



TORAH OHR • PARSHAS YISRO • MAAMAR 4

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.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

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.

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

"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

¶15-6

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”

¶17-9

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 שמיטה 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 אתהפכה

Malchus’ answer to the drawing down: Beriah, Yetzirah and Asiyah turned into Atzilus, fully in the time to come.

SECTION 1 • 11-2

Avraham, the man of water

1 משה ידבר כו'.^{1,2} הנה³ 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 הכלים⁴ חסד שבחסד גבוי [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 בחרן⁷ שי”ח כו' ליטע אמונה בלבם כו' וגמ”ח [וגמילות חסדים] ויטע אשל⁸ 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 • 13-4

Love and awe that outshine the angels

3 ועי"ז היה תוספת אורות באצ"י וכמו ויעש דוד שם¹⁰ שהשמות שאינן נמחקין הם חיות המדות אל אלקים כו' חסד וחסד שבחסד כו' ע"י הלך ונסוע¹¹ רצוא ושוב¹² ועי"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 / זכרונום 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 [טי פעמים ט'] פ"א כי ט' ספירות הן מחכמה ולמטה וג"פ [וגי פעמים] פ"א רמ"ג וה"ח [והי 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 ישינה¹⁵ בגלותא ולכן היא חולת אהבה מחמת ההעלם 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 תפלין¹⁶ להיות חכמה כי כלם בחכמה עשית¹⁷ בחי עשיה כדי להיות בחי חכמה דהיינו להיות משפיע ההשפעה מניח תפלין לשון התקשרות והתחברות מלמעלה למטה ולכן מה כתיב בהו מי גוי גדול¹⁸ 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 החכמה¹⁹ היא בשביל ישראל להמשיך בהם בחי חכמה בנשמתם כי מלאך הוא שליח. שבו ועיי' 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 חסד²⁰ 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.

ומשה²¹ כי מן המים²² כו' שמטה ראשונה²³ (ויש בזה דעות אם שמטה שלימה שבע אלפין שנים או עולם התהו נקרא²⁴ 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 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 ההשתלשלות²⁷ 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 דעות²⁸ 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.

ועיי בטול זה נעשה ולא תחללו²⁹ 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 דמאריי [דמאריה] עליה³⁰ 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 עיי לימוד התורה בבטול זה ממשיך פנימית ועיי מצות מקיפים ולבושים והם בחיי 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' וד"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 [בהאבה 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 צדיקים³³ שיאמרו לפנייהם קדוש שיתהפך
בייע 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 נמלחו³⁴ כו' שמים חדשים וארץ חדשה.³⁵ שמים חדשים רזין דאורייתא כו'. דהיינו
שלא יהי [יהיה] פנימית ומקיפים דבייע כ"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 יעננו³⁶ אלהים לי [לשון] שררה כמ"ש בתניא בחינוך קטן. היינו מלכות דבי"ע שם הוא המשכת התורה זרעים חסד דנוק' [דנוקבא] כו'. יעננו לשון עונה הוא כמארו"ל [כמאמר רבותינו זכרונם לברכה] עונה אחריהן מה שהן³⁷ 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 VehoEmunah), 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 יעננו 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 בבריאה³⁸ ומשנה ביצירה ומקרא בעשיי [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 • 113

G-d studies opposite him

13 וזהו הקב"ה שונה כנגדו.^{39,40} דהקב"ה נקי מלכות ג"כ שהוא ברוך ונמשך למטה במלכות ושונה כנגדו היא התורה שממשיך בה דהיינו והאלקים יעננו

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 שנית⁴¹ 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.

ועי' 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 משה⁴² קול הוא המשכה⁴³ 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.

שאנו 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' וד"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 ז"ע. בבוך 1824 ז, 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 ט"ט: שמות

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

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

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3 כי הנה . . וע"י גמ"ח כ"י

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' איתקבה.

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"ה.

5 ויקרא אברהם בשם ה' אל עולם

Kehot's note points to Genesis 31:33 for these words.

בראשית 31:33 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).

בראשית כ"א:ל"ג: Genesis 21:33

וַיֵּטַע אֵשֶׁל בְּבֶאֱר שֶׁבַע 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).

בראשית י"ב:ה' Genesis 12:5

וַיִּקַּח אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בְּרֵאֲחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בַּחֲרָן וַיֵּצְאוּ לְלֶכֶת אֶרֶצָה כְּנַעַן וַיָּבֹאוּ אֶרֶצָה כְּנַעַן:

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.

בראשית כ"א:ל"ג: Genesis 21:33

וַיֵּטַע אֵשֶׁל בְּבֶאֱר שֶׁבַע 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 עש"י . . 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 למטה. — אוה"ת פ' נצבים ע' איתקבו.

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:ג"ח: שמואל ב

ויעש דוד שם בשבו מהכותו את־אֲרָם בְּגִיא־מֶלַח שְׁמוֹנֶה עָשָׂר אֶלֶף:

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:ט"ב: בראשית

וַיֵּסַע אַבְרָם הַלֹּךְ וְנֹסֵעַ הַנֶּגֶב:

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:יד"א: יחזקאל

וַהֲחִיּוֹת רָצוּא וְשׁוּב כְּמֵרָאֵה הַבֹּקֶץ:

And the living creatures ran and returned as the appearance of a flash of lightning.

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13

וכמו שאמר מורי הה"מ ז"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

או"ת (הוצאת קה"ת) סח, א.

14

מרפים אהו"י

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 ישניה

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:ב"ה: שיר השירים

אֲנִי שְׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָדַי אֲחֹתִי רַעֲיָתִי יוֹנָתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹתַי רִסְיִסִּי לֵלֵלָה:

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:ח"ז-י"א: ברכות

אָמַר רַבִּי אֲבִין בַּר רַב אֲדָא, אָמַר רַבִּי יִצְחָק: מִנֵּין שֶׁהַקָּדוֹשׁ בְּרוּךְ הוּא מְנִיחַ תְּפִלִּין שְׁנֵאמַר: "נִשְׁבַּע ה' בְּיָמִינוּ וּבִזְרוֹעַ עֲזוֹ". "בְּיָמִינוּ" — זֶה תּוֹרָה, שְׁנֵאמַר: "מִיָּמִינוּ אֵשׁ דֵּת לָמוֹ", "וּבִזְרוֹעַ עֲזוֹ" — אֵלּוּ תְּפִלִּין, שְׁנֵאמַר: "ה' עוֹ לַעֲמּוֹ 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.

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:ד"כ: תהילים

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּלָם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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.

דברים ד':ז' דברים

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרִיבִים אֵלָיו כֹּה אֶלְקִינוּ בְּכָל־קְרָאֵנוּ 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.

זח"א ריט, א' 219a Zohar I,

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

בבן 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 הַיֵּלֶד וַתִּבְאֶהוּ לְבִת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מָשִׁיתָהוּ:

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 גא, 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־פְּנֵי וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

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 הח'

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.

זח"ג רפט, ב' 289b Zohar III,

KEHOT'S NOTE

ראה זח"ג רפט, ב. ע"ח שער הכללים פ"ה. ובכ"מ.

26

שאבא יונק ממזל הח'

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.

עץ חיים, שער הכללים ה':ב' 2:5 Sefer Etz Chaim, Shaar HaKlalim

... והעני הוא דע כי בדיקנא דא"א יש תרין מזלות מזל עליון נוצר חסד שהוא תיקון ח' ומזל תחתון ונקח שהוא תיקון ה"ג והנה אבא יונק

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 הה"ח דיליה לאבא ומזל תחתון נותן הה"ג דיליה לאמא ואחרי שקבלו או"א חו"ג אלו מבי' מזלות או מזדווגים או"א ואז נותן אבא ה"ח לאמא ואז נכללין ...

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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:ג'ג' שמואל א

אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלֹא נִתְכַּנּוּ עֲלֵלוֹת:

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 (קכו, 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:ב'ל"ב ויקרא כ

וְלֹא תַחֲלִלוּ אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקֹדָשׁ־כֶּם:
And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low 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

cites it for the self-nullification with which Rav Yehudah studied.

Niddah 13a:7-8:ח'ח'ג י"ג נדה

וְהִיכָא אֵיתִמֵּר דְּאַבְי? אַהָא דְתַנּוּ: הֵיכָא אוֹכֵל בְּתַרוּמָּה, וְהִרְגִישׁ שְׁנִידְעוּעוּ אִיכְרִי — אוֹחוּ בְּאַמְתּוֹ, וּבּוֹלַע אֶת הַתְּרוּמָּה. אוֹחוּ? וְהִתְנִיָּא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: כָּל הָאוֹחוּ בְּאַמְתּוֹ וּמִשְׁתִּין — כְּאִילוּ מְבִיא מְבוֹל לְעוֹלָם! אָמַר אַבְי: בְּמִטְלִית עָבָה.

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KEHOT'S NOTE

נדה יג, א.

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:ד'כ"ד דברים

כִּי ה' אֱלֹהֶיךָ אֵשׁ אֹכֶלֶת 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:ב' ע"ה בבא בתרא

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).

ישעיהו נ"א:6

שאו לשמים עיניכם והביטו אל־הארץ מתחת כַּשְׁמַיִם כַּעֲשׂוֹן נִמְלָחוֹ
וְהָאָרֶץ כַּכֶּנֶד תִּבְלָה וְיִשְׁכְּיָה כְּמוֹכֶן יְמוֹתוֹ וְיִשְׁוּעָתִי לְעוֹלָם תִּהְיֶה
וְצִדְקָתִי לֹא תִתָּחַת:

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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ויקרא ו'כ"ב:2

צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדֶּה
עַל־הַמִּזְבֵּחַ כָּל־לַיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּמְקֶה 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"י 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).

ישעיהו ס"ה:17

כִּי־הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזְכְּרֶנָּה הָרָשָׁנוֹת וְלֹא
תִּעְלֶינָה 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"י סה, יז. כמ"ש בתניא בחנוך קטן:

PARAGRAPH 10

36

והאלהים יענו

"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).

שמות ט"ט:19

וְיָהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֶזֶק מְאֹד מִשְׁחָה יִדְבָּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

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 אומרים

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

מתנ"י מי שְׁהִיה עֶבֶד אוֹ אִשָּׁה אוֹ קָטָן מִקְרִין אוֹתוֹ — עוֹנֶה אַחֲרֵיהֶן מֵה שֶׁהֵן אוֹמְרִין, וְתֵבֵא לוֹ מֵאִירָה. אִם הָיָה גָדוֹל מִקְרֵא אוֹתוֹ, עוֹנֶה אַחֲרָיו "הִלְלוּיָהּ". מְקוֹם שֶׁנִּהְיָ לְכַפּוֹל — יְכַפּוֹל, לְפִשּׁוּט — יְפִשּׁוּט, לְכָרֶךְ — יְכָרֶךְ, הַכֹּל כְּמִנְהַג הַמְדִּינָה.

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

... ברוך הוא שרחמיו הם מרובין על ישראל לעולם אע"פ שסרחו במעשיהם לפני הקב"ה והקב"ה כועס עליהם 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 וגוי. ואומר (ישעיהו ס"ג:ז') חסדי ה' אזכיר תהלות ה' כעל כל אשר גמלנו ה' ורב טוב לבית ישראל אשר גמלם כרחמיו וכרוב חסדיו וגוי בכל צרתם לו צר ומלאך פניו הושיעם באהבתו וגוי. אין לי אלא צרת ציבור צרת ...

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41 ואני הוי"ה לא שנית

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'

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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'

אמר רבי שמעון בן פזי: מניין שאין המתרגם רשאי להגביה קולו יותר מן הקורא, שנאמר: "משה ידבר והאלקים יענו בקול", שאין תלמוד לומר "בקול", ומה תלמוד לומר "בקול" — בקולו של משה.

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 כו, ב. ובכ"מ.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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