



LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פרשת שלח

מאמר

"שלח לך"

“Mitzvos in Action”

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ב"ה

Likutay Torah

לקוטי תורה

פרשת שלח

מאמר

שלח לקי¹

דף לו עמוד ג'

“Mitzvos in Action”

In Parshas Shelach, Hashem gives Moshe permission to send spies in order to investigate Eretz Yisroel (the Land of Israel) before the Jewish People enter. These “spies” were none other than the leaders of the tribes, who were great, spiritual men.

The purpose of their mission was to figure out the most strategic way to enter the land in order to conquer it, and to report to the Jewish people

¹ (נאמר בשבת פרשת שלח, כח סיון, מברכים החדש תמוז תקס"ז במאהליב. הנוסח לפנינו הוא מהנחת המהרי"ל המתחיל "ענין המרגלים". ביאור - המאמר לקמן דבור המתחיל "ויאמרו אל כל עדת בני ישראל".

נוסח אחר - הנחת אדמו"ר האמצעי - נדפס במאמרי אדמו"ר הזקן תקס"ז עמוד רכג ומתחיל "ויהס כלב". ועם הגהות הצמח צדק משנת תרכ"ב; תרכ"ה - אור התורה שלח (במדבר כרך ב) עמוד תמג. קיצור - שם עמוד תנה. הגדה - שם עמוד תסו.

הגהות לנדפס לפנינו - שם כרך ב עמוד תנט. תחלת מהמאמר שלפנינו בשינויים, הגהות וקיצורים - אור התורה שלח (במדבר כרך ה) הוספות עמוד 49. רשימה "ויהס כלב" - שם עמוד 52. דבור המתחיל "טובה הארץ מאד" תקפ"ו - שם עמוד 52 (פרקים א-ב).

מיוסד על מאמר זה וביאורו - דבור המתחיל "ויהס כלב" - מאמרי אדמו"ר האמצעי במדבר חלק ג עמוד תתקצא.

ראה דבור המתחיל "להבין ענין המרגלים" - מאמרי אדמו"ר הזקן על התורה חלק ב עמוד תרכ. דבור המתחיל "אם חפץ" תשמ"ה).

about the greatness of Eretz Yisroel so that they will be more excited to enter.

What actually happened was that they saw that the people living in the land were very strong, and instead came back with a report that they felt that the Land could not be conquered, and that the Jewish People should remain in the desert.

On a simple level it is very difficult to understand how they would come to fail their mission so utterly, considering their own spiritual greatness.

Chassidus explains that it is precisely because of their spiritual level that they wished to remain in the desert - occupied with spiritual pursuits – rather than entering the physical land with its physical distractions:

(א) Chapter 1

"שִׁלַּח לְךָ אֲנָשִׁים [וַיִּתְּרוּ אֶת אֶרֶץ כְּנָעַן
אֲשֶׁר אָנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלָחוּ כָּל נָשִׂיא בָהֶם]
כֹּ"ו" (ריש פְּרָשְׁתֵּנוּ יג, ב):

"Send for yourself spies [to investigate the land of Kenaan that I (Hashem) give to the Children of Yisroel. Each tribe shall send one person, which will be the leader of his tribe]." (Bamidbar 13:2)

The Alter Rebbe will start off by asking three questions on the idea of the spies and Eretz Yisroel:

עֲנִין הַמְּרַגְלִים, שֶׁהָיוּ "נְשִׂאֵי הָעֵדָה",
"אֲנָשֵׁי שֵׁם כֹּ"ו"² – וּמָה טַעַם שֶׁלֹּא רָצוּ
לִיכָנֵס לְאֶרֶץ יִשְׂרָאֵל?

1 - We need to understand the deeper meaning of these "spies," who were "the leaders of the congregation," and "men of renown." What is the reason that they did not want to enter Eretz Yisroel?

וְגַם לְהַבִּין מֵהוּת מְדִרְגַּת אֶרֶץ
יִשְׂרָאֵל, הֵנָּה כְּתִיב³: "הָאֶרֶץ אֲשֶׁר
נָתַתִּי לָהֶם אֶרֶץ זָבֹת חֶלֶב וּדְבָשׁ" -

2 - We also need to understand: What is the level of "Eretz Yisroel," as described in the verse (see Yechezkal 20:15) "The

² (קרח טז, ב): "נְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד אֲנָשֵׁי שֵׁם".

³ (על פי חֶקֶת כ, יב): "הָאֶרֶץ אֲשֶׁר נָתַתִּי לָהֶם". יְחִזְקָאל כ, טו: "הָאֶרֶץ אֲשֶׁר נָתַתִּי זָבֹת חֶלֶב וּדְבָשׁ".

ומה שבח הוא זה?

Land that I (Hashem) have given to them, is a Land flowing with milk and honey.” What is the meaning of this praise of flowing with milk and honey?

אך צריך להבין, דהנה כל המצות מעשיות, רובם ככולם תלויים דוקא בארץ ישראל⁴, ובפרט ענייני זרעים וקדשים?

3 – However, to understand this, we need to understand another point: From all of the action based mitzvos, why are the vast majority dependent specifically on Eretz Yisroel, especially those relating to agriculture and the Bais Hamikdash?

(ובמדבר היו הקרבנות לפי שעה).

(Even though in the desert the Jewish people also brought Korbanos, nevertheless, this was only temporary. However, to bring Korbanos as a permanent practice requires the Beis Hamikdash in the Land of Isreal).

To answer those three questions, the Alter Rebbe will ask another general question. Based on the answer to that general question, he will come back to explain the first set of questions:

הנה כתיב (ראה ח, ג): "כי לא על הלחם לבדו יחיה האדם, כי על כל מוצא פי ה' וגו'".

Now, it is written (Devarim 8:3): “For not on bread alone does a man live, rather, he lives on whatever comes forth from the Mouth of Hashem.”

וצריך להבין היתרון שבלחם, והלא האדם גם כן ב"מאמר" נברא, כמו שכתוב (בראשית א, כו): "נעשה"

We need to understand: What is the advantage of the “Words from Hashem” that are invested in bread? Is the person himself not

⁴ (ראה לקמן בביאור. ולקמן בדבור המתחיל "והיה לכם לציצית" הראשון מג, ד: "המצות מעשיות שנוהגין בחוץ לארץ אינם אלא בערך חלק חמישית מרמ"ח מצות. וארבע הידות אינו נוהג כי אם בארץ ישראל דוקא, ורובן בזמן שבית המקדש קיים, כמו קרבנות ודומיהן").

אָדָם כּוֹ", וְלָמָּה צָרִיךְ הָאָדָם לְקַבֵּל
חַיּוּתוֹ מֵהַלָּחֶם דִּוְקָא?

also created through the “speech” of Hashem, as it is written (Bereishis 1:26), “(Hashem told the angels:) **Let us make man.**” If so, why does a person need to receive his life specifically from the “words from Hashem” that are invested in the bread?

אָךְ הָעֵינֵן הוּא, כִּי "מוֹצֵא פִי ה'"
שֶׁבִדְצ"ח, הוּא עֵינֵן הָ"רַפ"ח נִיצוּצֵין
שֶׁנִּפְּלוּ בְּשִׁבְרֵת הַכֵּלִים".

The idea is as follows: The “Words from Hashem’s Mouth” that are invested in the created beings contain the “288 Sparks of Tohu that fell in the ‘Shattering of the Keilim [Vessels].’”

The World of Tohu is a spiritual level of Divine Light. On this level, there are Ten Sefiros - ten ways that Hashem expresses Himself. These Sefiros are each expressed in an unlimited capacity. The term “Keilim” refers to the specific function and definition of each Sefira, like the nature of Kindness, which is to be kind and giving.

Now, for example, when Chesed-Kindness was expressed without limits, this left no room for Gevura-Restriction. When Gevura was also expressed without limit, this left no room for Chesed.

Because each Sefira was expressed infinitely, when it came to produce something tangible and concrete, the Ten Sefiros could not work together. Therefore, the results came out ‘shattered,’ as the result of the multiple forces operating in completely different modes.

The chaotic nature of things in our physical world is a reflection of the “Shattering of the Keilim” of the Sefiros of Tohu.

However, even though things in this world are chaotic and “shattered,” they possess an element of infinity due to the Infinite Light of Hashem that was originally revealed in the Sefiros of Tohu.

The element of Divine Infinity present in creations is referred to as the “288 Sparks” that fell into our world from Tohu.

וְהָאָדָם הוּא מִתִּיקוּן", **However, a person is from the level of "Tikun."**

The word "Tikun" means to fix or establish. The World of Atzilus is where the "chaotic" aspect of Tohu was corrected. This comes from the following idea: In Atzilus (Tikun) the Light of Hashem became integrated into the Sefiros in such a limited manner so that all the Sefiros were able to work together.

For example, Chesed is expressed in a limited manner, to give room for Gevura. By Chesed and Gevura giving room for each other, they are able to actually work together.

This advantage of the Sefiros merging together is expressed in the order and continuity of whatever is produced from Tikun. However, it lacks that unlimited aspect that Tohu possesses. This is why the goal is to bring the unlimited aspect of Tohu and incorporate it into the orderly system of Tikun.

A Jewish person's Divine soul is from the World of Tikun (Atzilus). A Jew possesses the capability to bring order and continuity into the chaos of our world. By doing so, he receives from the unlimited spiritual source of the physical things he "corrects."

וְלִכְּנֵן צָרִיךְ הָאָדָם לִקְבֹּל חַיּוּתוֹ
מִדָּצ"ח דּוֹקָא, לְפִי שְׁשָׁרֵשׁ הָרַפ"ח
נִיצוּצִין הוּא מְאֹד נִעְלָה, כְּמִבּוֹאֵר
בְּמָקוֹם אַחֵר.

This is why a person needs to receive his life specifically from the physical creations, since the source of these "288 Sparks of Tohu" found in physicality is extremely lofty, higher than the spiritual World of Atzilus, which is the direct source of the Divine soul.

וּכְמוֹ כֵּן עֲנִין יְרִידַת הַנִּשְׁמָה לְעוֹלָם-
הַזֶּה הַשְׁפֵּל דּוֹקָא, הוּא כְּדִי "לְאַכְפִּיּא
לְסִטְרָא-אַחְרָא"⁵, בְּכְדִי שְׁעַל יְדֵי זֶה
"אֶסְתַּלַּק יִקְרָא דְקוּדְשָׁא בְּרִיךְ-הוּא",

Similarly, the descent of the Divine soul into this world is in order to "subdue the Sitra Achra (the side opposed to holiness)," so that, through this service, "the Glory of the Holy One, Blessed be He, should

⁵ (זהר חלק ב כבח, ב).

כִּיתְרוֹן אֹר הַבָּא מִן הַחֹשֶׁךְ⁶ דּוֹקָא.

ascend and be revealed,” with the advantage of Light that comes specifically from transformed darkness.

וּבְמֹו עַל דֶּרֶךְ מְשַׁל מְגֵרְעִין הַנּוֹרָע
בְּאֶרֶץ, שְׁעַל יְדֵי הֶרְקֵבוֹן שְׁנִרְקֵב
וְנִפְסָד בְּאֶרֶץ, הוּא צוֹמַח אַחֵר כֶּךָ
בְּתוֹסַפֶּת רַב וְ"כִיתְרוֹן הָאֹר [מִן
הַחֹשֶׁךְ] כו".

By way of example, this is like a seed that is planted in the ground. Through the process of the seed rotting and losing its original form in the ground, it then grows exponentially greater, like “the advantage of light [that is produced from darkness].” (See Koheles 2:13)

The entire verse from Koheles says that, "וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחֶכְמָה מִן" – I have seen that there is an advantage to wisdom over foolishness like that of light from darkness.” The simple meaning is that wisdom dispels foolishness like light dispels darkness.

However, the deeper meaning is that there is an advantage in light when it shines in a dark place. For example, prior to Pesach, when we check for chametz, we must do so using a candle in a dark room. Similarly, there is an advantage in wisdom when it comes from transformed foolishness. For example, when someone committed a sin, which is something foolish, and then repents, which is a wise choice, he attains a deeper level of connection to Hashem through the intensity of his teshuva-repentance.

This concept applies to the seed in the ground and to the soul descending to the world as well. Through the seed coming to a place of “darkness,” where it rots in the ground and loses its previous form, it attains a greater “light” of growth into a much greater plant.

When the soul descends into the spiritual darkness of this world, and overcomes the struggles here, it attains a much greater connection to Hashem.

וּבִיאֹר הָעֵנָן, דְּהִנֵּה אֵלֵיהּ אֲמַר
בְּ"תִקּוּנִים"⁷:

The explanation of this concept: Eliyahu HaNavi said in the Tikunei Zohar (17a):

⁶ (קִהְלֶת ב, יג: "כִּיתְרוֹן הָאֹר מִן הַחֹשֶׁךְ").

⁷ (תִּקּוּנֵי זוֹהַר בְּהַקְדָּמָה "פֶּתַח אֵלֵיהּ" יז, א).

אַנְתָּ הוּא דְאַפִּיקַת עֶשֶׂר תְּקוּנִין,
וְקָרִינָן לְהוֹן עֶשֶׂר סְפִירָן, לְאַנְהָגָא
בְּהוֹן עֲלָמִין סְתִימִין דְּלֹא אֲתַגְלִיין
כִּי:⁸

“You (Hashem) produced Ten ‘Tikunim-Garments’ and called them Ten Sefiros, and through them You guide the hidden worlds that are not revealed, [and the revealed worlds].”

“עֲלָמִין” הוּא מְלֻשׁוֹן הָעֵלָם.⁹

The word ‘עֲלָמִין-worlds’ comes from the root ‘הָעֵלָם-concealment.’

The nature of the created worlds is to conceal Hashem’s Light and Oneness, giving the impression that they are separate from Hashem, when in truth they are not.

וְנִקְרָא בְּזוּהָר “הֵיכָלוֹת”: הֵיכַל
הַחֶסֶד, הֵיכַל הַגְּבוּרָה, הֵיכַל הַדּוּכָוָה
כִּי.

These ‘worlds of concealment’ are also referred to in the Zohar as ‘Heichalos-הֵיכָלוֹת,’ such as ‘The Heichal of Kindness, the Heichal of Severity, the Heichal of Merit,’ etc.,’

וּבְתוֹכָם נִשְׁמוֹת שְׁׁנֵהֵנִין מִזִּי
הַשְּׁכִינָה¹⁰,

and in these ‘Heichalos’ dwell souls that “appreciate the revelation of the Shechina [Divine Presence];”

וּמַלְאָכִים שְׁׁעוֹמְדִים בְּאַהֲבָה וִירְאָה
וּפְחָד כִּי:

And in those ‘Heichalos’ are also angels who ‘stand’ in love, fear, and awe of Hashem.

כְּמוֹ “מַחֲנֵה מִיכָאֵל” - בְּחִינַת אַהֲבָה,
וְ“מַחֲנֵה גַבְרִיאֵל” - בְּחִינַת יְרְאָה
וּפְחָד, כְּמֵאֲמַר רַ״ל¹¹: “נִהַר דִּינּוֹר

For example, the ‘Camp of Angels associated with Michael,’ whose service of Hashem is primarily with the aspect of love,

⁸ (תְּרַגּוּם: אַתָּה הוּא שֶׁהוֹצֵאתָ עֶשְׂרֵה תִּיקּוּנִים, וְקוֹרְאִים לָהֶם עֶשֶׂר סְפִירוֹת, לְהַנְהִיג בָּהֶם עוֹלָמוֹת סְתוּמִים שְׂאִינָם מִתְגַּלִּים).

⁹ (תְּקוּנֵי זוֹהַר תְּקוּנָן מֵב פב, א).

¹⁰ (רְאָה בְּרִכּוֹת יז, א).

¹¹ (חִגְיָה יג, סוֹף עֲמוּד ב).

יוצא מזיעתן של חיות כו".

and the 'Camp of Angels associated with **Gavriel**,' whose primary service of Hashem is with **the aspects of fear and awe, as our Sages say (Chagiga 13b), "A river of spiritual fire is produced from the 'spiritual sweat' of the Chayos Angels."** This sweat results from their great fear of Hashem.

ואומרים שירה כל אחד ואחד לפי השגתו.

And each angel sings songs of praise to Hashem according to his understanding of Hashem's greatness.

וה"היכל" הוא בחינת כולל - שכולל כל הפרטיות שבתוכו.

Each 'Heichal' is a general spiritual level that contains many specific aspects.

כמו "היכל החסד" - כללותו הוא חסד, והפרטיות שבתוכו הוא חכמה-שבחסד, חסד-שבחסד כו' וכל העשר ספירות.

For example, the 'Heichal of Chesed-Kindness' is a general spiritual level of Chesed, and the specific details it contains correspond to the different Sefiros contained in Chesed, like **Chochma of Chesed, Chesed of Chesed, and all the Ten Sefiros contained in Chesed.**

Each of the Ten Sefiros contains in it aspects of all the other Sefiros as well. For example, Chesed contains all Ten Sefiros within itself, from Chochma to Malchus.

These are expressed in Chesed as ten different aspects of kindness. Like using wisdom to achieve kindness, using understanding to achieve kindness, using severity to achieve kindness, etc.

Corresponding to these ten aspects of Chesed-Kindness are the many types of creatures produced by Chesed, such as many different types of souls and angels that are primarily focused on Chesed.

ובמשל העיגול ובית, שכוללים כל

This is similar to the analogy of a circle or a house, which

הַפְּרָטִיּוֹת שֶׁבְּתוֹכָם. contain all of the many detailed elements within them.

Within a house there are various different objects and items, but they are all included in the house, and, moreover, the house is not complete without each detail. Similarly, each Heichal, literally a chamber, contains many different aspects, and is not complete without each of them.

וְזֶהוּ פִּירוּשׁ "לְאַנְהָגָא בְּהוֹן עֲלֵמִין": This is the meaning of "through the Sefiros, Hashem guides the 'עֲלֵמִין-worlds:'"

"עֲלֵמִין" הֵם בְּחִינַת הַהִיכָלוֹת, בְּחִינַת הַכּוֹלֵל; וְ"לְאַנְהָגָא" הוּא בְּחִינַת הַפְּרָטִיּוֹת שֶׁבְּתוֹכָם. The 'עֲלֵמִין-worlds' refer to the 'Heichalos,' which are general spiritual levels, and the idea of Hashem 'guiding' them refers to the detailed creations contained in those general spiritual levels.

וְהַהִיכָל הוּא מַעֲלִים וּמַסְתִּיר אֹרֶךְ אֵין-סוֹף בְּרוּךְ־הוּא, שֶׁלֹּא יִתְגַּלֶּה לָהֶם כִּי אִם לְפִי הַשְׁגָּתָם, שֶׁלֹּא יִהְיוּ בְּטָלִים בְּאֵין-סוֹף בְּרוּךְ־הוּא; These 'Heichalos' conceal and hide Hashem's Infinite Light, so that it shouldn't be revealed to those creations more than they can handle according to their ability to understand. This is done so that they shouldn't lose their independent existence and revert to being completely consumed within the Infinite Truth of Hashem.

לְפִי שֶׁהֵם בְּעָלֵי גְבוּל מֵאֵין לֵישׁ, וְאֵינָם מַעֲרָךְ וּמַהוּת אֵין-סוֹף בְּרוּךְ־הוּא שֶׁ"אֵין לוֹ תַּחֲלָה וְאֵין לוֹ תַּכְלָה"¹², This could happen since they are limited beings that are created something from nothing, and are totally incomparable to the type of existence of the Infinite Hashem, who has "no beginning and no end."

¹² (רִאֵה חֻבַּת הַלְּבָבוֹת שֶׁעַר הַיְחוד סוֹף פָּרָק ה. הַמְשָׁךְ תַּרס"ו עֲמוּד כ.).

וְלִכֵּן צָרִיךְ הַהִיכָל לְהַעֲלִים וּלְהַסְתִּיר
כִּי

It is therefore needed for these 'Heichalos' to hide and conceal the Infinite Light.

(וּבְבַחֲנֵינָה אֲצִילוֹת הוּא בַּחֲנֵינָה אֹרוֹת
וּבְלִים),

(The Tzemach Tzedek adds: In Atzilus, where there is not such a concealment on the Infinite Light, Hashem still 'guides worlds,' in the aspect of the Light becoming invested in the Keilim.

Unlike in the created worlds where the 'Heichalos' hide the Light from being revealed, in Atzilus, the Keilim of the Sefiros 'channel' the Light into specific revelations, as opposed to a simple, indivisible Light. On this level, the Light is not truly hidden. However, it is somewhat limited by the Keilim. This is very different from the created worlds, where the Light is truly hidden).

עַד שֶׁבַּהֲשֵׁתִּלְשָׁלוֹת רַבּוֹת נַעֲשֶׂה
שָׁמַיִם וָאָרֶץ גְּשָׁמִיִּים, שְׁאִין נִרְאֶה
בְּתוֹכָם אֱלֻקוֹת כָּלֵל, כִּי אִם בְּבַחֲנֵינָה
יֵשׁ וְדָבָר נִפְרָד בִּפְנֵי עֲצָמוֹ, בַּחֲנֵינָה
סִטְרָא-אַחְרָא.

This concealment, created by the 'Heichalos,' affects an entire series of concealments on the Light until there can be the existence of the physical heavens and earth where Elokus-Divinity is not revealed at all; rather they seem to be completely separate entities, referred to as the "Sitra Achara-The other side,"

I.e., they appear as something 'other' than Hashem's Light and power, when in truth, there is nothing 'other' or separate from Hashem.

וְזֶהוּ עֲנִיַּן יְרִידַת הַנֶּשְׁמָה לְעוֹלָם-הַזֶּה
הַשֹּׁפֵל דּוֹקָא, יְרִידָה לְצוּרָה עֲלִיָּה,

This is the purpose of the descent of the soul to this lowly world specifically – that the descent should bring to a much greater ascent.

כְּדִי "לֹאֲכַפֵּי־אֶסְטְרָא אַחְרָא" עַל יְדֵי
"סוּר מִרָע", וְעַל יְדֵי זֶה "אֶסְתַּלַּק
יִקְרָא דְקוּדְשָׁא בְּרִיךְ-הוּא בְּבוֹלָהוּ

This is accomplished when "the Sitra Achara-Side of Otherness" is subdued through "Sur mi'ra -

עלמין", turning away from bad things," which causes "the Glory of the Holy One, blessed be He, to be revealed in a lofty manner in all of the worlds." (Zohar II, 128b)

שלא יהיו ה"כלים" וה"היכלות" בבחינת מסתירים אור אין סוף ברוך הוא, This causes the "Keilim" and "Heichalos" to cease to conceal Hashem's Infinite Light to the same extent.

רק שיהיה בחינת כלים לקבל גילוי אור אין סוף ברוך הוא, Instead, of concealing Hashem's Infinite Light, this effects that these "Keilim" and "Heichalos" should be vessels to receive the revelation of Hashem's Infinite Light,

על ידי בחינת "ועשה טוב", מצות מעשיות, "רמ"ח פקודין - רמ"ח אברין דמלכא"¹³ through "Asei tov - doing good things," which are the actions of the Mitzvos, since "the 248 Mitzvos are the 248 'Limbs of the King.'" (Tikunei Zohar, Tikun 30)

The maamar will soon explain that the mitzvos are compared to "limbs" since they receive Hashem's Infinite Light like a limb receives life from the soul.

However, not only are the mitzvos "vessels" to receive the Light and Life-force from Hashem, they actually draw down His Light into them, and, through them, into the world.

רק שמתחלה צריך להיות בחינת "סור מרע", בחינת "אתפניא סטרא אחרא", However, before that revelation in the world through mitzvos can happen, there must be people who "turn away from doing bad things," which subdues the "Sitra Achara - Side of Otherness."

¹³ (ראה תקוני זהר תקון ל).

כְּמוֹ שֶׁכָּתוּב (פִּרְשֵׁתָנוּ טו, לט): "וְלֹא
תִתּוּרוּ אַחֲרֵי לִבְכֶּכֶם וְאַחֲרֵי עֵינֵיכֶם
וְגו'", וְעַל יְדֵי זֶה "אֶסְתַּלַּק יִקְרָא
דְּקוּדָשָׁא בְּרִיךְ־הוּא",

As is it first written in the verse (Bamidbar 15:39), "**And you should not stay after the unholy desires of your [animal soul's] heart and after [unholy things] that you see with your eyes,**" and then the next verse says, "**And you shall then be holy to Hashem,**" meaning that by not straying after unholy desires, **this causes "the Glory of the Holy One, blessed be He, to be revealed in a lofty manner in all of the worlds."**

וְאִזּוּ יְכוּלִים לְקַבֵּל עַל יְדֵי בְּחִינַת
"וַעֲשֵׂה טוֹב" - גִּילּוֹי אֹרֶךְ אֵין־סוֹף
בְּרוּךְ־הוּא לְמַטָּה עַל יְדֵי רִמ"ח
מִצְוֹת־עֲשֵׂה.

Then, through "**Asei tov - doing good things,**" we will be able to receive the revelation of Hashem's Infinite Light down here in this world through the active fulfillment of the 248 Mitzvos.

דְּ"אֹרִייתָא מַחְכְּמָה נִפְקֵת"¹⁴,
וְהַמִּצְוֹת הֵם רִמ"ח הַמִּשְׁכּוֹת
מַחְכְּמָה־עִילָאָה,

This ability of the mitzvot to reveal Hashem is because "**the Torah comes forth from Hashem's Wisdom,**" (Zohar II, 62a), and the mitzvot are 248 channels of bringing down Light and Life from Hashem's Wisdom Above (in Atzilus).

וְלָכֵן נִקְרָאִים "אַבְרִין דְּמִלְכָּא" -
כְּמִשַּׁל הָאַבְרִים שְׁנִמְשָׁךְ בְּתוֹכָם
חַיּוֹת מֵהֶמוּחַ.

This is why they are called "**the Limbs of the King,**" like the limbs of a person's body, that receive the life that comes to them from the (soul whose main revelation is in the) **brain.**

כְּנִרְאָה בְּחוּשׁ, שֶׁבְּמוֹחַ מְרִגִּישׁ כָּאֵב

Like we see in our lives, where the brain feels the pain of all the

¹⁴ (זוהר חלק ב: סב, א. פה, א. קבא, א. חלק ג: פא, א. קפב, א. רסא, א).

שֶׁל כָּל הָאֲבָרִים כּוֹ –

limbs, proving that all of the life of the body is centered in the brain and extends to all the limbs.

כְּמוֹ כֵּן עַל יְדֵי הַמִּצְוֹת נִמְשָׁךְ אֵין-סוֹף
בְּרוּךְ-הוּא מִבְּחִינַת חֶכְמָה-עֵילָא
לְ"עֲלָמִין סְתִימִין" וְ"עֲלָמִין
דְּאִתְגַּלִּיין".

So too through the mitzvos, Hashem's Infinite Light is drawn down from His Wisdom Above into the "hidden worlds" and "revealed worlds."

Now that the Alter Rebbe explained how mitzvos bring Hashem's Light into this world, he will go back to explain why it is that specifically in Eretz Yisroel we are able to fulfill all the mitzvos, and why the Land is called "flowing with milk and honey:"

וְ"חֶלֶב וְדָבָשׁ" הֵם בְּחִינַת "תְּרִין
דְּרוּעִין"¹⁵ – חֶסֶד וְגִבּוּרָה, "יְמִינָא
וּשְׂמָאלָא וּבִינְיֵיהוּ כֻּלָּה כּוֹ"¹⁶,

"Milk and honey" represent "the two arms" of Kindness and Severity, referred to as "Between the right arm and the left arm (of Z'eir Anpin), the 'Bride' (Malchus) approaches,"

The Chesed-Kindness and Gevura-Severity of Hashem's attributes in Atzilus, known as Z'eir Anpin, are what give the "Bride," Malchus, the ability to ascend back to Atzilus on Shabbos, following its descent into the created worlds during the week. We see that Hashem's attributes of Kindness and Severity are referred to as "the right and the left" arms.

וְכֵמוֹ שֶׁכָּתוּב (בְּרָכָה לָג, כּוֹ):
"וּמִתַּחַת זְרוּעוֹת עוֹלָם כּוֹ",

And as it is written (Devarim 33:27), "under Hashem's 'arms' the world is held in place." (See Targum Yonasan ben Uziel on this verse.)

We see another source that Hashem's attributes, which are 'holding the world in place,' are referred to as the right arm and left arm, signifying Kindness and Severity.

¹⁵ (תְּקוּנֵי זֶהר בְּהַקְדָּמָה, "פֶּתַח אֱלֹהִים").

¹⁶ (זְמִירוֹת לְשַׁבָּת, "אֲזַמֵּיר בְּשִׁבְחֵי").

The Mittler Rebbe explains the idea of “milk and honey” in terms of “kindness and serverity.”¹⁷

Milk and honey are two types of sweetness, a “kind sweetness” and a “severe sweetness.”

Milk is produced from a mother and given directly to her child. Honey is extracted from flowers and processed at a distance from the flowers, by the bees, similar to how the father gives kindness to his children more distantly.

Kabbalistically, these represent two types of flows of kindness from Hashem: Milk is the flow of Life and Kindness from Bina, the “Mother,” to her “children,” the attributes of Atzilus (Z’eir Anpin).

Honey is the flow of Life and Kindness from Chochma, the “father” of the attributes of Atzilus.

Just as the main function of a mother is to nurture, the milk she gives is simple kindness, which is why milk is white, showing “kind sweetness.”

The function of a father is also to discipline and be strict. However, when he wants to be kind, he will go to extreme lengths and overcome obstacles to give that kindness, showing “severe kindness,” meaning a more intense version of kindness. Because honey is more “intense kindness” it can only be eaten in small quantities, unlike milk that the baby drinks all the time.

These two types sweetness, the “kind” version and the “intense” version, are revealed from Hashem through the corresponding mitzvos involving action or refraining from sin:

Through the action mitzvos we draw down the “kind sweetness,” referred to as “milk,” and through refraining from sin we draw down the “intense kindness,” represented by honey.

שְׁהוּא בְּחִינַת הַמְּשָׁכַת אֱלֻקוֹת עַל יָדֵי
מִצְוֹת מַעֲשִׂיּוֹת - “רַמ”ח אֲבָרִין
דְּמִלְכָּא.”

This milk and honey represent bringing down Hashem’s Light through the action of the mitzvos, which are the “248 Limbs of the King,” as it were.

וְאֶרֶץ יִשְׂרָאֵל מְבוֹנֶנֶת כְּנֶגֶד אֶרֶץ

Now, Eretz Yisroel in this physical world corresponds to

¹⁷ See Maamarei Admur Haemtzei, Bamidbar vol. 3, page 1018 and onwards.

יִשְׂרָאֵל שֶׁלִּמְעַלָּה¹⁸,

the spiritual Eretz Yisroel, as it exists **Above**, representing Malchus of Atzilus, the “Land” that is the source of Jewish souls.

וְלָכֵן עֵיקַר הַמִּצְוֹת הוּא בָּאָרֶץ
יִשְׂרָאֵל דּוֹקָא.

This is why the main fulfillment of mitzvos is specifically in Eretz Yisroel.

*The accomplishment of mitzvos is to draw down Hashem’s Light into Malchus of Atzilus, the source of all Jewish souls, and through that into us and the world. Because this happens most powerfully in Eretz Yisroel, this is why the main fulfillment of mitzvos is in Eretz Yisroel.

וְהַמְּרַגְלִים הָיוּ בְּמַדְרָגָה גְּבוּהָ מְאֹד,
וְלֹא רָצוּ לְהִשְׁפִּיל אֶת עַצְמָם לְמִצְוֹת
מַעֲשִׂיּוֹת,

However, the Spies were on a very high spiritual level, and they did not want to lower themselves to be involved in the physical action of the mitzvos,

שֶׁהוּא בְּחִינַת הַמְּשַׁכֵּת אוֹר אֵין־סוֹף
בְּרוּךְ־הוּא לְמַטָּה,

which draw Hashem’s Infinite Light down into this world.

וְאָמְרוּ עַל אֶרֶץ יִשְׂרָאֵל שֶׁהִיא
"אוֹכֶלֶת יוֹשְׁבֶיהָ" (פָּרָשַׁתְנוּ יג, לב),

Rather, they said about Eretz Yisroel that it is a land that “eats up its inhabitants.” (Bamidbar 13:32)

שֶׁהִיא בְּדַעְתָּם שָׁאֵם יְהוָה גִּילּוֹי אוֹר
אֵין־סוֹף בְּרוּךְ־הוּא לְמַטָּה כְּמוֹ
לְמַעַלָּה - יִתְבַּטְּלוּ מִמַּצִּיאוֹתָם
לְגַמְרִי. וְזֶהוּ "אוֹכֶלֶת יוֹשְׁבֶיהָ".

They thought that if Hashem’s Infinite Light would be revealed here below just as its revealed Above, then they would lose their entire independent existence. This is the meaning of a land that “eats its inhabitants,” i.e., it consumes their ego and feeling of existing separately from Hashem.

¹⁸ (עֵינֵין בְּשִׁיר הַשִּׁירִים רַבָּה, סוֹף פָּסוּק (ד, ד) "כְּמַגְדֵּל דָּוִד", בְּפִירוּשׁ (בְּשַׁלַּח טו, יז) "מְכוֹן לְשִׁבְתָּךְ" - מְכוֹן נֶגֶד 'שִׁבְתָּךְ', זֶה בֵּית הַמִּקְדָּשׁ שֶׁלִּמְעַלָּה).

As the Alter Rebbe will continue to explain, the lower the Light descends shows on its loftier source. When the Light comes into the physical mitzvos it comes from a tremendously lofty source, and hence, the Light is much more powerful than the Light as expressed in spiritual mitzvos, such as prayer and Torah study. Since this Light that comes into physical mitzvos in Eretz Yisroel is so powerful, the spies were worried it would be too powerful for them to handle.

וְרָצוּ לַהֲיוֹת "בַּמִּדְבָּר" דְּוָקָא,
 "וּמִדְבָּרָךְ נֶאֱוָה" (שִׁיר הַשִּׁירִים ד, ג),
 שֶׁהוּא הַמְשָׁכַת אור אֵין־סוֹף בְּרוּךְ־
 הוּא לְבַחֲנֵית הַדְּבוּר, בַּחֲנִינַת מַלְכוּת,
 בַּחֲנִינַת "אֶרֶץ יִשְׂרָאֵל שְׁלֹמֶעֱלָה".

They wanted to specifically remain in the “**בַּמִּדְבָּר-desert**,” which is related to the word “**וּמִדְבָּרָךְ-and your speech** **נֶאֱוָה-is beautiful**,” (Shir HaShirim 4:3), meaning, to draw down Hashem’s Infinite Light to the level of “**דְּבוּר-Speech**,” the level of Malchus, which is the land of “**Eretz Yisroel Above**,”

The idea of staying in the desert (related to the word for speech) was to bring Hashem’s Light into the level of Malchus of Atzilus, the source of Divine Speech. This level is called the land of “Eretz Yisroel Above,” since it is the spiritual source of the physical Eretz Yisroel in our world.

וְנִקְרָאתָ בְּשֵׁם בַּחֲנִינַת "אֶרֶץ", לָפִי
 שֶׁהִיא בַּחֲנִינָה הַתַּחְתּוֹנָה שְׁבָאֲלָקוֹת,
 כְּמוֹ שֶׁכָּתוּב (יִשְׁעִיָּה סו, א): "וְהָאֶרֶץ
 הָדוֹם רַגְלִי כו"¹⁹.

This level of Malchus is called “**the Land**” since it is the lowest level of Elokus-Divinity of the world of Atzilus, as it is written (Yeshaya 66:1), “**The ‘Land’ is My (Hashem’s) footstool**,”

וּכְתִיב (מִשְׁלֵי ג, יט): "ה' בַּחֲכָמָה יָסַד
 אֶרֶץ", "אֲבָא יָסַד בְּרָתָא"²⁰, בַּחֲנִינַת
 הַדְּבוּר, "דְּבַר ה'" שֶׁשָּׁרְשׁוֹ מִחֲכָמָה.

and it is written (Mishlei 3:19), “**Hashem established ‘the Land’ with Wisdom**,” and, as described in the Zohar, (III 248a) “**Abba-the father (Chochma-Wisdom) established Brata-the daughter (Malchus-Royalty)**,” which is the level of “**Speech**,” i.e. the words

¹⁹ (וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "וְהָיָה מִסְפֵּר בְּנֵי יִשְׂרָאֵל" (לְעִיל בַּמִּדְבָּר ה, ב)).

²⁰ (זֶהָר חֶלֶק ג רמח, א. רנו, ב. תְּקוּנֵי זֶהָר תְּקוּן בא).

of Hashem's Speech which are rooted in Hashem's Chochma-Wisdom.

וּבִנְיָאָה מִמַּשֵּׁל הַתִּינוּקָה, שֶׁכֵּל זְמַן שָׂאִין לוֹ "מוֹחִין דִּינִיקָה" בְּשִׁלְמוֹת, אָף עַל פִּי שֵׁשׁ לוֹ קוֹל אוֹתִיּוֹת פְּשוּטִים, אָף עַל פִּי כֵן אֵינוֹ יָכוֹל לְדַבֵּר וּלְצַרֵּף אֶת הָאוֹתִיּוֹת.

As we see in the analogy of a toddler: Until his mind is fully developed, even though he has the physical ability to produce the sounds of the letters, nonetheless he is not able to speak and arrange those letters into words.

וְהוּא מִחֻמַּת שָׂאִין הַחֻכְמָה בְּשִׁלְמוֹת לְחַלֵּק הַקוֹל וּלְצַרֵּף הָאוֹתִיּוֹת כְּרָצוֹנוֹ כו'.

This is because his power of Chochma-Wisdom, which would give him the ability to consciously manipulate his vocal noises into coherent speech, is not yet fully developed in him.

In Tanya, Igeres HaKodesh chapter 5, the Alter Rebbe explains: The ability to speak comes from a deeper part of the intellect than the ability to understand. We see that a toddler can be able to understand everything he is told and sees, and yet still not be able to speak. This is because the power of speech comes from the subconscious level of Chochma, which is the source of revealed intellect and logic. This deeper aspect of intellect takes longer to be manifest in a child than his ability to understand things around him and what people are telling him.

Just as human speech derives from a deeper part of his soul than his ability to process things logically, so too the spiritual level of Malchus, Divine Speech, derives from a higher level than Bina-Divine Understanding, rather it derives from Chochma-Wisdom, a much deeper level that is the source of Divine Understanding. This is the idea of saying that the 'Land' is established with Wisdom, since Malchus-Divine Speech, derives from Chochma.

וְרָצוּ הַמְּרַגְלִים שֶׁיְהִיוּ כָּל הַהִמְשָׁכוֹת מִחֻכְמָה-עֵילָא לְבַחֲנֵינָה דְּבוּר - "אֶרֶץ יִשְׂרָאֵל שְׁלֹמֶעָה", שֶׁשֵּׁם יֵשׁ גַּם בֵּן בֵּית-הַמִּקְדָּשׁ, וִירוּשָׁלַם, וְכָל

The Spies wanted that all Divine Revelations should be from Chochma of Atzilus to the level of "Speech," i.e., Malchus of Atzilus, which is "Eretz Yisroel Above," where there is also the

הַבְּחִינֹת²¹ Bais Hamikdash, Yerushalayim, and all other aspects corresponding to the physical Eretz Yisroel in our world.

The Spies wanted that our service of Hashem should focus on revealing in Malchus of Atzilus its source, which is Chochma of Atzilus. Since they were on the level of connecting to Malchus of Atzilus, that's where they wanted all the Revelations to come to.

אָבֵל יְהוֹשֻׁעַ וְכָלֵב אָמְרוּ (פָּרָשַׁתנוּ יד, ז): "טוֹבָה הָאָרֶץ מְאֹד מְאֹד",
However, Yehoshua and Kaleiv said, "The physical Land (of Eretz Yisroel) is good Land very much so!"
(Bamidbar 14:7)

שֶׁעַל יְדֵי אֶרֶץ יִשְׂרָאֵל שְׁלֵמָה דּוֹקָא, בְּחִינַת מַצּוֹת מַעֲשִׂיּוֹת דּוֹקָא, יוֹמָשׁךְ בְּחִינַת אוֹר אֵין-סוֹף, בְּחִינַת "מְאֹד", בְּלִי גְבוּל - בְּבְחִינַת "עֲלָמִין סְתִימִין" וְ"עֲלָמִין דְּאִתְגַּלִּין".
Meaning, that specifically through the Land of Eretz Yisroel below, which enables us to perform physical mitzvos specifically, this will draw Hashem's Infinite Light, on a powerful and unlimited level, the level of "מְאֹד-extremely," into the "Hidden Worlds" of Beriah, and "Revealed Worlds" of Yetzira and Asiya.

וְזֶהוּ "מְאֹד מְאֹד" - ב' פְּעָמִים "מְאֹד" - עֲלָמִין סְתִימִין וְעֲלָמִין דְּאִתְגַּלִּין.
This is why it says the word "מְאֹד-very" twice in the expression "the Land is מְאֹד מְאֹד-very extremely good," meaning that the Land is so good that it can bring down a Light powerful enough to come into the "Hidden Worlds" and also into the "Revealed Worlds,"

כִּי בְּאֵמֶת עִיקָר כְּוִונָתוֹ יִתְבָּרֵךְ -
for in truth, this was the main intention of Hashem, that He

²¹ (כְּמוֹ שֶׁכְּתוּב בַּגְּמָרָא בְּפֶרֶק קַמָּא דְּתַעֲנִית, דָּף ה', עֲמוּד א'. וּבְזֶה חֵלֶק ג', פָּרָשַׁת שְׁלַח, דָּף קס"א, עֲמוּד ב').

שְׁיִהֶיהָ "דִּירָה בַּתַּחְתּוֹנִים" דּוֹקָא,

should have a "dwelling place" specifically "in the lowest level,"

כַּמֶּאֱמַר רַז"ל²²: "נִתְאַוָּה הַקְדוֹשׁ בְּרוּךְ־הוּא לִהְיוֹת לוֹ דִּירָה בַּתַּחְתּוֹנִים" כּו',

as our Sages say (Midrash Tanchuma, Naso, chap. 16): "The Holy One, blessed be He, desired to have a dwelling place in the lowest level," i.e., the physical world.

וְשִׁיְהִיָּה נִגְלָה לְעֵינַי כָּל בָּשָׂר²³,
וְשִׁיְהִיָּה הַגִּילּוּי לְמַטָּה כְּמוֹ לְמַעְלָה.

He desired to be revealed before the eyes of all flesh, i.e., people, so that He be revealed below in this world just as He is revealed Above.

וְאֶדְרְבָּהּ, בִּיתֵר שְׂאֵת, וְיִתְרוֹן אוֹר
הֵבֵא מִן הַחֹשֶׁךְ דּוֹקָא כּו'.

Not only did He not want his main revelation to be in the spiritual realm, but **just the opposite**, He wanted to be more revealed below, and **with greater intensity**, than Above, **like the advantage of light** that is felt more intensely and powerfully **when it comes to shine in a dark place**.

כִּי בְּאֵמֶת כָּל שֶׁהוּא מִדְּרָגָה הַיּוֹתֵר
גְּבוּהָ מְאֹד מִתְגַּלֶּה בְּדִבְרֵי הַיּוֹתֵר
תַּחְתּוֹן דּוֹקָא, בִּיתֵר שְׂאֵת.

For, in truth, the higher and more elevated a level something is on, it becomes revealed with greater intensity on a correspondingly lower level specifically.

וּלְמִשְׁלַל מִבְּר־שָׁכַל גָּדוֹל, שְׂאֵי אִפְשָׁר
לוֹ לְגַלּוֹת חֻכָּמָתוֹ לְהַמְקַבֵּל שָׁכַל
בְּדַבּוּר, כִּי אִם בְּרִמּוֹ - בְּמַעֲשֵׂה דּוֹקָא,
יָכוֹל לְגַלּוֹת בִּיתֵר שְׂאֵת.

Let's take the example of someone with great wisdom: He cannot reveal the true depth of his wisdom to his student only using speech. Rather, he also needs to hint to the depth of the

²² (רֵאדָה תַּנְחוּמָא בְּחֻקוֹתֵי ג. נִשְׂא טז).

²³ ("וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָּל בָּשָׂר". יִשְׁעִיָּה מ, ה).

concept specifically through a physical action. Only then can he express the depth of the wisdom with greater intensity.

כַּעֲנִין מֵאֵמֶר רַ"ל²⁴: "דִּי לְחִכְמָא בְּרַמְיָא."

As our Sages say (Midrash Mishlei chap. 22), "For a wise person, it is sufficient for him to use a hint to express his wisdom."

עוֹד מִשָּׁל: מִחוּתָם שֶׁל אָבֵן טוֹב בְּהִיר, שֶׁעַל יְדֵי בְּהִירוֹתוֹ אֵינָם נִכְרִים הָאוֹתִיּוֹת בּוֹ, וְנִכְרִים וְנִתְגַּלִּים הָאוֹתִיּוֹת עַל הַשְּׁעוּה דְּוָקָא, בְּגִילּוֹי לְעֵין כָּל.

Another analogy: If a diamond has words engraved in it, those letters are not readily apparent to the eye, due to the translucent nature of the stone. However, when this diamond is used as a signet ring to stamp wax seals on a letter, then the shape of those letters in that wax become apparent to the eye.

וְזֶהוּ שֶׁכָּתוּב (פָּרִשְׁתָּנוּ טו, לט): "וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה' וְכו'":

This concept is similar to what is written (Bamidbar 15:39), "And you should see it (the Tzitzis) and thereby, you will remember all the mitzvos of Hashem."

שֶׁעַל יְדֵי מַעֲשֵׂה, שֶׁהוּא בְּחִינַת הַסְּתַכְּלוֹת בִּל"ב חוּטֵין הַגְּשָׁמִיִּים, יָבֵא מִזֶּה לְ"וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה'".

Meaning that through the physical action of looking intently at the thirty-two physical strings of the Tzitzis, you will come to "remember all the mitzvos of Hashem."

לְפִי שְׁהַטְלִית הוּא בְּחִינַת אוֹר מְקִיף, וְהַצִּיצִית שֶׁהֵם ל"ב חוּטֵין - בְּחִינַת "ל"ב נְתִיבוֹת הַחֻכְמָה"²⁵, שֶׁנִּמְשָׁכִים

Because the (garment of the) Talis represents a "Makif-Encompassing" Light, and the thirty-two strings of the Tzitzis

²⁴ (רֵאָה מִדְּרַשׁ מִשְׁלֵי פֶּרֶק כב. זֶהֱר בְּרָאשִׁית כו, ב. פִּנְחָס רכט, ב. תִּצַּא רפ, ב. תְּקוּנֵי זֶהֱר מִזֶּהֱר חֲדָשׁ תְּקוּן סט: "לְחִכְמָא בְּרַמְיָא").

²⁵ (רֵאָה סֵפֶר יְצִירָה א, א).

על ידי אור מקיף,

represent the “thirty-two paths of Chochma-Wisdom,” which are drawn down in an internalized manner from the “Makif-encompassing” Light.

ואי אפשר שיוֹרְמוּ כי אם בַּמַּעֲשֶׂה
דְּוָקָא, הַיִּפְךְ מַחֲשַׁבַת הַמְרָגְלִים כו'.

And it is impossible to hint to this process except through a physical action (of wearing Tzitzis) specifically. This is exactly the opposite of what the spies were thinking, that they wanted the service of Hashem to remain in thought and speech and not to come into action.

וּמַעֲשֶׂה רַבִּינוּ עַל־יֹדֵה־שְׁלֹם שְׁהִיָּה
מִבְּחִינַת "דֹּר דָּעָה"²⁶, וּבַמְדִּירָה
גְבוּהָ מְאֹד נִעְלָה,

In fact, Moshe Rabbeinu, who was the leader from the “Generation of knowledge of Hashem,” and on an exceedingly high level,

לֹא הָיָה לוֹ בְּאַפְשָׁרוּת לָבֹא לָאֶרֶץ
יִשְׂרָאֵל.

was not able to come into the physical Eretz Yisroel.

וְאַף עַל פִּי כֵן הִתְפַּלֵּל תַּקַּט"ו תְּפִלוֹת
- כְּמִנְיָן "וְאַתְחַנֵּן" (וְאַתְחַנֵּן ג, כג) -
לָבֹא לָאֶרֶץ יִשְׂרָאֵל,

Nonetheless, he prayed 515 times, the same gematriya-numerical value as the word “וְאַתְחַנֵּן-and I prayed,”²⁷ in order to be able to enter the physical Eretz Yisroel.

מִפְּנֵי שֶׁזֶהוּ עֵיקַר הַמְּכוּון וְתַכְלִית
הַבְּרִיאָה כֻּנְּלָה.

Because this was the main intention of Hashem and the purpose of Creation, as explained above.

The entire purpose of Creation was to make a “dwelling” for Hashem in this physical world, which is made through physically performing

²⁶ (רִאשָׁה עַץ חַיִּים שְׁעַר הָאֶרֶת הַמּוֹחִין פָּרָק א).

²⁷ 50=י 50=נ 8=ח 400=ת 1=א 6=ו , total:515

mitzvos. This is why Moshe wanted more than anything else to be able to actually perform the physical mitzvos, and he wasn't satisfied with the fact that he had the greatest understanding of Hashem of all people.

וְאֵף עַל פִּי כֵן לֹא זָכָה, וַיהוֹשֻׁעַ דִּוְקָא מִכְנִיס²⁸ כּוֹי. : **Nonetheless, Hashem decided that [Moshe] was not able to enter, and only Yehoshua could bring the Jewish People into Eretz Yisroel.**

Even though Moshe wanted so much to perform all the physical mitzvos in Eretz Yisroel, nonetheless, since he “belonged” to the “generation of knowledge of Hashem,” which is involved in the spiritual service of Hashem in prayer and Torah study, he wasn't able to enter Eretz Yisroel.

However, Yehoshua, who was on a lower level than Moshe, was able to enter the physical Eretz Yisroel and bring the Jewish People into it to perform physical mitzvos.

Summary of Chapter 1 of the Maamar:

Q1. Why did the Spies, who were the leaders of the tribes and great spiritual people, not want to enter Eretz Yisroel?

Q2. What is the meaning of the praise of Eretz Yisroel by describing it as a “Land flowing with milk and honey?”

Q3. Why are the majority of the mitzvos dependent on being in Eretz Yisroel, especially those involving agriculture, like Teruma and Maasar, and all the mitzvos connected with the Bais Hamikdash?

Q4. Why is it that a person needs to eat food to live? If the life he receives from the food is from the “Speech of Hashem” invested in it, then the person also has the letters of “Hashem’s Speech” invested in him?

A4. The life force that comes from Hashem and is invested in food is from the level of Tohu, which is a much higher level than the life force that Hashem invested in the person, which is only the level of Tikun. Because of the higher Light of Tohu invested in the food, it gives additional life to the person, who is from Tikun.

²⁸ (סִנְהֶדְרִין יוֹא: "מֹשֶׁה מֵת, וַיהוֹשֻׁעַ מִכְנִיס אֶת יִשְׂרָאֵל לְאֶרֶץ").

This process is reflected in the general idea of the descent of the soul to this world: It descends from Tikun, from Atzilus, to the created physical world in order to achieve a deeper connection to Hashem through the physical actions of the mitzvot. This deeper connection is called “the advantage of Light that comes from transformed darkness.” In order to attain this deeper connection to Hashem in the physical world, there are two stages required: “Turning away from bad,” by fulfilling the 365 mitzvot to refrain from certain actions. When a person overcomes his own Yetzer Hara (mundane physical desires) for the sake of serving Hashem, he removes the concealment of Hashem from the entire world. Even though Hashem created the world in such a way that it conceals his Light and Truth, when a person “turns from bad,” he removes some of that concealment so that he and the entire world should be able to receive and perceive Hashem’s Light.

The second stage is the fulfillment of the 248 action mitzvot, which are like “limbs” that bring down the Life and Light of Hashem’s Inner Will into these channels. These bring the Light of Hashem into the person and into the world around him.

A2. Now, we will understand why Eretz Yisroel is called “the Land flowing with milk and honey.” Milk and honey are both sweet, but milk is something sustainably sweet that can be eaten every day as a person’s sustenance, (like a nursing baby, for example). However, honey is intensely sweet, and therefore can only be eaten in small amounts. These represent two types of revelation from Hashem: The revelation of Hashem through refraining from sin is intensely sweet, and the revelation of Hashem from performing the actions of the mitzvot is comfortably sweet. Both of these types of revelations are connected specifically to Eretz Yisroel, since that is where the majority of the mitzvot can be performed (and where there are more forbidden actions that we must refrain from.)

A3. The reason that most mitzvot are connected to Eretz Yisroel specifically is because it corresponds to the level of Malchus of Atzilus, which is the “Spiritual Land of Eretz Yisroel.” Just as the physical ground is the lowest level that everyone steps on, yet produces the crops that everyone depends on, so too, Malchus is the lowest level of Atzilus, yet only in it is revealed the Infinite Creative Power of Hashem to create the worlds. Of all the physical land in the world, only Eretz Yisroel is directly corresponding to Malchus of Atzilus.

Now, as explained, the main idea of mitzvot is to draw down Hashem’s Light into this world. The focal point of this process is Malchus of Atzilus:

By refraining from sin, we remove the concealment of the Light from Malchus, and, by performing mitzvot we draw down the Light into Malchus. Once the Light is in Malchus, then it will come down into our world, since Malchus is the creative source of our world.

Since the main goal of mitzvot is to draw down Hashem's Light into Malchus, and Eretz Yisroel is the place directly corresponding to Malchus, most mitzvot are specifically connected to Eretz Yisroel.

A1. Now, we can understand why the Spies didn't want to enter Eretz Yisroel: The Spies were on very high spiritual level, and they wanted to receive the Light of Hashem as it comes into Malchus of Atzilus itself, not as it comes down into the physical world. They thought they would receive the Light on a higher and purer form in its spiritual source in Malchus, which they would draw down through prayer and Torah study. They also were worried that if the Light came down into the physical world, it would be too intense for them to handle.²⁹

They thought that it would be enough if they revealed the source of Malchus through their speech, through prayer and Torah study, since Malchus is also the idea of Divine Speech.

However, Yehoshua and Kaleiv knew that this was not Hashem's plan and desire. Hashem desired to have a dwelling specifically in the physical world, through the physical actions of the mitzvot (and physically refraining from sin.)

The lower a level can descend is indicative of how high its source is. By fulfilling mitzvot in the lowest level, the physical world of action, we reveal the ultimate, highest level, Hashem's Infinite Light, on a totally different level than can be revealed through understanding and speech.

²⁹ Perhaps their concern was similar to that of Yaakov regarding Yitzchok's blessings to Eisav: Yaakov knew that if Eisav would receive the great revelation of Hashem contained in Yitzchok's blessing, then one of two things would happen: Either it would be too intense for Eisav and he would die; or the holy energy would get sucked into the wicked Eisav and make him super powerful to be even more wicked. Perhaps the spies were worried that if the Light comes into the physical world through the mitzvot of Eretz Yisroel then one of two things would happen: Either it would be too intense for people to handle; or the holy energy contained in the mitzvot would give extra power to the unholiness of the physical world. That's why they decided that instead of bringing down the Light, everyone should have to elevate themselves to receive it as it exists in Malchus of Atzilus.

This is the ultimate desire of Hashem - to reveal his deepest, most Infinite Light on the lowest level - the physical world - through the actions of the mitzvos.

ב. Chapter 2

Explanation of the Tzemach Tzedek

The entire second half of this maamar is actually a long, explanatory note of the Tzemach Tzedek. While we typically put these notes at the bottom of the text, in this case we will translate the majority of the note. References included within the note of the Tzemach Tzedek will remain in the footnotes below.

(וְזֶהוּ דְאֶרֶץ יִשְׂרָאֵל - "אֶרֶץ שְׁבַעַה עָמִמִּין": [This is the idea that Eretz Yisroel is known as "the Land of the Seven Nations."

Seven nations dwelled in the Land prior to the arrival of the Jewish People. The seven nations are as follows: Kenaani, Chiti Emori, Prizi Yevusi, Chivi, Girgashi,

שְׁעַל יְדֵי בִירור "ז' מִדּוֹת דְּתֵהוּ" עַל יְדֵי הַמִּצְוֹת מַעֲשִׂיּוֹת, עַל יְדֵי זֶה נִמְשָׁךְ גִּלּוּי אֹר אֵין־סוֹף בְּ"כּוֹלֵהוּ עֲלֵמִין", **Since, through the elevation of the Sparks of Holiness from the "Seven Attributes of Tohu" that are revealed in physical objects through the actions of the mitzvos, this draws down Hashem's Infinite Light (from the lofty level of Tohu) into all the worlds.**

The Seven Nations represent the Seven Emotional Attributes of Tohu. These attributes contained tremendous Light, but could not merge with each other, resulting in the "Shattering of the Keilim-Vessels" of these attributes. By doing mitzvos in the physical world we reconnect the Sparks of those Keilim of Tohu, which fell into this world, to their source in Tohu. This brings that tremendous Light of Tohu into all worlds, including this world.

וְדֶרֶךְ כָּלֵל הֵם גַּם כֵּן "ז' הִיכָלוֹת". **Also, these Seven Nations generally represent the "Seven**

Heichalos” that make up all the created worlds.

Besides for representing the Seven Attributes of Tohu, the Seven Nations represent “Seven Heichalos.”

We said earlier in the maamar that the outer dimensions of each world where the created beings exist are called “Heichalos.” Each of the three worlds of Beriya, Yetzira, and Asiya have “Seven Heichalos” where the creations exist. The Seven Nations represent the “Seven Heichalos” of all three created worlds, including Asiya, where the physical world exists.

This shows how fulfilling mitzvos in Eretz Yisroel brings Hashem’s Light into all the worlds.

מַה שָּׁאִין בֵּן "מִדְבָּר" - זֶהוּ הַהִמְשָׁכָה
רַק לְמַעַלָּה, בְּפִנְיַמִּית וְלֹא בְּחִיצוֹנִיּוֹת
עֲלָמִין וְהִיכָלוֹת דְּעֵשִׂיָּה.

Which is not the case in the “Middbar-Desert of Speech,” where the revelation of Hashem only happens Above, in Malchus of Atzilus, and in the inner dimension, ie. the Sefiros, of the worlds, but not in the outer dimension, ie. the “Heichalos” of the worlds, and especially not in the “Heichalos” of Asiya.

וְעֵינַי מִזֶּה בְּ"אַגְרֵת-הַקֹּדֶשׁ" (סִימָן
ה')³⁰,

See Tanya, Igeres HaKodesh, chap. 5:

שְׂכָרֵי לְהַמְשִׁיךְ הַגִּילּוּי בְּעֵשִׂיָּה, זֶהוּ
עַל יְדֵי הַמַּעֲשֵׂה דְּוָקָא כִּי, עֵינַי שָׁם.

In order to bring down Hashem’s revelation into the physical world of Asiya, this can only happen through the physical actions of mitzvos. See there at length.

וּבִאֲמַת, כְּדֵי לְהִיּוֹת הַהִמְשָׁכָה לְמַטָּה
- הֵינּוּ עַל יְדֵי שְׁהִמְשָׁכָה מִמָּקוֹם

In truth, in order to bring down the revelation of Hashem all the way down to the lowest level, this requires that the source of this

³⁰ סוֹף דְּבוּר הַמִּתְחִיל "וַיַּעַשׂ דָּוִד שָׁם".

עליון יותר³¹. revelation be from an exceedingly high level.

וגם להפך, שבמעשה דוקא, לפי שהוא למטה מבחינת הדבור – יוכל להיות הגילוי מבחינה עליונה יותר. The opposite is also true: Specifically action, which is lower than speech, is able to express the highest possible level of Hashem's Light.

ובענין "לחכימא ברמיזא" – מה שאי אפשר להתגלות על ידי אותיות הדבור כו'.³² As the idea mentioned above, that "A wise person communicates through a hint," what it would be impossible to reveal through the letters of speech.

והיינו, לפי שעל ידי זה ממשיכים ממקור החכמה-עילאה ופנימיותה. Because, through these actions of the mitzvos, a person draws down from the source and inner aspect of Hashem's Chochma Above, in Atzilus.

ועוד, כי אי אפשר גם כן להמשיך גילוי חכמה-עילאה על ידי התורה כי אם על ידי מעשה המצוות. Furthermore, this revelation of Hashem's Chochma Above cannot be drawn down into this world by studying Torah alone. Rather, it requires the performance of the mitzvos as well.

והוא כמו שכתוב ב"אגרת הקדש" This idea is what is written in Igeres HaKodesh (ibid.),

³¹ כמו שנתבאר במקום אחר, על פסוק "אל עליון, גומל חסדים טובים" (לקמן מסעי צ, סוף עמוד ב).

³² וביאור ענין זה, יובן ממה שנתבאר במקום אחר (לקמן שיר השירים לט, ד), בביאור על פסוק (שיר השירים ו, ח-ט) "ששים המה מלכות כו' אחת היא יונתי כו'", גבי מעלת הנשמות על המלאכים שבמחינת דבור כו', עיין שם. ועיין מה שנתבאר (תורה אור בראשית א, ב) על פסוק (ישעיה סו, א) "והארץ הדום רגלי": "על ידי שמתקן מעשיו כו' – נעשים מוחו ולבו זכים אלף פעמים ככה", עיין שם.

שם,³³

זוה לשונו:

We will quote that text:

לְכֵן אָמְרוּ רַבּוֹתֵנוּ זְכוֹרָנֵם לְבָרְכָהּ³⁴:
 "הָאוֹמֵר אֵין לִי אֶלָּא תוֹרָה – בְּלִי
 גְּמִילוּת־חֲסָדִים – אֶפִּילוּ תוֹרָה אֵין
 לוֹ", אֶלָּא בְּתוֹרָה וּבְגְּמִילוּת־חֲסָדִים.

Therefore, our Sages have said (Yevamos 109b): "Whoever says, 'I only have Torah study,' without deeds of kindness [mitzvos], then even Torah study he does not have." Rather he must have Torah study together with deeds of kindness.

כִּי הִנֵּה "אוֹרֵייתָא מִחֲכָמָה נִפְקֵת",
 ו"בְּאוֹרֵייתָא מִתְקִיִּים עֲלָמָא"³⁵,
 וּב"אֵינוֹן דִּלְעָאן בְּה"³⁶,

Since "the Torah comes from Hashem's Wisdom," and "the world exists because of the Torah and those that study it." (See Zohar I 77a, II, 149a)

כִּי בְּדִיבּוּרָם מִמְּשִׁיכִים הָאֲרוֹת
 וְהַשְׁפָּעוֹת חֲכָמָה־עִלְיָאָה – מְקוֹר
 הַתּוֹרָה, לְבַחֲיִנַּת "אוֹתִיּוֹת הַדְּבּוּר"
 שֶׁבִּהֵן נִבְרָא הָעוֹלָם כּו'.

This is because with their words they draw down a flow of Light from Hashem's Chochma-Wisdom Above in Atzilus, which is the source of the Torah, to the level of "Letters of Speech" of Malchus of Atzilus that Hashem uses to create the world.

וְהָרִי הַמְּשַׁכָּה זֶה הִיא בַּחֲיִנַּת יְרִידָה
 גְּדוּלָּה, וְלָזֶה צְרִיךְ לְעוֹרֵר "חֶסֶד
 עֲלִיּוֹן", הַנִּמְשָׁךְ כַּמִּים מִמְּקוֹם גְּבוּהָ
 לְמְקוֹם נָמוּךְ,

Now, to bring down this Light from Chochma, which is a great descent, we need to awaken Hashem's power of "Kindness Above" in Atzilus, which is like

³³ סוף דבור המתחיל "ויעש דוד שם".

³⁴ (זכמות קט, ב).

³⁵ (זהר לך לך, עז, א: "דכד ישראל משתדלי באורייתא מתקייים עלמא". וראה זהר ויקהל ר, א).

³⁶ (ראה זהר תרומה, קמט, א).

water that flows from a high place to a low place.

בְּאַתְּעֲרוּתָא־דְּלִתָּתָא בְּצִדְקָה וְ"חֶסֶד
תִּתְאַה", שְׁמִמְשִׁיכִים חַיִּים וְחֶסֶד
לְהַחְיֹת רוּחַ שְׁפָלִים וְנִדְכָּאִים.³⁷

This awakening of Hashem's Kindness depends on the "awakening from below" of our own acts of charity and kindness, when we give life and kindness, enlivening the spirits of the lowly and crushed.

וְזֶהוּ שְׁכָתוֹב (יִרְמְיָה ט, כב-כג): "אַל
יִתְהַלֵּל חָכֶם בְּחָכְמָתוֹ כִּי אִם
בְּזֹאת יִתְהַלֵּל כִּי, כִּי אֲנִי ה' עֹשֶׂה חֶסֶד
כִּי" -

This is what is written (Yirmiya 9:22-23), "A wise person should not take pride in his own wisdom. Rather, he should take pride in wisely connecting to Hashem, for I am Hashem who does kindness..."

כִּי הַחֶסֶד הוּא הַמְּשִׁיךְ חַיֵּי הַחֶכְמָה
לְמִטָּה,

Since it is the kindness that a person does that draws down the Light of Hashem's Wisdom into this world below.

וְאִם לֹא הָרִי נִקְרָאת חֶכְמָתוֹ לְבָדוֹ
בְּלִי הַמְּשִׁכַת חַיִּים מִמֶּנָּה חֵס וְשָׁלוֹם.

However, if he does not have acts of kindness, then his own wisdom remains alone, without the flow of Life from Hashem into it, G-d forbid.

עַד כֵּאן לְשׁוֹנוֹ.

This completes the quoted text from Igeres Hakodesh.

וּכְנוּדָע, שֶׁגַם לְמַעְלָה, הַמְּשִׁכַת
הַחֶכְמָה־עֵילָאָה בְּבִחִינַת אוֹתִיּוֹת
הַדְּבֹר - נִמְשָׁךְ עַל יְדֵי הַמַּדּוֹת
עֲלִיוֹנוֹת.

As is known, that also Above in Atzilus, drawing down Hashem's Chochma - Wisdom into the Letters of Speech of Malchus, is accomplished through the Attributes Above in

³⁷ ("לְהַחְיֹת רוּחַ שְׁפָלִים, וְלַחְיֹת לֵב נִדְכָּאִים": יִשְׁעִיָה נז, טו).

Atzilus, namely, Chesed - Kindness and the other attributes.

For a person's wisdom to become contracted and expressed in his speech, he needs to first go through emotions, either kindness or severity, which motivate him to speak. Otherwise, his wisdom will remain in his mind and stay in a form that is too abstract to be expressed through speech. Similarly, for Hashem's Wisdom to come down to us, it needs to come through His Attribute of Kindness.

וְזֶהוּ בְּחִינַת "יַעֲקֹב" - אוֹתוֹת
 "יִבְקַע"³⁸ - הַמְשַׁכֵּת הַחֲכָמָה הַבּוֹקֵעַ
 דֶּרֶךְ הַמַּדּוּת וְנִמְשָׁךְ בְּהַדְבּוּר³⁹.

This is the idea of "Yaakov," who represents the Attributes of Atzilus (Z'eir Anpin), which is the same letters as the word "breaking through," referring to how Chochma - Wisdom comes down and breaks through the Attributes into Speech.

When someone produces something new, it is called a "breakthrough," something new coming out. Similarly, for wisdom to come down into speech, the recipients of that wisdom see the idea expressed in speech as a "breakthrough." This "breakthrough" of revelation requires the Emotional Attributes, represented by Yaakov, to "drive" the wisdom-idea through the emotional stages until reaching speech.

וּמִכָּל זֶה יוֹבֵן עֲנָן חֹטֵא הַמְּרָגְלִים:

Based on all of this, we will understand the sin of the Spies:

כִּי הִנֵּה, עִם הַיּוֹת אֲשֶׁר הַתּוֹרָה
 נִקְרָאת "מִדְבָּר"⁴⁰,

Since, even though the Torah is referred to as a "Desert of Speech,"

³⁸ (רָאָה לְעֵיל צוּח, ד. וְרָאָה גַם כֵּן עֵץ חַיִּים שֶׁעַר הַכְּלָלִים פָּרָק י).

³⁹ וּכְמוֹ שֶׁנִּתְבָּאָר בְּמִקּוֹם אֲחֵר עַל פִּי מֵאֲמֹר הַזֶּה סוֹף פְּרִשְׁת קְדוּשִׁים (דָּף פ"ו, עמוד א'), עַל פְּסוּק (יִשְׁעֵיָהּ מַג, י) "אַתֶּם יַדִּי כו'" (בְּאוּרֵי הַזֶּהר אַחֲרֵי קִנְיָה, א וְאֵילָךְ).

וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר גַּם כֵּן מֵזֶה עַל פְּסוּק "וְהָיָה לָכֶם לְצִיצִית" גִּבִּי "כִּי יֵאֱשָׁר לִקְחָה זֹאת" (לִקְמֵן מַד, ד וְאֵילָךְ).

⁴⁰ כְּמוֹ שֶׁנִּתְבָּר בְּמִדְרַש רַבָּה פְּרִשְׁת חֻקֹּת, פְּרִשָּׁה י"ט, עַל פְּסוּק (כֹּא, יח) "וּמִמִּדְבָּר

אך עם כל זה כתיב בה הכל: "לעשות
בארץ"⁴¹ - "ארץ" היינו בחינת "מצות
מעשיות".

nonetheless, it is written in [the Torah] that the purpose of everything written in the Torah is "to do them in the Land," "the Land," here referring to the physical action of the mitzvos.

פי גם להיות המשכות חכמה-
עילאה לבחינת הדבור - אי אפשר
פי אם על ידי קיום המצות מטעם
הנ"ל.

Since even for the Chochma-Wisdom Above to come into the level of Speech (referred as the "Desert of Speech"), this cannot occur except through the actual fulfillment of the mitzvos, for the reasons explained above.

ועל זה נאמר "אל יתהלל חכם
בחכמתו כו", אלא על ידי "חסד,
[ו]משפט, וצדקה בארץ" (ירמיה ט,
כג) דייקא,

Regarding this it says, "A wise person should not take pride in his own wisdom," unless it is connected specifically with "kindness, justice, and charity on this earth,"

על ידי זה ממשיכים בחינת חכמה-
עילאה⁴².

Since, through these actions, Hashem's Chochma-Wisdom Above is drawn down into our wisdom and speech below.

So far, the Tzemach Tzedek explained the need for the action of mitzvos in the context of how mitzvos accomplish the bringing down of the Light of Chochma-Wisdom into Speech/Malchus and into our world and understanding.

Now, the Tzemach Tzedek will give a slightly different explanation, based on the idea that mitzvos connect us to Hashem in an "encompassing manner," which enables us to receive the Torah, which is an "internalized" revelation:

מתנה".

⁴¹ (ואתחנן ו, א. ראה יב, א.).

⁴² ועיין מה שנתבאר בדבור המתחיל "כי תשמע בקול" (לקמן פרשת ראה כג, ג).

עוד יש לבאר כללות ענין זה באופן
אחר קצת, ⁴³ בענין עסק התורה,

שנאמר (משלי ח, יא): "וכל חפצים
לא ישוו בזה" - ואפילו חפצי
שמים⁴⁴.

We can also explain this general
idea regarding Torah study in a
slightly different manner,

as it says (Mishlei 8:11), "All
your pursuits will not have the
same value as it [the study of
Torah]," and our Sages (Moed
Katan 9b) explain this to mean that
"Even the pursuits of mitzvos,
commanded you by Hashem in
Heaven," are not as valuable as
Torah study.

The Gemara explains this to mean that mitzvos that can be performed by others are not as valuable as Torah study, and therefore, a person should instead study Torah. However, mitzvos that a person must perform himself have precedence over Torah study.

ועל דרך זה לא רצו המרגלים ליכנס
לארץ ולקיים המצות, רק להיות
במדבר - "ומדברך נאה כו".

Based on this notion, the Spies
did not want to enter the Land
and fulfill the mitzvos. Rather,
they wanted to remain in the
"Desert of Speech," as it
says, "ומדברך-and your speech
is beautiful."

אך באמת טעו בזה טעות גדולה, כמו
שנתבאר שם בענין "אם אין יראה
אין חכמה"⁴⁵,

But in truth, they made a big
mistake, as will be understood
based on what was explained
regarding the statement of our
Sages, "If there is no fear of
Hashem, then there is no
Wisdom of Torah." (Pirkei Avos
3:17)

⁴³ על פי מה שנתבאר בדבור המתחיל "וידבר" ד"עשרת הדברות" (לעיל במדבר וחדג
השבועות טו, ד ואילך. טז, סוף עמוד ג. יז, ריש עמוד ד).

⁴⁴ ועיין שם בענין "אם אין חכמה אין יראה" (טו, ד ואילך).

⁴⁵ (אבות ג, יז).

שְׁאֵי אִפְשָׁר כָּלֵל לְהַמְשִׁיךְ אֹר
הַתּוֹרָה כִּי אִם בְּהַקְדִּים תְּחִלָּה
בְּחֵינַת קִיּוּם הַמִּצְוֹת.

Because it is impossible to draw down the Light of the Torah without first having the fulfillment of mitzvos.

וְזֶהוּ "אִם אֵין יִרְאָה כו'".

This is the meaning of "if there is no fear of Hashem, then there is no wisdom of Torah."

Fear of Hashem is expressed specifically in fulfilling mitzvos. Only after the fear of Hashem is achieved through mitzvos can one merit the wisdom of the Torah.

וּבְמֵאמָר⁴⁶ "קְדִשְׁנוּ בְּמִצְוֹתֶיךָ" - וְעַל
יְדֵי זֶה אַחֲרַי כָּךְ "וְתֵן חֶלְקֵנוּ
בְּתוֹרָתְךָ".

As we see that in the Shabbos prayers we first say "קְדִשְׁנוּ - sanctify us... בְּמִצְוֹתֶיךָ - with your mitzvos," and only afterwards we request "and grant us our portion in your Torah."

In the maamar quoted here, the Tzemach Tzedek explains, as follows:

The phrase "קְדִשְׁנוּ - sanctify us," is related to the word "קִידוּשִׁין - betrothal," which refers specifically to the stage of marriage when the groom puts the ring on his bride's finger. This stage of marriage binds the bride and groom together to be considered married for both legal and halachic purposes, and is therefore considered an "encompassing level" of marriage, since it draws two entities together to become one, encompassing both parties. However, at that stage they are not allowed to be intimate. The second stage of marriage is called "נִישׁוּאִין - completion of marriage." The mitzvos correspond to the level of "קִידוּשִׁין," when we become bound up to Hashem in an encompassing manner, similar to how the ring goes around the finger of the bride. Only afterwards can we connect on a level of "נִישׁוּאִין," which is accomplished through Torah study, when we take Hashem's Wisdom inside of our minds and internalize it, similar to how the bride is able to receive from the groom internally in the stage of "נִישׁוּאִין."

Just as the bride is not able to receive internally from the groom before establishing the all-encompassing connection through receiving the ring

⁴⁶ (בְּתַפְלַת הָעֲמִידָה בְּשַׁבָּת).

of “קידושין,” so too a Jew cannot internalize the Wisdom of Torah without the all-encompassing connection of mitzvos.

ובמתן־תורה שֶׁהָיָה הַתְּגִלּוֹת הַתּוֹרָה
בְּתַחֲלָה, זֶהוּ הוֹרָאתָ שְׁעָה,

Even though at the time of the Giving of the Torah there was a revelation of the Wisdom of the Torah first, before fulfilling the mitzvos, but this was a temporary, one time, occurrence.

It is not possible to fulfill mitzvos without receiving the Torah, since the Torah explains how to fulfill the mitzvos properly. This is why, at the Giving of the Torah they first heard the Torah and then fulfilled mitzvos. But, after they already received the Torah and the instructions on how to fulfill the mitzvos, the first thing is to fulfill those instructions, and then there is a focus on internalizing the deeper meaning of the Torah's Wisdom.

אֲבָל לְדוֹרוֹת אֵי אֶפְשָׁר לִהְיוֹת כֵּן.

However, for all generations after the Giving of the Torah, this cannot take place, where Torah comes before mitzvos.

וְגַם יִשְׂרָאֵל הִבִּינוּ זֶה.

Even the Jewish people themselves understood that the correct order is to do mitzvos first and then Torah.

וְלָכֵן הִקְדִּימוּ נַעֲשֶׂה לְנִשְׁמָע כו',⁴⁷ עֵינַי
שָׁם בְּאַרְיָכוֹת). :

This is why they first said “נַעֲשֶׂה—we will do the mitzvos” before saying “נִשְׁמָע—we will understand the Torah.”]

⁴⁷ (שְׁבַת פַּח, א.).

Summary of Chapter 2 of the Maamar – The Explanation of the Tzemach Tzedek

- 1- Eretz Yisroel is referred to as the “Land of the Seven Nations.” There are two ideas represented:
 - A- The Seven Attributes of Tohu. By fulfilling mitzvos we elevate the physical objects involved in those mitzvos, together with the “Sparks of Holiness” of Tohu contained in them. Since these Sparks come from the Seven Attributes of Tohu, and their elevation is accomplished mostly in the mitzvos of Eretz Yisroel, Eretz Yisroel is connected to the number seven.
 - B- The Seven Heichalos. The “Heichalos” are the external dimension of the created worlds, where the created beings exist. The idea of mitzvos is to refine the created beings and the “Heichalos,” so that they should be able to receive Hashem’s Light. Each world has seven “Heichalos.” Since mitzvos are connected to transforming Heichalos, and there are seven Heichalos, Eretz Yisroel, where there are most of the mitzvos, is connected to the number seven.
- 2- Not only is the idea of mitzvos to bring the Light into the lowest level, the physical world, but also, they bring down the Light from the highest possible level.

In addition, even the study of Torah itself cannot come down into our world, or even into Malchus, without the action of the mitzvos. This idea is explained in Tanya, Igeres HaKodesh, chapter 5: “In order for the flow of Light of Chochma-Wisdom to come down into Malchus, Hashem’s Speech, it needs to come through the Attribute of Kindness. Since it is a great descent for the Light to come down from Chochma to Malchus, only through Kindness does it descend. This is because the nature of Kindness is to flow from a high place to a low place, like water. To awaken Hashem’s Kindness, one must perform acts of kindness and charity in this world. This is the only way to awaken Hashem’s Kindness, which will bring down the Light of Chocham-Wisdom of the Torah into the him and the world. If he doesn’t perform acts of kindness, then the wisdom he has is detached from the Light of Chochma of Atzilus, and his wisdom is lifeless, G-d forbid.”

This concept can also be applied to mitzvos, in general, that only through mitzvah performance will the Light of Torah study and prayer come down into Malchus and into the world.

- 3- We can explain another aspect of Torah study, where study alone, without mitzvah performance, is insufficient. In marriage, there are two stages, Kidushin-encompassing marriage, and Nisui-intimate marriage. The Kidushin stage occurs when the groom puts a ring on the bride's finger. Just as the ring encompasses her finger, the marriage at this stage is encompassing them, but does not yet allow intimacy. Only after Kidushin can there be Nisui-intimate marriage, where the bride can receive internally from the groom. Similarly, through mitzvos we create an encompassing connection with Hashem that binds us to Him at all levels. Only afterwards can we receive the Wisdom of His Torah internally. Even though at the Giving of the Torah there was a revelation of Torah Wisdom before mitzvah performance, that was only a one-time occurrence. However, the correct long-term order is that mitzvos must come before Torah study. This is why the Jewish People said, "We will do the mitzvos" before saying, "We will listen and understand the Torah," since they knew that for all future times this is the correct order.

Lessons in the Service of Hashem from the Maamar:

- 1- When we overcome our own Yetzer Hara, we elevate and refine not only ourselves, but the entire world, and all spiritual worlds, making them more receptive to Hashem's Light. And, when we perform a mitzvah, we bring down Hashem's Light into ourselves and the entire world and all worlds.
- 2- Hashem's Ultimate Desire is to have a dwelling in our physical life through performing mitzvos. He wants to be more revealed and connect to us on a deeper level than He is revealed and accessible in the spiritual worlds and levels.
- 3- In order for the Light of Torah study and prayer to come into us and into the world, we need to be involved in acts of charity and kindness, (in addition to our other obligatory mitzvah performances).

Likutay Torah 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.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

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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