



LESSONS IN TORAH OR

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

תורה אור

פְּרִשְׁת שְׁמוֹת

דְּבוּר הַמִּתְחִיל

הַבָּאִים יִשְׂרָשׁ

“Planting Mitzvos”

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Torah Or English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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ב"ה

Torah Or

תורה אור

דבור המתחיל

הבאים ישרש

פְּרִשְׁת שְׁמוֹת דָּף נג' ע"ג

“Planting Mitzvos”

(א) Chapter 1

“**הַבָּאִים יִשְׂרָשׁ יַעֲקֹב, יִצְיֵץ וּפְרַח יִשְׂרָאֵל**” (ישעיה כז, ו):
“Yaakov’s family who arrived [in Mitzrayim] took root, and from that Yisroel flourished and blossomed...” (Yeshaya 27:6)

This verse in Yeshaya is describing the entry of the Jewish People into Mitzrayim (Egypt). It describes them with the name “Yaakov,” with the analogy of a plant taking root in soil. When the Jewish People grew numerous and were eventually redeemed, they were like the plant that after taking root in the ground, it blossomed and flourished. When they flourished, they are described as “Yisrael.”

¹ (דבור המתחיל הבאים ישרש וביאורים: אור התורה דבור המתחיל "הבאים ישרש" [שמות כרך א' עמוד עז - לשון התורה אור עם הגהות ביאורים וקיצורים]. - ציון כבוד קדושת אדמו"ר.

נאמר שבת פְּרִשְׁת שְׁמוֹת, כג טבת תק"ע. נוסח ב - נדפס במאמרי אדמו"ר הזקן נביאים עמוד פג. נוסח ג - שם עמוד צד.

אור התורה שְׁמוֹת כְּרָךְ ז עמוד ב'תקלב. ב'תקלט. הנחה אחרת מהמאמר - כְּרָךְ ח עמוד ב'תתנד. קיצורים - שם עמוד ב'תתסב.

מיוסדים על מאמר זה וביאוריו: מאמרי אדמו"ר האמצעי שְׁמוֹת כְּרָךְ א עמוד א. ספר המאמרים הנחות תרט"ו עמוד נד, הנחת רבי הלל מפאריטש - פלח הרמון שְׁמוֹת עמוד כא. חלק מהמאמר - דבור המתחיל "קדש ישראל" תרמ"א עמוד יח.

וראה דבור המתחיל "הבאים ישרש" תשל"ח. תשל"ט. תשמ"ג. תשמ"ח (תורת מנחם ספר המאמרים מלוקט כסלו - שבט עמוד רכד).

² (ישעיה כז, ו. - התחלת ההפטורה דשבת קדש פְּרִשְׁת שְׁמוֹת).

The maamar will explain the analogy of a seed taking root in the ground and blossoming, and the concept of Exile and Redemption:

הִנֵּה צָרִיךְ לְהִבִּין הַשְּׂיִכוּת בְּחֵינֵת
הַשְּׂרָשָׁה לְבֵיאת מִצְרַיִם.

We need to understand the connection between taking root and entering Egypt.

הִנֵּה בְּתִיב (יִשְׁעִיָּה מִג, א): "כֹּה אָמַר ה':
בּוֹרְאֵךְ יַעֲקֹב, וְיוֹצֵרְךָ יִשְׂרָאֵל כִּי."

The verse says, "So says Hashem: Who created you, Yaakov? Who formed you, Yisroel?" (Yeshaya 43:1)

"אָמַר הַקְּדוֹשׁ בְּרוּךְ־הוּא לְעוֹלָם: מִי
בְּרָאֲךָ? יַעֲקֹב בְּרָאֲךָ, וְיִשְׂרָאֵל יַצְרָךָ.
שְׂנֵאֲמַר: 'בּוֹרְאֵךְ יַעֲקֹב, וְיוֹצֵרְךָ
יִשְׂרָאֵל'."

The Midrash on this verse comments: "Hashem asked the world, 'Who created you? Yaakov created you, and Yisroel formed you, as it says, 'Yaakov created you, Yisroel formed you.'" (Vayikra Rabbah 36:4)

The simple meaning of this Midrash is that the world was created in the merit of the Jewish People and their Torah and Mitzvah observance. (See Yefai Toar on the Midrash there, and further in this maamar.)

וְצָרִיךְ לְהִבִּין מַה שְּׂבִיעַקֵב נֶאֱמַר
בְּרִיאָה, וּבְיִשְׂרָאֵל נֶאֱמַר יִצְרִיָּה -
וְהֵלֵא בְּחֵינֵת יִשְׂרָאֵל הוּא גְדוֹל
מִבְּחֵינֵת יַעֲקֹב כִּי?

We need to understand: Why regarding the name Yaakov it says "create," and regarding the name Yisroel it says "form?" The concept of Yisroel is superior to the concept of Yaakov, so creation should come from Yisrael and formation from Yaakov?

In the creation of the physical world from the Divine world of Atzilus (Emanation), there are three descending stages: Beriah-Creation, Yetzirah-Formation, and Asiyah-Action. Beriah is the initial stage of creation directly receiving from Atzilus; Yetzirah receives from Beriah, and Asiya receives from Yetzirah, which in turns is expressed in our physical world. We see that Beriah is higher than Yetzirah.

The Jewish People are called by two names, Yaakov and Yisrael. Yaakov represents the way soul descends into the body and the material world and fights

to transform them into holiness. Yisrael represents the source of the Jewish People in Divinity, where they transcend the spiritual limitations of this world.

Since Yisroel is a name showing on a higher dimension of the Jewish People, it should have been associated with Beriah-Creation, the highest level of the creative process, and the name Yaakov, which shows on the lower dimension of the Jewish people should have been associated with the lower level of Yetzirah-Formation. Why does the verse connect Yaakov to Beriah and Yisroel to Yetzirah?

הַנֶּה יָדוּעַ, שִׁירִידַת הַנְּשֵׁמָה לְעוֹלָם-
הַזֶּה הוּא בְּשִׁבִיל "הַיּוֹם לַעֲשׂוֹתָם"
(דְּבָרִים ז, יא).

It is known that the soul descends into this world for "Doing the Mitzvos 'today' [i.e., in this physical world]." (Devarim 7:11)

וְתַכְלִית בְּרִיאַת הָעוֹלָמוֹת נֶאֱמַר:
"בְּרֵאשִׁית" - בְּשִׁבִיל יִשְׂרָאֵל שֶׁנִּקְרָאוּ
רֵאשִׁית", כְּמוֹ שֶׁכְּתוּב (יִרְמְיָהּ ב, ג):
"קִדְשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָה."

The purpose for the Creation of the worlds is described as "For the First," meaning, for the sake of Yisroel, who are called "First," as the verse says, "Yisroel is sacred to Hashem, the "First" of His grain." (Yirmiyah 2:3)

וְלִהְיוֹן מֵהוּ הַשְּׂיִיכוֹת לְיִשְׂרָאֵל
לִהְיוֹת "רֵאשִׁית תְּבוּאָתָה"?

We need to understand, what does this have to do with Yisroel, in what way are they considered 'the first of His grain?'

וְגַם, מֵהוּ הוּא עֲנִין הַתְּבוּאָה לְמַעֲלָה
כִּי?

Also, what is the idea of 'grain' regarding Hashem?

הַנֶּה, עַל הַמִּצְוֹת נֶאֱמַר בְּזֶהָר שֶׁהֵם:
בְּחֵינַת לְבוּשִׁין, שֶׁכָּל אָחָד מִיִּשְׂרָאֵל
צָרִיךְ לְקַיֵּם כָּל הַתְּרֵי"ג מִצְוֹת, לְבַד
מִצְוֹת הַמֶּלֶךְ - שֶׁהַמֶּלֶךְ הוּא מוֹצִיא
כָּל יִשְׂרָאֵל.

Now, regarding mitzvos, the Zohar says that they are like garments, and every Jew has to fulfill all the 613 mitzvos, aside from the mitzvos that the king

³ (שֶׁהֵם: בְּגוּף כְּתִב־יָד קוֹדֵשׁ הַ"צִּמְחָה-צֶדֶק" בְּבוּר 113: שְׁהוּא).

⁴ (לְבוּשִׁין שֶׁכָּל אָחָד: שֵׁם: לְבוּשִׁים לְנַפְשׁ. וְלִכֵּן כָּל אָחָד).

fulfils on behalf of all Jewish people.

וְכָל הַמִּצְוֹת⁵ מְחוייב כָּל אֶחָד לְקַיֵּים, וְצָרִיךְ לִהְיוֹת בְּגִלְגּוּל⁶, אוֹ בְּבַחֲיִנַת עֵיבוֹר בְּכַדֵי שְׂיֵהִיָּה לְבוּשׁ מִן כָּל הַתְּרִי"ג מִצְוֹת.

All of the mitzvos must be performed by everyone, and [if not performed in a person's lifetime then] it must be done during different incarnations or fulfilled through becoming incorporated as part of a different soul, [for example the soul of a Kohen or Levi who have specific mitzvos that other Jews do not have], in order for the soul to become clothed in all the 613 mitzvos [garments].

וְכִשְׁחִסֵּר מִצְוָה אַחַת חִסֵּר לְבוּשׁ כּו'.⁷

And if one mitzvah is missing, then one garment is missing.

וְעַל יְדֵי מַעֲשֵׂה הַמִּצְוֹת נַעֲשֶׂה לְבוּשׁ בְּגַן-עֵדֶן הַתַּחְתּוֹן, וְעַל יְדֵי פְּוֹנֵת הַמִּצְוֹת נַעֲשֶׂה לְבוּשׁ בְּגַן-עֵדֶן הָעֶלְיוֹן. וְלָכֵן בִּקֵּשׁ מֹשֶׁה לִיכַנֵּס לְאֶרֶץ - לְקַיֵּים הַמִּצְוֹת הַתְּלוּיִין⁸ בָּהּ כּו'.⁹

Now, by doing mitzvos, a garment is created in the lower Gan Eden, and by having kavanah during mitzvos, a garment is created in the upper Gan Eden. Therefore, Moshe requested to enter the Land of Israel, in order to fulfill the mitzvos which require being there.

וּבְגִמְרָא [שְׁלֵהֵי מַסְכַּת סוֹטָה⁸] הַמְּשִׁילוֹ מַעֲשֵׂה הַמִּצְוֹת לְפִירוֹת, גָּבִי עֲגָלָה

In the Gemara [at the end of Maseches Sotah (46a)] regarding

⁵ (הַמִּצְוֹת: שָׁם: הַתְּרִי"ג מִצְוֹת).

⁶ (בְּגִלְגּוּל... כְּשִׁחִסֵּר: שָׁם: בְּבַחֲיִנַת גִּלְגּוּל אוֹ עֵיבוֹר לְקַיֵּים מִצְוֹת הַתְּלוּיֹת בְּבַחֲיִנַת וְלוֹיָהּ וְכִיּוֹצֵא. וְכָל זֶה הוּא כְּדֵי לִהְיוֹת שְׂלִימוֹת הַלְבוּשִׁים לְנַפֵּשׁ בְּגַן-עֵדֶן שְׂיֵהִיָּה לְבוּשׁ מִן כָּל הַתְּרִי"ג מִצְוֹת: וְכִשְׁחִסֵּר).

⁷ (תְּלוּיִין: שָׁם: הַתְּלוּיֹת).

⁸ [נוֹסֵף מִגּוֹף כְּתוּבֵי קוֹדֶשׁ הַ"צִּמְחָצֶדֶק". וּבְסוֹטָה שָׁם וּבְרַשִׁי: "מִפְּנֵי מַה אָמְרָה תוֹרָה הֵבִיא עֲגָלָה בְּנַחֵל? אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: יְבֵא דְבַר שְׁלֵא עָשָׂה פִירוֹת [עֲגָלָה בַת שְׁנָתָה לֹא יִלְדָה], וְיַעֲרַף בְּמָקוֹם שְׂאִין עוֹשָׂה פִירוֹת [נַחֵל אֵיתָן - קָשָׁה], וְיִכְפֹּר עַל מִי שְׁלֵא הִנְיָחוּ לַעֲשׂוֹת פִירוֹת"].

עֲרוּפָה כּוֹי - "שְׁלֵא הִנִּיחוּהוּ לַעֲשׂוֹת פִּירוֹת."

the Eglah Arufah (a calf brought as atonement for finding a murdered Jewish body), **the Sages compared the actions of mitzvos to fruits, saying that the murderer caused his victim "to be unable to bear fruit."**

וּפְרִיָהּ בְּגִמְרָא: מַאי 'פִּירוֹת'? אֵילֵימָא בְּנִים, אֵי הֵכִי זִקֵן וְסָרִיס לֹא לְבַעֵי עֲגֻלָּה עֲרוּפָה - וְהַתּוֹרָה לֹא חִילְקָהּ. אֶלָּא מַאי 'פִּירוֹת' - מִצְוֹת כּוֹי."

The Gemara questions what 'fruits' is it referring to. If you answer that 'fruits' means 'children,' then finding a corpse of an older man or a eunuch would not require an Eglah Arufah for atonement. But the Torah does not differentiate. Rather, what are the 'fruits' referring to here? They are the 'mitzvos.'

When a dead body of a killed Jew is found outside of a city, the elders of the nearest city need to bring atonement for not ensuring that no traveler would leave their city without an escort. The atonement was to bring a calf that never had children and break its neck in a valley that the ground cannot produce crops. The reasoning given is that the killer didn't allow this victim to produce 'fruits,' therefore we kill a calf in an unfruitful area. Which 'fruits' does every Jew produce, regardless of age or situation? Performing mitzvos.

וְכֵן בְּלִשׁוֹן הַפְּסוּק נֶאֱמַר (הוֹשֵׁעַ י, יב): "זֶרְעוּ לָכֶם לְעֵדְקָה כּוֹי", "אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם כּוֹי" (יִשְׁעִיָּה לֵב, כ), "זֹרֵעַ עֵדְקוֹת כּוֹי" - הֲרִי נִקְרָאוּ מַעֲשֵׂה הַמִּצְוֹת בְּשֵׁם זֵרִיעָה.

Similarly, the verses say, "Sow righteousness for yourselves," (Hosheia 10:12); **"fortunate are you, who sow by all waters,"** (Yeshaya 32:20); **"for he who sows righteousness, causes salvation to sprout forth,"** (Daily Shachris Prayers). **Thus, we see that the Torah refers to mitzvos with the term 'sowing.'**

וְלִהְבִּין זֹאת, הִנֵּה אָמְרוּ רַז"ל: "נִתְאַוָּה הַקְּדוֹשׁ בְּרוּךְ-הוּא לְהִיּוֹת לוֹ

Now, in order to understand all this, our Sages say (Midrash Tanchuma, Naso), "Hashem

דִּירָה בְּתַחְתּוֹנִים".

desired to have for Himself a dwelling in the lower world."

וְהִנֵּה לְכַאוֹרָה אֵינוּ מוֹבָן עִנְיָן דִּירָה
זו. דִּהְלֹא "לִית אַתְר פְּנוּי מִיְנִיה",
וּבְתִיב (יִרְמְיָה כג. כד): "הֲלוֹא אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מְלֵא כו'?"

Seemingly it is difficult to understand the idea of this 'dwelling.' For, (as it says in the Zohar) "There is no place devoid of Him," and the verse says, "Do I not fill the heavens and the earth?" (Yirmiyah 23:24)

Since Hashem is everywhere all the time, in what way does He 'dwell' in a specific place more than any other place?

אך הִנֵּה יֵשׁ שְׁנֵי בְּחִינּוֹת: בְּחִינַת
'מְמַלֵּא כָּל עֲלְמִין', וּבְחִינַת 'סוֹבֵב כָּל
עֲלְמִין':

However, there are two levels: The level of 'Memalei Kol Almin-Permeating all the Worlds' and the level of 'Soveiv Kol Almin-Encompassing all the Worlds':

בְּחִינַת 'מְמַלֵּא כָּל עֲלְמִין' נִקְרָא
הַבְּחִינָה הַמְתַּלְבֶּשֶׁת בְּנִבְרָאִים בְּגִילּוּי
לְהַחְיֹתָם,

Memalei Kol Almin is the level which becomes invested in all beings in a revealed way, giving them life,

"וְאַתָּה - מְחִיָּה אֶת כּוֹלָם" (נְחֻמְיָה ט, ו)
- עַל יְדֵי בְּחִינַת "אַתָּה" - אוֹתִיוֹת כּו'.

as the verse says "And 'אתָּה-you' give life to them all," (Nechemya 9:6). This means that Hashem gives Life to the creation in a revealed manner **through the level of Malchus-Kingship**, referred to as 'אתָּה-You,' since the word 'אתָּה' is made of the letters א. ת. ה., representing the 22 letters from א through ת, which are 'spoken' through the ה-5 'parts of the mouth used in speech.'

⁹ ("הַדְּבוּר מֵא' עַד ת', וְה' מוֹצְאוֹת הַפֶּה". לְקוּטֵי תוֹרָה וְאַתְחַנֵּן יא, ג).

וּבְחִינַת 'סוֹבֵב כָּל עֲלָמִין' הוּא גַם כֵּן
בְּכָל הַנְּבִרָאִים, אֲךָ הוּא בְּבִחִינַת
הָעֵלֶם, שְׁאִינוֹ מִתְלַבֵּשׁ בְּבִחִינַת גִּילּוּי
כּו'.

The level of Soveiv Kol Almin also related to all beings, but it is concealed from them and does not become invested in them in a revealed way.

וְלָכֵן אָמְרוּ רַז"ל: ש"ח חַיִּיב אָדָם לְבָרֵךְ
מֵאָה בְּרָכוֹת בְּכָל יוֹם" - לְהַמְשִׁיךְ
מִהָעֵלֶם אֶל הַגִּילּוּי.

Therefore, our Sages taught (Menachos 43b), "One is obligated to say 100 'בְּרָכוֹת' - 'blessings' each day," in order to draw this G-dly revelation from concealment into revelation.

וְזֶהוּ בְּחִינַת "בְּרוּךְ" - בְּחִינַת בְּרִיכָה
שֶׁהִיא מִהָעֵלֶם אֶל הַגִּילּוּי.

This is the idea of a 'בְּרִיכָה' - 'blessing,' from the term 'בְּרִיכָה-pond' in which the water comes from concealment in an underground spring to revelation into a pond of still water.

The idea of the 'בְּרִיכָה-blessing' is to draw down and reveal the Encompassing Light into the Permeating Light. This flow from a concealed level to revealed level is like the flow of water from an underground reservoir into a pond.

וְלִהְיוֹת ה'בְּרִיכָה' מִבְּחִינַת הָעֵלֶם -
לְהִיוֹת הַגִּילּוּי בְּבִחִינַת גִּילּוּי - שֶׁהוּא
אוֹתִיוֹת הַגִּילּוּי"ה: יו"ד - צְמֻצוּם, ה' -
הַתְּפִשְׁטוֹת כּו'.

Since the "בְּרִיכָה-pond" of Light is drawn from a concealed state, in order to create revealed existence, it needs to come through a process which corresponds to the four letters of the name 'הַגִּילּוּי"ה'-Havaye,' which is a Yud-contraction, Hei-expansion, etc.

The third word of a 'בְּרִיכָה-blessing' is Hashem's Four-Letter Name of יהוה-יהוה, which is not pronounced directly, and only referred to by rearranging the letters as 'הַגִּילּוּי"ה'-Havaye.' These four letters represent the process of how the hidden Encompassing Light is drawn down to the level of the Permeating Light:

י-Yud is shaped like a dot, representing contraction of the Light into one singular point, like an initial flash of insight,

ה-Hei is shaped like a box on three sides, representing length, width, and depth, showing how the point of Light is now expanded in thought, like an idea is expanded through contemplation,

ו-Vav is shaped like a line or hook, showing how this expanding Light is drawn down, like how an understanding is drawn down into emotions,

ה-the second Hei is showing on a final level of expansion, like the expansion of speech or action, which takes the expansion of thought to complete fruition. This level is Malchus, where the Permeating Light is expressed in creation.

אך הַהַמְשָׁכָה מֵהַהֶעָלָם אֶל הַגְּלוּי
הוא דּוֹקָא עַל יְדֵי יִשְׂרָאֵל.

However, drawing G-dly Light from concealment into revelation is done only through the service of a Jew.

וּכְמוֹ שֶׁכָּתוּב (תהלים קלה, יט): "בֵּית
יִשְׂרָאֵל בְּרַכּוּ אֶת ה'".

As the verse says, "The House of Yisroel, [should] bless Hashem." (Tehillim, 135:19)

וְהֵינּוּ לְפִי שְׂיֵשׁ בְּבֶל אֶחָד וְאַחַד
מִיִּשְׂרָאֵל בְּכַח לְמַסּוֹר נַפְשׁוֹ כו'.

This power to reveal Hashem comes from the fact that every Jew has the ability to sacrifice his/her soul for the sanctification of Hashem's Name.

This total nullification to Hashem gives them the ability to draw down Hashem's revelation.

לְכֵן נֶאֱמַר דּוֹקָא "בֵּית יִשְׂרָאֵל בְּרַכּוּ
כו'". וְזֶהוּ "אֶלְקֵינוּ" דּוֹקָא.

Therefore, the verse specifically states, "The House of Yisroel [should] bless Hashem." This is the idea of 'אֶלְקֵינוּ-our G-d,' our life and strength.

His power and revelation are specifically bound up with us, the Jewish People, due to our power of self-sacrifice.

וַיְמִי שְׁנוֹתֵינוּ שְׁבַעִים שָׁנָה¹⁰, כָּל שָׁנָה
שֶׁס"ה יָמִים - הַכֹּל הוּא בְּכַדֵּי

Now, the count of our days is 70 years, each year comprised of

¹⁰ (וַיְמִי שְׁנוֹתֵינוּ בָּהֶם שְׁבַעִים שָׁנָה תְּהִלִּים צ, י).

לְהַמְשִׁיךְ עַל יְדֵי מֵאָה בְּרָכוֹת הַנִּלְמָדוֹת
מֵהָעוֹלָם אֶל הַגּוֹי.

365 days, all of these days exist in order to draw down G-dly revelation through these 100 blessings, from concealment into revelation.

וְלַעֲתִיד יִהְיֶה תְּכַלִּית הַגּוֹי (שְׁעֵיהּ נב,
ח): "כִּי עֵינַי בְּעֵינַי יִרְאוּ כו'":

In the Future Time there will be the ultimate revelation of what these “blessings” accomplished, “For every eye will behold Hashem’s return to Tzion.”

Thus, the words of the blessing/drawing down of Hashem’s Light:

ברוך-Blessed: The source of blessing, the hidden source of the Light, as it Encompasses all Worlds,

אתה-are You: The permeating Light that we see directly and call it “You,” that is Malchus who creates with the 22 Letters from א through ת, which are ‘spoken’ through the ה-5 “parts of the mouth used in speech,”

הוה-Havaye: This Light comes through a process of ‘י’ contraction, ‘ה’ expansion, ‘ו’ drawing down, ‘ה’ final expansion until reaches Malchus in a manner of Permeating Light that is then invested in our world,

אֱלֹהֵינוּ-our G-d: This process of drawing down Hashem’s Light is specifically through the Jewish People saying these 100 blessings, since they have the power of self-sacrifice for Hashem,

מלך העולם-King of the world: Through this process of the Jewish People drawing down Hashem’s Encompassing Light until it reaches the level of being a Permeating Light, that is how Hashem expresses His Kingship in the creation, sustaining, and rulership over the created beings in our world.

(ב) Chapter 2

יִהְיֶה הַמֵּאָה בְּרָכוֹת הַנִּלְמָדוֹת הַזֵּה
בְּדַבָּר, אֲךָ עַל יְדֵי מָה יִהְיֶה
הַהִמְשָׁכָה מֵהָעוֹלָם אֶל הַגּוֹי?

Now, these 100 blessings are fulfilled through speech, but how do they draw G-dliness from concealment to revelation into the physical objects of this world?

הנה הוא על ידי מעשה המצות.

That is by performing the actions of mitzvos.

וכמשל הזריעה, שרוב מיני זריעה הוא זרעוני גינה, שאינן נאכלין, שהוא רק גרעין שאין בו שום טעם מאכל.

Using the analogy of sowing seeds of plants, where most planting is from garden vegetation, the seeds of which are not eaten, since they are inedible.

וכשנזרע הגרעין בארץ ומתלבש בו כח הצומח שבארץ נצמח מזה פרי מאכל, הגם שלא היה עצם הגרעין בחינת מאכל כלל.

However, when these seeds are planted in the soil and the ground's latent potential for growth enters the seed, edible fruits grow, even though the seed itself was not edible whatsoever.

וגם זרעוני תבואה הנאכלין, אף על פי כן, על ידי הזריעה נתוסף התבואה כהנה וכהנה וכי.

There are also kernels of grain which are edible, but nevertheless, by planting them, the grain becomes quantitatively and qualitatively greater.

וכמו כן הוא מעשה המצות, שיירדו ונתלבשו בדברים גשמיים, כמו תפלין על קלף גשמי, וציצית מצמר גשמי, וכדומה בשאר המצות.

Similarly, with regard to performing mitzvos, which is Hashem's Will as it is implanted in physical objects, such as tefillin written on physical parchment and tzitzis made from physical wool, and similarly with the other mitzvos.

וכשאיש ישראל מניח אותם על ראשו נתהווה בחינת גלוי אלקותו.

And when a Jew lays those [tefillin] on his head, this generates a revelation of Hashem's G-dliness.

"קדש" (בא יג, ב) - בחקמה; "והיה כי יביאך" (שם, יא) - בבחינה כו'.

The section of the tefillin with the passage of "Kadesh" (Shemos 13:2) written in it reveals

Chochmah (of Atzilus), and the section with the passage of “**Vhayah Ki Yeviacha**” (Shemos 13:11) written in it reveals **Binah** (of Atzilus).

All the levels of Atzilus are G-dlyness (Divinity), and by physically putting on tefillin a Jew reveals in himself the Divine levels of Chochmah and Binah of Atzilus.

וּבְמֵאמֵר הַזֶּה: "טְלִית - פְּרִיסוּ
דְּמִלְכָא כו'".

And as the Zohar states regarding the mitzvah of tzitzis: “**A tallis is the cloak of the King,**” (see Tanya chap. 41 and Zohar II 97b) i.e., it reveals in the person the level of Malchus-Kingship of Atzilus, of Hashem’s Divinity.

וְזֶהוּ דְּוָקָא בְּשֵׁאִישׁ יִשְׂרָאֵל מְנִיחַ
אוֹתָם עַל רֹאשׁוֹ.

This revelation happens only when a Jew puts those head tefillin on his head.

מָה שֶׁאֵין בֵּן בְּשִׁמוֹנָחִים עַל הַשּׁוֹלְחָן
לֹא נִתְהוֹוֶה מִזֶּה שׁוֹם גְּלוּי כָּלֵל, הַגֵּם
שֶׁמִּצַּח הָאָדָם הוּא גַם כֵּן דְּבַר גֶּשֶׁם¹¹
כְּמוֹ הַשּׁוֹלְחָן; וְגַם בְּשִׁעוּבֵד כּוֹכְבִים
וּמְזֻלוֹת¹² מְנִיחַ אוֹתָם לֹא יִצְמַח מִזֶּה
גַּם בֵּן שׁוֹם גְּלוּי כָּלֵל.

But, when one lays them on the table, this does not generate any revelation whatsoever, even though a Jew’s forehead is also physical, just like the table. And likewise, if a non-Jew dons tefillin, no revelation will stem from this act.

וְהֵינּוּ, בְּמִשַּׁל כַּח הַצּוּמַח שְׁבֵאֲרֵץ,
שֶׁלֹּא בְּכָל מְקוֹם נִצְמַח הַפְּרִי,
וּבְמִדְבָר אֵינוֹ נִגְדֵּל צְמַחִים כָּלֵל; כְּמוֹ
כֵּן דְּוָקָא לְיִשְׂרָאֵל נֶאֱמַר: "כִּי תִהְיוּ

Meaning, as in the analogy of the latent power of growth in the earth, that a fruit will not grow in every place, such as a desert, where vegetation does not grow at all. Similarly, the Torah

¹¹ (הַגֵּם שֶׁמִּצַּח הָאָדָם הוּא גַם כֵּן דְּבַר גֶּשֶׁם: שָׁם: הַגֵּם שֶׁרֵאשׁ הָאָדָם וְיָדוּ שֶׁמְנִיחַ בָּהֶם הַתְּפִילִין הוּא גַם כֵּן דְּבַר גֶּשֶׁמִי).

¹² (בְּשִׁנְכָרִי).

אתם לי ארץ חפץ"¹³. writes only regarding Yisroel, "You will be My desirable land." (Malachi 13:12)

והיינו כידוע, שְׁבָחִינָת אֵין־סוֹף נִקְרָא 'קָדוֹשׁ' וּמוֹבָדֵל – "אֲנִי הוֹיָה לֹא שְׁנִיתִי" (מְלָאכִי ג, ו); וְ"אַתָּה הוּא קוֹדֵם שְׁנִבְרָא הָעוֹלָם, וְאַתָּה הוּא לְאַחַר שְׁנִבְרָא הָעוֹלָם כּוּ"; וְ"הַכֹּל יְרוֹמְמוֹךְ סֻלָּה".

Meaning, as is known, that the Ein Sof-Infinite One is referred to as Kadosh-Sacred and Apart, and "I Hashem have not changed," (Malachi 3:6) and "You are the One prior to the creation of the world, and You are [the identical] One following the creation of the world," and "All will exalt You, forever," (Shachris Prayer).

The fact that the creation of the worlds creates no change whatsoever in Hashem's Oneness, and He is the only real existence now just as before the world's creation, shows that He is infinitely exalted beyond the entire category of our world. He is so exalted that compared to His true existence it is as if we have no real existence whatsoever, and therefore do not change His status as being the Only Existence.

וְשִׂיבֵל לְהַתְּהוּוֹת עוֹלָמוֹת, הוּא רַק עַל יְדֵי "מְלֻכוֹתְךָ מְלָכוֹת כָּל עוֹלָמִים" (תְּהִלִּים קמ"ה, ג), "אֵין מֶלֶךְ בְּלֹא עָם" כּוּ; "יִשְׁתַּבַּח שְׁמֶךָ לְעַד כּוּ"¹⁴.

Now, to bring worlds into existence is only with "Your Malchus-Kingship, [which is creating] the Kingship of all worlds;" [since] "There is no king without a nation;" and that is why we can only "Praise Your [Royal] Name forever," since His Essence is beyond our grasp and understanding to praise it.

Hashem's 'Name' represents His attribute of Malchus-Kingship, since a name is only for other people to call to someone, it isn't needed for the person by himself; similarly, the attribute of Kingship is how Hashem 'relates' to created beings by giving them existence and life.

¹³ (מְלָאכִי ג, יב. וְשֵׁם: "כִּי תִהְיוּ אַתֶּם אֶרֶץ חֲפָץ").

¹⁴ ("מְלָכְנוּ, הָאֵל הַמֶּלֶךְ").

וְכַמְּשַׁל עֵינָיו הַמֶּלֶךְ - שְׁמֵהֶפֶךְ מִיֵּשׁ
לְאִין לְהִיּוֹת הַכֹּל בְּטֵלִים נִגְדוּ,

Now, in the analogy of a king, he transforms [the people around him] from feeling themselves as something important to feeling like nothing of independent importance, since all his subjects nullify their ego before him.

וְכִמּוּ כֵן לְמַעַלָּה "אִין מֶלֶךְ בְּלֹא עָם" -
מְלִשׁוֹן עוֹמָמוֹת, שֶׁהוּא בְּחִינַת יֵשׁ
וְנִפְרָד,

Similarly, Above in Divinity "There is no King without a 'עָם-nation,'" (see Kad HaKemach, Rosh Hashana 2:3 and Tanya part II chap. 7) from the etymology of 'עוֹמָמוֹת-dimmed coals,' which refers to one who's revealed connection to his source is dimmed and therefore he feels himself as independent and disconnected,

לְהַתְּהוּוֹת בְּבְחִינַת בְּטוּל וְאִין.

the purpose of this is to create someone who has his own ego and then is able to surrender and nullify his ego to Hashem by his own free will.

וְכִמּוּ בְּמִלְאָכִים כְּתִיב (נְחֵמְיָה ט, ו):
"וַיִּצְבֹּא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים".

As it is written regarding the angels, "The legions of heaven bow to You." (Ezra-Nechemia 9:6)

אֲךָ מְלָאָכִים הֵם אֵינָם בְּבְחִינַת נִפְרָד
כָּל כָּךְ.

However, angels are not separate from Hashem as much [as people are].

וְדוֹקָא יִשְׂרָאֵל לְמִטָּה שֶׁהֵם בְּתַכְלִית
בְּחִינַת עוֹמָמוֹת וְנִפְרָד,

However, it is specifically the Jewish people in this world, who are in a situation of total spiritual darkness which creates a strong feeling of separation from their source and nonetheless nullify their ego before Hashem,

וְשֵׁם הוּא עֵיקַר בְּחִינַת גְּלוּי הַמְּלוּכָה
עַל יְדֵי בְּחִינַת הַבֵּיטוּל מִיֵּשׁ לְאִין כּוּ.

this is where the main expression of Hashem's Kingship is revealed, through the nullification of ego from feeling itself as something [having independent importance] to feeling that it is nothing [separate and independently important aside from Hashem].

(מֵה שְׂאִין בֶּן "בְּרָא - פְּרָעָא דְאִבוּהּ",
וְלֹא בְּבַחֲיִנַת מְלָךְ)¹⁵.

(This is not the case regarding a son, who is like the leg of his father, i.e., he is connected and one with him, and cannot make his father into a king).

This is why Jewish souls Above cannot make Hashem a King, since they are always bound up with Hashem and have no ego. Only Jewish souls in the physical body in this world who have an ego can make Hashem a King.

וְלָכֵן דּוֹקָא תְּהִיּוּ אַתֶּם אֶרֶץ חֶפֶץ,
שְׁשֵׁם עֵיקַר גְּלוּי הָרָצוֹן וְהַחֶפֶץ כּוּ.

And, therefore, specifically "you," the Jewish people will be a "desirable land," since it is only in them that the Inner Desire and Will of Hashem can sprout forth to fruition.

וְעַל יְדֵי יִשְׂרָאֵל דּוֹקָא בְּמַעֲשֵׂה
הַמִּצְוֹת הַגְּשָׁמִיִּים יוּכַל לְהַתְּהוּוֹת
בְּחִינַת צְמִיחָה הַנִּ"ל.

And it is specifically through through Yisroel performing physical mitzvos, that the aforementioned "sprouting" and growth can occur.

וְזֶהוּ "אִשָּׁה יִרְאַת ה' הִיא תִתְהַלָּל"
(מִשְׁלֵי לֹא, ל): שֶׁהַקְּדוּשׁ בְּרוּךְ-הוּא
נִקְרָא חָתָן, וּבְנִסְתַּיִשְׂרָאֵל נִקְרָאת
בְּשֵׁם בְּחִינַת כְּלָה, בְּחִינַת "אִשָּׁה
יִרְאַת ה'".

This is the meaning of the verse, "A wife who fears Hashem, she will be praised." (Mishlei 31:20): Hashem is referred to as the Groom, and Knesses Yisroel (the souls of the Jewish People) are

¹⁵ (הַגָּהָה זֹה הִיא מֵהַמְהַרְי"ל (הַרְבַּי יְהוּדָה לִיב, אַחֵי כְבוֹד קְדוּשַׁת אֲדָמוֹ"ר הַנֶּזְקֵן) - בְּ"אוֹר הַתּוֹרָה" פְּרִשְׁת שְׁמוֹת, עֲמוּד ע"א).

referred to as the **Bride**, the “wife who fears Hashem.”

שְׁהוּא בְּחִינַת יְרָאָה וּבְטוּל,

This refers to the fact the Jewish People, the ‘wife’ of Hashem, create in themselves a **feeling of awe putting themselves aside** for Hashem.

וְעַל יְדֵי זֶה "הִיא תִתְהַלָּל" - שְׁנַעֲשֶׂה
בְּחִינַת הָאָרְה וְגִלּוּי, מִלְשׁוֹן "בְּהִלּוּ
נִרְו כו'" (איוב כט, ג) . :

Through this [awe and nullification of ego] “**she** תִּתְהַלָּל-**is praised**” – **she brings forth a ray of G-dly revelation**, since the word ‘תִּתְהַלָּל-is praised’ comes from the expression of ‘הִלּוּ-shining,’ as we find in the verse, “‘בְּהִלּוּ-when **He** [Hashem] **will shine**’ **His lamp** on my head...” (Iyov 29:3)

Through our efforts to come to a fear of Hashem and putting our ego aside to fulfill His Will, we reveal Hashem’s Kingship in ourselves and the entire world, which is a tremendously great revelation.

(ג) Chapter 3

זֶהוּ "הַבָּאִים יִשְׂרָשׁ יַעֲקֹב":

This is the meaning of the phrase “the family of **Yaakov**, who came into Egypt, **caused** them [the mitzvos] **to take root**;”

הַיְיִנוּ הַשְּׂרָשָׁה לְמַטָּה, הוּא בְּחִינַת
הַמִּצְוֹת שֶׁיָּרְדוּ מִבְּחִינַת רְצוֹן-הָעֵלְיוֹן
לְהַתְלַבֵּשׁ בְּדַבְרִים גְּשָׁמִיִּים -

meaning the Jewish People **below in this world** cause the mitzvos **to take root**, referring to the mitzvos which descended from Hashem’s Will to become invested in physical objects.

הוא בחינת יעקב - יו"ד-עקב, בחינת יו"ד שירדה בבחינת עקב למטה.

This is the idea of calling the Jewish People 'Yaakov,' which are the letters of 'י-ד' which represents Chochma/Wisdom that descends below to the level of the heel, representing the lowly physical level.

The Jewish People in this physical world, which is called "the עקב-heel" of all levels, bring down the level of the י-ד, the highest level of Hashem's Wisdom that contains His Inner Desire and Will for the mitzvos, into this physical world through their actual performance of them. This is why they are referred to in this verse as 'Yaakov,' the י-ד connecting to the עקב-heel.

ועל ידי זה "יצוי ופרח ישראל" - להיות בחינת צמיחה מהעלם אל הגלוי כו.

As a result, "Yisroel flourished and blossomed" – like emerging and blossoming from concealment to a revealed state.

Through sowing of mitzvos in this world in the time of Galus-Exile in a manner of "Yaakov," we reap the harvest of the revelation of those mitzvos in the time of Geula-Redemption when we will be on the level of "Yisroel."

וזהו "זרע צדקות - מצמיח ישועות": על ידי הזריעה - בחינת המצות, וצדקה שכל אחד נותן - הוא רק לזכותנו.

This is the meaning of (Daily Shachris Prayer), "For he who sows righteousness, salvation sprouts" - through sowing, which represents doing mitzvos and giving tzedakah, it is for our benefit [and causes salvation to sprout].

כי בודאי הקדוש ברוך הוא בעצמו היה יכול לפרנסם, ואינו אלא רק לזכותנו להיות "מצמיח ישועות", בחינת צמיחה מהעלם אל הגלוי על ידי מעשה המצות כנ"ל.

For surely Hashem Himself could have provided for the poor, but it is only in order to give us the merit of accomplishing the "sprouting of salvations" that he made some people require receiving charity from us, which brings the true

power and nature of the mitzvos into revelation from their state of concealment through our performance of the mitzvos.

וְזֶהוּ כְּוֹנֵת מֵאִמֵּר דּוֹד הַמֶּלֶךְ עֲלֵי-
הַשְּׁלוֹם (תהלים קיט, צו): "לְכֹל תְּכַלֶּה
רְאִיתִי קֶץ, רְחֵבָה מִצְוֹתֶיךָ מְאֹד":

And this is the intent of what King Dovid HaMelech says (Tehillim 119:96), "Of every 'תְּכַלֶּה-desire' I have seen the end; but Your commandments are exceedingly broad."

שְׂאִין כְּוֹנֵתוֹ עַל תְּאוֹת גְּשָׁמִים, רַק
עַל בְּחִינַת הַשְּׂגוֹת,

His intent in 'תְּכַלֶּה-desire' is not only that there is a limit to material desires, but that there is also a limit to the spiritual desire for Divine Wisdom,

וּכְלוֹת הַנֶּפֶשׁ - לְשׁוֹן (תהלים פד, ג):
"כְּלֵתָה נַפְשִׁי כו",

and for the 'וּכְלוֹת הַנֶּפֶשׁ-desire of our soul to return to our source in Hashem,' as in the expression "כְּלֵתָה נַפְשִׁי-my soul yearns (desires) Hashem," (Tehillim 84:3).

שֶׁהוּא בְּבִחִינַת "קֶץ" וְגָבֹל - שְׁלֵכֶל
נִשְׁמָה יֵשׁ גָּבֹל לְהַשְׁגָּתָה;

This yearning to connect with Hashem has an "end" and limit, for every soul has a limit to its spiritual attainments and understanding.

מֵה שְׂאִין כֵּן "מִצְוֹתֶיךָ" הִיא "רְחֵבָה
מְאֹד": הֵינּוּ שְׂבִיחֵינִת "מִצְוֹתֶיךָ" הִיא
"רְחֵבָה" - בְּבִחִינַת כְּלֵי-קָבוֹל לְקַבֵּל
בְּחִינַת "מְאֹד" - בְּלֵי גָבֹל, שְׁעַל יְדֵי
מַעֲשֵׂה הַמִּצְוֹת יוֹכֵל לְצַמּוֹחַ בְּבִחִינַת
גְּלוּי בְּלֵי גָבֹל, וְזֶהוּ "רְחֵבָה מִצְוֹתֶיךָ
מְאֹד".

However, "Your commandments" are "exceedingly broad;" meaning that Hashem's mitzvos are "broad" in their capacity to receive the unlimited revelation of Hashem, since through performing mitzvos this causes an unlimited revelation of Hashem, this is why even though spiritual desire and yearning have

a limit, but “Your mitzvos are exceedingly broad.”

וְזֶהוּ "אֲשַׁרְיֶכֶם זֹרְעֵי עַל כָּל מַיִם":
שְׂכָל בְּחִינַת הַשְּׁגוֹת שְׂבִגְגַן-עֵדֶן
הָעֵלְיוֹן וְגַן-עֵדֶן הַתַּחְתּוֹן נִקְרָאִים
בְּשֵׁם 'מַיִם', כְּמוֹ שֶׁכָּתוּב (בְּרַאשִׁית ב, י):
"וַיִּזְרַח יַצָּא מֵעֵדֶן כּו'".

This is the meaning of the verse, “Fortunate are you, who sow upon all waters:” Every level of understanding of Hashem’s revelation that can be attained in the upper and the lower Gan Eden is called “water,” as the verse says, “And a river flows forth from Eden [to give water to the Gan (Garden)] ...” (Bereishis 2:10)

מֵה שְׂאִין בֶּן מַעֲשֵׂה הַמְצוֹת נַעֲשֶׂה
זְרִיעָה "עַל כָּל מַיִם", לְמַעַל מַעַלָּה
מִבְּחִינַת מַיִם כַּנ"ל.

However, regarding physical mitzvos, their planting is “upon, i.e., above, all waters,” meaning, above and beyond all levels of “water,” which refer to graspable revelation.

וּכְמוֹ כֵּן עַל יְדֵי לִימוּד הַתּוֹרָה,
שְׂרִירָדָה גַּם כֵּן לְהַתְלַבֵּשׁ בְּעֵינֵינוּ
גְּשָׁמִיִּים - נַעֲשֶׂה גַּם כֵּן מְזֶה בְּחִינַת
צְמִיחָה.

Similarly, by learning Torah, which also descended to become invested in concepts relating to physical objects, we also effect an “exponential growth” through this.

וְלָכֵן אָמְרוּ רַז"ל: "אֲשַׁרִּי מִי שֶׁבָּא
לְבָאֵן וְתַלְמוּדוֹ בְּיָדוֹ", וְלִבְאוּרָה הוּא
תְּמוּנָה, וְהֵלֵא לְמַעַלָּה אֵין נִצְרָךְ שֵׁם
כָּלֵל הַדְּבוּר גְּשָׁמִי - "אֵלוֹ מְצִיאוֹת"
וְכִדּוּמָה?

Therefore, our Sages said (Bava Basra 10b), “Fortunate is he who arrives here with his Torah learning in his hand.” Seemingly, this is a wonder, since Above, speech of the Torah discussing physical things is completely unnecessary, such as (Bava Metzia 2:1) “These are the found objects [that one must announce] ...” and similar?

רַק שְׁלֵהוּיּוֹת בְּחִינַת צְמִיחָה הַנ"ל

However, for the seed to be sprout it needs to be specifically

צָרִיךְ לְהִיּוֹת דּוֹקָא נִשְׁרָשׁ וְנִקְלָט
בְּאֶרֶץ וְאֵז יוֹכֵל לְצַמּוֹחַ,

כְּמוֹ כֵּן כְּשֶׁנִּקְלָט אֶצְלוֹ בְּחִינַת
הַתּוֹרָה בְּבְחִינַת קְלִיטָה מִמֶּשׁ לְהִיּוֹת
"תְּלִמּוּדוֹ בְּיָדוֹ" דּוֹקָא,

אֵזִי נֶעֱשֶׂה מִזֶּה בְּחִינַת צְמִיחָה - גְּלוּי
רַב, לְמַעַלְהָ הַרְבֵּה מִבְּחִינַת הַהֲשָׁגוֹת
שְׁבָגָן-עֵדָן, שֶׁשֵּׁם הוּא רַק "נְהַנִּין מִזִּי
הַשְּׂכִינָה כו'".

rooted and absorbed into the earth, and only then can it grow;

similarly, when one actually absorbs his Torah study, to the extent that he is "holding it in his hand [intellectually],"

then from that can come an "exponential growth," a great revelation, far greater than the limited revelations of Gan Eden, for there (in Gan Eden) the soul is only "enjoying a ray of the Shechinah-Divine Presence."

Until now the Alter Rebbe explained that 'Yaakov-Yud' is 'Yud connecting to the heel-עקב'. This is the level of the Jewish People in this world, who "plant" Torah and Mitzvos in this world. According to this the verse means: "הַבָּאִים יִשְׂרָשׁ - those who come to take root into this world -עקב-are the family of Yaakov, the Jewish People."

Now the Alter Rebbe will add that "Yaakov" also represents the Torah itself, which needs to be "planted" in this world. He will thus explain the verse: "הַבָּאִים - the Jewish people who come into this world -עקב- they cause "Yaakov-The Torah" to take root."

וְזֶהוּ "יִשְׂרָשׁ יַעֲקֹב", שֶׁהִיא עַל יְדֵי
בְּחִינַת שְׂרִישָׁה וְקְלִיטָה - בְּחִינַת
"יַעֲקֹב", שֶׁהוּא בְּחִינַת תּוֹרָה,

This is the meaning of, "יִשְׂרָשׁ - causing Yaakov to take root," by implanting and causing the level of Yaakov, which is the Torah, to become absorbed in the "ground" of the Jewish People.

Now the Alter Rebbe will bring verses that the name "Yaakov" can also refer to the Torah study itself:

"וַיִּקַּם עֲדוּת בְּיַעֲקֹב כו'" (תהלים עח, ה);
"תַּתַּן אֱמֶת לְיַעֲקֹב כו'" (מיכה ז, ב), וְ"אֵין
אֱמֶת אֶלָּא תּוֹרָה כו'".

It says: "And He established testimony (Torah) in Yaakov;" (Tehillim 78:5); and it says "Grant 'Truth' to Yaakov,"

(Micha 7:20), and the word 'Truth' refers to the Torah.

We see that the Torah is called Yaakov, and in the Torah Hashem placed the Truth and the testimonies.

הָנָה עַל יָדֵי זֶה "יְצִיץ וַפְּרַח יִשְׂרָאֵל"
בְּבַחֲיִנַת גְּלוּי, בְּחִינַת לִי-רֹאשׁ כּו'
כְּנוֹדָע.

The result of absorbing one's Torah study is the continuation of the verse: "Yisroel 'flourished and blossomed,' meaning, it brings forth a revelation of "to me there is internalized **ראש**-the wisdom of Hashem's 'Head,'" as is known.

וְזֶהוּ "וּמְלֵאוּ פְּנֵי תֵבֵל תְּנוּבָה" (ישעיה
כו,ו): "תְּנוּבָה" הוּא עֵינֵן הַפְּרִי.

And this is what the original verse continues to say: "And the **תֵבֵל**-world will be filled with 'תְּנוּבָה-produce.'" The simple meaning of 'תְּנוּבָה-produce' is crops.

גַּם תִּנְ"וּ-ב"ה

The word 'תְּנוּבָה-produce' also spells 'תִּנְ"וּ-ב"ה' - place it inside...'

לְהִיּוֹת נִקְלָט) בְּבַחֲיִנַת "תֵבֵל", שֶׁהוּא
בְּחִינַת כְּנֶסֶת-יִשְׂרָאֵל הַנִּקְרָאת "אֶרֶץ
חֶפְצִי";

This means to transmit in a way that it is absorbed fully, on the level of 'תֵבֵל-world,' referring to Knesses Yisroel (Jewish People), who are called a 'Land of Desire,'

לְהִיּוֹת נִקְלָט וְנִשְׂרָשׁ בָּהּ בְּבַחֲיִנַת
גְּלוּי, הוּא עַל יָדֵי בְּחִינַת יַעֲקֹב
וְיִשְׂרָאֵל הַנִּל":

that Torah and Mitzvos can be absorbed and implanted in them until they become revealed, as was previously explained regarding Yaakov (planting) and Yisroel (sprouting) Hashem's Light.

אך כְּדֵי שְׂיוּמָשָׁךְ בְּחִינַת יַעֲקֹב וְיִשְׂרָאֵל הֵנ"ל, צָרִיךְ לִהְיוֹת ג' בְּחִינּוֹת, שֶׁהוּא בְּחִינּוֹת: אַבְרָהָם, יִצְחָק, וְיַעֲקֹב. כִּי "תְּפִלוֹת - אָבוֹת תִּקְנוּם".

However, in order to draw the levels of Yaakov and Yisroel down, three things are required: Avraham, Yitzchok and Yaakov, for the three prayer services were established by the forefathers.

וְזֶהוּ עֲנֵן הַתְּפִלָּה, שְׂמִבְּקָשִׁים "בְּרוּךְ אַתָּה ה' הַיּוֹה" - מִהֶעֱלַם אֶל הַגִּילּוּי כִּי, כְּנוֹדָע.

And this is the goal of prayer, when we request "Blessed are You, 'הַיּוֹה-Havaye,'" drawing You from concealment to revelation through Havaye, as known and explained earlier in the maamar.

אך צָרִיךְ לִהְיוֹת מְקוּדָם בְּחִינַת מְרִירוֹת עַל הָרִיחּוֹק מֵאֲלָקוֹת בְּתַכְלִית, וּכְמֵאֲמַר: "מִיָּם תַּחְתּוֹנִים בּוֹכִין כִּי".

However, there must first be a sense of bitterness on one's being utterly distant from Hashem, as is stated, "The lower waters weep, [saying: "We want to come before the King!"]"

When Hashem first made the world, the waters were all mixed together, and on the second day of creation He separated the upper spiritual waters to ascend to Heaven and the lower physical waters to descend to the earth. Because of this, the lower waters cry to Hashem to return to their source in Hashem. [Hashem consoled the waters by promising them that Jewish People will use the physical water for Mitzvos, like the salt from the sea for salting the Korbanos in the Beis Hamikdash.]

Similarly, a Jew should feel a great yearning to return to his source in Hashem.

לְהִתְבוֹנֵן בְּגִדּוֹלַת ה', "בְּרוּךְ שְׂאֲמַר כִּי", שְׂבֵאֲמִירָה אַחַת נִתְהוּוּ כָּל הָעוֹלָמוֹת וְכוּ',

This is done by reflecting on Hashem's Greatness, as we say in the morning prayers: "Blessed is He who spoke [and the world came into being] ..." Meaning, that with one Statement [of Hashem] all of the worlds came into existence.

וְשׁ"כַּדְאֵי כָּל יְסוּרֵי גֵיהֶנֶם כו'". And "it is worth all of the suffering of Gehinnom (Hell) [to reach even the lowest level of Gan Eden] ..."

וּבְמֵאמָר רַז"ל: "מוֹטָב דְּלִידְיִינִיָּה וְלִיתִי לְעֵלְמָא דְאַתִּי" - לְהֵיוֹת "נְהַנִּין מִזִּיו הַשְּׁכִינָה". As our Sages teach (Chagiga 15b), "It is worth it to be judged and punished in order to come to the World to Come" in order to "delight in the ray of the Shechinah-Divine Presence."

The contemplation is as follows:

Hashem created all the worlds in one Statement. This includes all of the levels of Gan Eden, including the highest possible levels of Gan Eden.

The lowest level of Gan Eden is such a great spiritual enjoyment that it is worth it to go through tremendous suffering to reach Gan Eden.

Gehinom (Hell) is so spiritually painful that one minute of Gehinom is worse than a lifetime of physical suffering.

Yet, it is worth it to go through the entire process of Gehinom to reach the lowest level of Gan Eden. This proves that even the lowest level of Gan Eden is infinitely greater spiritual enjoyment than any physical enjoyment a person could ever have in his entire physical life.

Now, this is true of the lowest level of Gan Eden. However, there are infinitely higher levels of Gan Eden than the basic entry level. These higher levels are completely beyond our imagination how much enjoyment and truth they possess.

Now, even the highest possible levels of Gan Eden are all created by just one Statement of Hashem. This means that Hashem is in a totally different category of existence than the entire reality of Gan Eden.

Our soul originally came from Hashem, the way He is higher than the Statement behind creation of worlds.

It came down so low into a body that only understands the lowest physical enjoyment. This is the greatest possible descent from its lofty source in Hashem.

וְעַל יְדֵי זֶה יִתְמַרְמַר נַפְשׁוֹ מְאֹד עַל רִיחוּקוֹ בְּתַכְלִית. Through this, one's soul will become embittered over his

being absolutely distance from Hashem.

אך "בְּכִיָּה תִקְיַעַא בְּלִבְאֵי מִסְטָרָא דָא, וְחִדְוָה מִסְטָרָא דָא."

Nevertheless, while "weeping is implanted in the heart from this side, joy sits in the other side."

הַיְינוּ, שְׂבִאֲמַת מִצַּד הַגּוֹף הוּא רְחוּק בְּתַכְלִית, אֲךָ מִצַּד נְשָׁמוֹת יִשְׂרָאֵל יֵשׁ בְּחִינַת שְׂמִיחָה רַבָּה, לְשִׂמּוּחַ בְּה' ב' שְׂמִיחָה שֶׁל מִצְוָה, שֶׁהוּא מְבַחֲנֵת מְהוּתוֹ וְעֲצָמוּתוֹ בְּבִיכּוּל, לְמַעְלָה מְבַחֲנֵת 'סוֹבֵב כָּל עֲלָמִין' כּו'.

Meaning that in truth, from the vantage point of the body, one is absolutely distant from Hashem. However, from the standpoint of the soul, there is immense joy, to have joy in Hashem, 'the joy of [His] mitzvos,' which descend from His Essence and Being, so to speak, above even the level of Hashem's Light that 'Sovev Kol Almin-Encompasses all Worlds,' and become invested in the physical mitzvos that we perform, thus reconnecting us to Hashem's Essence.

אֲךָ עַל יְדֵי מָה נִתְחַבְּרוּ בְּחִינַת שְׂנֵי הַפְּכִים הָאֵלוּ בְּתַכְלִית - בְּכִיָּה וְחִדְוָה כּו'?

However, how is it possible that these two opposites (weeping and joy) are fused so absolutely?

הִנֵּה הוּא עַל יְדֵי בְּחִינַת יַעֲקֹב, שֶׁהוּא בְּחִינַת רַחֲמָנוּת.

It is accomplished through 'Yaakov,' who symbolizes the attribute of mercy.

It says (Bereishis 29:11) "And Yaakov...raised his voice and cried," to awaken Hashem's mercy. Yaakov represents Hashem's attribute of Mercy. This attribute enables to fulfill our mission of planting mitzvos, since this mission requires a combination of bitterness and joy. The combination of these two opposite aspects is through awakening Hashem's mercy. Based on this, we can explain the verse (in a third manner): "הַבָּאִים יִשְׂרָאֵל-the Jewish People who came to this world to plant mitzvos-יעֲקֹב-is through the attribute of 'Yaakov-Mercy of Hashem.'"

וּכְמֵאמֹר: "בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ."

As we say (in the Daily Prayers), "In Your abundant mercy, have mercy on us..."

ועל ידי בחינת רחמנות כנ"ל, יוכל להיות בחינת 'שמחה של מצוה', שהוא בחינת גילוי כו, כנ"ל.

With this Mercy from Hashem, the joy of a mitzvah is made possible, which causes some of the power of connection to Hashem of the mitzvos to be revealed.

וזהו "הקל קול יעקב" (תולדות כו, כב):

This is the meaning of the verse (Bereishis 27:22) "The voice is the voice of Yaakov."

The verse is describing what Yitzchok said when Yaakov came to ask for the blessings. Yitzchok said that the characteristic feature of Yaakov is specifically his voice, how he mentions Hashem constantly in whatever he discusses.

וכמשל הקול שהוא גם בן גילוי ההעלם.

This is analogous to a voice, which reveals what was previously concealed in thought.

So too, with Hashem's Mercy there can be revealed the hidden love and joy in Hashem's service.

והקול נעשה על ידי ג' בחינות: אש ומים שהם דברים הפכים, ובחינת הרוח הוא הממוצע ומחברו;

A voice is produced with three things: Fire and water, which are opposites, and air, which is an intermediary that connects the two opposites.

Speech is made of three components: 1- the moisture in the lungs and throat, 2- the heat and energy of the blood pumping into the lungs, 3- the air in the lungs. Through the air, the heat and moisture are able to merge together in producing the sound of the voice as that air hits the vocal cords and mouth.

כמו כן להיות בחינת גילוי מעשה המצות למטה הוא גם כן על ידי בחינת יעקב, בחינת רחמנות כנ"ל.

Similarly, in order for the [effect of] action mitzvos to be revealed below, the idea of Yaakov (Mercy) is also necessary.

ולכן נקרא יעקב "ברית התיכון" (תרומה כו, כח) - שמברית מן הקצה העליון אל הקצה התחתון כו, לחבר הקרשים שלא יתפרדו והיו לאחדים

Therefore, Yaakov is known as "the middle pole" (see Shemos 26:28), which extends from the uppermost end to the lowermost end, in order to connect the

כי: **beams [of the Mishkan] so that they do not separate and become detached.**

The Mishkan (Tabernacle) in the desert that the Jewish People built was made of 48 standing beams of wood, called Kerashim. A hole was made in the middle of the beams, so that one long beam could be inserted through the middle of all the beams and thereby connect all of them.

Similarly, Yaakov's Attribute of Mercy is able to connect all the levels, and bring the hidden higher levels into revelation in the lower levels.

וַיְהִי "הַבָּאִים יִשְׂרָשׁ יַעֲקֹב": **This is the meaning of [the original verse], "Yaakov's family, who arrived and took root in Egypt":**

הַיְיָנוּ, שְׁבִכְדֵי שִׁיקְבְּלוּ יִשְׂרָאֵל
הַתּוֹרָה וּמִצְוֹת, שֶׁהוּא בְּחִינַת יַעֲקֹב
וְיִשְׂרָאֵל כִּי, וְלִהְיוֹת "פְּנִים בְּפְנִים
דְּבַר ה' כִּי" (וְאַתְחַנֵּן ה, ד),

Meaning, that in order for the Jewish People to receive the Torah and the mitzvos in a manner of Yaakov (planting) and Yisroel (sprouting), until their "seeds" of mitzvos in Egypt produced the great revelation of Hashem at the Giving of the Torah, when "Hashem spoke to you face to face," (Devarim 5:4),

בָּאוּ מִקְוֶם לְ"מִצְרַיִם" שֶׁהוּא בְּחִינַת
הַמְרִירוֹת כִּי, "בְּחוֹמֵר וּבִלְבָנִים כִּי"
(שְׁמוֹת א, יד). ו

they first had to come down into Egypt, which is the idea of bitterness, as it says that the Egyptians embittered their lives "with mortar and bricks" (Shemos 1:14).

אַחַר כֵּן קִבְּלוּ הַתּוֹרָה לִהְיוֹת "יִשְׂרָשׁ
יַעֲקֹב, יִצְיָן וְפָרַח כִּי".

Only then could they receive the Torah. This reflects the pattern described in the verse "First one must take be spiritually planted in the dirt and take root on the level of Yaakov; and only then can one

grow and flourish spiritually on the level of Yisroel.”

וְזֶה הָיָה בְּמִצְרַיִם בְּכַדֵּי לְקַבֵּל אֶת
הַתּוֹרָה בְּגִשְׁמִיּוֹת בְּבַחֲנֵי חִיצוֹנִיּוֹת.

This took place in Egypt in order to receive the Torah, which we received only on an external level, perceiving only how the Torah applies to physical matters of the mitzvos.

וְגַם עֵתָּה בְּגָלוֹת וְשִׁעְבוֹד פְּרִנְסָה,
הוּא גַם כֵּן בְּכַדֵּי שְׁלֵעֲתִיד יוֹכְלוּ לְקַבֵּל
בְּחִינַת פְּנִימִיּוֹת הַתּוֹרָה לְהִיּוֹת "עֵינַי
בְּעֵינַי יִרְאוּ כו'" (ישעיה נב, ח).

Similarly, the bitterness that we experience now in our present Exile and in our overwhelming responsibility to attain our livelihood, is so that in the Future [Redemption] we will be able to receive the inner dimension of the Torah, when (Yeshaya 52:8) “with our very eyes we will see when Hashem will return to Tzion [the Beis Hamikdash].”

This means that we will experience the inner dimension of the Torah which is described as “seeing it with our eyes,” meaning, seeing the lofty Divine dimension of the Torah that nowadays we only learn about but cannot directly perceive.

To reach this deeper level of perception of the Torah it is worth all the suffering in Exile, since the revelation of Hashem we will perceive then we will be a totally different category of revelation altogether compared to the revelation of Hashem that we perceive now through our understanding the Revealed Dimension of the Torah.

וְזֶהוּ "בּוֹרְאֵךְ - יַעֲלֶב, וְיוֹצְרֶךְ -
יִשְׂרָאֵל" - כְּמוֹ שֶׁכָּתוּב (ישעיה מה, ז):
"יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ".

This is the meaning of the verse quoted at the beginning of the maamar (from Yeshaya 43:1), “So says Hashem your creator, Yaakov, your former, Yisroel,” which corresponds to another similar verse (Yeshaya 45:7) “He forms light and creates darkness:”

We asked at the beginning of the maamar:

Since “creation” is a higher level than “formation,” so the higher level, Yisroel, should be associated with “creation,” and Yaakov, the lower level, with “formation,” why does the verse reverse the order and connect Yaakov with “creation” and Yisroel with “formation?”

We have a similar question on the verse “He forms light and creates darkness;” if light is higher than darkness, then light should be associated with “creation” and darkness with “formation,” why does the verse reverse the order of those associations?

הַיְיִנוּ שֶׁבְּכֹל דְּבַר יֵשׁ בְּחִינַת חוּמֶר
וְצוּרָה.

The answer is: In everything there is the substance (matter) and the form (conceptual dimension).

וּבְחִינַת בְּרִיאַת הַחוּמֶר שֶׁיֵּרְדָה
לְמַטָּה הוּא בְּחִינַת יַעֲקֹב, "וְיִצְרָךְ"
הוּא בְּחִינַת הַצּוּרָה וְגִילּוֹי, הוּא
בְּחִינַת יִשְׂרָאֵל כֵּן"ל.

The creation of the substance which came down below is known [figuratively] as “Yaakov,” and the formation, referring to the abstract form and concept is known as “Yisroel.”

In the process of creation, the first thing that is created is the matter/substance, which is then given a form. Thus, even though form is loftier than matter, nonetheless, the form only comes after there is already matter to shape and define.

In terms of darkness and light, Hashem first “creates” the matter, the substance, which is spiritually dark, and then “forms” the form/shape, which is spiritually illuminated. That is why it says “He forms light and creates darkness.”

Similarly, in terms of the Jewish People, the first stage of our being is in a state of spiritual darkness, known as Yaakov, in the time of Exile, which is followed by the higher stage of spiritual Light, known as Yisroel, in the Time of Redemption. This is why Yaakov is “created,” since this stage is created first, like the raw matter, which is then “formed” into the level of Yisroel.

וְזֶהוּ עֵינֵן מֵאֲמַר רַז"ל: "כֹּל שֶׁיֵּרְדָת
חֲטָאוֹ קוֹדֶמֶת לְחֲכָמָתוֹ - חֲכָמָתוֹ
מֵתְקִימָתוֹ,"

This is the meaning of the statement of our Sages (Avos 3:9): “Anyone who’s fear of sin

supersedes his wisdom, his wisdom will endure,”

הַיְיָנוּ: לְהִיּוֹת "חֻכְמָתוֹ מִתְקַיֵּימָת"
בְּבַחֲיִנַת צְמִיחָה בְּנִל, צָרִיךְ לְהִיּוֹת
מִקּוֹדֵם בְּחִינַת "יִרְאַת חַטָּאוֹ כִּי".

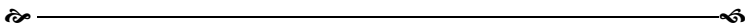
meaning in order for his wisdom to endure in a manner of true “sprouting forth,” this must have been preceded by his “fear of sin.”

Just like the form can only come after there matter and substance to shape, so too the wisdom, which is the spiritual form, only has lasting application in the “matter” of the actual mitzvah observance, the “fear of sin.”

וְכַמְבוֹאֵר לְמַעַלְהָ: "אִשָּׁה יִרְאַת ה'"
דְּרֻקָא, "הִיא תִתְהַלֵּל" כִּי: :

As is explained above, “A wife who fears Hashem,” specifically, “she [is the one] who ‘**תִּתְהַלֵּל-is praised.**’”

As explained above, that specifically the fear of Hashem ‘**תִּתְהַלֵּל-is praised,**’ meaning that it brings about ‘**וְהִלָּל-when He [Hashem] will shine**’ His true Light into us.



לעילוי נשמת הרה"ת

ר' חיים שניאור זלמן יהודה ז"ל

בן יבלחט"א ר' אהרן לייב שיחי

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק אדמו"ר
ולהוריהם שיחיו

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וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות וליליך בדרכי
החסידות, ויפוצו מעיינות אור החסידות

לזכות חיזוק ההתקשרות

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