בס"ד

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

Introduction

This discourse presents a profound meditation by Rabbi Shmuel of Lubavitch (the Rebbe Maharash, 1834–1882), the fourth Rebbe of Chabad. Living in Lubavitch, Russia, he was the son of the Tzemach Tzedek and known for his unique approach: *Lechatchila Ariber*—"from the outset, go above." In this maamar, the Rebbe Maharash addresses the paradox of the Torah's physical commandments being the vessel for the Essence of the Infinite. What appears "small" in the physical form of mitzvot is in fact the deepest expression of Divine intimacy. He explores how the descent of the soul into a physical body, though seemingly a downgrade, actually facilitates a much greater elevation—particularly through the guidance of Aharon the Kohen Gadol, whose spiritual role is to raise each soul to the level of *ishtabva b'gufa d'malka*, merging with the "Body of the King."

Connected to the discourse beginning with the verse: "And He spoke, etc., I am..."	**שַׁיָּךְ לְדִבּוּר הַמַּתְחִיל וַיְדַבֵּר כו' אָנֹכִי**
"And He spoke, etc., Speak to Aharon and say to him: When you raise up the lamps" (Numbers 8:2). Behold, the souls of Israel are called "lamps," as it is written: "A lamp of Havayah is the soul of a person" (Proverbs 20:27),	וַיְדַבֵּר כו' דַּבֵּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת (במדבר ח, ב), הִנֵּה נִשְׁמוֹת יִשְׂרָאֵל נִקְרָאִים נֵרוֹת, כְּמוֹ שֶׁכָּתוּב "נֵר הוי' נִשְׁמַת אָדָם" (משלי כ, כז),
and as our Sages said (Midrash Rabbah Vayikra 31:10): "My lamp is in your hand, and your lamp is in My hand. If you guard My lamp"—meaning the Torah, which is called a lamp, as it is written: "For a commandment is a lamp and the Torah is light" (Proverbs 6:23)—"I will guard your lamp. But if you extinguish My lamp, I will extinguish your lamp." From where is this derived? As it is written (Deuteronomy 4:9): "Only beware for yourself and greatly guard your soul." See also Midrash Rabbah Parshat Re'eh.	וּכְמַאֲמַר רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (וַיִּקְרָא רַבָּה פְּרָשָׁה ל"א), "נֵרִי בְיָדְךָ וְנֵרְךָ בְּיָדִי, אִם אַתָּה מְשַׁמֵּר נֵרִי" – שֶׁהִיא הַתּוֹרָה שֶׁנִּקְרֵאת נֵר, כְּמוֹ שֶׁכָּתוּב "כִּי נֵר מִצְוָה וְתוֹרָה אוֹר" (משלי ו, כג) – "אֲנִי מְשַׁמֵּר נֵרְךָ, וְאִם כִּבִּיתָ אֶת נֵרִי, אֲנִי מְכַבֶּה נֵרְךָ". מִנַּיִן – דִּכְתִיב "רַק הִשָּׁמֶר לְךָ וּשְׁמוֹר נַפְשְׁךָ מְאֹד" (דברים ד, ט). עַיֵּ"ן בְּמִדְרַשׁ רַבָּה פָּרָשַׁת רְאֵה.
And we must explain the matter: What is the meaning of this—"If you guard My lamp, I will guard your lamp"—why are they interdependent and connected?	וְצָרִיךְ לְהָבִין הָעִנְיָן: מַהוּ שֶׁאָמְרוּ "אִם שָׁמַרְתָּ אֶת נֵרִי אֲנִי מְשַׁמֵּר נֵרְךָ" – מַהוּ שֵׁיכוּתָם זֶה לָזֶה וּמִפְּנֵי מָה תְּלוּיִין זֶה בָּזֶה?

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

However, the explanation is as our Sages said (Midrash Rabbah Vayakhel 48:1) on the verse "And to whom will you liken Me and I shall be equal? says the Holy One" (Isaiah 40:25). "Lift your eyes on high and see Who created these" (Isaiah 40:26)—in whose merit were these created, the offspring of the heavens and earth, and in whose merit do they stand? In the merit of 'these'—the names of the Jewish people. And these—on whose merit do they stand? In the merit of 'these'—the testimonies, the statutes, and the laws.	אֲבָל הָעִנְיָן, שֶׁאָמְרוּ רַז"ל (שמות רַבָּה פָּרָשַׁת וַיַּקְהֵל פְּרָקִים מ"ח עַל פָּסוּק "וְאֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוָה") – "שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָּרָא אֵלֶּה", בִּזְכוּת מִי נִבְרְאוּ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, וּבִזְכוּת מִי הֵם עוֹמְדִים – בִּזְכוּת אֵלֶּה שֵׁמוֹת בְּנֵי יִשְׂרָאֵל. וְאֵלֶּה בִּזְכוּת מִי הֵן עוֹמְדִין – בִּזְכוּת אֵלֶּה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים.
Thus we find that the entire intent and purpose of creation was for the sake of the Jewish people, and the Jewish people exist for the sake of the Torah.	וְנִמְצָא כִּי כָּל עִקָּר הַכַּוָּנָה בִּבְרִיאַת הָעוֹלָם הוּא בִּשְׁבִיל נִשְׁמוֹת יִשְׂרָאֵל, וְנִשְׁמוֹת יִשְׂרָאֵל הֵם בִּשְׁבִיל הַתּוֹרָה.
And this is the meaning of the verse (Isaiah 45:12): "I, Anochi, made the earth, and upon it I created man." That is: "I, Anochi, made the earth"—this refers to the entire chain of descent in creation, which was for the sake of "man," meaning the Jewish people, as it is said: "You are called 'man'" (Yechezkel 34:31).	וְזֶהוּ שֶׁכָּתוּב "אָנֹכִי עָשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בָרָאתִי" (ישעיה מ"ה, י"ב) – פֵּירוּשׁ: "אָנֹכִי עָשִׂיתִי אֶרֶץ", הַיְנוּ כְּלָלוּת הַהִשְׁתַּלְשְׁלוּת – הוּא בִּשְׁבִיל אָדָם, הַיְנוּ נִשְׁמוֹת יִשְׂרָאֵל, שֶׁאַתֶּם קְרוּאִים אָדָם (יחזקאל ל"ד, ל"א).
And "I created" (בָּרָאתִי) has the numerical value of 613 (תרי"ג), which alludes to the 613 mitzvot. Through fulfilling the 613 mitzvot, a person is elevated and unified with the King's essence, as will be explained further.	וּ"בָרָאתִי" בְּגִימַטְרִיָּא תַּרְי"ג – וְהַיְנוּ שֶׁעַל־יְדֵי קִיּוּם תַּרְי"ג מִצְוֹת מִתְעַלֶּה הָאָדָם לְהִשְׁתָּאֲבָא בְּגוּפָא דְּמַלְכָּא, כְּמוֹ שֶׁיֵּשׁ לְבָאֵר לְהַלְעֵיל.
And this is the explanation of the saying: "My lamp is in your hand, your lamp is in My hand"—if you guard My lamp, I will guard your lamp.	וְזֶהוּ בֵּיאוּר הַמַּאֲמָר: "נֵרִי בְּיָדְךָ, וְנֵרְךָ בְּיָדִי – אִם שָׁמַרְתָּ אֶת נֵרִי, אֲנִי מְשַׁמֵּר נֵרְךָ".
And to understand all this, it will be understood by first pre-facing the matter of the soul's descent into the body, which seemingly is a great and immense descent.	וּלְהָבִין כָּל זֶה, יוּבַן בְּהַקְדֵּם עִנְיָן יְרִידַת הַנְּשָׁמָה בַּגּוּף, שֶׁלְּכְאוֹרָה זֹהִי יְרִידָה גְּדוֹלָה וַעֲצוּמָה,
For the soul, prior to its enclothing in the body, stood in a state of nullification in love and awe [of G-d], as it is written: "By the life of Havayah before Whom I stood" (Melachim I 17:1)—meaning, it always stood in love and awe without any interruption.	שֶׁהֲרֵי הַנְּשָׁמָה קֹדֶם הִתְלַבְּשׁוּתָהּ בַּגּוּף, הָיְתָה עוֹמֶדֶת בְּבְחִינַת בִּיטּוּל בְּאַהֲבָה וְיִרְאָה, כְּמוֹ שֶׁכָּתוּב "חַי ה' אֲשֶׁר עָמַדְתִּי לְפָנָיו" (מלכים א', י"ז, א'), שֶׁהָיְתָה עוֹמֶדֶת תָּמִיד בְּאַהֲבָה וְיִרְאָה בְּלִי שׁוּם הַפְסֵק.

Rebbe Maharash

Torahs Shmuel

בְּסִיָּ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And as it is written about the angels: "And He makes them stand forever and ever" (Tehillim 148:6)—that they always stand in a state of nullification.	וּכְמוֹ שֶׁכָּתוּב בַּמַּלְאָכִים: "וַיַּעֲמִידֵם לָעַד לְעוֹלָם" (תהלים קמ"ח, ו') – שֶׁעוֹמְדִים תָּמִיד בִּבְחִינַת הַבִּטּוּל.
And similarly, the language of "standing" that is said regarding the souls of Israel also refers to a state without interruption.	וְכֵן לְשׁוֹן "עֲמִידָה" שֶׁנֶּאֱמַר בְּנִשְׁמוֹת יִשְׂרָאֵל, הוּא גַּם כֵּן בְּלִי הַפְסֵק.
And although one might suggest that this is why it says by the angels "He makes them stand forever and ever"—that perhaps their standing could have been only temporary, so it must say "forever." And by contrast, with souls, it doesn't say "forever," so how can we compare their standing to that of angels?	וְהַגַּם שֶׁלְּכָאוֹרָה יֵשׁ לוֹמַר שֶׁלָּכֵן נֶאֱמַר בַּמַּלְאָכִים "וַיַּעֲמִידֵם לָעַד לְעוֹלָם", שֶׁמִּפְּנֵי שֶׁיָּכוֹל לִהְיוֹת הָעֲמִידָה לְפִי שָׁעָה, לָכֵן נֶאֱמַר "לָעַד", וּמִפְּנֵי שֶׁבַּעֲמִידַת הַנְּשָׁמוֹת לֹא נֶאֱמַר "לָעַד" – אֵיךְ אֶפְשָׁר לְהַשְׁווֹתָם לַעֲמִידַת הַמַּלְאָכִים?
This is not so, for regarding the angels, it uses the phrase "He makes them stand" (ויעמידם)—a term of present and future tense—so it needs to say "forever."	לֹא כֵּן הוּא, שֶׁהֲרֵי בַּמַּלְאָכִים נֶאֱמַר לָשׁוֹן "וַיַּעֲמִידֵם", שֶׁהוּא לָשׁוֹן הוֹוֶה וְעָתִיד, לָכֵן צָרִיךְ לוֹמַר "לָעַד".
But with the souls, it says the term "I stood" (עמדתי), which is past tense, and therefore it does not need to add any other term, because "I stood" implies that all the days that I was there before being clothed in a body, I stood in awe and love.	אֲבָל בַּנְּשָׁמוֹת דִּכְתִיב לָשׁוֹן "עָמַדְתִּי", שֶׁזֶּהוּ לָשׁוֹן עָבָר, אֵין צָרִיךְ לִכְתֹּב לָשׁוֹן אַחֵר, כִּי מִשְּׁמַע מִזֶּה שֶׁעָמְדָה תָּמִיד כָּל יְמֵי הֱיוֹתָהּ שָׁם קֹדֶם שֶׁהִתְלַבְּשָׁה בַּגּוּף, עָמַדְתִּי בְּאַהֲבָה וְיִרְאָה, וְאֵין צָרִיךְ כְּלָל לִכְתֹּב זֶה עוֹד.
But when the soul descended to become clothed in the body, it became hidden and enclosed in the body to the point that the body conceals and obscures it completely.	וּכְשֶׁיָּרְדָה הַנְּשָׁמָה לְהִתְלַבֵּשׁ בַּגּוּף, הִנֵּה הִיא מִתְלַבֶּשֶׁת וּמִתְעַלֶּמֶת בַּגּוּף, עַד שֶׁהַגּוּף מַעֲלִים וּמַסְתִּיר לְגַמְרֵי,
And the love is hidden and concealed, to the point that even to reach a state of awe requires immense toil.	וְהָאַהֲבָה הִיא מֻסְתֶּרֶת וּנְעֶלֶמֶת, עַד שֶׁגַּם כְּדֵי לָבוֹא לִבְחִינַת הַיִּרְאָה צָרִיךְ יְגִיעָה עֲצוּמָה,
As the saying goes: "You toiled in awe."	וּכְמַאֲמַר: "יָגַעְתָּ בְּיִרְאָה".
If so, why was this from before Him, may He be blessed—that the soul should descend so wondrously to be clothed in the body and the animal soul, which completely conceal and obscure the light of love and awe that it had before it was clothed?	וְאִם כֵּן, לָמָּה הָיְתָה זֹאת מִלְּפָנָיו יִתְבָּרֵךְ – שֶׁתֵּרֵד הַנְּשָׁמָה פְּלָאִים לְהִתְלַבֵּשׁ בַּגּוּף וְהַנֶּפֶשׁ הַבְּהֵמִית הַמַּעֲלִימִים וּמַסְתִּירִים לְגַמְרֵי עַל אוֹר הָאַהֲבָה וְהַיִּרְאָה שֶׁהָיָה לָהּ מִקֹּדֶם הִתְלַבְּשׁוּתָהּ?

Powered By: ChassidusNow.com

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And when it is clothed, then even when it awakens in love and awe, it is not comparable to the level of love and awe that it had before becoming clothed.	וּבִהְיוֹתָהּ מְלוּבֶּשֶׁת – הִנֵּה גַּם בִּשְׁעַת הִתְעוֹרְרוּתָהּ בְּאַהֲבָה וְיִרְאָה – אֵינָהּ בְּעֵרֶךְ לִבְחִינַת אַהֲבָה וְיִרְאָה שֶׁהָיָה לָהּ מִקֹּדֶם הִתְלַבְּשׁוּתָהּ.
And this is truly a great and immense descent.	וְהֲרֵי זוֹ יְרִידָה גְּדוֹלָה וַעֲצוּמָה מַמָּשׁ.
And fortunate is it [the soul], if it should return to its prior loftiness.	וַהֲלָוַי תִּהְיֶה הַשִּׁיבָה לְמַעֲלִיּוּתָהּ.
However, the matter is [understood as follows]. It is written (Tehillim 119:72): "The Torah of Your mouth is better for me than thousands of gold and silver."	אַךְ הָעִנְיָן הוּא, דִּכְתִיב: "טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף" (תהלים קי"ט, ע"ב),
The meaning is: "Thousands of gold and silver" refers to the levels of love and awe (ahavah ve'yirah) that the soul possessed prior to its enclothing in the body,	פֵּירוּשׁ: "אַלְפֵי זָהָב וָכָסֶף" – הוּא בְּחִינַת אַהֲבָה וְיִרְאָה שֶׁהָיְתָה לָהּ לַנְּשָׁמָה קֹדֶם הִתְלַבְּשׁוּתָהּ בַּגּוּף,
since silver and gold represent chesed and gevurah, which correspond to love and awe.	שֶׁכֶּסֶף וְזָהָב הֵם חֶסֶד וּגְבוּרָה, שֶׁזֶּהוּ בְּחִינַת אַהֲבָה וְיִרְאָה.
But "The Torah of Your mouth is better for me" refers to the study of Torah that the soul engages in specifically while it is clothed in the body.	וְ"טוֹב לִי תוֹרַת פִּיךָ" הוּא בְּחִינַת לִמּוּד הַתּוֹרָה, שֶׁהַנְּשָׁמָה כְּמוֹ שֶׁהִיא מְלוּבֶּשֶׁת בַּגּוּף, הִיא לוֹמֶדֶת תּוֹרָה.
"Than thousands of gold and silver"—refers to the love and awe it had previously.	מֵאַלְפֵי זָהָב וָכָסֶף" הוּא בְּחִינַת אַהֲבָה וְיִרְאָה שֶׁהָיְתָה" לָהּ מִקֹּדֶם.
And the explanation of "thousands of gold and silver"—the word "thousands" (alfei) also implies teaching and learning,	וּפֵּירוּשׁ "אַלְפֵי זָהָב וָכָסֶף" – "אַלְפֵי" הוּא לָשׁוֹן לִמּוּד,
meaning also the aspect of learning and contemplation in how to arrive at love and awe.	הַיְנוּ גַּם בְּחִינַת הַלִּימּוּד וְהַהִתְבּוֹנְנוּת אֵיךְ לָבוֹא לִבְחִינַת אַהֲבָה וְיִרְאָה,
For the learning is in the category of comprehension and understanding,	שֶׁהַלִּימּוּד הוּא בְּחִינַת הַשָּׂגָה וְהַבָּנָה,
and through this contemplation one comes to a level of love and awe.	שֶׁעַל־יְדֵי הִתְבּוֹנְנוּת זוֹ תָּבוֹא לִבְחִינַת הָאַהֲבָה וְהַיִּרְאָה.
Yet, even compared to this level, "The Torah of Your mouth is better for me"—this is the aspect of Torah study,	וְהִנֵּה גַּם מִבְּחִינָה זוֹ – "טוֹב לִי תוֹרַת פִּיךָ", הִיא בְּחִינַת לִמּוּד הַתּוֹרָה,
which is specifically when the soul is clothed in the body.	שֶׁזּוֹ הִיא דַּוְקָא בִּשְׁהַנְּשָׁמָה מְלוּבֶּשֶׁת בַּגּוּף דַּוְקָא.
And this is because within the Torah is enclothed the infinite Light of the Essence of the Blessed One.	וְהַיְנוּ מִפְּנֵי שֶׁבַּתּוֹרָה מְלוּבָּשׁ אוֹר־אֵין־סוֹף עַצְמוּתוֹ מַמָּשׁ יִתְבָּרֵךְ.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And this is what our Sages said on the verse (Shemos 25:2): "And they shall take for Me a donation (terumah)"—"Me (li)" means "Me Myself you are taking."	וְלָכֵן אָמְרוּ רַז"ל עַל הַפָּסוּק (שמות כ"ה, ב'): "וְיִקְחוּ לִי תְּרוּמָה" – "אוֹתִי אַתֶּם לוֹקְחִים",
That is, "Me"—meaning the Essence of the Infinite One—you are taking, and this is through the mitzvos,	פֵּירוּשׁ: "אוֹתִי", הַיְנוּ בְּחִינַת אוֹר־אֵין־סוֹף עַצְמוּתוֹ, אַתֶּם לוֹקְחִים עַל־יְדֵי הַמִּצְוֹת,
which is similar to taking something via another object.	שֶׁזֶּהוּ כְּמוֹ לְקִיחָה עַל־יְדֵי דָּבָר אַחֵר.
So too, the matter of the mitzvos—physical mitzvos—are like another thing,	וְכֵן עִנְיָן הַמִּצְוֹת הַגַּשְׁמִיּוֹת – הֵם כְּמוֹ דָּבָר אַחֵר,
in which the Essence of the Infinite One is enclothed, and through the mitzvos we "take" Him.	אֲשֶׁר בָּהֶם נִתְלַבֵּשׁ אוֹר־אֵין־סוֹף עַצְמוּתוֹ, וְעַל־יְדֵי הַמִּצְוֹת לוֹקְחִים אוֹתוֹ.
And the concept is what is written (Devarim 4:24): "For Havayah your G-d is a consuming fire."	וְהָעִנְיָן – דִּכְתִיב: "כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה" (דברים ד, כ"ד),
The explanation is: Fire—just as fire cannot be grasped except via something through which it holds,	פֵּירוּשׁ: אֵשׁ – שֶׁכְּשֵׁם שֶׁאֵי־אֶפְשָׁר לֶאֱחֹז בָּהּ אֶלָּא עַל־יְדֵי אֵיזֶה דָּבָר שֶׁעַל־יְדֵי אוֹתוֹ הַדָּבָר נֶאֱחֶזֶת,
such as oil and wick, or wood—through the wick or the wood the fire is held,	כְּגוֹן שֶׁמֶן וּפְתִילָה, אוֹ עֵץ – שֶׁעַל־יְדֵי הַפְּתִילָה אוֹ הָעֵץ נֶאֱחֶזֶת הָאֵשׁ,
so too, Havayah your G-d cannot be drawn down except through something else—these are the mitzvos,	כָּךְ, ה' אֱלֹקֶיךָ – אֵי־אֶפְשָׁר לְהַמְשִׁיכוֹ אֶלָּא עַל־יְדֵי דָּבָר אַחֵר – הֵם הַמִּצְוֹת,
in which are enclothed His very Essence of will and wisdom.	שֶׁבָּהֶם נִתְלַבֵּשׁ עַצְמוּת רְצוֹנוֹ וְחָכְמָתוֹ,
And within them and through them is drawn down the Essence Itself.	וּבָהֶם וְעַל־יְדֵי הֶם נִמְשָׁכָת הַהַמְשָׁכָה – הָעַצְמוּת עַצְמָהּ.
And this is the reason that the Ten Commandments begin with "Anochi" (I am), for "Anochi" refers to the level of "Anochi Mi SheAnochi" (I, who I am)—the Infinite Light in His Essence.	וְזֶהוּ שֶׁפָּתַח עֲשֶׂרֶת הַדִּבְּרוֹת בְּ"אָנֹכִי", שֶׁ"אָנֹכִי" הוּא בְּחִינַת "אָנֹכִי מִי שֶׁאָנֹכִי" – אוֹר־אֵין־סוֹף עַצְמוּתוֹ.
This is what is drawn down through the performance of the mitzvos.	זֶהוּ שֶׁנִּמְשָׁךְ עַל־יְדֵי מַעֲשֵׂה הַמִּצְוֹת.
And therefore, our Sages said (Taanis 26b): "On the day of his wedding"—this refers to the Giving of the Torah (Matan Torah), which is likened to a wedding.	וְלָכֵן אָמְרוּ רַז"ל (תענית כ"ו ב'): "בְּיוֹם חֲתֻנָּתוֹ" – זוֹ מַתַּן תּוֹרָה, שֶׁנִּמְשַׁל לַחֲתוּנָּה.
The idea is that not all forms of giving (hashpa'ah) are the same: when a teacher imparts an intellectual concept to a student, what is transmitted is only a radiance of the intellect.	וְהַעִנְיָן – כִּי לֹא כָּל הַהַשְׁפָּעוֹת שָׁווֹת. כִּי כְּשֶׁהָרַב מַשְׁפִּיעַ אֵיזֶה שֵׂכֶל לְתַלְמִידוֹ – הִנֵּה אֵינוֹ נִשְׁפָּע רַק הֶאָרָה מִן הַשֵּׂכֶל.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

As explained elsewhere, this transmission is only a tenth portion, and it is in the category of speech—meaning the intellect that is clothed in speech.	וּכְמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר – שֶׁהַהַשְׁפָּעָה הִיא רַק חֵלֶק עֲשִׂירִי לְבַד, וְהוּא בְּחִינַת הַדִּבּוּר – וְהַיְנוּ עִם בְּחִינַת הַשֵּׂכֶל שֶׁמְּלוּבָּשׁ בַּדִּבּוּר.
But nothing of the essence of his wisdom is transmitted—only a ray of the essence.	אֲבָל אֵינוֹ נִשְׁפָּע מֵעַצְמוּת חָכְמָתוֹ כְּלוּם, וְהֲרֵי זוֹ רַק הֶאָרָה מֵעֶצֶם הַדָּבָר.
And all the more so with other forms of giving, such as charity or kindness, which are other entities that have no comparison to the giver himself—	וְכָל שֶׁכֵּן בִּשְׁאָר הַשְׁפָּעוֹת – שֶׁהֵם דְּבָרִים אֲחֵרִים, כְּמוֹ שֶׁפַּע צְדָקָה וְחֶסֶד, שֶׁהֵם דְּבָרִים אֲחֵרִים,
for the giving is of a material thing like money or gold, which has no relevance to the greatness of the person at all.	שֶׁאֵינָם מֵעֶרֶךְ עַצְמוּת הָאָדָם כְּלָל, שֶׁהֲרֵי הַהַשְׁפָּעָה הִיא דָּבָר גַּשְׁמִי, כְּמוֹ כֶּסֶף וְזָהָב – שֶׁאֵינוֹ בְּעֵרֶךְ מַעֲלַת הָאָדָם כְּלָל.
Even the transmission of intellect—which comes from the person himself—is still only a mere ray, as explained above.	אֶלָּא, אֲפִלּוּ הַשְׁפָּעַת הַשֵּׂכֶל, שֶׁהִיא הַשְׁפָּעָה מֵהָאָדָם עַצְמוֹ – מִכָּל־מָקוֹם הִיא רַק הֶאָרָה בְּעַלְמָא, וּכְנַ"ל.
But "on the day of His wedding"—that is, the Giving of the Torah, which is likened to a wedding—this is a type of giving to produce something in His likeness.	אֲבָל "בְּיוֹם חֲתוּנָּתוֹ" – זֶהוּ מַתַּן תּוֹרָה, שֶׁנִּמְשַׁל לַחֲתוּנָה, שֶׁהוּא בְּחִינַת הַשְׁפָּעָה לְהוֹלִיד בְּדוֹמֶה לוֹ מַמָּשׁ.
And this form of giving is not comparable to the other forms of giving that are only external rays, as mentioned.	שֶׁהַשְׁפָּעָה זוֹ אֵינָהּ דוֹמָה לִשְׁאָר הַשְׁפָּעוֹת – שֶׁהֵן רַק הֶאָרָה בְּעַלְמָא, כְּנַ"ל.
And it is thus understood that through Torah, the Essence Itself is drawn.	וְנִמְצָא מוּבָן – שֶׁעַל־יְדֵי הַתּוֹרָה נִמְשֶׁכֶת הַמְּשָׁכָה – עַצְמוּת עַצְמָהּ.
And therefore, through the speech of Torah, the Divine Name Havayah becomes present within each individual Jew.	וְלָכֵן, עַל־יְדֵי דִּבּוּר הַתּוֹרָה – נַעֲשָׂה שֵׁם הוי' בְּכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל,
As it is written (Devarim 5:4): "Face to face, Havayah spoke with you."	כְּמוֹ שֶׁכָּתוּב: "פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם" (דברים ה', ד').
This is because the speech of Torah is a transmission of the Essence Itself, and therefore, by speaking to us, the Name Havayah becomes implanted within each individual Jew.	וְהַיְנוּ – שֶׁלִּהְיוֹת שֶׁדִּבּוּר הַתּוֹרָה הִיא הַמְּשָׁכָה עַצְמוּת, לָכֵן עַל־יְדֵי שֶׁדִּיבֵּר בָּנוּ – נַעֲשָׂה שֵׁם הוי' בְּכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל.
And that is why it is likened to a wedding, etc.	וְלָכֵן נִמְשַׁל לַחֲתוּנָה, כו'.
And to understand this with additional explanation, we must explain what our Sages of blessed memory said about Rabbi Yochanan ben Zakkai: that he did not leave out anything—neither a great matter nor a small matter.	וּלְהָבִין בְּתוֹסֶפֶת בֵּיאוּר, צָרִיךְ לוֹמַר מַה שֶׁאָמְרוּ רַז"ל: אָמְרוּ עָלָיו עַל רִבִּי יוֹחָנָן בֶּן זַכַּאי שֶׁלֹּא הִנִּיחַ דָּבָר גָּדוֹל וְדָבָר קָטָן.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

A "great matter" refers to the Maaseh Merkavah (the mystical workings of the Divine Chariot), and a "small matter" refers to the discussions (havaayos) of Abaye and Rava.	"דָּבָר גָּדוֹל" – מַעֲשֵׂה מֶרְכָּבָה, "וְדָבָר קָטָן" – הֲוָיוֹת דְּאַבָּיֵי וְרָבָא.
And this requires explanation: how could our Sages refer to the havaayos of Abaye and Rava—which comprise all of Talmudic study, the core of the Oral Torah—as a "small matter"?	וְצָרִיךְ לוֹמַר – אֵיךְ אָמְרוּ רַז"ל עַל הֲוָיוֹת דְּאַבָּיֵי וְרָבָא, שֶׁזֶּהוּ כָּל לִימוּד הַגְּמָרָא – בְּחִינַת תּוֹרָה שֶׁבְּעַל פֶּה – בְּשֵׁם "דָּבָר קָטָן"?
The intent is not about Abaye and Rava alone, but they are cited as examples, as they were among the Amoraim who preceded Rav Ashi, who compiled the Talmud—as explained by the Rambam in his Introduction to Mishneh Torah.	שֶׁאֵין הַכַּוָּנָה עַל אַבָּיֵי וְרָבָא לְבַד, אֶלָּא שֶׁזֶּהוּ תְּפִסוּ לְדֻגְמָה, שֶׁהֵם מִן הָאֲמוֹרָאִים שֶׁהָיוּ קֹדֶם רַב אַשִׁי – שֶׁחָתַם הַתַּלְמוּד, כְּמוֹ שֶׁכָּתַב הָרַמְבַּ"ם בְּהַקְדָּמָה.
Even regarding Abaye and Rava alone, the question remains, as noted above: this is the main portion of the Oral Torah.	וְגַם עַל אַבָּיֵי וְרָבָא לְבַד יִקְשֶׁה גַּם כֵּן, כְּנַ"ל – שֶׁזֶּהוּ עִיקָּר בְּתוֹרָה שֶׁבְּעַל פֶּה כו'.
This will be understood by first explaining the concept of the Merkavah (Divine Chariot), which is referred to as a "great matter."	וְיוּבַן בְּהַקְדֵּם עִנְיָן הַמֶּרְכָּבָה, שֶׁנִּקְרָא "דָּבָר גָּדוֹל".
It is written (Yechezkel 1:14): "And the Chayos (living beings) ran and returned." The explanation is that the Chayos exist in a state of "ratzo v'shov"—running and returning.	הִנֵּה כָּתוּב: "וְהַחַיּוֹת רָצוֹא וָשׁוֹב" (יחזקאל א', י"ד).
"Ratzo" refers to the longing to be absorbed and nullified in G-dliness,	פֵּירוּשׁ: שֶׁהַחַיּוֹת הֵם בִּבְחִינַת רָצוֹא וָשׁוֹב – שֶׁעִנְיָן הָרָצוֹא הוּא הַתְּשׁוּקָה לְהִכָּלֵל וְלִיבָּטֵל בָּאֱלֹקוּת,
and because "against your will you live" (Avos 4:22), they must remain in a state of "shov"—returning downward.	וּמִפְּנֵי שֶׁ"עַל כָּרְחֲךָ אַתָּה חַי" (אבות ד', כ"ב) – לָכֵן הֵם בִּבְחִינַת שׁוֹב.
Through their "ratzo" and longing, they raise and elevate the Throne (Kisei), together with the "image of man" upon the throne, to the Infinite One (Ein Sof), relative to Whom even the level of "man" is nothing.	וְעַל־יְדֵי הָרָצוֹא וְהַתְּשׁוּקָה שֶׁלָּהֶם – עַל־יְדֵי זֶה הֵם מַעֲלִים וּמַגְבִּיהִים אֶת הַכִּסֵּא עִם בְּחִינַת אָדָם עַל הַכִּסֵּא – לְאֵין־סוֹף, שֶׁהוּא בְּבְחִינַת "כִּי לֹא אָדָם הוּא" (הוֹשֵׁעַ י"א, ט') לְגַבֵּי מַדְרֵגָתָם.
And within the level of the Merkavah, there are many levels, one higher than the next,	וְהִנֵּה בִּבְחִינַת הַמֶּרְכָּבָה – יֵשׁ "גָּבוֹהַּ מֵעַל גָּבוֹהַּ" (קהלת ה', ז'),
as is explained in the writings of the Arizal based on the Zohar: "Keruvim," "Chayos," and "Ofanim"—Keruvim are in Beriah, Chayos in Yetzirah, and Ofanim in Asiyah.	וּכְמוֹ שֶׁכָּתוּב בִּכְתוּבֵי הָאֲרִיז"ל עַל־פִּי הַזֹּהַר: כְּרוּבִים וְחַיּוֹת וְאוֹפַנִּים – כְּרוּבִים בִּבְרִיאָה, חַיּוֹת בִּיצִירָה, וְאוֹפַנִּים בַּעֲשִׂיָּה.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And as our Sages said (Chagigah 13b) regarding Yeshayahu and Yechezkel: "To what is this compared? To a city dweller and a villager who saw the king."	וּכְמַאֲמַר רַז"ל (חגיגה י"ג ב') עַל יְשַׁעְיָהוּ וְיֶחֶזְקֵאל – "לְמָה הוּא דּוֹמֶה? לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ".
Yeshayahu saw the Merkavah with Seraphim (angels), as it says (Yeshayahu 6:2): "Seraphim stood above Him"—he is likened to a city-dweller who sees the king.	שֶׁלְּהִיוֹת שֶׁיְּשַׁעְיָהוּ רָאָה אֶת הַמֶּרְכָּבָה בְּשְׂרָפִים – כְּמוֹ שֶׁכָּתוּב "שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ" (ישעיה ו', ב') – הֲרֵי הוּא דּוֹמֶה לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ.
Yechezkel, on the other hand, only saw Chayos and Ofanim, so he is likened to a villager who saw the king.	וְיֶחֶזְקֵאל – שֶׁלֹּא רָאָה רַק בַּחַיּוֹת וְאוֹפַנִּים – לָכֵן הוּא דּוֹמֶה לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ.
The concept is this: the difference between them is as follows—when a city-dweller sees the king, since the matter is not so novel to him—he sees the king frequently—	וְהָעִנְיָן – שֶׁהַהֶפְרֵשׁ בֵּינֵיהֶם כָּךְ הוּא: שֶׁבֶּן כְּרַךְ – כְּשֶׁרוֹאֶה אֶת הַמֶּלֶךְ, שֶׁלְּהִיוֹת הַדָּבָר עַצְמוֹ אֵינוֹ דָבָר חָדָשׁ אֶצְלוֹ כָּל כָּךְ, שֶׁהֲרֵי הוּא רוֹאֶה אֶת הַמֶּלֶךְ תָּמִיד,
so the main experience for him is in the seeing itself—he appreciates the glory and splendor of the king and derives a wondrous pleasure from his majesty.	נִמְצָא שֶׁעִיקַּר הָעִנְיָן אֶצְלוֹ – בִּרְאִיָּתוֹ. שֶׁלְּהִיוֹתוֹ מַכִּיר גְּדוּלַּת הַמֶּלֶךְ – הֲרֵי הוּא מִתְעַנֵּג בְּתַעֲנוּג נִפְלָא מִכְּבוֹד יְקַר תִּפְאֶרֶת גְּדוּלַּת הַמֶּלֶךְ.
For the matter is comprehensible to him, and he knows well all the ways of the kingdom, and so he takes pleasure in it and in the glory of the king's majesty.	כִּי הַדָּבָר מוּשָׂג אֶצְלוֹ, וְיוֹדֵעַ הֵיטֵב כָּל הַנְהָגוֹת הַמַּלְכוּת לָכֵן הוּא מִתְעַנֵּג מִזֶּה וּמֵהוֹד יְקַר גְּדוּלַּת הַמֶּלֶךְ –.
But a villager, when he sees the king, since he does not comprehend the beauty and majesty of the king,	מַשְׁאֵכֵן בֶּן כְּפָר – כְּשֶׁרוֹאֶה, מֵאַחַר שֶׁאֵינוֹ מַשִּׂיג יְקַר תִּפְאֶרֶת גְּדוּלַּת הַמֶּלֶךְ,
he simply becomes overwhelmed at the novelty of it and is excited by every detail he sees.	רַק הוּא בְּהִתְפַּעֲלוּת גְּדוֹלָה מֵאֲשֶׁר רוֹאֶה חִידּוּשׁ זֶה בְּעֵינָיו, וּמִתְפַּעֵל מִכָּל דָּבָר בִּפְרָט.
And in this manner will be understood the difference between the Seraphim and the Ofanim.	וְעַל דֶּרֶךְ זֶה יוּבַן עִנְיַן הַהֶפְרֵשׁ בֵּין שְׂרָפִים לְאוֹפַנִּים,
For since the Seraphim comprehend the greatness of the Creator—how He is "holy" and separate from the realm of worlds, and "all before Him is considered as nothing" (Daniel 4:32)—	שֶׁבְּהִיוֹת הַשְּׂרָפִים מַשִּׂיגִים גְּדוּלַּת הַבּוֹרֵא, אֵיךְ שֶׁהוּא קָדוֹשׁ וּמוּבְדָּל מִגֶּדֶר עוֹלָמוֹת, וּכְלָא קַמֵּיהּ כְּלָא חָשִׁיב (דניאל ד', ל"ב)),
therefore they are in a state of bittul (self-nullification), in a mode of ratzo (running upward) and yearning.	לָכֵן הֵם בִּבְחִינַת הַבִּטּוּל – בִּבְחִינַת רָצוֹא וּתְשׁוּקָה.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

But the Ofanim, since they do not grasp how He is holy and separate—only that there exists something above their understanding, though they do not comprehend what it is—	אֲבָל הָאוֹפַנִּים, בְּהִיוֹת שֶׁאֵינָם מַשִּׂיגִים אֵיךְ שֶׁהוּא קָדוֹשׁ וּמוּבְדָּל, רַק מַשִּׂיגִים שֶׁיֵּשׁ בְּחִינָה שֶׁלְּמַעְלָה מֵהַשָּׂגָתָם – אֲבָל אֵינָם מַשִּׂיגִים מַהוּ,
therefore they are in a great noise (raging tumult).	לָכֵן הֵם בְּרַעַשׁ גָּדוֹל.
And this is like the analogy of the villager who saw [the king], etc.	וְהַדָּבָר הוּא כְּמוֹ בֶּן כְּפָר שֶׁרָאָה כו'.
And with this we can understand what is said regarding the Ofanim: "A great noise."	וּבָזֶה יוּבַן מַה שֶׁכָּתוּב בָּאוֹפַנִּים – "רַעַשׁ גָּדוֹל",
At first glance, since they do not comprehend as the Seraphim do, why is their noise so much greater than that of the Seraphim?	שֶׁלְּכָאוֹרָה, הֲלֹא הֵם אֵינָם מַשִּׂיגִים כְּמוֹ הַשְּׂרָפִים – וּמַדּוּעַ הָרַעַשׁ אֶצְלָם גָּדוֹל כָּל כָּךְ יֹתֵר מִן הַשְּׂרָפִים?
But the explanation is: the noise comes from the lack of comprehension.	אֲבָל הָעִנְיָן הוּא – דְּהָרַעַשׁ הוּא עַל הֶעְדֵּר הַהַשָּׂגָה.
Because they do not comprehend, therefore they make a tumult over their lack of comprehension.	שֶׁמִּפְּנֵי שֶׁאֵינָם מַשִּׂיגִים – לָכֵן הֵם מְרַעֲשִׁים עַל הֶעְדֵּר הַהַשָּׂגָה.
Just as we observe in human nature: one who understands something well and knows it properly is calm,	וּכְמוֹ שֶׁאָנוּ רוֹאִים בְּטֶבַע בְּנֵי אָדָם – מִי שֶׁמַּשִּׂיג הֵיטֵב וְיוֹדֵעַ בְּטוּב אֶת הַדָּבָר הַהוּא – הֲרֵי הוּא בְּהַשְׁקֵט,
but someone who knows there is something new yet doesn't know what it is—is agitated and unsettled until he comes to know what it is.	אֲבָל מִי שֶׁיּוֹדֵעַ שֶׁיֵּשׁ אֵיזֶה דָּבָר חָדָשׁ, וְהוּא אֵינוֹ יוֹדֵעַ מַהוּ – הֲרֵי הוּא בְּרַעַשׁ וּבְהֶעְדֵּר מְנוּחָה עַד שֶׁיֵּדַע מַהוּ הַדָּבָר הַהוּא.
And in this manner is the case with the Ofanim: since they comprehend that there is a level beyond their grasp,	וְעַל דֶּרֶךְ זֶה יוּבַן בָּאוֹפַנִּים – לִהְיוֹת שֶׁמַּשִּׂיגִים שֶׁיֵּשׁ בְּחִינָה מַה שֶׁהוּא לְמַעְלָה מֵהַשָּׂגָתָם,
yet do not comprehend what it is—therefore they are in a great noise.	אֲבָל אֵינָם מַשִּׂיגִים מַהוּ – לָכֵן הֵם בְּרַעַשׁ גָּדוֹל.
That is, the noise is because of the lack of comprehension, etc.	וְהַיְנוּ – שֶׁהָרַעַשׁ הוּא עַל הֶעְדֵּר הַהַשָּׂגָה כו'.
And with all this is understood the difference and distinction between the Merkavah of the Seraphim and the Merkavah of the Ofanim—	וּבְכָל זֶה יוּבַן הַהֶפְרֵשׁ וְהַבְּדֵל בֵּין מֶרְכָּבַת הַשְּׂרָפִים לְמֶרְכָּבַת הָאוֹפַנִּים –
how much greater and more exalted is the level of the Merkavah of the Seraphim over the Merkavah of the Ofanim,	שֶׁגְּדֻלָּה וְגָבְהָה מַעֲלַת מֶרְכָּבַת הַשְּׂרָפִים עַל מֶרְכָּבַת הָאוֹפַנִּים,
to the point that it is likened to the comprehension of a city-dweller relative to that of a villager.	עַד שֶׁנִּמְשְׁלוּ לְהַשָּׂגַת בֶּן כְּרַךְ גַּבֵּי בֶּן כְּפָר.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And similarly, there is "higher above higher" (Koheles 5:7) until the highest of all chariots—namely, the Merkavah of Atzilus—	וְעַל דֶּרֶךְ זֶה, יֵשׁ "גָּבוֹהַּ מֵעַל גָּבוֹהַּ" (קהלת ה׳, ז׳), עַד הַמֶּרְכָּבָה הַיּוֹתֵר עֶלְיוֹנָה שֶׁבַּאֲצִילוּת,
which is the level of the Patriarchs—"They are the chariot"—and it is utterly incomparable to the Merkavah of Beriah, Yetzirah, and Asiyah (Bi"a).	שֶׁהִיא בְּחִינַת הָאָבוֹת – "הֵן הֵן הַמֶּרְכָּבָה", שֶׁאֵינָהּ בְּעֵרֶךְ כְּלָל לְגַבֵּי הַמֶּרְכָּבָה דְּבִי״ע.
For in Bi"a they are created beings—even the highest level of the Merkavah in Bi"a is nevertheless created yesh me'ayin (something from nothing).	שֶׁבְּבִי״ע – הֵם נִבְרָאִים, וַאֲפִלּוּ בְּחִינַת הַיּוֹתֵר עֶלְיוֹנָה שֶׁבַּמֶּרְכָּבָה דְּבִי״ע – מִכָּל מָקוֹם הִיא נִבְרֵאת יֵשׁ מֵאַיִן.
Whereas the Merkavah of Atzilus is G-dliness;	מַשְׁאֵין כֵּן מֶרְכָּבָה דַּאֲצִילוּת – זֶהוּ אֱלֹקוּת.
but the concept of a "merkavah" is that just as the Merkavah of Bi"a elevates the throne (kisei) and the form of man (adam) of Bi"a upward to the level of "for He is not a man" (Hoshea 11:9) relative to the adam of Bi"a,	רַק שֶׁעִנְיַן הַמֶּרְכָּבָה הוּא – דְּכְמוֹ שֶׁהַמֶּרְכָּבָה דְּבִי״ע נוֹשְׂאוֹת אֶת הַכִּסֵּא עִם בְּחִינַת אָדָם דְּבִי״ע לִבְחִינַת "כִּי לֹא אָדָם" שֶׁלְּגַבֵּי בְּחִינַת אָדָם דְּבִי״ע,
so too, in Atzilus, the level of adam refers to the configuration of the three lines: chochmah, chesed, netzach on the right; binah, gevurah, hod on the left; daas, tiferes, yesod in the center.	כֵּן בַּאֲצִילוּת – בְּחִינַת אָדָם הוּא מַה שֶׁהוּא בְּצִיּוּר ג׳ קְוִין: חָכְמָה חֶסֶד נֵצַח מִיָּמִין; בִּינָה גְבוּרָה הוֹד מִשְּׂמֹאל; דַּעַת תִּפְאֶרֶת יְסוֹד בָּאֶמְצָע.
This is what is called the level of adam.	זֶהוּ הַנִּקְרָא בְּחִינַת אָדָם.
And the Patriarchs, by being a merkavah through self-sacrifice (mesirus nefesh)—Avraham was a merkavah to the level of chesed of Atzilus,	וְהָאָבוֹת, עַל־יְדֵי שֶׁהָיוּ מֶרְכָּבָה בִּבְחִינַת מְסִירוּת נֶפֶשׁ – שֶׁאַבְרָהָם הָיָה מֶרְכָּבָה נֶגֶד בְּחִינַת חֶסֶד דַּאֲצִילוּת,
as it says in *Sefer HaBahir* (brought in Pardes), "The attribute of Chesed said before the Holy One, blessed be He: All the days Avram was on earth, I did not need to perform my function—for Avram stood and served in my place."	וְלָכֵן אִיתָא בְּסֵפֶר הַבָּהִיר, הוּבָא בְּפַרְדֵּ״ס: אָמְרָה מִדַּת הַחֶסֶד לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא – כָּל יְמֵי חֲיוֹת אַבְרָם בָּאָרֶץ לֹא הוֹצְרַכְתִּי לַעֲשׂוֹת מְלַאכְתִּי, שֶׁהֲרֵי אַבְרָם עוֹמֵד וּמְשַׁמֵּשׁ בִּמְקוֹמִי.
This was because he increased kindness in the world and provided food and drink to all, and made known G-dliness in the world—saying, "Blessed be the G-d of the world from whose bounty we have eaten."	וְהַיְינוּ – עַל־יְדֵי שֶׁהִרְבָּה חֶסֶד בָּעוֹלָם, וְנָתַן מַאֲכָל וּמַשְׁקֶה לַכֹּל, וְהוֹדִיעַ אֱלֹקוּתוֹ בָּעוֹלָם – שֶׁאָמַר לוֹ בָּרְכוּ לְאֵל עוֹלָם שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.
And through his self-sacrificing service, he became a chariot to the attribute of chesed.	וְעָשָׂה בִּבְחִינַת עֲבוֹדָה בִּמְסִירוּת נֶפֶשׁ – עַל־יְדֵי זֶה הָיָה מֶרְכָּבָה לִבְחִינַת מִדַּת הַחֶסֶד.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And Yitzchak, through the Akeidah (binding) which was self-sacrifice in actual deed, and through the digging of wells—which represents the elevation from below upward (milmata l'maalah),	וְיִצְחָק – עַל־יְדֵי הָעֲקֵדָה – מְסִירוּת נֶפֶשׁ בְּפוֹעַל מַמָּשׁ, וְעַל־יְדֵי חֲפִירַת בְּאֵרוֹת – שֶׁהוּא עִנְיַן הַהַעֲלָאוֹת מִלְּמַטָּה לְמַעְלָה,
for a well springs upward from below—through this he became a merkavah to the attribute of gevurah.	שֶׁהַבְּאֵר נוֹבֵעַ מִתַּתָּא לְעֵילָא – עַל־יְדֵי זֶה הָיָה מֶרְכָּבָה לְבְחִינַת הַגְּבוּרָה.
For the main elevation is through gevurah; therefore in all spiritual ascents we say "Ana B'Koach" which is the Name of 42 (Shem Mem-Beis),	שֶׁעִקַּר הַעֲלִיּוֹת הוּא עַל־יְדֵי גְּבוּרָה, שֶׁלְּכָךְ בְּכָל הַעֲלִיּוֹת אוֹמְרִים "אָנָּא בְּכֹחַ" – שֵׁם מ"ב,
as explained in the discourses *BeSha'ah SheHikdimu* and *BeYom HaSheini* (Likutei Torah, Devarim 69).	כְּמוֹ שֶׁכָּתוּב מִזֶּה בְּדִבּוּר הַמַּתְחִיל "בְּשָׁעָה שֶׁהִקְדִּימוּ", וּבְדִבּוּר הַמַּתְחִיל "בְּיוֹם הַשֵּׁנִי" (לִקּוּטֵי תּוֹרָה, דְּבָרִים, סִימָן כ"ט).
And Yaakov was the "middle bar" (beriach ha'tichon) that passes through from one end to the other,	וְיַעֲקֹב – הָיָה בְּחִינַת "בְּרִיחַ הַתִּיכוֹן", הַמַּבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה –
from the highest end to the lowest end, being a merkavah to the attribute of tiferes which reaches until Kesser.	מִן קָצֶה הָעֶלְיוֹן עַד קָצֶה הַתַּחְתּוֹן – בְּחִינַת מֶרְכָּבָה לְבְחִינַת תִּפְאֶרֶת, שֶׁעוֹלֶה עַד הַכֶּתֶר.
And through their service with self-sacrifice, they became a merkavah to elevate the level of *adam* of Atzilus—which is the configuration of the three lines that is called *adam*—to the level of the Infinite One (Ein Sof), who is called "not a man."	וְעַל־יְדֵי עֲבוֹדָתָם בִּמְסִירוּת נֶפֶשׁ – הָיוּ מֶרְכָּבָה לְהַעֲלוֹת בְּחִינַת אָדָם דַּאֲצִילוּת, שֶׁהוּא בְּחִינַת ג' קְוִין שֶׁנִּקְרָא בְּחִינַת אָדָם, לִבְחִינַת אוֹר־אֵין־סוֹף – שֶׁ"כִּי לֹא אָדָם הוּא".
And this refers to the level of Arich Anpin (A"A).	וְהַיְינוּ – בְּחִינַת אֲרִיךְ אַנְפִּין.
And this is why the merkavah is called a "great thing" (*davar gadol*), for through the upper merkavah they elevated the level of *adam* (which is generally referred to as Ze'ir Anpin [Z"A], a small and limited expression), to the level of Arich Anpin—called "great,"	וְזֶהוּ שֶׁנִּקְרֵאת הַמֶּרְכָּבָה בְּשֵׁם "דָּבָר גָּדוֹל", שֶׁעַל־יְדֵי בְּחִינַת הַמֶּרְכָּבָה – הֶעֱלוּ אֶת בְּחִינַת אָדָם, שֶׁנִּקְרָא בִּכְלָלוּת בְּשֵׁם זְעֵיר אַנְפִּין, שֶׁהוּא בְּחִינַת זְעֵיר וְצִמְצוּם – אֶל בְּחִינַת אֲרִיךְ אַנְפִּין – שֶׁנִּקְרָא "גָּדוֹל",
the level of length and expansion, the opposite of Z"A's contraction.	בְּחִינַת אֲרִיכוּת – הֶפֶךְ הַצִּמְצוּם דְּזָ"א – אֶל בְּחִינַת אֲרִיכוּת כו'.
And therefore our Sages said (Bereishis Rabbah 54:5) on the verse "And Avraham made a great feast" (Bereishis 21:8)—that the "Great One of the Worlds" was there.	וְלָכֵן אָמְרוּ רַז"ל עַל הַפָּסוּק (בראשית כ"א, ח'): "וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל" – "גָּדוֹל הָעוֹלָמִים" הָיָה שָׁם (בראשית רבה נ"ד, ה')),

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

Because his drawing down was commensurate with his elevation—just as through his merkavah he elevated the level of *adam* of Z"A to the level of "not a man,"	לְפִי שֶׁהַהַמְשָׁכָה שֶׁלּוֹ הָיְתָה לְפִי עֵרֶךְ הַהַעֲלָאָה – שֶׁכְּשֶׁהֵעֲלָה עַל־יְדֵי מֶרְכָּבָתוֹ אֶת בְּחִינַת אָדָם דְּזָ"א – אֶל בְּחִינַת "כִּי לֹא אָדָם",
which is the level of Arich Anpin, the level of *gadol* (great), so too, he drew down that the level of "Great One of the Worlds"—the level of Arich Anpin—be revealed in a drawn way.	שֶׁהוּא בְּחִינַת אֲרִיךְ אַנְפִּין, בְּחִינַת "גָּדוֹל" – כֵּן גַּם כֵּן הִמְשִׁיךְ שֶׁיִּהְיֶה גַּם כֵּן בְּחִינַת "גָּדוֹל הָעוֹלָמִים", בְּחִינַת אֲרִיךְ אַנְפִּין – בִּבְחִינַת הַמְשָׁכָה כו'.
And therefore Avraham is called "great," as it is written (Yehoshua 14:15): "The great man among the giants," which refers to Avraham—	וְלָכֵן נִקְרָא אַבְרָהָם בְּשֵׁם "גָּדוֹל", כְּמוֹ שֶׁכָּתוּב: "הָאָדָם הַגָּדוֹל בָּעֲנָקִים" (יהושע י"ד, ט"ו), שֶׁקָּאֵי עַל אַבְרָהָם,
for he elevated and drew down from the "Great One of the Worlds," the level of Arich Anpin, etc.	לִהְיוֹת כִּי הֶעֱלָה וְהִמְשִׁיךְ – מִבְּחִינַת "גָּדוֹל הָעוֹלָמִים", בְּחִינַת אֲרִיךְ אַנְפִּין כו'.
And now we can understand what our Sages of blessed memory said—that "a small matter" refers to the discussions (havaayos) of Abaye and Rava.	וּמֵעַתָּה יוּבַן עִנְיַן מַה שֶׁאָמְרוּ רַז"ל "דָּבָר קָטָן" – הֲוָיוֹת דְּאַבָּיֵי וְרָבָא,
Since it was explained above regarding what our Sages said: "On the day of his wedding"—this refers to Matan Torah—that the drawing down through Torah is utterly unlike all other forms of hashpa'ah (flow),	בְּהִיוֹת שֶׁנִּתְבָּאֵר לְעֵיל בְּעִנְיַן מַה שֶׁאָמְרוּ רַז"ל "בְּיוֹם חֲתוּנָתוֹ" – זוֹ מַתַּן תּוֹרָה – שֶׁהַהַמְשָׁכָה שֶׁבַּתּוֹרָה אֵינָהּ דּוֹמָה כְּלָל לְכָל הַהַשְׁפָּעוֹת,
for in Torah is clothed the drawing down of the Essence Itself, as our Sages said: "You are taking Me"—	שֶׁבָּזֶה מְלוּבָּשׁ הַמְשָׁכָה עַצְמִיּוּת, וּכְמַה שֶׁאָמְרוּ רַז"ל: "אוֹתִי אַתֶּם לוֹקְחִים",
yet it became contracted into "small things"—such as all the laws of Torah regarding physical mitzvos: tefillin made of physical parchment,	רַק שֶׁנִּתְצַמְצְמוּ בִּדְבָרִים קְטַנִּים, כְּמוֹ כָּל דִּינֵי הַתּוֹרָה בְּמִצְוֹת גַּשְׁמִיּוֹת: תְּפִילִין בְּקֶלַף גַּשְׁמִי,
tzitzis made of physical wool, sukkah made of physical schach,	וְצִיצִית בְּצֶמֶר גַּשְׁמִי, וְסֻכָּה בְּסְכַךְ גַּשְׁמִי,
and similarly with lulav, which involves physical plant matter;	וְדָ"מ שֶׁבְּלוּלָב – בִּצְמָחִים גַּשְׁמִיִּים,
and terumah and maaser concerning physical produce; and all the korbanos involve the offering of physical animals;	וּתְרוּמוֹת וּמַעַשְׂרוֹת – בִּתְבוּאוֹת גַּשְׁמִיִּים, וְכָל הַקָּרְבָּנוֹת – בְּהַקְרָבַת הַבְּהֵמָה גַּשְׁמִיִּים –,
and similarly in all the mitzvos of Torah and all prohibitions of Torah—everything is in physical matters.	וְכַיּוֹצֵא בָּזֶה בְּכָל מִצְוֹתֶיהָ שֶׁל תּוֹרָה, וּבְכָל אִסּוּרֵי תּוֹרָה – שֶׁהַכֹּל הוּא בִּדְבָרִים גַּשְׁמִיִּים –.
And these are His blessed Will—He desires precisely so and so.	וְהֵם־הֵם רְצוֹנוֹ יִתְבָּרֵךְ – שֶׁרוֹצֶה דַּוְקָא כָּךְ וְכָךְ.

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And within each individual mitzvah there are details of His Will—for example: the five who shall not separate terumah, and if they do, their terumah is not valid.	וּבְכָל מִצְוָה בִּפְרָט יֵשׁ פְּרָטֵי רְצוֹנוֹ, כְּמוֹ: חֲמִשָּׁה לֹא יִתְּרוֹמוּ, וְאִם תָּרְמוּ – אֵין תְּרוּמָתָן תְּרוּמָה,
This is because, according to the Supernal Will, these five may not separate terumah, and even if they did, it is not considered terumah even after the fact.	וְהַיְינוּ – שֶׁעַל־פִּי הָרָצוֹן הָעֶלְיוֹן, כָּךְ שֶׁהַחֲמִשָּׁה הַלָּלוּ לֹא יִתְּרוֹמוּ תְּרוּמָה, וַאֲפִלּוּ אִם תָּרְמוּ – אֵין תְּרוּמָתָם תְּרוּמָה, אֲפִלּוּ בְּדִיעֲבַד כו'.
[But] a deaf-mute who speaks but does not hear may separate terumah, and if he did, his terumah is valid.	חֵרֵשׁ הַמְדַבֵּר וְאֵינוֹ שׁוֹמֵעַ – יִתְּרוֹם, וְאִם תָּרַם – תְּרוּמָתוֹ תְּרוּמָה.
Thus, we find distinctions of levels and details of Will within a single Divine Will from the Torah,	נִמְצָא: יֵשׁ חִלּוּקֵי מַדְרֵגוֹת וּפְרָטִיּוּת רְצוֹנוֹת בְּרָצוֹן אֶחָד מִדִּבְרֵי תּוֹרָה,
and so too with all details of the mitzvos—for example: a stolen lulav or a dried-out lulav is invalid,	וְכֵן גַּם כֵּן בְּכָל פְּרָטֵי הַמִּצְוֹת – לוּלָב הַגָּזוּל וְהַיָּבֵשׁ – פָּסוּל,
and so forth in every detail of mitzvos—there is no mitzvah without many legal distinctions.	וְכַדּוֹמֶה בְּכָל פְּרָטֵי הַמִּצְוֹת – שֶׁלֹּא תִּמָּצֵא מִצְוָה אַחַת שֶׁלֹּא יִהְיֶה בָּהּ חִלּוּקֵי דִּינִים רַבִּים.
And specifically in this is clothed His Essence of Will and Wisdom—the drawing down of the Essence.	וּבְזֶה דַּוְקָא מְלוּבָּשׁ עַצְמוּת רְצוֹנוֹ וְחָכְמָתוֹ יִתְבָּרֵךְ – הַמְשָׁכָה עַצְמִיּוּת.
And as explained in the discourse *Vayidaber Elokim Anochi*, that since the drawing is of the Essence, therefore it is specifically clothed in physical things.	וּכְמוֹ שֶׁנִּתְבָּאֵר בְּדִ"ה "וַיְדַבֵּר אֱלֹקִים אָנֹכִי", שֶׁלִּהְיוֹת הַהַמְשָׁכָה עַצְמִיּוּת – לָכֵן נִתְלַבְּשׁוּ בִּדְבָרִים גַּשְׁמִיִּים דַּוְקָא.
And that is why the Torah was not given to the angels—for they wanted it to be given to them in a spiritual way,	וְלָכֵן לֹא נִתְּנָה הַתּוֹרָה לַמַּלְאָכִים, כִּי הֵם בִּקְשׁוּ שֶׁתִּנָּתֵן לָהֶם בְּרוּחָנִיּוּת,
but due to the exaltedness and lofty level of Torah, it is impossible for it to be revealed except in something physical.	וּלְעוֹצֶם מַעֲלַת וּמַדְרֵגַת הַתּוֹרָה – אִי־אֶפְשָׁר שֶׁתִּתְגַּלֶּה אֶלָּא בְּדָבָר גַּשְׁמִי.
And therefore the discussions of Abaye and Rava are called a "small matter"—	וְלָכֵן נִקְרְאוּ הֲוָיוֹת דְּאַבָּיֵי וְרָבָא בְּשֵׁם "דָּבָר קָטָן",
because they became contracted into very small things, which are the details of all the mitzvos, etc.	לִהְיוֹת כִּי נִתְצַמְצְמוּ בִּדְבָרִים קְטַנִּים מְאֹד – שֶׁהֵם־הֵם פְּרָטֵי כָּל הַמִּצְוֹת כו'.
And it can further be said, that since the mitzvos as we perform them now are only in the state of *erusin* (betrothal)—the giving of a ring of *kiddushin*, which is a makif (surrounding light),	וְעוֹד יֵשׁ לוֹמַר, שֶׁלִּהְיוֹת כִּי הַמִּצְוֹת דְּעַכְשָׁו – זֶהוּ רַק בְּחִינַת אֵרוּסִין, טַבַּעַת קִידּוּשִׁין, בְּחִינַת מַקִּיף,
and in the future will be revealed the *pnimiyus haTorah* (inner aspect of the Torah),	וְלֶעָתִיד לָבוֹא יִתְגַּלֶּה בְּחִינַת פְּנִימִיּוּת הַתּוֹרָה,

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

therefore, relative to that inwardness, the *havaayos* of Abaye and Rava—which are the explanation and interpretation of the mitzvos, and all the halachos of the Torah—are called a "small matter."	וְלָכֵן לְגַבֵּי הַפְּנִימִיּוּת – נִקְרָאִים הֲוָיוֹת דְּאַבָּיֵי וְרָבָא, שֶׁהֵם פֵּירוּשׁ וּבֵיאוּר הַמִּצְוֹת, שֶׁזֶּהוּ כָּל הֲלָכוֹת הַתּוֹרָה – בְּשֵׁם "דָּבָר קָטָן".
And further it can be said that the halachos of Torah are called "a small matter" relative to the Infinite Light (Ein Sof) that is enclothed in it.	וְעוֹד יֵשׁ לוֹמַר, שֶׁהֲלָכוֹתֶיהָ שֶׁל תּוֹרָה – נִקְרָאוֹת בְּשֵׁם "דָּבָר קָטָן" נֶגֶד בְּחִינַת אוֹר־אֵין־סוֹף הַמְּלוּבָּשׁ בָּהּ,
And as was explained, that this is a drawing of the Essence, therefore even the halachos of Torah—with the comprehension within them—are still called a "small matter."	וּכְמוֹ שֶׁנִּתְבָּאֵר – שֶׁזֶּהוּ הַמְשָׁכָה עַצְמִיּוּת – לָכֵן נִקְרָאוֹת הֲלָכוֹת הַתּוֹרָה עִם הַהַשָּׂגָה שֶׁבָּהֶן גַּם כֵּן בְּשֵׁם "דָּבָר קָטָן".
And as explained elsewhere regarding what is meant by "the Torah is called a parable of the Ancient One" (*mashal hakadmoni*)—	וּכְמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר – בְּעִנְיַן מַה שֶּׁנִּקְרֵאת הַתּוֹרָה "מָשָׁל הַקַּדְמוֹנִי",
meaning that the Torah is a parable to understand the level of the Infinite One, the Ancient One of the world.	שֶׁפֵּירוּשׁ – שֶׁהַתּוֹרָה הִיא מָשָׁל לְהָבִין בְּחִינַת אוֹר־אֵין־סוֹף – קַדְמוֹנוֹ שֶׁל עוֹלָם.
And surely a parable, in relation to its analog, is a small thing.	וּבְוַדַּאי – הַמָּשָׁל לְגַבֵּי הַנִּמְשָׁל – זֶהוּ "דָּבָר קָטָן".
And therefore the *havaayos* of Abaye and Rava are called "a small matter."	וְלָכֵן נִקְרְאוּ הֲוָיוֹת דְּאַבָּיֵי וְרָבָא בְּשֵׁם "דָּבָר קָטָן".
But just as through the parable one comes to understand the analog, so too, in this "small matter," the Infinite One, blessed be He, is enclothed—an essential drawing.	אֲבָל כְּשֶׁבָּעוֹרֶךְ הַמָּשָׁל מְבִינִים אֶת הַנִּמְשָׁל – כֵּן גַּם כֵּן בִּבְחִינַת "דָּבָר קָטָן" זֶה – מְלוּבָּשׁ אוֹר־אֵין־סוֹף בָּרוּךְ הוּא – הַמְשָׁכָה עַצְמִיּוּת כו'.
And it is not comparable to all other forms of hashpa'ah (emanation), which are only a ray—as explained above, that they are merely a tenth portion.	וְאֵינוֹ דוֹמֶה לְכָל שְׁאָר הַהַשְׁפָּעוֹת – שֶׁהֵן רַק הֶאָרָה, וּכְמוֹ שֶׁנִּתְבָּאֵר לְעֵיל – שֶׁזֶּהוּ רַק חֵלֶק עֲשִׂירִי.
But the Torah is, "on the day of His wedding"—a drawing of the Essence, until in each and every Jew there is made the name Havayah, etc.	אֲבָל הַתּוֹרָה – הִיא "בְּיוֹם חֲתוּנָתוֹ" – הַמְשָׁכָה עַצְמִיּוּת, עַד שֶׁנַּעֲשָׂה בְּכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל שֵׁם הוי' כו'.
And according to this, it will be understood the elevation that results from the soul's descent into the body—	וְעַל־פִּי זֶה יוּבַן הָעֲלִיָּה שֶׁעַל־יְדֵי יְרִידַת הַנְּשָׁמָה בַּגּוּף,
that even though the soul—as it was before being clothed in the body—stood in love and awe in a state of bittul (self-nullification), as it is written: "By the life of Hashem before Whom I stood,"	שֶׁעִם הֱיוֹת הַנְּשָׁמָה כְּמוֹ שֶׁהָיְתָה קֹדֶם הִתְלַבְּשׁוּתָהּ בַּגּוּף הָיְתָה עוֹמֶדֶת בְּאַהֲבָה וְיִרְאָה בִּבְחִינַת בִּטּוּל, כְּמוֹ שֶׁכָּתוּב "חַי ה' אֲשֶׁר עָמַדְתִּי לְפָנָיו",

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

nevertheless, "better for me is the Torah of Your mouth"—for through the aspect of "Torah of Your mouth," which is the level of the *havaayos* of Abaye and Rava that are called a "small matter,"	מִכָּל־מָקוֹם – "טוֹב לִי תוֹרַת פִּיךָ", שֶׁעַל־יְדֵי בְּחִינַת "תוֹרַת פִּיךָ", שֶׁהִיא בְּחִינַת הַוָיוֹת דְּאַבָּיֵי וְרָבָא שֶׁנִּקְרָאִים "דָּבָר קָטָן",
in them is clothed the Infinite One, blessed be He.	בָּהֶם מְלוּבָּשׁ אוֹר־אֵין־סוֹף בָּרוּךְ הוּא.
And it may be said that they are called a "small matter" because of the intense bittul of the *davar halachah* (legal ruling) relative to the level of Ein Sof blessed be He which rests within the *davar halachah*.	וְיֵשׁ לוֹמַר שֶׁנִּקְרָאִים "דָּבָר קָטָן" – עַל שֵׁם עֹצֶם בִּטּוּל "דְּבַר הַהֲלָכָה" נֶגֶד בְּחִינַת אוֹר־אֵין־סוֹף בָּרוּךְ הוּא שֶׁבְּ"דְּבַר הַהֲלָכָה".
As it is written: "Let my tongue respond with Your word"—they are His sayings, like one who answers after a reader.	וּכְמוֹ שֶׁכָּתוּב: "תַּעַן לְשׁוֹנִי אִמְרָתֶךָ", שֶׁהֵם בְּחִינַת אִמְרָתוֹ יִתְבָּרֵךְ, וּכְעוֹנֶה אַחַר הַקּוֹרֵא.
Therefore, they are called a "small matter," because they occupy no independent place at all.	לָכֵן נִקְרְאוּ "דָּבָר קָטָן", שֶׁאֵינָם תּוֹפְסִים מָקוֹם כְּלָל.
And they are not like the Merkavah—for although it carries the Throne, nevertheless it *carries* it—	וְאֵינָם כְּמוֹ הַמֶּרְכָּבָה – כִּי אַף שֶׁהֵן נוֹשְׂאוֹת אֶת הַכִּסֵּא – מִכָּל־מָקוֹם הֵן נוֹשְׂאוֹת אֶת הַכִּסֵּא,
but Torah study *is* the word of Hashem that was spoken at Sinai,	אֲבָל לִמּוּד הַתּוֹרָה – הִיא־הִיא "דְּבַר ה'" שֶׁדִּיבֵּר בְּסִינַי,
and even all that a diligent student will ever innovate was already given at Sinai,	שֶׁאֲפִלּוּ כָּל מַה שֶׁתַּלְמִיד וָתִיק עָתִיד לְחַדֵּשׁ – נִתְּנָה מִסִּינַי,
as is explained elsewhere regarding the phrase "all these words" (Shemos 20:1); see Midrash Rabbah on this verse, and the discourse *Vayidaber Elokim es kol haDvarim*.	וּכְמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר בְּעִנְיַן "אֵת כָּל הַדְּבָרִים" (שמות כ', א'); עֵי"ן בְּמִדְרָשׁ רַבָּה עַל פָּסוּק זֶה, וּבְדִ"ה "וַיְדַבֵּר אֱלֹקִים אֵת כָּל הַדְּבָרִים".
[As well as in the verse:] "Words of the wise are like goads" (Koheles 12:11).	(קהלת י"ב, י"א "דִּבְרֵי חֲכָמִים כַּדָּרְבֹנוֹת").
And therefore they are called a "small matter," because they are not an entity unto themselves due to their complete lack of self-standing—	וְלָכֵן נִקְרְאוּ "דָּבָר קָטָן", שֶׁאֵינָם מְהוּת לְעַצְמָן מִפְּנֵי הֶעְדֵּר הַתְּפִיסַת מָקוֹם כְּלָל,
just like a child compared to a grown person: due to his bittul, he is not accounted at all; and if he is counted, it is only as a small one.	וּכְמוֹ קָטָן לְגַבֵּי הַגָּדוֹל – שֶׁמִּפְּנֵי בִּטּוּלוֹ אֵינוֹ נֶחְשָׁב כְּלָל, וְאִם נֶחְשָׁב – נֶחְשָׁב לְכָל־הַפָּחוֹת לְקָטָן.
So too, it will be understood why the *havaayos* of Abaye and Rava are called a "small matter"—	כָּךְ גַּם כֵּן יוּבַן עִנְיַן מַה שֶׁנִּקְרְאוּ הַוָיוֹת דְּאַבָּיֵי וְרָבָא בְּשֵׁם "דָּבָר קָטָן",

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

because of the intense bittul of the *davar halachah* relative to the indwelling of the Essence of the Infinite Light that rests within it—	עַל שֵׁם עֹצֶם בִּטּוּל "דְּבַר הַהֲלָכָה" נֶגֶד הַשְׁרָאַת עַצְמוּת אוֹר־אֵין־סוֹף שֶׁבָּהּ –
it is considered a "small matter."	הִיא נֶחְשֶׁבֶת "דָּבָר קָטָן" כו'.
Thus, the term "small matter" does not mean that it is inherently small,	וְנִמְצָא: "דָּבָר קָטָן" – אֵין פֵּירוּשׁ שֶׁהֵם דְּבָרִים קְטַנִּים,
but rather due to the tzimtzum (contraction), or relative to the inner dimension that will be revealed in the future,	אֶלָּא מִפְּנֵי הַצִּמְצוּם, אוֹ לְגַבֵּי בְּחִינַת הַפְּנִימִיּוּת שֶׁתִּתְגַּלֶּה לֶעָתִיד לָבוֹא,
or relative to the indwelling of the Infinite Light within them,	אוֹ נֶגֶד הַהַשְׁרָאוֹת אוֹר־אֵין־סוֹף שֶׁבָּהֶם,
or because they are completely nullified relative to the level of the Infinite One, blessed be He, that dwells in them.	אוֹ שֶׁהֵם בְּטֵלִים לְגַמְרֵי נֶגֶד בְּחִינַת אוֹר־אֵין־סוֹף בָּרוּךְ הוּא הַשּׁוֹרֶה בָּהֶם.
And this is like the stars, which appear small, but in truth they are higher than the sun and the other large stars, etc.	וְהֲרֵי זֶה כְּמוֹ הַכּוֹכָבִים – שֶׁנִּרְאִים קְטַנִּים, וּבֶאֱמֶת הֵם גְּבוֹהִים יוֹתֵר מִן הַשֶּׁמֶשׁ וּשְׁאָר הַכּוֹכָבִים הַגְּדוֹלִים כו'.
And this is [the meaning of] that through Torah there is a great ascent for the soul of man,	וְזֶהוּ שֶׁעַל־יְדֵי הַתּוֹרָה הִיא עֲלִיָּה גְּדוֹלָה לְנֶפֶשׁ הָאָדָם,
for the love and fear that the soul had before its being clothed in a body—behold, it came only from the radiance of the intellect,	שֶׁהֲרֵי הָאַהֲבָה וְהַיִּרְאָה שֶׁהָיְתָה לַנֶּפֶשׁ קֹדֶם הִתְלַבְּשׁוּתָהּ בַּגּוּף – הִנֵּה הִיא בָּאָה רַק מֵהַאֲרַת הַמּוֹחִין,
which is the concept of contemplation, from which comes love and fear.	שֶׁזֶּהוּ עִנְיַן הַהִתְבּוֹנְנוּת, שֶׁמִּזֶּה בָּאָה הָאַהֲבָה וְהַיִּרְאָה.
But through its descent into the body, it received the Torah,	אֲבָל עַל־יְדֵי יְרִידָתָהּ בַּגּוּף – קִיבְּלָה אֶת הַתּוֹרָה,
which contains the drawing of the Essence, etc.	שֶׁיֵּשׁ בָּהּ הַמְשָׁכָה עַצְמִיּוּת כו'.
However, behold, nevertheless, the soul descended to be clothed in the body and the animal soul,	אֲבָל הִנֵּה מִכָּל־מָקוֹם – יָרְדָה הַנְּשָׁמָה לְהִתְלַבֵּשׁ בַּגּוּף וְנֶפֶשׁ הַבְּהֵמִית,
and also the speech of Torah that one studies is physical speech.	וְגַם דִּבּוּר הַתּוֹרָה שֶׁלּוֹמֵד – הוּא בְּחִינַת דִּבּוּר גַּשְׁמִי.
And it is explained elsewhere that the speech of man's prayer—even when he prays with love and fear—	וְנִתְבָּאֵר בִּמְקוֹם אַחֵר שֶׁדִּבּוּר הַתְּפִלָּה שֶׁל הָאָדָם – גַּם כְּשֶׁמִּתְפַּלֵּל בְּאַהֲבָה וְיִרְאָה –
nevertheless, his speech is physical;	מִכָּל־מָקוֹם דִּבּוּרוֹ הוּא גַּשְׁמִי,
therefore the angels need to elevate the prayer.	לָכֵן צְרִיכִים הַמַּלְאָכִים לְהַעֲלוֹת אֶת הַתְּפִלָּה.

Rebbe Maharash

Torahs Shmuel

בְּסִיָּ"ע דִּשְׁמַיָּא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

And this is what is written in the Zohar about the angels, that they bend toward [the prayer] and kiss it—	וְזֶהוּ דְּאִיתָא בַּזֹּהַר בְּעִנְיַן הַמַּלְאָכִים – דְּגַפִּיף לְהוֹן וּמְנַשֵּׁק לְהוֹן –
until they refine the prayer,	עַד שֶׁמְּזַכְּכִים אֶת הַתְּפִלָּה,
because their speech is comparable to our thought,	כִּי הַדִּבּוּר שֶׁלָּהֶם – הוּא בְּעֵרֶךְ הַמַּחֲשָׁבָה שֶׁלָּנוּ,
and "higher above higher" until the dwelling of the angel Metatron, who weaves crowns for his Creator from the prayers of Israel.	וְ"גָבוֹהַּ מֵעַל גָּבוֹהַּ" עַד מִשְׁכַּן מַלְאַךְ מְטַטְרוֹ"ן – שֶׁקּוֹשֵׁר כְּתָרִים לְקוֹנוֹ מִתְּפִלּוֹתֵיהֶם שֶׁל יִשְׂרָאֵל.
See more of this in Torah Or, in the discourse beginning with "Mezuzah miYemin," and in the discourses "Zimna Chada," and "Kol Kohen SheMevarech."	עַיֵּ"ן מִזֶּה בְּתוֹרָה־אוֹר בְּד"ה "מְזוּזָה מִימִין", וּבְד"ה "זִימְנָא חַדָּא", וּבְד"ה "כָּל כֹּהֵן שֶׁמְּבָרֵךְ".
And similarly, it will be understood also regarding Torah,	וְעַל־דֶּרֶךְ זֶה יוּבַן בַּתּוֹרָה גַּם־כֵּן –
that although in Torah is clothed the Essence of the Infinite One, blessed be He—	שֶׁגַּם כִּי בַּתּוֹרָה מְלוּבָּשׁ עַצְמוּת אוֹר־אֵין־סוֹף בָּרוּךְ הוּא –
nevertheless, the speech of man is physical, and the soul is clothed in the body and animal soul.	מִכָּל־מָקוֹם – דִּבּוּר הָאָדָם הוּא גַּשְׁמִי, וְהַנְּשָׁמָה מִתְלַבֶּשֶׁת בַּגּוּף וּנְפֶשׁ הַבְּהֵמִית.
Therefore, this is the concept of what is written: "When you raise up the lamps" (Behaalotecha),	לָכֵן זֶהוּ עִנְיַן מַה שֶּׁכָּתוּב "בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת" –
that Aharon the High Priest elevates and raises the lamps, which are the souls of Israel,	שֶׁאַהֲרֹן כֹּהֵן גָּדוֹל מַעֲלֶה וּמַגְבִּיהַּ אֶת הַנֵּרוֹת – הֵם נִשְׁמוֹת יִשְׂרָאֵל –
to raise them to their root and source with greater intensity and strength.	לְהַעֲלוֹתָן לְשָׁרְשָׁן וּמְקוֹרָן בְּיֶתֶר שְׂאֵת וִיתֶר עֹז.
And through their engagement with Torah, they ascend to be united in the "body of the King,"	וְעַל־יְדֵי עֵסֶק תּוֹרָתָן – יִתְעַלּוּ לְאִשְׁתָּאְבָא בְּגוּפָא דְּמַלְכָּא,
and this elevation is through Aharon the great priest, the *shushvina d'matronisa* (escort of the Queen),	וְהָעֲלִיָּה הִיא עַל־יְדֵי אַהֲרֹן כָּהֲנָא רַבָּא – בְּחִינַת שׁוּשְׁבִינָא דְּמַטְרוֹנִיתָא –
who elevates the lamps, i.e., the souls of Israel.	הַמַּעֲלֶה אֶת הַנֵּרוֹת – הֵם נִשְׁמוֹת יִשְׂרָאֵל.
And the explanation of the greatness of Aharon the High Priest will be understood from the matter of the merkavah of Avraham,	וּבֵיאוּר עִנְיַן מַעֲלַת אַהֲרֹן כֹּהֵן גָּדוֹל – יוּבַן מֵעִנְיַן הַמֶּרְכָּבָה דְּאַבְרָהָם,
which was explained that through the love with self-sacrifice he elevated and raised the level of *Adam* of Atzilus to the level of "for He is not a man."	שֶׁנִּתְבָּאֵר – שֶׁעַל־יְדֵי הָאַהֲבָה בְּמְסִירַת נֶפֶשׁ – הֶעֱלָה וְהִגְבִּיהַּ אֶת בְּחִינַת אָדָם דְּאֲצִילוּת לִבְּחִינַת "כִּי לֹא אָדָם".

Powered By: ChassidusNow.com

Rebbe Maharash

Torahs Shmuel

בְּסִיְ"ע דִשְׁמַיָא. שַׁבָּת פָּרָשַׁת בְּהַעֲלֹתְךָ תרכ"ט

With the help of Heaven. Shabbat Parshas Behaalosecha 1869

Consequently, it is understood that Aharon is the level of a much higher love than the love of Avraham,	וּמִמֵּילָא יוּבַן – שֶׁאַהֲרֹן הוּא בְּחִינַת אַהֲבָה רַבָּה – שֶׁגְּבוֹהָה מְאֹד נַעֲלָה מִבְּחִינַת אַהֲבַת אַבְרָהָם,
and therefore he raises the souls of Israel to a higher level.	וְלָכֵן מַעֲלֶה אֶת נִשְׁמוֹת יִשְׂרָאֵל לְבְּחִינָה הַיּוֹתֵר גְּבוֹהָה.
All the more so, since this is according to the Torah—for it is known that the service of the created being on his own	וְכָל־שֶׁכֵּן שֶׁזֶּהוּ עַל־פִּי הַתּוֹרָה – שֶׁנּוֹדָע שֶׁאֵינוֹ דּוֹמֶה עֲבוֹדַת הַנִּבְרָא מֵעַצְמוֹ –
is not comparable to when we were given the power at the giving of the Torah.	לְמַה שֶׁנִּתְּנָה לָנוּ הַכֹּחַ בְּמַתַּן תּוֹרָה.
And since the command to Aharon is to raise the souls of Israel, as it says: "When you raise the lamps,"	וּמֵאַחַר שֶׁהַצִּוּוּי לְאַהֲרֹן – שֶׁיַּעֲלֶה אֶת נִשְׁמוֹת יִשְׂרָאֵל, כְּמוֹ שֶׁכָּתוּב: "בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת" –
which is the level of drawing down the Essence—	שֶׁזֶּהוּ בְּחִינַת הַמְשָׁכָה עַצְמִיּוּת –
consequently, it is understood that the elevation is to be united in the "body of the King,"	מִמֵּילָא מוּבָן שֶׁהַהַעֲלָאָה הִיא לְאִשְׁתְּאָבָא בְּגוּפָא דְּמַלְכָּא,
for it cannot be said that the command is a higher level than the very thing that is being commanded.	שֶׁאִי אֶפְשָׁר לוֹמַר שֶׁבַּצִּוּוּי יִהְיֶה בְּחִינָה הַיּוֹתֵר עֶלְיוֹנָה מִן הַדָּבָר שֶׁמְּצַוִּים עָלָיו כו'.
And it is found that the meaning of "When you raise the lamps" is to raise the souls of Israel to the level of Ein Sof,	וְנִמְצָא – פֵּירוּשׁ "בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת" – לְהַעֲלוֹת אֶת נִשְׁמוֹת יִשְׂרָאֵל לְבְּחִינַת אוֹר־אֵין־סוֹף,
to be united in the "body of the King," etc.	לְאִשְׁתְּאָבָא בְּגוּפָא דְּמַלְכָּא כו'.

[NOTE Summary:

The discourse begins by contrasting two dimensions of Divine service: the "merkavah" (chariot) of the Avot, which elevated Divine attributes within Atzilus, and the seemingly lower yet greater service of mitzvot in the physical world. The patriarchs served G-d with mesirus nefesh and became channels for specific sefiros—Avraham for Chesed, Yitzchak for Gevurah, Yaakov for Tiferes. Their devotion elevated the level of "Adam" in Atzilus to the higher level of "Not a man" (i.e., Arich Anpin).

The Rebbe Maharash then shifts focus to the Torah itself, noting that all of its laws—however minute—are vessels for the Essence of G-d. These *halachos*, described as the "small things" (דבר קטן) of Abaye and Rava, carry the essential will and wisdom of G-d, despite being clothed in the most mundane aspects of physicality—parchment, wool, plants, food, and more. Their smallness is not a flaw, but a reflection of their complete bittul (nullification) to the Essence. Even a soul's

awe and love before entering a body cannot compare to what it attains through Torah in this world.

This leads to the climactic teaching: through Aharon, the Kohen Gadol, who embodies a higher love than even Avraham, the souls of Israel are raised to unite with the "Body of the King"—an expression of full union with Atzmus. This is hinted in the command "Behaalotecha es ha'neros"—to *raise* the souls (candles) of Israel to their Divine root. The Torah learned in this world, through its very physicality, becomes the ladder by which the soul is raised higher than ever possible in the spiritual realms alone.

Practical Takeaway:
Do not be fooled by the simplicity or physicality of mitzvot. Each act—wrapping tefillin, shaking a lulav, studying a page of Gemara—is an engagement with G-d's very Essence. Even if you feel spiritually distant, the mitzvah you do is infinitely potent. And the soul, even in its descent into a physical body, achieves an elevation it could never reach in the highest heavens. Every Jew is a candle, and through Torah and mitzvos, especially guided by the light of the tzaddik (like Aharon), we are raised to unite with the Infinite.

Chassidic Story:
Rebbetzin Rivkah, the wife of the Rebbe Maharash, once recounted how her husband would never allow even a seemingly trivial halacha to be treated lightly. A man once came before the Rebbe with a question about using a specific type of thread for tzitzis. The thread had become frayed, but the man insisted it was a small matter, since he was still wearing tzitzis.

The Rebbe Maharash responded sternly: "In this 'small matter,' the entire kingship of Heaven rests! Would you call the crown of a king a 'thread' just because it's thin?" He went on to explain how even the finest distinctions in halacha are not technicalities—they are the architecture of the Divine Will. "If you want to hold the Essence," he said, "you must grasp it as it is—through the Torah's every word."

The man walked away not only with a new pair of tzitzis, but with a renewed reverence for Torah. This story echoes the core message of the maamar: the smallest halacha is not just law—it is Light. **END NOTE]**