרוכב על הסוס הגם שהסוס הוא בטל וטפל לגבי רוכבו עכ"ז [עם כל זה] הרי הרוכב מתעלה על ידו. כך ע"י הרכב נתעלה בחי' אלקים למעלה מבחי' הצמצום.

It is just as with one who rides a horse: although the horse is nullified and secondary to its rider, nevertheless the rider is elevated by it. So too, through the chariot, the level of Elokim is elevated above the level of tzimtzum.

> A horse is nullified to its rider, yet the rider is raised by it; so through the chariot Elokim is lifted above contraction.

42 והכח הזה שיש לרכב להעלות את הרוכב הוא לפי שהם רבותים אלפי שנאן.[142] שנא"ן ר"ת [ראשי תיבות] שו"ר נש"ר אר"ה.[143, 144] והנו"ן פשוטה רומזת לבחי' אדם כנודע.

And this power that the chariot has, to elevate the rider, is because they are "twice ten thousand (rivosayim), thousands of shin'an." Shin'an is an acronym of shor (ox), nesher (eagle), aryeh (lion), and the final nun alludes to the level of adam (man), as is known.

> The chariot can raise its rider because its forces are, in the psalm's words, "twice ten thousand, thousands of shin'an," plainly vast hosts by the thousands. Shin'an is read as the initials of shor (ox), nesher (eagle) and aryeh (lion), and its final nun hints at adam, man, the fourth face.

והיינו לפי שפני אריה פני שור[145] כו' נלקחו מבחי' לפני מלך מלך.[146]

This is because "the face of a lion," "the face of an ox," etc., were taken from the level of "before any king reigned."

> The faces of the chayos come from the level "before any king reigned," the kings of Edom who reigned before Israel had a king; Chassidus sees in them a level whose root is higher than the ordered worlds. In Torah Ohr, Noach (9a), the Alter Rebbe explains that the root of the animal soul is higher than that of the G-dly soul, as these kings were, though they fell through the shattering of the vessels.

לכך יש להם כח זה להעלות בחי' אלקים הוא בחי' הכסא ומראה אדם שעליו מלמעלה לבחי' כי לא אדם הוא:[147]

Therefore they have this power to raise the level of Elokim, which is the level of the Throne and "the appearance of a man" upon it from above, to the level of "for He is not a man."

> So they have the power to lift Elokim, the Throne with the "man" upon it, up to the level of "He is not a man."

43 ובזה יובן מ״ש אדני בם סיני בקדש.[148] דכתיב בם ברפה הביי״ת. וע״פ הדקדוק היה צ״ל דגש לפי שהיו״ד של אדנ״י מורגשת במבטא.

With this we will understand the verse, "Ado-nai is among them (bam), Sinai in holiness." For bam is written with the beis rafeh (soft); yet according to grammar it should have had a dagesh, since the yud of Ado-nai is sounded in pronunciation.

> The psalm says of Sinai, "Ado-nai is among them (bam), Sinai in holiness." The beis of bam is written soft, without a dagesh, though by the rules of grammar it should be hard, since the word before it, Ado-nai, ends in a pronounced yud.

והענין כי הדגש מורה על התחלה[149] כמאמר כל התחלות קשות[150, 151] ולכך אלו היה כתיב בם בדגש היה מורה על התחלת החיות בם מבחי׳ אדנ״י בבחי׳ נקודא בהיכלא כי כן הוא דרך והמשכה להיות התלבשות המלכות בבי״ע.

The explanation: a dagesh indicates a beginning, as in the saying, "All beginnings are hard." Therefore, had bam been written with a dagesh, it would indicate the beginning of the life-force in them from the level of Ado-nai, as "a point in the sanctuary (nekuda beheichala)"; for that is the way and the drawing-down by which Malchus is enclothed in Beriah, Yetzirah and Asiyah.

> A dagesh marks a beginning, as in the saying "all beginnings are hard," and a dagesh hardens a letter. Had bam taken a dagesh, it would say that the life of the chayos begins from Ado-nai, Malchus, present in them as "a point in the sanctuary," which is how Malchus clothes itself in the three lower worlds.

שכל הנהגות בי״ע הוא על ידי התלבשות המלכות כח הפועל בנפעל.[152] והיינו דרך המשכה מלמעלה למטה להיות השתלשלות והתהוות בי״ע בסדר הנהגתם.

For all the conduct of Beriah, Yetzirah and Asiyah is through the enclothement of Malchus, the power of the Actor within the acted-upon. That is the way of drawing down from above to below, so that there be the chain of descending worlds (hishtalshelus) and the coming-into-being of Beriah, Yetzirah and Asiyah in the order of their conduct.

> All the conduct of the worlds of Beriah, Yetzirah and Asiyah comes through Malchus clothed in them, as the power of the Maker is present in what He makes. That is the path from above to below, by which the worlds come into being and are run.

אבל דרך העלאה ממטה למעלה בחי' רכב אלקים הם נושאות את הכסא. (ולא מנושאות כבדרך ההשתלשלות ממעלה למטה בחי' מלכות המלובשת בהם).

But in the way of elevation from below to above, the level of "the chariot of Elokim," they carry the Throne (and are not carried, as in the way of the chain of descending worlds from above to below, the level of Malchus enclothed in them).

> But on the path of ascent, from below to above, "the chariot of Elokim," the chayos carry the Throne. They are not carried by it, as they are on the downward path, where Malchus is clothed in them.

ואז אדנ"י בם ברפה שבחי' אד' היא בטול להם ואין כאן לשון התחלה שנעשה בחי' התכללות אד' בם בהשוואה אחת.

Then "Ado-nai bam" is rafeh, for the level of Ado-nai is in a state of nullification (bittul) to them, and there is no expression of beginning here, since there comes about an inclusion of Ado-nai in them as one, on an equal footing.

> Then bam is soft: Ado-nai does not stand over them as their source and "beginning" but is nullified relative to them and included in them on an equal footing.

וזהו סיני בקדש. פי' בחי' סיני שירדה משם שנאה לעכו"ם [153] [לעובדי כוכבים ומזלות] נתעלה בבחי' קדש העליון.

And this is [the meaning of] "Sinai in holiness": the level of Sinai, from which hatred descended upon the idolaters, is elevated into the level of the supernal holiness.

> That is "Sinai in holiness." The Talmud plays on Sinai and sin'ah (hatred): it is the mountain from which hatred descended upon the nations; here that level is raised into the supernal holiness.

44 ולכן אדנ"י בם ברפה בבחי' התכללות להיות בחינת העלאה בקנה אחד.

Therefore "Ado-nai bam" is rafeh, in the manner of inclusion, so that there be elevation on a single stalk.

> So bam is soft because of inclusion: the ascent happens together, "on one stalk," like ears of grain rising on a single stem.

וזהו אשר הוצאתיך מארץ מצרים מבית עבדים[154] כי בבחי' מצרים נק' בחי' עבדים. כי בבחי' סדר ההשתלשלות מעילה לעילה בסדר המדרגות שנק' בבחי' מצרים הנה אברהם יצא ממנו ישמעאל ויצחק כו'.

And this is [the meaning of] "Who brought you out of the land of Egypt, from the house of slaves": for it is in the level of Mitzrayim that there is what is called the level of slaves. For in the order of the chain of descending worlds (hishtalshelus), from cause to cause, in the order of the levels, which is called Mitzrayim, from Avraham there issued Yishmael and Yitzchak, etc.

> This is why the verse says "Who brought you out of the land of Egypt, from the house of slaves": within "Egypt" there is the level of slaves. In the graded chain of levels, which is "Egypt," even from Avraham came forth Yishmael as well as Yitzchak.

אבל כאשר הוצאתיך מארץ מצרים היו למעלה מן ההשתלשלות לא יהיו בבחינת עבדים כלל ששם אין יניקה ואחיזה לסט"א [לסטרא אחרא] כלל:[155]

But when "I brought you out of the land of Egypt," they were above the chain of descending worlds; they will not be in the state of slaves at all, for there the sitra achra (the other side) has no nurture and no hold at all.

> But when "I brought you out of Egypt," Israel stood above the chain of descent, where they would not be slaves at all, for there the forces opposed to holiness, the sitra achra, have no nurture or hold.

SECTION 10 • ¶45–47

Shin'an and the dew of revival

45 אלפי שנאן.[156] א"ת [אל תקרי] שנאן אלא שאינן.[157] הטעם כי שרשם הוא בז"א שאין לו רק ט"ס [ט' ספירות].[158] כי המלכות היא עשיראה דכולהו.

"Thousands of shin'an": do not read shin'an but she'einan ("that are not"). The reason is that their root is in Z'eir Anpin (the emotive attributes), which has only nine Sefiros, for Malchus is "the tenth of them all."

> Back to "thousands of shin'an": the Talmud reads it as she'einan, "that are not," so that "twice ten thousand" lacks two thousand, leaving eighteen thousand. The reason is that the root of these forces is in Z'eir Anpin, which has only nine Sefiros of its own, since Malchus is "the tenth of them all."

אבל ז"א בעצמו אין לו רק ט"ס [ט' ספירות]. ויש ט"ס [ט' ספירות] מלמעלה למטה.[159] וט"ס [וט' ספירות] ממטה למעלה. והן בחי' ב' טיתי"ן דמט"ט [דמטטרון].[160] ח"י ברכאן דצלותא[161] שהם באצילות. (משא"כ ח"י ברכאן דשחרית שהן בבחי' מט"ט [מטטרון] דעשייה)

But Z'eir Anpin itself has only nine Sefiros. And there are nine Sefiros from above to below and nine Sefiros from below to above; these are the two letters tes of Matat (Metatron), the eighteen blessings of prayer, which are in Atzilus (unlike the eighteen morning blessings, which are on the level of Matat of Asiyah).

> Z'eir Anpin has nine Sefiros from above to below and nine from below to above, eighteen in all. These are the two letters tes (each worth nine) in Matat, the angel Metatron, and the eighteen blessings of the Amidah, which are in Atzilus; the eighteen morning blessings, by contrast, are at the level of Metatron in Asiyah.

משא"כ במלי' הם רבותים שהיא י"ס [י' ספירות] גמורות כנודע:[162]

But in Malchus they are rivosayim (twice ten thousand), for it is ten complete Sefiros, as is known.

> In Malchus, however, there are the full "twice ten thousand," for it has ten complete Sefiros. The Kehot note, quoting Sefer HaArachim-Chabad, an encyclopedia of Chabad concepts, suggests that this answers why the verse says "twice ten thousand" at all: eighteen thousand belongs to Z'eir Anpin, but in Malchus there are twice ten thousand.

46 על כל דבור פרחה נשמתן.[163] הנה ביו"ד נברא העוה"ב [העולם הבא][164] כו'. יו"ד הוא בחינת צמצום להיות התהוות תענוג הנשמה בגי"ע [בגן עדן] מגלוי זיו כו'. כי באור א"ס עצמו לא היו העולמות יכולים לסבול שלא יבטלו במציאות.

"At each utterance their souls flew out." Now, "with [the letter] yud the World to Come was created," etc. The yud is the level of tzimtzum (contraction), so that the delight of the soul in Gan Eden, from the revelation of the radiance, etc., may come into being. For the worlds could not bear the Infinite Light (Or Ein Sof) itself without being nullified out of existence.

> Back to "at each utterance their souls flew out." The Talmud says the World to Come was created with the letter yud, the smallest letter; the yud stands for contraction, which lets the soul's delight in Gan Eden, the enjoyment of the radiance of G-d's presence, come into being, since the worlds could not bear the Infinite Light itself without ceasing to exist.

47 ואין יכולים לקבל גילוי תענוג אא"ס [אור אין סוף] עצמו כי הוא רם ונשא כו' רק ע"י צמצום עצום ורב בהעלם והסתר אורו הגדול לבלתי הגלות כ"א בבחי' יו"ד כו'

And they cannot receive a revelation of the delight of the Infinite Light (Or Ein Sof) itself, for He is exalted and uplifted, etc., except through an immense and great tzimtzum (contraction), by concealing and hiding His great light so that it is not revealed except in the form of a yud, etc.

> The worlds could not receive the delight of the Infinite Light itself, which is exalted beyond them, except through an immense contraction that hides His great light and reveals it only in the form of a yud.

ואתעדל"ת [ואתערותא דלתתא] לבחי' צמצום הזה הוא ע"י שפרחה נשמתן לאור א"ס ב"ה ממש מקור התענוג להמשיך משם ענג הנשמות.

And the arousal from below for this tzimtzum is through their souls flying out to the very Infinite Light, blessed be He, the source of delight, to draw down from there the delight of the souls.

> What awakens this contraction from below is the souls flying out to the Infinite Light, the source of all delight. Their complete self-giving draws down from there the delight of the souls.

וזהו שהחזיר להם הקב"ה בטל שעתיד להחיות בו את המתים[165] הוא ענין טלא דבדולחא שהוא בחי' המשכת ענג העליון לג"ע [לגן עדן] תענוג הנשמות:

And this is [the meaning of the teaching] that the Holy One, blessed be He, restored them with the dew with which He will in the future revive the dead. That is the matter of the crystal dew (tala devedolcha), which is the drawing-down of the supernal delight into Gan Eden, the delight of the souls.

> That is why, as the Talmud tells, G-d revived them with the dew with which He will revive the dead. This is the "crystal dew" (tala devedolcha), the flow of supernal delight into Gan Eden, the delight of souls.

IN ONE'S AVODAH

The maamar draws its lesson for divine service: Torah and mitzvos are channels through which G-d's very self is drawn into the soul, a power given at Sinai and carried by the longing and self-sacrifice inherited from the Patriarchs. The soul's life in a body is not a setback but an opportunity: seeing how far worldly pleasures are from G-d, it should come to yearn for Him like a baal teshuvah, with a love "with all your might," beyond what it understands, and bring that love into its Torah study and divine service.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe hold that the Giving of the Torah was the giving of a power rather than of the laws themselves, and how does this explain why every soul had to be present?
2. What is the difference between "He and His vessels are one" and "He and His life-forces are one," and why is the soul's bond with the body the model for the higher union?
3. How can the chayos be both "carried" by the Throne and its carriers, and what does this teach about the vital soul?
4. In what sense is the whole chain of worlds "Egypt," and how does "You shall have no other gods before My face" become a promise?
5. How does the union of zachor and shamor explain why they were said in one utterance that no ear can hear?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **זכור את יום השבת**

Another transcript (hanachah) of this same maamar; the note suggests it may be the Mitteler Rebbe's.

KEHOT'S NOTE

הנחה אחרת (אולי מכ"ק אדה"א) בסה"מ תקס"ט ע' קמד ובשינויים בתו"א לעמבערג יט, א. בכמה מקומות מציין הצ"צ לד"ה זה בשם "זכור ושמור בדב"א נאמרו". ראה בסה"ש תנש"א פ' יתרו ע' 303. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות באוה"ת שמות כרך ז ע' ב'תשטז. עוד הערה בכרך ח ע' ב'תתקצד.

2 **זכור את יום השבת לקדשו**

The fourth of the Ten Commandments as given in Exodus: "Remember the Shabbos day to sanctify it." It is the verse on which the maamar opens.

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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

KEHOT'S NOTE

שמות כ, ח.

3 **שמור את יום השבת לקדשו**

Moshe repeats the commandment in Deuteronomy as "Keep the Shabbos day to sanctify it." Shamor is to guard the day; the word can also mean to await, the sense the maamar draws on in paragraph 35 (context: Steinsaltz Tanakh).

Deuteronomy 5:12 דברים ה:יי"ב

שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ׃

Observe the sabbath day, to keep it holy, as the L-RD thy G-d commanded thee.

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KEHOT'S NOTE

דברים ה, יב.

4 **זכור ושמור בדבור אחד נאמרו**

The Talmud cites the teaching in these words: "Zachor and shamor were said in one utterance, which the mouth cannot speak and the ear cannot hear." The maamar quotes it word for word.

Rosh Hashanah 27a:2-3 ראש השנה כ"ז א:ב'-ג'

וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִים. וּתְרֵי קָלֵי מִי מַשְׁתַּמְעִי? וְהָתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר", בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, מַה שֶּׁאֵין הַפֶּה יָכוֹלָה לְדַבֵּר וְאֵין הָאוֹזֶן יְכוֹלָה לִשְׁמוֹעַ! לְכָךְ מַאֲרִיךְ בְּשׁוֹפָר. לְמֵימְרָא דְּכִי שָׁמַע סוֹף תְּקִיעָה בְּלֹא תְּחִילַּת תְּקִיעָה יָצָא, וּמִמֵּילָא: תְּחִילַּת תְּקִיעָה בְּלֹא סוֹף תְּקִיעָה יָצָא?

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

KEHOT'S NOTE

מכילתא שמות כ, ח. ר"ה כז, א.

5 **זכור ושמור בדבור א' נאמרו**

The Mekhilta on Exodus 20:8 teaches that "Remember" and "Keep" were both said in one utterance, something a human being cannot do. The Alter Rebbe quotes this teaching and asks what it was for.

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 7:6 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְּבַחֹדֶשׁ ז:ו׳

(שמות כ,ז) ["זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ."] "זָכוֹר" (דברים ה,יא) ו"שָׁמוֹר", שְׁנֵיהֶם בְּדִבּוּר אֶחָד נֶאֱמְרוּ. (שמות לא,יד) "מְחַלְלֶיהָ מוֹת יוּמָת", (במדבר כח,יט) "וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם", שְׁנֵיהֶם נֶאֱמְרוּ בְּדִבּוּר אֶחָד. (ויקרא יח,טז) "עֶרְוַת אֵשֶׁת אָחִיךָ לֹא תְגַלֵּה", (דברים כה,ה) "יְבָמָהּ יָבֹא עָלֶיהָ", שְׁנֵיהֶם נֶאֱמְרוּ בְּדִבּוּר אֶחָד. (דברים כב,יא) "לֹא תִלְבַּשׁ שַׁעַטְנֵז", (דברים כב,יב) "גְּדִלִים תַּעֲשֶׂה לָךְ", שְׁנֵיהֶם בְּדִבּוּר אֶחָד נֶאֱמְרוּ, מַה שֶּׁאֵי אֶפְשָׁר לְאָדָם לוֹמַר כֵּן, שֶׁנֶּאֱמַר: (תהלים סב,יב) "אַחַת דִּבֶּר ...

(Ibid. 20:8) "Remember the Sabbath day to sanctify it": "Remember" and "Keep" (the Sabbath day to sanctify it [Devarim 5:12]) were both stated in one pronouncement. (Exodus 31:14) "Its profaners shall be put to death" and (Numbers 28:9) "And on the Sabbath day, (sacrifice) two yearling lambs" were both stated in one pronouncement (Leviticus 18:16) "the nakedness of your brother's wife" and (Devarim 25:5) "Her yavam (levir, i.e., her brother-in-law) shall come upon her" were both stated in the same pronouncement. (Ibid. 22:11) "You shall not wear sha'atnez, wool and ...

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6 **למה השמיענו ה' כזאת, ולאיזה תועלת הי' בחי' זו**

The other transcript words the question this way: if they heard it above nature, for what reason was it said to them in one utterance specifically; it would have been better to say it in two utterances.

KEHOT'S NOTE

בסה"מ תקס"ט ע' קמד: (ואם שמעו למעלה מן הטבע, לאיזה טעם נאמר להם בדיבור א' דווקא, יותר טוב הי' שיאמר להם בשתי דברות).

PARAGRAPH 2

7 **ולא אתכם לבדכם**

At the end of his life Moshe tells the people that the covenant he makes in G-d's name is "not with you alone." The maamar reads it as including the generations not yet born.

Deuteronomy 29:13 דברים כ"ט:י"ג

וְלֹא אִתְּכֶם לְבַדְּכֶם אָנֹכִי כֹּרֵת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאָלָה הַזֹּאת׃

Neither with you only do I make this covenant and this oath;

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KEHOT'S NOTE

דברים כט, יג.

8 **כי את אשר ישנו פה ואת אשר איננו פה**

The verse continues: "but with whoever is here with us standing today… and with whoever is not here with us today," meaning those absent and the generations still to come. The Alter Rebbe learns from it that every soul ever to be born was there (context: Steinsaltz Tanakh).

Deuteronomy 29:14 דברים כ"ט:י"ד

כִּי אֶת־אֲשֶׁר יֶשְׁנֶנּוּ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי ה' אֱלֹקֵינוּ וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם:

but with him that standeth here with us this day before the L-RD our G-d, and also with him that is not here with us this day—

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PARAGRAPH 3

9 **והלא אין אדם מקנה דבר שלא בא ברשותו**

On the known question on Tanya, chapter 1 (how the oath given to the soul can bind the body and the evil inclination), the Tzemach Tzedek notes that a similar question is asked in Torah Ohr, Yisro, that is, here.

KEHOT'S NOTE

בהערות וקיצורים לתניא מכ"ק הצ"צ ע' מח (בהוצאה חדשה ע' מ), מציין על הקושיא הידוע לפרק א דתניא בענין משביעין אותו איך מהני שבועה להנשמה על גוף והיצה"ר, מציין שם: וכעין קושיא זו הקשה בתו"א פ' יתרו.

PARAGRAPH 4

10 **לא יהי' לך אלקים אחרים**

The second of the Ten Commandments: "You shall have no other gods before My face." The Alter Rebbe asks why the verse adds "before My face"; his answer comes in paragraph 32.

Exodus 20:3 שמות כ':ג'

לֹא־יִהְיֶה־לְךָ אֱלֹקִים אֲחֵרִים עַל־פָּנָי:

Thou shalt have no other gods before Me.

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KEHOT'S NOTE

שמות כ, ג.

11 Kehot's note points to Deuteronomy 5:7 for these words.

Deuteronomy 5:7 דברים ה':ז'

לֹא־יִהְיֶה־לְךָ אֱלֹקִים אֲחֵרִים עַל־פָּנָי:

Thou shalt have no other gods before Me.

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12 **אין עוד מלבדו**

Moshe tells the people that they were shown all this "to know that Havayah is G-d; there is nothing else besides Him." The verse is the basis of the question: if nothing exists besides Him, why forbid other gods "before My face" in particular?

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

13 **פ' בא ד"ה בעצם היום הזה**

There the Name Tzevaos (hosts) is explained: the prophets drew the Infinite Light into the souls and angels of Beriah, created beings, until it is one with them as with the vessels of Atzilus, "until He Himself is the hosts," as the soul is one with the body; that is why Havayah is joined to Tzevaos.

KEHOT'S NOTE

לעיל ס, א.

14 **כי נשגב שמו לבדו**

The psalmist ends his call to all creation to praise G-d: "for His Name alone is exalted; His splendor is upon the earth and the heavens," His glory shining over both. The Alter Rebbe reads it as saying that only the radiance of G-d's Name, not the Name itself, reaches the created worlds (context: Steinsaltz Tanakh).

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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, י"ג.

PARAGRAPH 5

15 **וכ"מ שנאמר סלה הוא בלי הפסק**

A teaching of the school of Rabbi Eliezer ben Yaakov: wherever netzach, selah or va'ed is said, it has no interruption ever. The Alter Rebbe applies it to the souls' praise "every day, selah."

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: ״תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ וַאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה״, אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ — בִּזְמַן שֶׁאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה. רָבָא רָמֵי: כְּתִיב ״תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ״. וּכְתִיב ״וַאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה״. זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ. לֹא זָכָה — וַאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה.

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KEHOT'S NOTE

עירובין נד, א.

16 **התורה — איש עכו"ם לא ימשיך כלום**

There the drawing-down from concealment into revelation comes specifically through Israel ("House of Israel, bless Havayah"), because every Jew has the power to give his life for G-d; the mitzvos do this drawing-down, like a seed that is sown.

KEHOT'S NOTE

ראה לעיל נג, ד.

17 **ויחרד כל העם אשר במחנה**

On the third day there was thunder and lightning, a heavy cloud on the mountain and a very loud shofar, "and all the people that were in the camp trembled." The Alter Rebbe explains that the Torah was given this way to bring the people to self-nullification.

Exodus 19:16 שמות י״ט:ט״ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות י״ט, ט״ז.

PARAGRAPH 6

18 "And all the people that were in the camp trembled." For the Alter Rebbe this trembling is the self-nullification that made room for a new revelation.

Exodus 19:16 שמות י״ט:ט״ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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19 **קולות . . לבחי׳ ביטול במציאות**

The Tzemach Tzedek's discussion, on this parsha, of the thunder at Sinai bringing the people to nullification of their existence.

KEHOT'S NOTE

ראה אוה״ת כאן ע׳ תתטו.

20 **ועל כל דבור ודבור פרחה נשמתן**

Rabbi Yehoshua ben Levi teaches that at each utterance from the mouth of the Holy One, blessed be He, the souls of Israel left them. The Alter Rebbe reads this as the nullification of something into nothing.

Shabbat 88b:6 שבת פ״ח ב:ו׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נְשָׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

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KEHOT'S NOTE

שבת פח, ב.

21 **א״ס ב״ה ממש בנפשותם**

The note lists this version with the manuscripts below as adding here: "(as explained elsewhere, the Infinite Light dwells and is revealed only in one who is nullified)," and as lacking the words from "so that there would be a revelation" to "Moshe our teacher, peace be upon him."

KEHOT'S NOTE

בהנחת הרי״ל, בתו״א דפוס לעמבערג שנת תורה יט, ב. ובבוך אדה״ז — יבל אבי יושב. בבוך וארא — אלטהויז קיח ב נוסף כאן: (וכמ״ש במ״א שאין אוא״ס ב״ה שורה ומתגלה אלא במי שבטל כו׳)". וחסר מתי׳ להיות גילוי — משה רבינו ע״ה.

22 **לבעבור נסות אתכם**

After the people ask Moshe to speak to them in G-d's place, he reassures them: "Do not fear, for G-d has come in order to nasos you." Kehot cites it as Exodus 20:20, by the other verse numbering. Plainly nasos is "to test you"; the word also echoes nes, a banner, and the Alter Rebbe reads it as raising them up like a banner (context: Steinsaltz Tanakh).

Exodus 20:17 שמות כ׳:י״ז

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹקִים וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶּחֱטָאוּ׃

And Moses said unto the people: 'Fear not; for G-d is come to prove you, and that His fear may be before you, that ye sin not.'

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KEHOT'S NOTE

שמות כ, כ.

23 **בטול במציאות כנ״ל**

It adds: "for the thunder and lightning, with noise and tumult, were to nullify them from their existence; lema'an nasos, from raising a banner, which is to raise their souls and bind them to the Infinite Light itself, so as to draw a new light from there, for spirit brings spirit and draws spirit."

KEHOT'S NOTE

בתו״א הנ״ל ובכת״י הנ״ל נוסף: "שהקולות וברקים ברעם ורעש היו כדי לבטלם ממציאותם לבעבור נסות מלשון הרמת נס שהוא להעלות נפשם ולקשרם באוא״ס ב״ה ממש כדי להמשיך משם אור חדש כי רוח אייתי רוח ואמשיך רוח כוי״.

PARAGRAPH 7

24 **והנה המלאכים בקשו את התורה**

Rabbi Yehoshua ben Levi relates that when Moshe went up on high, the ministering angels asked why one born of woman was among them and pleaded that the hidden treasure stay in heaven, citing "Bestow Your glory upon the heavens."

Shabbat 88b:7 שבת פ״ח ב:ז׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לְּיִלּוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת

וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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KEHOT'S NOTE

שבת פח, ב. וראה ביאורי הזהר לכ"ק אדה"א דף א, ד.

25 David's psalm opens: "Havayah, our Master, how mighty is Your Name in all the earth, You Who set Your glory upon the heavens." It can also be read as a plea to bestow His glory on the heavens alone, and the Talmud reads it so: the angels asked that the Torah, G-d's glory, be given to the heavens (context: Steinsaltz Tanakh).

Psalms 8:2 תהילים ח:ב

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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26 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The Alter Rebbe uses it to show that the angels, the heavenly host, come from G-d's speech.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

27 **בכת"י הנ"ל מצויין (בגוכתי"ק הצ"צ?)**

In the manuscript this begins the second section of the maamar, and the whole passage there appears with variations.

KEHOT'S NOTE

ב). ושם כל הקטע בשינוים מכאן.

PARAGRAPH 8

28 **כי א"א להיות גילוי השכל כלל בלא מחשבה**

The other transcript adds: "therefore machshavah (thought) is chashav mah, as chochmah is koach mah."

KEHOT'S NOTE

בסה"מ תקס"ט ע' קמו: (וע"כ מחשבה הוא חשב מ"ה כמו חכמה כ"ח מ"ה).

29 **אין השכל מתלבש אלא לפעמים כשעולה ברצונו לדבר**

The other transcript adds: "whereas thought cannot be separated from the intellect, for the intellect must be enclothed in thought, and without it, it would not be revealed at all in Binah, only in Chochmah."

KEHOT'S NOTE

בסה"מ תקס"ט ע' קמו: (משא"כ המחשבה לא יוכל להפריד השכל ממנו, כי בהכרח צריך להלביש השכל במחשבה ובלעדה לא יתגלה כלל בבינה רק בחכמה כו').

30 **אתא בקר**

In Isaiah's prophecy on Dumah, someone calls from Seir, "Watchman, what of the night?" and the watchman answers: "Morning comes (asa voker), and also night"; the verbs are Aramaic, and asa is Aramaic for "comes." The Alter Rebbe takes asa as the root of otiyos, letters: a letter is a drawing-forth (context: Steinsaltz Tanakh).

Isaiah 21:12 ישעיהו כ"א:י"ב

אָמַר שֹׁמֵר אָתָה בֹקֶר וְגַם־לָיְלָה אִם־תִּבְעָיוּן בְּעָיוּ שֻׁבוּ אֲתָיוּ:

The watchman said: 'The morning cometh, and also the night— If ye will inquire, inquire ye; return, come.'

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KEHOT'S NOTE

ישע' כא, יב. ראה סה"מ תקס"ג ע' שיא. תקס"ה ע' יג. תקס"ח ע' תקכו. אוה"ת בשלח ע' שצא. ראה לעיל סה, א.

PARAGRAPH 9

31 **ואתה מרבבות קדש**

In his last blessing Moshe describes the revelation at Sinai: "Havayah came from Sinai... and He came from the holy myriads," the angels. The Alter Rebbe cites it for the word asa, "came," the root of otiyos, letters (context: Steinsaltz Tanakh).

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

32 **וכמאמר אליהו בת"ז**

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

KEHOT'S NOTE

בהקדמה.

33 In Eliyahu's prayer at the start of the Tikkunei Zohar: "You fashioned garments for them, from which souls fly forth to human beings." The Alter Rebbe identifies these garments with the letters.

Tikkunei Zohar 17a:15 תקוני הזהר י"ז א:ט"ו

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

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PARAGRAPH 10

34 **איהו וחיוהי . . קאי על בחינת חכמה**

A discussion in Or HaTorah of "He and His life-forces are one" as referring to Chochmah.

KEHOT'S NOTE

that this enclothement depends on an arousal from below, through the mitzvos.

KEHOT'S NOTE

ראה גם לעיל סז, ד.

40 **לבושין תקינת לון**

"You fashioned garments for them": Eliyahu's words about the garments of the Sefiros. Here the garments are the letters of thought, G-d's "vessels."

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. 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.

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41 **כשמתלבש אוא"ס ב"ה בחכמה**

There the Infinite Light is clothed in Chochmah and through it in all nine Sefiros, as the intellect is the life of the whole person; a parenthesis refers back to this maamar, saying that "He and His life-forces are one" is the Infinite Light clothed in Chochmah, while its enclothement in the emotive attributes is called "He and His vessels are one."

KEHOT'S NOTE

ראה לקמן עט, ג. אוה"ת תשא ע' ב'נא.

42 **כי לא מחשבותי מחשבותיכם**

Through Isaiah G-d urges the wicked to return, for He forgives freely: "For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe uses it to show that G-d's thought, unlike ours, is one with Him (context: Steinsaltz Tanakh).

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע' נה, ח.

43 **בגוכתי"ק שם כאן הקטע**

The manuscript has a passage here: "and there Israel arose, in this level of thought and these letters, for the 600,000 letters of the Torah are the 600,000 roots of the souls of Israel; this is 'You fashioned garments for them, from which souls fly forth,' that is, the inner garments, the letters of thought."

KEHOT'S NOTE

"ושם עלו ישראל בבחי' מחשבה זו ובחי' אותיות אלו כי ס"ר אותיות לתורה הן ס"ר שרשי נשמות ישראל וזהו לבושין תקינת לון דמנייהו פרחין נשמתין לב"נ דהיינו בחי' לבושי הפנימיי' שהן אותיות המחשבה כנ"ל": ולכן.

ראה אוה"ת פ' כי תשא ע' ב'נא.

35 **דאנת הוא חכים**

Eliyahu's prayer continues: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The Alter Rebbe uses "You are wise" for G-d as He clothes Himself in Chochmah.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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36 **כי החכמה נקי חיוהי**

There the Tzemach Tzedek adds: "and so wrote Etz Chaim, Sha'ar 41, chapter 7," giving a Kabbalistic source for calling Chochmah "life."

KEHOT'S NOTE

בקיצורים והערות לתניא ע' קה נוסף: "וכ"כ בע"ח שמ"א פי"ז". ראה אוה"ת עקב ע' תקצט.

37 **והחכמה תחי'**

Koheles teaches: "For in the shade of wisdom is the shade of money, but the advantage of knowledge is that wisdom gives life to those who have it." From here Chochmah is called "life."

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

38 **מבחי' — חכמה כו'**

The manuscript adds after "above the level of Chochmah": "Who is not within the bounds of worlds, neither as memalei (filling them) nor as sovev (encompassing them)."

KEHOT'S NOTE

בגוכתי"ק הנ"ל נוסף: "שאינו בגדר עלמין לא בבחי' ממלא ולא בבחי' סובב כו'": ומ"מ.

PARAGRAPH 11

39 **כי הוא המדע והוא הידוע**

An earlier maamar on Yisro: the Infinite Light is clothed in Chesed and Chochmah until it is one with them, which is "He and His life-forces are one, He and His vessels are one," like "He is the knowledge and the knower." It adds

PARAGRAPH 12

44 **שמפני — לבוש האמצעי**

The manuscript reads: “middle garments, which are more external than the level of thought, the inner garment.”

KEHOT’S NOTE

בגוכתי”ק הנ”ל: ”לבושי’ האמצעי’ והם חיצוני’ יותר מבחי’ המחשבה שהיא לבוש הפנימי’”: שאינן.

45 **שאינו מתאחד**

The Lemberg edition reads “that is not united, etc., with the soul.”

KEHOT’S NOTE

בתו”א הנ”ל: שאינו מתאחד כו’ עם הנפש.

PARAGRAPH 13

46 **והנה עם היות**

In the manuscript a third section of the maamar begins here.

KEHOT’S NOTE

בגוכתי”ק הנ”ל: ג).

47 **אעפ”כ לא נתנה . . אלא בהתלבשותן בגוף ונפש החיונית . . לאשתאבא בגופא דמלכא**

A discussion in Or HaTorah of why the Torah was given to souls in bodies, and of being “absorbed into the body of the King.”

KEHOT’S NOTE

ראה אוה”ת כי תשא ע’ א’תתכז.

48 **לאשתאבא בגופא דמלכא**

The Zohar says that a spirit must be purified in order to be “absorbed into the body of the King,” wholly included in Him. The Alter Rebbe uses it for the union the soul reaches through its descent into a body.

Zohar I, 217b זח”א ריז,

KEHOT’S NOTE

זח”א ריז, ב. ראה לעיל ט, א. בלקו”ת במדבר ב, א מציין לכאן וללקו”ת שה”ש לד, ב.

49 **וכמאמר לבושין תקינת לון**

Eliyahu’s words “You fashioned garments for them,” quoted again: the letters of thought are only garments of the soul.

Tikkunei Zohar 17a:15–16 תקוני הזהר י”ז א:ט”ו-ט”ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ”א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. 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.

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50 **כלבוש תחליפם ויחלופו**

The psalmist says of heaven and earth: “They will perish but You will endure; they will all wear out like a garment; like a garment You change them, and they are changed.” The Alter Rebbe applies it to the letters of thought, which can be exchanged for others.

Psalms 102:27 תהילים ק”ב:כ”ז

הֵמָּה יֹאבֵדוּ וְאַתָּה תַעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ כְּלִבוּשׁ תַּחֲלִיפֵם וְיַחֲלֹפוּ׃

They shall perish, but Thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt Thou change them, and they shall pass away;

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PARAGRAPH 14

51 **שו”ה והענין — נלקחה משרשה מחיות הקודש שבמרכבה**

A discussion in Or HaTorah of the animal soul’s root in the holy chayos of the Chariot.

KEHOT’S NOTE

ראה אוה”ת פ’ משפטים ע’ א’קעא.

52 **פני אריה פני שור**

Ezekiel describes the faces of the chayos: the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The Alter Rebbe locates the root of the animal soul in them.

Ezekiel 1:10 יחזקאל א:י”

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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53 **פי’ לפי שהם מנושאות לגבי הכסא**

A discussion in Or HaTorah of how the chayos are “carried” by the Throne.

KEHOT’S NOTE

ראה אוה”ת פ’ שלח כרך ו ע’ א’תת.

54 **שו”ה לפי — נק’ מרכבה**

The manuscript adds: “because they are in this state of nullification, which is a nullification of their very existence.”

KEHOT’S NOTE

בגוכתי”ק הנ”ל נוסף: ”לפי שהם בבחי’ ביטול זה שהיא בבחי’ ביטול במציאות ממש”: (וכן

55 **האבות הן המרכבה**

There the Patriarchs, “who are the Chariot,” are the supernal chayos in Atzilus, first included in the womb of the supernal Imma and then born into revelation; they flow one from another in the chain of descent, unlike Malchus.

KEHOT’S NOTE

נסמן לעיל ד, ג.

56 **האבות הן המרכבה**

Reish Lakish teaches that "the Patriarchs are themselves the Chariot," learning it from verses that speak of G-d as rising "from upon" Avraham and Yaakov. The Alter Rebbe adds the reason: they were always nullified to G-d's unity.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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PARAGRAPH 15

57 **ועל דמות הכסא**

Above the firmament Ezekiel saw the likeness of a throne, "and upon the likeness of the Throne, a likeness like the appearance of a man upon it from above," a figure that only resembled a man. The Alter Rebbe reads the "man" as the whole order of the Sefiros (context: Steinsaltz Tanakh).

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

58 **חסד דרועא ימינא**

Eliyahu's prayer pairs the Sefiros with the limbs: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." This is the "man" of the three lines.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

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.

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PARAGRAPH 16

59 **מראה אדם שעליו**

The "appearance of a man upon it" in Ezekiel's vision is what the chayos lift when they carry the Throne.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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60 **כי לא אדם הוא**

Shmuel tells Shaul, "the Eternal One of Israel does not lie or relent, for He is not a man, that He should relent." In Chassidus "not a man" is the level of G-d above the man-shaped order of the Sefiros, which does not change.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

שמואל-א טו, כט.

61 **בחי' המשכה חדשה**

The note refers to the Tzemach Tzedek's explanations of the Zohar for the idea of a "new drawing-down."

KEHOT'S NOTE

ראה ביאורי הזהר לכ"ק אדמו"ר הצ"צ ע' תמט.

62 **והחיות בנשאם . . בחינת המשכה חדשה ואור חדש מבחי' סוכ"ע לבחי' ממכ"ע**

This passage, on the chayos lifting the Throne to draw a new light from sovev into memalei, is quoted in the Tzemach Tzedek's Sefer HaChakirah.

KEHOT'S NOTE

מובא בספר החקירה עא, ב. ראה לקו"ת ויקרא ב, ב. אוה"ת פ' פנחס ע' אקנב.

63 **אנת הוא חכים**

"You are wise, but not with a known wisdom": G-d is "wise" as He clothes Himself in Chochmah, not in His essence.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 17

64 **כי לאו מכל אלין מדות כלל**

Eliyahu's prayer: G-d judges with righteousness and mercy, "but not that You have a known righteousness or a known judgment… and not of any of these attributes at all." The Alter Rebbe uses it for G-d as He is, beyond the Sefiros.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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65 **כי לא אדם הוא**

"For He is not a man": the level above the man-shaped order, which admits no change.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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66 **שו"ה דרועא — כי בחינת**

The manuscript lacks the passage from here ("for the chain of descent…") until "for He is not a man… in the level of man" in paragraph 19.

KEHOT'S NOTE

מכאן עד שו"ה לא אדם — בבחי' אדם ליתא בכת"י הנ"ל.

67 **יקוו המים כו' ותראה היבשה**

The third day of creation: "Let the waters under the heavens be gathered to one place, and let the dry land appear." The Alter Rebbe names it as a source of the earth's life-force.

Genesis 1:9 בראשית א':ט'

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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68 **תדשא הארץ**

"Let the earth sprout vegetation." This utterance too gives life to the earth, the end of Asiyah.

Genesis 1:11 בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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69 **כחשכה כאורה**

"Even darkness is not dark for You; night shines like day; darkness is as light." The Alter Rebbe applies it to the encompassing light, which is equal in the highest and lowest worlds.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

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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PARAGRAPH 18

70 **ועל הארץ מתחת אין עוד**

Moshe tells the people: "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." The Alter Rebbe reads it as the view from the Infinite Light, before which nothing else exists.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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71 **חסד דרועא ימינא תפארת גופא כו'. חכמה מוחא בינה לבא כו'. קרקפתא דתפלין**

Eliyahu's prayer: "Chesed, the right arm… Tiferes, the body… Chochmah, the brain… Binah, the heart… Keser… the skull of the tefillin." This is the "man" upon the Throne.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

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.

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PARAGRAPH 19

72 **לבחי' כי לא אדם הוא**

"For He is not a man": the level to which the angels lift the Throne, from which a new flow comes down.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 20

73 **לך ה' הגדולה והגבורה**

Before the whole assembly David blesses G-d: "Yours, Havayah, are the greatness and the might, the splendor, the victory and the majesty." The attributes named are the Sefiros; saying "Yours" returns them to G-d in self-nullification.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל 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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74 **שו"ה מדותיו — לך ה' הגדולה והגבורה כו'**

From "so that there be drawn" to "for there are mitzvos" the manuscript has a different passage: self-sacrifice and thirst to be included in the Infinite Light, inherited from the Patriarchs, raises the soul above "man" to "not a man," so that it is "absorbed into the body of the King"; this power was given at Sinai, "I am Havayah your G-d," Anochi being G-d Himself above the filling and the encompassing light, drawn through Havayah, contraction and expansion; and for Israel Havayah is drawn from the very Anochi, through keeping the Torah and mitzvos.

KEHOT'S NOTE

מתי' "להיות נמשך" עד תי' "כי יש מצות" ליתא בכת"י הנ"ל, ושם נמצא קטע דלהלן: "והיינו ע"י מסירת נפשם בתשוקה וצמאון להתכלל ולהבטל באור א"ס ב"ה אברהם במדת האהבה אברהם אוהבי כו', וכן אנחנו זרע אברהם אוהבך בני יצחק יחידו וכו' ירושה לנו מאבותינו התשוקה והצמאון למסור נפשו באחד שע"ז תתעלה הנפש באור א"ס ב"ה ממש למעלה מבחי' אדם דהיינו לבחי' כי לא אדם הוא להנחם להיות גילוי אלקות ואור א"ס ב"ה ממש בנפשו ותתאחד הנפש באור ה' א"ס ב"ה ממש ולאשתאבא בגופא דמלכא ממש, וכח זה ניתן לישראל במתן תורה אנכי הוי' אלקיך פי' אנכי ממש הוא א"ס ב"ה בעצמו ובכבודו שלמעלה מגדר עלמין מבחי' ממכ"ע ומבחי' סוכ"ע יהי' אלקיך ממש שיהא שורה ומתגלה בנפש האדם בחי' אנכי ממש רק שנמשך ע"י כח הוי' צמצום והתפשטות כו' שדרך שם צריכים להיות כל ההמשכות שכולן הן דרך צמצום והתפשטו' כו', אך לישראל נמשך בחי' הוי' זו מבחי' אנכי ממש, והיינו ע"י קיום התורה והמצות כי התורה היא ג"כ בבחי' העלאה וההמשכה": כי יש מצות

75 **שו"ה אדם — ועד"ז האבות**

In the manuscript a fourth section of the maamar begins here.

KEHOT'S NOTE

בכת"י הנ"ל: ד)

76 **אברהם אוהבי**

Through Isaiah G-d comforts Israel: "But you, Israel My servant, Yaakov whom I have chosen, seed of Avraham who loved Me." The verse names love as Avraham's attribute.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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PARAGRAPH 21

77 **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…" The name links Yitzchak with Gevurah, awe.

Genesis 31:42 בראשית ל"א:מ"ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ׃

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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KEHOT'S NOTE

בראשית לא, מב.

78 **כי יש מצות שהן בבחי' ההעלאה**

A discussion in the Tzemach Tzedek's work on the mitzvos of mitzvos that work by elevation.

KEHOT'S NOTE

ראה דרך מצותיך דף קנד, ב.

79 **צדקה תרומם גוי**

Plainly the proverb says that righteousness (tzedakah) exalts a nation. The Alter Rebbe reads tzedakah as charity, and teromem, "uplifts," as the raising from below to above done by mitzvos like terumah and charity.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

PARAGRAPH 22

80 **אך בהיות שהתורה ומצות . . ג׳ קוין למעלה מבחי׳ אדם**

This passage, from here to “three lines, above the level of man” in paragraph 24, is quoted in Or HaTorah.

KEHOT’S NOTE

קטע זה מובא באוה״ת פ׳ משפטים ע׳ א׳קפו.

81 **גילוי אוא״ס . . בג׳ גוונין**

The Lemberg edition reads here: “a revelation of G-dliness and of the very Infinite Light in the soul; but the essence of Torah and mitzvos is clothed in the level of ‘man,’ three lines.”

KEHOT’S NOTE

בתו״א דפוס לעמבערג הנ״ל הלשון ״גילוי אלקות ואוא״ס ב״ה ממש בנפש, אך מהות התו״מ מלובשת בבחי׳ אדם ג׳ קווין״.

PARAGRAPH 23

82 **קו הממוצע**

The Lemberg edition adds: “for there are mitzvos of elevation and there are mitzvos of drawing down.”

KEHOT’S NOTE

בתו״א לעמבערג שם נוסף: שיש מצות שהן בבחי׳ העלאה ויש מצות שהם בבחי׳ המשכה.

83 **בריח התיכון שמבריח מן הקצה אל הקצה**

In the building of the Mishkan: “the middle bar inside the boards shall run through from end to end.” The Alter Rebbe compares the Torah, the middle line that joins both sides, to this bar.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרִחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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84 **כי לא אדם הוא**

The Lemberg edition adds: “and from there will also come drawings-down, so that the very Infinite Light is revealed in his soul; therefore the Torah was given to Israel, who are the seed of Avraham.”

KEHOT’S NOTE

בתו״א לעמבערג שם נוסף: ומשם תהיינה גם המשכות להיות גילוי אוא״ס ב״ה ממש בנפשו ולזאת נתנה התורה לישראל שהם זרע אברהם.

85 **כי לא אדם הוא**

“For He is not a man”: the level above the man-shaped order, to which Israel binds the Torah.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.’

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PARAGRAPH 24

86 **למעלה כנ״ל**

The Lemberg edition adds “to the level of ‘for He is not a man’,” spelling out where the “man” is lifted to.

KEHOT’S NOTE

בתו״א הנ״ל נוסף: מבחי׳ אשר כי לא אדם הוא.

PARAGRAPH 25

87 **אנכי הוי״ה אלקיך**

The first of the Ten Commandments: “I am Havayah your G-d, Who brought you out of the land of Egypt, from the house of slaves.” The Alter Rebbe reads Anochi as G-d’s own essence becoming “your G-d.”

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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88 **ע״י בחי׳ הוי׳**

The Lemberg edition adds “(this, to be Anochi)”: the Havayah through which the light is drawn is itself to become Anochi.

KEHOT’S NOTE

בתו״א הנ״ל נוסף: (זו להיות אנכי).

PARAGRAPH 26

89 **מפני ארי׳ פני שור**

The faces of the chayos in Ezekiel’s vision, a lion on the right and an ox on the left: the root of the vital soul.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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90 **כי לא אדם הוא**

“For He is not a man”: the level to which the chayos carry the Throne.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.’

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PARAGRAPH 27

91 **יותר מצדיק**

The Lemberg edition reads "than a completely righteous person (tzaddik gamur)."

KEHOT'S NOTE

בתו"א הנ"ל: מצדיק גמור.

92 **במקום שבעלי תשובה עומדין**

Rabbi Abahu teaches: "In the place where those who return stand, the completely righteous do not stand," for the verse says "peace to the far and to the near," the far first.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

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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KEHOT'S NOTE

ברכות לד, ב. וראה לעיל סט, ד.

93 **ע"פ מאמר הזוהר**

The Zohar says that those who return to G-d stand closer to the King than the completely righteous, for they draw themselves near "with greater desire of the heart and with great strength." The Alter Rebbe applies it to the soul that has come down into a body.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב. ראה לעיל כו, ד.

94 **ותרד פלאים**

The lament over Jerusalem: "she has come down astoundingly, with none to comfort her," fallen beyond anything expected. Here the words describe the soul's great descent into the body.

Lamentations 1:9 איכה א:ט

טֻמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה' אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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PARAGRAPH 28

95 **מאד מאור**

The Lemberg edition reads "very, very far from G-d."

KEHOT'S NOTE

בתו"א לעמבערג הנ"ל: מאוד מאד מה'.

96 **ואהבת את הוי"ה אלקיך בכל לבבך ובכל נפשך**

The command of the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The yearning born in the body leads to this love.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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PARAGRAPH 29

97 **מי לי בשמים . . כלה שארי ולבבי**

Asaph, after struggling with the success of the wicked, says to G-d: "Whom have I in heaven? And beside You I desire nothing on earth." The Alter Rebbe cites it as the voice of the soul longing for G-d alone.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

98 **כלה שארי ולבבי**

"My flesh and my heart pine; G-d is the rock of my heart and my portion forever." The yearning reaches even the flesh.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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99 **כיתרון האור הבא מן החשך**

Koheles observes: "Wisdom has an advantage over folly, like the advantage of light over darkness." In Chassidus it is read as the light that comes out of darkness, the gain of the soul's descent.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ:

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

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100 **בכל מאדך**

"With all your might (me'odecha)": in Chassidus, a love beyond measure, beyond the soul's comprehension.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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PARAGRAPH 30

101 **משא"כ . . מסירת נפשם**

The Lemberg edition reads: "whereas anyone who is not of the children of Israel has no self-sacrifice for G-d."

KEHOT'S NOTE

בתו"א לעמבערג הנ"ל: משא"כ כל מי שלא מבני ישראל הוא אין מס"נ לה'. ובבוך 755 (ריא, א): משא"כ כל מי שלא מבני ישראל הוא אין מס"נ עולה ונכלל כ"כ, וגם אין המשכת תורתו ועבודתו ממשיך כ"כ. בבוך 1052 כת"י מהרי"ל: משא"כ מי שלא מבני ישראל הוא אין מסירת נפשו לה' ומעשה ידיו בקיום התורה והמצות מועילין כלום להיות גילוי זה מיחוד העליון שלמעלה מבחי' אדם שעליו הכתוב אומר אם צדקת מה תתן לו כו' רק בישראל נמשך זה במ"ת להיות מעשה המצות ממשיכין אור א"ס ב"ה למעלה מבחי' אדם, ועבירה פוגמת כו', וזהו אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים כי כל המשכה שנמשכה בסדר השתלשלו' בבחי' אדם נק' בשם מצרים שהן בבחי' מצר וגבול, שיש התחלקות המדרגות רוחניות וגשמיות מעלה ומטה, משא"כ למעלה מבחי' אדם אין שם התחלקות המדרגות כלל ואין שם שינויים כי לא אדם הוא להנחם ומשם נמשך להיות גילוי בחי' אנכי ממש בבחי' אלקיך". ובצד העמוד בגוכתי"ק הצ"צ "ולא יהי' לך אלקי' אחרי' על פני הוא ציווי וגם הבטחה שלא יהי' בחי' צמצום והעלם המעלים ומסתיר פנימי' החיות מא"ס ב"ה עצמו כמו שנמשך בבחי' וסדר ההשתלשלות בבחי' אדם שיש אחיזה ויניקה גם לחיצוני' וס"א וזהו אשר חלק ה' לכל העמי', משא"כ אתכם לקח ה' ויוציא אתכם מכור הברזל ממצרים כו' וזהו מבית עבדים כי בסדר ההשתלשלות בבחי' מצרים נמשך להיות בחי' עבד שיצא ממנו כו' א"כ בבחי' כי לא אדם . . [השאר נקרע]

102 **בחי' כי לא אדם כו'**

"For He is not a man": the Infinite Light above the bounds of worlds.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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103 **אם צדקת מה תתן לו**

Elihu tells Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" The Alter Rebbe applies it to the level above all worlds, which human deeds cannot reach without the power given at Sinai.

Job 35:7 איוב ל"ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

PARAGRAPH 31

104 **אשר הוצאתיך מארץ מצרים**

"I am Havayah your G-d, Who brought you out of the land of Egypt." The Alter Rebbe reads Mitzrayim as the constriction of the chain of descent.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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105 **שהן התחלקות המדרגות**

The Tzemach Tzedek writes there that whatever is divided into levels is called Mitzrayim because it has a strait and a limit, and refers to the further explanation of "Who brought you out of Egypt" in this maamar (paragraph 38), that even the descent from Chochmah, Binah and Daas into the emotions passes through a holy "land of Egypt."

KEHOT'S NOTE

ע' באוה"ת פי' ראה ע' תשלא מציין ע"ז: "מזה מובן איך מה שהוא בבחי' התחלקות המדריגות נק' מצרים לפי שיש לו מיצר וגבול . . ועמ"ש בתו"א בד"ה ולתוספות ביאור מ"ש אשר הוצאתיך מאמ"צ שגם ההשתלשלות מחב"ד לתג"ת הוא ע"י ארץ מצרים דקדושה", ע"ש. וראה בלקו"ש ח"ו ע' 29 הערה 30 "אבל מזה עצמו שהמיצרים והגבלות שמצד שם אלקים נרמזים בהשם "מצרים" מוכח שעיקר ותוקף המיצרים וכו' הוא במצרים", ע"ש.

106 **בחי' כי לא אדם כו'**

"For He is not a man": the level above the divisions of "man," with which Israel was given the power to unite.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 32

107 **ולא יהיה לך אלקים אחרים על פני**

"You shall have no other gods before My face." The Alter Rebbe reads it both as a command and as a promise.

Exodus 20:3 שמות כ׳:ג׳

לֹא־יִהְיֶה־לְךָ אֱלֹקִים אֲחֵרִים עַל־פָּנָי׃

Thou shalt have no other gods before Me.

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108 **ומסתיר אור ה'**

Or HaTorah reads: "and hides His face, may He be blessed, which is the light of G-d."

KEHOT'S NOTE

באוה"ת שם: ומסתיר פניו יתי' הוא אור ה'.

109 **גם חשך לא יחשיך**

"Even darkness does not darken for You." For the light above the chain of worlds, no concealment hides anything.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

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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110 **ולא יחי' . . אתנו סלה**

The Rebbe Rayatz notes on this passage: "it seems the intent is also the holy level of Elokim, the tzimtzum; that is, that G-d's light and holiness shine from the inner life-force, from the inner essence of the Infinite Light that is before the tzimtzum."

KEHOT'S NOTE

בספר המאמרים תש"ה ע' 60 מציין ע"ז: "ונראה הכוונה גם על בחי' אלקים דקדושה דהיינו בחי' הצמצום וזהו שיאיר אור ה' וקדושתו מפנימי' החיות דהיינו מבחי' פנימי' ועצמי' אוא"ס שלפני הצמצום", ע"ש. ראה אוה"ת פ' כי תשא ע' בילד.

111 **בהשרים**

Or HaTorah reads "in the seventy ministers" instead of "in the ministers."

KEHOT'S NOTE

שם: בע' שרים.

PARAGRAPH 33

112 **אשר חלק ה' אלקיך**

Moshe warns Israel not to bow to the sun, moon and stars, "which Havayah your G-d apportioned to all the peoples under the whole heavens," plainly, as lights for all. The Alter Rebbe sets this beside the next verse about Israel (context: Steinsaltz Tanakh).

Deuteronomy 4:19 דברים ד':י"ט

וּפֶן־תִּשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת־הַשֶּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צְבָא הַשָּׁמַיִם וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם אֲשֶׁר חָלַק ה' אֱלֹקֶיךָ אֹתָם לְכֹל הָעַמִּים תַּחַת כָּל־הַשָּׁמָיִם׃

and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the L-RD thy G-d hath allotted unto all the peoples under the whole heaven.

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KEHOT'S NOTE

דברים ד, יט.

113 **ואתכם לקח ה'**

"But you Havayah has taken, and brought you out of the iron furnace, out of Egypt, to be His people of inheritance." The Alter Rebbe reads it as being taken above the chain of descent.

Deuteronomy 4:20 דברים ד':כ'

וְאֶתְכֶם לָקַח ה' וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבַּרְזֶל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעַם נַחֲלָה כַּיּוֹם הַזֶּה׃

But you hath the L-RD taken and brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day.

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KEHOT'S NOTE

דברים ד, כ.

114 **מבית עבדים**

"Who brought you out of the land of Egypt, from the house of slaves." Slavery belongs to the level of the chain of descent.

Exodus 20:2 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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115 **אברהם שיצא ממנו ישמעאל**

There Yishmael's issuing from Avraham is explained as the dross separating from silver: once it was separated, Avraham became a chariot for the Chesed of Atzilus, like silver purified of its dross.

KEHOT'S NOTE

ע' מזה בלקו"ת בשהי"ש בד"ה ביאור הדברים ע"פ שחורה אני פ"ד.

116 **ויאר פניו אתנו סלה**

"May G-d be gracious to us and bless us; may He make His face shine with us, selah." Above the chain of descent G-d's face shines without concealment.

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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PARAGRAPH 34

117 **זכור ושמור בדבור א' נאמרו**

The teaching from the opening of the maamar, now explained: "Zachor and shamor were said in one utterance."

Rosh Hashanah 27a:2–3 ראש השנה כ"ז א:ב'-ג'

וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִים. וּתְרֵי קָלֵי מִי מְשָׁתַּמְעִי? וְהָתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר", בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, מַה שֶּׁאֵין הַפֶּה יְכוֹלָה לְדַבֵּר וְאֵין הָאוֹזֶן יְכוֹלָה לִשְׁמוֹעַ! לְכָךְ מַאֲרִיךְ בְּשׁוֹפָר. לְמֵימְרָא דְּכִי שָׁמַע סוֹף תְּקִיעָה בְּלֹא תְּחִילַּת תְּקִיעָה יָצָא, וּמִמֵּילָא: תְּחִילַּת תְּקִיעָה בְּלֹא סוֹף תְּקִיעָה יָצָא?

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PARAGRAPH 35

118 **ואביו שמר את הדבר**

When Yosef told his dreams, “his brothers envied him, and his father kept the matter” in mind, waiting to see it fulfilled. The Alter Rebbe reads shamar as waiting.

Genesis 37:11 בראשית ל״ז:י״א

וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר׃

And his brethren envied him; but his father kept the saying in mind. .

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KEHOT’S NOTE

בראשית לז, יא.

119 **תוחלת ממושכה**

“Prolonged hope makes the heart sick, but desire fulfilled is a tree of life.” The Alter Rebbe borrows the words for the receiver’s long waiting.

Proverbs 13:12 משלי י״ג:י״ב

תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלָה־לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה׃

Hope deferred maketh the heart sick; But desire fulfilled is a tree of life.

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120 **כעני הצופה . . מאומה**

The manuscript reads: “like a poor man who watches and looks to the householder that he give him something.”

KEHOT’S NOTE

בכת״י הנ״ל ”כעני הצופה ומביט אל בעה״ב שיתן לו מאומה”.

121 **הנה כעיני עבדים**

A song of ascents: “As the eyes of servants to the hand of their masters, as the eyes of a maidservant to the hand of her mistress, so are our eyes to Havayah our G-d, until He is gracious to us.” This is the receiver looking to the giver.

Psalms 123:2 תהילים קכ״ג:ב׳

הִנֵּה כְעֵינֵי עֲבָדִים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ כֵּן עֵינֵינוּ אֶל־ה׳ אֱלֹקֵינוּ עַד שֶׁיְּחָנֵּנוּ׃

Behold, as the eyes of servants unto the hand of their master, As the eyes of a maiden unto the hand of her mistress; So our eyes look unto the L-RD our G-d, Until He be gracious unto us.

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KEHOT’S NOTE

תהלים קכג, ב.

PARAGRAPH 36

122 **וכמאמר אליך נשואות עינינו**

The Lemberg edition and the manuscript read “and it is written, ‘To You I lift my eyes,’ etc.,” the opening words of Psalm 123, in place of “as in the saying, ‘To You our eyes are lifted.’”

KEHOT’S NOTE

בתו״א לעמבערג ובכת״י ”וכתיב אליך נשאתי עיני כו׳”.

123 **שו״ה עינינו להיות יחוד בחי׳**

They read “for there to be the level” without the word “union.”

KEHOT’S NOTE

שם: להיות בחי׳.

124 **ולהיות יחוד השפעה**

They read “and for there to be the level of the union of the bestowal.”

KEHOT’S NOTE

שם: ולהיות בחי׳ יחוד השפעה.

125 **שו״ה התעוררות — יותר משניהם**

They add “than the receiver and the giver,” spelling out “higher than both of them.”

KEHOT’S NOTE

שם נוסף: מן המקבל ומשפיע.

126 **כי לא אדם כו׳**

“For He is not a man”: the level where there is no division into giver and receiver.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.’

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127 **בדבור א׳ נאמרו מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע**

“Said in one utterance, which the mouth cannot speak and the ear cannot hear”: the teaching that opened the maamar, now explained as a revelation of what is above division.

Rosh Hashanah 27a:2–3 ראש השנה כ״ז א:ב׳-ג׳

וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִים. וּתְרֵי קָלֵי מִי מְשַׁתְּמְעִי? וְהָתַנְיָא: ״זָכוֹר״ וְ״שָׁמוֹר״, בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, מַה שֶּׁאֵין הַפֶּה יְכוֹלָה לְדַבֵּר וְאֵין הָאוֹזֶן יְכוֹלָה לִשְׁמוֹעַ! לְכָךְ מַאֲרִיךְ בִּשּׁוֹפָר. לְמֵימְרָא דְּכִי שָׁמַע סוֹף תְּקִיעָה בְּלֹא תְּחִילַּת תְּקִיעָה יָצָא, וּמִמֵּילָא: תְּחִילַּת תְּקִיעָה בְּלֹא סוֹף תְּקִיעָה יָצָא?

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128 **שו״ה זו — המשפיע והמקבל**

They read “the giver from the receiver” instead of “the giver and the receiver.”

KEHOT’S NOTE

שם: המשפיע מהמקבל.

129 **גילוי בחי׳ אנכי הוא גילוי אוא״ס . . שלמעלה מההשתלשלות**

There, explaining that Havayah Himself becomes “your G-d” (Elokim), the Alter Rebbe refers to this maamar: zachor and shamor were said in one utterance through “the revelation of the level of Anochi, the revelation of the Infinite Light that is above the chain of descent.”

KEHOT’S NOTE

מובא בלקו״ת שמע״צ פה, ד.

PARAGRAPH 37

130 **אי לאו האי יומא**

Rav Yosef, on the day of Shavuos, had a choice calf prepared and said: "Were it not for this day that brought it about, how many Yosefs are there in the marketplace!" The Alter Rebbe reads it as the power of Torah study given at Sinai.

Pesachim 68b:12–13 פסחים ס"ח ב:י"ב-י"ג

רַב יוֹסֵף בְּיוֹמָא דַּעֲצַרְתָּא אָמַר: עָבְדִי לִי עִגְלָא תִּלְתָּא. אָמַר, אִי לָא הַאי יוֹמָא דְּקָא גָּרִים — כַּמָּה יוֹסֵף אִיכָּא בְּשׁוּקָא. רַב שֵׁשֶׁת כָּל תְּלָתִין יוֹמִין מְהַדַּר לֵיקוּ תַּלְמוּדֵיהּ, וְתָלֵי וְקָאֵי בְּעֵיבְרָא דְּדַשָּׁא, וַאֲמַר: חֲדַאי נַפְשַׁאי, חֲדַאי נַפְשַׁאי, לָךְ קְרַאי לָךְ תְּנַאי. אִינִי? וְהָאָמַר רַבִּי אֶלְעָזָר: אֵילְמָלֵא תּוֹרָה לֹא נִתְקַיְּימוּ שָׁמַיִם וָאָרֶץ, שֶׁנֶּאֱמַר: "אִם לֹא בְּרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי"! מֵעִיקָּרָא כִּי עָבֵיד אִינִישׁ — אַדַּעְתָּא דְּנַפְשֵׁיהּ קָא עָבֵיד.

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KEHOT'S NOTE

פסחים סח, ב.

131 **שו"ה יוסף — איכא בשוקא**

The manuscript explains: "were it not for this day of Shavuos, the Giving of the Torah, when Israel merited at Sinai the revelation of the level of Anochi," then "how many Yosefs are there in the marketplace," for even one who sits and studies Torah would draw nothing by his study.

KEHOT'S NOTE

בכת"י 1052: פי' דאי לאו האי יומא דעצרת שהי' מתן תורה שזכו ישראל במעמד הר סיני גילוי בחי' אנכי כי כמה יוסף איכא בשוקא שאפי' מי שהוא יושב ועוסק בתורה לא הי' ממשיך בעסק תורתו כלום.

PARAGRAPH 38

132 **ולתוספות ביאור**

The maamar in the Lemberg edition ends here; the further explanation from this paragraph on is not found there.

KEHOT'S NOTE

ע"כ נמצא בתו"א לעמבערג ובכת"י.

133 **אשר הוצאתיך מארץ מצרים**

"Who brought you out of the land of Egypt": the verse the following paragraphs explain further.

Exodus 20:2 שמות כ:ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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134 **שלפי שכלו יהולל איש**

Shlomo's proverb: "A man is praised according to his intellect." The Alter Rebbe applies it to a person's emotions, which are as refined as his understanding.

Proverbs 12:8 משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנֶעֱוֵה־לֵב יִהְיֶה לָבוּז:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

135 **פני אריה אל הימין**

"The face of a lion on the right for the four of them." The Alter Rebbe reads aryeh as re'iyah, sight, on the right side, Chesed.

Ezekiel 1:10 יחזקאל א:י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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136 **איזהו חכם הרואה**

Alexander asked the elders of the south, "Who is called wise?" and they answered, "One who sees what will come." The Alter Rebbe uses it to link sight with Chochmah.

Tamid 32a:7 תמיד ל"ב א:ז'

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵיקוּ: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵיקוּ: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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KEHOT'S NOTE

תמיד לב, א.

PARAGRAPH 39

137 **מצריים מצ"ר מ"י**

The Arizal's source for reading Mitzrayim as meitzar Mi: the throat, the narrowest place in the body, is called "the land of Egypt."

KEHOT'S NOTE

ראה לקו"ת להאריז"ל פ' וישב ד"ה ועתה כו' יוסף.

PARAGRAPH 40

138 **ג' שרים**

The Arizal's discussion of the three ministers, the cupbearer, the baker and the slaughterer, and their place in the throat.

KEHOT'S NOTE

ראה בכ"ז בלקו"ת להאריז"ל פ' וישב, ולעיל נח, ב. ולקמן קב, ג.

PARAGRAPH 41

139 **אלקים יענה את שלום פרעה**

Yosef tells Pharaoh: "It is not in me; Elokim will answer for Pharaoh's welfare." Yosef names only Elokim.

Genesis 41:16 בראשית מ"א:ט"ז

וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בִּלְעָדָי אֱלֹקִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה׃

And Joseph answered Pharaoh, saying: 'It is not in me; G-d will give Pharaoh an answer of peace.'

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KEHOT'S NOTE

בראשית מא, טז.

140 **את אשר האלקים עשה**

Yosef interprets the dreams: "What Elokim is about to do He has shown to Pharaoh." Again only the Name Elokim.

Genesis 41:28 בראשית מ"א:כ"ח

הוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹקִים עֹשֶׂה הֶרְאָה אֶת־פַּרְעֹה׃

That is the thing which I spoke unto Pharaoh: what G-d is about to do He hath shown unto Pharaoh.

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KEHOT'S NOTE

בראשית מא, כח. בלקוטי שיחות ח"ו ע' 29 הערה 32 מציין ע"ז "ומה שאינו מביא הפסוק (שם, כה) "את אשר האלקים עושה הגיד לפרעה" שלפנ"ז — וכן טעם השינוי בכתוב — י"ל שהוא להדגיש שתוכן החלום יהי' באופן של "הראה" גילוי. ושבחי' אלקים הוא שם באופן דמביא לראי' (גילוי). ולכן בא לשון זה דוקא לאחר שמפרט הפתרון". עכ"ל שם.

141 **רכב אלקים**

David's psalm returns to the revelation at Sinai: "The chariot of Elokim is twice ten thousand, thousands of shin'an; Ado-nai is among them, Sinai in holiness." Here "the chariot of Elokim" is the one revealed at Sinai.

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינָי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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PARAGRAPH 42

142 **רבותים אלפי שנאן**

"The chariot of Elokim is twice ten thousand, thousands of shin'an": plainly vast hosts, and shin'an may also mean angels. The Alter Rebbe reads shin'an as the faces of the chayos (context: Steinsaltz Tanakh).

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינָי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT'S NOTE

תהלים סח, יח.

143 **שנא"ן ר"ת שור נשר ארי'**

The Zohar: shin'an includes all the forms, shor, nesher, aryeh, and the final nun is adam, which includes them all; from it come the thousands and myriads.

Zohar I, 18b זח"א יח, ב

Zohar II, 118a זח"ב קיח, א

KEHOT'S NOTE

ראה זח"א יח, ב. זח"ב קיח, א. זח"ג עדר, א. מאמרי אדהאמ"צ במדבר ח"ב ע' שטו.

144 **רבותים אלפי שנאן. שנא"ן ר"ת שו"ר נש"ר ארי"ה**

A parallel passage: shin'an is the sum of the forms, ox, eagle, lion, and the final nun is man, male and female together.

Zohar, Eikev 6:66–75 ספר הזהר, עקב ו':ס"ו-ע"ה

145 **פני אריה פני שור**

The faces of the chayos in Ezekiel's vision, which the Alter Rebbe traces to a lofty root.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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146 **לפני מלך מלך**

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these kings stand for a level that preceded the ordered worlds.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מָלַךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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147 **לבחי' כי לא אדם הוא**

"For He is not a man": the level to which the chayos lift the Throne.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 43

148 **אדני בם סיני בקדש**

"The chariot of Elokim is twice ten thousand, thousands of shin'an; Ado-nai is among them, Sinai in holiness." The

descended upon the nations of the world." The Alter Rebbe says that at Sinai this level is raised into supernal holiness.

Shabbat 89a:7 שבת פ"ט א:ז'

אַמַּר לֵיהּ הָהוּא מַרְבָּנַן לְרַב כָּהֲנָא: מִי שְׁמִיעַ לָךְ מַאי "הַר סִינַי"? אֲמַר לֵיהּ: הַר שֶׁנַּעֲשׂוּ בּוֹ נִסִּים לְיִשְׂרָאֵל. "הַר נִיסַּאי" מִיבָּעֵי לֵיהּ! אֶלָּא: הַר שֶׁנַּעֲשָׂה סִימָן טוֹב לְיִשְׂרָאֵל. "הַר סִימָנַאי" מִיבָּעֵי לֵיהּ! אֲמַר לֵיהּ: מַאי טַעְמָא לָא שְׁכִיחַת קַמֵּיהּ דְּרַב פָּפָּא וְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ דְּמַעְיְינִי בְּאַגָּדְתָּא? דְּרַב חִסְדָּא וְרַבָּה בְּרֵיהּ דְּרַב הוּנָא דְּאָמְרִי תַּרְוַויְיהוּ: מַאי "הַר סִינַי"? הַר שֶׁיָּרְדָה שִׂנְאָה לְאֻמּוֹת הָעוֹלָם עָלָיו. וְהַיְינוּ דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: חֲמִשָּׁה שֵׁמוֹת יֵשׁ לוֹ: ...

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PARAGRAPH 44

154 אשר הוצאתיך מארץ מצרים מבית עבדים

"Who brought you out of the land of Egypt, from the house of slaves." The Alter Rebbe reads it as leaving the graded chain, where slavery is possible.

Exodus 20:2 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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155 ששם אין יניקה ואחיזה לסט"א כלל

The note refers to the end of that maamar in the Siddur, where it speaks of the nurture (yenikah) that is known to exist, a discussion that bears on the statement here that above the chain of descent the sitra achra has no nurture or hold at all.

KEHOT'S NOTE

ע' בסדור סד"ה הללוי' הללי נפשי גבי והרי ידוע שיש יניקה.

PARAGRAPH 45

156 אלפי שנאן

This passage is quoted in Or HaTorah in these two places.

KEHOT'S NOTE

הקטע מובא באוה"ת פ' בהעלותך ע' שפב. נ"ך כרך א ע' מו.

157 א"ת שנאן אלא שאינן

The Talmud says G-d rides a light cherub through eighteen thousand worlds, as it says, "The chariot of Elokim is twice ten thousand, thousands of shin'an": do not read shin'an but she'einan, "that are not."

Avodah Zarah 3b:13 עבודה זרה ג' ב:י"ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעַיִן יָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בְּשִׁמּוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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KEHOT'S NOTE

ע"ז ג, ב.

Alter Rebbe draws his point from the soft beis of bam.

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינַי בַּקֹּדֶשׁ:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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149 הדגש מורה על התחלה

The Tzemach Tzedek notes on this line: "that is, the beginning is from the level of Malchus, which is the start from below to above; also 'In the beginning Elokim created,' and the Sages say that at first He intended to create the world with the attribute of judgment."

KEHOT'S NOTE

באוה"ת נ"ך ירמי' ע' שנט מציין על זה "והיינו כי ההתחלה הוא מבחי' מל' שהוא ראשית מלמטלמ"ע וגם בראשית ברא אלקים וארז"ל בתחילה עבמ"ח לברוא העולם במדה"ד", עכ"ל.

150 כל התחלות קשות

Kehot's note points to Taanit 10b for these words.

Taanit 10b תענית י' ב

Zohar II, 187a זח"ב קפז, א

KEHOT'S NOTE

תענית י', ב. זח"ב קפז, א.

151 כל התחלות קשות

Rashi on "Now, if you will listen": if you accept the Torah upon yourselves now, it will be pleasant for you from then on, "for all beginnings are hard." The Alter Rebbe uses the saying to show that a dagesh, which hardens a letter, marks a beginning.

Rashi on Exodus 19:5:1 רש"י על שמות י"ט:ה':א'

ועתה. אִם עַתָּה תְּקַבְּלוּ עֲלֵיכֶם, יֶעֱרַב לָכֶם מִכָּאן וָאֵילָךְ, שֶׁכָּל הַתְּחָלוֹת קָשׁוֹת (מכילתא):

ועתה AND NOW — if you will now take upon yourselves the observance of My commandments, it will be pleasant (easy) to you from now and henceforth, for every beginning is difficult (Mekhilta).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

152 כח הפועל בנפעל

There the term "creating" (bara) implies the power of the Actor within the acted-upon, which applies only to G-d's Names, as in "In the beginning Elokim created"; His very essence, by contrast, "commanded and they were created," for the worlds bear no relation to Him at all.

KEHOT'S NOTE

ראה לקמן צו, ג במ"מ.

153 סיני שירדה משם שנאה לעכו"ם

Rav Chisda and Rabbah son of Rav Huna say: "What is Mount Sinai? The mountain from which hatred (sin'ah)

158 **בז"א אין לו רק ט"ס**

There the Tzemach Tzedek adds, citing the maamar "Moshe yedaber," that though Z'eir Anpin has only nine Sefiros, Malchus completes it to ten, as "the tenth of them all"; and, citing the Zohar (3:180b) and the Mikdash Melech, that Malchus completes each and every Sefirah.

KEHOT'S NOTE

באוה"ת נ"ך שם מוסיף "(כמש"ש בד"ה ביאור ע"פ משה ידבר)". "והנה אף שזא"א אין לו רק ט"ס עכ"ז הרי המלי' משלימתו לע"ס כמש"ש שהיא עשיראה דכולהו, וכמ"ש בזח"ג חקת ק"פ ע"ב גבי בגין דהיא שלומי אמוני ישראל, ובמק"מ שם ר"ל שמשלמת לכל ספירה וספירה". אוה"ת בהעלותך ע' שפב. ראה לקו"ת שה"ש יח, א.

159 **ויש ט"ס מלמעלה למטה**

A discussion of the nine Sefiros from above to below and nine from below to above; the note adds that the two letters tes are explained in the Tikkunei Zohar, Tikkun 18.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג דף תפג, ב. תפה, א. וענין ב' טית"ין אלו מבואר בת"ז תיקון י"ח. ע"ש.

160 **ב' טית"ין דמט"ט**

A discussion of the two letters tes in the name Metatron.

KEHOT'S NOTE

ראה באוה"ת ואתחנן ע' שכג.

161 **ח"י ברכאן דצלותא**

The Zohar speaks of "the eighteen blessings of prayer" as the sustenance of the Shechinah in exile. The Alter Rebbe links the eighteen blessings to the twice nine Sefiros of Z'eir Anpin.

Zohar I, 26a זח"א כו, א

KEHOT'S NOTE

ראה זח"א כו, א. ראה לקמן קכב, ד.

162 **משא"כ במלכות הם רבותיים שהיא י"ס גמורות**

"The chariot of Elokim is twice ten thousand, thousands of shin'an": the verse whose numbers the paragraph explains.

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינַי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT'S NOTE

ואפשר שכוונתו בזה לבאר מה שאיתא בע"ז שם "שנאמר (תהלים סח, יח) רכב אלקים רבותים אלפי שנאן א"ת שנאן אלא שאינן", היינו (כדפרש"י שם) שבי אלפים חסרים מרבותיים. ואינו מובן (כמו שהקשה בי"א לתהלים שם (ע' רלו)), דהולי"ל ח"י אלפים ומה לו להזכיר רבותים ולומר אח"כ אלפי שנאן (היינו שאינן)? ועל זה מבאר, דהא דכתיב "רבותים" (ורק אח"כ מוסיף "אלפי שנאן" היינו שאינן) — כי המספר ח"י אלף הוא בז"א, משא"כ במלכות הם רבותיים. — ספר הערכים-חב"ד אותיות אות ט ע' תפה.

PARAGRAPH 46

163 **על כל דבור פרחה נשמתן**

"At each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them." The final paragraphs explain this further.

Shabbat 88b:6 שבת פ"ח ב:ו'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנַיִם עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

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KEHOT'S NOTE

שבת פח, ב.

164 **ביו"ד נברא העוה"ב**

The Talmud says this world was created with the letter heh and the World to Come with the letter yud. The Alter Rebbe reads the small yud as contraction.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 47

165 **בטל שעתיד להחיות בו את המתים**

"Since their souls left them at the first utterance, how did they receive the second? He brought down the dew with which He will revive the dead in the future, and revived them." The Alter Rebbe identifies this dew with the supernal delight.

Shabbat 88b:6 שבת פ"ח ב:ו'

... "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנַיִם עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת מְדַדְּיִן אוֹתָן, שֶׁנֶּאֱמַר: "מַלְאֲכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן" — אַל תִּיקְרֵי "יִדֹּדוּן", אֶלָּא "יְדַדּוּן".

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Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

שבת פח, ב. ושי"נ. זח"ג רפח, א. שג, א.

ביאור על הנ"ל

"An explanation of the above"

At Sinai Israel received the power to make their Torah and mitzvos draw down Anochi, the Infinite One beyond the worlds, the level of "for He is not a man," into the ordered world of adam. Because the souls are rooted only in G-d's "thought," this power works through their descent into the body and the animal soul, whose root, like the lion and ox that carry the Throne, is higher still and can lift "man" beyond itself.

THE MAAMAR IN BRIEF

This maamar explains the preceding discourse, "Remember the Shabbos day." The Torah and mitzvos unite the Infinite Light with the worlds. Nature continues by the covenant made after the Flood, but new blessing from beyond the worlds comes only through the mitzvos, which belong to the letters of the Name Havayah; so Anochi becomes "Havayah your G-d." Every drawing down needs an ascent, so the Torah was given amid trembling and self-nullification, and only Israel received this power. The angels, rooted in divine speech, could not. Israel, rooted in thought, a closer but partial oneness, receive it through the soul's descent into the body and animal soul. The animal soul stems from the lion and ox of the Chariot and the fallen kings of Edom, and so can raise "the man upon the Throne" to "for He is not a man," where there is no left and no change. That is why David's horn-anointed kingship endures and Shaul's did not. The Patriarchs draw down the inner union that brings new souls. Mitzvos that raise and that draw down, and self-sacrifice in the Shema, do the same, while Israel's eyes wait for the revelation beyond the order of the worlds.

OUTLINE

1 **What was given at Sinai** ¶1–2

An explanation of the preceding maamar. The Torah and mitzvos unite the Infinite Light with the worlds, bringing the light that encompasses the worlds into the light that fills them.

2 **New blessing through the Name Havayah** ¶3–4

The covenant after the Flood keeps nature going, but new blessing from beyond the worlds comes only through the mitzvos, which belong to the letters of Havayah. So Anochi becomes "Havayah your G-d" and Ani is made into Havayah, though only through an ascent from below.

3 Sinai, the angels and the soul's descent ¶5–8

The trembling at Sinai was the self-nullification that draws light down, and only Israel received this power. The angels, rooted in speech, could not receive it; Israel, rooted in thought, where "He and His vessels are one," receive it only through the soul's descent into the body, which lifts them to "He and His life-forces."

4 Raising "man" beyond man ¶9–11

The animal soul stems from the lion and ox of the Chariot and the fallen kings of Edom, and its higher root lets it raise "the man upon the Throne" to "for He is not a man." So food sustains man, and the Patriarchs lift the emotive attributes, which are rooted in Atika, above intellect.

5 David's kingship, above change ¶12–16

At the level of adam, conduct is measured and can change; in Atika there is no left. Shaul's kingship, from adam, was lost through one sin; David's, anointed with a horn, from "for He is not a man," endures. To raise adam there and draw its light down is the purpose of all service.

6 The chayos and the Patriarchs ¶17

The chayos draw down the outer, constant union of Abba and Imma, which sustains the worlds; the Patriarchs and the tzaddikim draw down the inner union, which brings new souls.

7 Mitzvos that raise and mitzvos that draw down ¶18–20

Charity, clothed in silver and gold from what fell in the shattering of the vessels, raises to ramah; terumah and the tithes raise, and tzitzis, tefillin and shofar draw down. All of them arouse Anochi and draw it into adam, a power given at the receiving of the Torah.

8 "Keep": eyes lifted to G-d ¶21–22

Self-sacrifice at "One" in the Shema is the inward power given at Sinai. Shamor is long expectation: like servants looking to their master, Israel looks past the light that sustains the worlds to G-d's essence, for the revelation of the Time to Come.

KEY CONCEPTS

Anochi אנכי

"I," the first word of the Ten Commandments, read as the Infinite One beyond the worlds, the light that encompasses all worlds, which the mitzvos draw down through Havayah to be "your G-d."

Adam and "for He is not a man" אדם / כי לא אדם

Adam is G-d's light ordered in lines and levels, like the figure of a man upon the Throne, where conduct is measured and can change. "For He is not a man" is the level above that order, Atika, where there is no left and no change.

Atika (the Ancient One) עתיקא

The innermost level of Keser, above intellect, of which the Zohar says "there is no left": no division into levels and no judgment. The emotive attributes and David's kingship are rooted there.

He and His life-forces; He and His vessels / איהו וחיוהי איהו וגרמוהי

Two degrees of oneness from Tikkunei Zohar: G-d's complete oneness with the intellect of Atzilus, and the lesser oneness of thought, where the souls of Israel are rooted.

The Chariot מרכבה

The chayos that carry the Throne and, in a higher sense, the Patriarchs, wholly nullified to G-d's will, who raise what rides upon them to a level beyond it.

Raising and drawing down העלאה והמשכה

The two movements of divine service: lifting the lower toward G-d, as in charity and terumah, and bringing light down, as in tzitzis, tefillin and shofar. No drawing down comes without an ascent.

The two unions of Abba and Imma זיווג חיצוני ופנימי דאו"א

The outer, constant union of Chochmah and Binah sustains the worlds; the inner union, which brings new souls, is drawn down only through the souls of the tzaddikim.

SECTION 1 • ¶1–2

What was given at Sinai

1 ביאור על הנ"ל

An explanation of the above.

This maamar is a further explanation of the discourse just before it in Torah Ohr, which opens "Remember the Shabbos day to keep it holy." It returns to that discourse's themes: what was given at Sinai, why the angels did not receive the Torah, why the soul must descend into a body, and how the Chariot raises "the man upon the Throne."

2 הנה להבין שרש ענין מ"ת [מתן תורה] וקבלת התורה מה ענינה. הנה כל התורה ומצות הן בחי' יחוד אור א"ס ב"ה בעולמות.

Now, to understand the root of the matter of the Giving of the Torah and the receiving of the Torah, what it is: Now, the whole Torah and the mitzvos are the level of the union of the Infinite Light (Or Ein Sof), blessed be He, within the worlds.

The maamar opens with its question: what, at root, are the Giving of the Torah and Israel's receiving of it? Its first answer is that the whole Torah and every mitzvah join the Infinite Light, G-d's light as it is beyond all limits, to the finite worlds.

וכמאמר לשם יחוד קוב"ה [קודשא בריך הוא]. דהיינו בחי' יחו"ע [יחודא עילאה] ביחו"ת [ביחודא תתאה] להיות השפעה מבחי' סוכ"ע לבחי' ממכ"ע [ממלא כל עלמין].

As in the saying, "For the sake of the union of the Holy One, blessed be He." That is, the level of the higher unity (yichuda ila'ah) within the lower unity (yichuda tata'ah), so that there be an influx from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin).

The formula "for the sake of the union of the Holy One, blessed be He," said before performing a mitzvah, states its inner purpose. That union means bringing the higher unity, in which the worlds are as nothing before G-d, into the lower unity, in which G-d is present within the worlds as they exist, so that light flows from the level that encompasses the worlds into the level that fills them.

SECTION 2 • ¶3-4

New blessing through the Name Havayah

3 וכמ"ש ונתתי גשמיכם בעתם.[1] והיה אם שמע[2] כו'. ונתתי מטר ארצכם.[3] הגם שכבר ברית כרותה בקשת מימי המבול. עד כל ימי הארץ זרע וקציר[4] וגו' וקיץ וחרף ויום ולילה כו'.

As it is written, "I will give your rains in their season"; [and] "And it shall be, if you will listen," etc., "I will give the rain of your land." [This is so] even though a covenant has already been made with the rainbow since the days of the Flood: "As long as all the days of the earth [endure], seedtime and harvest," etc., "and summer and winter, and day and night," etc.

> Two passages promise rain as the reward for keeping the mitzvos: Leviticus 26, "I will give your rains in their season," and the second paragraph of the Shema, "And it shall be, if you will listen… I will give the rain of your land." The question is why such a promise is needed, when after the Flood G-d had already made a covenant, whose sign is the rainbow, and promised that as long as the earth endures, seedtime and harvest, summer and winter, day and night will not cease.

אין זה כ"א כדי קיום וחיות העולמות מה שכבר הוסד בסדר ההשתלשלות

That is only for the existence and life-force of the worlds, that which has already been established in the order of the chain of descending worlds (hishtalshelus).

> The Alter Rebbe answers that this promise only keeps the world going as it was already set up in the chain of descending worlds; it adds nothing new.

אבל להיות הארה חדשה מבחי' סוכ"ע ותוספת ברכה המחדש בכל יום מע"ב [מעשה בראשית] נעשה ע"י התומ"צ [התורה ומצות] לעבדה ולשמרה[5] לעשות ג"ע [גן עדן] ותענוג הנשמות שנעשה ע"י בחי' צמצום והתפשטות כו'

But for there to be a new illumination from the level of the light that encompasses all worlds (sovev kol almin), and an addition of blessing that "renews each day the work of Creation," this is brought about through the Torah and mitzvos, "to work it and to guard it," to make Gan Eden and the delight of the souls, which is brought about through the level of tzimtzum (contraction) and expansion, etc.

> What is new, a fresh light from the level beyond the worlds and an added blessing, comes only through the Torah and mitzvos. "Who renews each day the work of Creation" is a phrase of the first blessing before the morning Shema, and "to work it and to guard it," said of Adam in the Garden, is read here as the Torah and mitzvos, which make Gan Eden, the delight of the souls; that delight reaches the souls only by being contracted and then expanded.

והכל הוא ע"י בחי' הוי"ה צמצום והתפשטות המשכה והתפשטות והוא ע"י התורה כי כל התורה נכללה בשם הוי"ה

And all of it is through the level of Havayah: contraction and expansion, drawing-down and expansion. And this is through the Torah, for the whole Torah is included in the Name Havayah.

> Contraction and expansion are the pattern of the Name Havayah: the yud is the contracted point, the first heh its expansion, the vav a drawing down, and the final heh a further spreading out. Because the whole Torah is included in this Name, the Torah is the means by which this light is contracted and expanded so that it can reach the souls.

וכן המצות יש מהן שמרומזות בבחי' יו"ד ויש בבחי' ה' כנודע בק"ש [בקריאת שמע] שעל המטה אם פגמתי באות י' כו' העונש הוא סקילה בחי' י'.

So too the mitzvos: some of them are alluded to in the level of the yud, and some in the level of the heh, as is known from the bedtime Shema: "If I have blemished the letter yud," etc., the punishment [for which] is stoning, the level of yud.

> The mitzvos too are linked to the letters of this Name, some to the yud and some to the heh. The proof is a prayer said with the bedtime Shema, where a blemish in the letter yud is tied to the punishment of stoning.

4 ומזה נלמד לענין שכר מצוה מצוה[6] שבהמשכת מצוה שבבחי' י' ממשיך הארה חדשה מסוכ"ע בבחי' זו.

From this we learn about [the saying] "the reward of a mitzvah is the mitzvah": that in the drawing-down of a mitzvah that is in the level of yud, one draws down a new illumination from the light that encompasses all worlds (sovev kol almin) into this level.

> Since each mitzvah belongs to a letter of the Name, its reward is the mitzvah itself: doing it draws a new light from beyond the worlds into that very letter. This is how the Alter Rebbe reads the Mishnah's saying "the reward of a mitzvah is the mitzvah."

וזהו אנכי ה' אלקיך. כלומר שאנכי הוא סוכ"ע נמשך בבחי' הוי"ה להיות אלקיך ממש.

And this is [the meaning of] "I (Anochi) am Havayah your G-d": that is to say, Anochi, which is the light that encompasses all worlds, is drawn down into the level of Havayah, to be truly "your G-d."

> Anochi, "I," the first word of the Ten Commandments, is taken as the Infinite One above the worlds. "I am Havayah your G-d" then means that this level is drawn down through the Name Havayah until it is truly "your G-d," present within each person.

וזהו ושמרתם וגו' אשר יעשה אתם[7] וגו' אני הוי"ה לעשות בחי' אני להיות הוי"ה רק שא"א להיות המשכה כי"א ע"י העלאה שאין טפה יורדת כו'.[8]

And this is [the meaning of] "And you shall keep," etc., "which [a person] shall do (ya'aseh) them," etc., "I am Havayah": to make (la'asos) the level of Ani ("I") be Havayah. Only, there cannot be a drawing-down except through an ascent, for "no drop descends," etc.

> In Leviticus 18:5, "You shall keep My statutes… which a person shall do (ya'aseh)… I am Havayah," the word "do" is read as "make": by doing the mitzvos one makes Ani, "I," a lower level, become Havayah. Yet nothing is drawn down without an ascent from below first, as in the Sages' image that no drop of rain descends unless water rises from below to meet it.

SECTION 3 • ¶5–8

Sinai, the angels and the soul's descent

5 ולכן ניתנה התורה בקולות וברקים ויחרד כל העם[9] כו' בבחי' בטול היש לאין ורוח אייתי רוח[10] כו'.

That is why the Torah was given with thunder and lightning, "and all the people trembled," etc., at the level of self-nullification (bittul) of the something into nothing; and "spirit brings spirit," etc.

> Because every drawing down needs an ascent, the Torah was given amid thunder and lightning that made the whole people tremble, bringing them to bittul, the nullification of their own existence. The Zohar's words "spirit brings spirit" state the rule: a spirit of longing roused below draws a spirit down from above.

אך זה הכח להיות המשכה זו בקיום התורה והמצות ניתנה לנו במ"ת [במתן תורה] שהרי עכו"ם [עובדי כוכבים ומזלות] שעוסק בתורה או לובש טלית אינו ממשיך כלום רק ישראל זכו לזה בהר סיני:

But this power, for there to be this drawing-down through fulfilling the Torah and the mitzvos, was given to us at the Giving of the Torah. For an idolater who occupies himself with Torah or wears a tallis draws down nothing; only Israel merited this, at Mount Sinai.

> This power, that keeping the Torah and mitzvos should draw down G-dliness, was itself the gift of Sinai. An idolater who studies Torah or wears a tallis performs the same act but draws nothing down, because only Israel received this power at Mount Sinai.

6 והנה גם המלאכים בקשו התורה תנה הודך על השמים[11,12] ולא ניתנה להם מפני שהם מבחי' עולם הדבור עלמא דאתגלייא

Now, the angels too asked for the Torah, "Place Your majesty upon the heavens," and it was not given to them, because they are from the level of the world of speech, the "revealed world" (alma de'isgalya),

> When Moshe went up to receive the Torah, the angels protested with the verse "who have set Your majesty upon the heavens," read as a plea, "Place Your majesty upon the heavens": let the Torah stay with them. It was not given to them, because angels come from the level of divine "speech," which the Zohar calls the "revealed world."

שהם מבחי' חיצוניות הכלים ואין להם יכולת להמשיך כלום הגם שיש להם מס"נ [מסירות נפש] ובטלים אליו יתי' מ"מ אינו נוגע להיות נמשך מזה מהמשכת סוכ"ע כבישראל

being from the level of the outer dimension (chitzoniyus) of the vessels; and they have no ability to draw down anything. Although they have self-sacrifice (mesirus nefesh) and are nullified to Him, may He be blessed, nevertheless it does not reach so far that anything of the drawing-down of the light that encompasses all worlds (sovev kol almin) should be drawn down from it, as with Israel;

> Speech is the outer dimension of the vessels, the garments through which light is expressed. So the angels, though they give themselves over entirely and are wholly nullified before G-d, cannot draw down the light that encompasses the worlds as Israel can.

מפני שישראל עלו במחשבה בחי' פנימיות הכלים שמתאחדים עם האורות כנראה בעליל שהמחשבה היא תמידית גם שלא ברצון האדם. משא"כ בדבור שברצון האדם תלוי ברצותו מדבר כו'.

because Israel "arose in thought," the level of the inner dimension (pnimiyus) of the vessels, which become one with the lights. As is plainly seen, thought is constant, even without a person's will; whereas speech depends on a person's will: when he wishes, he speaks, etc.

> Israel "arose in thought": their souls are rooted in G-d's "thought," the inner dimension of the vessels, which is one with the light it expresses. The human analogy shows the difference: thought runs constantly, even when one does not want it to, while speech comes only when a person chooses to speak.

7 והיינו לפי שיש שליטה למוח האדם להעמיד א"ע [את עצמו] בדבורו משא"כ על המחשבה אין המוח שליט לזוז מחשבתו

That is, because a person's mind has control to restrain himself in his speech; whereas over thought the mind has no mastery to move his thought away,

> The difference between speech and thought is drawn from human experience: a person can hold back from speaking, but cannot stop himself from thinking.

לפי שהיא אחדות אי עם המוח ושכל האדם ונקי בזוהר[13] איהו וגרמוהי חד בהון[14] כי הנה וחיוהי קאי על בחי' חב"ד [חכמה בינה ודעת] דאצי'

because it is one unity with the person's mind and intellect. And this is called in the Zohar "He and His vessels (ihu vegarmohi) are one in them." For "and His life-forces" refers to the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation);

> Thought is one with the mind and intellect, so it cannot be switched off. This is the Zohar's "He and His vessels (ihu vegarmohi) are one in them," from the introduction to Tikkunei Zohar, where it describes the Sefiros of Atzilus; its companion phrase, "He and His life-forces (chayohi) are one," refers to the intellect, Chochmah, Binah and Daas, of the World of Atzilus.

כי הגם שא"ס ב"ה בעצמו רם ונשא אפי' [אפילו] מבחי' חכמה דלאו מכל אלין מדות כלל[15] אעפ"כ [אף על פי כן] הוא מתאחד עם בחי' חכמה להיות איהו וחיוהי חד הוא המדע והוא הידוע כו'.

for although the Infinite One (Ein Sof), blessed be He, Himself is high and exalted even above the level of Chochmah, "for He is not of all these attributes at all," nevertheless He unites with the level of Chochmah, so that "He and His life-forces are one": "He is the Knowledge and He is the Known," etc.

> G-d Himself is beyond even Chochmah: as Eliyahu's prayer in Tikkunei Zohar (Patach Eliyahu) says, He is "not of all these attributes at all." Yet He unites with Chochmah so completely that, in the Rambam's words, which Tanya (ch. 2) also cites, He is the Knowledge and He is the Known.

8 ואיהו וגרמוהי קאי על בחי' מחשבה ששם עלו נשמות ישראל שמתאחדים באחדות שאין היחוד בתכלית כמו בבחי' חיוהי.

And "He and His vessels" refers to the level of thought, where the souls of Israel arose; they are united in a oneness in which the union is not absolute, as it is in the level of "His life-forces."

> "He and His vessels are one" refers to thought, where the souls of Israel are rooted. Their oneness with G-d is real but not total, unlike the complete oneness of "He and His life-forces."

אך א"כ איך זכו לקבלת הארה והמשכת יחוד אור א"ס ב"ה ממש בחי' סוכ"ע בחי' אנכי ממש

But if so, how did they merit to receive the illumination and drawing-down of the union of the very Infinite Light (Or Ein Sof), blessed be He, the level of the light that encompasses all worlds (sovev kol almin), the very level of Anochi?

> This raises a difficulty: if the souls are rooted only in "thought," how could they receive the drawing down of the Infinite Light itself, the encompassing light, the level of Anochi revealed at Sinai?

אלא שהוא ע"י התלבשות הנשמה בגוף ונפש החיונית דייקא כי ירידה זו צורך עלייה היא להיות עולה מבחי' גרמוהי לבחי' חיוהי.

Rather, it is specifically through the enclothing of the soul in the body and the vital soul; for this descent is for the sake of an ascent: to rise from the level of "His vessels" to the level of "His life-forces."

> The answer is that the souls received it only by being enclothed in a body and a vital soul. Their descent into the body is for the sake of an ascent: through it they rise from the level of "His vessels" to the higher level of "His life-forces."

SECTION 4 · ¶9–11

Raising "man" beyond man

9 והענין כי שרש נפש הבהמית מבחי' פני אריה פני שור[16] שבמרכבה נושאות הכסא מבחי' ואלה המלכים אשר מלכו בארץ אדום[17] לפני מלך מלך לבני ישראל אלא שנפלו בבריאה כו'.

The explanation: the root of the animal soul is from the level of the face of the lion and the face of the ox in the Chariot, which bear the Throne; [they are] from the level of "And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel," only that they fell into the World of Beriah (Creation), etc.

> The vital, animal soul is rooted in the faces of the lion and the ox among the chayos of the Chariot, which carry the Throne. In origin they belong to the "kings who reigned in the land of Edom before any king reigned over the children of Israel," which Kabbalah reads as the first, broken world of Tohu, whose fragments fell into the World of Beriah.

ולכך יש להם הכח הזה להעלות בחי' האדם שעל הכסא לבחי' כי לא אדם[18] כו'

Therefore they have this power to raise the level of the man (adam) upon the Throne to the level of "for He is not a man," etc.

> Because their root is so high, these forces can lift the "man upon the Throne," the figure Yechezkel saw upon the Throne, "the likeness of the appearance of a man" (Ezekiel 1:26), up to the level of which Shmuel said, "for He is not a man," beyond all form.

וכמו עד"מ המאכל שמחיה את האדם הגם שהאדם הוא בחי' מדבר וגבוה במעלה על הבע"ח [הבעלי חיים] וצומח אלא מפני ששרש המאכל הוא גבוה יותר מהאדם ולכן נאמר אחור וקדם צרתני[19] כו'.

It is like, by way of analogy, the food that gives life to a person: although man is of the level of the speaking being, and higher in rank than animals and plants, [it gives him life] only because the root of the food is higher than man. Therefore it is said, "Behind and before You formed me," etc.

> Food illustrates this: a human being, the "speaking" creature, ranks above animals and plants, yet they give him life, because their root is higher than his. Hence the verse "Behind and before You formed me," explained in the next paragraph.

10 וארז"ל [ואמרו רבותינו זכרונם לברכה] אחור למע"ב [למעשה בראשית][20] כו'. וכך עד"מ יש כח בחיות הקדש להעלות בחי' האדם שעל הכסא.

And our Sages, of blessed memory, said, "'Behind': [last] in the work of Creation," etc. And so, by way of analogy, the holy chayos (living creatures) have the power to raise the level of the man upon the Throne.

> The Talmud explains "Behind and before You formed me": man was "behind," created last of all the works of Creation, after the animals and plants. In the same way the holy chayos, though below the "man upon the Throne," have the power to raise him.

וכן עד"ז האבות הן הם המרכבה[21] שהם מגביהים ומעלים בחי' ו"ק [ו' קצוות] דאצי' בחי' אדם שהוא ז"א שיש בו ט"ס [ט' ספירות] וט' פעמים ט' הרי פ"א. וג' פעמים פ"א הוא רמ"ג ועם ה"ח [ה' חסדים] הוא רמ"ח כו'.

And similarly, in the same way, "the Patriarchs are themselves the Chariot": they lift up and raise the level of the six extremities (vav ketzavos) of the World of Atzilus (Emanation), the level of adam, which is Z'eir Anpin (the emotive attributes), which has nine Sefiros; and nine times nine makes eighty-one, and three times eighty-one is two hundred and forty-three, and with the five chasadim (kindnesses) it is two hundred and forty-eight, etc.

> The Sages' saying "the Patriarchs are themselves the Chariot" (Bereishis Rabbah 47:6, on "And G-d went up from upon Avraham") means that they, like the chayos, raise what rides upon them: the six emotive attributes of Atzilus, called adam, which is Z'eir Anpin; earlier in Torah Ohr (Bereishis, 4c) the Alter Rebbe calls the Patriarchs the "supernal chayos" of Atzilus. Z'eir Anpin is counted here as nine Sefiros, each containing nine, so nine times nine is eighty-one; three times eighty-one is 243, and adding the five chasadim (kindnesses) gives 248, the number of the limbs of a man, adam.

והעלאה זו היא בחי' לך הוי"ה הגדולה והגבורה[22] כו'.

And this raising is the level of "Yours, Havayah, are the greatness and the might," etc.

> This raising is expressed in David's words "Yours, Havayah, are the greatness and the might," where greatness and might are Chesed and Gevurah: the attributes are lifted to "Yours," to G-d Himself.

דהיינו מבחי' אדם לבחי' כי לא אדם כו'. (ועד"ז ג"כ המדות דאצי' הן בחי' מרכבה לגבי חו"ב [חכמה ובינה] ונק' מרכבתא עלאה הנזכר בתקונים ע' [עיין] לקמן).

That is, from the level of adam to the level of "for He is not a man," etc. (And in the same way, the emotive attributes (middos) of Atzilus are also the level of a chariot in relation to Chochmah (wisdom) and Binah (understanding), and are called the "supernal chariot" (merkavta ila'ah) mentioned in the Tikkunim; see further on.)

> The raising carries the attributes from adam, ordered existence, to "for He is not a man," which is beyond that order. In a parenthesis the Alter Rebbe adds that the emotive attributes of Atzilus are likewise a "chariot" for Chochmah and Binah, which the Tikkunei Zohar calls the "supernal chariot," with a reference further on.

והענין הוא כי ז"א בעתיקא אחיד ותליא[23] כי הגם שבאצי' או"א [אבא ואימא] הם גבוהים ביותר מז"א. מ"מ בשרשן המדות גבוהים ביותר.

The explanation is that "Z'eir Anpin is bound to and hangs upon Atika (the Ancient One)." For although in Atzilus Abba and Imma (Chochmah and Binah) are far higher than Z'eir Anpin, nevertheless, in their root the emotive attributes are far higher.

> The reason the lower attributes can raise what is above them is the Zohar's statement that Z'eir Anpin, the emotive attributes, is bound to and hangs upon Atika, the innermost level of Keser, above intellect. In the order of Atzilus Abba and Imma, the intellect, stand far above Z'eir Anpin, yet in their root the emotive attributes are higher; in Torah Ohr, Toldos (19b), the Alter Rebbe cites the same saying to show that one order of emotive attributes has its source above intellect, in Keser, and only passes out through it.

וכנראה בחוש שהבהמה היא יותר חזקה בטבע מן האדם שהוא בעל שכל לפי שהמדות יש להם כח יותר מן השכל.

As is seen tangibly, an animal is by nature stronger than man, who possesses intellect, because the emotive attributes have more power than the intellect.

> Experience shows that emotion is rooted higher than reason: an animal, a creature of drives, is by nature stronger than a human being, who has intellect, because emotion carries more force than intellect.

11 ולכך יש במדות כח להיות עולים למעלה יותר הגם שהתהוות המדות הוא מן השכל מ"מ כשיתהווה המדה יש לה כח חזק יותר וכמ"ש באד"ר [באדרא רבא] אבא ואימא במזלא אתכלילן. ז"א בעתיקא אחיד ותליא ובעתיקא לית שמאלא.[24]

Therefore the emotive attributes (middos) have the power to rise higher. Although the emotive attributes come into being from the intellect, nevertheless, once the attribute has come into being, it has a stronger power. And as is stated in the Idra Rabba: "Abba and Imma (Chochmah and Binah) are included in the Mazla"; "Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika"; "and in Atika there is no left."

> Although the emotive attributes come into being from intellect, once formed they carry a stronger force and so can rise higher. The Zohar's Idra puts it this way: Abba and Imma, the intellect, are included in the Mazla, the flow that issues from Atika; Z'eir Anpin is bound to and hangs upon Atika; and in Atika "there is no left," no side of severity or judgment. The first two sayings are found in the Idra Zuta (Zohar 3:292a), which itself says that this was explained "in the Idra"; "in Atika there is no left" is from the Idra Rabba.

SECTION 5 • ¶12–16

David's kingship, above change

12 ולכך נאמר כי לא אדם כו'. כי בבחי' אדם מאחר שנמשך בבחי' קווין חח"ן [חכמה חסד נצח] כו' כסדר ההשתלשלות

That is why it is said, "for He is not a man," etc. For at the level of adam, since it is drawn down in the mode of the lines, Chochmah (wisdom), Chesed (kindness) and Netzach (victory), etc., according to the order of the chain of descending worlds (hishtalshelus):

> This is why Scripture says of G-d, "for He is not a man." "Man" (adam) stands for divine light drawn down in lines, the right line of Chochmah, Chesed and Netzach, the left line and the middle line, like a human body with its right, left and center, in the order of the chain of descent.

כי לפי סדר ההשתלשלות הנה ההנהגה היא ג"כ כסדר ההשתלשלות בהתחלקות המדרגות עם חסיד תתחסד כו' כמו שחייבה חכמתו כו'.

for according to the order of the chain of descent, the conduct [of the world] is also according to the order of the chain of descent, with the division of levels, "With the kind You show Yourself kind," etc., as His wisdom determined, etc.

> Because the light follows that order, G-d's conduct of the world follows it too, divided into levels and measured to each recipient, as His wisdom determined: "With the kind You show Yourself kind," as David sang (Psalms 18:26; II Samuel 22:26).

אבל בעתיקא[25] לית שמאלא שאין שם התחלקות המדריגות כלל ולכך אין שם שינוים כלל.[26]

But "in Atika (the Ancient One) there is no left," for there, there is no division of levels at all, and therefore there are no changes there at all.

> But in Atika "there is no left," no division into levels at all, and so there are no changes there at all.

13 וזהו שאמר שמואל לשאול וגם נצח ישראל לא ישקר ולא ינחם כו'. לפי ששאול בקש ממנו שתשוב לו המלוכה.

And this is what Shmuel said to Shaul: "And also the Eternal One of Israel does not lie and does not relent," etc. For Shaul had asked him that the kingship return to him.

> After Shaul sinned and the kingship was taken from him, he begged Shmuel that it be restored. Shmuel answered that "the Eternal One of Israel does not lie and does not relent, for He is not a man, that He should relent."

והשיב לו שמואל שמאחר שכבר ניתנה לדוד א"א להעביר המלוכה ממנו כי מלכות דוד נלקחה ממקום עליון[27] שהיא מבחי'[28] כי לא אדם[29] הוא כו'.

And Shmuel answered him that since it had already been given to David, it was impossible to take the kingship away from him; for David's kingship was taken from a supernal place, which is from the level of "for He is not a man," etc.

> Shmuel's meaning: once the kingship had been given to David it could not be taken from him, because David's kingship was drawn from a supernal place, the level of "for He is not a man," where there is no change.

14 ולא כמלכות שאול שנלקחה מבחי' אדם דהיינו מחמת ששאול היה נבחר מפני צדקתו וכשחטא העבירו ממנו המלוכה. אבל בבחי' דוד אינו כן.

Unlike the kingship of Shaul, which was taken from the level of adam: that is, since Shaul was chosen because of his righteousness, when he sinned, the kingship was taken away from him. But with the level of David it is not so.

> Shaul's kingship, by contrast, came from the level of adam: he was chosen for his righteousness, so when he sinned it was taken from him. It depended on his conduct, as everything at the level of adam is measured by deeds.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שאול באחת ועלתה לו[30] דוד בשתים ולא עלתה לו. פי' שבחי' המלוכה של דוד נלקחה מבחי' כי לא אדם ואין הפגם מגיע לשם.

As our Sages, of blessed memory, said: "Shaul [sinned] in one [matter], and it counted against him; David in two, and it did not count against him." The explanation: the level of David's kingship was taken from the level of "for He is not a man," and the blemish does not reach there.

> The Talmud says that Shaul sinned once and it cost him the kingship, while David sinned twice and it did not. The Alter Rebbe explains why: David's kingship stems from "for He is not a man," and the blemish of sin does not reach that high.

15 והיינו לפי שבחי' דוד הוא בחי' מלכות ונעוץ תחלתן בסופן[31] ואינו בגדר ובחי' אדם. כי בחי' אדם הוא לפי דרך וסדר ההשתלשלות מחכמה ולמטה ונמשכה ההשפעה לפי ערך המדרגה דהיינו לפי מעשה התחתונים

That is, because the level of David is the level of Malchus (sovereignty), and "their beginning is wedged in their end," and it is not within the bounds and level of adam. For the level of adam is according to the way and order of the chain of descending worlds (hishtalshelus), from Chochmah (wisdom) downward, and the flow is drawn according to the measure of the level, that is, according to the deeds of the lower beings.

> David is the level of Malchus, the last of the Sefiros, and "their beginning is wedged in their end": the last level is rooted in the very first, beyond the order of adam. The level of adam follows the chain of descent from Chochmah downward, where the flow is measured to each level, that is, by the deeds of those below.

אבל למעלה מבחי' אדם לית שמאלא בהאי עתיקא[32] לפי שהוא המתנשא מימות עולם רם ונשא כו'.

But above the level of adam, "there is no left in this Atika (the Ancient One)," for He is the One "exalted from the days of old," "high and lofty," etc.

> Above adam, in Atika, "there is no left," because there G-d is "exalted from the days of old," in the words of the Shabbos morning prayer, and "high and lofty," in Isaiah's, beyond the measuring of deeds.

16 וזהו שאמרה חנה רמה קרני[33] בהוי"ה שדוד שנמשח בקרן[34] הוא בבחי' רמה משא"כ שאול שנמשח בפך הוא מבחי' אדם שיש שם שינויים כמ"ש וינחם ה' על הרעה[35] כו'.

And this is what Chanah said: "My horn is exalted (ramah) in Havayah." For David, who was anointed with a horn, is at the level of ramah (exalted), whereas Shaul, who was anointed with a flask, is from the level of adam, where there are changes, as it is written, "And Havayah relented of the evil," etc.

> In her song Chanah said, "My horn is exalted (ramah) in Havayah," and the Talmud learns from it that David and Shlomo, anointed from a horn, had kingdoms that lasted, while Shaul and Yehu, anointed from a flask, did not. The Alter Rebbe reads ramah, "exalted," as the level above adam, while the flask belongs to adam, where change is possible: there G-d can "relent of the evil," as He did after the Golden Calf. In Likkutei Torah, Shemini (19b), the Alter Rebbe refers back to this maamar for "My horn is exalted" and links the horn to the light of Keser, above Chochmah.

אבל בחי' רמה שהוא בחי' עתיקא[36] שם כי לא אדם הוא כו'.

But the level of ramah, which is the level of Atika (the Ancient One): there, "He is not a man," etc.

> But the level of ramah is Atika, and there "He is not a man": nothing changes.

ולכן דוד מלך ישראל חי וקיים[37] וזהו תכלית כל עבודותינו והאבות הן הם המרכבה להעלות מבחי' אדם לבחי' כי לא אדם כו'.

Therefore "David, King of Israel, lives and endures." And this is the purpose of all our service; and "the Patriarchs are themselves the Chariot," to raise from the level of adam to the level of "for He is not a man," etc.,

> That is why "David, King of Israel, lives and endures," the words the Talmud records as a sign sent with the sanctification of the new month. To raise adam to the level beyond "man" is the purpose of all our service, and it is what the Patriarchs, "the Chariot," accomplish.

ולהמשיך מבחי' כי לא אדם המשכת גלוי אלקות ואוא"ס [ואור אין סוף] ב"ה ממש בבחי' אדם:

and to draw down from the level of "for He is not a man" a drawing-down of the revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He, into the level of adam.

> Having raised adam that high, the service then draws down from the level of "for He is not a man," into adam, a revelation of G-dliness and of the Infinite Light itself.

SECTION 6 • ¶17

The chayos and the Patriarchs

17 אך ההפרש שבין חיות הקדש[38] שבמרכבה. ובין האבות שהם הם המרכבה.

But [this is] the difference between the holy chayos (living creatures) of the Chariot and the Patriarchs, who are themselves the Chariot:

> The Alter Rebbe now distinguishes two kinds of Chariot: the holy chayos that carry the Throne, and the Patriarchs, who are themselves the Chariot.

שבחיות הגם שתמיד מרעישים ובטלים לאור א"ס ב"ה וממשיכים משם אין זה אלא השפעות שהוא כדי לקיום וחיות העולמות. אבל האבות הן הם המרכבה הנה ההעלאות וההמשכה יותר גבוה שהוא לחדש הנשמות.

with the chayos, although they constantly make a tumult and are nullified to the Infinite Light (Or Ein Sof), blessed be He, and draw down from there, this is nothing but influxes that are for the existence and life-force of the worlds. But "the Patriarchs are themselves the Chariot": the raisings and the drawing-down are higher, for they are to bring new souls into being.

> The chayos are constantly in tumult and nullified before the Infinite Light, and they too draw down from there, but only the flow that keeps the worlds existing and alive. The ascent and drawing down brought about by the Patriarchs is higher: it brings new souls into being.

וכנודע שיש שני מיני זיווגים[39] באו"א [באבא ואימא][40, 41] חיצוניים זיווגייהו תדיר[42, 43, 44] תרין רעין דלא מתפרשין[45] שהוא לקיום העולמות[46] משא"כ לחדש הנשמות שהוא זיווג פנימי הוא ע"י נשמות הצדיקים דוקא.

As is known, there are two kinds of union (zivug) in Abba and Imma (Chochmah and Binah): the outer ones, "their union is constant," "two companions who never part," which is for the existence of the worlds; whereas [the union] to bring new souls into being, which is the inner union, comes about specifically through the souls of the tzaddikim.

> This matches the known Kabbalistic teaching of two unions of Abba and Imma, Chochmah and Binah. The outer union is constant, "two companions who never part," and sustains the worlds; the inner union, which brings new souls, comes about only through the souls of the tzaddikim. In Likkutei Torah, Shir HaShirim (20b), the Alter Rebbe explains that the union of Abba and Imma draws a new light from the Emanator Himself and so comes only through self-sacrifice.

SECTION 7 · ¶18–20

Mitzvos that raise and mitzvos that draw down

18 והנה בתורה עצמה יש מצות שהן בבחי' העלאות. ויש מהן בבחי' המשכות כי צדקה תרומם גוי.[47] בבחי' רמה.

Now, in the Torah itself there are mitzvos that are of the nature of raising up, and some of them are of the nature of drawing down. For "Charity exalts (teromem) a nation": at the level of ramah (exalted).

> The mitzvos themselves divide the same way: some raise up and some draw down. Charity raises up, as the verse says, "Charity exalts (teromem) a nation": the maamar reads tzedakah, "righteousness" in the verse's plain sense, as charity, and teromem as lifting to ramah, the exalted level discussed above.

והיינו ע"י כי צדקה הוא מלובש בגשמיות כסף וזהב שתחת ממשלת נוגה והן בחי' שנפלו בשבה"כ [בשבירת הכלים] מלפני מלך מלך[48] כו'.

That is, through [the fact] that charity is enclothed in physical silver and gold, which are under the dominion of nogah; and they are of the level that fell in the shattering of the vessels, from "before any king reigned," etc.

> Charity has this power because it is clothed in physical silver and gold, which stand under the dominion of kelipas nogah, the intermediate realm that can be raised to holiness. Their source is in what fell in the shattering of the vessels, from the kings who reigned "before any king reigned," and so their root is very high.

19 ולכך יש להם כח זה להעלות ולעורר המשכה עליונה הגבוה ורמה מאד.

That is why they have this power to raise up and to arouse a supernal drawing-down, very high and exalted.

> Because of this source, silver and gold given as charity have the power to rise and to arouse a very high drawing down from above.

וכן עד"ז כל המצות מעשיות שהם בעשייה גשמית יש מהן בבחי' העלאה כמו תרומות ומעשרות. ויש מהן בבחי' המשכות כמו ציצית ותפילין ושופר כו'.

And similarly, in the same way, all the practical mitzvos, which are done in physical action: some of them are of the nature of raising up, like the terumah gifts and the tithes; and some of them are of the nature of drawing down, like tzitzis, tefillin and shofar, etc.

> The same holds for all the practical mitzvos, done with physical things. Some raise up, like terumah, literally "what is lifted up," and the tithes, in which a portion of the produce is set apart for holiness; others draw down, like tzitzis, tefillin and shofar.

20 ובכל זה מעורר בחי' אנכי ממש בחי' כי לא אדם כו' הוא להמשיך משם לבחי' אדם כו'.

And through all this one arouses the very level of Anochi, the level of "for He is not a man," etc.; this is to draw down from there to the level of adam, etc.

> Whether by raising up or by drawing down, the mitzvos arouse Anochi itself, the level of "for He is not a man," in order to draw its light down into adam, the ordered world.

והכח הזה ניתן לישראל בקבלת התורה. הן בבחי' חיצוניות ע"י מעשה המצות להעלות ולהמשיך כו'.

And this power was given to Israel at the receiving of the Torah: both in the outer dimension (chitzoniyus), through the performance of the mitzvos, to raise up and to draw down, etc.,

> This power was given to Israel when they received the Torah, and it works in two ways. The first is outward: the actual doing of the mitzvos, which raise up and draw down.

SECTION 8 • ¶21–22

"Keep": eyes lifted to G-d

21 והן ברוחניות ע"י מס"נ [מסירות נפש] בק"ש [בקריאת שמע] באחד כו' להיות גילוי אלקות ואוא"ס [ואור אין סוף] ב"ה ממש.

and in spirituality, through self-sacrifice (mesirus nefesh) in the Shema at [the word] "One," etc., so that there be a revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He.

> The second way is inward: self-sacrifice in the Shema at the word "One," where a person gives himself over to G-d entirely, bringing a revelation of G-dliness and of the Infinite Light itself.

הנה כל זה נמשך בקבלת התורה שהרי עכו"ם [עובדי כוכבים ומזלות] אינו יכול להמשיך אפי' רגע [אפילו] במס"נ [במסירות נפש] כו'. וזהו זכור ושמור בדבור אחד נאמרו.[49] זכור לדכר ושמור לנוק' [לנוקבא].

Now, all this was drawn down at the receiving of the Torah; for an idolater cannot draw down [anything], even for a moment, through self-sacrifice, etc. And this is [the meaning of] "'Remember' and 'Keep' were said in a single utterance." "Remember" (zachor) is for the masculine (dechar), and "Keep" (shamor) is for the feminine (Nukva).

> This too was given at the receiving of the Torah, and only to Israel: an idolater cannot draw anything down, even for a moment, through self-sacrifice. The Sages say that "Remember" and "Keep," the two wordings of the Shabbos commandment, were said in a single utterance; "Remember" (zachor) corresponds to the masculine (dechar, the Aramaic of zachar, "male"), the giver, and "Keep" (shamor) to the feminine (Nukva), the receiver.

פי' לשון שמור הוא מלשון ואביו שמר את הדבר[50] שהוא ענין תוחלת ממושכה[51] שעיני המקבל תמיד אל המשפיע

The explanation: the word shamor is from the same expression as "and his father kept (shamar) the matter," which denotes a prolonged expectation, in which the eyes of the receiver are always [turned] toward the giver,

> Shamor has the sense it has when Yaakov heard Yosef's dreams: "and his father kept the matter." Plainly he kept it in mind; Rashi explains that he waited and watched for it to come about, and in that sense shamor is a long, patient expectation, in which the receiver's eyes are always turned to the giver.

כמו שהעני מייחל ומצפה לבעה"ב [לבעל הבית] מתי יתן לידו מאומה כך עינינו נשואות לישועות ה' להיות גילוי אלקות בעולם כמו שיהיה לע"ל [לעתיד לבוא] כי אזי עין בעין יראו.[52] וראו כל בשר[53] וגו':

as a poor man hopes and waits for the householder: when will he put something into his hand? So our eyes are lifted to the salvations of G-d, that there be a revelation of G-dliness in the world as there will be in the Time to Come; for then "they will see eye to eye," and "all flesh shall see," etc.

> Like a poor man waiting for the householder to put something in his hand, Israel's eyes are lifted to G-d's salvation: a revelation of G-dliness in the world as it will be in the Time to Come, when "they will see eye to eye" and "all flesh shall see" G-d's glory.

22 וזהו כעיני עבדים אל יד אדוניהם וכעיני שפחה אל יד גברתה[54] כן עינינו אל ה'. פי' עבדים הם מט"ט [מטטרון] וסנד"ל [וסנדלפון] שביצי' [שביצירה] ועשיה. ושפחה היא בחי' בריאה.

And this is [the meaning of] "As the eyes of servants to the hand of their masters, and as the eyes of a maidservant to the hand of her mistress, so are our eyes to Havayah." The explanation: the "servants" are Metatron and Sandalphon, who are in [the Worlds of] Yetzirah (Formation) and Asiyah (Action); and the "maidservant" is the level of the World of Beriah (Creation).

> The psalm "As the eyes of servants… so are our eyes to Havayah" describes this longing. The "servants" are the angels Metatron and Sandalphon, of the worlds of Yetzirah and Asiyah, and the "maidservant" is the world of Beriah.

וכמו שהם מצפים ומיחלים לגילוי אור האצי' שתשוקתם גדולה מאד מחמת שהם מכירים רוממות א"ס שאומרים קדוש וברוך כו'.

And just as they wait and hope for the revelation of the light of the World of Atzilus (Emanation), their longing being very great because they recognize the exaltedness of the Infinite One (Ein Sof), for they say "Holy" and "Blessed," etc.,

> These angels and worlds wait and hope for the revelation of the light of Atzilus, and their longing is very great because they perceive how exalted the Infinite One is. That perception is what moves them to proclaim "Holy" and "Blessed."

כך עינינו נשמות ישראל אע"פ [אף על פי] שעלו במחשבה עליונה עינינו נשואות ומיחלות לגבי עצמות א"ס ב"ה בחי' כי לא אדם הוא שיומשך משם אור חדש בגלוי הפנימיות.

so are "our eyes," the souls of Israel: although they arose in the Supernal Thought, our eyes are lifted and hoping toward the very essence of the Infinite One, blessed be He, the level of "for He is not a man," that a new light be drawn down from there, in the revelation of the inner dimension (pnimiyus).

> Israel's souls are rooted higher, in the Supernal Thought, yet they too look and hope, toward the very essence of the Infinite One, the level of "for He is not a man." Their longing is for a new light to come from there and reveal the inner dimension.

(כנ"ל שע"י העלאת מ"ן [מיין נוקבין] דנשמות הצדיקים נמשך יחוד פנימי דאו"א [דאבא ואימא] כו'. משא"כ ע"י העלאת מ"ן [מיין נוקבין] דמלאכים כו'.

(As above: through the raising of the mayin nukvin (feminine waters) of the souls of the tzaddikim, the inner union of Abba and Imma (Chochmah and Binah) is drawn down, etc.; which is not so through the raising of the mayin nukvin of the angels, etc.

> The parenthesis recalls paragraph 17: the "feminine waters" (mayin nukvin), the arousal from below, raised by the souls of the tzaddikim draw down the inner union of Abba and Imma, which the arousal raised by the angels cannot do.

וזהו כעיני עבדים כו'. שע"י העלאת מ"ן [מיין נוקבין] שלהם ממשיכים מ"ד [מיין דוכרין] לקיום וחיות העולמות כסדר ההשתלשלות ועיניהם נשואות לאור והמשכה זו כן עינינו נשואות אל ה' אלקינו להיות ההמשכה אור חדש מלמעלה מסדר ההשתלשלות כו').

And this is "As the eyes of servants," etc.: that through their raising of mayin nukvin they draw down mayin dechurin (masculine waters) for the existence and life-force of the worlds, according to the order of the chain of descending worlds (hishtalshelus), and their eyes are lifted to this light and drawing-down; so are our eyes lifted to Havayah our G-d, that the drawing-down be a new light from above the order of the chain of descent, etc.)

> This is the sense of "As the eyes of servants": the angels' arousal draws down only "masculine waters" (mayin dechurin), the flow from above, for the existence and life of the worlds within the order of descent, and that is what their eyes look to. Israel's eyes look to Havayah our G-d for a new light from above the whole order of descent.

ופי' בדבור אחד נאמרו ע' [עיין] לקמן. ועמ"ש גבי וכל העם רואים[55] כו' ואת קול השופר כו':[56]

And for the explanation of "were said in a single utterance," see further on. And see what is written on "And all the people saw," etc., "and the sound of the shofar," etc.

> The Alter Rebbe closes with two references: the meaning of "said in a single utterance" is explained further on, and a related discussion appears on the verse "And all the people saw the voices… and the sound of the shofar."

IN ONE'S AVODAH

The maamar calls this the purpose of all our service: to raise adam, the measured and ordered world, to the level of "for He is not a man," and to draw a revelation of G-dliness from there back into it. This is done outwardly through mitzvos that raise, like charity, and mitzvos that draw down, like tzitzis and tefillin, and inwardly through self-sacrifice at "One" in the Shema, a power given at Sinai. With it goes shamor: a constant expectation, eyes lifted to G-d like a poor man's to the householder's hand, for the revelation of G-dliness in the world.

QUESTIONS FOR DISCUSSION

1. Why does the promise of rain for keeping the mitzvos add anything to the covenant G-d made after the Flood?
2. Why could the angels, with all their self-sacrifice, not draw down what Israel draws down through the Torah, and why does Israel's power depend on the soul's descent into a body?
3. How can something lower, like food or the animal soul, sustain or raise what is higher than it?
4. What does the contrast between David's kingship and Shaul's teach about the level of "for He is not a man"?
5. How does the longing of the angels differ from Israel's, as the maamar reads "As the eyes of servants"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 3

1 **ונתתי גשמיכם בעתם**

G-d's promise to Israel at the start of the blessings for keeping the Torah: "I will give your rains in their season," at the times the land needs them. The Alter Rebbe asks why this is needed after the covenant made with Noach.

Leviticus 26:4 ויקרא כ"ו:ד'

וְנָתַתִּי גִּשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ׃

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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KEHOT'S NOTE

ויקרא כו, ד.

2 **והיה אם שמע**

Moshe's words to Israel in the second paragraph of the Shema: if they listen to the mitzvos, loving G-d and serving Him with all their heart, the rain will come in its season. Here it shows that rain depends on the mitzvos.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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3 **ונתתי מטר ארצכם**

"I will give the rain of your land in its season, the early rain and the late rain," G-d's promise through Moshe in the second paragraph of the Shema. Like Leviticus 26:4, it shows that rain also comes as a new blessing through the mitzvos.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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4 **עד כל ימי הארץ זרע וקציר**

After the Flood, when Noach brought his offerings, G-d resolved never again to strike all life, and promised that as long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will not cease. The Alter Rebbe reads it as covering only the world's existing order.

Genesis 8:22 בראשית ח':כ"ב

עֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה לֹא יִשְׁבֹּתוּ׃

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

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KEHOT'S NOTE

בראשית ח, כב.

5 **לעבדה ולשמרה**

G-d placed the first man in the Garden of Eden "to work it and to guard it." Here the words stand for the Torah and mitzvos, through which the delight of Gan Eden is made.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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PARAGRAPH 4

6 **שכר מצוה מצוה**

Ben Azzai's saying that the reward of a mitzvah is the mitzvah. The Alter Rebbe reads it as the new light that the mitzvah itself draws into its letter of the Name.

Pirkei Avot 4:2 משנה אבות ד':ב'

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. שֶׂשְׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר עֲבֵרָה, עֲבֵרָה׃

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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7 **ושמרתם וגו' אשר יעשה אתם**

G-d tells Israel through Moshe not to follow the ways of Egypt and Canaan but to keep His statutes and laws, "which a person shall do and live by them; I am Havayah." The Alter Rebbe reads "do" as "make": through the mitzvos a person makes Ani become Havayah.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי

Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

8 **אנכי ה' אלקיך**

G-d's first words to all Israel at Sinai: "I am Havayah your G-d, who brought you out of the land of Egypt." Anochi is read here as the Infinite One beyond the worlds, drawn through Havayah to become "your G-d."

Exodus 20:2 שמות כ:ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 5

9 **ויחרד כל העם**

On the morning of the Giving of the Torah there was thunder and lightning, a heavy cloud and a shofar blast, and all the people in the camp trembled. The Alter Rebbe sees in this trembling the self-nullification that drew the light down.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות יט, טז.

10 **ורוח אייתי רוח**

The Zohar teaches that everything depends on will: a spirit draws a spirit and brings a spirit. An arousal below draws down a response from above.

Zohar II, 162b זח"ב קסב,

KEHOT'S NOTE

זח"ב קסב, ב.

PARAGRAPH 6

11 **תנה הודך על השמים**

David praises G-d, whose name is mighty in all the earth and who has set His majesty upon the heavens; the words can also be heard as saying that His majesty belongs to the heavens alone (context: Steinsaltz Tanakh). In the Sages' account the angels read them that way, as a plea, "Place Your majesty upon the heavens," to keep the Torah in heaven.

Psalms 8:2 תהילים ח:ב

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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12 **תנה הודך על השמים**

When Moshe ascended on high, the angels asked what one born of woman was doing among them, and protested against giving the hidden treasure of the Torah to flesh and blood, quoting "Place Your majesty upon the heavens." Here the Alter Rebbe gives the inner reason the Torah was not given to them.

Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לְפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לְיִלּוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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

PARAGRAPH 7

13 **ונק' בזהר**

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

KEHOT'S NOTE

ת"ז בהקדמה.

14 **איהו וגרמוהי חד בהון**

In the introduction to Tikkunei Zohar: in the ten Sefiros of Atzilus the King is present, "He and His vessels are one in them, He and His life-forces are one in them," which is not so in the ten Sefiros of Beriah.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י"

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹ חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלָאו אִינּוּן וְחַיֵּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

15 **דלאו מכל אלין מדות כלל**

Eliyahu's prayer, Patach Eliyahu: G-d is the One who brings forth the ten Sefiros, yet He Himself is "not of all

these attributes at all." The Alter Rebbe cites it to show that the Infinite One is above even Chochmah.

Tikkunei Zohar 17a תקוני הזהר י"ז א

תהלים קלט, ה.

PARAGRAPH 9

16 **פני אריה פני שור**

In Yechezkel's vision of the Chariot each of the chayos has the face of a man, the face of a lion on the right and the face of an ox on the left. The Alter Rebbe roots the animal soul in the lion and the ox.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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17 **ואלה המלכים אשר מלכו בארץ אדום**

The Torah lists the kings who reigned in Edom, Eisav's land, one after another, before Israel had any king. The Alter Rebbe places the root of the animal soul in them, which is why it has the power to raise what is above it.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

18 **כי לא אדם**

Shmuel's words to Shaul: the Eternal One of Israel does not lie or relent, "for He is not a man, that He should relent." The maamar uses the phrase as the name of the level above "man," above all division and change.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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19 **אחור וקדם צרתני**

David says to G-d that He formed him and holds him close, "behind and before." The next paragraph explains, from the Talmud, that "behind" means man came last in the order of Creation.

Psalms 139:5 תהילים קל"ט:ה

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

PARAGRAPH 10

20 **אחור למע"ב**

Rabbi Ami's explanation of "Behind and before You formed me": "behind" in the work of Creation, and "before" for punishment. Man came last in Creation, after the animals and plants that sustain him.

Berakhot 61a:5–7 ברכות ס"א א:ה'-ז'

אִי נָמֵי כִּדְרַבִּי יִרְמְיָה בֶּן אֶלְעָזָר. דְּאָמַר רַבִּי יִרְמְיָה בֶּן אֶלְעָזָר: דּוּ פַּרְצוּפִין בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בָּאָדָם הָרִאשׁוֹן, שֶׁנֶּאֱמַר: "אָחוֹר וָקֶדֶם צַרְתָּנִי". "וַיִּבֶן ה' אֱלֹקִים אֶת הַצֵּלָע". רַב וּשְׁמוּאֵל: חַד אָמַר פַּרְצוּף. וְחַד אָמַר זָנָב.

Or [it may be explained] according to the statement of R. Jeremiah b. Eleazar who said : The Holy One, blessed be He, made Adam with two faces ; as it is said, "Behind and before hast Thou formed me" (Ps. cxxxix. 5). "And the rib, which the L-rd G-d had taken from the man, made He a woman" (Gen. ii. 22). Rab and Samuel [comment upon this] : One declared that it was a face [from which Eve was made] ; the other declared that it was a tail. …

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KEHOT'S NOTE

ברכות סא, א.

21 **האבות הן הם המרכבה**

The note says the source of this saying is given earlier, at 4c.

KEHOT'S NOTE

נסמן לעיל ד, ג.

22 **לך הוי"ה הגדולה והגבורה**

David blesses G-d before the whole assembly, once the gifts for the Temple had been given: "Yours, Havayah, are the greatness and the might and the glory…" The Alter Rebbe reads it as the raising of the emotive attributes to G-d Himself.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל 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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23 **ז"א בעתיקא אחיד ותליא**

In the Idra Zuta: Abba and Imma came forth from the hidden brain, are included in the Mazla and hang upon it, and "Z'eir Anpin hangs upon and is bound to the Holy Ancient One." The Alter Rebbe uses this to show that the emotive attributes are rooted above the intellect.

Zohar III, 292a זח"ג רצב, א

KEHOT'S NOTE

זח"ג רצב, א. נסמן לעיל יט, ב.

PARAGRAPH 11

24 **ובעתיקא לית שמאלא**

The Idra Rabba: "There is no left in this hidden Atika; all is right." In Atika there is no side of judgment at all.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו:כ"ה-ז:ל"ז

PARAGRAPH 12

25 **אבל בעתיקא**

A textual variant: where our text reads "But in Atika," the quotation in Or HaTorah reads "But in the level of Atika."

KEHOT'S NOTE

באוה"ת שם: אבל בבחי' עתיקא.

26 **ולכך נא' . . רמה קרני**

The passage from here ("That is why it is said, 'for He is not a man'") to "My horn is exalted" is quoted there, in Or HaTorah on Parshas Va'eschanan.

KEHOT'S NOTE

מובא באוה"ת ואתחנן ע' צב.

PARAGRAPH 13

27 **כי מלכות דוד נלקחה ממקום עליון**

A passage from here, beginning with these words, is quoted in Or HaTorah on the Prophets and Writings (Nach).

KEHOT'S NOTE

קטע מכאן מובא באוה"ת נ"ך כרך ב ע' תשמט.

28 **שהיא מבחי'**

A textual variant: in the quotation in Or HaTorah the words "which is from the level of" are missing, so it reads that David's kingship was taken from a supernal place, "for He is not a man."

KEHOT'S NOTE

באוה"ת שם ליתא תיבות אלו.

29 **וגם . . כי לא אדם**

Shmuel's answer to Shaul after the kingdom was torn from him: the Eternal One of Israel does not lie or relent, "for He is not a man, that He should relent." The Alter Rebbe reads "not a man" as the level from which David's kingship was taken.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

שמואל-א טו, כט. ראה ד"ה באתי לגני תשכ"ח סעי' ד לצד הערה 46 (סה"מ מלוקט כרך ב ע' רמב). בענין שאול — בסה"מ תר"ן ע' שמ מציין לכאן.

PARAGRAPH 14

30 **שאול באחת ועלתה לו**

Rav Huna's saying: Shaul sinned once, in the matter of Agag, and it counted against him; David sinned twice, with Uriah and the census, and it did not count against him. The Alter Rebbe gives the inner reason: the root of David's kingship is beyond the reach of sin.

Yoma 22b:10 יומא כ"ב ב:י'

אָמַר רַב הוּנָא: כַּמָּה לָא חָלֵי וְלָא מַרְגֵּישׁ גַּבְרָא דְּמָרֵיהּ סַיְיעֵיהּ, שָׁאוּל בְּאַחַת — וְעָלְתָה לוֹ. דָּוִד בִּשְׁתַּיִם — וְלֹא עָלְתָה לוֹ. שָׁאוּל בְּאַחַת מַאי הִיא? מַעֲשֶׂה דַּאֲגָג. וְהָא אִיכָּא מַעֲשֶׂה דְּנוֹב עִיר הַכֹּהֲנִים! אַמַּעֲשֶׂה דַּאֲגָג כְּתִיב: "נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שָׁאוּל לְמֶלֶךְ".

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KEHOT'S NOTE

יומא כב, ב.

PARAGRAPH 15

31 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." The Alter Rebbe uses it to root Malchus, the last Sefirah, in the very highest level.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

32 **לית שמאלא בהאי עתיקא**

The Idra Rabba: "There is no left in this hidden Atika; all is right." Above the level of adam there is no judgment and no measuring by deeds.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו:כ"ה-ז:ל"ז

PARAGRAPH 16

33 **רמה קרני בה'**

Chanah's prayer after Shmuel's birth, when she brought him to serve at Shiloh: "My heart rejoices in Havayah; my horn is exalted in Havayah." Plainly the horn is her strength and standing; the Talmud reads it as the horn of anointing oil, and the Alter Rebbe reads "exalted" (ramah) as the level of Atika.

I Samuel 2:1 שמואל א ב':א'

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר עָלַץ לִבִּי בַּה' רָמָה קַרְנִי בַּה' רָחַב פִּי עַל־אוֹיְבַי כִּי שָׂמַחְתִּי בִּישׁוּעָתֶךָ׃

and endures." The Alter Rebbe sees in these words the permanence of David's kingship.

Rosh Hashanah 25a:9 ראש השנה כ"ה א:ט'

רַבִּי חִיָּיא לְסִיהֲרָא דַּהֲוָה קָאֵי בְּצַפְרָא דְּעָשְׂרִים וְתִשְׁעָה. שְׁקַל קָלָא פְּתַק בֵּקָה, אֲמַר: לְאוּרְתָּא בָּעֵינַן לְקַדּוּשֵׁי בָּהּ, וְאַתְּ קָיְימַתְּ הָכָא?! זִיל אִיכַּסִּי. אֲמַר לֵיהּ רַבִּי לְרַבִּי חִיָּיא: זִיל לְעֵין טָב וְקַדְּשֵׁיהּ לְיַרְחָא, וּשְׁלַח לִי סִימָנָא: "דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיָּם".

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PARAGRAPH 17

38 אך ההפרש שבין חיות הקדש

Or HaTorah on the Song of Songs points to this passage on the difference between the holy chayos and the Patriarchs.

KEHOT'S NOTE

באוה"ת שה"ש ע' ז מציין לכאן.

39 וכנודע שיש שני מיני זיווגים

In Nitzavim the Alter Rebbe explains that the creation of man's soul, which included all the souls of Israel and is the main purpose of creating the worlds, is renewed every Rosh Hashanah.

KEHOT'S NOTE

ראה ע"ח שער הנסירה רפ"ב. ופע"ח שער הק"ש פ"ה. לקו"ת נצבים מז, א. שה"ש כ, ב ואילך. אוה"ת פ' בשלח ע' תקטז. באוה"ת ר"ה ע' אשסה מציין לכאן וז"ל: "דשם משמע [הכוונה לכאן] שהמלאכים ממשיכים יחוד חיצוניות דאו"א שהוא להחיות העולמות מאין ליש, וע"י עבודת הצדיקים נמשך יחוד פנימיות או"א כו', וכאן [באוה"ת ר"ה] מבואר שגם היחוד דחיות העולמות נמשך ע"י הצדיקים", ע"ש.

40 שני מיני זיווגים באו"א

Shaar HaNesirah opens its second chapter: there are two kinds of union in Abba and Imma, a union of life-force and a union of the inner mochin, which are the souls of Z'eir Anpin and Nukva; one is constant and the other is sometimes interrupted. The outer one happens without us, while the inner one comes about only through us.

Sefer Etz Chaim 29:2 עץ חיים כ"ט:ב'

ודע כי ב' מיני זווגים הם באו"א זווג חיות וזווג מוחין פנימים שהם נשמות זו"ן פנימית העולמות, ואחד תדיר והב' נפסק לפעמים, ולזווג אחד שהוא חיות וחיצוניות העולמות די שברוחא שבגוה יעלה מ"ן ולכן נעשה שלא על ידינו ולזווג הפנימי הב' צריך שזו"ן עצמן יעלו מ"נ ובחי' הוחין שלהם הם המעלים מ"נ הנ"ל דפנימית וזה אינו נעשה אלא על ידינו. והנה קודם ק"ש של שחרית היה לזו"א גם מוחין פנימים דאבא דיניקה והיו חסרים לו מקיפי דאבא דיניקה והם חיצוניות העולמות שהם שמות אלקים ולהמשיך אלו צריך זווג דחיצוניות דאו"א ...

Sefer Etz Chaim (Public Domain)

41 שני מיני זיווגים באו"א

There are two unions above in Abba and Imma: one to give life to the worlds, which is constant and never interrupted, for if it ceased for a moment the worlds would cease; and

And Hannah prayed, and said: My heart exulteth in the L-RD, My horn is exalted in the L-RD; My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.

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KEHOT'S NOTE

שמואל-א ב, א. לקמן קיד, א מציין לכאן. לפי' קרן ראה אוה"ת נ"ך כרך ב ע' תשמט פי' קרן לשון עצמיות, ולשון קרן זווית שהוא אין ובטול.

34 שדוד שנמשח בקרן

From Chanah's "my horn is exalted," and not "my flask," the Talmud learns that David and Shlomo, anointed from a horn, had lasting kingdoms, while Shaul and Yehu, anointed from a flask, did not.

Megillah 14a:18 מגילה י"ד א:י"ח

חַנָּה — דִּכְתִיב: "וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר עָלַץ לִבִּי בַּה' רָמָה קַרְנִי בַּה'". "רָמָה קַרְנִי", וְלֹא רָמָה פַּכִּי. דָּוִד וּשְׁלֹמֹה שֶׁנִּמְשְׁחוּ בְּקֶרֶן — נִמְשְׁכָה מַלְכוּתָן, שָׁאוּל וְיֵהוּא שֶׁנִּמְשְׁחוּ בְּפַךְ — לֹא נִמְשְׁכָה מַלְכוּתָן.

"Hannah", as it is written, "And Hannah prayed and said, My heart exults in the L-rd, my horn is exalted in the L-rd" (I Samuel 2:1): "My horn is exalted", and not, "my cruse is exalted." David and Solomon, who were anointed from a horn, their kingship would be prolonged, but Saul and Yehu, who were anointed with a cruse, their kingship would not be prolonged.

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KEHOT'S NOTE

מגילה יד, א. ראה לקו"ת שמיני יט, ב. וראה באוה"ת נ"ך כרך ב ע' איעט שמציין לכאן. לפי' קרן ראה אוה"ת נ"ך כרך ב ע' תשמט.

35 וינחם ה' על הרעה

After Moshe's prayer for the people following the Golden Calf, "Havayah relented of the evil that He had spoken of doing to His people." The Alter Rebbe places such change at the level of adam.

Exodus 32:14 שמות ל"ב:י"ד

וַיִּנָּחֶם ה' עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ׃

And the L-RD repented of the evil which He said He would do unto His people.

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KEHOT'S NOTE

שמות לב, יד.

36 רמה שהוא בחי' עתיקא

The note sends the reader there on ramah, "exalted," as the level of Atika.

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ע' אפט.

37 דוד מלך ישראל חי וקיים

Rebbi told Rabbi Chiya to go to Ein Tav, sanctify the month, and send him the sign "David, King of Israel, lives

one to give mochin to Z'eir Anpin and Nukva in order to bring forth souls, which is not constant.

Pri Etz Chaim, Gate of the Recitation of the Shema 5:4 פרי עץ חיים, שער הקריאת שמע ה':ד'

... אך יש הפרש בין הד' פעמים שאנו אומרים ק"ש כנ"ל, כי אין כולם שוים. וסוד הדבר, כי הלא כבר ביארנו כי מחמת הגלות והחורבן יש שינוי ופגם בג"ר, מה שאין כן קודם, כי תמיד היו זו"ן במוחין דגדלות שלימים. אמנם עתה, אין השינוים שוים, כי הלא יותר יש חסד בשחרית על העולם מבערב, כי בערב הם דינין תקיפין, ולכן הם ד' מיני ק"ש משונים. גם לטעם זה, אין הזיווגים שוים, כי הלא כפי המוחין שיהיו אל זעיר אנפין, כך יהיו הזיווגים. לכן גם הזיווגים הם ד', לכן גם התפלות ...

Pri Etz Chaim (Public Domain)

42 **זווגייהו תדיר**

Kehot's note points to Zohar III, 290b for these words.

Zohar III, 290b זח"ג רצ, ב

KEHOT'S NOTE

ראה זח"ג רצ, ב.

43 **זיווגייהו תדיר**

The Idra Zuta describes Chochmah and Binah, Abba and Imma, joined together as male and female, and goes on to say that the desire of the two never ceases and their flow comes forth constantly. The note gives it for "their union is constant."

Zohar, Idra Zuta 19:77–87 ספר הזהר, האדרא זוטא י"ט:ע"ז-פ"ז

44 **זיווגייהו תדיר**

The chapter asks why the union of Chochmah and Binah is constant while that of Tiferes and Malchus is not, and concludes that the union of Chochmah and Binah never lacks: in exile it is not a full union for the sake of the children, but the union for the needs of the higher beings, to give them life, does not cease. The note gives it for the union "for the existence of the worlds."

Sefer Etz Chaim, Shaar HaKlalim 13:4 עץ חיים, שער הכללים י"ג:ד'

הנה הזווג נמצא בד' ספירות לבד חו"ב תו"מ ונמצא לרשב"י הפרש גדול בין זווג לזווג כי חו"ב לא מתפרשין לעלמין משא"כ תו"מ. וצריך לדעת מפני מה זווג חו"ב תדיר ואינו כן בזווג תו"מ ועוד לעני מה הוא זווג חו"ב ומה היא מתחדשת ממנו כי בשלמא בזווג תו"מ נותן נשמה לישראל כדכתיב ונשמות אני עשיתי אבל זווג חו"ב מה יתן ומה יוסיף שמא תאמר להעמיד הויות שהם הספיררות על יחודם וכדי שיעטרו תו" באותם העטרות המשובחים ויתיחדו כמ"ש מורינו ורבינו נר"ו בש' מהות ההנהגה פי"ג ליתא שא"כ לא היה ראוי להיות ...

Sefer Etz Chaim (Public Domain)

45 **תרין רעין דלא מתפרשין**

The Zohar contrasts "beloved ones," who long for each other but are not always together, with "companions" (re'im), who are always together and never part. Chochmah and Binah are the companions who never part.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

זח"ג ד, א. וראה לעיל י', ב.

46 **שהוא לקיום העולמות**

A discourse to which the note refers, together with Etz Chaim, for the union that sustains the worlds.

KEHOT'S NOTE

ראה ע"ח שער הכללים פי"ג. ראה ד"ה חיב אדם לברך תרל"ח פרק א.

PARAGRAPH 18

47 **צדקה תרומם גוי**

Shlomo's proverb, plainly "Righteousness (tzedakah) exalts a nation." The Alter Rebbe reads tzedakah as charity and "exalts" (teromem) as raising up to the level of ramah.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

48 **מלך מלך**

The kings of Edom who reigned "before any king reigned over the children of Israel." What fell from them in the shattering of the vessels is found in silver and gold.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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PARAGRAPH 21

49 **זכור ושמור בדבור אחד נאמרו**

"Remember" and "Keep" were said in a single utterance, something the mouth cannot say and the ear cannot hear. The Alter Rebbe reads the two words as the giver and the receiver joined.

Rosh Hashanah 27a:2–3 ראש השנה כ"ז א:ב'-ג'

וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִים. וּתְרֵי קָלֵי מִי מְשָׁתַּמְעִי? וְהָתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר", בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, מַה שֶּׁאֵין הַפֶּה יְכוֹלָה לְדַבֵּר וְאֵין הָאוֹזֶן יְכוֹלָה לִשְׁמוֹעַ! לְכָךְ מַאֲרִיךְ בְּשׁוֹפָר. לְמֵימְרָא דְּכִי שָׁמַע סוֹף תְּקִיעָה בְּלֹא תְּחִילַּת תְּקִיעָה יָצָא, וּמֵימְלָא: תְּחִילַּת תְּקִיעָה בְּלֹא סוֹף תְּקִיעָה יָצָא?

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KEHOT'S NOTE

ר"ה כז, א.

50 **ואביו שמר את הדבר**

When Yosef told his dreams, his brothers envied him, "but his father kept the matter": though he had rebuked Yosef,

he kept it in mind, sensing it meant something (context: Steinsaltz Tanakh). Rashi explains that he waited and watched for it to come about, and the Alter Rebbe takes shamar in that sense of long expectation.

Genesis 37:11 בראשית ל"ז:י"א

וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר׃

And his brethren envied him; but his father kept the saying in mind. .

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KEHOT'S NOTE

בראשית לז, יא.

51 **תוחלת ממושכה**

Shlomo's proverb: "Hope long drawn out makes the heart sick, but desire fulfilled is a tree of life." The Alter Rebbe borrows the phrase for shamor: a long waiting, eyes always on the giver.

Proverbs 13:12 משלי י"ג:י"ב

תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלָה־לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה׃

Hope deferred maketh the heart sick; But desire fulfilled is a tree of life.

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52 **עין בעין יראו**

The prophet foresees Zion's watchmen raising their voices together in song, "for eye to eye they will see when Havayah returns to Zion." The revelation of the Time to Come for which Israel waits.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

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

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KEHOT'S NOTE

ישע' נב, ח.

53 **וראו כל בשר**

The prophet's words of comfort: "The glory of Havayah shall be revealed, and all flesh shall see together that the mouth of Havayah has spoken." The revelation of G-dliness in the world that Israel awaits.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

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' מ, ה.

PARAGRAPH 22

54 **כעיני עבדים אל יד אדוניהם וכעיני שפחה אל יד גברתה**

A Song of Ascents, in which the psalmist lifts his eyes to G-d in heaven: "As the eyes of servants to the hand of their masters, as the eyes of a maidservant to the hand of her mistress, so are our eyes to Havayah our G-d, until He favors us." The Alter Rebbe reads the servants and the maidservant as the angels of the lower worlds, and "our eyes" as the souls of Israel.

Psalms 123:2 תהילים קכ"ג:ב'

הִנֵּה כְעֵינֵי עֲבָדִים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ כֵּן עֵינֵינוּ אֶל־ה' אֱלֹקֵינוּ עַד שֶׁיְּחָנֵּנוּ׃

Behold, as the eyes of servants unto the hand of their master, As the eyes of a maiden unto the hand of her mistress; So our eyes look unto the L-RD our G-d, Until He be gracious unto us.

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55 **וכל העם רואים**

At Sinai "all the people saw the voices (the thunder), the flames and the sound of the shofar," and they trembled and stood far off. The Alter Rebbe refers to his discussion of this verse.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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56 **במחשבה עליונה . . קול השופר כו'**

A manuscript variant: this passage is not in the manuscript, which ends instead: "...in the Supernal Thought, toward the essence, the level of 'for He is not a man,' as above; so our eyes are lifted and hoping until He shows us favor at the supernal level, etc.

KEHOT'S NOTE

בבוך תקצ"ה (ריג, א) אין קטע זה, והסיום שם: במחשבה עליונה לגבי עצמיות בחי' כי לא אדם כנ"ל כך עינינו נשואות ומייחלות עד שיחנינו בבחי' עליונה כו' וד"ל.

להבין ביאור ענין האבות הן הן המרכבה

"To understand the explanation of 'The Patriarchs are themselves the Chariot'"

The Patriarchs, Chesed, Gevurah and Tiferes of Atzilus, are a Chariot because G-d's emotive attributes are rooted above the intellect from which they are born: raised up, they lift even Chochmah and bring the Infinite Light into it. In the same way the mitzvos, done in physical deed, form the Keser that will be revealed at the Resurrection, when elevation and drawing down will be one, as "Remember" and "Keep" were said in a single utterance.

THE MAAMAR IN BRIEF

The maamar asks why the Patriarchs, rooted in Atzilus, are called a Chariot, a term that suits the Chayos of Yechezkel's vision, which come from Tohu and are nullified like a horse beneath its rider. The Chayos carry the "man" on the Throne: three lines, Chesed flowing down, Gevurah withdrawing up and a middle line joining them, can merge only through a light of bittul from beyond both, and the Chayos lift the "man" to draw it down. Likewise Z'eir Anpin, the emotive attributes, is rooted above Chochmah and Binah though born from them, as natural love is rooted beyond intellect; once refined, "the son surpasses the father." So the Patriarchs raise Chochmah and bring the Infinite Light into it, with Yaakov and Israel as the uniting middle line. The maamar then explains "Remember" and "Keep": elevation and drawing down, Shabbos night and day, will be one when Keser is revealed at the Resurrection, a revelation built from mitzvos done in physical deed. Finally it reads "the chariot of G-d… thousands of shinan" through Metatron, the light cherub, and the union of thought and speech.

OUTLINE

1 **The question** ¶1

Why are the Patriarchs, rooted in Atzilus, called a Chariot like the Chayos, who come from Tohu and are nullified before the Throne like a horse before its rider?

2 **The Chayos and the "man"** ¶2–4

"Man" is three lines joined into one, the Name Mah. Their joining needs a light of bittul from beyond both opposite movements, and the Chayos draw it down by lifting the "man"; so the face of a man is in all of them.

3 **Emotions rooted above intellect** ¶5–9

Z'eir Anpin hangs upon Atika, above Chochmah and Binah. Natural love, once refined, surpasses intellectual love, so the Patriarchs raise Chochmah, the higher "man," and draw the Infinite Light into it through the souls of the tzaddikim.

4 **The three lines and Israel** ¶10–12

"As if you had made Me" and "Hear, O Israel": Avraham, Yitzchak and Yaakov are the right, left and middle lines. Yaakov and Israel join them, rooted in the letters of thought, whose source is the emotions.

5 **"Remember" and "Keep"** ¶13–14

Drawing down and elevation, Shabbos day and night, were said in a single utterance at Sinai. To explain, the maamar turns to the reward of the Torah and mitzvos.

6 **Gan Eden and the Resurrection** ¶15–19

Gan Eden is from the light that fills all worlds; the Resurrection reveals Keser, the encompassing light, formed from the mitzvos done in deed, in which all Israel share. Hence the long exile, until every soul has fulfilled the mitzvos in deed.

7 **Two crowns and the Shabbos analogy** ¶20–22

"We will hear" and "we will do" are elevation and drawing down. Like a craftsman who rests and then surveys his work, Shabbos night withdraws and Shabbos day draws down; at the Resurrection, Keser will make them one.

8 **The chariot of G-d and the light cherub** ¶23–29

In "Ado-nai is among them," Malchus and the Chayos include each other. Every revelation needs a Chariot; Metatron, the light cherub, raises Z'eir Anpin of Beriah through the eighteen blessings and through speech, which unites Yetzirah and Asiyah.

KEY CONCEPTS

The Chariot מרכבה

A vehicle wholly given over to its rider. The Chayos of Yechezkel's vision carry the Throne and the "man" upon it; the Sages say the Patriarchs are themselves the Chariot.

The three lines ג' קווין

Right (Chesed, flowing down), left (Gevurah, withdrawing up) and middle (Tiferes, joining them). Their merging into one structure is called "man" (adam).

The Name Mah שם מ"ה

The Name Havayah spelled out to total 45, the value of adam. Mah, "what," denotes bittul, which alone lets the three lines merge.

Great love and eternal love אהבה רבה ואהבת עולם

Natural love and awe ("great love") stem from a root above intellect; intellectual love ("eternal love") refines them, but once refined the natural love surpasses it.

The power of the son יפה כח הבן מכח האב

The emotions, the "son" of Chochmah and Binah, are rooted higher than their "parents," and when raised they lift even Chochmah.

Elevation and drawing down העלאה והמשכה

The two movements of "Keep" and "Remember," of Shabbos night and day, and of "we will hear" and "we will do." At the Resurrection they will be one.

Keser, the encompassing light כתר, סובב כל עלמין

The light too great to enter the worlds, holding 620 pillars of light formed from the mitzvos done in physical deed; it will be revealed at the Resurrection, when body and soul are equal.

The light cherub כרוב קל

Metatron, who conducts the worlds on weekdays as the six attributes of Yetzirah. Through him, and through speech, Z'eir Anpin of Beriah is raised to the eighteen thousand worlds of Atzilus.

SECTION 1 • ¶1

The question

1 להבין ביאור ענין האבות הן הן המרכבה.[1,2] בשלמא פני אריה פני שור[3] כו' שהם מרכבה לפי שהם משבה"כ [משבירת הכלים] שנפלו בבריאה ועיקרם מלפני מלך מלך[4] כו'

To understand the explanation of the matter of "The Patriarchs are themselves the Chariot." Granted, "the face of a lion, the face of an ox," etc., are a Chariot, because they are from the breaking of the vessels that fell into the World of Beriah (Creation), and their essential [source] is from "before a king reigned," etc.,

> The maamar opens with the Sages' saying that "the Patriarchs are themselves the Chariot": Avraham, Yitzchak and Yaakov were so given over to G-d that they were like a chariot, wholly subject to its rider. For the Chayos of Yechezkel's vision, the angels with the faces of a lion and an ox, being a Chariot is understandable, since they come from the shattered vessels that fell into Beriah, and their source is in the time "before a king reigned." According to the Kehot note, Or HaTorah apparently refers to this maamar as "an explanation on the verse 'Remember the Shabbos day,'" like the one before it, and one manuscript heads it "a second explanation of the Shavuos discourse."

דהיינו מעולם התהו לכך יש להם כח זה להעלות ולנשאות את הכסא והמה בבחי' מרכבה לפי שהם בטלים כסוס לגבי רוכבו מפני שהם נבראים ובזה נושאים ג"כ וכמשל הסוס שנושא את רוכבו כו'.

that is, from the World of Tohu (Chaos). Therefore they have this power to raise up and carry the Throne. And they are at the level of a Chariot because they are nullified, like a horse before its rider, since they are created beings; and in this way they also carry [it], as in the analogy of the horse that carries its rider, etc.

> The kings who reigned "before a king reigned" stand, in Kabbalah, for the World of Tohu, whose great lights shattered their vessels; that root gives the Chayos the strength to lift and carry the Divine Throne. They are a Chariot also because, as created beings, they are wholly nullified before their "rider," as a horse is before the one who rides it.

אבל האבות עיקרן ושרשן באצי' דאיהו וחיוהי חד איהו וגרמוהי חד למה נקראו בבחי' מרכבה.[5]

But the Patriarchs, whose essence and root are in the World of Atzilus (Emanation), where "He and His life-forces are one, He and His vessels (ihu vegarmohi) are one": why are they called the level of a Chariot?

> Here is the question. The Patriarchs are rooted in Atzilus, the world in which G-d's lights and vessels are one with Him; why should souls rooted so high be called a Chariot, a term that fits beings who carry something above themselves? Earlier in Torah Ohr (Bereishis, 4c) the Alter Rebbe already called the Patriarchs, as the Chariot, the "supernal chayos" of Atzilus.

אך הענין בהקדים להבין ענין מרכבת החיות פני אריה פני שור כו' שהם נושאים הכסא ודמות מראה אדם שעליו מלמעלה[6].

But the explanation [is understood] by first understanding the matter of the Chariot of the Chayos (living creatures), "the face of a lion, the face of an ox," etc., which carry the Throne and "the likeness of the appearance of a man" that is upon it, from above.

> Before answering, the maamar first explains the Chariot of the Chayos: the four Chayos carry the Throne, and above the Throne is "the likeness of the appearance of a man." Understanding why the Chayos carry this "man" will show what it means for the Patriarchs to be a Chariot.

SECTION 2 · ¶2–4

The Chayos and the "man"

2 והענין כי הנה אדם נק' התכללות ג' קווין[7] תמונת א יו"ד בראשו ויו"ד בסופו וקו באמצע.[8] וכללות הג' קווין והתחברותן נק' בשם אדם שהוא שם מ"ה [שם מ"ה].

The explanation is that "man" (adam) is the term for the inter-inclusion of three lines, [as in] the form of [the letter] alef: a yud at its top, a yud at its bottom, and a line in the middle. And the general and collective expression of the three lines and their joining together is called by the name "man," which is the Name Mah.

> "Man" (adam) in Kabbalah means a structure of three lines, right, left and middle, woven into one. The letter alef pictures it: an upper yud, a lower yud, and a line joining them. The Name Mah is the Name Havayah spelled out so that its letters total 45, the numerical value of adam.

וצריך להבין הלא שם מ"ה [שם מ"ה] הוא בחי' בטול והתכללות במקורו ואיך יתכן לקרותו בשם אדם בתמונת ג' קווין.[9] אך באמת הא בהא תליא[10] שלהיות התכללות הג' קווין והתחברותן צ"ל מבחי' בטול.

But we need to understand: is not the Name Mah the level of self-nullification (bittul) and inclusion in its source? So how can it be called by the name "man," in the form of three lines? But in truth, the one depends on the other: for there to be the inter-inclusion of the three lines and their joining together, it must come from the level of bittul.

> Mah means "what," the word of one who sees himself as nothing, as Moshe and Aharon said of themselves, "what are we"; so the Name Mah stands for self-nullification and dissolving into one's source, and how can it name a structured, three-line "man"? The answer is that the two depend on each other: opposite lines can merge only when they are permeated by bittul. In Likkutei Torah, Shir HaShirim (31a), the Alter Rebbe refers back to this passage and adds that adam has the letters of me'od, "very": the "man" is made whole by a light from the boundless level of me'od, drawn through "with all your me'od" in the Shema.

3 והענין כי חסד דרועא ימינא[11,12] הוא מלמעלה למטה כמים היורדים ממקום גבוה למקום נמוך. וגבורה הוא ענין הסתלקות האורות ממטה למעלה.

The explanation is that Chesed (kindness), "the right arm," is from above to below, like water that descends from a high place to a low place. And Gevurah (restraint) is the withdrawal of the lights from below to above.

> Chesed, which the Tikkunei Zohar calls "the right arm," is giving that flows downward, like water running from high to low. Gevurah is the opposite movement: light withdrawing upward, holding back from giving.

וכמו ועבד הלוי הוא.[13] והקו הוא המחברן.

As in "And the Levite, he shall do the service." And the [middle] line is what joins them.

> The verse "And the Levite, he shall do the service" is cited as an example of Gevurah's upward movement. The middle line, Tiferes, is what joins the two opposite movements.

ונודע כי להיות דבר מחבר שני הפכים. צ"ל הארה והמשכה מבחי' עליונה[14] ששם בטלים אלו השני הפכים[15] ואין שם דבר והפכו כלל שאין שם שום המשכה ולא שום הסתלקות

Now, it is known that for something to join two opposites, there must be an illumination and drawing down from a higher level, where these two opposites are nullified and there is no thing and its opposite there at all, for there is neither any drawing down nor any withdrawal there.

> Two opposites can be joined only by a light from a level higher than both, where neither exists as a separate force: there is neither drawing down nor withdrawal there. Tanya (Iggeres HaKodesh 12) explains the same: G-d makes peace between Chesed, like water flowing down, and Gevurah, like fire rising up, by revealing in them a great light from the Infinite Light, which is above every attribute.

כי ההמשכה וההסתלקות שייך בחיות המרכבה והחיות רצוא ושוב[16] אבל שם למעלה הכל בבחי' בטול ממש בלי שום הסתלקות ולא שום המשכה ומשם נמשך הארה לבחי' אדם להיות התכללות הג' קווין והתחברותן והיינו ע"י חיות המרכבה.[17]

For drawing down and withdrawal pertain to the Chayos of the Chariot, and "the Chayos run and return," but there, above, everything is in a state of actual self-nullification (bittul), without any withdrawal and without any drawing down. And from there an illumination is drawn down to the level of "man," so that there will be the inter-inclusion of the three lines and their joining together; and this is through the Chayos of the Chariot.

> Drawing down and withdrawing belong to the Chayos, whom Yechezkel saw "running and returning," always moving out and back; above them is a level of pure bittul, with neither movement. Its light is what lets the three lines merge into one "man," and it reaches the "man" through the Chayos of the Chariot.

כי כל ענין עבודת החיות הוא כדי להמשיך ולעשות בחי' אדם זה שיהי' [שיהיה] בבחי' התכללות ולא יהיו ענפין מתפרדין[18] וע"כ הם נושאים אותו למעלה להמשיך משם בחינת בטול והתכללות.

For the whole purpose of the service of the Chayos is to draw down and make this level of "man," so that it will be in a state of inter-inclusion and the branches will not be separated; and therefore they carry it upward, to draw down from there the level of bittul and inter-inclusion.

> This is the Chayos' whole purpose: to draw that light down so that the "man" is truly integrated and its lines do not split into separate branches. They therefore lift the "man" upward, to bring down from on high the bittul that makes integration possible.

4 וזהו ודמות פניהם פני אדם כי מלבד שיש בד' חיות פני אדם פרצוף בפ"ע [בפני עצמו].

And this is [the meaning of] "And the likeness of their faces: the face of a man." For besides there being among the four Chayos the face of a man, a configuration (partzuf) of its own,

> Yechezkel saw four faces on each of the Chayos, one of them the face of a man. Besides that one face, the maamar says, the whole Chariot is shaped by the "man" it carries.

הנה גם בכללותן נמשך פרצוף אדם שכל או"א [אחד ואחד] כלול מבחי' אדם ג"כ. והיינו לפי שכל עיקר מגמתם ופנימיותם להמשיך בחינת אדם בחינת התחברות הג' קווין והתכללותן:[19]

in all of them as a whole, too, a configuration of a man is drawn, so that each one is also comprised of the level of man. And this is because their whole main aim and their inner dimension (pnimiyus) is to draw down the level of man, the level of the joining together of the three lines and their inter-inclusion.

> Each of the Chayos, even the lion, the ox and the eagle, contains something of the "man," because their whole inner aim is to bring that integrated structure of three joined lines into being. So the words "the likeness of their faces: the face of a man" describe all of them.

SECTION 3 • ¶5–9

Emotions rooted above intellect

5 ומעתה נבא לביאור האבות הן הן המרכבה.[20] שהאבות הם חסד גבו' [גבורה] ת"ת [תפארת] דאצי'.[21] ומה ענין מרכבה שלהם.

Now we will come to the explanation of "The Patriarchs are themselves the Chariot." For the Patriarchs are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of the World of Atzilus (Emanation). So what is [the meaning of] their being a Chariot?

> Now the maamar returns to its question. The Patriarchs correspond to Chesed, Gevurah and Tiferes of Atzilus, kindness, restraint and the harmony of both; what sense is there in calling them a Chariot?

אך הנה מבואר באד"ז [באדרא זוטא][22] או"א [אבא ואימא] ממו"ס [ממוחא סתימאה] נפקו וז"א בעתיקא אחיד ותליא. ובאור ענין זה יובן עד"מ מבשרי.[23]

But it is explained in the Idra Zuta that "Abba and Imma (Chochmah and Binah) issue from the hidden brain (mocha setima'ah), and Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika (the Ancient One)." And the explanation of this will be understood by way of an analogy, "from my flesh [I behold G-d]."

> The Idra Zuta, a part of the Zohar, teaches that Abba and Imma, Chochmah and Binah, issue from the "hidden brain," while Z'eir Anpin, the emotive attributes, is bound to and hangs upon Atika, the Ancient One, a higher level still. In Likkutei Torah, Chukas (58b), the Alter Rebbe brings the Arizal's explanation: Abba and Imma receive from the Chochmah within Keser through the mazla, while Z'eir Anpin receives from higher, from the Keser of Arich Anpin itself. To make this clear, the maamar turns to an analogy from human experience, as in Job's words, "from my flesh I behold G-d."

כי הנה השכל הוא נולד מן המשכיל שלמעלה מן השכל ששם לא נודע גילוי השכל וטעמו של דבר כלל.

For the intellect is born from the maskil, which is above the intellect, where the revelation of the intellect and the reason for a thing are not known at all.

> In a person, an idea is born from a source above intellect, the maskil, where no idea or reason is yet revealed.

אבל מ"מ הוא נק' משכיל מקור השכל אבל ז"א בעתיקא אחיד ותליא שהמדות נלקחו ממקום עליון יותר כי הגם שהמדות נולדו ונתגלו מן השכל ולפי שכלו כך תהיינה מדותיו.[24]

Nevertheless, it is called maskil, the source of the intellect. But "Z'eir Anpin is bound to and hangs upon Atika": the emotive attributes (middos) were taken from a still higher place. For even though the emotive attributes are born and revealed from the intellect, and according to a person's intellect so will his emotive attributes be,

> Still, that source counts as part of intellect: it is its wellspring. The emotions, however, come from a higher place, even though they are born from the intellect and follow it, as a person feels according to what he understands.

6 ובינה נקי' אם הבנים.[25, 26, 27, 28] והחכמה אב. מ"מ אין זה אלא שהם גורמים להולדת והתהוות המדות שיצאו מההעלם אל הגילוי. אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר.

and Binah (understanding) is called "the mother of the children," and Chochmah (wisdom) the father, nevertheless this is only [in the sense] that they bring about the birth and coming into being of the emotive attributes (middos), so that they emerge from concealment into revelation. But the essence of the emotive attributes, in their root, was taken from a higher place.

> Binah is called "the mother of the children," and Chochmah the father, because the emotions are born from them. But the maamar limits this: intellect only brings the emotions out of concealment into revelation, while their essence, in its root, comes from a higher place.

וכנודע שיש אהוי"ר [אהבה ויראה] טבעיים. ויש אהוי"ר [אהבה ויראה] שכליי'.

As is known, there are natural love and awe, and there are intellectual love and awe.

> The two kinds of love and awe show it: natural ones, which a person has without reasoning, and intellectual ones, which grow out of contemplation.

7 והנה דו"ר [דחילו ורחימו] טבעיים נקי' בשם אהבה רבה. ודו"ר [ודחילו ורחימו] שכליים נקי' בשם אהבת עולם. אלא שמפני שהדו"ר [שהדחילו ורחימו] טבעיים מתלבשים בזלעו"ז [בזה לעומת זה] מוכרח להיות המשכת דו"ר [דחילו ורחימו] שכליים. כי בחכמה אתברירו.[29]

Now, natural awe and love (dechilu u'rechimu) are called by the name "great love" (ahavah rabbah), and intellectual awe and love are called by the name "eternal love" (ahavas olam). Only, because natural awe and love become clothed in [the realm of] "one opposite the other" (zeh le'umas zeh), there must be a drawing down of intellectual awe and love; for "through Chochmah (wisdom) they are refined."

> Natural love and awe are called "great love" (ahavah rabbah), and intellectual love and awe "eternal love" (ahavas olam); olam also means "world," and Tanya (ch. 43) describes this love as the one that comes from understanding G-d's greatness as He fills and encompasses all worlds. Because natural feelings can also be invested in their unholy counterpart, "one opposite the other," intellectual love and awe must be drawn in, for emotions are refined through Chochmah, which, as Torah Ohr explains earlier (Bereishis, 5d), separates good from evil.

אבל כשמתבררים הנה נקרא אהבה רבה כי יפה כח הבן מכח האב.[30]

But once they are refined, it is called "great love," for "the power of the son is greater than the power of the father."

> Once refined, natural love is again "great love," higher than the intellectual love that refined it, as in the Talmud's phrase "the power of the son is greater than the power of the father." Likkutei Torah (Bamidbar, 19b) refers to this maamar for the same point, and adds that the attributes of Tohu, once refined, have very great power.

8 וכנודע שמאו"א [שמאבא ואימא] נמשכו רק מוחין דז"א אבל המשכת הטפה היא מעצמיות[31] כו'.

As is known, from Abba and Imma (Chochmah and Binah) only the intellect (mochin) of Z'eir Anpin (the emotive attributes) was drawn, but the drawing down of the drop is from the essence, etc.

> As is known in Kabbalah, Abba and Imma give Z'eir Anpin only its intellect (mochin); the "drop" from which it is formed comes from the essence, a higher level, which Or HaTorah, the Kehot note says, identifies as Keser, Arich Anpin and Atik.

והטעם שנמשכו להיות טבעיים למטה מן הדעת הגם שמקורן ושרשן הוא למעלה הוא כנודע עד"מ מנפילת החומה שהאבן או הלבינה שיותר גבוהה היא יורדת יותר למטה.

And the reason they were drawn down to be natural, below Daas (knowledge), even though their source and root is above, is as is known from the analogy of a falling wall: the stone or brick that is higher falls further down.

> The maamar now asks why emotions with so high a root become "natural" ones, below conscious understanding. The answer is the analogy of a collapsing wall: the highest stones land farthest away, so what comes from the highest place descends the lowest.

וכן האבוקה שאורה גדול מאד מבהקת ומאירה גם למטה במקום החשך. ומכל זה מובן איך שהז"א שהוא בחינת מדותיו יתי' הוא בשרשו למעלה מבחי' או"א [אבא ואימא] אלא שנמשך למטה

And likewise a torch whose light is very great shines and gives light even below, in the place of darkness. From all this it is understood how Z'eir Anpin, which is the level of His emotive attributes (middos), may He be blessed, is in its root above the level of Abba and Imma, only it was drawn down below.

> Likewise a torch of great light shines even into the distant darkness. So Z'eir Anpin, G-d's emotive attributes, is rooted above Abba and Imma, Chochmah and Binah, and is only drawn down lower.

(וע' מ"ש ע"פ שימני כחותם[32,33] בענין רצועות דתש"ר [דתפילין של ראש] שע"ז נאמר כחותם על לבך ע"ש) ולכך האבות[34] שהן חג"ת [חסד גבורה תפארת] הם בחי' מרכבה להעלות את האדם הוא בחי' חכמה כנודע שיש ב' בחי' אדם.[35]

(See what is explained on [the verse] "Place me as a seal," on the subject of the straps of the head-tefillin, about which it is said, "as a seal upon your heart"; see there.) Therefore the Patriarchs, who are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), are the level of a Chariot to raise up the "man," which is the level of Chochmah (wisdom), as it is known that there are two levels of "man."

> The parenthesis refers to the maamar on "Place me as a seal upon your heart": in Likkutei Torah, Shir HaShirim (46d), the Alter Rebbe explains that the black straps of the head-tefillin, which hang over the heart, are rooted higher than the white parchment, in Chesed of Atik, and are black so that this level can be drawn down below. Because the attributes are rooted so high, the Patriarchs, Chesed, Gevurah and Tiferes, can be a Chariot that raises the "man" of Chochmah.

אדם הראשון הוא בחכמה. ואדם תתאה הוא ז"א.[36] וזהו מה שמו ומה שם בנו.[37,38] מה שמו חכמה.[39] ומה שם בנו ז"א.

The first "man" (Adam HaRishon) is in Chochmah, and the lower "man" is Z'eir Anpin. And this is [the meaning of] "What (mah) is His name, and what is His son's name?" "What is His name" is Chochmah, and "what is His son's name" is Z'eir Anpin.

> There are two levels of "man": the higher, called here Adam HaRishon, "the first man," is in Chochmah, and the lower is Z'eir Anpin. The maamar reads the verse "What is His name, and what is His son's name?" this way: "What (mah) is His name" is Chochmah, and "His son's name" is Z'eir Anpin.

9 והנה כשמתעלות המדות נעשה יפה כח הבן ומעלה גם בחי' חכמה להמשיך התלבשות אוא"ס [אור אין סוף] בחכמה להיות גלוי אנת הוא חכים[40]

Now, when the emotive attributes (middos) are elevated, there comes about [the state in which] "the power of the son is greater," and it raises up even the level of Chochmah (wisdom), to draw down the enclothement of the Infinite Light (Or Ein Sof) in Chochmah, so that there will be the revelation of "You are wise";

> When the emotions are refined and raised, the son surpasses the father: the attributes lift even Chochmah, so that the Infinite Light becomes clothed in it. Then Chochmah becomes a revelation of G-d as the Tikkunei Zohar addresses Him, "You are wise."

כי א"ס בעצמו לאו דאית ליה מכל מדות אלין כלל. רק המשכת אוא"ס [אור אין סוף] להיות בחכמה תלוי בהמשכת והעלאת נשמות הצדיקים.

for the Infinite One (Ein Sof) Himself "has none of these attributes at all." Rather, the drawing down of the Infinite Light to be in Chochmah depends on the drawing down and elevation of the souls of the tzaddikim.

> G-d's own essence has none of these attributes; wisdom does not define Him. The Infinite Light enters Chochmah only through the souls of the tzaddikim, whose service draws it down and raises the attributes up.

SECTION 4 · ¶10–12

The three lines and Israel

10 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ ועשיתם אתם[41] מעלה אני עליכם כאלו עשאוני.[42] וכנודע ביחוד ק"ש [קריאת שמע] שלהיות הוי' אלקינו הוא יחוד או"א [אבא ואימא] מקדימים לומר שמע ישראל[43] כי ישראל הוא המיחד. לפי שאברהם חסד דרועא ימינא[44] הוא קו ימין שמלמעלה למטה.

As our Sages, of blessed memory, said on [the verse] "And you shall do (va'asisem) them": "I account it to you as if you had made Me." And as is known about the unification of the Shema: in order for there to be "Havayah our G-d (Elokeinu)," which is the union of Abba and Imma (Chochmah and Binah), we first say "Hear, O Israel," for Israel is the one who unifies. For Avraham is Chesed (kindness), "the right arm," the right line, which is from above to below,

> The Sages read "And you shall do (va'asisem) them" as "make," so that keeping the mitzvos is "as if you had made Me": human service, as it were, builds the divine. Likewise in the Shema, "Havayah our G-d," Havayah and Elokeinu, is the union of Abba and Imma, Chochmah and Binah, but first we say "Hear, O Israel," because Israel brings about that union. The maamar now shows how, beginning with Avraham, who is Chesed, the right line flowing downward.

11 ויצחק קו שמאל ממטה למעלי' [למעלה / למעלת] פחד יצחק. ויעקב הוא[45] י' עקב בחור שבאבות המחברם אלקי אבי אברהם[46] ופחד יצחק היה לי.

and Yitzchak is the left line, from below to above: "the Fear of Yitzchak." And Yaakov is yud-akev (the yud and the heel), "the choicest of the Patriarchs," who joins them: "The G-d of my father Avraham and the Fear of Yitzchak was with me."

> Yitzchak is the left line, Gevurah, rising from below upward, and Scripture calls G-d "the Fear of Yitzchak." Yaakov's name is read as yud and akev, "heel": the yud, a mere point and the first letter of the Name, and the heel, the lowest part of the body. As Torah Ohr explains on Toldos (17c), Yaakov, "the choicest of the Patriarchs," is the bar that runs "from end to end," and so he joins the other two, as he says, "The G-d of my father Avraham and the Fear of Yitzchak was with me."

ופי׳ היה לי שנמשך לי למטה. ולכן אמרו יעקב לא מת[47,48] ששרשו מבחי׳ בטול הנמשך לחבר ב׳ הפכים.

And the meaning of "was with me" is that it was drawn down to me, below. Therefore [the Sages] said, "Yaakov did not die," for his root is from the level of self-nullification (bittul) that is drawn down to join two opposites.

> "Was with me" means that both qualities were drawn down to Yaakov below. That is why the Sages could say "Yaakov did not die": his root is the level of bittul, drawn down to join two opposites.

12 וכן ישראל הוא ג״כ קו הממוצע. ובו ועל ידו נמשך להיות יחוד או״א [אבא ואימא] עילאין. ומה שאמרו ישראל עלו במחשבה[49,50] בלבד דהיינו באותיות המחשבה. ונק׳ איהו וגרמוהי חד.

Likewise, Israel is also the middle line, and in him and through him there is drawn down the union of the supernal Abba and Imma (Chochmah and Binah). And what [the Sages] said, that Israel arose only "in thought," means in the letters of thought; and this is called "He and His vessels are one."

> Israel, like Yaakov, is the middle line, and through it the supernal Abba and Imma, Chochmah and Binah, are united, as in the Shema. The Midrash says that Israel arose "in thought" alone, before the world was made; the maamar specifies that this means the letters of thought, a level so united with G-d that it is called "He and His vessels are one."

היינו כי הנה המדות הן מקור האותיות של המחשבה כי אותיות מלשון המשכה.[51] ואתה מרכבת קדש אתא בקר.[52] וההמשכה היא במדות

That is, the emotive attributes (middos) are the source of the letters of thought, for otiyos (letters) is from the language of drawing down, [as in] "And He came (ve'asa) from the holy myriads," [and] "Morning comes (asa)"; and the drawing down is in the emotive attributes.

> The emotive attributes are the source of the letters of thought, for otiyos, "letters," is related to asa, "came" or "comes," as in "He came (ve'asa) from the holy myriads" and "Morning comes (asa)." Letters are how something comes forth and is drawn down, and drawing down belongs to the emotions.

וכן האותיות לא נולדו ונתגלו בשכל והבנה עד שתבאנה לידי גילוי במדות כנודע:

Likewise, the letters are not born and revealed in intellect and understanding until they come to be revealed in the emotive attributes, as is known.

> Likewise, thought does not take the form of letters through intellect alone, but only when the idea comes to be felt in the emotions. So Israel, the middle line of the emotive attributes, is rooted in the letters of thought.

SECTION 5 · ¶13–14

"Remember" and "Keep"

13 ועתה נבאר ענין זכור ושמור בדבור[53] א' נאמרו. זכור לדכר היא בחי' המשכה. ושמור לנוק' [לנוקבא] היא בחי' העלאה.

Now we will explain the matter of " 'Remember' and 'Keep' were said in a single utterance." "Remember" (zachor) is for the masculine (dechar), the level of drawing down; and "Keep" (shamor) is for Nukva (the feminine / Malchus), the level of elevation.

> The Talmud teaches that "Remember the Shabbos day" and "Keep the Shabbos day," worded differently in the two tellings of the Ten Commandments, were said at once, in a single utterance. In Kabbalistic terms "Remember" (zachor, like zachar, "male") belongs to the masculine, drawing down, and "Keep" to the feminine, Nukva, elevation.

וכנודע שיש שבת דמעלי שבתא[54] ושבת דיממא. שבת דמעלי שבתא היא בחי' העלאה שזהו ענין מזמור שיר ליום השבת[55] וברכו ומזמור לדוד הכל בבחי' העלאה.[56]

As is known, there is the Shabbos of the night (de-ma'alei shabbata) and the Shabbos of the day (de-yemama). The Shabbos of the night is the level of elevation; this is [the meaning of] "A psalm, a song for the Shabbos day," and Barchu, and "A psalm of David": all of it is in the mode of elevation.

> Shabbos has two aspects, the night and the day. Friday night is a time of elevation, when the worlds rise toward their source, and the prayers of that evening, the psalm for the Shabbos day, Barchu and the psalm of David, all express this rising.

14 ושבת דיממא היא בחי' המשכה. ולכן בלילה מזמרין אזמר בשבחין. וביום אסדר לסעודתא. וכל אלו העלאות והמשכות נאמרו בדבור א' במ"ת [במתן תורה].

And the Shabbos of the day is the level of drawing down. Therefore at night we sing "Azamer bishvachin" (I will sing with praises), and by day "Asader lis'udasa" (I will arrange the meal). And all these elevations and drawings-down were said in a single utterance at the Giving of the Torah.

> Shabbos day is a time of drawing down. So the Arizal's hymns for the Shabbos meals differ: at night one sings "Azamer bishvachin," and by day "Asader lis'udasa," matching the elevation of the night and the drawing down of the day. All these, rising and descending, were said together at Sinai.

וביאור הענין בהקדים ענין התורה והמצות. מתחלה צריך להבין ענין עוה"ב [עולם הבא] שהוא ג"ע [גן עדן] ותח"ה [ותחיית המתים][57] ומבואר במפרשים[58] וברמב"ן [וברבי משה בן נחמן][59] בשער הגמול שעיקר השכר עוה"ב [עולם הבא] הוא בתח"ה [בתחיית המתים] שמעלת תח"ה [תחיית המתים] היא יתירה מג"ע [מגן עדן] העליון.

The explanation of this [comes] by first [explaining] the matter of the Torah and the mitzvos. First we need to understand the matter of the World to Come, which is Gan Eden and the Resurrection of the Dead. It is explained in the commentators, and by the Ramban in Shaar HaGemul, that the main reward, [that of] the World to Come, is at the Resurrection of the Dead, for the superiority of the Resurrection of the Dead exceeds [that of] the upper Gan Eden.

> To explain this, the maamar first clarifies what the Torah and mitzvos achieve, beginning with the reward of the World to Come. That reward has two stages, Gan Eden for souls and the Resurrection of the Dead, and the Ramban in Shaar HaGemul, "the Gate of Reward," holds that the main reward is at the Resurrection, greater even than the upper Gan Eden. In Likkutei Torah (Tzav, 15d), to which a gloss in the first edition points, the Alter Rebbe sets out the dispute: the Rambam applies the Sages' "the World to Come has no eating or drinking" to the world of souls, and the Ramban to the time of the Resurrection, when people will be in bodies.

SECTION 6 • ¶15–19

Gan Eden and the Resurrection

15 והנה בג"ע [בגן עדן] יושבין נשמות הצדיקים בלא גופות. ובג"ע [ובגן עדן] העליון שם מקום הצדיקים הגדולים וכולם מופשטים מגופם.

Now, in Gan Eden the souls of the tzaddikim sit without bodies; and in the upper Gan Eden is the place of the great tzaddikim, and all of them are divested of their bodies.

> Gan Eden is the realm of souls without bodies; in the upper Gan Eden the greatest tzaddikim dwell, wholly freed of their bodies.

כי הגוף א"א ליהנות בזיו ותענוג גדול כזה שאינו יכול לקבלו. ותח"ה [ותחיית המתים] הוא שיעמדו בגופיהם.[60]

For the body cannot enjoy such radiance and such great delight, since it cannot receive it. And the Resurrection of the Dead is that they will rise up in their bodies.

> The body cannot take in the radiance and delight of Gan Eden. Yet at the Resurrection the souls will return to their bodies; Tanya (Iggeres HaKodesh 17) explains that even the souls now in the upper Gan Eden will return to them then, because the light revealed at the Resurrection is far greater.

ואיך יזכו לתענוג עליון יותר מתענוג הנשמה שבג"ע [שבגן עדן].

So how will they merit a delight higher than the delight of the soul that is in Gan Eden?

> This raises the question of how a reward in the body could exceed the soul's delight in Gan Eden, when the body cannot even bear that delight.

וגם הנה אמרו על אחר מוטב דלידייניה וליתי לעלמא דאתי[61] הוא ג"ע [גן עדן]. שכל יסורי גיהנם כדאי בשביל שתתענג הנשמה בג"ע [בגן עדן]. וא"א לה לקבל התענוג עד שתתמרק בכמה יסורים.

Moreover, they said about Acher, "Better that he be judged and come to the World to Come," which is Gan Eden; for all the sufferings of Gehinnom are worthwhile so that the soul may delight in Gan Eden, and it cannot receive the delight until it has been cleansed through many sufferings.

> The Talmud's account of Acher, Elisha ben Avuyah, the sage who left the path, adds to the difficulty: Rabbi Meir said it would be better for him to be judged and enter the World to Come, meaning Gan Eden, for Gan Eden is worth all the sufferings of Gehinnom, and the soul cannot receive its delight until it is cleansed. Earlier in Torah Ohr (Noach, 8d) the Alter Rebbe cites the same saying to show that a soul enters Gan Eden only after passing through Gehinnom.

ובתח"ה [ובתחיית המתים] אמרו כל ישראל יש להם חלק לעוה"ב [לעולם הבא].[62] דהיינו שיקומו בתח"ה [בתחיית המתים].[63] מלבד אותם שמנו חכמים שלא יקומו:

And about the Resurrection of the Dead they said, "All Israel have a share in the World to Come," meaning that they will rise at the Resurrection of the Dead, except those whom the Sages enumerated, who will not rise.

> Yet of the Resurrection the Mishnah says, "All Israel have a share in the World to Come," meaning that all will rise apart from the few the Sages list. A reward given almost to all seems lesser than Gan Eden, which must be earned; Likkutei Torah (Shelach, 46d) raises the same question, why Gan Eden has many grades while the Resurrection is shared equally by all Israel, and the maamar will show that the Resurrection is in fact higher.

16 אך הענין הוא כי נודע שיש ב' בחי' בגילוי אור א"ס ב"ה. הא' בחינת ממכ"ע [ממלא כל עלמין]. והב' בחי' סוכ"ע.

But the explanation is, as is known, that there are two levels in the revelation of the Infinite Light (Or Ein Sof), blessed be He: the first, the level of the light that fills all worlds (memalei kol almin); and the second, the level of the light that encompasses all worlds (sovev kol almin).

> The answer rests on the two modes of G-d's light: the light that fills all worlds, which enters each world according to its capacity, and the light that encompasses all worlds, which is too great to enter them and affects them from beyond.

והנה ג"ע [גן עדן] הוא מבחי' ממכ"ע [ממלא כל עלמין]. ביו"ד נברא העוה"ב [העולם הבא][64] שראשיתו מחכמה. וכשנמשך לבינה אזי מתגלה תענוג עוה"ב [עולם הבא] וג"ע [וגן עדן] אלא שג"ע [שגן עדן] העליון הוא מבינה דבינה.

Now, Gan Eden is from the level of the light that fills all worlds. "With [the letter] yud the World to Come was created," whose beginning is from Chochmah (wisdom); and when it is drawn down into Binah (understanding), then the delight of the World to Come and Gan Eden is revealed. Only, the upper Gan Eden is from the Binah of Binah,

> Gan Eden belongs to the first mode. The Talmud says the World to Come was created with the letter yud, which stands for Chochmah; its delight is revealed when drawn into Binah, and the upper Gan Eden is the Binah within Binah.

17 וג"ע [וגן עדן] התחתון הוא מבינה דמלכות לכך אין תענוג זה מתגלה אלא לנשמות. אבל לע"ל [לעתיד לבוא] בתח"ה [בתחיית המתים] יתגלה בחי' סוכ"ע.[65] ושם הנשמה והגוף הם שוין.

and the lower Gan Eden is from the Binah (understanding) of Malchus (sovereignty). Therefore this delight is revealed only to souls. But in the Time to Come, at the Resurrection of the Dead, the level of the light that encompasses all worlds (sovev kol almin) will be revealed, and there the soul and the body are equal.

> The lower Gan Eden comes from the Binah of Malchus, so its delight too reaches only souls. At the Resurrection, however, the encompassing light will be revealed, and before it soul and body are equal, since it transcends both; Tanya (Iggeres HaKodesh 17) adds that this light, without measure or limit, is drawn down through charity and kindness.

וגילוי זה הוא ע"י המצות אשר יעשה האדם. כי תר"ך מצות הם תר"ך עמודי אור[66,67] שבכתר שהוא סוכ"ע והכתר נעשה ממצות המלובשים בעשייה גשמיית דוקא.

And this revelation comes through the mitzvos that a person does. For the 620 mitzvos are the 620 pillars of light in Keser (the Crown), which is the light that encompasses all worlds; and the Keser is made from mitzvos that are clothed specifically in physical action.

> This revelation comes about through the mitzvos people do. The 620 mitzvos, the 613 of the Torah and seven of the Sages, are the "620 pillars of light" in Keser, 620 being the numerical value of keser (כתר), the crown that encompasses all worlds; and that Keser is made of mitzvos done in physical action.

כמו עד"מ כתר מלכות שעושין אותו מאבנים טובות שהן בחי' דומם ונעשה כתר על ראשו למעלה.

As, by way of analogy, a royal crown: it is made of precious stones, which are at the level of the inanimate, and it becomes a crown upon [the king's] head, above.

> A royal crown, too, is made of precious stones, inanimate matter, yet it sits on the king's head, above. So the lowest, physical deeds form the highest crown.

18 ובבחי זו אפי' [אפילו] פושעי ישראל[68] מלאים מצות כרמון. ולכן כל ישראל יש להם חלק לעוה"ב [לעולם הבא][69] בתחית המתים חוץ מאותם שמנו חכמים.

And at this level, even the transgressors of Israel are "full of mitzvos like a pomegranate." Therefore all Israel have a share in the World to Come, at the Resurrection of the Dead, except for those whom the Sages enumerated.

> Because Keser is formed from mitzvos done in deed, even the transgressors of Israel, who are "full of mitzvos like a pomegranate," have a part in it. That is why all Israel share in the Resurrection, apart from those the Sages exclude.

ומתן שכרן של צדיקים לנשמות שהוא בג"ע [בגן עדן] הוא רק לפי שעה עד שיתגלה בחי' סוכ"ע.

And the giving of the reward of the tzaddikim to the souls, which is in Gan Eden, is only temporary, until the level of the light that encompasses all worlds (sovev kol almin) is revealed.

> The reward of the tzaddikim in Gan Eden, given to souls without bodies, is only temporary, until the encompassing light is revealed at the Resurrection.

19 ולכן אריכת הגלות בזמן הזה לפי שכל נפש מישראל צריכה לקיים כל תרי"ג מצות בפו"מ [בפועל ממש] כדי שיתגלה אור הכתר.

And therefore the exile is so long in the present time: because every soul of Israel must fulfill all 613 mitzvos in actual deed, so that the light of Keser (the Crown) will be revealed.

> This is why the exile is so long: every Jewish soul must fulfill all 613 mitzvos in actual deed, so that the light of Keser can be revealed through them.

וזהו ענין מ"ת [מתן תורה] אנכי הוא הארת הכתר וניתן זה במ"ת [במתן תורה] שיהיה הכח בידם להמשיך בחי' הכתר על ידי מעשה התחתונים.

And this is the matter of the Giving of the Torah: "I" (Anochi) is the illumination of Keser, and this was given at the Giving of the Torah, so that they would have the power in their hands to draw down the level of Keser through the deeds of those below.

> At Sinai G-d opened with "I (Anochi)," which the maamar identifies with the light of Keser. The giving of the Torah gave Israel the power to draw that light down through their deeds below.

כי עם היות ששרש המצות עצמן בכתר[70] אינו יכול להמשיך מי שאינו ראוי לכך כגון קטן ואשה שפטורים שכל שאינו מחוייב בדבר אינו ממשיך כלום וכ"ש העכו"ם [וכל שכן העובדי כוכבים ומזלות].

For although the root of the mitzvos themselves is in Keser, one who is not fit for it cannot draw [it] down, such as a minor or a woman, who are exempt [from it]; for whoever is not obligated in a matter draws down nothing, and all the more so the idolaters.

> The mitzvos are rooted in Keser, but only one who is commanded draws down their light: a minor, or a woman in a mitzvah from which she is exempt, does not draw it down through that mitzvah, echoing the halachic principle that whoever is not obligated in a matter cannot fulfill it for others. All the more so, idolaters, who are not commanded in these mitzvos at all, draw nothing down through them.

SECTION 7 · ¶20–22

Two crowns and the Shabbos analogy

20 וגם בנעשה ונשמע[71] נמשכו בי' כתרים[72] לכאו"א [לכל אחד ואחד] רק שבחטא העגל נטלו מהם. כמ"ש ויתנצלו בני ישראל[73] את עדים. עדים הוא הארת הכתר.

Also, at "We will do and we will hear," two crowns were drawn down to each and every one, only that through the sin of the Golden Calf they were taken from them, as it is written, "And the children of Israel stripped themselves of their ornaments." "Their ornaments" is the illumination of Keser (the Crown).

> The Talmud relates that when Israel said "We will do" before "we will hear," angels tied two crowns on each of them, and after the Golden Calf the crowns were removed, as the verse says they stripped off their ornaments. The maamar identifies these ornaments with the light of Keser.

ובי' כתרים אלו הא' בבחי' העלאה בחינת נשמע שכל מי שרוצה לשמוע איזה דבר הוא מבטל כל חושיו וכל מחשבותיו רק לשמוע.

And of these two crowns, the first is in the mode of elevation, the level of "we will hear": for whoever wants to hear something nullifies all his senses and all his thoughts, only to hear.

> The two crowns match elevation and drawing down. "We will hear" is elevation: one who truly wants to listen silences all his senses and thoughts.

ונמצא שהחושים והמחשבות מתעלים בעילוי הדבר שרוצה לשמוע. והמשכה היא בחינת נעשה כלומר נעשה ונמשיך ממעלה למטה:

It follows that the senses and the thoughts are raised up into the loftiness of the thing he wants to hear. And drawing down is the level of "we will do" (na'aseh), meaning: "we will make," and we will draw down from above to below.

> In listening, the senses and thoughts are lifted into the loftiness of what is heard. "We will do," na'aseh, read also as "we will make," is the opposite movement: through action we bring about and draw down from above to below.

21 וזהו זכור ושמור בדבור[74] א' נאמרו. כי זכור לדכר ושמור לנוקבא. זכור בחי' המשכה ושמור בחי' העלאה כנ"ל.

And this is [the meaning of] " 'Remember' and 'Keep' were said in a single utterance." For "Remember" is for the masculine and "Keep" is for Nukva (the feminine / Malchus): "Remember" is the level of drawing down and "Keep" the level of elevation, as explained above.

> Now the maamar returns to "Remember" and "Keep," said as one. "Remember" is the masculine, drawing down, and "Keep" the feminine, elevation.

והיינו כמו עד"מ מי שהוא בעל שכל גדול ומוריד ומצמצם שכלו באיזה מעשה כגון ציור או כתיבה

That is, by way of analogy, like one who possesses a great intellect and lowers and contracts his intellect into some deed, such as drawing or writing:

> An analogy: a person of great intellect contracts his mind into some practical work, such as drawing or writing.

הנה כשגומר מלאכתו ושובת ונח הרי השכל חוזר למקורו ואח"כ כשחוזר ורואה בעין שכלו הגדול את כל מעשהו והנה ישר לפניו נעשה בחינת חזרת המשכה.

when he finishes his work and ceases and rests, the intellect returns to its source; and afterward, when he looks again with the eye of his great intellect at all his work, and behold, it is right in his sight, there comes about [the level of] a renewed drawing down.

> When he finishes and rests, his mind withdraws from the work back to its source, an elevation. Then, when he looks over the finished work with his full intellect and finds it right, his mind is drawn into it again, a renewed drawing down.

כך שבת דמעלי שבתא היא בחינת שביתא ונייחא כי ששת ימים עשה ה' וביום השביעי שבת.[75]

So too, the Shabbos of the night is the level of cessation and rest, for "in six days Havayah made, and on the seventh day He ceased."

> Shabbos night is like that rest: G-d made the world in six days and on the seventh He ceased, as His creative power withdrew to its source.

22 וכתיב ויכלו השמים.[76] ויכל אלקים.[77] שחזר למקורו ואח"כ ויברך אלקים את יום השביעי.[78] שהיא בחינת חזרת ההמשכה.

And it is written, "And the heavens were completed," "And G-d completed," meaning that it returned to its source; and afterward, "And G-d blessed the seventh day," which is the level of the renewed drawing down.

> Scripture first says "the heavens were completed" and "G-d completed," the creative power withdrawing into its source, and then "G-d blessed the seventh day," its renewed drawing down. These match the night and the day of Shabbos.

ולכן נק' סעודתא דע"ק [דעתיקא קדישא] שמתגלה ענג עליון מלמעלה למטה. וכל זה בזה"ז [בזמן הזה] שיש העלאות והמשכות עליות וירידות.

Therefore it is called "the meal of Atika Kadisha (the Holy Ancient One)," for a supernal delight is revealed from above to below. And all this is in the present time, when there are elevations and drawings-down, ascents and descents.

> That is why the Shabbos-day meal is called "the meal of Atika Kadisha," the Holy Ancient One: supernal delight is drawn down then. In the present era, rising and descending alternate in this way.

אבל לע"ל [לעתיד לבוא] דהיינו בתחה"מ [בתחיית המתים] יהיה יום שכולו שבת[79] ומנוחה לחיי העולמים[80] ולא יהיו שוב עליות וירידות

But in the Time to Come, that is, at the Resurrection of the Dead, there will be "a day that is entirely Shabbos and rest for life everlasting," and there will no longer be ascents and descents,

> In the future, at the Resurrection, there will be "a day that is entirely Shabbos and rest for life everlasting," no longer alternating between ascent and descent.

כי יתגלה בחי' כתר סוכ"ע שאין שם בחי' מעלה ומטה לכן שם הכל בדבור א'.

for the level of Keser (the Crown), the light that encompasses all worlds (sovev kol almin), will be revealed, where there is no above and below; therefore there everything is in a single utterance.

> The light of Keser, which encompasses all worlds, has no above and below. When it is revealed, elevation and drawing down will be one, as "Remember" and "Keep" were said in a single utterance.

והראה להם הקב"ה זה במ"ת [במתן תורה] שע"י המצות יזכו לזה שהתורה והמצות נלקחו ממקום עליון כזה וכח זה ניתן להם כנ"ל:

And the Holy One, blessed be He, showed them this at the Giving of the Torah: that through the mitzvos they will merit this, since the Torah and the mitzvos were taken from so lofty a place, and this power was given to them, as explained above.

> At Sinai, by saying them as one, G-d showed Israel that this future state would be reached through the mitzvos, since the Torah and mitzvos come from that lofty place and the power to reach it was given to them.

SECTION 8 • ¶23–29

The chariot of G-d and the light cherub

23 ועתה נבאר רכב אלקים רבותים[81] אלפי שנאן אדנ"י בם ברפ"ה. והענין כי דגש מורה על התחלה וכאן לא שייך התחלת דבר

Now we will explain "The chariot of G-d is twice ten thousand, thousands of shinan; Ado-nai is among them (bam)," [the beis] with a rafeh. The explanation is that a dagesh indicates a beginning, but here the beginning of something does not apply,

> The verse "The chariot of G-d is twice ten thousand, thousands of shinan; Ado-nai is among them" is read through its grammar: the beis of bam, "among them," is soft (rafeh), without a dagesh. A dagesh, the dot that hardens a letter, marks a beginning, and here no beginning applies.

כי האלפי שנאן הם פני אריה פני שור כו' שהתהוותם הוא מבחי' אדנ"י מל' דאצי' שהם נבראים ואדנ"י בם שנכללה בם מאחר שהם מעלים אותה. נמצא שאין כאן ראש וסוף שנעשה בחי' התכללות.

for the "thousands of shinan" are "the face of a lion, the face of an ox," etc., whose coming into being is from the level of Ado-nai, Malchus (sovereignty) of the World of Atzilus (Emanation), since they are created beings; and "Ado-nai is among them," for it is included in them, since they raise it up. It follows that there is no beginning and end here, for there comes about [a state of] inter-inclusion.

> For the "thousands of shinan" are the Chayos of the Chariot, which come into being from Ado-nai, Malchus of Atzilus, so Ado-nai is their source; yet "Ado-nai is among them," included in them, because they raise it up. Source and product thus contain each other, with no beginning and end, and so there is no dagesh.

24 ולכן לא נמצא גלוי שכינה בכל מקום אלא עם המרכבה. וכמ"ש ויעל אלקים מעל אברהם[82,83] שנסתלקה המרכבה.

Therefore a revelation of the Shechinah (Divine Presence) is not found anywhere except with the Chariot, as it is written, "And G-d went up from upon Avraham," meaning that the Chariot withdrew.

> Because the Shechinah is revealed only when included in a Chariot, every revelation comes with one. When G-d "went up from upon Avraham," the Chariot withdrew, for Avraham himself was the Chariot.

וכן יעקב מחנה אלקים זה[84] וכן משה וישמע את הקול מבין שני הכרובים הם מט"ט [מטטרון] וסנד"ל [וסנדלפון].[85]

So too with Yaakov: "This is the camp of G-d"; and so too with Moshe: "He heard the voice from between the two cherubim," which are Metatron and Sandalphon.

> So too Yaakov saw angels and said, "This is the camp of G-d," and Moshe heard the voice from between the two cherubim on the Ark, which the maamar identifies as the angels Metatron and Sandalphon.

25 וכן ישעיה ויחזקאל ראו את המרכבה כי א"א להיות גילוי שכינה מבלעדי מרכבה שכלולה בהם אלא שלפעמים מתלבשת במרכבה זו ולפעמים במרכבה זו.

Likewise, Yeshayahu and Yechezkel saw the Chariot, for there cannot be a revelation of the Shechinah (Divine Presence) without a Chariot in which it is included; only that sometimes it clothes itself in this Chariot and sometimes in that Chariot.

> Yeshayahu and Yechezkel both saw the Chariot, because the Shechinah cannot be revealed without one. Sometimes it is clothed in one Chariot and sometimes in another.

ומה שארז"ל [שאמרו רבותינו זכרונם לברכה] אלפי שנאן. א"ת [אל תקרי] שנאן אלא שאינן[86] שהקב"ה רוכב על כרוב קל שלו ושאט בי"ח אלף עולמות.

And as for what our Sages, of blessed memory, said on "thousands of shinan": "Do not read shinan but she'einan (who are not)": that the Holy One, blessed be He, rides upon His light cherub and roams through eighteen thousand worlds.

> The Talmud reads "thousands of shinan" as she'einan, "that are not": of the "twice ten thousand," two thousand are missing, Rashi explains, which leaves the eighteen thousand worlds through which G-d rides His light cherub. The maamar now explains this "light cherub" and the number eighteen thousand.

פי' וביאור הענין כי הנה נודע דח"י ברכאן שבשחרית הם ב' טיתי"ן דמט"ט [דמטטרון]. ט' ממעלה למטה.

The meaning and explanation of this: it is known that the eighteen blessings of the morning (shacharis) are the two letters tes of Metatron: nine from above to below

> The key is the eighteen blessings of the morning, which correspond to the two letters tes (nine) in the name Metatron: one nine descending from above and, as the next words say, one ascending from below.

26 וט' ממטה למעלה. כי מט"ט [מטטרון] נק' עבדו זקן ביתו[87,88] המושל בכל אשר לו[89] שכל הנהגת העולמות על ידו בימות החול והם ו"ק [ו' קצוות] דיצי' [דיצירה] ונק' כרוב קל. כי ב' כרובים הם מט"ט [מטטרון] וסנד"ל [וסנדלפון] שהם יצירה ועשיה.

and nine from below to above. For Metatron is called "his servant, the elder of his house, who ruled over all that he had," since the whole conduct of the worlds is through him on the weekdays; and these are the six extremities (vav ketzavos) of the World of Yetzirah (Formation), and he is called the "light cherub." For the two cherubim are Metatron and Sandalphon, who are [the Worlds of] Yetzirah and Asiyah (Action).

> The second tes of Metatron is the nine that rise from below. Metatron is called by the verse's words for Avraham's servant, "the elder of his house, who ruled over all that he had," because he conducts the worlds on the weekdays as the six emotive attributes of Yetzirah. Of the two cherubim, Metatron is Yetzirah and Sandalphon is Asiyah, and Metatron is the "light cherub."

27 וכרוב קל הוא מט"ט [מטטרון] בלבדו שהוא בבחי' קל שעדיין לא נתלבש בבחי' עשיה

And the "light cherub" is Metatron alone, who is at the level of "light," since he has not yet become clothed in the level of the World of Asiyah (Action);

> The "light cherub" is Metatron alone, not yet joined with Sandalphon and the World of Asiyah. Kal can mean "swift" as well as "light"; the maamar reads it as "light," not yet weighed down in Asiyah.

ועל ידו מתעלי' הקב"ה[90] שהוא ז"א דבריאה לי"ח אלף עולמות שהן בבחי' אצי' ששם הוא בחי' חי"י אלף. ט' מלמעלה למטה.

and through him the Holy One, blessed be He, who is Z'eir Anpin (the emotive attributes) of the World of Beriah (Creation), is elevated to the eighteen thousand worlds, which are at the level of the World of Atzilus (Emanation), for there it is the level of eighteen thousand: nine from above to below

> Through him the Holy One, blessed be He, here meaning Z'eir Anpin of Beriah, is raised to the eighteen thousand worlds of Atzilus. Eighteen is two nines, one descending from above and, as the next paragraph says, one ascending from below.

28 וט' ממטה למעלה כי בחי' אדם הוא ט"ס [ט' ספירות] דטפ"ט [דט' פעמים ט'] הוא פ"א. וג"פ [וג' פעמים] פ"א רמ"ג והי"ח [והי' חסדים] בגי' [בגימטריא] רמ"ח שהם איברים דאדם.

and nine from below to above. For the level of "man" is nine Sefiros; nine times nine is eighty-one; three times eighty-one is 243, and [with] the five chasadim (kindnesses) the numerical value is 248, which are the limbs of "man."

> The nine ascending from below are the "man": a full structure of nine Sefiros, each containing nine, makes eighty-one. Three times eighty-one is 243, and the five chasadim bring the total to 248, the number of limbs of a human body.

וב"פ [וב' פעמים] ט' הם ח"י ובבחי' אצי' נק' ח"י אלף. וכן ח"י ברכאן דשחרית הן ביצירה.

And twice nine is eighteen, and at the level of the World of Atzilus (Emanation) it is called eighteen thousand. Likewise, the eighteen blessings of the morning are in the World of Yetzirah (Formation),

> Twice nine, descending and ascending, is eighteen; at the level of Atzilus it is called eighteen thousand. The eighteen blessings of the morning are this eighteen in Yetzirah.

29 וח"י ברכאן דצלותא הן באצילות. והענין כי צ"ל יחוד מט"ט [מטטרון] וסנד"ל [וסנדלפון] ולכן שני הכרובים היו פניהם איש אל אחיו.

and the eighteen blessings of the prayer (tzelosa) are in the World of Atzilus (Emanation). The explanation is that there must be a union of Metatron and Sandalphon; therefore the two cherubim had "their faces one toward the other."

> The eighteen blessings of the Amidah prayer are in Atzilus. The point is that Metatron and Sandalphon, Yetzirah and Asiyah, must be united, which is why the two cherubim faced each other.

ובבחי' דבור הגם שהוא ביצירה יש בו יחוד יצי' [יצירה] ועשי' [ועשיה] דהרי הרהור לאו כדבור דמי עד שיוציא בשפתיו משום דעקימת שפתיו הוי מעשה לפי שיוצא הדבור דרך ה' מוצאות גשמיים אחה"ע מן הגרון כו'

And in the level of speech, although it is in the World of Yetzirah (Formation), there is a union of Yetzirah and Asiyah (Action). For "thought is not considered like speech" until one utters [it] with one's lips, because "the moving of one's lips counts as a deed," since speech comes out through the five physical points of articulation: alef, ches, hei, ayin from the throat, etc.

> Speech is in Yetzirah, yet it unites Yetzirah with Asiyah. In halachah a thought is not like speech until it is said aloud, for moving the lips counts as an action, since speech comes out through the five physical organs of articulation, beginning with the throat.

והרי נעשה יחוד אותיות המחשבה עם אותיות הדבור שאותיות המחשבה הם עצמם יוצאים לידי גילוי באותיות הדבור והמחברן הוא הקול שהוא רוחניות

And thus there comes about a union of the letters of thought with the letters of speech, for the letters of thought themselves come out into revelation in the letters of speech; and what joins them is the voice, which is spiritual.

> In speech the letters of thought are themselves revealed as spoken letters, and the voice, which is spiritual, joins the two.

ולכן מט"ט [מטטרון] שהוא כרוב קל שלו הוא המעלה על ידי בחינת הדבור כי בבחי' הדבור נעשה יחוד מט"ט [מטטרון] וסנד"ל [וסנדלפון]:

Therefore Metatron, who is His "light cherub," is the one who elevates, through the level of speech; for in the level of speech the union of Metatron and Sandalphon comes about.

> So Metatron, the "light cherub," is the one who elevates through speech, for in speech Metatron and Sandalphon, Yetzirah and Asiyah, are united.

IN ONE'S AVODAH

Every soul must fulfill all 613 mitzvos in actual deed, for the Keser that will be revealed at the Resurrection is made from mitzvos done physically, as a crown is made of stones; that is why the exile lasts until this is done. And the service of the soul raises its natural love and awe, refined through understanding, above the intellect that refined them, drawing the Infinite Light into Chochmah.

QUESTIONS FOR DISCUSSION

1. **Why does the maamar find it puzzling that the Patriarchs are called a Chariot, and how does the idea that the emotions are rooted above intellect answer it?**
2. **Why can two opposites, like Chesed and Gevurah, be joined only by a light from a level above both?**
3. **How do the falling wall and the great torch show that what is rooted highest descends lowest?**
4. **Why is the reward of the Resurrection higher than Gan Eden, and what do physical mitzvos have to do with it?**
5. **How do "Remember" and "Keep," Shabbos night and day, and "we will hear" and "we will do" express the same two movements?**

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין . . האבות הן הן המרכבה**

The note identifies another version of this maamar: the transcript made by the Mitteler Rebbe, printed in Sefer HaMaamarim 5569 on page 163.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ט ע' קסג. ובאחד מהכת"י רשום "ביאור שני לדרוש דשבועות". באוה"ת פ' וארא ע' רכב. ובפ' בהעלותך ע' שמא וביהל אור ע' תלט [כנראה הכוונה לכאן] מציין "ביאור על פסוק זכור את יום השבת". מאמר זה הובא ונתבאר בד"ה פדה בשלום תרל"ב (נדפס לראשונה בקונטרס בפ"ע בשנת תשכ"ה) ע' יב. ובהמשך מים רבים תרל"ו פרקים קיד-טו. ובדרושי חתונה להמהר"ש ע' קצט. סה"מ תרס"ג (הוצאת תשנ"ד) ע' קלב. סה"מ עזר"ת ע' צו.

2 **האבות הן הן המרכבה**

Resh Lakish says, "The Patriarchs are themselves the Chariot," deriving it from verses that describe G-d as going up "from upon" Avraham and Yaakov. The whole maamar sets out to explain this saying.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

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KEHOT'S NOTE

ב"ר פמ"ז, ו. נסמן לעיל ד, ג. וענין פי' מרכבה ראה אוה"ת פ' שמות ע' רכב. אוה"ת בהעלותך ע' שמא. סה"מ תרל"ה כרך ב ע' תב. המובאים לקמן.

3 **פני אריה פני שור**

Yechezkel sees each of the four Chayos with the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle. The maamar names the Chariot of the Chayos by these faces.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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4 **מלפני מלך מלך**

"These are the kings who reigned in the land of Edom before a king reigned over the children of Israel." The maamar identifies these kings, as the next words say, with the World of Tohu.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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5 **למה נקראו בבחי' מרכבה**

There the question is spelled out: the Chariot of the faces of the lion and the ox is in Beriah, Yetzirah and Asiyah and comes from the kings of Tohu that fell in the breaking of the vessels, so it can raise the "man" on the Throne; but the Patriarchs are rooted in Chesed, Gevurah and Tiferes of Atzilus, so why are they called a Chariot?

Zohar I, 22a זח"א כב, א

KEHOT'S NOTE

באוה"ת פ' בהעלותך ע' שמא מבאר דהקושיא "דבשלמא בחי' המרכבה דפני ארי' פני שור כו' שהם בבי"ע שפיר שייך לקרותו בשם מרכבה מטעם ששרשם מבחי' מלכים דתהו שנפלו בשבה"כ בעולם הבריאה וע"כ יש בכוחם להעלות בחי' אדם שעל הכסא כו', אבל האבות ששרשן מחג"ת דאצי' דאיהו וגרמוהי חד א"כ למה נק' בשם מרכבה" ע"ש. קטע מכאן נמצא גם בסה"מ תרל"ה כרך ב ע' תב. במים רבים תרל"ו פרק קיד ואילך עם איזה הוספות, וז"ל שם: ולכאורה יפלא מהו שייך לומר על האבות שהם בחי' אדם כמ"ש [יהושע יד, טו] האדם הגדול בענקים שקאי על אברהם, והיתכן לומר עליו מרכבה שזהו יתכן רק בבהמות וחיות שהם מרכבה הנושאות את הכסא עם בחי' אדם שעליי' לפי כי שרשן הוא מבחי' התהו שקדם לתיקון כנ"ל ס"פ קיג [בהמשך מים רבים תרל"ו] גם בענין האופנים נגד השרפים וכ"ש בכלל בחיות ובהמות נגד האדם שהוא מבחי' התיקון כמ"ש [בראשית א, כו] נעשה אדם בצלמנו כדמותנו שהוא בחי' אדם דתיקון וכמ"ש בזהר [ראה זח"א כב, א] ויאמר אלקים ויאמר אבא לאימא שהם מפרצופי התיקון כנודע, ומה"ע שיהי' האבות בחי' מרכבה להעלות הרוכב כמו הסוס שנושא את הרוכב כו'. ע"ש עוד. ראה ד"ה שלום רב תשל"ח סעי' ז הערה 61 (סה"מ מלוקט ח"ב ע' רג).

6 In Yechezkel's vision, above the firmament over the Chayos is the likeness of a throne, and upon it, from

above, "a likeness like the appearance of a man": only the likeness of a man's appearance, not a man (context: Steinsaltz Tanakh). This "man" upon the Throne is what the Chayos carry.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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PARAGRAPH 2

7 התכללות ג׳ קוין

The same reading, "three lines," appears there, and the Rebbe remarked: "In many places the usual phrase is 'two lines'; this needs study."

KEHOT'S NOTE

וכ״ה באוה״ת פ׳ שמות ע׳ מד, ובסה״מ תרל״ב ע׳ יב. והעיר באוה״ת שם כ״ק אדמו״ר זי״ע: "בכ״מ רגיל: שני קוין, וצ״ע".

8 וקו באמצע

There it adds that the likeness to the alef holds only for the joining done by the middle line.

KEHOT'S NOTE

אלא שהתדמותם היא רק לענין ההתחברות דקו האמצעי — מים רבים תרל״ו פרק קיד, ראה שם עוד.

9 בתמונת ג׳ קווין

There it adds that the form of three lines indicates spreading out into a state of [separate] existence, which seems the opposite of bittul.

KEHOT'S NOTE

במים רבים תרל״ו פרק קיד נוסף: המורה התפשטות בחי׳ מציאות שלכאורה זהו היפך בחי׳ הביטול.

10 וצ״ל הלא שם מ״ה . . אך באמת הא בהא תליא

There the Alter Rebbe refers back to this passage ("is not the Name Mah… but in truth the one depends on the other") and adds that adam has the letters of me'od, "very": to make this "man" integrated, light must be drawn from the level of me'od, which is without limit, through "with all your me'od" in the Shema.

KEHOT'S NOTE

ראה לקו״ת שה״ש לא, א.

PARAGRAPH 3

11 חסד דרועא ימינא

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

KEHOT'S NOTE

ת״ז בהקדמה בד״ה פתח אליהו.

12 חסד דרועא ימינא

In Eliyahu's prayer (Patach Eliyahu) the Sefiros are pictured as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar uses the image for the downward flow of Chesed.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

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.

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13 ועבד הלוי הוא

G-d tells Aharon that the Levites, and not the rest of Israel, shall do the service of the Tent of Meeting and bear responsibility for it. The maamar cites it as an example of Gevurah, the upward movement.

Numbers 18:23 במדבר י״ח:כ״ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אָהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

14 מחבר שני הפכים . . מבחי׳ עליונה

That epistle explains that Chesed, like water, flows from high to low, while Gevurah, like fire, withdraws upward; the two are opposites, and G-d makes peace between them by revealing a great light from the Infinite Light, which is far above any attribute.

KEHOT'S NOTE

ראה אגה״ק סי׳ יב.

15 ששם בטלים אלו השני הפכים

There, explaining that true inclusion of the vessels comes through the light of bittul from the Name Mah, as in "He makes peace in His heights," the Alter Rebbe cites this maamar: to unite the three lines there must be a light from a higher level where the two opposites are nullified, the level of the Name Mah.

KEHOT'S NOTE

ראה לקו״ת מטות פז, ב. אוה״ת פ׳ וארא ע׳ קנ.

16 והחיות רצוא ושוב

"And the Chayos ran and returned, like the appearance of a flash." The maamar takes this running and returning as the drawing down and withdrawal that belong to the Chayos, unlike the level above them.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, י.

17 **ע"י חיות המרכבה**

The note points there on this light reaching the "man" through the Chayos of the Chariot.

KEHOT'S NOTE

ע' באוה"ת פ' עקב ע' תקנ.

18 **ולא יהיו ענפין מתפרדין**

The words "and the branches will not be separated" are quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' משפטים ע' א'קא.

PARAGRAPH 4

19 **וזהו ודמות פניהם . . הג' קוין והתכללותן**

"And the likeness of their faces: the face of a man, and the face of a lion on the right for the four of them, and the face of an ox on the left." The maamar reads the opening words as saying that the face of a man is in all of them.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י. ראה ביאורי הזהר להצ"צ ע' תנח, ביאור ע"ז.

PARAGRAPH 5

20 **האבות הן הן המרכבה**

Resh Lakish's saying, "The Patriarchs are themselves the Chariot," which the maamar now begins to explain.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ההי"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

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21 **שהאבות הם חסד גבו' ת"ת דאצי'**

The note points there on the Patriarchs as Chesed, Gevurah and Tiferes of Atzilus.

KEHOT'S NOTE

ראה באוה"ת פ' שמיני ע' לג.

22 **מבואר באדי"ז**

The Idra Zuta: Abba and Imma issued from this brain, were included in the mazla and hang from it, while "Z'eir Anpin hangs upon and is bound to Atika Kadisha." The maamar builds on this difference between their sources.

Zohar III, 292a זח"ג רצב, א

KEHOT'S NOTE

זח"ג רצב, א. ראה לקו"ת חקת נח, ב שמציין לכאן. וראה שם בשם האריז"ל שאו"א מושפעים מחכמה שבכתר ע"י מזלא. לקו"ת שמיני יט, ב. סה"מ תקס"ז ע' שמד. מאמרי אדה"ז ענינים ע' תיח.

23 **מבשרי**

Job, in his suffering, insists that even after his skin is destroyed, "from my flesh I shall behold G-d." Chassidus reads the words as saying that from the workings of a human being one can understand the divine, and the maamar uses them to introduce its analogy from the human mind and emotions.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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24 **אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר**

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

KEHOT'S NOTE

"ולכן יכול להיות הגדלה במדות יותר מהמוחין" — ד"ה ראה אנכי עטר"ת ע' תריד.

PARAGRAPH 6

25 **ובינה נק' אם הבנים**

Rabbi Yitzchak quotes "a joyful mother of children" and says, "The mother is known," that is, Binah, the supernal mother. The maamar uses the title for Binah as the source from which the emotions are born.

Zohar I, 219a זח"א ריט, א

Zohar II, 84a זח"ב פד, א

KEHOT'S NOTE

זח"א ריט, א. זח"ב פד, א. פה, ב. פרדס שער ערה"כ בערכו. לקו"ת דרושי שמע"צ ד"ה ה' לי בעוזרי פ"ג — הערת כ"ק אדמו"ר זי"ע בסה"מ תשי"ט ע'

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26 **ובינה נק' אם הבנים**

Rabbi Shimon teaches that when the Torah was given, the mother and the children were found complete, as it says, "a joyful mother of children." The Kehot note cites it for this title of Binah.

Zohar, Yitro 22:389–400 ספר הזהר, יתרו כ"ב:שפ"ט-ת'

We have also been taught that "heaven" reveals man's guilt and "earth" executes judgement on the sinners, as it is written: "The earth shall rise up against him." ' Said R. Jose: 'We have been taught in the name of R. Simeon that in the hour when the Torah was given to Israel Mother and children were together in perfect harmony, as it is written, "the mother of the children rejoiced" (Ps. 93, 9).' Thus "I" in this verse refers to the Shekinah, called "daughter" in the dictum "Abraham had ...

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

27 **אם הבנים**

The psalm of Hallel praises G-d, who "settles the barren woman in her home as a joyful mother of children." The Zohar and the Kabbalists read "the mother of the children" as Binah.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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28 **ובינה נק' אם הבנים**

In his glossary of Kabbalistic names, Rabbi Moshe Cordovero explains that Binah is called "mother of the children," the mother of the seven Sefiros that issue from her, and quotes the Zohar: "The mother is known."

Pardes Rimmonim 23:1:148 פרדס רמונים כ"ג:א':קמ"ח

... וג"כ נקראת אם מצד הנשמות כי כלם אצולות ממנה על ידי הייחוד כמבואר בשער מהות והנהגה. ובתיקונים פי' שהמלכות נק' אם מצד הבינה הנק' אם. והטעם שעל ידה בנין הצלע כמבואר בשער המציאיות. ואולם הבינה נק' אם הנשמות מטעם שהיא מקור הנשמות כדכתיב (איוב לב ח) ונשמת שדי תבינ"ם כדפי' בשער נשמה וכל א' מהם נק' אם שלמה כמבואר בפרשת ויחי (ד"רמח):

Pardes Rimonim (Public Domain)

PARAGRAPH 7

29 **בחכמה אתבררו**

There it is explained that throughout the exile, the time of refinements, good is separated from evil through Chochmah, as "through Chochmah they are refined"; therefore Chochmah is also called judgment, for refining separates.

KEHOT'S NOTE

נסמן לעיל ה, ד.

30 **יפה כח הבן מכח האב**

The phrase "the power of the son is greater than the power of the father" appears there in a legal discussion of what heirs may claim. The maamar applies it to the emotions, the "son," rising above Chochmah, the "father."

Shevuot 48a:14–16 שבועות מ"ח א:י"ד-ט"ז

תָּא שְׁמַע: אֲבָל יוֹרְשָׁיו מַשְׁבִּיעִין אוֹתָהּ, וְאֶת יוֹרְשֶׁיהָ, וְאֶת הַבָּאִין בְּרִשׁוּתָהּ! אָמַר רַב שְׁמַעְיָה, לְצַדְדִין קָתָנֵי: אוֹתָהּ - בְּאַלְמָנָה, וְיוֹרְשֶׁיהָ - בְּגִרוּשָׁה. מֵתִיב רַב נָתָן בַּר הוֹשַׁעְיָא: יָפֶה כֹּחַ הַבֵּן מִכֹּחַ הָאָב -

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

KEHOT'S NOTE

ראה שבועות מח, א. ראה בד"ה קדושים תרנ"ז אות ג' שמציין ע"ז וז"ל: "נמצא שז"א שרשו מעתיקא שלמעלה מחו"ב שממו"ס נפקי היינו מה שאו"א במזלא אתכלילן שאבא מקבל ממזל ונוצר, ואימא מקבלת ממזל ונקה וז"ע ממו"ס נפקי ע"י המזלות הנ"ל, ולכן האבות הם בחי' חג"ת הם המרכבה להגביי בחי' כמראה אדם והיינו גם בחי' או"א לפי ששרשן גבוה יותר וכמ"ש במ"א", עכ"ל ע"ש. בלקו"ת במדבר יט, ב מציין לכאן.

PARAGRAPH 8

31 **וכנודע שמאו"א . . אבל המשכת הטפה היא מעצמיות**

It specifies the source of the drop: "that is, from Keser, namely from Arich Anpin and Atik."

KEHOT'S NOTE

"והיינו מהכתר דהיינו מא"א ועתיק" — אוה"ת פ' תזריע כרך א ע' סט.

32 **ע"פ שימני כחותם**

There "Place me as a seal upon your heart" is read as the head-tefillin, whose straps hang down over the heart.

KEHOT'S NOTE

לקו"ת שה"ש מו, ד. אוה"ת שה"ש כרך ב ע' תשכט.

33 **שימני כחותם**

The bride of the Song asks her beloved, "Place me as a seal upon your heart, as a seal upon your arm," to be bound to him like a seal; it is read as Israel's words to G-d. The parenthesis refers to a maamar that explains this verse through the straps of the head-tefillin.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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34 **ולכך האבות . . מקדימים לומר שמע ישראל**

The passage from "Therefore the Patriarchs" to "we first say 'Hear, O Israel'" is quoted there.

KEHOT'S NOTE

מובא באוה"ת שמות כרך ח ע' גיא.

PARAGRAPH 9

40 **אנת הוא חכים**

In Eliyahu's prayer (Patach Eliyahu): "You are wise, but not with a known wisdom… and not of these attributes at all." The maamar quotes it to show that G-d is revealed in Chochmah only when drawn into it.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 10

41 **ועשיתם אתם**

The Midrash reads "and do them" (atem) as "you": "If you keep the Torah, I account it to you as if you had made yourselves," a parallel to the teaching quoted here.

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז'

42 **ועשיתם אתם מעלה אני עליכם כאילו עשאוני**

G-d's promise in Leviticus 26: "If you walk in My statutes and keep My commandments and do them," rain and blessing will follow. The Sages read "and do them" as a making, so that keeping the mitzvos counts as if one had made Him.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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Zohar III, 113b זח"ג קיג, ב

Vayikra Rabbah 35:6 ויקרא רבה ל"ה:ו'

KEHOT'S NOTE

ויקרא כו, ג. זח"ג קיג, ב. וראה ויק"ר לה, ו. ובהמשך מים רבים תרל"ו פרק קטו נוסף: "היינו בנין הפרצופים".

43 **שמע ישראל**

Moshe's call to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar explains why "Hear, O Israel" comes first: Israel is the one who unifies Havayah, Abba, with Elokeinu, Imma.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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35 **שיש ב' בחי' אדם**

The note points there on the two levels of "man."

KEHOT'S NOTE

ראה אוה"ת פ' ואתחנן ע' קפד.

36 **אדם הראשון הוא בחכמה ואדם תתאה הוא ז"א**

The note points there on the higher "man" in Chochmah and the lower "man," Z'eir Anpin.

KEHOT'S NOTE

בספר החקירה נה, א. בסה"מ תרל"ה ח"ב ע' תב מציין שזהו כדעת הרמ"ז והמק"מ בזח"ב פ' ויקהל קצז, א.

37 **מה שמו ומה שם בנו**

Agur asks, "Who has ascended to heaven and come down?… What is His name, and what is His son's name, if you know?": no human being does these things, only G-d, whom no one can fully know (context: Steinsaltz Tanakh). The maamar reads "His name" as Chochmah and "His son's name" as Z'eir Anpin, the two levels of "man."

Proverbs 30:4 משלי ל':ד'

מִי עָלָה־שָׁמַיִם וַיֵּרֶד מִי אָסַף־רוּחַ בְּחָפְנָיו מִי צָרַר־מַיִם בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע׃

Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?

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KEHOT'S NOTE

משלי ל, ד. ראה ביאור ע"ז בספר החקירה נה, א. אוה"ת נ"ך כרך א ע' תרלו ואילך. וראה גם המשך מים רבים תרל"ו פרק קיד. לקו"ת אמור לח, ב.

38 **מה שמו ומה שם בנו**

The Zohar reads the verse as a mystery: "His name" is the known Name, and "His son's name" is Israel, as it says, "My firstborn son, Israel."

Zohar, Balak 6:122–131 ספר הזהר, בלק ו':קכ"ב-קל"א

whom the Father and Mother have crowned and blessed with many blessings, and concerning whom they commanded, "Kiss the son lest he be angry" (Ps. 2, 12), since he is invested both with judgement and with mercy.

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

39 **מה שמו חכמה**

On Mishpatim it explains: "What is His name" is the supernal man, numerically Mah, Chochmah (koach mah), and "His son's name" is "My firstborn son, Israel." On Chayei Sarah it notes that the Zohar on Balak (3:191b) says the same, and Haazinu has the same.

KEHOT'S NOTE

"ויש לפרש דבחי' מה שמו היינו אדם עילאה, גימטריא מה והוא חכמה כח מה זהו בשביל ומה שם בנו בני בכורי ישראל" — אוה"ת משפטים ע' אירעט. וראה באוה"ת בראשית כרך ד פ' חיי שרה דף תשעח, א, שכ"ה גם בזח"ג קצא, ב. וכ"ה באוה"ת האזינו ע' א'תרנז.

44 **חסד דרועא ימינא**

Eliyahu's prayer: "Chesed is the right arm." Here Avraham, the attribute of Chesed, is the right line.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

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.

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PARAGRAPH 11

45 **ויעקב הוא י' עקב בחור שבאבות**

There Yaakov, "the choicest of the Patriarchs," is the level of inter-inclusion, the bar that runs from end to end; he held both Avraham's quality and the Fear of Yitzchak, which he could draw down below, as "The G-d of my father Avraham and the Fear of Yitzchak was with me."

KEHOT'S NOTE

נסמן לעיל יז, ג. ע"כ נמצא במים רבים שם.

46 **אלקי אבי אברהם**

Yaakov tells Lavan, who had pursued him, "Had not the G-d of my father, the G-d of Avraham, and the Fear of Yitzchak been with me, you would have sent me away empty-handed." The maamar reads "been with me" as both Avraham's and Yitzchak's qualities drawn down to Yaakov.

Genesis 31:42 בראשית ל"א:מ"ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ׃

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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KEHOT'S NOTE

בראשית לא, מב.

47 **יעקב לא מת**

Rabbi Yochanan says, "Yaakov our father did not die." The maamar explains this by Yaakov's root in the bittul that joins opposites.

Taanit 5b:9 תענית ה' ב:ט'

בָּתַר דְּסָעִיד אֲמַר לֵיקָה, הָכִי אָמַר רַבִּי יוֹחָנָן: יַעֲקֹב אָבִינוּ לֹא מֵת. אֲמַר לֵיקָה: וְכִי בִּכְדֵי סְפֵדוּ סַפְדָנֵיָא וַחֲנַטוּ חָנְטַיָּא וּקְבָרוּ קַבָּרַיָּא? אֲמַר לֵיקָה: מִקְרָא אֲנִי דּוֹרֵשׁ, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם ה' וְאַל תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם", מַקִּישׁ הוּא לְזַרְעוֹ: מָה זַרְעוֹ בַּחַיִּים — אַף הוּא בַּחַיִּים.

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Zohar I, 235b זח"א רלה,

Zohar I, 141b זח"א קמא,

KEHOT'S NOTE

תענית ה, ב. זח"א רלה, ב. רמח, ב. זח"א קמא, ב. ראה בלקוטי שיחות ח"ד ע' 1260 ביאור ע"ז.

48 **יעקב לא מת**

The Zohar says, "Yaakov did not die," and therefore death is not said of him, only that "he expired and was gathered to his people": like the sun, he was gathered in, not extinguished.

Zohar, Vayechi 77:800–79:811 ספר הזהר, ויחי ע"ז:ת"ת-ע"ט:תתי"א

Similarly in the verse, "The L-rd bless thee out of Zion, and see thou the good of Jerusalem, all the days of thy life" (Ps. 127, 5), Zion is mentioned because from it issue blessings to water the garden, and then Jerusalem is mentioned to show that all blessings issue from male and female together. Similarly it is written: "The L-rd bless thee and keep thee" (Num. 6, 24) -"bless" from the male, and "keep" from the female.' R. Judah opened with the verse: AND WHEN JACOB MADE AN END ...

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

PARAGRAPH 12

49 **ישראל עלו במחשבה**

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

KEHOT'S NOTE

ב"ר בתחלתו.

50 **ישראל עלו במחשבה**

Among the things that preceded the world, the Midrash lists those that "arose in thought" to be created: the Patriarchs, Israel, the Temple and the name of Mashiach. The maamar takes "thought" here as the letters of thought.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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51 **ואתה מרכבות קדש**

Moshe opens his final blessing by recalling the revelation at Sinai: "Havayah came from Sinai... and He came from the holy myriads," the hosts of angels. The word ve'asa, "and He came," shows that otiyos, "letters," means coming and drawing down.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

KEHOT'S NOTE

דברים לג, ב.

52 **אתא בקר**

In the prophecy on Dumah the watchman answers the one who asks what is left of the night: "Morning comes, and also night"; its verbs are Aramaic (context: Steinsaltz Tanakh). Another instance of asa, "comes," the root of otiyos.

Isaiah 21:12 ישעיהו כ"א:י"ב

אָמַר שֹׁמֵר אָתָה בֹקֶר וְגַם־לָיְלָה אִם־תִּבְעָיוּן בְּעָיוּ שֻׁבוּ אֵתָיוּ׃

The watchman said: 'The morning cometh, and also the night— If ye will inquire, inquire ye; return, come.'

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KEHOT'S NOTE

ישעי' כא, יב.

PARAGRAPH 13

53 **זכור ושמור בדבור אחד נאמרו**

A baraisa: "Remember" and "Keep" were said in a single utterance, something the mouth cannot say and the ear cannot hear. The maamar explains how elevation and drawing down could be said as one.

Rosh Hashanah 27a:2-3 ראש השנה כ"ז א:ב'-ג'

וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִים. וּתְרֵי קָלֵי מִי מִשְׁתַּמְעִי? וְהָתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר", בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, מַה שֶּׁאֵין הַפֶּה יְכוֹלָה לְדַבֵּר וְאֵין הָאוֹזֶן יְכוֹלָה לִשְׁמוֹעַ! לְכָךְ מַאֲרִיךְ בְּשׁוֹפָר. לְמֵימְרָא דְּכִי שָׁמַע סוֹף תְּקִיעָה בְּלֹא תְּחִילַּת תְּקִיעָה יָצָא, וּמִמֵּילָא: תְּחִילַּת תְּקִיעָה בְּלֹא סוֹף תְּקִיעָה יָצָא?

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KEHOT'S NOTE

ר"ה כז, א.

54 **שיש שבת דמעלי שבתא**

The note refers there on the Shabbos of Shabbos night.

KEHOT'S NOTE

ע' בסידור שער השבת קעג, א ד"ה ר"ש הוי אמר.

55 **מזמור שיר ליום השבת**

"A psalm, a song for the Shabbos day," said on Friday night as Shabbos begins. The maamar counts it among the elevations of Shabbos night.

Psalms 92:1 תהילים צ"ב:א'

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃

A Psalm, a Song. For the sabbath day.

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

56 **ומעתה נבא לביאור**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5632.

KEHOT'S NOTE

בסה"מ תרל"ב ע' יג נמצא כאן ביאור בענין התכללות ע"ש.

PARAGRAPH 14

57 **עוה"ב שהוא ג"ע ותחה"ת**

A further discussion of the World to Come as both Gan Eden and the Resurrection of the Dead.

KEHOT'S NOTE

ע' דרך מצותיך טו, ב. ד"ה וככה תרל"ז פ"ה ואילך. ד"ה זה היום תרס"ו. המשך תער"ב ח"ב ע' תשעט ואילך. סה"מ תרע"ח ע' תטו ואילך. ד"ה אני לדודי תרצ"ב. סה"מ תרח"ץ ע' ריב. סה"מ ת"ש ד"ה כי ישאלך בנך ע' מד ואילך. נתבאר בד"ה להבין ענין תחיית המתים תשמ"ו (סה"מ מלוקט ח"ג ע' לד) ליד הערה 12.

58 **ומבואר במפרשים**

The Rebbe lists the commentators meant here: the Mishnah commentators on Sanhedrin, chapter Chelek, Rav Saadia Gaon in Emunos VeDeos and others, with those who differ answered in Avodas HaKodesh and the Shelah.

KEHOT'S NOTE

בתשובות וביאורים לכ"ק אדמו"ר זי"ע סי' ח ע' 28 (אג"ק ח"ב ע' צב. לקו"ש חט"ז ע' 516) מציין על זה וז"ל: ראה מפרשי המשנה סנהדרין ר"פ חלק, רס"ג בס' האמונות והדעות סוף מאמר תחה"מ, נ"כ הרמב"ם הל' תשובה פ"ח-ט ועוד, וכבר השיב לאלו החולקים על הדעה המובאת בפנים — בס' עבודת הקודש ח"ב פמ"א-מג, הובא בקיצור בשל"ה בהקדמה חלק בית דוד. והנה בימים ההם הי' מקום לדעות מחולקות בענינים האלו אבל אחרי אשר נגלה דבר הי' אל (ל' הרח"ו בהקדמתו לשער ההקדמות) "עיר וקדיש מן שמיא נחית הרב הגדול האלקי החסיד מו"ר כמהר"ר יצחק לוריא אשכנזי זלה"ה מלא תורה כרמון במקרא במשנה בתלמוד בפלפול במדרשים והגדות במעשה בראשית במעשה מרכבה", וקבלוהו כל ישראל עליהם לפוסק אחרון בכל ענייני סתרי תורה וסודותי — אין מקום כלל למחלוקות והלכה כדברי האריזי"ל, עכ"ל ע"ש בארוכה. ובדרך מצותיך יד, ב ואילך. לקו"ש חי"ז ע' 344 הערה 10.

59 **וברמב"ן**

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

KEHOT'S NOTE

על גיליון בת"א דפוס ראשון מחסיד: ע' לקו"ת צו ט"ו ד' ד"ה והנה ארז"ל.

PARAGRAPH 15

60 **ותח"ה הוא שיעמדו בגופיהם**

The epistle explains that the revelation at the Resurrection will be far greater than in the lower and upper Gan Eden, so that the souls of the tzaddikim now in the upper Gan Eden will return to their bodies.

KEHOT'S NOTE

ראה אגה"ק סי' יז.

61 **מוטב דלידייני' וליתי לעלמא דאתי**

When Acher died, Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar takes this to show how great the delight of Gan Eden is, worth the judgment that comes before it.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב. ראה לעיל ח, ד.

62 **כל ישראל יש להם חלק לעוה"ב**

The Mishnah: "All Israel have a share in the World to Come," followed by those who have none. The maamar reads it as referring to rising at the Resurrection of the Dead.

Sanhedrin 90a:15 סנהדרין צ' א:ט"ו

מַתְנִי' כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר". וְאֵלּוּ שֶׁאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא: הָאוֹמֵר אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה, וְאֵין תּוֹרָה מִן הַשָּׁמַיִם, וְאֶפִּיקוֹרוֹס.

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Zohar I, 59b זח"א נט, ב

KEHOT'S NOTE

סנהדרין צ, א. זח"א נט, ב. לקו"ת שלח מו, ד. ראה ביאור המשנה בד"ה להבין ענין תחיית המתים תשמ"ו (סה"מ מלוקט ח"ב) ע' לג ואילך.

63 **שיקומו בתח"ה**

The note points there on rising at the Resurrection of the Dead.

KEHOT'S NOTE

ראה בד"ה וככה תרל"ז פ"ט ואילך.

PARAGRAPH 16

64 **ביו"ד נברא העוה"ב**

The Talmud says this world was created with the letter hei and the World to Come with the yud, and asks why the World to Come was created with the yud. The maamar reads the yud as Chochmah.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 17

65 **לע"ל בתח"ה יתגלה בחי' סוכ"ע**

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה"ק סי' יז.

66 **תר"ך מצות הם תר"ך עמודי אור**

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

KEHOT'S NOTE

פרדס שער ח' פ"ג.

67 **תר"ך עמודי אור**

Rabbi Moshe Cordovero writes that the Sages received that this Sefirah, Keser, holds 620 pillars of light, the numerical value of keser, first revealed in the prayer of Rabbi Nechunya ben HaKanah.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

... וני"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

PARAGRAPH 18

68 **פושעי ישראל**

Reish Lakish says the fire of Gehinnom has no power over the transgressors of Israel, who are full of mitzvos like a pomegranate, as it says, "your temple is like a slice of pomegranate."

Eruvin 19a:7–8 עירובין י"ט א:ז'-ח'

לָא קַשְׁיָא: הָא — בְּפוֹשְׁעֵי יִשְׂרָאֵל, הָא — בְּפוֹשְׁעֵי אוּמּוֹת הָעוֹלָם. הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִם כֵּן קַשְׁיָא דְּרֵישׁ לָקִישׁ אַדְּרֵישׁ לָקִישׁ. דְּאָמַר רֵישׁ לָקִישׁ: פּוֹשְׁעֵי יִשְׂרָאֵל אֵין אוּר גֵּיהִנֹּם שׁוֹלֶטֶת בָּהֶן, קַל וָחוֹמֶר מִמְּזֻבַּח הַזָּהָב.

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KEHOT'S NOTE

עירובין יט, א. ראה לקמן פ, ג.

69 **כל ישראל יש להם חלק לעוה"ב**

The Mishnah: "All Israel have a share in the World to Come," apart from those it lists. Here it follows from the fact that the mitzvos form the Keser.

Sanhedrin 90a:15 סנהדרין צ׳ א:ט״ו

מַתְנִי׳ כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: ״וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר״. וְאֵלּוּ שֶׁאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא: הָאוֹמֵר אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה, וְאֵין תּוֹרָה מִן הַשָּׁמַיִם, וְאֶפִּיקוֹרוֹס.

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PARAGRAPH 19

70 **עם היות ששרש המצות עצמן בכתר**

The note refers there on the root of the mitzvos themselves being in Keser.

KEHOT'S NOTE

ראה ד״ה כי ישאלך בנך עטר״ת ע׳ שנד.

PARAGRAPH 20

71 **נעשה ונשמע**

After Moshe read them the Book of the Covenant at Sinai, the people answered, "All that Havayah has spoken we will do and we will hear." The maamar reads "we will hear" as elevation and "we will do" as drawing down, the two crowns of the Talmud's account.

Exodus 24:7 שמות כ״ד:ז׳

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה׳ נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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72 **בנעשה ונשמע נמשכו ב׳ כתרים**

Rabbi Simai: when Israel put "we will do" before "we will hear," 600,000 ministering angels came and tied two crowns on each Jew, one for "we will do" and one for "we will hear"; when they sinned, destroying angels took them off.

Shabbat 88a:7–8 שבת פ״ח א:ז׳-ח׳

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל ״נַעֲשֶׂה״ לְ״נִשְׁמָע״ בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד ״נַעֲשֶׂה״ וְאֶחָד כְּנֶגֶד ״נִשְׁמָע״. וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: ״וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב״. אָמַר רַבִּי חָמָא בַּרְבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: ״וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ׳״. אָמַר …

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KEHOT'S NOTE

שבת פח, א.

73 **ויתנצלו בני ישראל**

After the Golden Calf, G-d told Moshe to have the people remove their ornaments, "and the children of Israel stripped themselves of their ornaments from Mount Horeb." The Talmud reads the ornaments as the crowns of Sinai; the maamar, as the light of Keser.

Exodus 33:6 שמות ל״ג:ו׳

וַיִּתְנַצְּלוּ בְנֵי־יִשְׂרָאֵל אֶת־עֶדְיָם מֵהַר חוֹרֵב׃

And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

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KEHOT'S NOTE

שמות לג, ו.

PARAGRAPH 21

74 **זכור ושמור בדבור א׳ נאמרו**

The baraisa: "Remember" and "Keep" were said in a single utterance. The maamar now explains it with the analogy of the craftsman.

Rosh Hashanah 27a:2–3 ראש השנה כ״ז א:ב׳-ג׳

וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִים. וּתְרֵי קָלֵי מִי מְשַׁתַּמְעִי? וְהָתַנְיָא: ״זָכוֹר״ וְ״שָׁמוֹר״, בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, מַה שֶּׁאֵין הַפֶּה יְכוֹלָה לְדַבֵּר וְאֵין הָאוֹזֶן יְכוֹלָה לִשְׁמוֹעַ! לְכָךְ מַאֲרִיךְ בְּשׁוֹפָר. לְמֵימְרָא דְּכִי שָׁמַע סוֹף תְּקִיעָה בְּלֹא תְּחִילַּת תְּקִיעָה יָצָא, וּמַמֵּילָא: תְּחִילַּת תְּקִיעָה בְּלֹא סוֹף תְּקִיעָה יָצָא?

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75 **וביום השביעי שבת**

G-d tells Moshe that Shabbos is a sign between Him and Israel for ever, "for in six days Havayah made the heavens and the earth, and on the seventh day He ceased and rested." The maamar reads the ceasing as the withdrawal of the creative power to its source.

Exodus 31:17 שמות ל״א:י״ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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PARAGRAPH 22

76 **ויכולו השמים**

"And the heavens and the earth were completed, and all their host." The maamar reads the completion as the creative power returning to its source.

Genesis 2:1 בראשית ב׳:א׳

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

And the heaven and the earth were finished, and all the host of them.

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KEHOT'S NOTE

בראשית ב, א.

77 **ויכל אלקים**

"And G-d completed on the seventh day His work that He had made, and He ceased on the seventh day."

Genesis 2:2 בראשית ב׳:ב׳

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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78 **ויברך אלקים את יום השביעי**

"And G-d blessed the seventh day and sanctified it." The blessing is the renewed drawing down after the withdrawal.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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79 **יהי יום שכולו שבת**

The note refers there on "a day that is entirely Shabbos."

KEHOT'S NOTE

ראה יהל אור במילואים ע׳ תרלב.

80 **יום שכולו שבת ומנוחה לחיי העולמים**

On Shabbos the Levites sang "A psalm, a song for the Shabbos day," a song for the Time to Come, "for the day that is entirely Shabbos and rest for life everlasting."

Mishnah Tamid 7:4 משנה תמיד ז׳:ד׳

... בַּשַּׁשִּׁי הָיוּ אוֹמְרִים (שם צג), ה׳ מָלָךְ גֵּאוּת לָבֵשׁ וְגוֹ׳. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא, לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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PARAGRAPH 23

81 **רכב אלקים רבותים**

David's psalm recalls the revelation at Sinai: "The chariot of G-d is twice ten thousand, thousands of shinan; Ado-nai is among them, Sinai in holiness." Shinan is a rare word, taken as companies or as angels (context: Steinsaltz Tanakh); the maamar explains the thousands of shinan as the Chayos, in which Ado-nai is included.

Psalms 68:18 תהילים ס״ח:י״ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינָי בַּקֹּדֶשׁ:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT'S NOTE

תהלים סח, יח.

PARAGRAPH 24

82 **ויעל אלקים מעל אברהם**

"And He finished speaking with him, and G-d went up from upon Avraham."

Genesis 17:22 בראשית י״ז:כ״ב

וַיְכַל לְדַבֵּר אִתּוֹ וַיַּעַל אֱלֹקִים מֵעַל אַבְרָהָם:

And He left off talking with him, and G-d went up from Abraham.

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KEHOT'S NOTE

בראשית יז, כב.

83 **ויעל אלקים מעל אברהם**

From this verse Resh Lakish derives "The Patriarchs are themselves the Chariot": G-d is said to go up "from upon" Avraham.

Bereshit Rabbah 47:6 בראשית רבה מ״ז:ו׳

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב״ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה״ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא׳: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה׳ נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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84 **מחנה אלקים זה**

When angels met Yaakov on his way, he said, "This is the camp of G-d."

Genesis 32:3 בראשית ל״ב:ג׳

וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹקִים זֶה וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא מַחֲנָיִם׃

And Jacob said when he saw them: 'This is G-d's camp.' And he called the name of that place Mahanaim.

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KEHOT'S NOTE

בראשית לב, ג.

85 **וישמע את הקול . . מט״ט וסנד״ל**

When Moshe entered the Tent of Meeting, "he heard the voice speaking to him from above the cover on the Ark of the Testimony, from between the two cherubim."

Numbers 7:89 במדבר ז׳:פ״ט

וּבְבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מְדַבֵּר אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו׃

And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

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Zohar III, 230b זח״ג רל, ב

KEHOT'S NOTE

במדבר ז, פט. ראה זח״ג רל, ב.

PARAGRAPH 25

86 **א״ת שנאן אלא שאינן**

Describing G-d's night, the Talmud says He rides His light cherub and roams through eighteen thousand worlds, as it says "thousands of shinan": do not read shinan but she'einan, "that are not," which Rashi explains as two thousand lacking from the twenty thousand.

Avodah Zarah 3b:13 עבודה זרה ג׳ ב:י״ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעַיִן יָמָּא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בְּשִׁמּוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "וַיִּרְכַּב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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KEHOT'S NOTE

ע״ז ג, ב.

PARAGRAPH 26

87 **מט״ט נק׳ עבדו זקן ביתו**

Kehot's note points to Zohar I, 126b for these words.

Zohar I, 126b זח״א קכו, ב

KEHOT'S NOTE

זח״א קכו, ב.

88 **עבדו זקן ביתו**

The Zohar (Midrash HaNe'elam) reads the verse as Metatron: "his servant" is the servant of the Omnipresent, "the elder of his house" the first of His creations, and "who ruled over all that he had" the dominion he was given over all of G-d's hosts.

Zohar, Chayei Sara 19:155–161 ספר הזהר, חיי שרה י״ט:קנ״ה-קס״א

89 **עבדו זקן ביתו המושל בכל אשר לו**

Avraham sends his chief servant to find a wife for Yitzchak: "And Avraham said to his servant, the elder of his house, who ruled over all that he had." The maamar applies these words to Metatron.

Genesis 24:2 בראשית כ״ד:ב׳

וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל־אֲשֶׁר־לוֹ שִׂים־נָא יָדְךָ תַּחַת יָרֵכִי׃

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.

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PARAGRAPH 27

90 **ועל ידו מתעל׳ הקב״ה . . וט׳ ממטה למעלה**

This passage is quoted there, with the explanation that according to Emek HaMelech it is "the ascent of Z'eir Anpin of Atzilus into nine Sefiros far above Atzilus."

KEHOT'S NOTE

מובא באוה״ת במדבר ע׳ נ ושם מבאר שלפי פי׳ עמק המלך "הוא עלי׳ ז״א דאצי׳ בט״ס שלמעלה מעלה מאצי׳", ע״ש.

וכל העם רואים את הקולות ואת הלפידים ואת...

"And All the People Saw the Sounds and the Torches"

The Torah gave every person, through physical mitzvos, the "going on and journeying" that Avraham reached in spirit: the soul's fire of yearning and water of drawing down, joined by a peace from above both, the shofar's "narrow place," the source of delight. This became possible only after Egypt, the iron furnace, had refined Israel and the world, so that physical things could become vessels for the Infinite Light.

THE MAAMAR IN BRIEF

Why was the Torah given with a shofar? Its blast casts dread, yet "shofar" also means "improve your deeds," drawing down delight from its source. Avraham kept the Torah spiritually, "going on and journeying" in the soul's running and returning: the heart's fire of yearning and the mind's water of bittul, neither extinguishing the other, until he became a chariot. Few can reach this, so the Torah was given as physical mitzvos, with water (kindness drawn down) and fire (exact limits), through which anyone can draw the Infinite Light. This was impossible in Avraham's day: the mineral, vegetable and animal things the mitzvos use, though rooted high, fell in the breaking of the vessels under kelipas nogah. Egypt's furnace refined Israel and the world; the present exile refines the mitzvos for Mashiach, and suffering refines a person's own mitzvos. Fire and water are joined by a peace from above both, the shofar's narrow place: this is why the Torah was given with a shofar, and in prayer that peace is revealed in the Amidah. The maamar then reads the Sinai verse, contrasting Israel with the mixed multitude and the kelipos, who lack bittul, and ends with Israel drawing down G-d Himself through Torah.

OUTLINE

1 **Why a shofar at Sinai?** ¶1–2

The shofar's simple blast casts dread, yet as shapru, "improve," it draws down delight from the source of delights, which the Giving of the Torah required.

2 **Avraham's running and returning** ¶3–7

Avraham kept the Torah spiritually, "going on and journeying": the heart's fire of yearning and the mind's water of bittul, neither quenching the other, as in "He makes peace in His heights," until he became a chariot.

3 **The Torah's gift: physical mitzvos** ¶8–10

Not everyone can reach this, so the Torah gave physical mitzvos, with the water of Chassadim and the fire of exact details, by which anyone draws the Infinite Light through an arousal from below. Why not to Avraham?

4 **Refining the physical world** ¶11–19

The mineral, vegetable and animal things used in mitzvos are rooted in Tohu, higher than man, yet fell under kelipas nogah; so Moshe ate nothing on Sinai, and only after Egypt, the iron furnace, refined Israel and the world could physical acts become mitzvos. The present exile and personal suffering refine further.

5 **Peace between fire and water** ¶20–22

A peace greater than both opposites joins them: the shofar's narrow place, from which the higher and lower Name Yah unfold, revealed in the Amidah, where running and returning merge.

6 **Reading the verse at Sinai** ¶23–26

The sounds are five waters of drawing down, the torches are upward fire, the smoke is the transformed animal soul; the people who saw are Israel, and those who stood at a distance are the mixed multitude.

7 **Bittul and its absence** ¶27–31

The Infinite Light rests in what is nullified to it; the mixed multitude, the mazikin and the kelipos lack this bittul, and so G-d rules them by "dominion," not willing "kingship."

8 **Blessing G-d through Torah** ¶32

Israel "blesses" G-d by drawing down His very self through the Torah of five voices; physicality is no barrier before Him.

KEY CONCEPTS

Running and returning (ratzo vashov) רצוא ושוב

The soul's movement of yearning upward to be absorbed in G-d, and returning to its place and task, as the Chayos of Yechezkel's vision "ran and returned."

Going on and journeying הלוך ונסוע

Avraham's way: a constant running and returning that rises ever higher, above the level of the angels, until he became a chariot for G-dliness.

Fire and water אש ומים

Fire is the heart's thirst for G-d, running upward; water is the mind's Chochmah and bittul, drawing down. In the mitzvos, water is the flow of Chassadim and fire the Gevuros of their exact details.

The narrow place מן המצר

The level beyond all comprehension, the source of delights, pictured by the narrow end of the shofar; from it comes the "expansiveness" that unites opposites.

Kelipas nogah קליפת נוגה

The "glowing husk," a mixture of good and evil that gives life to permitted physical things; they must be refined before they can become vessels for the Infinite Light as mitzvos.

The iron furnace כור הברזל

Egypt, whose hard servitude refined Israel and the world as a furnace separates dross from metal, making the Giving of the Torah possible; the present exile plays the same role for the days of Mashiach.

Self-nullification (bittul) ביטול

Setting aside one's own existence before G-d; the Infinite Light rests only in what is nullified to it, and this defines the side of holiness.

The mixed multitude (erev rav) ערב רב

Those who left Egypt with Israel but, impressed only by created greatness, did not "see the sounds" and stood at a distance.

SECTION 1 • ¶1–2

Why a shofar at Sinai?

1 וכל העם רואים[1] את הקולות[2] ואת הלפידים ואת קול[3] השופר וגו'. להבין למה היה קול השופר במ"ת [במתן תורה].[4] וכי לכלי שיר היו צריכין.

"And all the people saw the sounds and the torches and the sound of the shofar," etc. [We need] to understand why there was the sound of the shofar at the Giving of the Torah. Did they need musical instruments?

> The maamar opens with the verse describing Israel at Sinai, who "saw the sounds" (in the plain sense, the thunder), and asks why a shofar was sounded at the Giving of the Torah at all. Was music needed there?

ועוד וכי אין כלי זמר משובח ממנו. הענין הנה קול השופר הוא קול פשוט ומטיל אימה שהוא קול חרדה[5] וכמ"ש אם יתקע שופר בעיר[6] ועם לא יחרדו.

And further: is there no musical instrument finer than it? The explanation: the sound of the shofar is a simple sound, and it casts dread, for it is a sound of trembling, as it is written, "If a shofar is blown in the city, will the people not tremble?"

> If music were the point, finer instruments exist. The first answer is that the shofar's plain blast inspires dread, as the prophet Amos says that a shofar blown in a city makes the people tremble. In Likkutei Torah, Sh'lach, the Alter Rebbe recalls this explanation: the Torah was given with the shofar's dread because accepting the mitzvos must be like a servant's service.

2 וכן במתן תורה כתיב ויהי קולות וברקים[7] וגו' וקול שופר חזק מאד ויחרד וגו'. אך על כל זה נק' שופר על שם שפרו מעשיכם[8,9] שהוא הממשיך תענוג שבו

So too at the Giving of the Torah it is written, "And there were sounds and lightning," etc., "and the sound of a shofar, very strong, and [all the people] trembled," etc. Yet for all that, it is called shofar after "Improve (shapru) your deeds," for it is what draws down the delight (taanug) within it,

> The verse at Sinai describes a very strong shofar blast that made the people tremble. Yet the word shofar also recalls the Sages' wordplay shapru ma'aseichem, "improve (beautify) your deeds," and so the shofar is also what draws down delight.

ועל ידו נמשך למטה להיות התהוות תענוג כי הוא מבחי' מקור התענוגים והמשכה זו היתה צריכה להיות במתן תורה מבחינת כי עמך מקור חיים[10] מקור התענוגים:

and through it [delight] is drawn down below, so that delight comes into being; for it is from the level of the source of delights. And this drawing down had to take place at the Giving of the Torah, from the level of "For with You is the source of life," the source of delights.

> Through the shofar, delight is drawn down and comes into being below, because the shofar stems from the source of all delights. The Giving of the Torah needed this drawing down from "the source of life," which the maamar calls the source of delights.

SECTION 2 • ¶3–7

Avraham's running and returning

3 וביאור ענין זה כי הנה צריך להבין ענין מתן תורה שהרי גם קודם מתן תורה היו צדיקים ונביאים. כמו אדם הראשון חנוך מתושלח כו'.

The explanation of this matter: we must understand what the Giving of the Torah [accomplished], for even before the Giving of the Torah there were righteous people and prophets, such as Adam, the first man, Chanoch, Mesushelach, etc.

> To explain the shofar, the maamar first asks what was new at Sinai, since there were righteous people and prophets long before it, such as Adam, Chanoch (Enoch) and Mesushelach (Methuselah).

ואברהם[11] קיים כל התורה[12] גם עד שלא ניתנה.[13] כמ"ש וישמר משמרתי[14,15] רק שהיה זה ברוחניות[16] כו'.

And Avraham fulfilled the entire Torah even before it was given, as it is written, "And he kept My charge"; only, this was in spirituality, etc.

> The Sages teach that Avraham kept the entire Torah before it was given, learning it from the verse "he kept My charge"; but his observance was spiritual. In Torah Ohr, Lech Lecha, the Alter Rebbe explains that Avraham kept the Torah in its inner dimension, for he could not yet keep, for example, tefillin, which speak of the Exodus, before the exile in Egypt had even begun.

ואיזו שינוי[17] היה בנתינת התורה בגשמיות. אך הנה מעלת אברהם היתה הלוך ונסוע הנגבה[18,19] שנעשה בחי' מרכבה לבחי' נגבה.

So what change came about through the giving of the Torah in physical form? But the distinction of Avraham was "going on and journeying toward the south": he became the level of a chariot (merkavah) for the level of "the south."

> If the Torah was already kept spiritually, what did giving it in physical form change? The answer begins with Avraham's journeying "toward the south": in Kabbalah the south corresponds to Chesed, Avraham's attribute, and he became a "chariot" for it, wholly given over to that divine quality as a chariot is to its rider. The first maamar of Yisro in Torah Ohr asks the same question and answers the same way: Avraham went on "from level to level" until he reached "the south," the supernal love.

ועד שנעשה מרכבה היה תמיד בבחי' הלוך ונסוע דהיינו בחינת רצוא ושוב (רק דגבי חיות המרכבה כתיב והחיות רצוא ושוב.[20] ומדרגת אברהם היתה למעלה מהם נקרא בשם הלוך ונסוע)

And until he became a chariot, he was always at the level of "going on and journeying," that is, the level of "running and returning" (ratzo vashov). (Only, regarding the Chayos of the Chariot it is written, "And the Chayos ran and returned"; and Avraham's rank was above them, [so it] is called by the name "going on and journeying.")

> Avraham's path to becoming a chariot was constant movement of the soul, "running and returning" (ratzo vashov): yearning upward toward G-d and then returning. Because he stood above the Chayos, the angels of Yechezkel's vision who "ran and returned," the Torah describes him in its own words, "going on and journeying."

ומהו ענין רצוא ושוב. הנה כתיב עושה שלום במרומיו.[21,22] שיש אש ומים ואין המים מכבין את האש.[23]

And what is "running and returning"? Now, it is written, "He makes peace in His heights": there are fire and water, and the water does not extinguish the fire.

> To explain running and returning, the maamar turns to the verse "He makes peace in His heights," which the Midrash reads as peace between fire and water among the angels, where water does not put out fire.

ולכאורה אינו מובן איך שייך לומר במרומיו אש ומים[24] ומהו המים מכבין את האש עד שהוצרך לעשות שלום.

At first glance this is not understood: how can one speak of fire and water "in His heights"? And what is [meant by] the water extinguishing the fire, so that He needed to make peace?

> Taken literally, the idea is puzzling: there is no physical fire or water on high, so what conflict would need peace?

אך הענין דאש ומים הן הם בחינת רצוא ושוב וכנודע שיסוד האש בלב[25] ששם הצמאון בחינת רצוא.

But the explanation is that fire and water are themselves the levels of "running" and "returning." As is known, the element of fire is in the heart, where the thirst is: the level of "running."

> The answer: fire and water are spiritual states. Fire, whose element is in the heart, is the soul's thirst for G-d, its upward "running."

4 וכמאמר אם רץ לבך[26,27] לבך דייקא והיינו ע"י בינה לבא[28] שישים אל לבו ויתבונן בגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף ואין לו תכלית רק הודו על ארץ[29] וגומר.

As in the words, "If your heart runs": your heart, specifically. That is, through Binah (understanding), [which is] "the heart": he takes to heart and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, who is as His Name: He has no end and no limit, and only "His splendor is on the earth," etc.

> The heart's running comes from contemplation. The Tikkunei Zohar says that "Binah is the heart," because understanding stirs the heart; one who reflects that G-d truly has no end, and that only a glimmer of His splendor reaches the earth, comes to yearn for Him.

5 ומלכותך מלכות[30] כל עולמים. שכל עולמים חיותם וקיומם והתהוותם מאין ליש הוא מבחי' מלכותו יתי'

And "Your kingship is the kingship of all worlds": for all worlds, their life-force (chayus), their existence and their coming into being from nothing to something, are from the level of His Malchus (sovereignty), may He be blessed,

> All worlds, with their life and their creation from nothing, come only from G-d's Malchus, His sovereignty, the attribute through which He relates to what is outside Himself.

שהיא בחי' הארה בעלמא התפשטות לזולתו שאינו נוגע לעצמותו ומהותו כביכול כי הוא קדוש ומובדל מגדר עלמין לא בבחינת ממלא ולא בבחי' סובב.

which is a mere glimmer, an extension toward what is other than Himself, which does not touch His essence and being, so to speak; for He is holy and separate from the category of worlds, neither at the level of "filling" (memalei) nor at the level of "encompassing" (sovev).

> Malchus is only a glimmer that reaches outward to what is other than G-d; it does not touch His essence. In His essence He transcends the worlds entirely, beyond both the light that fills them and the light that encompasses them.

אשר ע"כ תכלה ותכסוף נפשו ליכלל וליבטל במציאו' [במציאות] באור א"ס ב"ה ממש לדבקה בו ממש.

Therefore his soul will pine and yearn to be included and nullified in its very existence in the Infinite Light (Or Ein Sof) itself, blessed be He, to cleave to Him truly.

> Realizing that all creation is only a glimmer of G-d, the soul longs to give up its separate existence in the Infinite Light itself and cleave to Him.

6 ולכן החיות רצוא ושוב[31] כי בהיותם משיגים החיות הנמשך להם מקדושת א"ס ב"ה שאין לו סוף ותחלה כו' הרי הם בוערים כמראה הלפידים בבחי' רצוא

Therefore "the Chayos run and return." For when they apprehend the life-force (chayus) drawn down to them from the holiness of the Infinite One (Ein Sof), blessed be He, who has no end and no beginning, etc., they burn "like the appearance of torches," at the level of "running";

> This is why the Chayos, the angels of Yechezkel's vision, "run and return": when they perceive that their own life-force comes from the holiness of the Infinite, who has no end and no beginning, they burn with yearning "like the appearance of torches."

כי היא מתהלכת בין החיות[32] שהחיות הנמשך להם היא היא מתהלכת תמיד בבחי' רצוא ג"כ

for "it moves about among the Chayos": the life-force drawn down to them is itself what moves about constantly at the level of "running" as well,

> The maamar reads Yechezkel's fire that "moves about among the Chayos" as their own life-force: the Hebrew חיות spells both Chayos, the "living creatures," and chayus, "life-force." That life-force itself is always running upward.

להיות ואל אישת תשוקתך[33] ליבטל וליכלל באור א"ס ב"ה ממש כשלהבת העולה מאיליה[34] אך אח"כ הם בחינת שוב וכמאמר אם רץ לבך שוב לאחד.[35]

so as to be [in the state of] "and toward your husband is your longing": to be nullified and included in the very Infinite Light (Or Ein Sof), blessed be He, like a flame that rises of itself. But afterward they are at the level of "returning," as in the words, "If your heart runs, return to the One."

> Their longing, like a flame that "rises of itself" (the Talmud's words for the Menorah's flame), is to be absorbed in the Infinite Light. The maamar puts it in the words spoken to Chavah, "and toward your husband is your longing" (printed here אישת for the verse's אישך), the longing of the lower for its source; Torah Ohr on Vayechi hears in ish, "husband," the word esh, "fire." Afterward they "return," as in Sefer Yetzirah's "If your heart runs, return."

ובחינת שוב הזה הוא מבחינת יסוד המים שבמוח בחי' חכמה כח מ"ה [מה] מה פשפשת מה ידעת[36] כו'. וזהו שוב לאחד שהשוב הוא ג"כ מבחינת אחד.

And this "returning" is from the element of water that is in the brain, the level of Chochmah (wisdom), koach mah, "the power of 'what'": "What have you examined? What do you know?" etc. And this is "return to the One": the returning, too, is from the level of "One."

> Returning comes from the element of water in the brain, Chochmah, read as koach mah, "the power of 'what'": as the Zohar says, one who searches to the end of all levels is asked "What do you know? What have you examined?", for wisdom at its height knows that it grasps nothing of G-d. So the return is also "to the One": it, too, is a form of self-nullification before G-d. Torah Ohr on Vayechi explains the same words: even in "returning," the One is drawn down below, through the study of Torah.

7 והנה בבחי' שוב בבחי' ומדרגה זו אין המים שבמוח מרוין את הצמאון שמיסוד האש שבלב להיות מכבין את האש לגמרי ולהיות נופל עי"ז ממדרגת הצמאון והתשוקה שבלב.

Now at the level of "returning," in this level and rank, the water in the brain does not quench the thirst that comes from the element of fire in the heart so as to extinguish the fire completely, so that he would thereby fall from the rank of the thirst and longing in the heart.

> In returning, the mind's water does not drown the heart's thirst. Understanding does not put out the fire and leave the person fallen from his yearning.

כי הנה יש בכח הלב להתגבר עוד בבחי' אש וצמאון ולהוסיף מדורת אש השלהבת עזה ביתר שאת וכמ"ש בס"י [בספר יצירה] אש ממים[37] כו'. וכמה מיני אש.[38] אש אוכלת ואש שותה.

For the heart has the power to grow stronger still at the level of fire and thirst, and to add to the blaze of fire, a mighty flame, with ever greater force, as it is written in Sefer Yetzirah, "fire from water," etc. And there are several kinds of fire: a fire that consumes and a fire that drinks.

> On the contrary, the heart can blaze even more strongly, as Sefer Yetzirah speaks of fire coming "from water": the waters of the mind feed new fire. The Talmud distinguishes kinds of fire, among them one that consumes and one that "drinks," consuming water instead of being quenched by it.

וכך היתה מעלת ומדת אברהם אבינו ע"ה [עליו השלום] הלוך ונסוע[39] תמיד בבחי' רצוא ושוב[40] אש ומים אש למעלה ממים ומים למעלה מאש עד רום המעלות עד שנעשה מרכבה:

And such was the distinction and attribute of our father Avraham, peace be upon him: "going on and journeying" constantly, at the level of "running and returning," fire and water, fire above water and water above fire, up to the highest heights, until he became a chariot.

> Such was Avraham's way: constant running and returning, fire and water each rising above the other in turn, ever higher, until he became a chariot for G-dliness.

SECTION 3 • ¶8–10

The Torah's gift: physical mitzvos

8 אך הנה כל זה הוא במעלת ומדרגת רוחניות העולמות במעלת הצדיקים ההולכים לפני האלהים ומעלת מלאכי השרת.

But all this belongs to the rank and level of the spirituality of the worlds: to the rank of the righteous who walk before G-d, and the rank of the ministering angels.

> All this, however, is a spiritual service, belonging to the great righteous and to the angels.

אך לא כל אדם זוכה לזה שיערה עליו רוח ממרום[41] לבא לבחי' ומדרגה זו להיות תמיד בבחי' הלוך ונסוע[42]

But not every person merits this, that "a spirit from on high" be poured out upon him, to come to this level and rank, to be constantly at the level of "going on and journeying."

> Not every person is granted, in Isaiah's words, a "spirit poured out from on high" that would lift him to this level, to be constantly "going on and journeying."

לזה ניתנה התורה הן הם המצות גשמיים בעשיה גשמיית שבהן ועל ידם יוכל כל אדם ג"כ להיות בבחי' הלוך ונסוע.[43]

For this the Torah was given, namely, the physical mitzvos in physical action, in which and through which every person, too, can be at the level of "going on and journeying."

> For this the Torah was given: physical mitzvos done in physical action, through which every person can reach "going on and journeying." Or HaTorah, cited in the Kehot note, gives the example of keeping Shabbos, through which a person draws down what Avraham drew down by running and returning.

9 והענין כי הנה בעשיה גשמית של התורה יש ג"כ בחי' אש ומים. כי הנה התורה היא מים שיורדת ממקום גבוה למקום נמוך.[44] ונקרא אל תאמרו מים מים[45, 46] ב"פ [בי פעמים] מים.

The explanation: in the physical action of the Torah, too, there is the aspect of fire and water. For the Torah is water, which descends from a high place to a low place. And it is called [water, as in] "Do not say, 'Water, water'": "water" twice.

> Fire and water exist in the physical practice of the Torah as well. Torah is likened to water, which flows from a high place to a low one, and the Talmud's warning "Do not say 'Water, water'" is read here for its doubled word: there are two waters, upper and lower. Likkutei Torah, Sh'lach, refers back to this passage and calls the two the supernal Chochmah, above even Keser, and the lower Chochmah: the psalm's "Torah of Havayah" and "his Torah."

מים העליונים בחי' ים החכמה ויו"ד עלאה שהיא למעלה מבחי' גילוי התורה עצמה דאורייתא מחכמה נפקת[47] שגילויה הוא מחכמה ולמטה[48] וירדה ממקום גבוה למקום נמוך יו"ד תתאה.

The upper waters are the level of the sea of Chochmah (wisdom) and the higher yud, which is above the level of the revelation of the Torah itself; for "the Torah comes forth from Chochmah," [meaning] that its revelation is from Chochmah downward, and it descended from a high place to a low place, [to] the lower yud.

> The upper waters are the "sea" of Chochmah, the higher yud, the first letter of the Divine Name, which is above the Torah as revealed. The Zohar's "the Torah comes forth from Chochmah" means that the Torah is revealed from Chochmah downward, descending to the lower yud, the lower Chochmah of which paragraph 21 speaks.

ומים תחתונים בסוף מעשה קיום המצות גשמיות בפועל ממש שהם בבחי' מלכותך מלכות כל עולמים.[49]

And the lower waters are at the end, in the action of fulfilling the physical mitzvos in actual deed, which are at the level of "Your kingship is the kingship of all worlds."

> The lower waters are the actual performance of the physical mitzvos, at the end of the descent; they belong to Malchus, "the kingship of all worlds," the level from which the worlds receive their life.

אבל על כל זה מלכותך כתיב (בכינוי ך').[50] ששרשם הוא מבחי' מים העליונים בחי' מלכותו של א"ס ב"ה בעצמו ובכבודו כביכול[51] רק שנמשך למטה להיות מלכות כל העולמים ומים התחתונים.

Yet for all that, it is written "Your kingship" (with the suffix kaf, ["Your"]), for their root is from the level of the upper waters, the level of the Malchus (sovereignty) of the Infinite One (Ein Sof), blessed be He, in His own Self and glory, so to speak; only, it is drawn down below to become the kingship of all the worlds and the lower waters.

> Yet the verse says "Your kingship": the suffix "Your" points to G-d Himself, for the root of the mitzvos is in the upper waters, G-d's own sovereignty, only drawn down to become the kingship that rules the worlds and the lower waters of physical deeds. Or HaTorah, cited by Kehot, adds that the suffix "Your" alludes to Keser, the Crown.

ודרך כלל רמ"ח מ"ע [מצות עשה] הם הן בחי' מים שהם חסדים לפי שבהם ועל ידם נמשך המשכת אוא"ס [אור אין סוף] ב"ה למטה

And in general, the 248 positive commandments are the level of water, which is Chassadim (kindnesses), because in them and through them the drawing down of the Infinite Light (Or Ein Sof), blessed be He, comes down below,

> In general the 248 positive commandments are "water" and Chassadim, kindnesses, because through them the Infinite Light flows downward.

כמאמר אשר קדשנו במצותיו שע"י המצות נמשך קדש העליון דהיינו בחי' קדוש ומובדל כו' להיות שורה ומתגלה למטה וכל המשכה היא בחי' חסד ומים כו'

as in the words [of the blessing], "Who has sanctified us with His commandments": through the mitzvos the supernal holiness is drawn down, that is, the level of "holy and separate," etc., to rest and be revealed below; and every drawing down is the level of Chesed (kindness) and water, etc.

> The blessing over a mitzvah, "Who has sanctified us with His commandments," means that the mitzvos draw down G-d's transcendent holiness to rest and be revealed below. Every such drawing down is Chesed, water.

אך יש בהם ג"כ בחי' אש גבורות וצמצומים להיות המצוה דוקא באופן זה ובענין זה שצוה עלינו, שמצותיו הוא בכך דוקא וכמו סוכה שהיא גבוה למעלה מעשרים אמה פסולה[52]

But they also have the aspect of fire, Gevuros (restraints) and contractions (tzimtzumim): that the mitzvah must be specifically in this manner and in this form that He commanded us, for His command is specifically thus. For example, a sukkah that is higher than twenty cubits is invalid,

> The mitzvos also contain fire, Gevuros and contractions: each must be done exactly as commanded. A sukkah taller than twenty cubits, for example, is invalid, as the Mishnah rules.

וכן ציצית להיות החוטין שלמים וכיוצא בזה בכל המצות שפרטיהן ודקדוקיהן הן הם בחי' גבורות וצמצומים אלא שהם כלולים מחסדים ג"כ כו'.

and likewise tzitzis, whose threads must be whole; and similarly in all the mitzvos, whose particulars and fine details are themselves the level of Gevuros and contractions, except that they also comprise Chassadim, etc.

> Tzitzis require whole threads, and every mitzvah has such exacting details; these limits are Gevuros, though they are bound up with Chassadim as well.

10 והרי נמצא שיש בתורה ג"כ בחי' אש ומים בעשיה גשמית ג"כ וע"י אתערותא דלתתא אתערותא דלעילא להיות ג"כ הלוך ונסוע

So it turns out that the Torah too has the aspect of fire and water, in physical action as well; and through an arousal from below [comes] an arousal from above, so that there is also "going on and journeying."

> So the Torah, even in physical deeds, has fire and water; and since an arousal from below brings an arousal from above, a person can reach "going on and journeying" through the mitzvos.

וכח זה להיות נמשך אתערותא דלעילא על ידי אתערותא דלתתא ניתן לישראל במתן תורה שזהו ענין נתינת התורה שניתן להיות נק' שם מצוה על דברים גשמיים להיות בהן כח זה שעל ידם יומשך אוא"ס [אור אין סוף] ב"ה.

And this power, for an arousal from above to be drawn down through an arousal from below, was given to Israel at the Giving of the Torah. For this is what the giving of the Torah means: that it was granted for the name "mitzvah" to be called upon physical things, so that they would have this power, that through them the Infinite Light (Or Ein Sof), blessed be He, would be drawn down.

> The power of a human act to draw down a divine response was given at Sinai: the giving of the Torah turned physical things into "mitzvos," vessels through which the Infinite Light is drawn down.

אך להבין מאחר שגם ע"י בחי' התורה יבא ויגיע לבחי' הלוך ונסוע א"כ למה לא ניתנה התורה לאברהם שקיים כל התורה ברוחניותה ולמה לא ניתנה לו גם בגשמיותה:

But we need to understand: since through the Torah, too, one will come and arrive at the level of "going on and journeying," then why was the Torah not given to Avraham, who fulfilled the entire Torah in its spirituality? Why was it not given to him in its physicality as well?

> This raises a question: if the Torah's physical mitzvos lead to the state Avraham reached, why was the Torah not given in physical form to Avraham, who already kept it spiritually?

SECTION 4 • ¶11–19

Refining the physical world

11 ולהבין זה[53] צריך להקדים באור הטעם שיש הכח הגדול הזה במצות להיות על ידם דוקא המשכת אור א"ס ב"ה

To understand this, we must first explain the reason why the mitzvos have this great power, that specifically through them the Infinite Light (Or Ein Sof), blessed be He, is drawn down;

> To answer, the maamar first asks why the mitzvos have the power to draw down the Infinite Light at all.

והרי כל המצות נעשים מדומם צומח חי כגון קרבן מנחה סולת מצומח וקרבנות בהמה ותפלין של קלף מעור בהמה כו' שהיו תחת ממשלת קליפת נוגה.

after all, all the mitzvos are made from the mineral, the vegetable and the animal: for example, the meal-offering of fine flour, from the vegetable [kingdom]; animal offerings; and tefillin of parchment, from the hide of an animal, etc.; which were under the dominion of kelipas nogah (the "glowing" husk).

> Every mitzvah uses things from the mineral, vegetable and animal realms: flour for meal-offerings, animals for sacrifices, parchment for tefillin. Before their use for a mitzvah they belong to kelipas nogah, the "glowing husk," the realm in which permitted physical things, a mixture of good and evil, receive their life.

12 ואיך יהיו הקרבנות דוקא אשה ריח ניחוח להי' ריח היא העלאה ממטה למעלה. ניחוח לשון תרגום נחת דהיינו ירידה והמשכה מלמעלה למטה

So how can the offerings, specifically, be "a fire-offering, a pleasing fragrance (rei'ach nicho'ach) to Havayah"? Rei'ach, "fragrance," is ascent from below to above. Nicho'ach is the Targum's word nechas, that is, descent and drawing down from above to below.

> How can such things become "a pleasing fragrance to Havayah"? In the plain sense nicho'ach means "pleasing," giving satisfaction; the maamar reads rei'ach, fragrance, as ascent from below, and hears in nicho'ach the Aramaic nechas, "came down": an offering both raises the physical upward and draws G-dliness down.

להוי"ה. פי' להיות גלוי הוי"ה והמשכת אוא"ס [אור אין סוף] ב"ה בעלמא דאתגלייא שע"י הקרבנות נמשך גלוי אוא"ס [אור אין סוף] ב"ה למטה וכן ע"י מצות תפלין וציצית ממשיך אוא"ס [אור אין סוף] ב"ה על נפשו.

"To Havayah": that is, that there be a revelation of Havayah and a drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the revealed world (alma de'isgalya); for through the offerings a revelation of the Infinite Light, blessed be He, is drawn down below. And likewise, through the mitzvos of tefillin and tzitzis, one draws the Infinite Light, blessed be He, upon his soul.

> The words "to Havayah" mean that the offering brings a revelation of Havayah and of the Infinite Light into the "revealed world," the realms below; likewise tefillin and tzitzis draw the Infinite Light upon the soul of the one who performs them.

אך הנה נודע שהחיות המלובש בדומם צומח חי. שרשו הוא מבחי' לפני מלך מלך[54] וגו'.

But it is known that the life-force vested in the mineral, the vegetable and the animal has its root in the level of "before a king reigned," etc.

> The answer begins with a known Kabbalistic teaching: the life-force in minerals, plants and animals comes from the kings who reigned "before a king reigned" over Israel, which Kabbalah identifies with the World of Tohu, whose lights were too great for their vessels.

13 וכמ"ש אחור וקדם צרתני.[55] אחור למעשה בראשית[56] שמאמר נעשה אדם[57] הוא מאמר אחרון שבכל המאמרות.

As it is written, "Behind and before You formed me": "behind" in the work of creation, for the utterance "Let us make man" is the last of all the utterances;

> The verse "Behind and before You formed me" is read here, as the Talmud reads it, as man's place in creation: he came "behind," for the utterance that created him was the last of all.

שמאמר תוצא הארץ[58] וגו' ונפש חיה וגו' קדמו לו. ולכך המאכל מחיה את האדם הגם דהיינו מוצא פי הוי"ה שבמאכל.

for the utterance "Let the earth bring forth," etc., and "living creature," etc., came before it. And therefore food gives life to man, although this is [through] the utterance of the mouth of Havayah that is in the food,

> The utterances "Let the earth bring forth" and "living creature," which brought forth the animals, came before man's, which points to a higher source. That is why food can give life to a person: it is the divine utterance in the food that sustains him.

14 וכמ"ש כי על כל מוצא פי הוי"ה[59] יחיה האדם. מ"מ הרי גם באדם יש מוצא פי הוי"ה ולמה לא יחיה על מוצא פי הוי"ה שבעצמו אלא דהיינו משום שמוצא פי הוי"ה שבמאכל גבוה ממוצא פי הוי"ה שבאדם כו' כמ"ש במ"א.

as it is written, "For by all that comes out of the mouth of Havayah does man live." Nevertheless, man too has the utterance of the mouth of Havayah [within him]; so why should he not live by the utterance of the mouth of Havayah within himself? Rather, it is because the utterance of the mouth of Havayah in the food is higher than the utterance of the mouth of Havayah in man, etc., as is explained elsewhere.

> The verse says man lives by "all that comes out of the mouth of Havayah," which the maamar reads as the divine utterance in his food. Since man has a divine utterance within himself too, why should he need the one in the food? Because the utterance in the food is higher: Likkutei Torah, Matos, explains that at their source, above the order of creation, the mineral, vegetable and animal come from levels far higher than man's.

אך על כל זה הרי המאכל נפל למטה בשבירת הכלים וירד תחת ממשלת נוגה.[60]

Yet for all that, the food fell down in the breaking of the vessels and descended under the dominion of nogah.

> Yet that higher source fell down in the breaking of the vessels, the Kabbalistic shattering of the World of Tohu, and came under the dominion of kelipas nogah. As Likkutei Torah puts it, the highest stones of a falling wall land farthest away.

15 ולכך נתגשם מאד ומגשם את האדם האוכלו שמוריד את נפשו להמשיך אחר גשמיות העולם ואפי' [ואפילו] הצדיק שאוכל לשובע נפשו[61] כו' כמ"ש באור ענין זה במ"א[62] מ"מ יותר היה יפה לו בלא המאכל.[63]

Therefore it became very coarse, and it makes coarse the person who eats it, bringing his soul down to be drawn after the physicality of the world. And even the righteous person who "eats to satisfy his soul," etc., as the explanation of this matter is given elsewhere: nevertheless, it would be better for him without the food.

> Having fallen so low, food is coarse and coarsens the one who eats it, drawing him after worldly physicality. Even a righteous person who eats only "to satisfy his soul," for the sake of serving G-d, would be better off without food, if he had no need of it, as the Rebbe Maharash's version of this passage adds. Torah Ohr, Chayei Sarah, explains that verse: such eating is the life the soul receives from above, as on Shabbos, from the food as it is in its source, before it fell.

16 ולכך משה רבינו ע"ה [עליו השלום] לא אכל בהר כל ארבעים יום הגם שמעלתו גבוה מאד מ"מ מצד חומריות המאכל וגסותו לא אכל

Therefore Moshe our teacher, peace be upon him, did not eat on the mountain all forty days. Although his rank was very high, nevertheless, because of the materiality and coarseness of food, he did not eat.

> This is why Moshe did not eat during his forty days on Mount Sinai: despite his great level, food's coarseness would have been a hindrance.

ואפי' [ואפילו] מן שנק' לחם אבירים[64] לחם שמלאכי השרת ניזונים הימנו[65] לא אכל איש זה משה[66] לפי שרצה לקבל את התורה שהיא למעלה ממדרגת המלאכים שהרי הם בקשו תנה הודך על השמים[67,68] כו'.

And even the manna, which is called "bread of the mighty," bread by which the ministering angels are nourished, this "man," Moshe, did not eat, because he wanted to receive the Torah, which is above the level of the angels; for they asked, "Set Your splendor upon the heavens," etc.

> He did not eat even the manna, "bread of the mighty," on which, Rabbi Akiva says, the angels are nourished; the psalm goes on "a man ate," and the maamar says that this "man," Moshe, did not. Likkutei Torah, Bamidbar, explains why: though the manna's root is very high, on its way down it passed through the outer garments of the lower worlds, where good and evil are mixed. And Moshe was to receive the Torah, which is higher than the angels, who had asked G-d to "set Your splendor upon the heavens."

17 ולכך לא ניתנה תורה עדיין בימי אברהם כי בימי אברהם עדיין לא נתברר ונזדכך חומריות העולם להיות המשכת אוא"ס [אור אין סוף] ב"ה ע"י מעשה המצות גשמיות שנלקחו מתחת ממשלת קליפת נוגה.

Therefore the Torah was not yet given in the days of Avraham: in Avraham's days the materiality of the world had not yet been sifted and refined, so that the Infinite Light (Or Ein Sof), blessed be He, could be drawn down through the deed of the physical mitzvos, which were taken from under the dominion of kelipas nogah.

> So the Torah could not be given in Avraham's day: the world's materiality was not yet refined enough for physical mitzvos, taken from kelipas nogah, to draw down the Infinite Light.

ולא היו יכולין לקבל הארת א"ס ב"ה להיות נק' עליהם שם מצות עד אחר יציאת מצרים

And they could not receive the illumination of the Infinite One (Ein Sof), blessed be He, so that the name "mitzvos" would be called upon them, until after the Exodus from Egypt.

> Physical things could not yet receive the Infinite's light and be called "mitzvos" until after the Exodus.

שמצרים הוא כור הברזל[69,70] כמו מצרף לכסף וכור לזהב[71] והיינו כדי להיות הגו סיגים מכסף[72] שהכור הוא המפריד הסיגים[73] דהיינו שלא יהיה תערובת פסולת בכסף וזהב.[74,75]

For Egypt is "the iron furnace," like "a crucible for silver and a furnace for gold." That is, in order to "remove the dross from the silver": the furnace is what separates the dross, so that there be no admixture of waste in the silver and the gold.

> For Egypt was "the iron furnace" that refined them. As Proverbs speaks of "a crucible for silver and a furnace for gold," a furnace separates the dross, so that no waste remains mixed with the precious metal.

18 וכך הוא מצרים כור הברזל שזיכך את ישראל ע"י קושי השעבוד בחומר ובלבנים[76] להיות נפרד הרע מן הטוב ויתפרדו כל פועלי און[77]

So too Egypt, the iron furnace, refined Israel through the hardship of the servitude "in mortar and bricks," so that the evil would be separated from the good and "all the workers of iniquity would be scattered,"

> The hard labor "in mortar and bricks" was Egypt's furnace: it refined Israel by separating evil from good, so that "all the workers of iniquity are scattered."

שע"י שהרע עושה פעולות רעות הוא כלה ונאבד כמ"ש חצי אכלה וגו' חיצי כלים[78,79] כו'.

for through the evil doing evil deeds, it is consumed and lost, as it is written, "I will spend My arrows," etc.: "My arrows are spent," etc.

> Evil exhausts itself through its own harmful acts; the Hebrew uses one root, kalah, "to be used up," for evil that "is consumed" and for the arrows that are "spent." The Talmud reads "I will spend My arrows" as "My arrows will be spent, but they will not": the afflictions are used up, while the people endure.

19 וכמשל עלוקה[80] שכאשר מוצצת דם האדם מיד מתה. וכאשר נזדככו ישראל נזדכך ג"כ העולם וגשמיותו וחומריותו כי כל העולם תלוי בישראל וכמ"ש גם את העולם נתן בלבם.[81]

As in the analogy of a leech, which dies at once when it sucks a person's blood. And when Israel were refined, the world too was refined, its physicality and its materiality; for the whole world depends on Israel, as it is written, "He has also set the world in their heart."

> A leech dies once it has sucked blood: evil that has done its harm is consumed, as Torah Ohr, Bereishis, says of the kelipos, which are likened to a leech. And because the whole world depends on Israel, "He has set the world in their heart," the refining of Israel in Egypt refined the physical world as well.

ואזי נתבררו ג"כ מצות מעשיות להיות נקי' בשם מצות שבהם וע"י תהיינה המשכת אוא"ס [אור אין סוף] ב"ה גם באכילת קרבנות והקרבת מנחה סלת שמצומח הוא אשה ריח ניחוח להי'

And then the practical mitzvos, too, were sifted, so that they could be called by the name "mitzvos," so that in them and through them there would be a drawing down of the Infinite Light (Or Ein Sof), blessed be He: even in eating the offerings, and in offering a meal-offering of fine flour, which is from the vegetable [kingdom], it is "a fire-offering, a pleasing fragrance to Havayah"

> Then physical acts could become true mitzvos, vessels for the Infinite Light. Even eating sacrificial meat, and offering a meal-offering of flour from the plant world, became "a pleasing fragrance to Havayah."

(ואף שגם האבות הקריבו ג"כ קרבנות מ"מ לא הקריבו אלא עולות ולא זבחים הנאכלים ולא מנחות שמצומח).

(and although the Patriarchs too offered sacrifices, nevertheless they offered only burnt-offerings, not sacrifices that are eaten, and not meal-offerings, which are from the vegetable [kingdom]).

> The Patriarchs did bring offerings, but only burnt-offerings, wholly burned on the altar; they never brought offerings that people eat, nor meal-offerings from plants.

ועם כל הנ"ל יובנו כמה קושיות המבוארים בספרים[82] כגון למה נשא יעקב ב' אחיות ועמרם נשא דודתו.[83,84]

With all the above, several difficulties discussed in the books will be understood, such as why Yaakov married two sisters, and Amram married his aunt.

> This also answers questions raised in the books: if the Patriarchs kept the Torah, how could Yaakov marry two sisters and Amram his aunt? The answer implied here is that before Sinai the mitzvos were kept in their spiritual dimension, since physical things could not yet become mitzvos.

וכמו שהיה מצרים כור הברזל להיות ע"י זה מתן תורה כך גלות אדום הוא כור הברזל להיות ע"י ימות המשיח.

And just as Egypt was the iron furnace, so that through it there would be the Giving of the Torah, so the exile of Edom is the iron furnace, so that through it there will be the days of Mashiach.

> Egypt's furnace prepared for the Giving of the Torah; in the same way the present exile of Edom is a refining furnace that prepares for the days of Mashiach.

שהרי המצות אינן בטלות לימות המשיח[85] לכולי עלמא והמצות יזדככו יותר בבחי' פנימיות וכמ"ש ומלאה הארץ דעה.[86]

For the mitzvos will not be annulled in the days of Mashiach, according to all opinions; and the mitzvos will be refined further, at the level of the inner dimension (pnimiyus), as it is written, "And the earth shall be filled with knowledge."

> The mitzvos will remain in the days of Mashiach, on all views, but they will be refined further and reveal their inner dimension, when "the earth shall be filled with knowledge" of G-d. The Sages' saying that the mitzvos will be annulled in the future refers, as Iggeres HaKodesh 26 explains, to the time of the Resurrection, not to the days of Mashiach before it.

וכן בפרט כל אדם היסורים שלו לזכך מצותיו[87] אשר יעשה אותם האדם שיהיו מתוקנים להיות עולה ונכלל באור אין סוף ב"ה:[88]

And so too, in particular, for every person: his sufferings are to refine his mitzvos, "which a person shall do," so that they be rectified, to rise and be included in the Infinite Light, blessed be He.

> The same is true of each individual: a person's own sufferings refine the mitzvos he does, so that they rise and are absorbed in the Infinite Light.

SECTION 5 · ¶20–22

Peace between fire and water

20 ונחזור לענייננו שנתינת התורה בבחי' אש ומים[89] למטה שע"י זה יהיה הלוך ונסוע כנ"ל. אך איך יהיו שני הפכים אש ומים ואין המים מכבין כו'.

Let us return to our subject: that the giving of the Torah is the level of fire and water below, so that through this there will be "going on and journeying," as mentioned above. But how can there be two opposites, fire and water, and the water not extinguish, etc.?

> Returning to the main theme, the Torah brought fire and water into the physical world, so that anyone could reach "going on and journeying." But how can such opposites exist together without the water putting out the fire?

ועל זה נאמר עושה שלום במרומיו שהשלום הוא כולל ב' הפכים והוא המחבר שניהם לפי שהוא גדול משניהם והם בטלים ונכללים בו.[90]

Of this it is said, "He makes peace in His heights": peace encompasses two opposites and is what joins them both, because it is greater than both of them, and they are nullified and included in it.

> Peace is the answer: "He makes peace in His heights." Peace here is not a compromise between opposites; it comes from a level greater than both, in which both are nullified and included, and so it can join them. The Tzemach Tzedek (Or HaTorah) adds that the shofar, whose sound casts trembling, draws from the first half of this verse, "dominion and fear are with Him," through which the peace is made.

21 וזהו בחי' קול השופר כי שופר תוקעין אותו מפיו הקצר והקול יוצא ומתרחב ויוצא בסופו במקום הרחב. ועל זה נאמר מן המצר קראתי[91] יה ענני במרחב יה.

And this is the level of the sound of the shofar. For the shofar is blown from its narrow mouth, and the sound goes out and widens, and comes out at its end, at the wide place. Of this it is said, "From the narrow place I called upon Yah; Yah answered me with expansiveness."

> This is the meaning of the shofar: one blows into its narrow end, and the sound widens and emerges at the broad end. The psalm says the same: "From the narrow place I called upon Yah; Yah answered me with expansiveness."

פי' מן המצר מקום צר שאינו מושג ולית מחשבי תפיסא ביה[92] שהוא למעלה מכל ההשגות והוא ענין שופר שפרו מעשיכם[93] ממשיך תענוג.

That is: "from the narrow place," a narrow place that cannot be grasped, where "no thought can grasp Him," for it is above all comprehension. And this is the meaning of shofar, "improve (shapru) your deeds": it draws down delight.

> The "narrow place" is the level beyond all comprehension, of which the Tikkunei Zohar says "no thought can grasp Him." From there the shofar, in the sense of shapru, "improve," draws down delight.

אבל בעצמו הוא קול פשוט מקור התענוגים כי עמך מקור חיים[94] כתיב בחי' עמך בטל ונכלל באוא"ס [באור אין סוף] ב"ה ממש

But in itself it is a simple sound, the source of delights, for it is written, "For with You is the source of life": the level of "with You," nullified and included in the very Infinite Light (Or Ein Sof), blessed be He.

> In itself the shofar's sound is simple, the source of all delights. The psalm says "with You is the source of life": "with You" is the level nullified and included in the Infinite Light itself.

ומשם קראתי יה יו"ד עלאה בחי' חכמה וה' עלאה בינה היא רחובות הנהר הרחבת הדעת במה שמתבונן כו' (דהיינו שכבר יש בחי' השגה. משא"כ חכמה היא בחי' ברק כמ"ש במ"א).

And from there, "I called upon Yah": the higher yud, the level of Chochmah (wisdom), and the higher hei, Binah (understanding), which is Rechovos HaNahar ("the broad places of the river"), the broadening of the mind in what one contemplates, etc. (That is, there is already the level of comprehension; whereas Chochmah is the level of a flash of lightning, as is explained elsewhere.)

> From that narrow place "I called upon Yah," the two letters of the Name Yah. The higher yud is Chochmah, an insight that flashes like lightning; the higher hei is Binah, the broad expanse of understanding, which Kabbalah calls "the broad places of the river."

דהיינו שמשם התחלת התהוות חכמה ועדן ותורה להיות לעבדה ולשמרה[95] ולעשות גן עדן וגלוי תענוג והשגת הנשמות ועי"ז ענני במרחב יה.

That is, from there begins the coming into being of Chochmah and Eden and Torah, "to work it and to guard it," and to make the Garden of Eden, the revelation of delight and the comprehension of the souls. And through this, "Yah answered me with expansiveness."

> From here begin Chochmah, "Eden" and Torah. The words "to work it and to guard it," said of Adam in Eden, describe the service that makes the Garden of Eden, where souls enjoy delight and comprehension; through all this, "Yah answered me with expansiveness."

כי כמו שיש י"ה עלאין כך יש בחי' י"ה תתאין[96] יו"ד בחי' בטול מים התחתונים חכמה תתאה יו"ד בראש ויו"ד בסוף[97] והי' הוא בחי' אש וצמאון שבלב שכל זה נמשך מן המצר הוא קול השופר הנ"ל.

For just as there is the higher Yah [yud-hei], so there is the level of the lower Yah: the yud is the level of self-nullification (bittul), the lower waters, the lower Chochmah, a yud at the beginning and a yud at the end; and the hei is the level of the fire and thirst in the heart. All this is drawn down from "the narrow place," which is the sound of the shofar mentioned above.

> There is also a lower Yah: its yud is the self-nullification of the lower waters, the lower Chochmah, which the maamar describes as a yud at the beginning and a yud at the end; its hei is the heart's fiery thirst. Both are drawn from the narrow place, the shofar.

22 ודרך כלל הוא בחי' תפלה בלחש כי ק"ש [קריאת שמע] וברכותיה יוצר משרתים והאופנים ברעש גדול בוערת כמראה לפידים.[98]

In general, this is the level of the prayer said in a whisper. For the Shema and its blessings, "Who forms ministering angels" and "the Ofanim with a great noise," [are] burning "like the appearance of torches."

> In general, the shofar's level is the Amidah, the prayer said in a whisper. The Shema and its blessings, which describe the angels' stormy praise ("Who forms ministering angels," and the Ofanim, angels named for the "wheels" of Yechezkel's chariot, rising "with a great noise"), are the fiery "running," burning "like the appearance of torches."

ועי"ז נאמר ותחת הרקיע כנפיהם ישרות[99] שכנפיהם נק' עפיפתם ברצוא ממטה למעלה ברשפי אש שלהבת ובוערות וכל זה הוא תחת הרקיע שהרקיע נטוי על ראשם כעין הקרח הנורא.[100] בחי' קרח הוא בחי' בטול.

Of this it is said, "And under the firmament their wings were straight": their "wings" are their flight in "running" from below to above, in flashes of fire and flame, burning; and all this is under the firmament, for the firmament is stretched over their heads "like the awesome ice." The level of ice is the level of self-nullification (bittul).

> Yechezkel saw the Chayos' wings spread straight beneath the firmament: their upward flight of fiery yearning. Above them was a firmament like awesome ice, which stands for self-nullification.

אבל כאשר ויהי קול מעל לרקיע אשר על ראשם[101] הוא קול השופר שהוא למעלה מעלה גם מבחי' הרקיע

But when "there was a voice from above the firmament that was over their heads," that is, the sound of the shofar, which is far above even the level of the firmament,

> Above that firmament was "a voice," which the maamar identifies with the shofar, higher even than the firmament of self-nullification.

והיא בעמדם בתפלה ואזי תרפינה כנפיהם שבטל ונכלל גם בחי' הרצוא גם בחי' השוב[102] ומיוחדים ביחוד גמור ואינו עולה לא בשם רצוא ולא בשם שוב

and this is "when they stood," in prayer, then "they let down their wings": both the level of "running" and the level of "returning" are nullified and included, and they are united in complete union, and it is called neither by the name "running" nor by the name "returning."

> The words "when they stood" refer to the "standing" prayer, the Amidah; then "they let down their wings": running and returning are both absorbed into a complete unity, called by neither name. In another maamar on Yisro, Torah Ohr quotes the Maggid of Mezritch on this verse: when Israel stand in prayer, the angels let down their wings, falling from their level before the love and awe drawn down from below.

ומשם ענני במרחב להיות גלוי הוי"ה גם בהתרחבות הלב

And from there, "[Yah] answered me with expansiveness," so that there be a revelation of Havayah in the broadening of the heart too.

> From there, the narrow place, comes "expansiveness": a revelation of Havayah even in the heart's broadened feelings.

וזהו או יחזיק במעוזי יעשה שלום לי. שלום יעשה לי. שלום בפמליא של מעלה ושל מטה[103] דהיינו שיהיה מעלה ומטה שוין וכמו שהיה במצר כך במרחב כנ"ל:[104]

And this is "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me": peace in the household above and the household below; that is, that above and below be equal, and as it was in the narrow place, so in the expanse, as mentioned above.

> This is the peace of which Isaiah speaks: "let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." The Talmud learns from the doubled "peace" a peace in the household above and the household below; the maamar explains this to mean that above and below become equal, the narrow place revealed in the expanse.

SECTION 6 · ¶23–26

Reading the verse at Sinai

23 וזהו וכל העם רואים את הקולות ואת הלפידים ואת קול השופר.[105] קולות הם המשכות כמו קול הגשמי שהוא ענין המשכת ההבל מהלב להוציא בפה בדבור.

And this is "And all the people saw the sounds and the torches and the sound of the shofar." The "sounds" are drawings down, like the physical voice, which is the drawing of breath from the heart to bring it out through the mouth in speech.

> Now the opening verse can be read. The "sounds" (kolos) that Israel saw are drawings down, like the physical voice (kol), which carries breath from the heart out through the mouth into speech.

וכך על דרך משל המשכת אור א"ס ב"ה מההעלם אל הגלוי נק' בשם קול.[106]

So too, by way of analogy, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from concealment to revelation is called by the name kol, "voice."

> Likewise the Infinite Light's movement from concealment into revelation is called a "voice." Likkutei Torah, Nasso, explains the same: like the voice that joins the feeling in the heart to speech, every descent and drawing down from one level to another is called a "voice."

24 וקולות לשון רבים כמארז"ל [כמאמר רבותינו זכרונם לברכה] זוכה לתורה שניתנה[107] בחמשה קולות הם ה' פעמים מים[108] כמו שיש ה' פעמים אור כו'.

And "sounds" is plural, as our Sages, of blessed memory, said: "He merits the Torah, which was given with five sounds." These are five times "water," just as there are five times "light," etc.

> The plural "sounds" refers to the five voices with which, the Sages say, the Torah was given. The maamar identifies them with five mentions of "water," just as "light" is mentioned five times on the first day of creation; Or HaTorah supports the link from the verse "The voice of Havayah is upon the waters."

ומים הם המשכות החסדים שיורדים ממקום גבוה למקום נמוך דהיינו גלוי המשכת אוא"ס [אור אין סוף] ב"ה במעשה המצות. ואת הלפידים דהיינו בחי' אש בוערות כמראה הלפידים[109] ברצוא ותשוקה ממטה למעלה.

And water is the drawing down of the Chassadim (kindnesses), which descend from a high place to a low place, that is, the revelation of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the performance of the mitzvos. "And the torches": that is, the level of fire, burning "like the appearance of torches," in "running" and longing from below to above.

> Water is the downward flow of Chassadim, the revelation of the Infinite Light through the mitzvos; the "torches" are the fire of upward yearning.

וכל העם ראו והשיגו עין בעין רואים את הנשמע[111, 110] והכל היה מפני קול השופר שקול השופר שהוא מן המצר הוא מקור התענוגים וממנו נמשך מים ואש שהם הפכים כו' כנ"ל:

And all the people saw and grasped [it] eye to eye, "seeing what is heard." And all this was because of the sound of the shofar: for the sound of the shofar, which is "from the narrow place," is the source of delights, and from it are drawn water and fire, which are opposites, etc., as mentioned above.

> At Sinai the people grasped all this with complete clarity, "seeing what is heard." Everything came from the shofar, the narrow source of delights, from which both water and fire flow.

25 ואת ההר עשן.[113, 112] הנה עשן הוא ע"י שנאחז האור בדבר גשמי[114] שיש בו יסוד העפר.

"And the mountain smoking." Now, smoke comes about when fire takes hold of a physical thing that has in it the element of earth.

> "And the mountain smoking": smoke appears when fire grips something physical, containing the element of earth.

וכך ע"ד משל התהפכות נפש הבהמית שמנוגה לסטרא דקדושה נקרא בשם עשן. וטבע העשן שעולה כשמתקרב לאש מדליק ומאחיז את האש בדבר שהעשן יוצא ממנו.

So too, by way of analogy, the transformation of the animal soul from nogah to the side of holiness is called "smoke." And it is the nature of smoke that as it rises, when it comes near a fire, it kindles and makes the fire take hold of the thing from which the smoke comes out.

> In the soul, "smoke" is the animal soul turning from nogah to holiness. Rising smoke that nears a flame can rekindle the thing it comes from; so the transformed animal soul brings the fire down onto itself.

26 וכך ע"י ההר עשן נעשה המשכת קולות ולפידים שהם בחי' רצוא ושוב דסטרא דקדושה כנ"ל.

So too, through "the mountain smoking," the drawing down of "sounds" and "torches" comes about, which are the levels of "running" and "returning" of the side of holiness, as mentioned above.

> Thus the animal soul's transformation brings down the "sounds" and "torches," the running and returning of holiness.

וירא העם וינועו.[115] הנה העם האמור למעלה ברישיה דקרא וכל העם רואים וגו' קאי על ישראל.

"And the people saw, and they trembled." Now, "the people" mentioned above, at the beginning of the verse, "And all the people saw," etc., refers to Israel.

> The verse begins and ends with "the people." The first, who "saw the sounds," are Israel.

אבל סיפא דקרא וירא העם וינועו קאי על ערב רב[116] שלא היו רואים את הקולות רק ויעמדו מרחוק.[117]

But the end of the verse, "And the people saw, and they trembled," refers to the mixed multitude (erev rav), who did not see the sounds, but only "stood at a distance."

> The second, who trembled and stood at a distance, are the mixed multitude, the people of other nations who left Egypt together with Israel; they did not see the sounds. Likkutei Torah, Bamidbar, quoting this maamar, explains that they did not want the self-nullification the sounds bring, and so stood at a distance, to remain beings in their own right.

SECTION 7 • ¶27–31

Bittul and its absence

27 וביאור ענין זה הנה קולות הם המשכות מאור א"ס ב"ה. דהיינו מה שאור א"ס ב"ה שורה ומתגלה במה שבטל אליו יתי. ובטול זה מפני מה שמתפעל הנפש מקרב איש ולב עמוק.[118]

The explanation of this: the "sounds" are drawings down from the Infinite Light (Or Ein Sof), blessed be He; that is, the Infinite Light, blessed be He, rests and is revealed in whatever is nullified to Him, may He be blessed. And this nullification is because the soul is stirred "from the inwardness of a man and the depth of the heart."

> To "see the sounds" is to receive the Infinite Light, which rests only where there is self-nullification. That nullification arises when the soul is moved from its innermost depths, "the inwardness of a man and the depth of the heart."

28 ולהיות הנפש בחי' נברא ובעל גבול ותתפעל מא"ס ב"ה שאינו בבחי' גבול ולית מחשבה תפיסא ביה כלל[119] הרי זה בחי' קול והמשכה מא"ס ובלי גבול לבחי' גבול.

And for the soul, which is a created being and bounded, to be stirred by the Infinite One (Ein Sof), blessed be He, who is not bounded and whom "no thought can grasp" at all: this is the level of a "voice" and a drawing down from the infinite and unbounded to the bounded.

> For a limited, created soul to be moved by the unlimited Infinite, whom "no thought can grasp," is itself a "voice": a drawing down from the infinite into the finite.

אבל ערב רב לא[120] היה בהם כח והתפעלות זו מהתבוננות בגדולת א"ס ב"ה בעצמו כביכול.

But the mixed multitude did not have this power and this stirring [that comes] from contemplating the greatness of the Infinite One, blessed be He, Himself, so to speak.

> The mixed multitude lacked this capacity to be moved by contemplating G-d Himself.

וכמו עד"מ שעיקר התפעלות שלהם הוא שמתפעלים מהליכת הגלגלים[121] וגדלם וגבהם שיעור גדול כל כך ואין זה אלא בחי' יש

For example, their main stirring is that they are stirred by the motion of the celestial spheres and their size and height, so vast a measure; but this is nothing but the level of yesh (existence),

> They were impressed only by vast created things, such as the motion and immense size of the heavenly spheres. That is admiration of created existence (yesh), not of G-d.

אבל מבחי' א"ס ב"ה שאין לו סוף וכו' לא נמשך להם התפעלות כלל. ולכן אמרו ערב רב אלהים אשר ילכו[122] לפנינו[123] שיראוהו בעין גשמי:

whereas from the level of the Infinite One, blessed be He, who has no end, etc., no stirring at all is drawn to them. Therefore the mixed multitude said, "gods who will go before us," so that they would see him with a physical eye.

> Because nothing of the Infinite moved them, they asked for "gods who will go before us," a deity they could see with their physical eyes.

29 ובזה יובן מה שאמרו רז"ל [רבותינו זכרונם לברכה] על המזיקין שאלמלא ניתן רשות לעין[124] כו'. ואעפ"כ [ואף על פי כן] אין עושים כלום מפני מורא שמים. וכדאיתא בגמרא אלמלא מכרזי עלך ברקיע כו'.[125]

With this we will understand what our Sages, of blessed memory, said about the mazikin (harmful spirits): "If the eye were given permission," etc. And even so, they do nothing, because of the fear of Heaven, as is stated in the Gemara, "Were it not proclaimed about you in heaven," etc.

> The same principle explains the mazikin, harmful spiritual beings. The Talmud says that if the eye could see them, no creature could stand before them; yet they do nothing without permission, as a female demon told Rabbi Chanina ben Dosa that, were it not for a heavenly proclamation about him, she would have endangered him.

ומאחר שיש להם מורא שמים כל כך עד שלא יוכלו לעבור את פי ה' הרי בחינה זו גדולה משל אדם שהוא בעל בחירה וא"כ למה נקראו מזיקין.

Now since they have such fear of Heaven that they cannot transgress the word of G-d, this level is greater than that of man, who has free choice; so why are they called mazikin, "harmful ones"?

> If the mazikin so fear Heaven that they cannot disobey G-d, they would seem superior to man, who can choose to sin. Why, then, are they called "harmful"?

אך הענין שזהו כלל גדול שעיקר ההפרש בין סטרא דקדושה ובין קליפה וסטרא אחרא שהמלאכים ונשמות דסטרא דקדושה יש להם בטול מהמשכת אור א"ס ב"ה בעצמו ובכבודו כביכול.

But the explanation: this is a great principle, that the main difference between the side of holiness and kelipah and the sitra achra (the other side) is that the angels and souls of the side of holiness have self-nullification (bittul) from the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in His own Self and glory, so to speak.

> The great principle: what defines the side of holiness, both angels and souls, is self-nullification that comes from receiving the Infinite Light itself.

30 ולכן בטול המלאכים גדול עד למאד שתפול עליהם אימתה ופחד[126] אשר לא יוכלו שאת כי המשכה זו מאור א"ס ב"ה עצמו היא אצלם בבחי' גילוי.

Therefore the angels' nullification is exceedingly great, so that "terror and dread fall upon them," which they cannot bear; for this drawing down from the Infinite Light (Or Ein Sof), blessed be He, itself is revealed to them.

> Because the Infinite Light is revealed to the angels, their nullification is overwhelming, like the "terror and dread" the Song of the Sea describes.

משא"כ הקליפות וסטרא אחרא יניקתם ואחיזתם מעלמא דפרודא שאין המשכת אור א"ס ב"ה שורה ומתגלה בהם כלל בבחי' א"ס שהרי תופסים מקום דקרו ליה[127] אלהא דאלהיא.

This is not so with the kelipos and the sitra achra: their nurture and their hold are from the world of separation (alma deperuda), where the drawing down of the Infinite Light, blessed be He, does not rest or reveal itself in them at all as infinite; for they take up room, as "they call Him the G-d of gods."

> Kelipah and the sitra achra draw their life from the "world of separation," where the Infinite Light is not revealed. They acknowledge G-d only as the highest of powers, calling Him "the G-d of gods," while they themselves remain something in their own eyes.

31 ועל זה נאמר מלכותך מלכות כל עולמים[128] וממשלתך בכל דור ודור שכל עולמות עליונים מקבלים מבחי' מלכותו ית'

Of this it is said, "Your kingship is the kingship of all worlds, and Your dominion is in every generation": all the upper worlds receive from the level of His Malchus (sovereignty), may He be blessed,

> The verse distinguishes "kingship" over "all worlds" from "dominion" in "every generation." The upper worlds receive from G-d's Malchus.

שממליכים אותו ומלכותו קבלו עליהם ברצון לכך חל עליהם שם מלוכה כמו במלך בשר ודם שנק' מלך שכאשר בני המדינה המליכוהו עליהם.

for they crown Him and accepted His kingship upon themselves willingly; therefore the name "kingship" applies to them. As with a king of flesh and blood, who is called king when the people of the land have crowned him over them.

> They accept His rule willingly, and kingship, like a human king's, exists only where the people accept the king over themselves.

משא"כ בכל דור ודור שהם עלמא דפרודא לא יחול עליהם שם מלוכה אלא ממשלה[129] שהוא בעל כרחם.

This is not so with "every generation," which is the world of separation: the name "kingship" does not apply to them, only "dominion," which is against their will.

> "Every generation" is the world of separation, which does not accept Him willingly; there G-d rules by "dominion," against its will.

SECTION 8 • ¶32

Blessing G-d through Torah

32 וזהו ומברכים אותך יתברך שמך בפי כל חי פי' שאנחנו בני ישראל מברכים וממשיכים אותך ממש

And this is "and [we] bless You; may Your Name be blessed by the mouth of every living being." That is: we, the children of Israel, bless and draw down You Yourself,

> The words from Grace after Meals, "and [we] bless You; may Your Name be blessed by the mouth of every living being," raise a question that the Mitteler Rebbe's transcript of this maamar spells out: how can the Infinite, who needs no increase, be "blessed"? Israel "blesses" G-d in the sense of drawing Him down, as Torah Ohr, Mikeitz, explains baruch from mavrich, bending a vine shoot into the earth so that a new vine grows.

דהיינו המשכת אור א"ס ב"ה בעצמו ובכבודו יתברך וברכה והמשכה זו היא בקולות דהיינו בתורה שניתנה בה' קולות ה' המשכות.

that is, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in His own Self and glory, may He be blessed. And this blessing and drawing down is through the "sounds," that is, through the Torah, which was given with five sounds, five drawings down.

> This drawing down of the Infinite Light itself comes through the "voices," the Torah given with five voices.

הגם שהתורה מלובש' בענייני' [בעניינים] גשמיים וגם אנחנו מלובשים בגוף הגשמי הנה לפניו יתברך כחשכה כאורה.[130]

Although the Torah is clothed in physical matters, and we too are clothed in a physical body, before Him, may He be blessed, "darkness is as light."

> Though both the Torah and the Jewish people are clothed in physical form, before G-d darkness and light are alike, so the physical does not block Him.

וכל היושב ושונה[131] הקב"ה שונה כנגדו[132] כו'. ודברי אשר שמתי בפיך[133] ויתברך שמו בפי כל חי ששאר כל חי מברכים רק שמך בלבד:

And "whoever sits and studies, the Holy One, blessed be He, studies opposite him," etc. And "My words that I have placed in your mouth." And "may His Name be blessed by the mouth of every living being": for all other living beings bless only Your Name alone.

> When a person studies, G-d "studies opposite him," and His words are in our mouth. Other beings bless only His "Name," His outward expression, while Israel draws down His very self.

IN ONE'S AVODAH

Every person, not only the spiritually gifted, can reach Avraham's running and returning through the physical mitzvos done exactly as commanded: their precise details are the fire, and the G-dliness they draw down is the water. Hardships, of the people and of the individual, are a furnace that refines one's mitzvos so they rise into the Infinite Light. And the fiery yearning of the Shema should lead to the quiet bittul of the Amidah, where yearning and calm become one.

QUESTIONS FOR DISCUSSION

1. Why could Avraham's spiritual observance, however lofty, not accomplish what the physical mitzvos given at Sinai accomplish?
2. How can the "water" of understanding make the heart's "fire" of yearning stronger instead of quenching it?
3. What does it mean that peace comes from a level greater than both opposites, and how do the shofar's narrow and wide ends picture this?
4. Why could the Torah be given only after the Egyptian exile, and what does the maamar learn from this about the present exile and personal suffering?
5. What separates being impressed by G-d's creations from being moved by G-d Himself, according to the maamar's contrast between Israel and the mixed multitude?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וכל העם רואים

The note records that this maamar was also printed in the Lemberg edition of Torah Ohr, with variant readings.

KEHOT'S NOTE

נדפס גם בתו"א לעמבערג ו, ג בשינויים. הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תרכח, ורשום "חג השבועות". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת יתרו ע' תתקעה. עוד הגהות בע' תתקסח. לכללות מאמר זה ראה במאמרי אדהאמ"צ במדבר ח"ב ע' תרפה. בסה"מ תרמ"ז. וביאור בד"ה זה דש"ק נשא תשמ"ו. פלח הרמון שמות ע' רנט.

2 וכל העם רואים את הקולות

The words here quote Exodus 20:18; the passage is shown below.

Exodus 20:18 שמות כ:יי"ח

וַיַּעַמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

3

After the Ten Commandments, the Torah says that all the people "saw the sounds and the torches and the sound of the shofar" and the mountain smoking, and stood at a distance. In the plain sense the "sounds" are the thunder and the "torches" the flashes of lightning; the maamar reads them, from paragraph 23 on, as drawings down and the fire of yearning.

Exodus 20:15 שמות כ:ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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4 למה הי' קול השופר במ"ת

The Tzemach Tzedek writes that the transcriber of this maamar (whom he calls "my uncle, R. Y. L.") did not copy its full intent: the Torah's essence is "all its paths are peace," and the shofar, whose sound casts trembling, draws from "dominion and fear are with Him," through which peace is made; since Torah study is peace, it had to come through the shofar.

KEHOT'S NOTE

ראה באוה"ת יתרו ע' תתקסד בארוכה, וז"ל שם: "אדמו"ר בת"א בד"ה וכל העם רואים את הקולות הקשה למה הי' צ"ל קול השופר במ"ת וע"ש התירוץ. ונ' שהכותב דודי הר"ל ז"ל לא העתיק כל המכוון, והיינו שעיקר התורה היא וכל נתיבותי' שלום . . וזהו ענין השופר שקול השופר מטיל חרדה . . והוא ההמשכה מבחי' המשל ופחד עמו וע"ז נעשה שלום והיינו עצמו ענין והנורא, וכיון שעסק התורה הוא בחי' השלום, לכן צ"ל ע"י קול השופר המשכה מבחי' המשל ופחד עמו", ע"ש. וראה גם באוה"ת כרך ח ע' ג'ד הטעם שצ"ל קול השופר במ"ת. במאמרי אדה"א במדבר ח"ב ע' תרפו הקושיא "למה הוצרך להיות קול השופר בשעת מ"ת דאם בשביל שיר וניגון לעורר את הכוונה שבלב כמו הללוהו בתקע שופר כו' הלא בחי' קולות דשאר כלי זמר כנבל וכינור הן יותר ערבים וטובים מקול השופר ואדרבה בקול השופר יש איום ופחד וחרדה גדולה . . ואם כדי להחרידם ולאיים עליהם להיות בהן יראה ופחד . . די הי' קולות וברקים ולפידים, וגם משמעות הענין שהי' קול השופר עיקר הקול המשמיע הדיבור שיוצא מפי הגבורה". ועיין שם ע' תרפז. ובסה"מ תרמ"ז ע' צג.

5 קול השופר . . קול חרדה

A parenthesis there refers to "the explanation on 'And all the people saw'" and summarizes it: the Torah was given with a shofar because it casts dread, since accepting the mitzvos must be a servant's service; yet shofar also means "improve your deeds," drawing down delight, the joy of a mitzvah.

KEHOT'S NOTE

ראה בלקו"ת פי' שלח לט, א.

6 אם יתקע שופר בעיר

Amos asks a chain of questions about cause and effect, among them, "If a shofar is blown in the city, will the people not tremble?", for the shofar was the city's alarm. The maamar cites it to show that the shofar's sound is, by its nature, a sound of trembling (context: Steinsaltz Tanakh).

Amos 3:6 עמוס ג:ו

אִם־יִתָּקַע שׁוֹפָר בְּעִיר וְעָם לֹא יֶחֱרָדוּ אִם־תִּהְיֶה רָעָה בְּעִיר וַה' לֹא עָשָׂה׃

Shall the horn be blown in a city, And the people not tremble? Shall evil befall a city, And the L-RD hath not done it?

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KEHOT'S NOTE

עמוס ג, ו.

PARAGRAPH 2

7 ויהי קולות וברקים

On the third day there were thunder and lightning (kolos u'verakim) and a heavy cloud on the mountain, and the sound of a shofar very strong, and all the people in the camp trembled. The maamar cites it to show the trembling that the shofar caused at Sinai.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִשִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud

upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות יט, טז.

8 נק' שופר על שם שפרו מעשיכם

Yahel Or is the Tzemach Tzedek's commentary on Psalms; the note points there for the reading of shofar as shapru, "improve."

KEHOT'S NOTE

ראה מדרש תהלים פא, ד. וראה יהל אור ע' רפח.

9 שפרו מעשיכם

On "Blow the shofar at the New Moon," the Rabbis say: "Renew your deeds and improve (shapru) your deeds." The same passage says the words of Torah were given through the shofar. The maamar takes shofar as "improving" and so drawing down delight.

Midrash Tehillim 81:3 מדרש תהילים פ"א:ג'

... באיזה חדש בכסא שהחדש מתכסה בו ואי זה הוא זה ראש השנה. תקעו בחדש שופר. רבנן אמרי חדשו מעשיכם ושפרו מעשיכם ואני מכסה על עונותיכם שנאמר (תהלים פה ג) נשאת עון עמך כסית כל חטאתם. אמר ר' ברכיה בשם רבי אבא שפרו מעשיכם וחדשו מעשיכם. ומה שופר זה תוקע מזה ומוציא מזה כך כל קטיגורין שבעולם מקטרגין לפני אני שומע מזה ומוציא מזה. הוי תקעו בחדש שופר:

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10 כי עמך מקור חיים

David says to G-d, "For with You is the source of life; in Your light we see light." The maamar reads "the source of life" as the source of delights, from which the shofar draws.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 3

11 אדם הראשון חנוך מתושלח כו' ואברהם

The Mitteler Rebbe's transcript of this maamar lists "Chanoch, Mesushelach, Noach, Avraham and Yitzchak" here.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תרל: חנוך מתושלח ונח ואברהם ויצחק. במאמרי אדה"א במדבר ח"ב ע' תרחצ: כחנוך ומתושלח ונח. בד"ה ועשית חג שבועות תרמ"ח ע' רכ: מתושלח נח אברהם יצחק ויעקב. וראה לעיל סו, ג.

12 ואברהם קיים כל התורה

Rav says: "Avraham our father fulfilled the entire Torah," deriving it from "because Avraham listened to My voice";

the Gemara adds that he kept even the rabbinic eruv tavshilin.

Yoma 28b:9–10 יומא כ"ח ב:ט'-י'

אָמַר רַב: קַיֵּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וְגוֹ'". אָמַר לֵיהּ רַב שִׁימִי בַּר חָיָיא לְרַב: וְאֵימָא שֶׁבַע מִצְוֹת? הָא אִיכָּא נָמֵי מִילָּה! וְאֵימָא שֶׁבַע מִצְוֹת וּמִילָּה! אָמַר לֵיהּ: אִם כֵּן "מִצְוֹתַי וְתוֹרֹתָי" לְמָה לִי? אָמַר (רב), וְאִיתֵּימָא רַב אָשֵׁי: קַיֵּים אַבְרָהָם אָבִינוּ אֲפִילּוּ עֵירוּבֵי תַּבְשִׁילִין, שֶׁנֶּאֱמַר: "תּוֹרֹתָי", אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה.

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KEHOT'S NOTE

סוף קידושין. יומא כח, ב. ע' לעיל יא, ג ואילך. ולקמן צו, ג. ראה לקו"ש חל"ה ע' 107 ואילך.

13 ואברהם קיים כל התורה גם עד שלא ניתנה

The closing Mishnah of Kiddushin says: "We find that Avraham our father fulfilled the entire Torah before it was given," citing "he kept My charge, My commandments, My statutes and My teachings."

Kiddushin 82a:10 קידושין פ"ב א:י'

בְּנֶעֱרוּתוֹ מַהוּ אוֹמֵר? "וְקוֹוֵי ה' יַחֲלִיפוּ כֹחַ". בְּזִקְנוּתוֹ מַהוּ אוֹמֵר? "עוֹד יְנוּבוּן בְּשֵׂיבָה", וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ: "וְאַבְרָהָם זָקֵן... וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל" – מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כּוּלָּהּ עַד שֶׁלֹּא נִיתְּנָה, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי"

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14 וישמר משמרתי

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

KEHOT'S NOTE

תולדות כו, ה.

15 וישמר משמרתי

G-d tells Yitzchak that the blessing comes "because Avraham listened to My voice and kept My charge, My commandments, My statutes and My teachings." This is the verse from which the Sages learn that Avraham kept the whole Torah.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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16 רק שהיה זה ברוחניות

Cited by the note on the point that the Patriarchs' observance was spiritual.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' רכ.

17 ואיזו שינוי הי' בנתינת התורה בגשמיות

Or HaTorah refers here to further discussions of what the physical giving of the Torah changed: in Torah Ohr at the beginning of Lech Lecha, and in the maamarim "Moshe

yedaber," "Vekibel hayehudim" and "Besha'ah she-hikdimu Yisrael na'aseh" (chapters 1 and 3).

KEHOT'S NOTE

באוה"ת ע' תתקעז מציין "ועמ"ש מזה לעיל ר"פ לך לך. בד"ה משה ידבר. בד"ה וקבל היהודים. בד"ה בשעה שהקדימו ישראל נעשה פ"א ופ"ג". וראה גם סה"מ תרמ"ח ע' רכא.

18 הלוך ונסוע הנגבה

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

KEHOT'S NOTE

לך לך יב, ט.

19

Newly arrived in Canaan, "Avram journeyed, going on and journeying toward the south," stage by stage toward the Negev. The maamar reads his continual travel as the soul's constant running and returning, and "the south" as Chesed.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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20 והחיות רצוא ושוב

In Yechezkel's vision of the Divine chariot, "the Chayos ran and returned, like the appearance of a flash of lightning": the living creatures darted to and fro. The maamar contrasts this angelic running and returning with Avraham's higher "going on and journeying."

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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21 עושה שלום במרומיו

Bildad, one of Job's friends, speaks of G-d's power: "Dominion and fear are with Him; He makes peace in His heights." The maamar uses the verse to introduce the fire and water above that do not conflict.

Job 25:2 איוב כ"ה:ב'

מֶמְשָׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב. וראה במדב"ר פי"ב, ח. ולעיל כב, ג.

22 עושה שלום במרומיו

The Midrash says that the King makes peace among His creatures: the Chayos of fire and the firmament of snow over them (the "ice" of Yechezkel's vision), and neither extinguishes the other; and on Job's "Dominion and fear are with Him," Rabbi Yochanan says that Michael is of snow and Gavriel of fire, and neither harms the other. This is the background of "the water does not extinguish the fire."

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

23 ואין המים מכבין את האש

A gloss of the Tzemach Tzedek brings proof from several Midrashim that the water above does not extinguish the fire.

KEHOT'S NOTE

ראה הג"ה באוה"ת ע' תתקעז שמביא ראי' מכמה מדרשים.

24 איך שייך לומר במרומיו אש ומים

The Mitteler Rebbe asks there how anything like the materiality of fire and water can be found above, among the supernal angels, who are called the ministers of fire and of water.

KEHOT'S NOTE

במאמרי אדהאמ"צ במדבר ח"ב ע' תרצט: "איך יתכן למעלה במלאכים עליונים בחי' הגשמה דאש ומים, וגם שהן נק' שר של אש ומים כו' ברוחני' דאש ומים".

25 שיסוד האש בלב

Tanya explains that the soul's thirst for G-d comes from the element of fire in the G-dly soul, and that, as in Etz Chaim, the element of fire is in the heart and the source of water is in the brain, which is Chochmah.

Tanya, Likkutei Amarim 3:11 תניא, חלק ראשון; ליקוטי אמרים ג':י"א

וְהַצְּמָאוֹן, הוּא מִיסוֹד הָאֵשׁ שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית, וּכְמוֹ שֶׁכָּתְבוּ הַטְּבָעִיִּים, וְכֵן הוּא בְּעֵץ חַיִּים, שֶׁיְּסוֹד הָאֵשׁ הוּא בַּלֵּב, וּמְקוֹר הַמַּיִם וְהַלֵּיחוֹת מֵהַמּוֹחַ, וּכְמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר נ', שֶׁהִיא בְּחִינַת חָכְמָה שֶׁנִּקְרָא מַיִם שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית.

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KEHOT'S NOTE

תניא פ"ג. וראה בליקוט פי' שם.

PARAGRAPH 4

26 אם רץ לבך

The Tzemach Tzedek notes "(in Sefer Yetzirah; this needs study)," since the printed Sefer Yetzirah reads "if your heart runs, return to the Place," and suggests that "Place" means the light that fills all worlds, explaining at length that the two readings are one idea.

KEHOT'S NOTE

ס"י פ"א מ"ח. ראה אוה"ת יתרו ע' תתקעח. שמציין "(בס"י, וצ"ע)". ובעמוד תתקפא כ' "ובס"י שלפנינו הגירסא ואם רץ לבך שוב למקום שכן נאמר רצוא ושוב ופי' מקום י"ל שהוא ממכ"ע", ע"ש שמפרש ששניהם בחי' וענין אחד, ע"ש באורוכה. ובהערת כ"ק אדמו"ר זי"ע בסה"מ תרנ"ט ע' יא. וראה לעיל מה, ב.

27 אם רץ לבך

Sefer Yetzirah teaches: "Restrain your mouth from speaking and your heart from thinking; and if your heart runs, return to the Place," linking it to "the Chayos ran and re-

turned." The maamar takes the heart's running as yearning born of contemplation.

Sefer Yetzirah 1:8 ספר יצירה א:ח

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

28 **בינה לבא**

In Eliyahu's prayer the Tikkunei Zohar says, "Chochmah is the brain, the thought within; Binah is the heart, and with it the heart understands." The maamar draws on it: the heart's running begins in Binah, in contemplation.

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

29 **הודו על ארץ**

The psalmist calls on all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon the earth and heaven." The maamar reads "His splendor" (hodo) as only a glimmer of G-d reaching creation.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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

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

KEHOT'S NOTE

תהלים קמח, יג. באוה"ת פ' יתרו ע' תתקעח מבאר שכאן "מפרש דהודו היינו רק הארה ולא מבחי' עצמיות".

PARAGRAPH 5

30 David, in the psalm of praise said daily (Ashrei), says, "Your kingship is the kingship of all worlds, and Your dominion is in every generation"; in the plain sense olamim means "ages," an everlasting kingship. The maamar reads it as "worlds": all worlds depend on G-d's Malchus, only a glimmer of Him.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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PARAGRAPH 6

31 In Yechezkel's vision, "the Chayos ran and returned, like the appearance of a flash of lightning." The maamar explains why the Chayos move in this way.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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32 **היא מתהלכת בין החיות**

Yechezkel sees the Chayos like burning coals of fire, "like the appearance of torches; it," the fire, "moved about among the Chayos." The maamar reads "it" as the Chayos' own life-force (chayus, spelled like Chayos), always running upward.

Ezekiel 1:13 יחזקאל א:י"ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לְאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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33 **ואל אישת תשוקתך**

After the sin G-d tells Chavah, "and toward your husband is your longing, and he shall rule over you." The maamar borrows the words (printed here אישת for אישך) for the Chayos' longing to be absorbed in the Infinite Light; Torah Ohr on Vayechi hears esh, "fire," in ish, "husband."

Genesis 3:16 בראשית ג:ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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34 **כשלהבת העולה מאיליה**

The Talmud says that the wicks and oils of the Temple Menorah had to be such that "the flame rises of itself," not with the help of something else. The maamar uses the image for the Chayos' longing, which rises of itself toward the Infinite Light.

Shabbat 21a:9 שבת כ"א א:ט'

תָּנֵי רָמֵי בַּר חָמָא: פְּתִילוֹת וּשְׁמָנִים שֶׁאָמְרוּ חֲכָמִים אֵין מַדְלִיקִין בָּהֶן בְּשַׁבָּת — אֵין מַדְלִיקִין בָּהֶן בְּמִקְדָּשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "לְהַעֲלוֹת נֵר תָּמִיד". הוּא תָּנֵי לַהּ, וְהוּא אָמַר לַהּ — כְּדֵי שֶׁתְּהֵא עוֹלָה מֵאֵילֶיהָ, וְלֹא שֶׁתְּהֵא עוֹלָה עַל יְדֵי דָּבָר אַחֵר.

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

35 **אם רץ לבך שוב לאחד**

Sefer Yetzirah reads "if your heart runs, return to the Place"; the maamar quotes the saying as "return to the One" and explains that the return, too, comes from G-d's oneness.

Sefer Yetzirah 1:8 ספר יצירה א:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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36 **מה פשפשת מה ידעת**

The Zohar's introduction says that one who inquires from level to level, to the end of all levels, arrives at mah, "what": "What do you know? What have you seen? What have you examined? All is hidden as at first." The maamar uses it for Chochmah as koach mah, wisdom that knows its own nothingness before G-d.

Zohar, Introduction 2:4–4:12 ספר הזוהר, הקדמה ב׳:ד׳-ד׳:י״ב

That extremity of heaven is called Mi, but there is another lower extremity which is called Mah (What?). The difference between the two is this. The first is the real subject of enquiry, but after a man by means of enquiry and reflection has reached the utmost limit of knowledge, he stops at Mah (What?), as if to say, what knowest thou? what have thy searchings achieved? Everything is as baffling as at the beginning.

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

PARAGRAPH 7

37 **בס״י אש ממים**

A note of the Rebbe there discusses Sefer Yetzirah's "fire from water."

KEHOT'S NOTE

ראה הערת כ״ק אדמו״ר זי״ע בקונטרס בד קודש ע׳ 14. ראה בארוכה במאמרי אדה״א במדבר ח״ב ע׳ תשד ואילך.

38 **וכמה מיני אש**

The Sages teach that there are six kinds of fire: one that consumes but does not drink, one that drinks but does not consume, one that does both, and others. The maamar uses "a fire that drinks" for a yearning that grows on water rather than being quenched.

Yoma 21b:2 יומא כ״א ב:ב׳

וְתוּ לֵיכָּא? וְהָאָמַר רַב אוֹשַׁעְיָא: בְּשָׁעָה שֶׁבָּנָה שְׁלֹמֹה בֵּית הַמִּקְדָּשׁ, נָטַע בּוֹ כָּל מִינֵי מְגָדִים שֶׁל זָהָב, וְהָיוּ מוֹצִיאִין פֵּירוֹתֵיהֶן בִּזְמַנָּן, וּכְשֶׁהָרוּחַ מְנַשֶּׁבֶת בָּהֶן נוֹשְׁרִין, שֶׁנֶּאֱמַר: ״יִרְעַשׁ כַּלְּבָנוֹן פִּרְיוֹ״. וּכְשֶׁנִּכְנְסוּ גוֹיִם לַהֵיכָל יָבֵשׁ, שֶׁנֶּאֱמַר: ״וּפֶרַח לְבָנוֹן אוּמְלָל״, וְעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירָן, שֶׁנֶּאֱמַר: ״פָּרוֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן לָהּ״.

And didn't R' Oshaya say: At the time when Shlomo built the Holy Temple he planted in it all types of precious things of gold, and they brought forth their fruits in their time. And when the wind blew through them they dropped their fruits, as it says "...may its fruit rustle like Lebanon..." (Psalms 72:16) Once strangers entered into the Palace - they dried out, as it says "...and the blossoms of the Lebanon are cut off." (Nachum 1:4)

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Zohar III, 27a זח״ג כז, א

KEHOT'S NOTE

ראה יומא כא, ב. זח״ג כז, א ובכ״מ. נתבאר במאמרי אדה״א במדבר ח״ב ע׳ תשו.

39 **הלוך ונסוע**

Avraham went "going on and journeying toward the south"; the maamar sums up his way as constant running and returning.

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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40 "The Chayos ran and returned": the pattern of running and returning that the maamar finds in Avraham's service.

Ezekiel 1:14 יחזקאל א:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 8

41 Isaiah foretells desolation "until a spirit is poured out upon us from on high, and the wilderness becomes a fruitful field." The maamar uses the words for inspiration from above that not everyone merits.

Isaiah 32:15 ישעיהו ל״ב:ט״ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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42 **הלוך ונסוע**

"Going on and journeying" is Avraham's way; the maamar says the physical mitzvos bring every person to it.

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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43 **ועל ידם יוכל כל אדם ג"כ להיות בבחי' הלוך ונסוע**

The Tzemach Tzedek explains: "for example, through the mitzvah of keeping Shabbos a person will draw down what Avraham drew down through running and returning."

KEHOT'S NOTE

מבואר באוה"ת פ' יתרו ע' תתקפז "כמו עד"מ ע"י מצות שמירת שבת ימשיך האדם מה שהמשיך אברהם ע"י רצוא ושוב", ע"ש.

PARAGRAPH 9

44 **ממקום גבוה למקום נמוך**

In a gloss there the Tzemach Tzedek refers to further discussions of water descending from a high place to a low one: in Likkutei Torah, in the maamarim "Sheshes yamim tochal matzos" (on "let the waters be gathered to one place") and "Vehayah mispar Bnei Yisrael," and in the Zohar, vol. 1, 18a.

KEHOT'S NOTE

באוה"ת פ' ויצא כרך ה תתסג, א הגה"ה מכ"ק אדמו"ר הצ"צ: "(ועמ"ש בלק"ת בד"ה ששת ימים תאכל מצות בענין יקוו המים אל מקום אחד, ובד"ה והי' מספר בנ"י ובזח"א בראשית יח, א)".

45 **אל תאמרו מים מים**

Likkutei Torah refers back to this maamar on "Do not say, 'Water, water,'" in a discussion of the supernal Chochmah that is above even Keser and of the lower Chochmah.

KEHOT'S NOTE

בלקו"ת שלח נא, ב מציין לכאן. וראה בהנסמן בסה"מ תרכ"ז (הוצאת תש"ס) ע' רסו.

46 **אל תאמרו מים מים**

Rabbi Akiva warns those entering the Pardes: "When you reach the stones of pure marble, do not say, 'Water, water.'" The maamar reads the doubled "water" as the upper and lower waters.

Chagigah 14b:8–9 חגיגה י"ד ב:ח'-ט'

תָּנוּ רַבָּנַן: אַרְבָּעָה נִכְנְסוּ בַּפַּרְדֵּס, וְאֵלּוּ הֵן: בֶּן עַזַּאי, וּבֶן זוֹמָא, אַחֵר, וְרַבִּי עֲקִיבָא. אָמַר לָהֶם רַבִּי עֲקִיבָא: כְּשֶׁאַתֶּם מַגִּיעִין אֶצֶל אַבְנֵי שַׁיִשׁ טָהוֹר, אַל תֹּאמְרוּ "מַיִם מַיִם", מִשּׁוּם שֶׁנֶּאֱמַר: "דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי". בֶּן עַזַּאי הֵצִיץ וָמֵת, עָלָיו הַכָּתוּב אוֹמֵר: "יָקָר בְּעֵינֵי ה' הַמָּוְתָה לַחֲסִידָיו". בֶּן זוֹמָא הֵצִיץ וְנִפְגַּע, וְעָלָיו הַכָּתוּב אוֹמֵר: "דְּבַשׁ מָצָאתָ אֱכוֹל דַּיֶּיךָ פֶּן תִּשְׂבָּעֶנּוּ וְהַקֵּאתוֹ". אַחֵר קִיצֵּץ בִּנְטִיעוֹת. רַבִּי עֲקִיבָא יָצָא בְּשָׁלוֹם.

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47 **דאורייתא מחכמה נפקת**

The Zohar says, "The Torah comes forth from Chochmah." The maamar takes this to mean that the Torah is revealed from Chochmah downward.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

48 **שגילוי' הוא מחכמה ולמטה**

The Tzemach Tzedek adds: like "and she filled her pitcher" (kad), for the twenty-four books of the Torah are only a pitcher (kad = 24) of the waters of Chochmah.

KEHOT'S NOTE

באוה"ת שם: (וכענין ותמלא כדה שכ"ד ספרין דאורייתא הם רק כד מים החכמה).

49 **מלכותך מלכות כל עולמים**

"Your kingship is the kingship of all worlds." The maamar notes that the verse says "Your kingship": the mitzvos' root is G-d's own sovereignty.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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50 **בכינוי ך**

The Tzemach Tzedek notes that the suffix "Your" is Keser, as explained in the Siddur on "I will exalt You, my G-d the King."

KEHOT'S NOTE

באוה"ת שם: (שהוא כתר כמ"ש בסידור ע"פ ארוממך אלקי המלך).

51 **בעצמו ובכבודו כביכול**

The Tzemach Tzedek cites the Zohar (vol. 3, Pinchas, end of 258a) that the waters above the heavens come from Keser and are therefore called without end, for Keser is called Ein Sof; that is, they are drawn from the Malchus of the Infinite One.

KEHOT'S NOTE

באוה"ת שם: (כמ"ש בזח"ג פנחס דרנ"ח סע"א כי מן כתר כו' ואלין אינון והמים אשר מעל השמים מים עליונים כו', ובגין דאינון מכתר אתקריאו שאין להם סוף דכתר אין סוף אתקרי עכ"ל היינו שנמשך ממל' דא"ס).

52 **סוכה שהיא גבוה למעלה מעשרים אמה פסולה**

The first Mishnah of Sukkah rules that a sukkah higher than twenty cubits is invalid. The maamar cites it as an example of the exact limits, the Gevuros, in every mitzvah.

Mishnah Sukkah 1:1 משנה סוכה א':א'

סֻכָּה שֶׁהִיא גְבוֹהָה לְמַעְלָה מֵעֶשְׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מַכְשִׁיר. וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה טְפָחִים, וְשֶׁאֵין לָהּ שְׁלֹשָׁה דְּפָנוֹת, וְשֶׁחַמָּתָהּ מְרֻבָּה מִצִּלָּתָהּ, פְּסוּלָה. סֻכָּה יְשָׁנָה, בֵּית שַׁמַּאי פּוֹסְלִין, וּבֵית הִלֵּל מַכְשִׁירִין. וְאֵיזוֹ הִיא סֻכָּה יְשָׁנָה, כָּל שֶׁעָשָׂאָהּ קֹדֶם לֶחָג שְׁלֹשִׁים יוֹם. אֲבָל אִם עָשָׂאָהּ לְשֵׁם חָג, אֲפִלּוּ מִתְּחִלַּת הַשָּׁנָה, כְּשֵׁרָה׃

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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PARAGRAPH 11

53 **ולהבין זה**

The Mitteler Rebbe's transcript of this section, and a further explanation of it said on Shabbos Parshas Sh'lach.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תרלז, ועוד ביאור שם ע' תרנז ורשום "ביאור לתורה דחג השבועות הנ"ל שבת פ' שלח לך". קטע מובא באוה"ת דברים כרך ו ע' ב'רחצ. בהמשך מים רבים תרל"ו פרק קסז מיוסד על מאמר זה.

PARAGRAPH 12

54 **לפני מלך מלך**

The Torah lists "the kings who reigned in the land of Edom before a king reigned over the children of Israel," each of whom reigned and died. In Kabbalah these kings are the World of Tohu, whose vessels broke, the root of the life-force in the mineral, vegetable and animal realms.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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PARAGRAPH 13

55 **אחור וקדם צרתני**

David marvels that G-d has known him from the very start: "Behind and before You formed me, and You laid Your hand upon me." The maamar, with the Talmud, reads "behind" as man's coming last in creation.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

56 **אחור למעשה בראשית**

Rabbi Ami explains "Behind and before You formed me": "behind" in the work of creation, for Adam was created last, and "before" in punishment, for he was punished first. The maamar quotes his words for the first half.

Berakhot 61a:8–9 ברכות ס"א א:ח'-ט'

בְּשְׁלָמָא לְמַאן דְּאָמַר פְּרָצוּף — הַיְינוּ דִּכְתִיב ״אָחוֹר וָקֶדֶם צַרְתָּנִי״. אֶלָּא לְמַאן דְּאָמַר זָנָב, מַאי ״אָחוֹר וָקֶדֶם צַרְתָּנִי״? כִּדְרַבִּי אַמִּי, דְּאָמַר רַבִּי אַמִּי: ״אָחוֹר״ — לְמַעֲשֶׂה בְּרֵאשִׁית, ״וָקֶדֶם״ — לְפוּרְעָנוּת. בְּשְׁלָמָא ״אָחוֹר״ לְמַעֲשֶׂה בְּרֵאשִׁית — דְּלָא אִבְּרִי עַד מַעֲלֵי שַׁבְּתָא, אֶלָּא ״וָקֶדֶם״ לְפוּרְעָנוּת, פּוּרְעָנוּת דְּמַאי? אִילֵימָא פּוּרְעָנוּת דְּנָחָשׁ, וְהָתַנְיָא רַבִּי אוֹמֵר: בִּגְדוּלָּה מַתְחִילִין מִן הַגָּדוֹל, וּבִקְלָלָה מַתְחִילִין מִן הַקָּטָן.

according to the statement of R. Ammi who said : "Behind" refers to the work of creation, "before" to retribution. It is right that "behind" may refer to the work of creation, for Adam was not created until the eve of the Sabbath ; but that "before" refers to retribution — retribution for what? Are we to suppose the punishment of the serpent-incident? Lo, there is a teaching : Rabbi says : With [the award of] greatness we begin with the most important ; but with a curse, we begin ...

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57 **נעשה אדם**

"And G-d said, 'Let us make man in Our image.'" The maamar notes that this was the last of the utterances of creation.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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58 **תוצא הארץ**

"Let the earth bring forth living creatures after their kind, cattle and creeping things and beasts of the earth." This utterance preceded the creation of man.

Genesis 1:24 בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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PARAGRAPH 14

59 **כי על כל מוצא פי הוי"ה**

Moshe reminds Israel that G-d fed them the manna "to make you know that man does not live by bread alone, but by all that comes out of the mouth of Havayah does man live": in the plain sense, by whatever G-d decrees. The maamar reads it as the divine utterance within the food that sustains man.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֻךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth

not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

60 פי — כמ״ש במ״א

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל סה, ד. לקו״ת עקב יד, א. מטות פא, ב. מאמרי אדהאמ״צ במדבר ח״ב ע' תשנג ואילך.

PARAGRAPH 15

61 הצדיק שאוכל לשובע נפשו

Shlomo contrasts the two: "The righteous eats to satisfy his soul, but the belly of the wicked shall want." The maamar cites it for the righteous person who eats only for the sake of his service.

Proverbs 13:25 משלי י״ג:כ״ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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62 כמ״ש באור ענין זה במ״א

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל טו, ג-ד. סה, ד. בהמשך מים רבים תרל״ו שם נמצא במקומו: ולא מפני תאוות לבו וצרכי תענוגי גופו הגשמי: מ״מ.

63 בלא המאכל

The version there adds: "that is, if he did not need it at all."

KEHOT'S NOTE

בסה״מ תרל״ו נוסף: היינו אם לא היה מצטרך לו כלל.

PARAGRAPH 16

64 לחם אבירים

Asaf recounts the wilderness: "Man ate the bread of the mighty; He sent them provision to the full." The Sages read "the mighty" as the angels; the maamar says that this "man," Moshe, did not eat it on the mountain.

Psalms 78:25 תהילים ע״ח:כ״ה

לֶחֶם אַבִּירִים אָכַל אִישׁ צֵידָה שָׁלַח לָהֶם לָשֹׂבַע׃

Man did eat the bread of the mighty; He sent them provisions to the full.

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65 לחם שמלאכי השרת ניזונים הימנו

Rabbi Akiva reads "bread of the mighty" (abirim) as bread that the ministering angels eat; Rabbi Yishmael objects that angels do not eat, and reads it as bread absorbed in the limbs (evarim). The Gemara goes on to ask whether the psalm's "man" could be Moshe, and concludes that it is Yehoshua.

Yoma 75b:11 יומא ע״ה ב:י״א

תָּנוּ רַבָּנַן: ״לֶחֶם אַבִּירִים אָכַל אִישׁ״, לֶחֶם שֶׁמַּלְאָכֵי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דִּבְרֵי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל, אָמַר לָהֶם: צְאוּ וְאִמְרוּ לוֹ לַעֲקִיבָא: עֲקִיבָא טָעִיתָ! וְכִי מַלְאֲכֵי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וַהֲלֹא כְּבָר נֶאֱמַר: ״לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי״! אֶלָּא, מָה אֲנִי מְקַיֵּים ״אַבִּירִים״ — לֶחֶם שֶׁנִּבְלַע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים.

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66 לא אכל איש זה משה

The same point appears there: Moshe did not eat even the manna, because in its descent through the outer vessels of the lower worlds it was still mixed with good and evil, and kelipas nogah was not yet fully refined; the passage refers back to this maamar.

KEHOT'S NOTE

וכ״ה בלקו״ת במדבר ז, ב. ראה לעיל טז, א. ובהנסמן שם מלקוטי שיחות ח״ד ע' 1037. וראה לקמן פט, א.

67 תנה הודך על השמים

David exclaims, "Havayah, our L-rd, how mighty is Your Name in all the earth, You who set Your splendor upon the heavens!" One reading hears in the last words a wish that G-d's splendor stay in heaven alone, and the angels used them so, asking that the Torah remain above (context: Steinsaltz Tanakh).

Psalms 8:2 תהילים ח׳:ב׳

ה׳ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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KEHOT'S NOTE

תהלים ח, ב.

68 תנה הודך על השמים

When Moshe went up to receive the Torah, the ministering angels protested that a hidden treasure should not be given to flesh and blood, quoting "...You who set Your splendor upon the heavens." This is the angels' request the maamar recalls.

Shabbat 88b:7 שבת פ״ח ב:ז׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? ״מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ״? ״ה׳ אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם״!

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Take away the dross from the silver, and there cometh forth a vessel for the refiner;

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KEHOT'S NOTE

משלי כה, ד.

המפריד הסיגים 73

There the Alter Rebbe writes that through deep contemplation of G-d the good is sifted and the evil separated, "as dross is sifted and separated from silver and gold in the crucible and furnace," citing the same verse from Proverbs.

KEHOT'S NOTE

ראה אגה"ק סי' יב.

ולא היו יכולין לקבל הארת אוא"ס ב"ה 74

A summary there: to explain why the mitzvos were clothed in the physical mineral, vegetable and animal, it shows that their root is far higher than man, yet it fell in the breaking of the vessels and became physical under kelipas nogah; therefore Moshe did not eat even the manna, the angels' bread, since he had to receive the Torah, higher than the angels, who asked for it and were not given it; and in the Patriarchs' days these things were not yet refined to be vessels for the essence of the Infinite Light.

KEHOT'S NOTE

בהמשך מים רבים תרל"ו בסוף פרק קסז נמצא קיצור להמבואר מתחילת הקטע: קיצור. בכדי להבין למה נתלבשו המצות בדצ"ח גשמי', יבאר איך כי שורש דצ"ח הם הגבה מאד נעלה ממדבר, ועכ"ז נפל בשביכ"כ ונתגשם תחת ממשלת ק"נ, ולכן לא אכל משה בהר אפי' מן שהוא לחם שמה"ש ניזונים, לפי שהיה צריך לקבל תורה שגבוה ממה"ש שביקשו ולא ניתן להם התורה, ולכן גם בימי האבות לא נזדכך דצ"ח שיהיו כלים להשראת עצמיות אוא"ס, ע"כ.

בהמשך תרל"ו שם נוסף 75

The version there adds: "as it is written in Va'eschanan (4:20), 'and He brought you out of the iron furnace, out of Egypt.'"

KEHOT'S NOTE

כמ"ש בפ' ואתחנן ד, כ ויוציא אתכם מכור הברזל ממצרים.

PARAGRAPH 18

בחומר ובלבנים 76

"And they embittered their lives with hard labor, in mortar and in bricks." The maamar sees this servitude as the furnace that refined Israel.

Exodus 1:14 שמות א:יד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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PARAGRAPH 17

שמצרים הוא כור הברזל 69

G-d recalls the covenant He commanded "on the day I brought them out of the land of Egypt, from the iron furnace." Kehot gives this verse, cited by the Rebbe, as the source for calling Egypt "the iron furnace."

Jeremiah 11:4 ירמיהו י"א:ד

אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם בְּיוֹם הוֹצִיאִי־אוֹתָם מֵאֶרֶץ־מִצְרַיִם מִכּוּר הַבַּרְזֶל לֵאמֹר שִׁמְעוּ בְקוֹלִי וַעֲשִׂיתֶם אוֹתָם כְּכֹל אֲשֶׁר־אֲצַוֶּה אֶתְכֶם וְהְיִיתֶם לִי לְעָם וְאָנֹכִי אֶהְיֶה לָכֶם לֵאלֹקִים׃

which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying: Hearken to My voice, and do them, according to all which I command you; so shall ye be My people, and I will be your G-d;

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KEHOT'S NOTE

"כמ"ש (ירמי' יא, ד) ביום הוציאי אותם מארץ מצרים מכור הברזל" — ד"ה הבאים ישרש תשמ"ח (סה"מ מלוקט ח"ד ע' קכז) הערה 20. וראה לקמן קיח, ב.

מצרים הוא כור הברזל 70

Moshe tells Israel, "But Havayah took you and brought you out of the iron furnace, out of Egypt, to be a people of inheritance to Him." The Rebbe Maharash's Hemshech 5636, built on this maamar, cites this verse here.

Deuteronomy 4:20 דברים ד:כ

וְאֶתְכֶם לָקַח ה' וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבַּרְזֶל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעַם נַחֲלָה כַּיּוֹם הַזֶּה׃

But you hath the L-RD taken and brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day.

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מצרף לכסף וכור לזהב 71

"A crucible for silver and a furnace for gold, and Havayah tests the hearts." The maamar compares Egypt to the furnace that refines metal.

Proverbs 17:3 משלי י"ז:ג

מַצְרֵף לַכֶּסֶף וְכוּר לָזָהָב וּבֹחֵן לִבּוֹת ה'

The refining pot is for silver, and the furnace for gold; But the L-RD trieth the hearts. .

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KEHOT'S NOTE

משלי יז, ג.

הגו סיגים מכסף 72

"Remove the dross from the silver, and a vessel comes forth for the smith." The maamar cites it for the furnace's purpose: removing dross.

Proverbs 25:4 משלי כ"ה:ד

הָגוֹ סִיגִים מִכָּסֶף וְיֵצֵא לַצֹּרֵף כֶּלִי׃

The maamar reads it to say that the whole world is set in Israel's heart and depends on them.

Ecclesiastes 3:11 קהלת ג:י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא. באוה"ת דברים כרך ו ע' ב'רחצ מוסיף "וכמ"ש בתניא ח"א פל"ז".

82 **קושיות המבוארים בספרים**

The note says the question arises from "I sojourned with Lavan" (Genesis 32:5), and that Levush HaOrah answered that the sisters had the legal status of converts.

Genesis 32:5 בראשית ל"ב:ה'

וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם־לָבָן גַּרְתִּי וָאֵחַר עַד־עָתָּה׃

And he commanded them, saying: 'Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have sojourned with Laban, and stayed until now.

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Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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KEHOT'S NOTE

ע"פ עם לבן גרתי בראשית לב, ה. ובלבוש האורה תירץ דהי' להם דין גיורות. נתבאר בארוכה בשיחת ש"פ תולדות ושי"פ מקץ תשכ"ח. וראה רמב"ן בפירושו על התורה בראשית כו, ה. ובשו"ת הרשב"א ח"א סי' צד.

83 **ועמרם נשא דודתו**

The note cites Lekach Tov that Amram's aunt was his father's sister, and points to the Talmud (Sanhedrin 58b) that a descendant of Noach may marry relatives on his father's side but not on his mother's.

Exodus 6:20 שמות ו':כ'

וַיִּקַּח עַמְרָם אֶת־יוֹכֶבֶד דֹּדָתוֹ לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וּשְׁנֵי חֵיֵ עַמְרָם שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה׃

And Amram took him Jochebed his father's sister to wife; and she bore him Aaron and Moses. And the years of the life of Amram were a hundred and thirty and seven years.

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Sanhedrin 58b:3–6 סנהדרין נ"ח ב:ג'-ו'

תָּא שְׁמַע: "וַיִּקַּח עַמְרָם אֶת יוֹכֶבֶד דֹּדָתוֹ". מַאי לָאו, דּוֹדָתוֹ מִן הָאֵם? לֹא, דּוֹדָתוֹ מִן הָאָב. תָּא שְׁמַע: "וְגַם אָמְנָה אֲחוֹתִי בַּת אָבִי הִיא אַךְ לֹא בַת אִמִּי" – מִכְּלָל דְּבַת הָאֵם אֲסוּרָה. וְתִסְבְּרָא אֲחוֹתוֹ הַוַאי? בַּת אָחִיו הַוַאי! וְכֵיוָן דְּהָכִי הוּא, לָא שְׁנָא מִן הָאָב וְלָא שְׁנָא מִן הָאֵם – שַׁרְיָא. אֶלָּא הָתָם הָכִי קָאָמַר לֵיקָה: קוּרְבָא דְּאָחוֹת אִית לִי בַּהֲדָה, מַאַבָּא וְלָא מֵאִמָּא.

77 **ויתפרדו כל פועלי און**

"For behold, Your enemies, Havayah, for behold, Your enemies shall perish; all the workers of iniquity shall be scattered." The maamar cites it for the separation of evil from good.

Psalms 92:10 תהילים צ"ב:י'

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י'.

78 **חצי אכלה וגו' חיצי כלים**

In the song of Haazinu G-d warns, "I will heap evils upon them; I will spend My arrows upon them." The maamar cites the verse as read by the Talmud.

Deuteronomy 32:23 דברים ל"ב:כ"ג

אַסְפֶּה עָלֵימוֹ רָעוֹת חִצַּי אֲכַלֶּה־בָּם׃

I will heap evils upon them; I will spend Mine arrows upon them;

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Sotah 9a:11 סוטה ט' א':י"א

אֲמַימָר מַתְנֵי לְהָא דְּרַב חִינָּנָא בַּר פָּפָּא אַהָא, מַאי דִּכְתִיב: "כִּי אֲנִי ה' לֹא שָׁנֵיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם"? "אֲנִי ה' לֹא שָׁנֵיתִי" — לֹא הִבֵּיתִי לְאוּמָּה וְשָׁנֵיתִי לָהּ. "וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם" — הַיְינוּ דִּכְתִיב: "חִצַּי אֲכַלֶּה בָם". חִצַּי כָּלִין, וְהֵן אֵינָן כָּלִין.

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KEHOT'S NOTE

דברים לב, כג. סוטה ט, א.

79 **חיצי כלים**

The version there adds: "for the good in them will be refined and separated from the evil, and the evil, the arrows that do harm, will be consumed and lost after their work is done; like the analogy of the leech."

KEHOT'S NOTE

בהמשך תרל"ו הנ"ל נוסף כאן: כי יזדכך הטוב שבהם ויתפרדו מן הרע, והרע שהם החיצים פועלים הרע יהיו כלים ונאבדים אחרי גמר פעולתם: וכמשל העלוקה.

PARAGRAPH 19

80 **וכמשל עלוקה**

The Talmud warns against drinking from rivers and pools because of the danger of swallowing a leech. Kehot's note points to it for the leech in the maamar's analogy.

Avodah Zarah 12b עבודה זרה י"ב ב

KEHOT'S NOTE

ראה ע"ז יב, ב. וראה גם לעיל ה, ד.

81 **גם את העולם נתן בלבם**

Koheles says of mankind, "He has made everything beautiful in its time; He has also set the world in their heart."

ישעי' יא, ט.

87 **לזכך מצותיו**

A variant reading: Or HaTorah has "to refine his middos (emotional attributes)" in place of "to refine his mitzvos."

KEHOT'S NOTE

באוה"ת מקץ תתקעה, א: לזכך מדותיו.

88 **וכמו שהי' מצרים . . לזכך מצותיו**

This passage, from Egypt as the iron furnace to the refining of one's mitzvos, is quoted there.

KEHOT'S NOTE

מובא באוה"ת מקץ כרך ה תתקעה, א. ע"ש.

PARAGRAPH 20

89 **בבחי' אש ומים . . וזהו בחי' קול השופר**

Cited by the note on the fire and water of the Torah and the sound of the shofar that joins them.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תקכב.

90 **עושה שלום במרומיו . . והם בטלים ונכללים בו**

Bildad, one of Job's friends, says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The maamar explains that peace joins opposites because it is greater than both.

Job 25:2 איוב כ"ה:ב'

הַמֶּשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב. בביאוה"ז להצ"צ כרך ב ע' תתרמז כתב: "וצ"ל שזהו למעלה מבחי' מטולמ"ט וגם אפשר דזה"ע אנכי ולא יהי' לך מפי הגבורה שמענום שזהו למעלה מבחי' תורה ששמענו מפי משה כי ע"ז נאמר אחת דיבר אלקים כו', וע' בת"א פי' יתרו גבי וזהו זכור ושמור בדבור אחד נאמרו שהוא מלמעלה מבחי' המשכה והעלאה כי"א מבחי' שלמעלה מעליות וירידות מנוחה לחיי העולמים. ובמ"א נתבאר שבחי' זו הוא ע"י גילוי המקיף והעיגול שלמעלה מהחלל והקו"ח שע"ז יהי' בחי' מנוחה הנ"ל שלמעלה מעליות וירידות אי"כ י"ל שזהו ענין עושה שלום כו'", עכ"ל. וע' בד"ה פקודא ליתן מחצית השקל בביאוה"ז לצ"צ אות ב', ובאוה"ת בהגהות למאמר זה מציין "כענין מ"ש בתו"א פי' נח בד"ה הן עם אחד בענין עקודים שע"ס עקודים היו בכלי אחד בלי שום התחלקות ומשם שרש המשכת השלום והתכללות באצי'", עכ"ל.

PARAGRAPH 21

91 **מן המצר קראתי**

The psalmist thanks G-d for his rescue: "From the narrow place I called upon Yah; Yah answered me with expansiveness," with relief and room. The maamar reads it as the

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KEHOT'S NOTE

ראה ברמב"ן ובשו"ת הרשב"א הנ"ל. וע' בלקח טוב שמות ו, כ דודתו מן האב. ראה סנהדרין נח, ב שבן נח מותר בקרובותיו מן האב ולא מן האם. ובארוכה בשיחת ש"פ שמות תשכ"ח.

84 **נשא יעקב בי' אחיות ועמרם נשא דודתו**

Ramban asks: if Avraham kept the Torah before it was given, how did Yaakov set up a pillar and marry two sisters, and Amram marry his aunt? These are the "difficulties discussed in the books" that the maamar says are now understood.

Ramban on Genesis 26:5 רמב"ן על בראשית כ"ו:ה'

... וְיֵשׁ לִשְׁאֹל, אִם כֵּן אֵיךְ הֻקִּים יַעֲקֹב מַצֵּבָה (בראשית כ"ח:י"ח), וְנָשָׂא שְׁתֵּי אֲחָיוֹת, וּכְדַעַת רַבּוֹתֵינוּ (ב"ר עד יא) אַרְבַּע, וְעַמְרָם נָשָׂא דּוֹדָתוֹ (שמות ו כ), וּמִשֶּׁה רַבֵּינוּ הֻקִּים שְׁתַּיִם עֶשְׂרֵה מַצֵּבָה (שם כד ד), וְהָאֵיךְ אֶפְשָׁר שֶׁיִּהְיוּ נוֹהֲגִים הֶתֵּר בַּמָּה שֶׁאָסַר אַבְרָהָם אֲבִיהֶם עַל עַצְמוֹ וְקִבֵּל לוֹ הַשֵּׁם שָׂכָר עַל הַדָּבָר, וְהוּא יְצִוָּה אֶת בָּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו לְלֶכֶת בִּדְרָכָיו, וּבְיַעֲקֹב דָּרְשׁוּ (ב"ר עט ו) שֶׁשָּׁמַר אֶת הַשַּׁבָּת וְקִבֵּל תְּחוּמִין, וְאֶפְשָׁר שֶׁיִּהְיֶה זֶה בַּשַּׁבָּת מִפְּנֵי שֶׁהִיא שְׁקוּלָה ...

AND HE KEPT MY CHARGE. Rashi comments: "As a reward that Abraham hearkened to My voice when I tested him. And he kept My charge — these are the precautionary decrees instituted by the Sages, which are intended to make us avoid the violation of Biblical laws, such as Second Degrees of forbidden marriages and certain prohibited acts on the Sabbath. My commandments — these are precepts which, had they not been written in the Torah, were requisite to have been written, such as robbery and murder. My statutes — ...

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85 **המצות אינן בטלות לימות המשיח**

There the Alter Rebbe writes that the Sages' saying that the mitzvos will be annulled in the future refers to the Resurrection; in the days of Mashiach, before the Resurrection, they are not annulled.

KEHOT'S NOTE

ראה אגה"ק סי' כו.

86 **ומלאה הארץ דעה**

Isaiah foretells the days of Mashiach: "They shall not harm nor destroy in all My holy mountain, for the earth shall be filled with knowledge of Havayah, as the waters cover the sea." The maamar cites it for the deeper refinement of the mitzvos then.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

shofar: blown from its narrow end, its sound comes out wide.

Psalms 118:5 תהילים קי"ח:ה'

מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָב יָהּ׃

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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KEHOT'S NOTE

תהלים קיח, ה.

92 **ולית מחשבי תפיסא ביה**

In Eliyahu's prayer the Tikkunei Zohar says to G-d, "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." The maamar uses the words for the "narrow place," beyond all comprehension.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

93 **שופר שפרו מעשיכם**

On "Blow the shofar at the New Moon," the Rabbis say: "Improve (shapru) your deeds." The maamar takes the shofar as drawing down delight.

Midrash Tehillim 81:3 מדרש תהילים פ"א:ג'

... באיזה חדש בכסא שהחדש מתכסה בו ואי זה הוא זה ראש השנה. תקעו בחדש שופר. רבנן אמרי חדשו מעשיכם ושפרו מעשיכם ואני מכסה על עונותיכם שנאמר (תהלים פה ג) נשאת עון עמך כסית כל חטאתם. אמר ר' ברכיה בשם רבי אבא שפרו מעשיכם וחדשו מעשיכם. ומה שופר זה תוקע מזה ומוציא מזה כך כל קטיגורין שבעולם מקטרגין לפני אני שומע מזה ומוציא מזה. הוי תקעו בחדש שופר:

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94 **כי עמך מקור חיים**

David says to G-d, "For with You is the source of life." The maamar reads "with You" as the level nullified and included in the Infinite Light itself, the source of delights.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י'.

95 **לעבדה ולשמרה**

"And Havayah G-d took the man and placed him in the Garden of Eden, to work it and to guard it." The maamar uses the words for the service that makes the Garden of Eden.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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96 **י"ה עלאין . . י"ה תתאין**

The Rebbe Maharash refers to this passage: "'Yah answered me with expansiveness,' which is explained there as the lower Chochmah."

KEHOT'S NOTE

בסה"מ תרכ"ז (הוצאת תש"ס) ע' פו מציין לכאן: "ענני במרחב י"ה שפי' שם על חכמה תתאה". בלקו"ת נצבים מח, ג מציין לכאן.

97 **חכמה תתאה יו"ד בראש יו"ד בסוף**

Cited by the note on the lower Chochmah as a yud at the beginning and a yud at the end.

KEHOT'S NOTE

ראה אוה"ת בשלח כרך ז ע' ב'תרעה. ני"ך ע' רח בענין זה. ובסה"מ תרל"ב ח"ב ע' תפט.

PARAGRAPH 22

98 **בוערת כמראה לפידים**

The Chayos looked like burning coals of fire, "like the appearance of torches." The maamar applies this to the fiery praise of the Shema and its blessings.

Ezekiel 1:13 יחזקאל א':י"ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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99 **ותחת הרקיע כנפיהם ישרות**

"And under the firmament their wings were straight, one toward the other." The maamar reads the wings as the Chayos' upward flight in "running."

Ezekiel 1:23 יחזקאל א':כ"ג

וְתַחַת הָרָקִיעַ כַּנְפֵיהֶם יְשָׁרוֹת אִשָּׁה אֶל־אֲחוֹתָהּ לְאִישׁ שְׁתַּיִם מְכַסוֹת לָהֶנָּה וּלְאִישׁ שְׁתַּיִם מְכַסוֹת לָהֶנָּה אֵת גְּוִיֹּתֵיהֶם׃

And under the firmament were their wings conformable the one to the other; this one of them had two which covered, and that one of them had two which covered, their bodies.

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KEHOT'S NOTE

יחזקאל א, כג.

make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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KEHOT'S NOTE

ישע' כז, ה. סנהדרין צט, ב.

104 **והיא — שבטל ונכלל**

Cited by the note on this passage, from "and this is 'when they stood,' in prayer" to "are nullified and included."

KEHOT'S NOTE

ראה ד"ה חייב אדם לברך תרל"ח ע' לט.

PARAGRAPH 23

105 **וכל העם רואים את הקולות ואת הלפידים ואת קול השופר**

"And all the people saw the sounds and the torches and the sound of the shofar." In the plain sense the "sounds" are the thunder; the maamar now explains the verse phrase by phrase.

Exodus 20:15 שמות כ:טו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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106 **מההעלם אל הגילוי נק' בשם קול**

There Likkutei Torah explains the seven voices of "The voice of G-d is upon the waters": a voice is a drawing down, like the physical voice that carries the heart's feeling out into speech, and so every descent from one level to another is called a "voice."

KEHOT'S NOTE

ראה לקו"ת נשא כט, סע"א ואילך, ועוד.

PARAGRAPH 24

107 **זוכה לתורה שניתנה בה' קולות**

Rabbi Yehoshua ben Levi says that one who gladdens a groom at his wedding feast merits the Torah, which was given with five voices, and lists the verses of Sinai that mention them. The maamar uses this for the plural "sounds."

Berakhot 6b:30 ברכות ו' ב:ל

וְאִם מְשַׂמְּחוֹ מַה שְּׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שֹׁופָר וגו'. וַיְהִי קוֹל הַשֹּׁפָר וגו' וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל".

100 **כעין הקרח הנורא**

Over the heads of the Chayos was the likeness of a firmament, "like the awesome ice," stretched over their heads. The maamar reads the ice as self-nullification.

Ezekiel 1:22 יחזקאל א:כ"ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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101 **ויהי קול מעל לרקיע אשר על ראשם**

"And there was a voice from above the firmament that was over their heads; when they stood, they let down their wings." The maamar reads the voice as the shofar and the standing as prayer.

Ezekiel 1:25 יחזקאל א:כ"ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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102 **עפיפתם . . גם בחי' השוב**

Cited by the note on the Chayos' flight, and on the nullification of both running and returning.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' א'תקיז.

103 **או יחזיק במעוזי . . שלום בפמליא של מעלה ושל מטה**

G-d speaks of His vineyard, Israel: whoever would fight it should rather "take hold of My strength, that he may make peace with Me; peace he shall make with Me." (Another reading has the vine speaking: He will strengthen my stronghold and make peace for me.) The Talmud applies it to Torah study, and the maamar to the peace that joins running and returning (context: Steinsaltz Tanakh).

Isaiah 27:5 ישעיהו כ"ז:ה

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּפַמַּלְיָא שֶׁל מַעְלָה וּבְפַמַּלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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KEHOT'S NOTE

ברכות ו, ב. ע"ד החקירה והקבלה בקולות הנ"ל בפרט — ראה מוי"נ ח"ב פל"ג. עבוה"ק ח"ד פל"א (שהקשה עליו). ועוד. אוה"ת יתרו ע' תתקנח ואילך (לקו"ש ח"ו ע' 108 הערה 8).

108 **הם ה' פעמים מים**

The Tzemach Tzedek brings a proof for the Alter Rebbe's statement that the five voices are five times water: the verse "The voice of G-d is upon the waters" shows that voice rests upon water.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתקס מביא ראי' "ונלע"ד ראי' לד' אדמ"ו נ"ע דה' קולות הם ה"פ מים מהפסוק קול ה' על המים, הרי מבואר ומפורש שבחי' קול הוא על המים". ע"ש בארוכה.

109 **בוערות כמראה הלפידים**

The Chayos looked like coals of fire, burning "like the appearance of torches." The maamar reads the "torches" of Sinai as this fire of upward yearning.

Ezekiel 1:13 יחזקאל א:יג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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110 **רואים את הנשמע**

The Rebbe discusses there the precise wording of the Mechilta on "seeing what is heard."

KEHOT'S NOTE

ראה רש"י יתרו כ, טו. וראה לקו"ש כרך ו ע' 120 בהערה בדיוק לשון המכילתא.

111 **רואים את הנשמע**

Rashi explains "they saw the sounds": they saw what is heard, which is impossible elsewhere. The maamar takes it as a perception of complete clarity.

Rashi on Exodus 20:15 רש"י על שמות כ:טו

וכל העם ראים. מְלַמֵּד שֶׁלֹּא הָיָה בָּהֶם אֶחָד סוּמָא, וּמִנַּיִן שֶׁלֹּא הָיָה בָּהֶם אִלֵּם? תַּ"ל וַיַּעֲנוּ כָל הָעָם, וּמִנַּיִן שֶׁלֹּא הָיָה בָּהֶם חֵרֵשׁ? תַּ"ל נַעֲשֶׂה וְנִשְׁמָע (מכילתא): ראים את הקולות. רוֹאִין אֶת הַנִּשְׁמָע, שֶׁאִי אֶפְשָׁר לִרְאוֹת בְּמָקוֹם אַחֵר: את הקולות. הַיּוֹצְאִין מִפִּי הַגְּבוּרָה: וינעו. אֵין נוּעַ

אֶלָּא זִיעַ: ויעמדו מרחק. הָיוּ נִרְתָּעִין לַאֲחוֹרֵיהֶם שְׁנֵים עָשָׂר מִיל, כְּאֹרֶךְ מַחֲנֵיהֶם, וּמַלְאֲכֵי הַשָּׁרֵת בָּאִין וּמַסִּיעִין אוֹתָן לְהַחֲזִירָם, שֶׁנֶּאֱמַר (תהילים ס"ח) מַלְאֲכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן (שבת פ"ח):

וכל העם ראים AND ALL THE PEOPLE SAW — This statement teaches us that there was not a blind person amongst them. And whence may we learn that there was not a dumb person amongst them? Because it states (Exodus 19:8) "And all the people answered". And whence may we learn that there was not a deaf person amongst them? Because it states (Exodus 24:7) "We will do and we will hear" (Mekhilta). ראים את הקולות [THEY] SAW THE SOUNDS — they saw that which should be heard (Mekhilta) — ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 25

112 **ואת ההר עשן**

The Mitteler Rebbe's transcript of this section, marked as said on Shavuos.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסה"מ תקס"ה ח"ב ע' תרמב, ורשום "חג השבועות". עם הגהות באוה"ת פ' יתרו ע' תתקצד.

113 **ואת ההר עשן**

The people saw the sounds, the torches, the sound of the shofar "and the mountain smoking." The maamar reads the smoke as the transformed animal soul.

Exodus 20:15 שמות כ:טו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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114 **שנאחז האור בדבר גשמי**

Kehot's note points to Yoma 21b for these words.

Yoma 21b יומא כ"א ב

KEHOT'S NOTE

ראה יומא כא, ב דדוקא אש שלנו הוא אש אוכלת.

PARAGRAPH 26

115 **וירא העם וינועו**

"And the people saw, and they trembled, and stood at a distance." In the plain sense all the people drew back in awe; the maamar reads this end of the verse as speaking of the mixed multitude.

Exodus 20:15 שמות כ:טו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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116 **הנה העם . . קאי על ערב רב**

In the Lemberg edition this passage is printed as a gloss (hagahah) rather than in the body of the text.

KEHOT'S NOTE

בתו"א דפוס לעמבערג שנת תור"ה ז, א נדפס קטע זה בתור הגה"ה.

117 **קאי על ערב רב . . ויעמדו מרחוק**

Quoting this maamar, Likkutei Torah explains that the mixed multitude did not want to receive the drawing down of the Infinite Light and the self-nullification it brings, but "stood at a distance," receiving from the outer life-force so as to remain separate beings, impressed by G-d's greatness only from afar.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ד, ב בסוף העמוד. ענין ערב רב, ראה מאמרי אדה"ז פרשיות ח"א ע' רמז. שלה. נביאים ע' קסד. אוה"ת נ"ך כרך ג ד"ה וכל בניך.

PARAGRAPH 27

118 **מקרב איש ולב עמוק**

David describes the plotting of the wicked, hidden in "the inward part of a man and the depth of the heart." The maamar uses the words for the soul's innermost depths, from which true bittul arises.

Psalms 64:7 תהילים ס"ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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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PARAGRAPH 28

119 **ולית מחשבה תפיסא ביה כלל**

The Tikkunei Zohar's words to G-d, "no thought can grasp You at all." The maamar cites them for the Infinite, whom a created soul cannot grasp, yet who stirs it.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

120 **אבל ערב רב לא הי' בהם כח והתפעלות**

Cited by the note on the mixed multitude's lack of this stirring.

KEHOT'S NOTE

ראה סה"מ תקס"ה.

121 **שמתפעלים מהליכת הגלגלים**

Cited by the note on being impressed by the motion of the heavenly spheres.

KEHOT'S NOTE

ראה אוה"ת תשא ע' א'תתקפו.

122 **אלהים אשר ילכו בפנינו**

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

KEHOT'S NOTE

תשא לב, א.

123 **אלהים אשר ילכו לפנינו**

When Moshe was delayed on the mountain, the people gathered around Aharon and said, "Rise, make us gods who will go before us." Rashi (on 32:4) says that it was the mixed multitude who gathered and made the calf, and the maamar likewise attributes the request to them.

Exodus 32:1 שמות ל"ב:א׳

וַיַּרְא הָעָם כִּי־בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקָּהֵל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.'

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PARAGRAPH 29

124 **שאלמלא ניתן רשות לעין**

Abba Binyamin says: "If the eye were given permission to see, no creature could withstand the mazikin." The maamar cites it for the power of these beings.

Berakhot 6a:2–4 ברכות ו׳ א:ב׳-ד׳

תַּנְיָא, אַבָּא בִּנְיָמִין אוֹמֵר: אִלְמָלֵי נִתְּנָה רְשׁוּת לָעַיִן לְרְאוֹת — אֵין כָּל בְּרִיָּה יְכוֹלָה לַעֲמוֹד מִפְּנֵי הַמַּזִּיקִין. אָמַר אַבָּיֵי: אֵינָהוּ נְפִישֵׁי מִינַּן, וְקָיְימֵי עָלַן כִּי כְּסָלָא לְאוּגְיָא. אָמַר רַב הוּנָא: כֹּל חַד וְחַד מִינַּן, אַלְפָּא מִשְּׂמָאלֵיהּ וּרְבַבְתָּא מִימִינֵיהּ.

There is a teaching : Abba Benjamin said : Had the human eye been given the power of seeing them, no person could endure because of the evil spirits. Abbai said : They outnumber us, and surround us like the ridge round a field. Rab Huna said : Every one of us has a thousand on his left hand and myriads on his right.

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KEHOT'S NOTE

ברכות ו, א.

125 **אלמלא מכרזי עלך ברקיע כו'**

A demon tells Rabbi Chanina ben Dosa, and later Abaye, that were it not proclaimed in heaven to beware of him and his Torah, she would have endangered him. The maamar cites it to show that mazikin do nothing against G-d's will.

Pesachim 112b:17 פסחים קי"ב ב:י"ז

וְתוּ: חָדָא זְמָנָא פְּגַעָה בֵּיקָה בְּאַבָּיֵי, אֲמַרָה לֵיקָה: אִי לָאו דְּמַכְרְזִי עֲלָךְ בָּרָקִיעַ: "הִזָּהֲרוּ בְּנַחְמָנִי וּבְתוֹרָתוֹ" — חֲוָה סַכְּנָתָיךְ. אֲמַר לַהּ: אִי חֲשִׁיבְנָא בָּרָקִיעַ, גּוֹזְרַנִי עֲלַיְיכִי שֶׁלֹּא תַּעֲבוּרִי בַּיִּישׁוּב לְעוֹלָם. הָא קָא חָזֵינַן דְּעָבְרָה?! אָמְרִי: הָנֵי

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KEHOT'S NOTE

ראה פסחים קי"ב, ב.

PARAGRAPH 30

126 **שתפול עליהם אימתה ופחד**

In the Song of the Sea, Moshe and Israel sing of the nations: "Terror and dread fall upon them; by the greatness of Your arm they are still as stone." The maamar uses the words for the angels' overwhelming bittul.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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127 **דקרו לי' אלקא דאלקיא**

On the verse that G-d's Name is great among the nations, the Talmud says that they call Him "the G-d of gods." The maamar cites it to show that the kelipos acknowledge G-d while still considering themselves powers.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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KEHOT'S NOTE

מנחות קי, א.

PARAGRAPH 31

128 **מלכותך מלכות כל עולמים**

"Your kingship is the kingship of all worlds, and Your dominion is in every generation." The maamar reads kingship as rule accepted willingly and dominion as rule against the subjects' will.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

129 **ממשלה — וזהו ומברכים**

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' כי תשא ע' א'תתפא. וראה בסהמ"צ להצ"צ מצות מחצית השקל סה, א. בסה"מ תקס"ה ח"ב ע' תרמו מפרש הקושיא "לכאורה אינו מובן לשון ברכה ורבוי בעצמות אור א"ס ב"ה דכלום הוא צריך להגדלה ורבוי מאחר שהוא בחי' א"ס כו' כידוע".

PARAGRAPH 32

130 **כחשכה כאורה**

David says to G-d, "Even darkness is not dark for You, and the night shines like the day; darkness is as light." The maamar cites it to say that physical concealment is no barrier before G-d.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

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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131 **וכל היושב ושונה**

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

KEHOT'S NOTE

תדב"א רבה רפי"ח.

132 **וכל היושב ושונה הקב"ה שונה כנגדו**

The Midrash teaches that whenever a scholar sits, reads and studies Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The maamar cites it for G-d's presence drawn down through Torah study.

Tanna DeBei Eliyahu Rabbah 18:1 תנא דבי אליהו רבה י"ח:א'

... כל פנות העם ואומר (שמות ג:ה') אל תקרב הלום מה הלום שנאמר להלן לשון מלכות ושררה אף הלום שנאמר כאן לשון מלכות ושררה. תדע לך שכן הוא שהרי במעשים הטובים שמצא הקב"ה בדוד עתיד להושיב אותו לימין השכינה שנאמר (תהילים ק"י:א') נאם ה' לאדוני שב לימיני וגו' כיצד עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה צדקה וגמילות חסדים קמעא לפניך כופל אתה שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפי ...

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133

ודברי אשר שמתי בפיך

In G-d's covenant with Israel, Isaiah says, "My spirit that is upon you and My words that I have placed in your mouth shall not depart from your mouth." The maamar cites it for G-d's words in the mouth of one who studies Torah.

Isaiah 59:21 ישעיהו נ״ט:כ״א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וְזֶרַע זַרְעֲךָ אָמַר ה׳ מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע׳ נט, כא.

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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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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