

# 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

תּוֹרַה אָוֶר

פָּרָשָׁת שְׁמוֹת

דָּבָר הַמְּתֻחָל

הַבָּאִים יִשְׁרַּשׁ

“Planting Mitzvos”

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ב"ה

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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**

דברור המתחיל

**הבאים ישרש<sup>1</sup>**

פרק' שמות דף נג' ע"ג

**“Planting Mitzvos”**

(א) Chapter 1

**הבאים ישרש יעקב, יצין ופרח  
ישראל<sup>2</sup>** (ישעיה כו, ז):**“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.”

<sup>1</sup> (דברור המתחיל הטעים פלאש ובעורק: אור התורה דברור המתחיל “הבאים ישרש” [שמות כרך א’ עמוד עז – לשון התורה אור עם הבהות ביאורים וקיצורים]. – ציון בבוד קדושת ארמו”ר. נסח ב – נדפס במאמרי ארמו”ר הזקן נביאים עמוד פג. נסח ג – שם עמוד צד. אור התורה שמות כרך ז עמוד ב’תקלב. ב’תקלט. הנטה אחראית מהמאמר – כרך ח עמוד ב’תתנד. קיצורים – שם עמוד ב’תתסב. מיטוסדים על מאמר זה וביאוריו: מאמרי ארמו”ר האמצעי שמות כרך א’ עמוד א. ספר המאמרים הנחות טרטז’ו עמוד נד, הנטה רבבי הילל מפאריטש – פלח ה’רמן שמות עמוד כא. חלך מיהמאמר – דברור מתחיל “קדש ישראל” תרמ”א עמוד יח.

וראה דברור המתחיל “הבאים ישרש” תשלה”ח. תשלה”ט. תשמ”ג. תשמ”ח (תורת מנחם ספר המאמרים מלוקט בסלו – שבט עמוד רכד).

<sup>2</sup> (ישעיה כו, ז – התחלה ההפטורה דשבט קדרש פרשת שמות).

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

הנה צרייך להבין השינויות בჩינת  
השראה לביאת מצרים.

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

הנה פתיב (ישעיה מג, א): "כה אמר ה':  
בראך יעקב, ויוצרך ישראל כי".

"אמר הקדוש ברור-הוא לעולם: מי  
בראך? יעקב בראך, וישראל יצרך.  
שנאמר: 'בראך יעקב, ויוצרך  
ישראל'."

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

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.)

צרייך להבין מה שביעקב נאמר  
בריאה, ובישראל נאמר יצרה -  
והלא בჩינת ישראל הוא גדול  
מבחינת יעקב כי?

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?

הנה ידוע, שירידת הנשמה לעולם  
זהה הוא בשבייל "היום לעשׂותם"  
(דברים ז, יא).

וთכליות בראית העולמות נאמר:  
"בראשית" - בשבייל יישראל שנקרו  
ראשית", כמו שכתוב (ירמיה ב, ג):  
קדש יישראל לה' ראשית תבואה.

ולהבין מהו השיקות לישראל  
להיות "ראשית תבואה"?

ונם, מה הוא עניין התבואה למעלה  
כך?

הנה, על המצוות נאמר בזוהר שם<sup>3</sup>  
בחינת לבשין, שביל אחד<sup>4</sup> מישראל  
צריך לקיים כל התרי"ג מצוות, בלבד  
מצוות המלך - שהמלך הוא מוציא  
כל ישראל

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

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)

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

Also, what is the idea of ‘grain’  
regarding Hashem?

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

<sup>3</sup> פה: בגוף בתבנית קודש ה"צמיח צדק" בבר 1113: שהוא.

<sup>4</sup> (לבשין פעל אחד: שם: לבושים לנפש. ולבן כל אחד).

fulfils on behalf of all Jewish people.

ובכל המצוות מחייב כל אחד ליקיים, וצריך להיות בגלו, או בבחינת עיבור בקדמי שיחיה לבוש מן כל התרין'ג מצוות.

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].

ובשחישר מצוה אחת חישר לבוש כ'.

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

ועל ידי מעשה המצוות נעשה לבוש בגן עדן התיכון, ועל ידי בונת המצוות נעשה לבוש בגן עדן העליון. ולכן בקש משה ליבנס לאארן - לקיים המצוות התלויות בה כ'.

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.

ובגמרא [שלחי מפקת סותה<sup>5</sup>] המשילו מעשה המצוות לפירות, גבי עגלה

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

<sup>5</sup> הפטנות שם: התרין'ג מצוות.

<sup>6</sup> (בגלו .. פלוייה: שם: בבחינת גלגול או עיבור לקיים ממצוות התלויות בבחונה ולוייה וכיוצא. וכל זה הוא כדי להיות שלימות הלבושים לנפש בגן עדן שיחיה לבוש מן כל התרין'ג ממצוות: ובשחישר).

<sup>7</sup> (תכליזן: שם: התלויות).

<sup>8</sup> [נווסף מוגף כתביד קודש ה"עמיח-עדרק". ובסתה שם וברש"י: "מן פנוי מה אמרה תורה כי בא עגלה בנהל? אמר הקדוש ברוך הוא: יבא רבר שלא עשה פירות [עגלה בת שנחתה לא לידה], ויתרף במקום שאין עשו פירות [ונחל איתן] - קשח, וכפער על מי שלא הינו לעשות פירות].

עֲרוֹפָה כִּי - "שֶׁלֹּא הַנִּיחוּהוּ לְעַשׂוֹת פִּירּוֹת".

וְפִרְיָר בְּגַמְּרָא: מַאי 'פִּירּוֹת'? אַילִימָא בְּנִים, אֵי חַכִּים זָקְנוּ וְסָרִיסָא לֹא לְבָעֵי עֲגָלָה עֲרוֹפָה - וְהַתְּוֹרָה לֹא חִילְקָה. אַלְאָ מַאי 'פִּירּוֹת' - מִצְוֹת כָּוֹ.

**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.”

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.

וּבָנִים בְּלֹשׁוֹן הַפְּסָוק נִאֵמֶר (הוֹשֵׁעַ, י, יב):  
זְרֻעּוּ לְכֶם לְצִדְקָה כִּי, "אֲשֶׁרְכֶם זְרוּעִי עַל כָּל מִים כִּי" (ישעיה, כ, ב),  
זְרוּעַ צְדָקָות כִּי" - הַרִּי נִקְרָאוּ מַעֲשָׂה הַמִּצְוֹת בְּשָׁם זְרִיעָה.

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.’

וְלִהְבִין זאת, הנה אָמְרוּ רַנְ"ל:  
נְתַתָּאָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְחִיוֹת לוֹ

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

דירה בתקה תונים".

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

והנה לבארה אינו מוכן ענין דירה  
ו. להלן "לית אתר פניו מיניה",  
ובटיב (רמיה כג, כד): "הלווא את  
ההשימים ואת הארץ אני מלא כי?"

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 הנה יש شيء בcheinות: בחינות 'עמלין' כל עמלין, ובcheinת 'סובב' כל עמלין:

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':

בבחינת 'ממלא כל עליון' נקרא הבדיקה המותלבשת בגראים בגילוי מהו יונם,

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

"וְאַתָּה - מְחַיֵּה אֶת כּוֹלֵם" (נַחֲמִית ט, ו) – עַל יָדִי בְּחִינַת "אַתָּה" – אֹתְיוֹת כֵּי<sup>9</sup>.

as the verse says “And ‘הַנְּשָׁמָה-  
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 ‘הַנְּשָׁמָה-You,’ since  
the word ‘הַנְּשָׁמָה’ is made of the  
letters נ.ה.ת.א, **representing the**  
**22 letters** from נ through נ,  
which are ‘spoken’ through the נ-  
5 ‘parts of the mouth used in  
speech.’

<sup>9</sup> ("הדברור מא' עד ת', וה' מוצאות הפה". ל��וי תורה ואתחנן יא, ג).

ובבחינת 'סובב כל עולם' הוא גם כן בכל הנבראים, אך הוא בבחינת העולם, שאיןו מתקבש בבחינת גילוי לנו.

ולכן אמרו ר' ל: ש"חיב אדם לברך מאה ברכות בכל יום - להמשיך מההעולם אל הגלוי.

זהו בבחינת "ברור" - בבחינת בריכה  
שהיא מההעולם אל הגלוי.

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.

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

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

The idea of the 'ברכה-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.

וליהיות ה'בריכה' מבחן העולם - להיות הויה בבחינת גלוי - שהוא אותיות הויה: יוד - עצום, ה' - ההפשות וכו'.

Since the 'בריכה-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 of Hashem 'הָבָיָה-Havaye,' which is a Yud- contraction, Hei-expansion, etc.

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

-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 הַהְמַשְׁכָּה מִהָּעָלָם אֶל הַגָּלוּי  
הוּא דָקָא עַל יִשְׂרָאֵל.

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

וְכָמוֹ שְׁבַתּוֹב (תְּהִלִּים קְلָה, יט): "בֵּית  
יִשְׂרָאֵל בָּרְכוּ אֶת הָ".

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

וְהַיִנּוּ לְפִי שִׁישׁ בְּכָל אֶחָד וְאֶחָד  
מִיִּשְׂרָאֵל בְּכָחַ לְמִסּוֹרַ נְפָשׁוֹ כֵּי.

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.

וְלֹכֶן נִאֵמֶר דָקָא "בֵּית יִשְׂרָאֵל בָּרְכוּ  
כוּ". זוּהוּ "אַלְקִינּוּ" דָקָא.

Therefore, the verse specifically states, "The House of Yisroel [should] bless Hashem." This is the idea of 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 שְׁבָעִים שָׁנָה<sup>10</sup>, כֹּל שָׁנָה  
שְׁסָ"ה יְמִים - הַכְּלָל הוּא בְּכָדִי

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

<sup>10</sup> (וַיְמִי שְׁנוֹתֵינוּ בָּרָחַ שְׁבָעִים שָׁנָה: תהילים ע, ז).

להמשיך על ידי מאה ברכות הנ"ל  
מההעולם אל הגלוי.

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

ולעתיד יהיה תכלית הגלוי (ישעה נב, ח): "כִּי עַיְן בָּעֵין וַיַּרְאֵנוּ". :

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:

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

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 ח-5 "parts of the mouth used in speech,"

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

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,

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

ויהה המאה ברכות הנ"ל הוא  
ברבור, אך על ידי מה יהיה  
ההמשכה מההעולם אל הגלוי?

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 המצוות.

ובמשל הזירעה, שרוב מיני זרעה הוא זרעוני גינה, שאינן נאכלין, שהוא רק גרעין שאין בו שום טעם מאכל.

ובשנורע הגרעין באדמה ומחלבש בו בבחינת הצומח שבאדין נצמיח מזה פרי מאכל, גם שלא היה עכם הגרעין בחינת מאכל כלל.

וגם זרעוני תבואה הנאכלין, אף על פי כן, על ידי הזירעה נוטסן התבואה בהנה ובכהנה וכו'.

ובמו כן הוא מעשה המצוות, שירדו ונחלבו בברורים גשמיים, כמו תפילין על קלף גשמי, וציצית מצמר גשמי, ובCORDOMA בשאר המצוות.

ובשאיש ישראל מנייח אותו על ראשו נתהוה בחינת גלויה אלוקותה.

"קדש" (ב"ג, ב) – בבחמה; "והיה כי יביאך" (שם, יא) – בבייה וכו'.

That is by performing the actions of mitzvos.

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.

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.

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

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.

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

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.

ובמאמ'ר הזוהר: "טלית - פריסו רמלכא כי".

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.

זוהו דוקא בשיין ישראלי מנייח אותם על ראשו.

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

מה שאין כן בשמותיהם על השולחן לא נתהנו מהז שום גליוי כלל, הגם שמצוח הארץ הוא גם כן דבר גשם כמו השולחן; וגם בשעה בודקם ומזרלות<sup>12</sup> מנייח אותם לא יצמה מהז גם כן שום גליוי כלל.

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.

וזהינו, במשל פה חצומח שברין, שלא בכל מקום נצמיח הפרי, ובמקרה אינו נגדל צמחים כלל; כמו כן דוקא לישראל נאמר: “**כִּי תָהִיו**

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

<sup>11</sup> (קגש פלטץ הארץ הוא גם כן דבר גשם: שם: הגם שראש הארץ וידו שמניח בהם התפליין הוא גם כן דבר גשם).  
<sup>12</sup> (בשנבר).  
<sup>13</sup> (בשנבר).

אתם לִי אָרֶץ חֶפְץ<sup>13</sup>.

ונָהִיָנוּ בִּידּוּע, שְׁבִחִינַת אֵין-סְוָף  
נִקְרָא 'קָדוֹשׁ' וּמוּבָדֵל - "אַנְיָה הוּא לֹא  
שְׁנִיתִי" (מְלָאֵכִי ג, 1); ו"אַתָּה הוּא קָדוֹם  
שְׁנִבְרָא הָעוֹלָם, וְאַתָּה הוּא לְאַחֲר  
שְׁנִבְרָא הָעוֹלָם כֵּי"; ו"הַפְלִיבָּרָם מִזְמָרָה  
סָלָה".

writes only regarding Yisroel, “You will be My desirable land.” (Malachi 13:12)

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.

וְשִׁוְעַל לְהַתְהֹוֹת עַוְלָמוֹת, הוּא רָק  
עַל יְדֵי "מֶלֶכְוָתֶךָ מֶלֶכְוָת בְּכָל עַוְלָמִים"  
תְּהִלִּים קְמָה, יג, "אַין מֶלֶךְ בְּלֹא עַם" כו<sup>14</sup>;  
יִשְׁתַּבְחַ שְׁמֶךָ לְעֵד כֵּי".

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.

<sup>13</sup> (מְלָאֵכִי ג, יב ושם: “כִּי תָהִיו אַתָּם אָרֶץ חֶפְץ”).

<sup>14</sup> (“מֶלֶבְנָנוּ, הַאֲלֵהֶלְךָ”).

ובמשל עניין המלך – שמהפכť מיש לאין להיות הכל בטלים נגידו,

ובכמו כן למעלה "אין מלך بلا עם" – מלשון עוממות, שהוא בחינת יש ונפרד,

להת horrend בבחינת ביטול ואין.

ובכמו במלכים כתיב (נחמיה ט, ו):  
ויצוּבָא הַשְׁמִימִים לְךָ מִשְׁתְּחִווּם.

אך מלאכים הם אינם בבחינת נפרד  
כל בך.

וזוּקָא יִשְׂרָאֵל לְמַטָּה שְׁהֵם בִּתְכִּילִת  
בחינת עוממות ונפרד,

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.

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

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.

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

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

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,

וְשֶׁם הוּא עִקָּר בְּחִינַת גָּלוּי הַמֶּלֶךְ  
עַל יְדֵי בְּחִינַת הַבִּיטוֹל מִישׁ לֹאִין כָּי.

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].

מַה שָׁאֵין בָּן "בָּרָא - בָּרָעָ דָּבּוֹךְ",  
וְלֹא בְּבְחִינַת מֶלֶךְ.<sup>15</sup>

(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.

וְלֹכְן דּוֹקָא תָּהִיו אַתָּם אָרֶץ חַפְּצָן,  
שָׁם עִקָּר גָּלוּי הַרְצֹן וְהַחַפְּצָן כָּי.

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 בְּמַעַשָּׁה  
הַמְּצֻוֹת הַגְּשָׁמִים יוּכְלָה לְהַתְּהֻווֹת  
בְּחִינַת צְמִיחַה הַגָּן.

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

וְזֹהוּ "אֲשֶׁה יָרָאת הָ' הִיא תַּתְהַלֵּל"  
מִשְׁלֵי לא, לו: שְׁהַקְדוּשָׁ בְּרוֹן-הָוָא  
נִקְרָא חַתָּן, וּבְנִסְתִּי-יִשְׂרָאֵל נִקְרָאת  
בְּשֵׁם בְּחִינַת כְּלָה, בְּחִינַת "אֲשֶׁה  
יָרָאת הָ'",

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

<sup>15</sup> (הַגָּהָה זו הִיא מִהַּמְהָרִי לְהַרְבֵּ יְהֹוָה לִבָּךְ, אֲחֵי כְּבָוד קְדוּשָׁת אַרְמוֹן רַחֲזָקָן) – בְּאָור הַתּוֹרָה פְּרַשְׁת שְׁמוֹת, עמוד עא.

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

שַׁהוּא בְּחִנַּת יְרָאָה וּבְטוֹל,

עַל יְרוּזָה "הִיא תְּתַהֲלֵל" – שִׁנְעַשָּׂה  
בְּחִנַּת הָאָרֶה וְגַלְוִי, מְלַשּׁוֹן "בְּהַלּוֹ  
גַּרְוּ נִי" (איוב כט, ג.):

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

Through this [awe and nullification of ego] “she – תְּתַהֲלֵל “she is praised” – she brings forth a ray of G-dly revelation, since the word הַלּוֹ ‘is praised’ comes from the expression of shining,’ as we find in the verse, “בְּהַלּוֹ-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

וַיֹּהֵי "הַבָּאִים יִשְׁרַשׁ יַעֲקֹב":

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

הַיָּנוּ הַשְׁרָשָׂה לִמְطָה, הוּא בְּחִנַּת  
הַמְצֻוֹת שִׁירְדוּ מִבְּחִנַּת רְצֹונָה עַלְיוֹן  
לְהַתְלִבֵּשׁ בְּדָבָרִים גַּשְׁמִים –

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.

הַוּא בְּחִנַּת יַעֲקֹב – יְוָיְדָעַקְבָּ, בְּחִנַּת  
יְוָיְדָ שִׁירְדָה בְּבְחִנַּת יַעֲקֹב לִמְטָה.

This is the idea of calling the Jewish People ‘**Y-yaakov**’ – Yaakov, which are the letters of **יְוָיְדָ** –

the letter 'י-Yud 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 עֲקָב-heel” of all levels, bring down the level of the 'י-Yud, 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 יְהִי־יַעֲקֹב ‘Yaakov,’ the 'י-Yud connecting to the עֲקָב-heel.

וְעַל יְהִי זֶה יִצְחַק וּפְרַח יִשְׂרָאֵל –  
לְהִיּוֹת בְּחִינַת צְמִיחַת מְהֻעָלִים אֶל  
הַגְּלֹלִי כֵּן.

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.”

זֶה הוּא “זָרַע צְדִקָּה – מִצְמִיחַת  
ישׁוּעָה”: עַל יְהִי הַזָּרִיעָה – בְּחִינַת  
הַמְּצֹוֹת, וְצְדִקָּה שֶׁבֶל אֶחָד נוֹתֵן –  
הוּא רַק לִזְכָּרָנוּ.

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].

בַּיּוֹנָדָי הַקָּדוֹש בָּרוּךְ הוּא בְּעִצְמוֹ  
הִיה יָכֹל לְפָרַנסָם, וְאַנוּ אֶלָּא רַק  
לִזְכָּרָנוּ לְהִיּוֹת “מִצְמִיחַת יִשּׁוּעָה”,  
בְּחִינַת צְמִיחַת מְהֻעָלִים אֶל הַגְּלֹלִי  
עַל יְהִי מַעֲשָׂה הַמְּצֹוֹת כֹּן”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.

וַיֹּהּוּ בְּוֹנֶת מָאָמָר דָּוִד הַמֶּלֶךְ עַלְיוֹן  
הַשְׁלוֹם (תהלים קיט, צו): "לְכָל תְּכִלָּה  
רָאִיתִ קָצָר, רָחֶבֶת מִצּוֹתָךְ מַאֲדָר":

שָׁאַיִן בְּוֹנֶתְוּ עַל תְּאוּוֹת גְּשִׁמִּים, רַק  
עַל בְּחִינַת הַשְׁגֹּות,

וּכְלֹות הַנֶּפֶשׁ - לְשׁוֹן (תהלים פר, ג):  
כָּלְתָה נֶפֶשִׁי נָזֶה,

שַׁהֲוָא בְּבִחִינַת "קָצָר" גְּבוּל - שָׁלְכָל  
נְשָׁמָה יְשִׁירְגָּבָל לְהַשְׁגַּתָּה;

מַה שָׁאַיִן בְּנִ "מִצּוֹתָךְ" הִיא "רָחֶבֶת  
מַאֲדָר": הַיְנוּ שְׁבִחִינַת "מִצּוֹתָךְ" הִיא  
"רָחֶבֶת" - בְּבִחִינַת כָּל-יְקּוּבָל לְקַבֵּל  
בְּבִחִינַת "מַאֲדָר" - בְּלִי גְּבוּל, שָׁעַל יְדֵי  
מַעֲשָׂה הַמִּצְוֹת יוּכָל לְצִמּוֹת בְּבִחִינַת  
גָּלוּי בְּלִי גְּבוּל, וְזֹהוּ "רָחֶבֶת מִצּוֹתָךְ  
מַאֲדָר".

וְזֹהוּ "אֲשֶׁר יְכַם זָרְעֵי עַל כָּל מִים":  
שָׁבֵל בְּבִחִינַת הַשְׁגֹּות שְׁבָגִינְעָדָן

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

His intent in 'תְּכִלָּה'-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,

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

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

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."

This is the meaning of the verse, "Fortunate are you, who sow

העליוון וגַן-עָדָן הַתְּחִתָּוֹן נִקְרָאִים  
בְּשֵׁם 'מִים', כְּמוֹ שָׁבְתוֹב (בראשית ב, י):  
וּנְהֶר יַצֵּא מִעָדָן כִּי".

מה שאין בן מעשה המצות נעשה  
זרעה "על כל מים", למעלה מעלה  
בחינת מים בן"ל.

וכמו בן על ידי לימוד התורה,  
שירדה גם בן להחלבש בענינים  
גשמיים - נעשה גם בן מזה בחינת  
צמיחה.

ולכן אמרו ר"ל: "אָשָׁרִי מִ שְׁבָא  
לְכָאן וְתַלְמוֹדוֹ בִּידָוֹ", ולכארה הוא  
תמונה, וקלא למעלה אין נזרק שם  
כל הדיבור גשמי - "אַלְוּ מִצְאֹות"  
ובדומה?

רק שליחות בחינת צמיחה הנ"ל  
צריך להיות דוקא נשרש ונקלט  
באرض ואו יוכל לצמות,

במו בן בשנקלט אצלו בחינת

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)

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.

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

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?

However, for the seed to be sprout it needs to be specifically rooted and absorbed into the earth, and only then can it grow;

similarly, when one actually absorbs his Torah study, to the

התורה בבחינת קליטה ממש לחיות  
תלמודו בידו" דוקא,

אוֹנִינָעָשָׂה מִזָּה בְּחִינַת צְמִיחָה - גָּלוּי  
רַב, לְמַעַלָּה הַרְבָּה מִבְּחִינַת הַהְשָׁגָות  
שְׁבִגּוֹעַן, שֶׁשֶּׁם הַוָּא רַק "נָהָנִין מִיוֹן  
הַשְּׁכִינָה כַּי".

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 ‘יעקב-Yaakov’ is ‘י-Yud connecting to the ע-heel. 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 יִשְׁרַשׁ עִזָּקָב”-those who come to take root into this world עִזָּקָב-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 יִשְׁרַשׁ עִזָּקָב”-they cause “Yaakov-The Torah” to take root.”

וזהו “ישרש עזקָב”, שהיא על ידי  
בחינת שְׁרִישָׂה וּקְלִיטָה - בְּחִינַת  
יעקב”, שהוא בבחינת תורה,

This is the meaning of, “ישרש עזקָב”-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:

וַיַּקְרֵב עֲדֹת בִּיעַקָּב כִּי" (תהלים עח, ח);  
תַּתְנֵן אָמֵת לִיעַקָּב כִּי" (מיכא ז, ב), ו"אַיִן  
אָמֵת אֶלָּא תֹּרַה כַּי",

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.

הנה על יدي זה "יציז ופרח ישראל" בבחינת גלווי, בבחינת ליראש כי כנודע.

וזהו "ומלאו פנֵי תְּבֵל תִּנְוֶבֶת" (ישעיה כו,ו): "תִּנְוֶבֶת" הוא עניין הפרי.

לחיות נקלט) בבחינת "תְּבֵל", שהוא בבחינת בנסת ישראל הנקראת "ארץ חפץ";

לחיות נקלט ונשרש בה בבחינת גלווי, הוא על ידי בבחינת יעקב וישראל הנ"ל:

אך כדי שיוומש בבחינת יעקב וישראל הנ"ל, צריך להיות ג' בבחינות, שהוא בבחינות: אברהם,

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

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

גם תִּנְוֶבֶת

The word תִּנְוֶבֶת 'produce' also spells תִּנְוֶבֶת - place it inside...

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

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.

(ד)

Chapter 4

However, in order to draw the levels of Yaakov and Yisroel down, three things are required: Avraham, Yitzchok and

יעקב, ויעקב. כי "תפלות - אבות תקנות."

וזהו עניין התפלה, שמקשים "ברוך אתה הויה" - מההעלם אל הגלוי כי, בנוך.

אך צריך להיות מוקדם בחינת מרירות על הריחוק מלאקות בתכלית, ובמאמר: "מים תחתונים בוכין כי".

Yaakov, for the three prayer services were established by the forefathers.

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

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.

להחבותן בגודלה ה', "ברוך שאמר כי", שבאמירה אחת נתנו כל העולמות וכי,

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.

ש"פראי כל יסורי גיהנום כי".

And "it is worth all of the suffering of Gehinnom (Hell) [to reach even the lowest level of Gan Eden] ..."

ובמאמָר ר' לֵ: "מוֹטֵב דְּלִידִיּוּת  
וְלִיתִי לְעַלְמָא דְּאַתִּי" - לְהִיוֹת "נְהַנֵּן  
מִזְיוֹ הַשְׁכִּנָה".

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.

על ידי זה יתחרמר נפשו מאד על  
ריחוקו בתבלית.

Through this, one's soul will become embittered over his being absolutely distance from Hashem.

אֶךְ "בְּכִיה תְּקִיעָא בְּלֹבֶאי מִסְטְּרָא דָא,  
וְחִדְרָה מִסְטְּרָא דָא".

הַיּוֹנוֹ, שְׁבָאָמָת מִצְדָּה גָּוֹפָה הַוָּא רַחֲוֹק  
בְּתַכְלִית, אֶךְ מִצְדָּה נְשָׁמוֹת יִשְׂרָאֵל יֵשׁ  
בְּחִינַת שְׁמַחָה רַבָּה, לְשָׁמוֹת בָּהּ  
בְּשְׁמַחָה שֶׁל מְצֻנָּה, שֶׁהַוָּא מִבְּחִינַת  
מְהֻוּתוֹ וְעַצְמוֹתוֹ בְּבִיכּוֹל, לְמַעַלָּה  
מִבְּחִינַת 'סּוֹבֵב כָּל עַלְמֵין' כֵּן.

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

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.

אֶךְ עַל יָדֵי מָה נִתְחַבְּרוּ בְּחִינַת שְׁנִי  
הַפְּכִים חָאָלָו בְּתַכְלִית - בְּכִיה  
וְחִדְרָה כֵּן?

הַנֵּה הַוָּא עַל יָדֵי בְּחִינַת יַעֲקֹב, שֶׁהַוָּא  
בְּחִינַת רְחַמּוֹנָות.

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

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): “הַבְּאִים יִשְׁרָשֶׁת-יַעֲקֹב”-the Jewish People who came to this world to plant mitzvos is through the attribute of ‘Yaakov-Mercy of Hashem.’”

וּבְמְאָמָרָה: “בְּרַחֲמֵיכָה חֲרָבִים וְחַם  
עַלְנוּ.”

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

וְעַל יָדֵי בְּחִינַת רְחַמּוֹנָות כֹּנְלָל, יוּכְלָל

With this Mercy from Hashem, the joy of a mitzvah is made

לְהִיוֹת בְּחִינַת 'שְׁמַחַת שֶׁל מְצֻוֹה',  
שַׁהֲוָא בְּחִינַת גִּילּוּיָה, כְּנֶל.

possible, which causes some of the power of connection to Hashem of the mitzvos to be revealed.

וַיֹּהֹו "הַקְלָ קָול יַעֲקֹב" (תּוֹלְדוֹת 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.

וּבְמַשֵּׁל הַקְול שַׁהֲוָא גַם בַּן גִּילּוּי  
הַהֲעַלְמָם.

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.

וְהַקְול נָעֹשָׂה עַל יָדֵי ג' בְּחִינּוֹת: אָשָׁר  
וּמִים שָׁהַם דָּבָרִים הַפְּכִים, וּבְחִינַת  
הַרְוחַת הַזֶּה הַמְמוֹצָעַ וּמִחְבָּרוֹ;

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.

כְּמוֹ בַּן לְהִיוֹת בְּחִינַת גִּילּוּי מִעֵשָׂה  
הַמְצֻוֹת לְמַטָּה הַזֶּה גַם בַּן עַל יָדֵי  
בְּחִינַת יַעֲקֹב, בְּחִינַת רַחֲמָנוֹת כְּנֶל.

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

וְלֹכֶן נִקְרָא יַעֲקֹב "בָּרִית הַתִּיכְזֹן"  
תְּרוֹמָה כו, כח) - שְׁמַבְרִית מִן הַקָּצָה  
הַעֲלִיוֹן אֶל הַקָּצָה הַתְּחִתּוֹן כו, לְחֶבֶר  
הַקָּרְשָׁים שֶׁלֹּא יַתְפִּרְדוּ וְהֵיו לְאַחֲדִים  
כו :

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 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.

(ה) Chapter 5

**וזיהי "הבאים ישרש יעקב":**

**This is the meaning of [the original verse], “Yaakov’s family, who arrived and took root in Egypt”:**

הינו, שבכדי שיקבלו ישראל התורה ומצוות, שהוא בחינת יעקב וישראל כי, ולהיות “פניהם בפנים”  
דבר ה' כי” (אתחנן 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),**

או מוקדם ל”מערים” שהוא בחינת המיריות כי, “בחוֹמָר ובלבנִים כי”  
שםות א, יד. 1

**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).**

אחר בר קבלו התורה להיות “שרש יעקב, יציץ ופרח כי”.

**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."

זה היה במערים בכדי לקבל את התורה בגשמיות בבחינת חיצוניות.

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.

גם עתה בגלות ושבוד פרנסה, הוא גם כן בכדי שלעתיד יוכל לקבל בחינת פנימיות התורה להיות "עין בעין יראו כי" (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.

זהו "בוראך" - יעקב, יוצרך - ישראל" - כמו שכתוב (ישעיה מה, ז): "יוצר אור, ובורא חשך".

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?

הַיְינוּ שָׁבָכְלָן דָּבָר יִשְׁ בְּחִינַת חֹמֶר  
צְוֹרָה.

ובחינת בראית החומר שירדה  
למטה הוא בחינת יעקב, "וַיַּצְרֵךְ"  
הוא בחינת הצורה וגילוי, הוא  
בחינת ישראל בנו.

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

**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.

וזהו ענין אמר ר' ל: "כל שיראת  
חטאך קודמת לחכמתך - חכמתך  
מתתקימת",

**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,”

הַיּוֹנָה: לְהִיוֹת "חִכְמָתוֹ מִתְקִיּוֹת" בְּבִחִינַת צְמִיחָה כְּנֶל, צָרֵיךְ לְהִיוֹת מִקּוּדָם בְּבִחִינַת "ירָאת חָטָא כִּי".

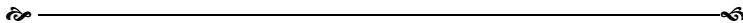
meaning in order for his wisdom to endure in a manner of true “sprouting forth,” this must have been preceded by his “fear of sin.”

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.”

וּבִמְבוֹאָר לְמַעַלָּה: "אֲשֶׁר יַרְאָת ה" דָּוָקָא, "הִיא תִתְהַלֵּל" כִּי :

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

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



### Summary of the Maamar:

- 1- The descent of the Jewish people into exile in Mitzrayim and their subsequent redemption is compared to planting seeds in the ground that grow into crops. What is the meaning of this comparison?
- 2- In the Gemara it describes mitzvos as the main “fruits/crops” that a person produces in his lifetime. Why are mitzvos compared to produce from the ground?
- 3- To explain this, we need to understand how Hashem wants a “**דִּירָה בְּתַחְתוֹנוֹת**”-home in the physical world.” What does it mean a “home” for Hashem if He is everywhere; in what way does He “dwell” in the “home” we make for Him any more than He was already there previously?
- 4- The idea of Him “dwelling” with us does not refer to the fact that He exists in our domain, which He does regardless of our actions.

Rather, it refers to His revelation to us, to our ability to perceive His presence. This revelation to us is dependent on our actions.

- 5- More specifically: Through our prayers and saying blessings to Him throughout the day (100 times a day), this brings down Hashem's Light into our world in the spiritual dimension. When we do mitzvos, this brings that Light into the physical dimension of our world.
- 6- This is why fulfilling mitzvos is compared to planting a seed: For the seed to grow, it needs to become nullified in the ground, to lose its previous state of being, and unite with the vegetative power in the earth, so that it can grow into an actual plant, which is radically different state of being than it was a seed.
- 7- Similarly, Hashem "compacted" His will and wisdom into the physical action of the mitzvos, like the seed contains the "blueprint" of the entire plant. For this "mitzvah seed" to reveal its power and become an actual revelation of Hashem Himself, it needs to be "planted" in the Jewish people, who are "Hashem's precious land."
- 8- This is because when a Jew does a mitzvah, he truly nullifies his ego to Hashem, like how the seed becomes nullified in the ground. Through this humble to devotion to Hashem, a Jew reveals the power of the "mitzvah seed" to "grow" into a true and eternal connection to the Essence of Hashem Himself. This is like how the seed becomes plant through its losing its previous state of being in the ground.
- 9- This is why the process of "planting mitzvos" is connected to the Jewish people as they are referred to as "Yaakov" which is the same letters as "יעקב"-the letter Yud that descends to the heel," i.e., how the Divine soul descends from Hashem's wisdom (the letter Yud) into the physical body that feels separate from Hashem (like the insensitive heel). Since, the mitzvos also must descend from Hashem's will and wisdom into a Jew in the physical world to attain their true greatness.
- 10- This contrasts with how the Jewish people are referred to as "Yisrael," which is the letters of "ישראל"-my head," which

corresponds to the great elevation that the Jewish people receive in their connection to Hashem because of their service of Him in this world. Similarly, the true greatness of the mitzvah, the eternal connection to Hashem it creates, is the result of the mitzvah's initial "descent" to come to us in this world and be performed by us. This is why the "growth" of the mitzvos into "produce" is connected to the Jewish people as referred to by the name "Yisrael."

- 11- However, for this process of revealing Hashem through mitzvos to be complete, the person first needs to ensure that he has truly nullified his ego. This is accomplished (to a large degree) through our devotion to Hashem in prayer. In prayer, we awaken our feelings of love for Hashem. When we realize that the coarseness of the body, and the haughtiness of the ego, block out Hashem's Light, this bothers us greatly. We want to experience our true love for Hashem, and feel His Light and presence, but the ego and selfish desires are stopping us. This brings us to a feeling of bitterness over our inner obstacle to achieving true closeness to Hashem. Which, in turn, brings us to a feeling of mercy for our own Neshama that is "trapped" in dealing with ego and animalistic desires. When we awaken a feeling of mercy on our own Neshama, this causes an awakening of Hashem's mercies towards us. Through this process during prayer, we can break through some of the ego and animal desires, and Hashem will help us to actually experience our true inner connection to Him.
- 12- When our inner connection to Hashem is experienced during prayer, then our true connection to Hashem through mitzvos will also be properly revealed.
- 13- Just as a person needs to humble himself and break through his ego to experience the true connection to Hashem in Mitzvos, the Jewish people as a collective whole experienced a similar process. For them to attain the true connection to Hashem by receiving the Torah and mitzvos on Har Sinai, they first needed to attain true humility and inner devotion to Hashem. This was the reason they needed to be in Mitzrayim for many years and endure harsh situations. Through their self-sacrifice in Mitzrayim to hold on to the Jewish beliefs and identity, they broke through the barrier of

the ego. Only after that could they receive the full power of the Torah and mitzvos and experience it properly.

- 14- The same thing applies to our current exile. The hardships that we endure, and the self-sacrifice that we live with to keep Torah and mitzvos for over two thousand years in exile, refines us to an infinitely greater degree than the refinement accomplished in Mitzrayim that was only for 200 years. As a result of this self-refinement that accomplished throughout this bitter exile, we will experience an infinitely greater and deeper level of closeness to Hashem than even that experienced at Har Sinai. May we merit to see this very soon!

### **Lessons from the Maamar in the service of Hashem**

- 1- We need to look at our lives in terms of what we accomplish in mitzvos. The mitzvos are not a secondary aspect of our lives. It is not that we have a physical life, and an emotional and mental life, and that is who we are, whereas mitzvos are just things we do. The connection with Hashem established through mitzvos is so powerful, so real, that the entire descent of our Neshama into this world is centered around our mission to fulfill mitzvos.
- 2- When we look at the mitzvos we do, we can get disheartened, since we don't feel the profound effect of what they accomplish. But we need to realize that fulfilling a mitzvah is like planting a seed. You don't see the tremendous result that will come from planting that seed until much later, perhaps many years later. But when you do, when you see that great tree, it will be the result of planting that single seed in the ground in the right time and the right place. So too, the infinite revelation of Hashem to us in the future is the result of the seemingly simple actions of the mitzvos that we perform now, even though we do not see the accomplishment until then. We need to look at our mitzvos as planting seeds of experiencing Elokus, seeds that will grow into something tremendously holy and awesome, greater than we can ever imagine.

- 3- A seed needs to lose its original state of being in the ground to grow into something incomparably greater. So too, we need to lose our ego, our original state of self-importance, in order to attain a greater state of being, of uniting with Elokus, with Hashem Himself, through mitzvos.
- 4- Not only are our mitzvos like “seeds” that grow and flourish into something tremendously great, but we ourselves are as well. Even though we make think lowly of ourselves in our current spiritual state, but that is only a superficial observation. If we look deeper, we will realize that each Jew has infinite holiness hidden in him or herself, just as a seed has the entire tree hidden in a hard and edible seed. Through awakening our love for Hashem in prayer, and through learning Torah and fulfilling mitzvos, we reveal the true greatness hidden in us, causing it to grow and flourish into experiencing who we truly are, a Divine soul that is bound up with the Essence of Hashem.
- 5- Just as it is in our own personal life, so too regarding the Jewish people as a whole. The fact that we are in exile is only to bring us to an infinitely greater level of closeness to Hashem than we had before. Our current situation in exile is like the seed that is buried in the ground. The seed isn’t abandoned to be forgotten. Just the opposite, in the ground the seed will reveal its true potential. Similarly, we aren’t, G-d forbid, abandoned in exile, just the opposite, in exile we reveal our deepest and most powerful inner connection to Hashem through our self-sacrifice, on a level we could never imagine. And we believe that very soon we will see this service of Hashem flourish into the complete Geula with Moshiach!

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לכ"ק אדמו"ר נשיא דורנו

שרצונו הקדוש אל אחד ואחת ילמדו תורה אור ולקרוטי  
תורה שעניין מזרזים הגאולה האמיתית והשלימה

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לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק  
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רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללימוד חסידות  
וליליך בדרכי החסידות, ויפוצו מעינות אור החסידות

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**ר' חיים משה**

**בן ר' אהרון לייב הכהן ע"ה**

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