LIKKUTEI TORAH · PARSHAS SHELACH · MAAMAR 16

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים...

"I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d" (Numbers 15:41)

Israel are li rosh, a "head" for G-d: by going out of their own "Egypt," nullifying the "something" in the Shema, they make G-d "nod His head" and draw down the supernal will and delight. Yet the purpose of that ascent is the drawing down through Torah and kindness, hidden now, which in the Time to Come will reveal a light so far above Havayah that Havayah itself will seem like Elokim.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Israel are li rosh, a "head" for G-d: by going out of their own "Egypt," nullifying the "something" in the Shema, they make G-d "nod His head" and draw down the supernal will and delight. Yet the purpose of that ascent is the drawing down through Torah and kindness, hidden now, which in the Time to Come will reveal a light so far above Havayah that Havayah itself will seem like Elokim.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Why does the closing verse of the Shema say "I am Havayah your G-d" twice, why is it in the Shema at all, and what has it to do with tzitzis? The souls of Israel are rooted in G-d's thought, above the speech that created the world, yet they descend into bodies for the sake of a higher ascent. The name Yisrael, li rosh, shows how: Israel arouse the supernal will, the "skull" that hides an infinite wisdom and delight, and when they answer "May His great Name be blessed," G-d "nods His head" and that will is revealed below. This comes through the love of the Shema, in which even the body and the animal soul long to be nullified, a daily Exodus. Such a nullification of the "something" is a novelty, and novelty brings "laughter," delight, above. But rapture is not the goal: as Eliyahu found G-d not in the tumult or the fire but in the still, small voice, the soul must draw the Infinite Light down through Torah and kindness. That light is hidden now and will be revealed at the Resurrection, when even Havayah will seem like Elokim.

OUTLINE

1 **The questions and the soul's root** ¶1–2

Why the doubled "I am Havayah your G-d," why the verse is in the Shema, and how it relates to tzitzis. Israel arose in G-d's thought, above the speech of creation, and descended into bodies for the sake of a higher ascent; the name Yisrael, li rosh, "a head for Me," is the clue.

2 **The will as "skull" and "forehead"** ¶3–5

In a person, delight and intellect are hidden inside the will as the brain inside the skull. Above, the supernal will covers an infinite wisdom and delight, as in "Be silent; so it arose in thought," and the revealed will is the "forehead." When Israel answer "May His great Name be blessed," G-d "nods His head," drawing that will down.

3 His great Name ¶6–8

Yehei shmei rabba asks that "His great Name," above all the Names that give life to the worlds and above even sovev, be revealed in Atzilus and in the separate worlds, so that they are nullified from "something" to "nothing" and G-d's glory is revealed below as above.

4 The Shema and the daily Exodus ¶9–11

Israel draw this down through the Shema: understanding that all is nothing before G-d, they love Him "with all your might," until even the animal soul longs to be nullified. This is the Exodus, which must be renewed every day, since the evil inclination of the beinoni returns, and G-d helps one who comes to purify himself.

5 The novelty that brings laughter ¶12

Even tzaddikim must leave their limits. The nullification of the body and the animal soul is a novelty, like a talking bird before a king, and it draws down the supernal delight, "laughter"; the animal carries its rider higher than he could go. This is "you have striven with Elokim," which makes Yisrael li rosh and shir Kel.

6 Not in the tumult but in the still, small voice ¶13–14

The aim is not to stay in rapture but to draw the Infinite Light down through Torah, nafshi, "My soul." Eliyahu saw that G-d is not in the angels' tumult or the seraphim's fire but in the still, small voice of the Torah. Now that light is hidden like a secret gift; at the Resurrection it will be revealed in bodies, above even Gan Eden.

7 Havayah like Elokim ¶15–17

In the Time to Come a light above Havayah, His great Name, the upper Havayah, will be revealed, before which Havayah will seem like Elokim; this is the second "I am Havayah your G-d," and the second naming of Yisrael. Israel draw it down, yet even their Exodus comes through G-d's help.

8 Three pillars, the Shema and tzitzis ¶18–20

Service is the ascent, and Torah and kindness the drawings-down, each with a higher level to be revealed in the future and a lower vessel now. The first "I am Havayah" is our Torah and Chesed now, the second their future revelation; the verse holds all three pillars, and in tzitzis the threads are Torah and the tallis kindness, while both allude to love and awe.

KEY CONCEPTS

li rosh, "a head for Me" לי ראש

The letters of Yisrael read as "a head for Me": Israel, as it were, are G-d's "head," for they arouse and draw down the supernal will.

The skull and the forehead גלגלתא / מצחא

The supernal will is called the "skull" because it covers the infinite wisdom and delight hidden within it, and the "forehead" because it is the part of the head that is revealed.

His great Name שמו הגדול / שמיה רבא

A revelation above all the Names that give life to the worlds, above even sovev kol almin; it is the upper Havayah, to be revealed in the Time to Come.

The nullification of the "something" ביטול היש

A creation's ceasing to feel itself a separate existence. In a body and an animal soul it is a novelty, and it brings delight, "laughter," above.

Raising mayin nukvin; arousal from below העלאת מ"ן / אתערותא דלתתא

The ascent from below, in the Shema, prayer and the daily Exodus, which calls forth a drawing down from above.

The still, small voice קול דממה דקה

The Torah, the calm drawing down of the Infinite Light, in contrast to the tumult and fire of the angels' ascent, in which G-d's Name does not rest.

Havayah considered like Elokim הוי' כאלקים חשוב

In the Time to Come a light above the Name Havayah will be revealed, before which even Havayah will seem like the concealing Name Elokim.

Two levels of Chesed and of Torah חסד דלגאו / חסד דרועא ימינא

The supernal Chesed and the Torah above, to be revealed in the future, and the Chesed of "the right arm" and the Torah below now, which are their vessels.

SECTION 1 · ¶1–2

The questions and the soul's root

1 אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים[1] להיות לכם לאלקים אני ה' אלקיכם. להבין הכפל למה כתיב ב"פ [בי פעמים] אני הוי' אלקיכם בראש הפסוק ובסופו.

"I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." [We need] to understand the repetition: why is "I am Havayah your G-d" written twice, at the beginning of the verse and at its end?

> The maamar opens with the last verse of the section of tzitzis, which is also the last verse of the Shema. The first question: why does the verse say "I am Havayah your G-d" twice, once at its beginning and again at its end?

וגם מה ענין פסוק זה לק"ש [לקריאת שמע][2] שהרי אמירת פסוק זה הוא משום הזכרת יצ"מ [יציאת מצרים] שמ"ע להזכיר יצ"מ [יציאת מצרים][3] כמ"ש למען תזכור את יום[4] צאתך מארץ מצרים כל ימי חייך והוא מצוה בפ"ע [בפני עצמו],

And also: what does this verse have to do with the Shema? For the saying of this verse is on account of mentioning the Exodus from Egypt, since it is a positive commandment to mention the Exodus from Egypt, as it is written, "So that you remember the day you went out of the land of Egypt all the days of your life"; and that is a mitzvah by itself.

> A second question: why was this verse made part of the Shema? It is said there to mention the Exodus (the Talmud, Berachos 21a, notes that the Exodus is mentioned in the Shema), yet remembering the Exodus "all the days of your life" is a separate mitzvah of its own. In Tanya, chapter 47, the Alter Rebbe explains the daily Exodus as the G-dly soul's going out of the body's prison into the unity of the Infinite Light, above all in the Shema; the maamar will build its own bridge between the two.

ועוד דהל"ל [דהוה ליה למימר] פסוק למען תזכור כו', וגם להבין איזה שייכות יש לפסוק זה לפי' ציצית.

And further, it should have said the verse "So that you remember," etc. And also [we need] to understand what connection this verse has to the section of tzitzis.

> If the only aim were to mention the Exodus, the verse "So that you remember the day you went out of Egypt" would have been the obvious choice, since it speaks of remembering directly. A third question: what does this verse have to do with the mitzvah of tzitzis, whose section it closes?

הנה נודע שנשמות ישראל היו מקודם ששת ימי בראשית שהרי בעשרה מאמרות[5] נברא העולם[6] ובדבר ה' שמים נעשו[7] בחינת דבור ורוח פיו יתי' וישראל עלו במחשבה[8,9]

Now, it is known that the souls of Israel existed before the six days of Creation. For the world was created with ten utterances, and "by the word of Havayah the heavens were made": the level of speech, and "the breath of His mouth," may He be blessed; whereas Israel arose in [the Divine] thought,

> The answer begins with the root of the soul. The world was created through ten divine utterances, which Psalms calls "the word of Havayah" and "the breath of His mouth," the level of divine speech; but the Midrash says that Israel "arose in [G-d's] thought" before the world was made.

שהוא בחי' שלמעלה מבחינת דבור. אלא שירדו למטה בעוה"ז להתלבש בגוף ונפש הבהמית ע"י דבור ומאמר נעשה אדם.[10,11,12]

which is a level above the level of speech. But they descended below, into this world, to be clothed in a body and an animal soul, through the speech and utterance "Let us make man."

> Thought is higher and more inward than speech, so the souls' root is above the source of the worlds. Yet the souls came down into this world, into a body and an animal soul, through the utterance "Let us make man," that is, through the lower level of speech. In Likkutei Torah, Tzav, the Alter Rebbe explains that at their root in that thought the souls are called "brothers and friends" of the Holy One, blessed be He, one with Him as in Atzilus.

2 וירידה זו צורך עלייה היא. וצריך להבין מהו העלייה שתהיה אחר ירידה זו מימי שנותינו בעוה"ז כו'

And this descent is for the sake of an ascent. And we need to understand what the ascent is that will come after this descent of the days of our years in this world, etc.,

> The soul's descent is not an end in itself but the means to a greater ascent. The question is what that ascent can be, after the years the soul spends in this world.

שתתעלה יותר ממה שהיתה כלולה במחשבה עילאה [ועמ"ש מזה ע"פ מי מנה עפר יעקב[13,14] כו'].

such that [the soul] will be raised higher than [it was when] it was included in the supernal Thought. [And see what is written about this on the verse "Who has counted the dust of Yaakov," etc.]

> Before its descent the soul was already included in G-d's own thought, so the ascent that follows the descent must take it higher still. In Likkutei Torah, Balak, on "Who has counted the dust of Yaakov" (Numbers 23:10), the Alter Rebbe asks the same question: before its descent the soul already delighted in the radiance of the Shechinah, so what greater ascent can there be?

הנה כתיב לא יעקב יאמר עוד שמך[15] כי[16] אם ישראל כי שרית עם אלקים כו'

Now, it is written, "Your name shall no longer be called Yaakov, but Yisrael, for you have striven with Elokim," etc.

> Yaakov received the name Yisrael after he wrestled with the angel and prevailed, "for you have striven with Elokim." The maamar will explain this as overcoming the concealment of the Name Elokim, the Name through which the world seems to exist on its own.

וגם הקב"ה אמר לו[17] כן אח"כ במראה הנבואה. וענין ישראל הוא אותיות לי ראש[18] שהם נעשים להקב"ה בחינת ראש כביכול.

And the Holy One, blessed be He, also told him so afterwards, in a prophetic vision. And the meaning of Yisrael is [that it has] the letters li rosh, "a head for Me": for they become, as it were, the level of a head for the Holy One, blessed be He.

> Later G-d Himself confirmed the name in a vision (Genesis 35:10). The letters of ישראל (Yisrael) can be rearranged as לי ראש, li rosh, "a head for Me": the Jewish people become, as it were, a "head" for G-d. For this reading Kehot points to the Arizal's Sha'ar HaPesukim on this verse, and to the Tzemach Tzedek's Derech Mitzvosecha, which brings it in the name of the Zohar.

ולהבין בחי' ראש למעלה לגבי הקב"ה שאין לו דמות הגוף ח"ו [חס ושלום] [ועמ"ש ע"פ צאינה וראינה].[19,20]

And [we need] to understand the level of a "head" above, with regard to the Holy One, blessed be He, who has no bodily form, G-d forbid. [And see what is written on the verse "Go out and see."]

> Since G-d has no body, the maamar must explain what a "head" above can mean. In Likkutei Torah, Shir HaShirim, in the discourse on "Go out and see, O daughters of Zion" (Song of Songs 3:11), the Alter Rebbe explains it: as the head holds the brain and the skull that covers it, so Israel draw down the supernal wisdom through the Torah, clothed in physical matters.

SECTION 2 • ¶3–5

The will as "skull" and "forehead"

3 והנה נודע בספרי התנ"ך [התורה נביאים כתובים] ובספרי הקבלה כי הרצון נק' ראש וגלגלת ומקרא מלא נאמר והיה על מצחו תמיד[21] לרצון, פי' עד"מ מבשרי אחזה[22] שיש באדם בחי' רצון ובחי' תענוג ושכל, והן פנימית הרצון

Now, it is known from the books of Tanach and the books of Kabbalah that the will is called "head" and "skull"; and an explicit verse states, "And it shall be upon his forehead always, for goodwill (ratzon)." The explanation, by way of analogy, [as in] "from my flesh I behold": in a person there is the level of will, and the level of delight and intellect, and these are the inner dimension of the will.

> Scripture and Kabbalah both call the will the "head" or "skull." In the verse about the high priest's golden plate, worn on his forehead "for goodwill (ratzon)," ratzon plainly means favor, that Israel's offerings be accepted; the maamar hears in it "will," so the verse ties the forehead to the will. Following "from my flesh I behold G-d," we learn about the divine from the human soul, where delight and intellect lie deeper than the will.

שהרי הרצון מתעורר מחמת התענוג שלפי שיש לו תענוג מן הדבר ההוא על כן רוצה וחפץ הוא בכך או הרצון נמשך מחמת השכל שהוא ג"כ טעם לרצון שרוצה כן מפני שהשכל מחייב כן.

For the will is aroused by the delight: because he has delight in that thing, therefore he wants and desires it. Or the will is drawn from the intellect, which is also a reason for the will: he wants this because the intellect requires it.

> A person wants something either because it gives him pleasure or because his reason says it is right. Delight and intellect are therefore the inner causes, and the will is their outward expression.

4 והנה הרצון הוא בחינה המתגלה שמשיב לשואלו דבר כך אני רוצה ומצוה לזולתו לעשות רצונו

Now, the will is a level that is revealed: he answers whoever asks him something, "This is what I want," and he commands another to do his will;

> The will shows itself openly: a person can say what he wants and can order others to carry it out.

אבל התענוג או השכל שמהם נמשך הרצון אינם מתגלים אלא כמוסים ונעלמים בתוך הרצון המעלימם ומכסה עליהם ולכן נק' הרצון גלגלתא שהרי זה דומה לעצם הגלגלת החופפת על המוח שבתוכה.

but the delight or the intellect from which the will is drawn are not revealed; rather, they are hidden and concealed within the will, which conceals them and covers over them. Therefore the will is called Gulgalta (the skull), for it resembles the bone of the skull, which covers over the brain inside it.

> The pleasure or reasoning behind the will stays hidden inside it, as the brain is hidden inside the skull. That is why the will is called Gulgalta, "the skull," the bone that covers the brain.

5 וכמ"כ [וכמו כן] הנמשל למעלה דבחי' הרצון נק' גלגלתא דחפיא על מוחא שגילוי הרצון חופה על השכל הנעלם או התענוג של רצון זה

So too in the analogue above: the level of will is called "the skull that covers over the brain," for the revelation of the will covers over the hidden intellect, or the delight, of this will,

> The same holds above. The phrase "the skull that covers over the brain" means that G-d's revealed will covers over the hidden wisdom and delight that underlie it.

שהם לאין קץ ותכלית ממש כנודע מענין וקדושים בכל יום יהללוך סלה שיש עליות[23] אין קץ בהשגות כו'

which are truly without end or limit, as is known from the matter of "and holy ones praise You every day, Selah": that there are endless ascents in comprehension, etc.;

> That hidden wisdom and delight have no end. The Alter Rebbe reads the words of the Amidah, "and holy ones praise You every day, Selah," to mean that the holy ones rise every day to new comprehension, without end.

והם רק הארה בעלמא מבחי' חכמה עילאה וכמו שערה הנמשכת מן המוח וכטפה לגבי הים [אבל ח"ע [חכמה עילאה] הוא בחי' עדן עין לא ראתה[24, 25] כו'

and these are only a mere glimmer from the level of the higher Chochmah (Chochmah Ila'ah), like a hair drawn out from the brain, and like a drop compared to the sea. [But the higher Chochmah is the level of "Eden," "no eye has seen," etc.,

> Yet all those endless ascents are only a faint glimmer of the higher Chochmah, as small as a hair compared with the brain, or a drop compared with the sea. The bracket adds that the higher Chochmah is called "Eden," which the Talmud identifies with "no eye has seen," a place no created eye has seen.

והאי עדן אתמשך מעדן עילאה סתימאה דכל סתימין[26] כמ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א)[27] והוא סתום ונעלם ע"י שבחי' הגלגלתא חפיא על מוחא שהיא בחי' עדן עילאה סתימאה דכל סתימין.

and this Eden is drawn from the supernal Eden, hidden of all hidden, as is written in the Idra Zuta (290a). And it is sealed and hidden because the level of the skull covers over the brain, which is the level of the supernal Eden, hidden of all hidden.

> That Eden is itself drawn from a still higher Eden, "hidden of all hidden," as the Zohar's Idra Zuta says. The higher Chochmah stays sealed because the "skull," the supernal will, covers over the "brain," that hidden supernal Eden.

וזהו כענין שתוק כך עלה במחשבה.[28, 29] שבודאי יש טעם לדבר אלא שהטעם ההוא נעלם מאד ולא ניתן להשגה

And this is like the matter of "Be silent; so it arose in [My] thought": for there is certainly a reason for the thing, but that reason is very hidden and is not given to comprehension.

> This explains the Talmud's story in which Moshe was shown Rabbi Akiva's cruel death and asked, "This is Torah and this its reward?", and G-d answered, "Be silent; so it arose in My thought." There is a reason, but it lies in that hidden wisdom, beyond comprehension. In Likkutei Torah, Bechukosai, the Alter Rebbe explains that Moshe's understanding came from the higher Chochmah, while the answer "so it arose in thought" comes from the hidden Chochmah (Chochmah Stima'ah) far above it.

ולכן אמר להם שתוק כו' שא"א להתגלות רק הרצון שהוא בחי' גלגלתא אבל החכמה והטעם היא סתימאה ולא אתפתחא דהיינו שכמוסה בתוך גלגלתא כו'

Therefore He said to them, "Be silent," etc.: for nothing can be revealed but the will, which is the level of the skull; but the Chochmah and the reason are hidden and not opened up, that is, concealed within the skull, etc.

> Only G-d's will can be revealed, as a decree; the wisdom and reason behind it stay "hidden and not opened up," enclosed within the "skull," and so the answer is "Be silent." In the Gemara these words are said to Moshe; in the parallel passage in Likkutei Torah, Vaeschanan, the Alter Rebbe adds that the reason is hidden even from the angels' comprehension, "and therefore He said to them, Be silent."

ועד"ז אפילו ברצון התחתון הנמשך מחכמה דאתפתחא מ"מ הרצון נמשך בגילוי משא"כ החכמה אינה מתגלה אלא בג"ע [בגן עדן] העליון וגם זה רק ע"י צמצומים כנ"ל

And in the same way, even in the lower will, which is drawn from the Chochmah that is opened up, the will nevertheless is drawn forth in revelation, whereas the Chochmah is revealed only in the higher Gan Eden, and even this only through contractions, as mentioned above.

> The same is true at a lower level: the will that comes from the Chochmah that is "opened up," the revealed wisdom, is itself revealed, while the wisdom behind it is revealed only to souls in the higher Gan Eden, and even there only through many contractions.

ולכן נק' הרצון גלגלתא ומצחא] וזהו מ"ש בזהר (ח"ג [חלק ג'] קכ"ט[30] א') כתיב והיה על מצחו תמיד לרצון וגו'

Therefore the will is called Gulgalta and Mitzcha (the skull and the forehead).] And this is what is said in the Zohar (III, 129a): "It is written, 'And it shall be upon his forehead always, for goodwill,' etc.;

> This is why the will is called both "skull" and "forehead," which closes the bracket. The Zohar (III, 129a) reads the verse of the high priest's plate, "upon his forehead always, for goodwill," as speaking of the supernal Forehead.

וההוא מצחא דאקרי רצון הוא גלוייא דכל רישא וגלגלתא,[31] פי' גילוי הרצון נק' מצחא דהיינו כמו המצח שהוא פנוי משערות.

and that forehead which is called 'will' is the revelation of the whole head and skull." That is, the revelation of the will is called Mitzcha (the forehead): like the forehead, which is free of hair.

> The Zohar calls this Forehead, which is "will," the revelation of the whole head and skull. The forehead is the one part of the head that hair does not cover, so it stands for the will that shows itself openly.

[ועמ"ש מענין מצחא בביאור ע"פ צאינה וראינה], וישראל נק' לי ראש שהם הם המעוררים וממשיכים בחי' רצון העליון, כמארז"ל [כמאמר רבותינו זכרונם לברכה] רפ"ק [ריש פרק קמא] דברכות[32] בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין יהא שמו הגדול מבורך הקב"ה מנענע ראשו.[33]

[And see what is written on the matter of the forehead in the explanation on the verse "Go out and see."] And Israel are called li rosh, "a head for Me," for it is they who arouse and draw down the level of the supernal will, as our Sages, of blessed memory, said at the beginning of the first chapter of Berachos: "When Israel enter the synagogues and the houses of study and respond, 'May His great Name be blessed,' the Holy One, blessed be He, nods His head."

> Israel are li rosh, a "head" for G-d, because they arouse and draw down the supernal will. The Talmud says that when Jews answer "May His great Name be blessed" in synagogues and houses of study, G-d "nods His head."

ראשו הוא בחי' רצון העליון [וע' בזהר ח"ג [חלק ג'] דרפ"ח סע"א [סוף עמוד א] וע"ב] והנענוע הוא מלמעלה למטה בחינת המשכה כלומר שממשיך בחי' רצון העליון ב"ה להיות בגילוי למטה.[34,35]

"His head" is the level of the supernal will [and see the Zohar, III, page 288, end of side a and side b]; and the nodding is from above to below, the level of drawing down; that is to say, [He] draws down the level of the supernal will, blessed be He, to be revealed below.

> G-d's "head" is the supernal will, and nodding is a downward movement, so it means drawing that will down to be revealed below. The bracket sends the reader to the Idra Zuta (Zohar III, 288a-b), which says that of the Holy Ancient One (Atika Kadisha) only the "head" is revealed, while the supernal wisdom, "the hidden brain," is concealed within its skull.

SECTION 3 • ¶6–8

His great Name

6 וזהו ענין יהא שמיה רבא מברך פי' שיומשך מהעלם לגילוי בחי' שמיה רבא שהוא שמו הגדול.[36]

And this is the meaning of "May His great Name be blessed (yehei shmei rabba mevarach)": that is, that the level of shmei rabba, which is His great Name, be drawn forth from concealment into revelation.

> The response of Kaddish, yehei shmei rabba mevarach, is read here as a request that "His great Name" be "blessed" (mevarach) in the sense of drawn down, as one "draws down" (mavrich) a vine shoot into the ground: brought from concealment into revelation. This is the nodding of G-d's head just described; in Likkutei Torah, Re'eh, the Alter Rebbe also reads shmei rabba as "may the Name Y-H become great" and, pointing back to this maamar, says both readings are true.

ופי' וענין שמו הגדול הוא כי יש כמה בחי' שמות שהם בבחי' השתלשלות דהיינו שהם הארות והמשכות אור א"ס להיות ממכ"ע [ממלא כל עלמין]

And the explanation and meaning of His great Name is this: there are several levels of Names that are at the level of the chain of descending worlds (hishtalshelus), that is, they are glimmers and extensions of the Infinite Light (Or Ein Sof) to be the light that fills all worlds (memalei kol almin);

> G-d's "Names" are the ways His light is expressed and revealed. Most of them belong to the chain of descending worlds: they are measured rays of the Infinite Light that enter the worlds and give each world life according to its capacity.

וגם שם הוי' הוא בבחי' ממכ"ע [ממלא כל עלמין] כמארז"ל [כמאמר רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא][37,38] [וכמו שיתבאר לקמן בפי' והיה הוי' לי לאלקים].

and even the Name Havayah is at the level of memalei kol almin, as our Sages, of blessed memory, said, "With the yud the World to Come was created" [and as will be explained below, on the meaning of "and Havayah will be to me as Elokim"].

> Even the Name Havayah works at this level: the Talmud says that the World to Come was created with its letter yud. The maamar will return to this when it explains Yaakov's words "and Havayah will be to me as Elokim" in section 4.

אבל שמו הגדול הוא מה שלמעלה מעלה מגדר ובחי' השתלשלות ואינו נמשך ומתלבש תוך עלמין כלל.[39]

But His great Name is that which is far, far above the bounds and level of the chain of descending worlds, and it is not drawn forth and enclothed within the worlds at all.

> "His great Name," by contrast, is far above the whole order of descending worlds and never enters or is enclothed in them. This is what Israel ask to be revealed when they answer the Kaddish. In a gloss, the Tzemach Tzedek notes that elsewhere "His great Name" seems to be the Name Havayah itself, and suggests the two agree through the teaching of an upper and a lower Name Havayah, which this maamar brings in section 4.

7 ועם היות שגם הוא בבחי' שם לבד כמו השם שאינו ערוך לגבי עצמיות מ"מ הוא למעלה מהשגת הנבראים וגם למעלה אפי' [אפילו] מבחי' סובב.

And although it, too, is only at the level of a name, like a name, which bears no comparison to [one's] essence, it is nevertheless above the comprehension of created beings, and above even the level of the light that encompasses all worlds (sovev kol almin).

> Even "His great Name" is only a "name": as a person's name lets others call him but does not touch his essence, so this Name is not G-d's essence. Yet it is beyond all created comprehension, and higher even than sovev kol almin, the light that encompasses the worlds without entering them.

וע"ז אנו מבקשים שיהיה שמו הגדול מבורך ונמשך לעלם ולעלמי עלמיא פי' לעלם לשון יחיד היינו בחי' אצילות

And for this we ask: that His great Name be blessed and drawn down "to the world and to the worlds of worlds" (le'alam ule'almei almaya). The meaning: "to the world" is singular, that is, the level of Atzilus,

> The Kaddish asks that His great Name be blessed le'alam ule'almei almaya, usually understood as "for ever and ever." The Alter Rebbe reads the words literally, "to the world and to the worlds of worlds," and takes the singular "world" to be Atzilus, the world of emanation.

כי שם איהו וחיוהי וגרמוהי חד בהון ולעלמי עלמיא לשון רבים היינו בי"ע שהם בבחי' עלמא דפרודא כמ"ש ומשם יפרד[40] כו' שבכולם יהיה המשכת והתגלות אור א"ס ב"ה שמו הגדול בכדי שיהא ביטול היש לאין

for there "He and His life-forces and His vessels are one in them"; and "to the worlds of worlds" is plural, that is, Beriah, Yetzirah and Asiyah, which are at the level of "the world of separation," as it is written, "and from there it was divided," etc.: that in all of them there be the drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He, His great Name, so that there be the nullification of the "something" into "nothing."

> Atzilus is a single "world" because there G-d, His life-forces and His vessels are entirely one. The plural "worlds of worlds" are Beriah, Yetzirah and Asiyah, the realm of separation, as the Torah says of the river that leaves Eden, "from there it was divided"; the prayer is that His great Name be revealed in all of them, so that their sense of separate existence dissolves into "nothing."

כי מחמת הארת ההוי' שמהוה בהשתלשלות העולמות נתהוה מאין ליש וכל מה שמשתלשל ויורד למטה מטה נעשה בחי' יש ביותר עד שנתהוו עולמות הנפרדים ממש

For because of the radiance of Havayah, which brings into being in the chain of descending worlds (hishtalshelus), [the world] came into being from nothing to something; and whatever descends step by step and goes lower and lower becomes more and more a "something," until the truly separate worlds came into being.

> The worlds feel themselves to be a separate "something" because they are made through the Name Havayah, which brings them into being (mehaveh) stage by stage through the chain of worlds. The further the light descends, the more independent the creations feel, until there are worlds that are truly separate.

אבל בהתגלות אור א"ס שלמעלה מהשתלשלות אזי יהיו העולמות בטלים מיש לאין [ועמ"ש בביאור ע"פ ראיתי והנה מנורת זהב.[41]

But with the revelation of the Infinite Light that is above the chain of descending worlds, the worlds will then be nullified from "something" to "nothing." [And see what is written in the explanation on the verse "I saw, and behold, a menorah all of gold,"

> When the Infinite Light that is above the whole chain is revealed, the worlds will lose that sense of independence and be nullified into "nothing." The bracket points to the discourse on Zechariah's vision of a golden menorah for more on this.

8 ובשיר השירים ע"פ ששים המה[42] מלכות[43] בענין מ"ש לע"ל [לעתיד לבוא] ומעין מבית[44] ה' יצא כו'].

and in Shir HaShirim on the verse "There are sixty queens," on the matter of what is written of the Time to Come, "And a spring shall go forth from the House of Havayah," etc.]

> The bracket also points to the discourse on "There are sixty queens" in Likkutei Torah on Shir HaShirim, which deals with the prophecy that in the Time to Come "a spring shall go forth from the House of Havayah." There the Alter Rebbe explains that the lower worlds are the realm of separation, "from there it was divided," and that when Israel draw the Infinite Light down below just as it is above, the upper and lower worlds become wholly one.

ולכן כשישראל אומרים איש"ר [אמן יהא שמיה רבא] מברך הקב"ה מנענע בראשו[45] כלומר שממשיך למטה גילוי בחי' ראשו הוא רצון העליון ב"ה שבתוכו מלובש ונעלם ענג העליון וחכמה עילאה כו'

Therefore, when Israel say "Amen, may His great Name be blessed," the Holy One, blessed be He, nods His head; that is to say, He draws down below the revelation of the level of His head, which is the supernal will, blessed be He, within which the supernal delight and the higher Chochmah (Chochmah Ila'ah) are clothed and hidden, etc.,

> This is why G-d "nods His head" when Israel answer "Amen, may His great Name be blessed": He draws down the revelation of His "head," the supernal will. Within that will, as explained above, the supernal delight and the higher Chochmah lie hidden.

(ועמ"ש בד"ה ואהיה אצלו אמון[46] בענין ואהיה שעשועים יום יום[47] כו') להיות יורד ונמשך בבחי' גילוי למטה ונגלה כבוד[48] ה' למטה כמו למעלה ממש:

(and see what is written in the discourse beginning "And I was beside Him as a nursling," on the matter of "and I was a delight day by day," etc.) so that it descend and be drawn down in revelation below, and "the glory of Havayah will be revealed" below, truly as above.

> The bracket points to the discourse on "And I was beside Him as a nursling," which speaks of the Torah as G-d's "delight day by day"; there, in Likkutei Torah, Bamidbar, the Alter Rebbe explains that the supernal will is only the outer "back" of the mitzvos, while their inner core is the supernal delight. The aim of the nod is that the supernal will be revealed below, so that, in Yeshayahu's words, "the glory of Havayah will be revealed" here just as above.

SECTION 4 · ¶9–11

The Shema and the daily Exodus

9 ב והגורם להיות הקב"ה מנענע ראשו (הם ישראל לי ראש שהם הם בחי' הראש שלמעלה כביכול). והיינו ע"י כי שרית עם אלקים.[49]

2. And what causes the Holy One, blessed be He, to nod His head (it is Israel, li rosh, "a head for Me," for it is they who are, as it were, the level of the head above). And this comes through "for you have striven with Elokim."

> Section 2 explains what causes G-d to "nod His head": Israel, li rosh, who are, as it were, the "head" above. They do this through "you have striven with Elokim," which the maamar will explain as bringing about the nullification of the "something."

והענין כי המשכה זו הוא ע"י אתעדל"ת [אתערותא דלתתא] והעלאת מ"ן [מיין נוקבין] בק"ש [בקריאת שמע] שמע ישראל[50] שמע לשון הבנה ישראל לי ראש

The explanation is that this drawing down comes through an arousal from below (isarusa dilesata) and the raising of mayin nukvin (feminine waters) in the Shema. "Hear, O Israel": "hear" denotes understanding; "Israel" is li rosh.

> This is an "arousal from below," also called the "raising of mayin nukvin (feminine waters)": an initiative from below that calls forth a flow from above. It happens in the Shema: in "Hear, O Israel," "hear" means understand, and "Israel" is read as li rosh, "a head for Me."

דהיינו מאחר שאתה בבחי' זו שהוא לי ראש. שמע והבן איך שהי' אחד. דכולא קמיה כלא חשיב[51] ורק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שבחינת מלכותו יתי' לבד מחיה כל העולמות שהוא כמשל המלך שאין עצמותו ומהותו מתפשט כלל בכל המדינות רק שמו נקרא עליהם כו'.

That is, since you are at this level, which is li rosh, hear and understand how "Havayah is One": that all before Him is considered as nothing, and [there is] only "Blessed be the Name of the glory of His kingdom forever and ever," for the level of His kingship (Malchus), may He be blessed, alone gives life to all the worlds; as in the analogy of a king, whose essence and being do not spread at all into all the provinces, but only his name is called upon them, etc.

> Because a Jew stands at the level of a "head," the verse calls on him to understand how Havayah is One: everything before Him is as nothing, and the worlds draw their life only from His Malchus, His kingship, the level of "Blessed be the Name of the glory of His kingdom." As a king's essence does not spread into his provinces and only his name is over them, so only G-d's kingship, not His essence, gives life to the worlds.

10 ואי לזאת ואהבת את[52] ה' בכל מאדך בלי שיעור וכמ"ש כלה שארי ולבבי[53]

And therefore: "You shall love Havayah with all your might," without limit, as it is written, "My flesh and my heart pine away."

> From this understanding comes the love of "with all your might," a love without limit. Psalms describes it as "My flesh and my heart pine away (kalah)," which plainly means that body and heart fail; the maamar hears in kalah the soul's expiring in longing, a yearning so strong that the self is consumed.

שארי זה הגוף שנקי שאר בשר ולבבי הוא דם שבלב שהנפש תלויה בו ומשכנו בחלל השמאלי[54] שהוא מלא דם ושם היצה"ר [היצר הרע] וצ"ל בכל לבבך בשני יצריך.[55, 56]

"My flesh" (she'eri): this is the body, which is called she'er basar; and "my heart" is the blood in the heart, on which the soul depends, and its dwelling is in the left chamber, which is full of blood, and the evil inclination is there. And there must be "with all your heart (levavcha)": with both your inclinations.

> "My flesh" (she'eri) is the body, called she'er basar, and "my heart" is the blood of the heart, on which life depends; it fills the left chamber, where, as Tanya, chapter 9, explains, the animal soul and the evil inclination dwell. The Sages read "with all your heart (levavcha)," with its doubled letter beis, as "with both your inclinations," the good and the evil.

דהיינו שגם כחות נפש הבהמית מנפש עד בשר[57] יכלו בתשוקה וצמאון ליבטל וליכלל באור א"ס ב"ה מאחר שלבבו יבין אחדות ה' באמת לאמיתו כי אין עוד מלבדו[58] ורק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כו'.

That is, even the powers of the animal soul, "from soul to flesh," will pine away in longing and thirst to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, since his heart will understand the oneness of G-d in absolute truth, that "there is nothing else besides Him," and only "Blessed be the Name of the glory of His kingdom forever and ever," etc.

> So even the powers of the animal soul, "from soul to flesh," come to long and thirst to be nullified and included in the Infinite Light. This happens when a person's heart truly grasps that "there is nothing else besides Him," and that only His kingship gives the world life.

11 וזהו ענין יציאת מצרים ולכן שייך הזכרת יצ"מ [יציאת מצרים] למצות ק"ש [קריאת שמע]. ובכל יום צ"ל יצ"מ [יציאת מצרים] כי הגם שהתפלל ואומר אחד ואהבת במס"נ [במסירות נפש] מ"מ אחר התפלה יוכל להתאוות לדברים זרים אשר לא להי' המה

And this is the meaning of the Exodus from Egypt; and therefore the mention of the Exodus from Egypt belongs to the mitzvah of the Shema. And every day there must be an Exodus from Egypt. For although he prayed and said "One" and "You shall love" with self-sacrifice (mesirus nefesh), nevertheless, after the prayer, he may come to desire foreign things that are not for G-d.

> This going out of the self is the inner meaning of the Exodus, so its mention belongs with the Shema. It must happen every day, because even after a prayer said with self-sacrifice a person may again desire things that are not for G-d.

והיינו בחי' בינונים זה וזה שופטן[59] אלא שמ"מ אמרו רק שופטן ולא מושלים ח"ו [חס ושלום][60]

And this is the level of the beinonim (intermediate people): "this one and that one judge him." Yet they said only "judge him," and not "rule [over him]," G-d forbid.

> This is the state of the beinoni, the "intermediate" person, of whom the Talmud says that both inclinations "judge him." But the Sages said "judge," not "rule."

כי אין שליטה להרע ח"ו [חס ושלום] אלא שהוא רק כשופט האומר דעתו ואעפ"כ [ואף על פי כן] אין הלכה כדבריו כי הוא יתי' יעמוד לימין אביון להושיעו[61] כו'

For the evil has no dominion, G-d forbid; rather, it is only like a judge who states his opinion, and even so the law does not follow his words; for He, may He be blessed, "stands at the right hand of the needy, to save him," etc.

> For the evil has no real dominion: the evil inclination is like a judge who states his opinion while the law is decided otherwise. In Tanya, chapter 13, the Alter Rebbe explains that the G-dly soul disputes that opinion and the law follows the One who decides, the Holy One, blessed be He, who helps the good, as the verse says, He "stands at the right hand of the needy, to save him."

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אלמלא עוזרו[62, 63] כו' והיינו ע"י שמתעורר בק"ש [בקריאת שמע] ותפלה כו' כי הבא לטהר[64] אז מסייעין לו ולכן צ"ל יצ"מ [יציאת מצרים] בכל יום כו'.

And as our Sages, of blessed memory, said, "Were it not that He helps him," etc. And this is through his being aroused in the Shema and in prayer, etc., for "one who comes to purify himself" is then "helped." Therefore there must be an Exodus from Egypt every day, etc.

> The Talmud says that a person could not overcome his inclination if G-d did not help him, and that one who comes to purify himself is helped. That help comes when he arouses himself in the Shema and prayer, which is why there must be a going out of Egypt every day.

SECTION 5 • ¶12

The novelty that brings laughter

12 ויש כמה מדרגות ביצי"מ [ביציאת מצרים] דהיינו שגם בצדיקים יש בחי' יצי"מ [יציאת מצרים] ממיצרים וגבולים המגבילים כו', וזה הוא בחי' העלאת מ"ן [מיין נוקבין] בלשון הקבלה ואתעדלי"ת [ואתערותא דלתתא] בלשון הזהר

And there are several levels in the Exodus from Egypt; that is, even among tzaddikim there is the level of an Exodus from Egypt, from the straits (meitzarim) and boundaries that limit, etc. And this is the level of the raising of mayin nukvin (feminine waters), in the language of the Kabbalah, and an arousal from below (isarusa dilesata), in the language of the Zohar;

> The Exodus is not only for those who struggle with evil: even tzaddikim must go out of their own "straits" (meitzarim, a play on Mitzrayim, Egypt), the limits of the level they have reached. Kabbalah calls this going beyond oneself "raising mayin nukvin," and the Zohar calls it an "arousal from below."

דהיינו שעי"ז דייקא הוא בחי' המשכת רצון וענג העליון וכמ"ש צחוק עשה לי אלקים[65] שבחי' שם אלקים המסתיר להיות בחי' יש מזה נעשה צחוק וגילוי[66] תענוג העליון והיינו כשנעשה ביטול היש.

that is, through this specifically there is the drawing down of the supernal will and delight, as it is written, "Elokim has made laughter for me": from the level of the Name Elokim, which conceals so that there be the level of a "something," from this there comes laughter and the revelation of the supernal delight; and this is when the nullification of the "something" comes about.

> It is precisely this effort from below that draws down the supernal will and delight. Sarah's words at Yitzchak's birth, "Elokim has made laughter for me," teach that from the Name Elokim, which hides G-d so that the world can feel itself a "something," comes laughter, the revelation of G-d's delight, once that "something" is nullified.

וז"ש [וזהו שכתוב] לויתן זה יצרת[67] לשחק בו (כמ"ש ע"פ אלה מסעי[68] וע"פ צו את בנ"י [בני ישראל] כו' את קרבני לחמי[69] כו' ובפי' ויצא ע"פ ושבתי בשלום[70] כו' וסד"ה ואהיה אצלו אמון[71] בפי' ממושבותיכם תביאו לחם תנופה[72] כו')

And this is [the meaning of] **what is written, "This Leviathan You formed to play with"** (as is explained on the verse "These are the journeys," and on the verse "Command the children of Israel," etc., "My offering, My bread," etc., and in Parshas Vayeitzei on the verse "And I return in peace," etc., and at the end of the discourse beginning "And I was beside Him as a nursling," on the meaning of "From your dwellings you shall bring bread of waving," etc.):

> Psalms says that G-d formed the Leviathan "to play with," to sport and delight in. The Alter Rebbe refers to several of his discourses in which this theme of divine "play" and delight is developed; in Torah Ohr, Vayeitzei, on "And I return in peace," he explains that the very purpose of the worlds' descent is that there be laughter and delight above, which comes through refining and transforming the darkness below.

שהשחוק נמשך מביטול היש לפי שזהו דבר חידוש כי מה שהנשמה קודם התלבשותה בגוף ונפש הבהמית היתה בבחי' ביטול אין זה חידוש כלל כי כל העולמות כולם הם באמת כטפה מים אוקיינוס וכלא חשיבי.

that laughter is drawn from the nullification of the "something," because this is a novelty. For that the soul was in a state of nullification (bittul) before being clothed in the body and the animal soul is no novelty at all, since all the worlds, all of them, are in truth like a drop of the waters of the ocean and are considered as nothing.

> Laughter comes from surprise, from something new and unexpected. Before it entered a body, the soul's nullification before G-d was nothing new, since all the worlds together are like a drop in the ocean before Him.

אבל מה שאח"כ בהתלבשות הנשמה בגוף גם הגוף ונה"ב [ונפש הבהמית] יש להם בחי' כלות הנפש להיות כלה שארי ולבבי[73] להיות גם היש בטל כביטול טפה בים זהו העלאת מ"ן [מיין נוקבין].

But that afterwards, when the soul is clothed in the body, even the body and the animal soul have the level of kelos hanefesh (the soul's expiry in longing), to be "my flesh and my heart pine away," so that even the "something" is nullified like the nullification of a drop in the sea: this is the raising of mayin nukvin.

> What is new is that the body and the animal soul, self-centered by nature, come to long for G-d until "my flesh and my heart pine away," so that even the "something" is nullified like a drop in the sea. This is the "raising of mayin nukvin" from below.

הגם שבאמת מהות הביטול דנה"ב [דנפש הבהמית] והגוף אינו ערוך למהות הביטול שבעולמות עליונים אבל לפי שהוא חידוש

For although in truth the nature of the nullification of the animal soul and the body bears no comparison to the nature of the nullification in the upper worlds, yet because it is a novelty —

> In itself, the nullification of a body and an animal soul is far less than that of the higher worlds. But it is new and unexpected, and that is what gives it its power.

וכמו עד"מ למטה לב מלכים אין חקר[74] וכשרוצים להמשיך לבו להיות פונה לבקשת ההדיוט הוא ע"י שמביאים לפניו דבר חידוש כמו צפור המדברת כו'

as, by way of analogy, below: "the heart of kings is unsearchable," and when one wants to draw his heart to turn to a commoner's request, it is by bringing before him a novelty, like a talking bird, etc.;

> The Alter Rebbe gives an analogy from a human king, whose heart, Proverbs says, "is unsearchable." To win his attention for a commoner's request, one brings him something new and surprising, such as a talking bird.

הגם שבני אדם מדברים בבינה יתירה אלא שזה אינו חידוש אבל זה שהצפור מדברת הוא חידוש וממשיך לב המלך.

although human beings speak with superior understanding, that is no novelty; but that a bird speaks is a novelty, and it draws the king's heart.

> People speak far more wisely than any bird, but that is nothing new. A bird that talks surprises the king and wins his heart.

כך מה שהיש מתבטל הוא דבר חידוש שמבהמה נעשה אדם וכמ"ש אדם ובהמה תושיע[75] ה'

So too, that the "something" is nullified is a novelty: that from an animal a man is made; as it is written, "Man and beast You save, Havayah."

> In the same way, the nullification of the "something," an animal becoming a "man," is a novelty that captures the "heart" above. The verse "Man and beast You save, Havayah" is read as speaking of this change.

(ועי"ז דוקא מעורר למעלה מעלה היינו המשכת רצון ותענוג העליון כנ"ל ועמ"ש מזה ג"כ בפ' וישלח ע"פ ויקח מן הבא בידו מנחה)[76] וכמשל הבהמה שנושאת האדם הרוכב עליה למקום שלא יוכל להגיע שם בעצמו.

(And through this specifically one arouses [what is] far, far above, that is, the drawing down of the supernal will and delight, as mentioned above; and see what is written about this, too, in Parshas Vayishlach on the verse "And he took from what came to his hand a gift.") And it is like the analogy of the animal that carries the man riding on it to a place he could not reach by himself.

> This very novelty arouses the highest levels, drawing down the supernal will and delight, as the Alter Rebbe also explains on the gift Yaakov sent to Eisav. It is like an animal that carries its rider to a place he could not reach on foot: the animal soul, once refined, carries the soul higher than it could go alone.

ולכן החיות פני אריה פני שור[77] כו' נושאות את הכסא וגם דמות כמראה אדם[78] שעל הכסא כו'. וגם זה אמת שמנושאות עם הכסא.

Therefore the chayos, "the face of a lion, the face of an ox," etc., carry the Throne, and also "the likeness as the appearance of a man" that is upon the Throne, etc. And this, too, is true: that they are carried with the Throne.

> So in Yechezkel's vision the chayos, the "living creatures" of the divine chariot, with the faces of a lion and an ox, carry the Throne and even "the likeness as the appearance of a man" upon it: the animal forms bear up the human. Yet it is also true that the chayos themselves are carried along with the Throne.

וזהו לא יעקב יאמר עוד שמך כי"א ישראל[79, 80, 81, 82, 83, 84] כי שרית עם אלקים[85] כו' היינו שלהיות בבחי' ומדרגת ישראל היינו לי ראש כביכול

And this is [the meaning of] "Your name shall no longer be called Yaakov, but Yisrael, for you have striven with Elokim," etc.: that is, to be at the level and rank of Yisrael, that is, li rosh, as it were —

> Now the verse about Yaakov's new name can be understood. Reaching the level of Yisrael, li rosh, a "head" above, comes through what the verse says next.

זה נמשך ע"י כי שרית עם אלקים שהוא להיות ביטול היש שעי"ז נמשך גילוי התענוג ורצון עליון שהוא בחי' ראש וכנ"ל בענין הקב"ה מנענע ראשו כו'

this comes through "for you have striven with Elokim," which is to bring about the nullification of the "something," through which there is drawn down the revelation of the delight and the supernal will, which is the level of the "head," as mentioned above on the matter of "the Holy One, blessed be He, nods His head," etc.

> "You have striven with Elokim" means overcoming the concealment of the Name Elokim, that is, nullifying the "something." This draws down the revelation of the supernal delight and will, the "head," which is the nod of G-d's head described above.

(וגם ישראל פי' שיר אל[86, 87] שהוא ג"כ ענין המשכת תענוג העליון ע"ד שנתבאר ע"פ שיר השירים[88] וכ"ז [וכל זה] נמשך ע"י כי שרית עם אלקים.

(And also, Yisrael means shir Kel, "a song of G-d," which is also the drawing down of the supernal delight, along the lines of what was explained on the verse "The Song of Songs"; and all this is drawn down through "for you have striven with Elokim."

> The letters of Yisrael also spell shir Kel, "a song of G-d," as the Tikkunei Zohar reads them, and song too is a drawing down of the supernal delight. In Likkutei Torah, Shir HaShirim, on "The Song of Songs," song is explained as the soul's "running and returning," and the melodies above as a drawing down of the light that encompasses all worlds; this as well comes through "you have striven with Elokim."

וזהו ובלילה שירה עמי[89] שירו קרי דהיינו שעשועים של הקב"ה והיינו ובלילה ע"י אתהפכא חשוכא לנהורא כו', ועיין ע"פ לא יעקב יאמר עוד שמך כי"א ישראל ברבות פ' וישלח פע"ח

And this is "and in the night shirah is with me," which is read shiro, "His song," that is, the delights of the Holy One, blessed be He; and this is "in the night": through the transformation of darkness into light, etc. And see on the verse "Your name shall no longer be called Yaakov, but Yisrael," in the Midrash Rabbah, Parshas Vayishlach, chapter 78,

> In the verse "and in the night shirah is with me," the word is written shirah but read shiro, "His song," G-d's own delight. It comes "in the night," by turning darkness into light. The text then begins a list of sources on Yaakov's change of name, starting with the Midrash Rabbah.

ובפ' לך לך פמ"ו ובגמרא ובירושלמי ספ"ק [סוף פרק קמא] דברכות ובזח"א [ובזהר חלק א] בפ' וישלח קע"ג ב' קע"ד א' ובפ' משפטים ק"ה א' ובפ' תזריע מ"ה א' ובפ' פנחס דרמ"ד א' ועיין בהרמ"ז [בהרב משה זכות] ר"פ שמיני בענין ישראל ע"ש):

and in Parshas Lech Lecha, chapter 46; and in the Gemara and in the Jerusalem Talmud, at the end of the first chapter of Berachos; and in the Zohar, Part I, Parshas Vayishlach, 173b and 174a; and in Parshas Mishpatim, 105a; and in Parshas Tazria, 45a; and in Parshas Pinchas, 244a. And see the Ramaz at the beginning of Parshas Shemini on the matter of Yisrael; see there.)

> The list continues with the Midrash on Avraham's change of name, the Babylonian and Jerusalem Talmud at the end of the first chapter of Berachos, several passages of the Zohar, and the Kabbalist Rabbi Moshe Zacuto (the Ramaz) on the name Yisrael.

SECTION 6 • ¶13–14

Not in the tumult but in the still, small voice

13 ג אך אין תכלית הכוונה בביטול זה וכלות הנפש[90,91] זו שישאר כן ממש בבחינה זו ויכלה נפשו מקרב גופו

3. However, the ultimate intent of this nullification and this kelos hanefesh (the soul's expiry in longing) is not that one remain exactly so, at this level, and that one's soul expire from within one's body;

> Section 3 turns to the purpose. The aim of this nullification and yearning is not that the soul stay in that rapture, or that it actually leave the body in its longing for G-d.

דהא כבר היתה כן קודם ירידתה בגוף אלא העיקר הוא שאחר כלות הנפש זו ימשיך מלמעלה למטה להיות גילוי אור א"ס למטה.

for it was already so before its descent into the body. Rather, the main thing is that after this kelos hanefesh one draw down from above to below, so that there be a revelation of the Infinite Light (Or Ein Sof) below.

> Before its descent the soul was already wholly nullified before G-d, so that cannot be why it came down. The main thing is what follows the yearning: drawing G-d's Infinite Light down into the world below.

(וכמ"ש והוא ימשול בך.[92] ועי' בסש"ב [בספר של בינונים] ס"פ חמשים). וז"ש [וזהו שכתוב] והיו הדברים האלה[93] כוי תיכף לובכל מאדך כי ההמשכה הוא ע"י התורה

(As it is written, "and he shall rule over you"; and see Sefer Shel Beinonim, at the end of chapter fifty.) And this is [why] it is written, "And these words shall be," etc., immediately after "and with all your might": for the drawing down is through the Torah.

> The verse "and he shall rule over you" and the end of chapter 50 of Tanya (Sefer Shel Beinonim) are cited in support; there the Alter Rebbe teaches that when the soul's longing reaches the point of expiring, it must remember that "against your will you live," in order to draw G-dly life down through the Torah and make a dwelling for G-d below. In the Shema, "And these words shall be upon your heart" comes right after "with all your might": after the love that goes beyond all limits comes the Torah, through which G-d's light is drawn down.

ולכן נקרא מקרא וקורא בתורה שקורא וממשיך. וכמ"ש מי יעלה בהר ה' כוי אשר לא נשא לשוא נפשו[94] (תלים כ"ד).

And therefore it is called Mikra (Scripture), and one "reads" (korei) in the Torah: for one calls (korei) and draws down. And as it is written, "Who shall ascend the mountain of Havayah," etc., "who has not lifted up his soul (nafsho) in vain" (Psalms 24).

> Scripture is called Mikra, and learning it is "reading" (korei), a word that also means "calling": one who learns Torah calls G-d's light and draws it down. The Alter Rebbe then brings the Psalm "Who shall ascend the mountain of Havayah... who has not lifted up his soul in vain," which plainly praises one who has not set his desire on falsehood.

והקרי נפשי כי כשהוא רק בבחינת נפשו לבד היינו נפש האדם שהיא בבחינת עלייה מלמטה למעלה ע"ד מי יעלה בהר כוי

And the reading (kri) is nafshi, "My soul." For when it is only at the level of "his soul" alone, that is, the soul of the man, which is at the level of ascent from below to above, in the manner of "Who shall ascend the mountain," etc.,

> In that verse the written text has nafsho, "his soul," but the traditional reading is nafshi, "My soul." "His soul" is the human soul climbing from below, as in "Who shall ascend the mountain."

שהוא בחי' התפלה ואינו עוסק בתורה ובמצות אח"כ להמשיך אור א"ס מלמעלה למטה נקרא לשוא

which is the level of prayer, and he does not afterwards engage in Torah and mitzvos to draw down the Infinite Light from above to below, it is called "in vain"

> That upward climb is prayer. If it is not followed by Torah and mitzvos that draw the Infinite Light down, the ascent is called "in vain."

(וכמ"ש במ"א ע"פ הקל קול יעקב)[95] אלא העיקר צ"ל אח"כ בחי' נפשי שהוא המשכת וגילוי אור א"ס למטה

(as is explained elsewhere on the verse "The voice is the voice of Yaakov"). Rather, the main thing is that afterwards there must be the level of nafshi, "My soul," which is the drawing down and revelation of the Infinite Light below.

> The main thing is the level of nafshi, "My soul": G-d's own light drawn down and revealed below. The Alter Rebbe refers to his explanation of "The voice is the voice of Yaakov" for more on this.

(ועיין בזח"ג [בזהר חלק ג] נ"ה ב' מענין נפשי ובמק"מ [ובמקדש מלך] שם ועוי"ל [ועוד יש לומר] בפי' נפשי עפמ"ש [על פי מה שכתוב] בלק"ת [בלקוטי תורה (להאריז"ל)] פ' כי תשא בטעמי[96] מצות בענין ונתנו איש כופר נפשו[97] כי א"א נפש כל האצילות והיינו כי נפש פירושו רצון כמו אין נפשי אל העם הזה)[98] (בירמיה בסי' ט"ו)

(And see the Zohar, Part III, 55b, on the matter of nafshi, and the Mikdash Melech there. And one may further explain nafshi according to what is written in the Likkutei Torah of the Arizal, Parshas Ki Sisa, in the reasons for the mitzvos, on the matter of "and each man shall give a ransom for his soul": that Arich Anpin is the nefesh (soul) of all of Atzilus; that is, because nefesh means will, as in "My soul (nafshi) is not toward this people") (in Jeremiah, chapter 15).

> The bracket points to the Zohar and its commentary Mikdash Melech on nafshi, and offers further readings of "My soul." Following the Arizal, Arich Anpin (the "Long Countenance," the level of the divine will) is called the nefesh of all of Atzilus, because nefesh can mean will, as in G-d's words in Jeremiah, "My soul (nafshi) is not toward this people," that is, My will is not with them.

ופרש"י [ופירש רש"י / ופירוש רש"י] נפשי רצוני[99] וכן ת"י [תרגום יונתן] רעוא גם ע"ד משארז"ל [מה שאמרו רבותינו זכרונם לברכה] בשבת ס"פ הבונה דר"ת [דראשי תיבות] אנכי[100] אנא נפשי כתבית יהבית.

And Rashi explains, "My soul: My will," and so too the Targum Yonasan [renders it] ra'ava, "will." Also along the lines of what our Sages, of blessed memory, said in Shabbos, at the end of [the chapter] HaBoneh, that Anochi ("I") is the initials of Ana nafshi kesavis yehavis, "I Myself wrote [and] gave."

> On that verse Rashi explains "My soul" as "My will," and the Targum renders it with the Aramaic word for will. The Talmud also reads Anochi, the first word of the Ten Commandments, as the initials of "I Myself (Ana nafshi) wrote and gave," using nafshi for G-d's own self.

וע' מזה בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהאר"י זכרונו לברכה] פ' יתרו ע"פ אנכי ובמא"א [ובמאורי אור] אות א' סעיף ק"ג

And see on this in the Likkutei Torah of the Arizal, Parshas Yisro, on the verse "I (Anochi) am," and in Me'orei Or, letter alef, section 103.

> The Alter Rebbe refers to the Arizal's comments on Anochi and to the Kabbalistic lexicon Me'orei Or.

והנה רש"י [רבי שלמה יצחקי] פי' אנא נפשי[101] אני בעצמי ויש לפרש נפשי כתבית יהבית ע"ד מ"ש ברבות ר"פ תרומה בפי ויקחו לי תרומה[102] כביכול לי אתם לוקחים[103]

Now, Rashi explains Ana nafshi as "I Myself"; yet one may explain nafshi kesavis yehavis along the lines of what is said in the Midrash Rabbah at the beginning of Parshas Terumah on the meaning of "And they shall take for Me an offering": "as it were, it is Me that you are taking."

> Rashi explains the Talmud's ana nafshi simply as "I Myself." The Alter Rebbe suggests a deeper sense, nafshi as G-d's will: in the Torah G-d gave His very self, as the Midrash says on "And they shall take for Me an offering": "as it were, it is Me that you are taking."

גם ע"ד מ"ש כי בו שבת וינפש[104, 105, 106] ות"א [ותרגום אונקלוס] ונח[107] וע' בהרמב"ן [בהרבי משה בן נחמן] פ' תשא שם ובזח"ב ויקהל [ובזהר חלק ב'] (דר"ד סע"ב [סוף עמוד ב])

Also along the lines of what is written, "for on it He rested and was refreshed (vayinafash)," and Targum Onkelos [renders it] "and rested" (venach); and see the Ramban on Parshas [Ki] Sisa, there; and the Zohar, Part II, Vayakhel (204, end of side b),

> Another link: the verse of Shabbos says that G-d "rested and was refreshed (vayinafash)," a word from the same root as nefesh, which Onkelos renders "and rested." The phrase joins two verses, "for on it He rested" (Genesis 2:3) and "He rested and was refreshed" (Exodus 31:17), as Kehot notes; the Ramban there and the Zohar in Vayakhel read vayinafash as the added soul of Shabbos.

ובפ' נשא (קכ"ב ב') ועמ"ש בד"ה והיה מספר בנ"י [בני ישראל][108] גבי ונחה עליו רוח[109] ה' ומ"ש במ"א פי' ריח ניחוחי.[110]

and Parshas Nasso (122b); and see what is written in the discourse beginning "And the number of the children of Israel shall be," regarding "And the spirit of Havayah shall rest (venachah) upon him," and what is written elsewhere on the meaning of "My pleasing aroma (rei'ach nichochi)."

> The Zohar in Nasso and the Alter Rebbe's discourses on "the spirit of Havayah shall rest upon him" and on "My pleasing aroma" are cited for the same theme, since venachah ("shall rest") and nichoach ("pleasing") share the root of "rest." All these readings make nafshi the drawing down of G-d's own will and self.

וז"ש [וזהו שכתוב] אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים שהתכלית המכוון של יציאת מצרים ממטה למעלה הוא כדי להיות לכם לאלקים שיומשך גילוי אור א"ס ב"ה למטה

And this is [the meaning of] what is written, "who brought you out of the land of Egypt to be your G-d": that the intended purpose of the Exodus from Egypt, from below to above, is in order "to be your G-d," that the revelation of the Infinite Light, blessed be He, be drawn down below.

> Now the verse itself: "who brought you out of the land of Egypt to be your G-d." The Exodus, the ascent from below, has as its purpose "to be your G-d," the drawing down of the Infinite Light into the world below.

וזהו להיות לכם כו' (וז"ש [וזהו שכתוב] שמות ג' י"ב בהוציאך כו' תעבדון כו' ועמ"ש במ"א ע"פ הסבי עיניך מנגדי[111, 112] כו')

And this is "to be your," etc. (And this is what is written, Exodus 3:12, "When you bring out," etc., "you shall serve," etc.; and see what is written elsewhere on the verse "Turn your eyes away from me," etc.)

> This is also the meaning of G-d's words to Moshe, "When you bring the people out of Egypt, you shall serve G-d on this mountain": the Exodus led to the giving of the Torah. In Likkutei Torah, Shir HaShirim, on "Turn your eyes away from me," the Alter Rebbe explains that the soul's rush toward G-d in prayer must be followed by a "return," drawing G-dliness down through Torah and mitzvos, which is the purpose of creation.

וכן לאליהו הראו זה ג"כ שתכלית המכוון הוא ההמשכה כמ"ש (מלכים א' סי' י"ט) לא ברעש[113] ה' ואחר הרעש אש לא באש[114] ה'

And so too Eliyahu was shown this as well, that the intended purpose is the drawing down, as it is written (I Kings, chapter 19), "Havayah is not in the tumult (ra'ash); and after the tumult, fire; Havayah is not in the fire."

> The prophet Eliyahu at Mount Chorev was shown the same lesson: G-d was not in the tumult or in the fire. In the plain sense of the verse ra'ash is an earthquake; the maamar reads it as the angels' "great tumult," and teaches that the purpose is the drawing down, not the upward rush.

פי' כי הרעש הוא ענין האופנים וחיות שמתנשאים ברעש גדול מחמת השגתם שהוא ית' קדוש ומובדל.

The meaning: the tumult refers to the ofanim and chayos, who rise up with a great tumult because of their comprehension that He, may He be blessed, is holy and set apart.

> The tumult stands for the angels called ofanim and chayos, who, as the prayers say, rise "with a great tumult" in their awe at grasping that G-d is holy and utterly beyond them. Their excitement is an ascent from below.

והוי' צבאות אות הוא בצבא שלו.[115] שמאות אחת בלבד משם הוי' מתהוים וחיים כל צבאי צבאות כמארז"ל [כמאמר רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא][116] כו'.[117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133]

And "Havayah Tzeva'os" [means] "He is a sign (os) among His host (tzava)": from a single letter of the Name Havayah alone, all the hosts of hosts come into being and live, as our Sages, of blessed memory, said, "With the yud the World to Come was created," etc.

> In the Talmud (Chagigah 16a) Reish Lakish expounds "Havayah Tzeva'os" as "He is L-rd among His host." The Maharsha there explains that the exposition takes Tzeva'os as two words, tzava ("host") and os ("sign"), so that He is a sign within the host above, and this is the form in which the Alter Rebbe quotes it. Since os also means "letter," a single letter of the Name is enough to create and sustain all the heavenly hosts, just as the World to Come was created with the yud; the next paragraph draws the conclusion that this is why the angels make their great tumult.

14 ולכן הם מרעישים ברעש גדול ועכ"ז [ועם כל זה] לא ברעש[134] הוי'

Therefore they make a great tumult; and even so, "Havayah is not in the tumult."

> Because a single letter of the Name creates and sustains them, the angels are overwhelmed and make a great tumult. Yet "Havayah is not in the tumult": the revelation of the Name does not come to rest within their excitement.

פי' שאין גילוי הוי' נמשך ומתפשט ומתלבש בבחי' הרעש אלא הרעש הוא להי' ממטה למעלה[135] להיות נכלל ובטל בבחי' הוי' אבל עכ"ז [עם כל זה] אין שם הוי' שורה ומתלבש ברעש.

That is, the revelation of Havayah is not drawn, spread out and enclothed in the level of the tumult; rather, the tumult is for Havayah, from below to above, to be included and nullified in the level of Havayah; but even so, the Name Havayah does not rest and is not enclothed in the tumult.

> The angels' tumult is an upward movement, their longing to be absorbed and nullified in Havayah. But an upward rush, however intense, is not a vessel in which the Name itself comes to dwell.

וכן ואחר הרעש אש[136] הוא בחי' התלהבות והתלהטות של השרפים (ועמ"ש במ"א ע"פ שחורה אני[137, 138] שגם באדם יש ב' בחינות אלו רעש הוא חיצוניות הלב ואש הוא בחינת פנימית)

And likewise, "and after the tumult, fire": this is the level of the fervor and burning of the seraphim (and see what is written elsewhere on the verse "I am black," that in a person, too, there are these two levels: tumult is the outer dimension (chitzoniyus) of the heart, and fire is the level of the inner dimension (pnimiyus));

> The fire after the tumult is the burning fervor of the seraphim, whose name means "burning ones." A person has both as well: the tumult is the heart's outward excitement and the fire its inner burning, as the Alter Rebbe explains on "I am black."

ועכ"ז [ועם כל זה] לא באש הוי' שאין שם הוי' מתגלה ומתלבש בבחי' האש רק שהאש הוא להוי' כנ"ל אלא ע"י ואחרי האש קול דממה דקה[144, 143, 142, 141, 140, 139] תמן קאתי מלכא[145]

and even so, "Havayah is not in the fire": the Name Havayah is not revealed and enclothed in the level of the fire; only, the fire is for Havayah, as above. Rather, through "and after the fire, a still, small voice," "there the King comes,"

> G-d is not in the fire either, for the fire too is only a reaching toward Havayah. He is in the "still, small voice": "there the King comes," in the words of the Tikkunei Zohar, and the Talmud tells how the blind Rav Sheshes knew the king was arriving only when silence fell.

והיינו ע"י התורה שהיא המשכת וגילוי אור א"ס ב"ה מלמעלה למטה כמ"ש ואשים דברי בפיך[146] כוי'

and this is through the Torah, which is the drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He, from above to below, as it is written, "And I have put My words in your mouth," etc.

> The still, small voice is the Torah, through which the Infinite Light is drawn down from above to below, as G-d says, "And I have put My words in your mouth."

(ונק' קול דממה דקה ע"ד דברי חכמים בנחת נשמעים[147] כמ"ש במ"א על הזהר פי'[148] וירא) (דקי"ב ע"א ע"ש).

(And it is called "a still, small voice" in the manner of "The words of the wise are heard in quietness," as is explained elsewhere on the Zohar, Parshas Vayeira) (112a; see there).

> The Torah is called a "still, small voice" because, as Koheles says, "the words of the wise are heard in quietness": it comes calmly, without excitement. The Alter Rebbe refers to an explanation of a passage of the Zohar on this, which Kehot identifies as the Mitteler Rebbe's Biurei HaZohar.

ומ"מ צ"ל תחלה רעש ואש שאז ע"י ההעלאה שבתחלה נמשך אח"כ אור א"ס בעסק התורה וכמ"ש לעיל שמבחי' הרעש נעשה שער בשי"ן ימין ושער בשמאל שער בחי' שער רישיה כעמר נקא[149] שהן הלכות התורה.

Nevertheless, there must first be tumult and fire, for then, through the ascent that comes first, the Infinite Light is afterwards drawn down in the study of Torah. And as is explained above: from the level of the ra'ash (tumult) there comes about sha'ar ("gate"), with a right shin, and se'ar ("hair"), with a left [shin]. Se'ar on the left is the level of "the hair of His head like clean wool," which are the laws of the Torah;

> Still, the tumult and the fire must come first, since the ascent of prayer prepares the drawing down through Torah. The letters of ra'ash (רעש, tumult) rearranged spell שער, read sha'ar, "gate," when the dot of the ש is on the right (shin), and se'ar, "hair," when it is on the left (sin); the "hair" on the left is the "hair of His head like clean wool" of Daniel's vision, which stands for the laws of the Torah.

ושער בימין זה השער להי'[150] בחינת מצות כו'. ועמ"ש ע"פ כי תשמע בקול[151]

and sha'ar on the right is "This is the gate to Havayah," the level of mitzvos, etc. And see what is written on the verse "When you hearken to the voice."

The "gate" on the right is "the gate to Havayah," which stands for the mitzvos. The Alter Rebbe adds a reference to his discourse on "When you hearken to the voice"; there, in Likkutei Torah, Re'eh, he notes that the verse says "in the voice," meaning its inner dimension, the Infinite Light drawn down so that the soul is nullified.

ועיין בזהר פ' בלק (דקצ"ג ב') מענין קול דממה דקה ובפ' צו (ד"ל ע"ב) והוא בחי' קלא פנימאה הנז' [הנזכר] בזהר ואתחנן (דרס"א ע"א)[152]

And see the Zohar, Parshas Balak (193b), on the matter of "a still, small voice," and in Parshas Tzav (30b). And this is the level of "the inner voice" mentioned in the Zohar, Vaeschanan (261a);

The references continue with the Zohar on Balak and Tzav, which speak of the "still, small voice." The Alter Rebbe identifies it with "the inner voice" of which the Zohar speaks in Vaeschanan, the voice that was not seen at all, from which all the voices of the giving of the Torah came.

ועיין בפי' הרמ"ז [הרב משה זכות] שם גמרא חגיגה (דף ט"ז רע"א) וע' מהרש"א שם בח"א [בחידושי אגדות] (פ"ט דברכות נ"ח א').

and see the commentary of the Ramaz there. Gemara, Chagigah (page 16, beginning of side a); and see the Maharsha there, in Chiddushei Aggados (chapter 9 of Berachos, 58a).

Further references: the Ramaz's commentary on that Zohar, and the Talmud's discussion of Eliyahu's vision in Chagigah. The Maharsha, Rabbi Shmuel Eidels, is cited in his Chiddushei Aggados on the passage in Berachos (58a) where "the King comes" in the stillness.

רבות בראשית (פכ"ד) תזריע (ר"פ ט"ו) בקהלת רבה (דף פ"ד א') בפסוק הולך אל דרום[153] זח"ג [זהר חלק ג] פנחס (דרכ"ג סע"ב [סוף עמוד ב] דרכ"ז סע"ב [סוף עמוד ב]).

Midrash Rabbah, Bereishis (chapter 24); Tazria (beginning of chapter 15); in Koheles Rabbah (page 84a), on the verse "It goes toward the south"; the Zohar, Part III, Pinchas (end of 223b; end of 227b).

The list closes with the Midrash Rabbah on Bereishis, Tazria and Koheles, the last on the verse "It goes toward the south," and with the Zohar on Pinchas.

אולם כל ההמשכות הנמשכים הם כעת בבחי' העלם ועיקר הגילוי יהיה לע"ל [לעתיד לבוא] בתחה"מ [בתחיית המתים] כשיתעלו כל נשמות ישראל

However, all the drawings-down that are drawn down are now in a state of concealment, and the main revelation will be in the Time to Come, at the Resurrection of the Dead, when all the souls of Israel will be elevated;

> Now the maamar adds a point about time. All the drawings-down made through Torah and mitzvos are now hidden; they will be fully revealed only in the Time to Come, at the Resurrection, when every Jewish soul will be raised up.

כי לא ידח ממנו נדח[154] כתיב כולך יפה רעיתי[155] ואזי יקויים מ"ש ברכנו אבינו כולנו כאחד[156] כשכולנו כאחד אזי ברכנו כו'.

for "no one banished will be banished from Him"; it is written, "You are all fair, my beloved"; and then will be fulfilled what is said, "Bless us, our Father, all of us as one": when we are all as one, then "bless us," etc.

> No soul will be left out, for "no one banished will be banished from Him," and the Song of Songs says, "You are all fair, my beloved." Then the prayer "Bless us, our Father, all of us as one" will be fulfilled: the blessing comes when all are united.

וכל מעשה המצות ועסק התורה שבעוה"ז הוא להמשיך אור א"ס אלא שכעת אינו מתגלה

And all the doing of the mitzvos and the study of the Torah in this world is to draw down the Infinite Light; only, now it is not revealed.

> Every mitzvah and every moment of Torah study in this world draws down the Infinite Light, but for now that light is not seen.

והוא כמו מתן בסתר,[157] ולע"ל [ולעתיד לבוא] שכר מצוה יתגלה מן המצוה עצמה (ועמ"ש ע"פ הבאים ישרש יעקב).[158, 159]

And it is like "a gift in secret"; and in the Time to Come the reward of a mitzvah will be revealed from the mitzvah itself (and see what is written on the verse "Those who come, Yaakov will take root").

> It is like "a gift in secret," given without the receiver knowing. In the Time to Come the reward of each mitzvah will be revealed from within the mitzvah itself; in Torah Ohr, Shemos, on "Those who come, Yaakov will take root," the Alter Rebbe explains that the soul descends into this world for the sake of the mitzvos, which become its garments.

וזהו זורע צדקות מצמיח ישועות[160] מלשון וישע ה' אל הבל[161] ואל מנחתו שיהיה גילוי אור א"ס למטה בגופות דייקא במדרגה יותר גבוה גם מג"ע [מגן עדן] העליון

And this is [the meaning of] "He sows righteousness and makes salvations (yeshuos) sprout": [yeshuos] in the sense of "And Havayah turned (vayisha) to Hevel and to his offering": that there will be a revelation of the Infinite Light below, in bodies specifically, at a level higher even than the higher Gan Eden;

> The blessing before the Shema, "He sows righteousness and makes salvations sprout," describes this: the mitzvos sown now will sprout later. The Alter Rebbe reads yeshuos, "salvations," in the sense of vayisha, G-d's "turning" to Hevel's offering: a revelation of the Infinite Light in bodies, higher even than the higher Gan Eden.

שהרי אפילו הצדיקים הגדולים אברהם ומשה שהם ברום המעלות שבג"ע [שבגן עדן] העליון יתלבשו בגופות ויקומו בתח"ה [בתחיית המתים] וכו',

for even the great tzaddikim, Avraham and Moshe, who are at the highest of heights in the higher Gan Eden, will be clothed in bodies and will rise at the Resurrection of the Dead, etc.;

> This is why even Avraham and Moshe, who stand at the summit of the higher Gan Eden, will return to bodies at the Resurrection: the revelation in a body will surpass even what they have there.

והיינו מפני שבעוה"ז יכול להיות גילוי גדול יותר משום דנעוץ סופן בתחלתן[163, 162] וסוף מעשה[164] עלה במחשבה תחלה. וזהו להיות לכם לאלקים להיות לעתיד:[165]

and this is because in this world there can be a greater revelation, since "their end is wedged in their beginning," and "last in deed, first in thought." And this is "to be your G-d": "to be" in the Time to Come.

> This world can hold a greater revelation because, as Sefer Yetzirah says, "their end is wedged in their beginning," and, in the words of the Lecha Dodi hymn, what comes last in deed was first in G-d's thought. So "to be your G-d" speaks of the future, when this revelation will be complete.

SECTION 7 · ¶15–17

Havayah like Elokim

15 ד אני הוי' אלקיכם. הנה יעקב אמר ושבתי בשלום[166] כו' והיה הוי' לי לאלקים

4. "I am Havayah your G-d." Now, Yaakov said, "And I return in peace," etc., "and Havayah will be to me as Elokim (le'Elokim)."

> Section 4 explains the second "I am Havayah your G-d." In his vow Yaakov said, "and Havayah will be to me as Elokim (le'Elokim)": plainly, "Havayah shall be my G-d," but the maamar reads le'Elokim as "like Elokim."

פי' ששם הוי' מורה על בחינת גילוי האור להוות ולהחיות יהי' [יהיה] גילוי זה נחשב אצלו רק כמו שם אלקים המעלים והמסתיר והיינו ע"י [על ידי] גילוי אור א"ס ב"ה שלמעלה מעלה מבחינת שם הוי' וכמ"ש בפי' ויצא על פסוק זה.

That is, the Name Havayah, which denotes the revelation of the light to bring into being and to give life — this revelation will be considered by him only like the Name Elokim, which hides and conceals; and this is through the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of the Name Havayah, as is explained in Parshas Vayeitzei on this verse.

> Havayah, the Name that brings into being and gives life, will seem to him like Elokim, the Name that hides and conceals, when compared with a far higher revelation of the Infinite Light, above the Name Havayah itself. The Alter Rebbe explains this in Torah Ohr, Vayeitzei, on this verse.

16 וכך לע"ל [לעתיד לבוא] שהוא יום שכולו ארוך דהיינו שאין בו ראש וסוף כלל מחמת גילוי בחינת א"ס שאין לו תחלה ותכלה

And so it is in the Time to Come, which is "a day that is entirely long," that is, it has no beginning or end at all, because of the revelation of the level of the Infinite One (Ein Sof), which has no beginning and no end.

> The same will be true in the Time to Come, which is called "a day that is entirely long," the Talmud's name for the World to Come: it has no beginning or end, because the Infinite, which has no beginning and no end, will be revealed.

לכן ע"ז נאמר אני הוי' אלקיכם ששם הוי' יהי' [יהיה] נחשב אז כמו בחינת שם אלקים מפני שיתגלה הארה גדולה ועצומה מאור א"ס ב"ה שלמעלה מבחינת שם הוי'

Therefore of this it is said, "I am Havayah your G-d (Elokeichem)": that the Name Havayah will then be considered like the level of the Name Elokim, because a great and immense radiance will be revealed from the Infinite Light (Or Ein Sof), blessed be He, which is above the level of the Name Havayah;

> So the closing "I am Havayah your G-d (Elokeichem)" means that Havayah will then be like Elokim, a concealing Name, compared with the immense light of the Infinite that will be revealed above it.

והיינו התגלות שמו הגדול (ואפ"ל [ואפשר לומר] שזהו מ"ש ב"פ [ב' פעמים] כי אם ישראל[167] יהיה שמך[168] היינו פעם הראשון שנאמר לו ע"י המלאך) (וישלח ל"ב כ"ט) זהו המכוון ענין גילוי שם הוי' שזהו בחי' כי שרית עם אלקים. וזהו הגילוי שהיה בהר סיני,

that is, the revelation of His great Name. (And one can say that this is why it says twice, "but Yisrael shall be your name": the first time, which was said to him by the angel) (Vayishlach 32:29), the intent is the revelation of the Name Havayah, which is the level of "for you have striven with Elokim"; and this is the revelation that took place at Mount Sinai.

> That higher light is "His great Name." The Alter Rebbe suggests that this is why Yaakov was told twice that his name would be Yisrael: the first time, by the angel, meant the revelation of the Name Havayah, won through "you have striven with Elokim"; that is the revelation given at Sinai.

ופעם שני שנאמר לו מהקב"ה בעצמו כי אם ישראל יהיה שמך (שם ל"ה י"ד) זהו המכוון גילוי בחי' גבוה יותר.

And the second time, which was said to him by the Holy One, blessed be He, Himself, "but Yisrael shall be your name" (ibid. 35:10), the intent is the revelation of a higher level.

> The second time, when G-d Himself told Yaakov, "Yisrael shall be your name," pointed to a still higher revelation.

כנודע שיש ב' שמות הוי' ופסיק טעמא בינייהו כו' ושם הוי' דלעילא זהו ענין שמו הגדול יהא שמיה רבא מברך כו'

As is known, there are two Names Havayah, with a pause in the cantillation between them, etc.; and the upper Name Havayah is His great Name, "May His great Name be blessed," etc.;

> There are two Names Havayah, as in the verse of the Thirteen Attributes of Mercy that says "Havayah, Havayah" (Exodus 34:6), with a pause between them: a lower one and an upper one. The upper Havayah is "His great Name," which the Kaddish asks to be revealed.

וזהו הגילוי שיהי' [שיהיה] לע"ל [לעתיד לבוא] בב"א [במהרה בימינו אמן], ועי' במהרמ"א [במהר"ם אלשיך] פ' וישלח שהעיר ג"כ מזה שנאמר לו כן ב"פ [ב' פעמים] וכן בעין יעקב ספ"ק [סוף פרק קמא] דברכות[169] העירו קצת המפרשים[170] מזה ולפמש"כ [ולפי מה שכתוב] א"ש [אתי שפיר].

and this is the revelation that will be in the Time to Come, speedily in our days, amen. And see the Alshich on Parshas Vayishlach, who also remarked on this, that he was told so twice; and likewise in the Ein Yaakov, at the end of the first chapter of Berachos, some of the commentators remarked on this; and according to what we have written, it is well resolved.

> That upper Name is the revelation of the Time to Come. Rabbi Moshe Alshich, and some commentators on the Ein Yaakov (the collection of the Talmud's aggados), asked why the name Yisrael was given twice, and this explanation answers their question.

17 ומ"ש אלקיכם אלקים שלכם כי ישראל הם הממשיכים התגלות העצום ההוא שע"ז שם הוי' כאלקים חשוב וכמ"ש עד יעבור עמך[171] הוי' והיינו ע"י ההעלאה דבחינת יציאת מצרים וההמשכה.

And as for what it says, "your G-d" (Elokeichem): Elokim that is yours; for Israel are the ones who draw down that immense revelation, through which the Name Havayah is considered like Elokim, as it is written, "until Your people pass over Havayah"; and this is through the ascent, the level of the Exodus from Egypt, and the drawing down.

> "Your G-d," Elokeichem, is read as "your Elokim": it is Israel who draw down the immense revelation before which Havayah is like Elokim. The verse "until Your people pass over Havayah" is read to say that Israel bring a revelation beyond the Name Havayah, through their ascent out of Egypt and the drawing down that follows.

ומ"מ כתיב אשר הוצאתי אתכם מארץ מצרים. כי גם כלות הנפש שממטה למעלה שהוא בחי' יציאת מצרים הוא ע"י אשר הוצאתי כו' כי אלמלא עוזרו[172] כו' וכמ"ש כי יעמוד לימין אביון[173] להושיע משופטי נפשו כו' וכנ"ל.

Nevertheless, it is written, "who brought you out of the land of Egypt": for even the kelos hanefesh from below to above, which is the level of the Exodus from Egypt, comes through "who brought out," etc., for "were it not that He helps him," etc., and as it is written, "for He stands at the right hand of the needy, to save him from those who judge his soul," etc., as mentioned above.

> Yet the verse says "who brought you out": even the soul's upward longing, its own Exodus, comes with G-d's help, for without His help a person could not overcome his inclination, and He "stands at the right hand of the needy."

SECTION 8 · ¶18–20

Three pillars, the Shema and tzitzis

18 והנה על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמ"ח [גמילות חסדים].[174] פי' עבודה הוא העלאת מ"ן [מיין נוקבין] שמלמטה למעלה

Now, "on three things the world stands: on the Torah, on the service (avodah), and on acts of kindness (gemilus chassadim)." The meaning: service is the raising of mayin nukvin (feminine waters) from below to above,

> The Mishnah in Avos says that the world stands on three things: Torah, service (avodah) and acts of kindness. "Service" is the raising of mayin nukvin, the offering that rises from below.

דהיינו ביטול היש והוא ענין ק"ש [קריאת שמע] ויצ"מ [ויציאת מצרים] ותפלה כנ"ל ותורה וגמ"ח [וגמילות חסדים] הן ההמשכות מלמעלה למטה שלאחר ההעלאת מ"ן [מיין נוקבין] התורה היא המשכה בבחינת פנימית כמ"ש ותורתך בתוך מעי[175] וגמ"ח [וגמילות חסדים] הוא ההמשכה בחיצוניות כמ"ש בצדקה תכונני[176] כו'.

that is, the nullification of the "something," which is the Shema, the Exodus from Egypt and prayer, as mentioned above. And Torah and acts of kindness are the drawings-down from above to below that come after the raising of mayin nukvin: the Torah is a drawing down in the inner dimension (pnimiyus), as it is written, "and Your Torah is within my innards," and acts of kindness are the drawing down in the outer dimension (chitzoniyus), as it is written, "Through righteousness (tzedakah) you shall be established," etc.

> Service is the nullification of the "something" that takes place in the Shema, the daily Exodus and prayer. Torah and kindness are the two ways in which G-d's light is then drawn down: Torah inwardly, "within my innards," and kindness outwardly, through tzedakah.

אמנם כתיב חסדי ה' כי לא תמנו. חסדי לשון רבים היינו ב' בחי' חסד

However, it is written, "The kindnesses of Havayah, that we are not consumed." "Kindnesses" is plural, that is, two levels of Chesed (kindness).

> The verse "The kindnesses of Havayah," in which the prophet in Lamentations says that only G-d's kindnesses keep Israel from being consumed, uses the plural, pointing to two kinds of Chesed.

וכמ"ש בזח"ג [בזהר חלק ג] (דקל"ג ב')[177] אית חסד ואית חסד,[178] האי הוא הבחי' חסד העליון שיתגלה לע"ל [לעתיד לבוא] וע"ז נאמר וחסדי מאתך לא ימוש[179] ונק' רב חסד.[180]

As is said in the Zohar, Part III (133b): "There is Chesed and there is Chesed." The first is the level of the supernal Chesed, which will be revealed in the Time to Come, and of this it is said, "and My kindness shall not depart from you"; and it is called "abundant in kindness."

> The Zohar says, "There is Chesed and there is Chesed." The first is the supernal Chesed, which will be revealed only in the Time to Come; of it Yeshayahu says, "My kindness shall not depart from you," and it is called "abundant in kindness."

אמנם הרי אי אפשר שיהי' [שיהיה] ההתגלות אור מלמעלה אם לא שיהיה בחינת כלי ומכון לשבתו

But it is impossible for there to be the revelation of light from above unless there is the level of a vessel and "a place for His dwelling,"

> Yet a light from above can be revealed only if there is a vessel to receive it, "a place for His dwelling."

והיינו בחי' חסד הבי' דעליה אמרו וכמה גופין תקינת לון[181] כו' חסד דרועא ימינא[182] שהוא בחי' כלי לגילוי אור בחינת ורב חסד הנ"ל

and this is the level of the second Chesed, of which they said, "And You have fashioned for them several bodies," etc., "Chesed, the right arm," which is the level of a vessel for the revelation of the light of the level of "and abundant in kindness" mentioned above.

> That vessel is the second Chesed, of which the Tikkunei Zohar (in Patach Eliyahu) says that G-d fashioned "bodies" for the Sefiros: "Chesed, the right arm." This defined attribute of Chesed holds the boundless light of "abundant in kindness."

(ועמ"ש בד"ה הוי' יחתו מריביו[183, 184] מענין ב' בחינת חסד כו'[185] ועמ"ש בד"ה והיה מספר בנ"י [בני ישראל][186] בפי' וענין כי גדול יום יזרעאל)[187]

(And see what is written in the discourse beginning "Havayah — those who contend with Him shall be broken," on the matter of the two levels of Chesed, etc.; and see what is written in the discourse beginning "And the number of the children of Israel shall be," on the meaning of "for great is the day of Yizre'el.")

> The Alter Rebbe refers to two discourses in Likkutei Torah where the two levels of Chesed are explained at length. In Likkutei Torah, Nasso, on "Havayah, those who contend with Him," he explains that the lower Chesed, "the kindness of the world," is measured by people's deeds, while the Chesed of Arich Anpin, far above it, sweetens and nullifies all judgments; in Likkutei Torah, Bamidbar, he speaks of concealed and revealed kindnesses at ever higher levels.

וכלי זה למטה זהו ענין גמילות חסדים חסד דרועא ימינא וכל אברי הגוף נמשכין אחר הימין כו',

And this vessel below is acts of kindness: "Chesed, the right arm"; and all the limbs of the body follow the right, etc.

> Below, that vessel is the practice of acts of kindness, Chesed as "the right arm." The text adds that all the limbs of the body follow the right.

וכמ"כ [וכמו כן] יש ב' בחינות תורות היינו מ"ש בתורת הוי' חפצו ובתורתו יהגה פי' תורת ה' היא בחינת תורה שלמעלה חכמה עילאה ותתגלה לעתיד לבוא.[188, 189]

And likewise there are two levels of Torah, that is, what is written, "his desire is in the Torah of Havayah, and in his Torah he meditates." The meaning: "the Torah of Havayah" is the level of the Torah above, the higher Chochmah (Chochmah Ila'ah), and it will be revealed in the Time to Come;

> Torah too has two levels, as the verse "his desire is in the Torah of Havayah, and in his Torah he meditates" implies. "The Torah of Havayah" is the Torah above, the higher Chochmah, which will be revealed only in the Time to Come; in Or HaTorah the Tzemach Tzedek adds that this may be the "new Torah" that, as the Midrash says, "will go forth from Me."

19 וכלי ומכון לשבתה היא בחי' תורה שלמטה חכמה תתאה וע"ז נאמר ובתורתו יהגה. וזהו ענין ב"פ [ב' פעמים] אני הוי' אלקיכם הא' קאי על היום לעשותם[190]

and the vessel and dwelling place for it is the level of the Torah below, the lower Chochmah (Chochmah Tata'ah), and of this it is said, "and in his Torah he meditates." And this is the meaning of "I am Havayah your G-d" twice: the first refers to "today, to do them,"

> The vessel for the Torah above is the Torah below, the lower Chochmah, which a person studies and which is called "his Torah." This explains the double "I am Havayah your G-d": the first refers to "today, to do them," our work in this world.

שהוא בחינת התורה שלמטה וחסד דרועא ימינא שחכמה וחסד זה הוא בחינת כלי לקבל גילוי תורת ה' וחסד דלגאו[191] שיתגלו לע"ל [לעתיד לבוא] בב"א [במהרה בימינו אמן]

which is the level of the Torah below and "Chesed, the right arm": this Chochmah and Chesed are the level of a vessel to receive the revelation of "the Torah of Havayah" and of the inner Chesed, which will be revealed in the Time to Come, speedily in our days, amen;

> That first level is the Torah below and the Chesed of the right arm, our Torah study and kindness now. They are vessels for the higher Torah and the inner Chesed, which will be revealed in the Time to Come.

שהוא ענין אני הוי' אלקיכם הנאמר שנית (וע' באדר"ר [באדרא רבא] דקל"ח ב') ולכן קבעו פסוק זה בק"ש [בקריאת שמע].

and that is the meaning of "I am Havayah your G-d" said the second time (and see the Idra Rabba, 138b). And therefore they set this verse in the Shema.

> The second "I am Havayah your G-d" refers to that future revelation. This is why the Sages placed this verse in the Shema.

כי הנה מבואר למעלה דיצ"מ [דיציאת מצרים] שייך לק"ש [לקריאת שמע] כי יצ"מ [יציאת מצרים] זהו לצאת מהמצרים וגבולים להיות ביטול היש

For it has been explained above that the Exodus from Egypt belongs to the Shema, since the Exodus from Egypt means going out of the straits (meitzarim) and boundaries, to bring about the nullification of the "something,"

> As explained above, the Exodus belongs with the Shema because to leave Egypt (Mitzrayim) is to leave the "straits" (meitzarim) and limits of the self, the nullification of the "something."

וזהו ענין למס"נ [למסירות נפש] באחד שבק"ש [שבקריאת שמע], וגם כי ע"י ביטול היש כי שרית עם אלקים עי"ז נמשך בחי' לי ראש שזהו ענין שמע ישראל[192] כו',

and this is the self-sacrifice (mesirus nefesh) at "One" in the Shema. And also, through the nullification of the "something," "for you have striven with Elokim," through this the level of li rosh is drawn down, which is the meaning of "Hear, O Israel," etc.

> This is the self-sacrifice (mesirus nefesh) at the word "One" in the Shema, an intention that, as Kehot notes, the Arizal's Pri Etz Chaim teaches. It also corresponds to "you have striven with Elokim," through which Israel become li rosh, a "head" above, as in "Hear, O Israel."

והנה זהו בחינת עבודה שהיא בחינת ההעלאת מ"ן [מיין נוקבין] ואח"כ צ"ל תורה וגמ"ח [וגמילות חסדים] שהוא בחי' ההמשכות

Now, this is the level of service, which is the level of the raising of mayin nukvin; and afterwards there must be Torah and acts of kindness, which are the level of the drawings-down.

> All this is "service," the raising of mayin nukvin, which must be followed by Torah and kindness, the drawings-down.

וכל ג' דברים אלו מרומזים בפסוק זה כי אשר הוצאתיך מארץ מצרים זהו ענין ההעלאה וב"פ [וב' פעמים] אני הוי' זהו ענין ההמשכות שע"י תורה וגמ"ח [וגמילות חסדים] כנ"ל וע"כ קבעו פסוק זה דייקא.[193]

And all three of these things are alluded to in this verse: "who brought you out of the land of Egypt" is the ascent, and "I am Havayah" twice is the drawings-down through Torah and acts of kindness, as mentioned above. Therefore they set this verse specifically.

> So all three pillars of the world are alluded to in this one verse: "Who brought you out of the land of Egypt" is the ascent, the "service," and the twofold "I am Havayah" is the drawing down through Torah and kindness. That is why this verse in particular was chosen for the Shema.

20 וזהו ג"כ שייכות פסוק זה לפ' ציצית כי בציצית יש ב' בחי' ל"ב חוטין והטלית המקיף אשר הם כנגד ב' בחינת המשכות שע"י תורה וגמ"ח [וגמילות חסדים]

And this is also the connection of this verse to the section of tzitzis: for in tzitzis there are two aspects, the thirty-two threads and the encompassing tallis, which correspond to the two kinds of drawing down, through Torah and through acts of kindness.

> This also answers the question about tzitzis. The mitzvah has two parts, the thirty-two threads and the tallis that wraps around a person, corresponding to the two drawings-down, through Torah and through kindness.

כי התורה היא ההמשכה בבחינת פנימית וזהו ענין ל"ב חוטין והם ל"ב נתיבות חכמה[194] וגמ"ח [וגמילות חסדים] חסד דרועא ימינא וימינו תחבקני[195] כמו הטלית שהוא לבוש ומקיף כו' וכמ"ש במ"א.

For the Torah is the drawing down in the inner dimension (pnimiyus), and this is the thirty-two threads, which are the thirty-two paths of wisdom; and acts of kindness are "Chesed, the right arm," "and His right hand embraces me," like the tallis, which is a garment and encompasses, etc., as is explained elsewhere.

> Torah is the inner drawing down, the thirty-two threads, matching the "thirty-two paths of wisdom" of Sefer Yetzirah. Kindness is the right arm that embraces, "and His right hand embraces me," like the tallis that surrounds the body as a garment.

ועוד זאת כי הציצית רומזים ג"כ לאהוי"ר [לאהבה ויראה] כמ"ש לעיל בד"ה והיה לכם לציצית[196] כו' אשר זהו בחינת עבודה.

And furthermore, the tzitzis also allude to love and awe, as is explained above in the discourse beginning "And it shall be for you as tzitzis," etc., and this is the level of service.

> The tzitzis also allude to love and awe, as explained in the earlier discourse on "And it shall be for you as tzitzis"; these are the "service." So tzitzis hold all three pillars.

(וענין על שלשה דברים דייקא העולם עומד אפשר שיובן עפמ"ש [על פי מה שכתוב] בזהר הרקיע ס"פ תרומה[197] במ"ש בזהר שם) (דקס"ו ע"ב) כד מקבלא מבין ב' דרועין[198] כו'

(And why the world stands on three things specifically can perhaps be understood according to what is written in the Zohar HaRakia, at the end of Parshas Terumah, on what is said in the Zohar there) (166b): "When she receives from between the two arms," etc.;

> The Alter Rebbe suggests why the world stands on exactly three things, citing the Zohar HaRakia, the Arizal's commentary on the Zohar, on a passage at the end of Terumah about the Shechinah, which "receives from between the two arms."

כי האצילות הקדוש נגמר בג' בחינות כו' כי אל או"א [אבא ואימא] קדמו ג' רישין כו' ע"ש שהאריך בזה.

for the holy [World of] Atzilus is completed in three levels, etc., for Abba and Imma were preceded by three heads, etc.; see there, where he elaborates on this.

> There it is explained that the holy world of Atzilus is completed in three levels, and that Abba and Imma, the intellectual configurations, are preceded by "three heads" above them, as the Idra Zuta speaks of three heads engraved one within another.

ולכן כנגד זה על שלשה דברים העולם עומד[199] כו' וממש"ש [וממה שכתוב שם] יובן ג"כ שייכות ג' דברים הנ"ל שהם ועל ידם נמשך בחי' הקב"ה מנענע[200] ראשו כו' ועמ"ש ע"פ שיניך כעדר[201] כו':[202]

And therefore, corresponding to this, "on three things the world stands," etc. And from what is written there one will also understand the connection of the three things mentioned above: that it is they, and through them, that the level of "the Holy One, blessed be He, nods His head" is drawn down, etc. And see what is written on the verse "Your teeth are like a flock," etc.

> Corresponding to these, the world stands on three things. This also shows how Torah, service and kindness draw down G-d's "nod of the head," the supernal will, and the Alter Rebbe refers to his discourse on "Your teeth are like a flock."

IN ONE'S AVODAH

Every day a Jew must go out of his own "Egypt," his limits and sense of self, in the Shema and prayer, loving G-d "with all your might" until even the animal soul longs for Him; this novelty brings delight above, and G-d helps one who comes to purify himself. But the longing is not the goal: after prayer one must draw G-dliness down through Torah study and acts of kindness, whose light is hidden now and will be revealed in the body at the Resurrection.

QUESTIONS FOR DISCUSSION

1. Why is the nullification of a body and an animal soul a "novelty" that brings delight above, while the soul's nullification before its descent is not?
2. What does it mean that Israel are li rosh, a "head" for G-d, and how does answering "May His great Name be blessed" cause G-d to "nod His head"?
3. Why was G-d not in the tumult or the fire but in the still, small voice, and why must the tumult and the fire still come first?
4. How can the Name Havayah, which brings all into being and gives it life, come to seem like Elokim, the Name that conceals?
5. How do the three pillars, service, Torah and kindness, appear in the closing verse of the Shema and in the mitzvah of tzitzis?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

Kehot's note points to Leviticus 25:38 for these words.

Leviticus 25:38 ויקרא כ״ה:ל״ח

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם לֵאלֹקִים:

I am the L-RD your G-d, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your G-d.

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2 **וגם מה ענין פסוק זה לק״ש**

There the Alter Rebbe explains that every day a person must see himself as going out of Egypt: the G-dly soul goes out of the body's prison to be included in the unity of the Infinite Light, through Torah and mitzvos and especially through accepting G-d's kingship in the Shema.

Tanya, Likkutei Amarim 47 תניא, חלק ראשון; ליקוטי אמרים מ״ז

KEHOT'S NOTE

ראה תניא פמ״ז.

3 **שמ״ע להזכיר יצ״מ**

The words here quote Berakhot 21a:2; the passage is shown below.

Berakhot 21a:2 ברכות כ״א א:ב׳

שְׁאנֵי תְּפִלָּה דְּלֵית בַּהּ מַלְכוּת שָׁמַיִם. וְהָרֵי בִּרְכַּת הַמָּזוֹן לְאַחֲרֵיו דְּלֵית בַּהּ מַלְכוּת שָׁמַיִם, וּתְנַן עַל הַמָּזוֹן מְבָרֵךְ לְאַחֲרָיו וְאֵינוֹ מְבָרֵךְ לְפָנָיו! אֶלָּא: קְרִיאַת שְׁמַע וּבִרְכַּת הַמָּזוֹן דְּאוֹרָיְיתָא, וּתְפִלָּה דְּרַבָּנַן.

It is different with Tefillah, because it contains no reference to the Kingdom of Heaven. But in the Grace after meals there is also no reference to the Kingdom of Heaven, and yet our Mishnah declares : At his meal, he says the Grace after but not the Grace before ! Quite so ; but the reading of the Shema' and the Grace after meals are ordained by the Torah, whereas Tefillah is ordained by the Rabbis.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כא, א. שו״ע או״ח סי׳ סז סעי׳ א-ב.

4 **למען תזכור את יום**

Moshe's words in the laws of Pesach: eat matzah, the bread of affliction, "so that you remember the day you went out of the land of Egypt all the days of your life" (context: Steinsaltz Tanakh). The Alter Rebbe asks why this verse, which speaks of remembering directly, was not the one chosen for the Shema.

Deuteronomy 16:3 דברים ט״ז:ג׳

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, ג.

5 **בעשרה מאמרות נבה״ע**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ה, א.

6 **בעשרה מאמרות נברא העולם**

The Mishnah: "With ten utterances the world was created." The Alter Rebbe uses it to show that the world comes from the level of divine speech.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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7 **בדבר ה' שמים נעשו**

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation is ascribed to divine speech and breath, below the level of thought.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

8 **וישראל עלו במחשבה**

There "Israel arose in thought" is explained: in that state the souls, drawn from the letters of the supernal thought, are called "brothers and friends" of the Holy One, blessed be He, one with Him as in Atzilus; only afterwards is the soul made into a separate created being.

KEHOT'S NOTE

נעשה אדם 12

G-d's words at the creation of man: "Let us make man." The soul's descent into a body came about through this utterance, that is, through divine speech.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

PARAGRAPH 2

ע"פ מי מנה עפר יעקב 13

There the Alter Rebbe asks the same question: the souls' descent into this world is for the sake of an ascent, but what is that ascent, since before its descent the soul already enjoyed the radiance of the Shechinah? He answers through a fourth level, above thought, speech and action, hinted at in the word "also" of "I also made it."

KEHOT'S NOTE

לקמן פ' בלק סז, ב ואילך.

14 Bilam, hired to curse Israel, marvels at their number: "Who has counted the dust of Yaakov?" The Alter Rebbe's discourse on this verse, in Likkutei Torah, Parshas Balak, asks what ascent the soul's descent can bring.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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לא יעקב יאמר עוד שמך 15

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם לב, כט.

16 The angel with whom Yaakov wrestled tells him that his name will now be Yisrael, "for you have striven with Elokim and with men, and have prevailed"; plainly, Elokim here is a divine being, the angel himself (context: Steinsaltz Tanakh). The maamar reads the name as li rosh, "a head for Me," and the striving as overcoming the concealment of the Name Elokim.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

ב"ר רפ"א. נסמן לעיל פ' צו טז, ג ועוד.

וישראל עלו במחשבה 9

The Midrash lists things that preceded the creation of the world, among them Israel, who "arose in [G-d's] thought." The Alter Rebbe sets this level of thought above the speech that created the world.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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אני ה"א 10

The Kehot note says that several places mention that this maamar is from the year 5571 (1811), and these are the places in Or HaTorah where that is recorded.

KEHOT'S NOTE

נזכר בכ"מ שהוא מתקע"א — ראה אוה"ת בראשית-ז ע' תתסד, א. עקב ע' תקלח. ר"ה כרך-ה ע' ב'קג. נ"ך כרך-ב ע' א'יד.

אני ה"א אשר הוצאתי 11

G-d's words to Israel through Moshe, the closing verse of the section of tzitzis: the G-d who took them out of Egypt to be their G-d commands them to keep His mitzvos. It is recited as the end of the Shema, and the maamar asks why "I am Havayah your G-d" appears in it twice and how it relates to the Shema and to tzitzis.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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17 **וגם הקב"ה אמר לו אח"כ**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה שם לה, י.

18 **ישראל . . לי ראש**

A dictionary of Kabbalistic terms; according to the note it records, under the entry "head," that Yisrael has the letters of li rosh.

KEHOT'S NOTE

הובא בערכי הכינויים לסה"ד ערך ר' [ראש] ד"ה ישראל אותיות לי ראש עכ"ל. [כ]. ראה דמ"צ טו, ב בשם הזהר. וראה שעה"פ להאריז"ל וישלח לב, כט. ספר הליקוטים ויחי מז, כח. מח, ב. נתבאר לקמן שה"ש כא, ד.

19 **ע"פ צאינה וראינה**

This is the discourse on "Go out and see, O daughters of Zion, King Shlomo." It speaks of a level drawn down to be a "crown" over the head and the intellect, far above the head itself, and of "the King to whom peace belongs," who joins the infinite light to the finite worlds.

KEHOT'S NOTE

ראה לקמן שה"ש כא, ד.

20 **צאינה וראינה**

The Song calls the daughters of Zion to go out and gaze at King Shlomo, in the crown his mother set on him on his wedding day. The Alter Rebbe's discourse on this verse, in Likkutei Torah, Shir HaShirim, explains what a "head" above means.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 3

21 **והי' על מצחו תמיד**

G-d's command about the tzitz, the golden plate on Aharon's forehead: it shall be there always "for goodwill (ratzon) for them before Havayah," that is, so that Israel's offerings are accepted with favor (context: Steinsaltz Tanakh). The Alter Rebbe hears in ratzon "will," so the verse ties the forehead to the will.

Exodus 28:38 שמות כ"ח:ל"ח

וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל־מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה׳

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT'S NOTE

שמות כח, לח.

22 **מבשרי אחזה**

Job, in his suffering, says that even after his skin is destroyed, "from my flesh I will see G-d." Chassidus reads it as a principle: from the structure of the human soul one can understand, by analogy, the divine levels.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 5

23 **שיש עליות לאין קץ**

Kehot's note points to Eruvin 54a for these words.

Eruvin 54a עירובין נ"ד א

KEHOT'S NOTE

ראה עירובין נד, א.

24 **עדן עין לא ראתה**

The prophet says that no eye but G-d's has seen what He will do for those who wait for Him. The Sages read it as the hidden reward of the World to Come.

Berakhot 32b ברכות ל"ב ב

Isaiah 64:3 ישעיהו ס"ד:ג

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ברכות לב, ב. ישעי' סד, ג.

25 **עדן עין לא ראתה**

Rabbi Shmuel bar Nachmani explains "no eye has seen" as "Eden, over which no creature's eye has ruled." The Alter Rebbe identifies this Eden with the higher Chochmah. (Kehot: Berakhot 32b)

Berakhot 34b:24–25 ברכות ל"ד ב:כ"ד-כ"ה

מַאי "עַיִן לֹא רָאָתָה"? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יֵינָן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עַיִן כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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26 **והאי עדן אתמשך מעדן עילאה סתימאה דכל סתימין**

The Idra Zuta speaks of the Eden that is drawn from the supernal Eden, hidden of all hidden. The Alter Rebbe cites it to show that the higher Chochmah is rooted in a level wholly concealed.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא י"ד:נ"ט-ט"ז:ס"ט

27 **באדר"ז דר"צ ע"א**

There the mitzvos of the whole year are said to draw down the supernal will, an outer level that is only a vessel for the supernal delight, while the shofar of Rosh Hashanah arouses the thirteen attributes of mercy rooted in the hidden brain, where the supernal delight is clothed inwardly.

KEHOT'S NOTE

ראה גם לקמן נצבים מט, ד.

28 **שתוק כך עלה במחשבה**

When Moshe saw Rabbi Akiva's death and asked, "This is Torah and this its reward?", G-d answered, "Be silent; so it arose in My thought." The Alter Rebbe explains that the reason is hidden in the supernal wisdom beneath the "skull" of the will.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב. זח"ג כז. ב. ראה ג"כ לעיל פ' בחקותי מו, ג. לקמן פ' ואתחנן יב, א. נתבאר בביאה"ז לאדה"א מז, א. ובאוה"ת פ' תצוה ע' א'תשיח מציין לכמה מקומות בדא"ח ע"ש. וראה באוה"ת תצוה ע' א'תשכא.

29 **שתוק כך עלה במחשבה**

The Zohar on Tzav says that the Talmud's unresolved questions (teiku) belong to the World to Come, whose answer is silence (shesikah), "as in 'Be silent; so it arose in thought.'" Kehot cites it beside the Talmud.

Zohar, Tzav 5:27–34 ספר הזהר, צו ה':כ"ז-ל"ד

30 **בזהר ח"ג קכ"ט א'**

The note points there for a discussion of this Zohar on the forehead and the verse of the high priest's plate, which belongs to Parshas Tetzaveh.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' א'תשיז.

31 **והיה על מצחו תמיד לרצון וגו' וההוא מצחא דאקרי רצון הוא גלוייא דכל רישא וגלגלתא**

The Zohar reads the verse of the high priest's plate as speaking of the supernal Forehead, called "will," which is the revelation of the whole head and skull. The Alter Rebbe uses it to show that the revealed will is called "forehead."

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

32 **כמארז"ל רפ"ק דברכות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ג, סע"א.

33 **בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין יהא שמו הגדול מבורך הקב"ה מנענע ראשו**

The Talmud: when Israel enter synagogues and houses of study and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe reads the nod as the drawing down of the supernal will.

Berakhot 3a:14 ברכות ג' א':י"ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וָיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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34 **וקדושים בכ"י יהללוך סלה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נוסח התפלה.

35 **בזה ר ח"ג דרפ"ח סע"א וע"ב**

According to the note, this Zohar passage on the supernal "head" is explained there.

KEHOT'S NOTE

נתבאר בביאה"ז לאדה"א דף קכו, ג. וראה באוה"ת תצוה ע' א'תשיח.

PARAGRAPH 6

36 **בחי' שמי' רבא שהוא שמו הגדול**

There the Alter Rebbe reads yehei shmei rabba as "may the Name Y-H become great," as the Tur (Orach Chaim 56) ex-

plains, and refers back to this maamar at the end of Shelach, where shmei rabba is "His great Name," as Tosafos at the beginning of Berachos explain; he says that both intentions are true and depend on each other.

KEHOT'S NOTE

ראה לקו"ת ראה יח, ד.

37 **ביו"ד נברא העוה"ב**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מנחות שם.

38 **ביו"ד נברא העוה"ב**

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe uses it to show that the Name Havayah, through its letters, is the source of the worlds, at the level of memalei kol almin.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

39 **אבל שמו הגדול . . תוך עלמין כלל**

According to the gloss in the note, this book states plainly that "His great Name" is the Name Havayah.

KEHOT'S NOTE

ובמ"א משמע דהוא שם הוי'. וכ"כ בפשיטות בספר מגן דוד ה"א. ואפי"ל ע"ד הידוע בפי' הוי' הוי' ופסיק טעמא ביניהו בתו"א פ' בשלח בד"ה וירא ישראל את היד, ובפי' תצוה בביאור ע"פ ועשית ציץ — כ"ק אדמו"ר הצ"צ בספר המאמרים תקס"ז ע' תכד.

PARAGRAPH 7

40 **ומשם יפרד**

"A river went out of Eden to water the garden, and from there it was divided and became four heads." The Alter Rebbe applies "from there it was divided" to the worlds of Beriah, Yetzirah and Asiyah, the realm of separation below Atzilus.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

41 **ראיתי והנה מנורת זהב**

The angel asks the prophet Zechariah what he sees, and he answers, "I saw, and behold, a menorah all of gold." The Alter Rebbe's discourse on this verse is cited for the nullification of the worlds through the revelation of the Infinite Light.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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PARAGRAPH 8

42 **ובשה"ש ע"פ ששים המה**

There the Alter Rebbe contrasts the perfect unity above with the lower worlds, the realm of separation of which it says "from there it was divided"; when Israel draw down the revelation of the Infinite Light below just as it is in the upper worlds, the upper and lower are united completely.

KEHOT'S NOTE

לקו"ת שה"ש לט, א.

43 In the Song the beloved says that there are sixty queens and eighty concubines and maidens without number, yet his dove, his perfect one, is unique. The Alter Rebbe's discourse on this verse, in Likkutei Torah, Shir HaShirim, is cited for the revelation that will come in the Time to Come.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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44 **ומעין מבית ה' יצא**

The prophecy of the end of days: "a spring shall go forth from the House of Havayah and water the valley of Shittim." It is cited as a picture of the revelation of the Time to Come.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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45 **הקב"ה מנענע בראשו**

The Talmud says that when Israel answer "May His great Name be blessed," the Holy One, blessed be He, nods His

head. The Alter Rebbe reads the nod as the drawing down of the supernal will.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

46 בד״ה ואהי׳ אצלו אמון

There the supernal will is called the "back" and outer level of the Torah and mitzvos, and the supernal delight, the inner dimension of the will, their true core: as with a person, the will follows the delight.

KEHOT'S NOTE

לעיל פ׳ במדבר יח, ב.

47 ואהיה אצלו אמון בענין ואהיה שעשועים יום יום

The Torah, speaking as wisdom, says, "And I was beside Him as a nursling, and I was a delight day by day." The Alter Rebbe's discourse on this verse is cited for the supernal delight hidden in the will.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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48 ונגלה כבוד ה׳

The prophet's words of comfort: "And the glory of Havayah will be revealed, and all flesh together will see." The Alter Rebbe uses the words for the revelation below of what is above.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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PARAGRAPH 9

49 כי שרית עם אלקים

The angel renames Yaakov Yisrael "for you have striven with Elokim and with men, and have prevailed." The maamar makes this striving the cause of Israel's becoming a "head" above.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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50 שמע ישראל

Moshe's declaration to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe reads "hear" as understanding and "Israel" as li rosh, a "head."

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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51 דכולא קמיה כלא חשיב

The Zohar teaches that true awe is to fear G-d because He is the root of all worlds, "and all before Him is considered as nothing," drawing on Daniel's "all the inhabitants of the earth are considered as nothing." The Alter Rebbe uses it for the meaning of "Havayah is One."

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 10

52 ואהבת את ה׳ בכל מאדך

Moshe's command in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "with all your might" (me'odecha, from me'od, "very much") as a love without limit.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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53 כלה שארי ולבבי

The psalmist Asaf: "My flesh and my heart fail (kalah); G-d is the rock of my heart and my portion forever," that is, even if body and heart waste away, G-d remains his strength (context: Steinsaltz Tanakh). The Alter Rebbe hears in kalah the longing of kelos hanefesh, and reads

“flesh” as the body and “heart” as the blood of the heart, so that both pine for G-d.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

54 ומשכנו בחלל השמאלי

There the Alter Rebbe writes that the dwelling of the animal soul is in the left chamber of the heart, which is full of blood, “for the blood is the soul,” and that the G-dly soul dwells in the brain and spreads to the right chamber, which has no blood.

Ecclesiastes 10:2 קהלת י':ב'

לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לִשְׂמֹאלוֹ׃

A wise man's understanding is at his right hand; but a fool's understanding at his left.

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Tanya, Likkutei Amarim 9:1–2 תניא, חלק ראשון; ליקוטי אמרים ט':א'-ב'

וְהִנֵּה, מְקוֹם מִשְׁכַּן נֶפֶשׁ הַבַּהֲמִית שֶׁמִּקְלִיפַּת נוֹגַהּ בְּכָל אִישׁ יִשְׂרָאֵל, הוּא בַּלֵּב בְּחֶלֶל שְׂמָאלִי שֶׁהוּא מָלֵא דָם, וּכְתִיב: "כִּי הַדָּם הוּא הַנָּפֶשׁ". וְלָכֵן, כָּל הַתַּאֲוֹת וְהִתְפָּאֲרוּת וְכַעַס וְדוֹמֵיהֶן הֵן בַּלֵּב, וּמֵהַלֵּב הֵן מִתְפַּשְׁטוֹת בְּכָל הַגּוּף וְגַם עוֹלֶה לַמּוֹחַ שֶׁבָּרֹאשׁ, לְחַשֵּׁב וּלְהַרְהֵר בָּהֶן וּלְהִתְחַכֵּם בָּהֶן, כְּמוֹ שֶׁהַדָּם מְקוֹרוֹ בַּלֵּב, וּמֵהַלֵּב מִתְפַּשֵּׁט לְכָל הָאֲבָרִים וְגַם עוֹלֶה לְהַמּוֹחַ שֶׁבָּרֹאשׁ.

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KEHOT'S NOTE

ראה קהלת י', ב. תניא רפ"ט.

55 בכל לבבך בשני יצריך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

56 בכל לבבך בשני יצריך

The Mishnah reads “with all your heart” as “with both your inclinations, the good inclination and the evil inclination.” Here it means that even the animal soul joins in the love of G-d.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו') וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, “And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might” (Deuteronomy 6:5). “With all your heart,” with your two impulses, the evil impulse as well as the good impulse. “With all your soul” even though he takes your soul [life] away from you. “With all your might” with all your money. Another explanation, “With all your might” whatever treatment ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

57 מנפש עד בשר

Yeshayahu's prophecy against Assyria: the glory of its forest and fields will be consumed (yechaleh) “from soul to flesh,” wholly. The Alter Rebbe borrows the words, and their verb of consuming, for the whole animal soul, down to the body, pining away (yichlu) in its longing for G-d.

Isaiah 10:18 ישעיהו י':י"ח

וּכְבוֹד יַעְרוֹ וְכַרְמְלוֹ מִנֶּפֶשׁ וְעַד־בָּשָׂר יִכְלֶה וְהָיָה כְּמְסֹס נֹסֵס׃

And the glory of his forest and of his fruitful field, He will consume both soul and body; And it shall be as when a sick man wasteth away.

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58 אין עוד מלבדו

Moshe tells Israel that they were shown the wonders of the Exodus and Sinai “to know that Havayah is G-d; there is nothing else besides Him.” The Alter Rebbe uses it for the true grasp of G-d's oneness that awakens this love.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

PARAGRAPH 11

59 בינונים זה וזה שופטן

The Talmud: the righteous are judged by the good inclination, the wicked by the evil inclination, and the intermediate, “this one and that one judge them.” The Alter Rebbe stresses that they “judge” but do not “rule.”

Berakhot 61b:2–3 ברכות ס"א ב':ב'-ג'

תָּנְיָא רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: צַדִּיקִים יֵצֶר טוֹב שׁוֹפְטָן, שֶׁנֶּאֱמַר: "וְלִבִּי חָלַל בְּקִרְבִּי". רְשָׁעִים יֵצֶר רַע שׁוֹפְטָן, שֶׁנֶּאֱמַר: "נְאֻם פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו". בֵּינוֹנִים — זֶה וָזֶה שׁוֹפְטָן, שֶׁנֶּאֱמַר: "יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ". אָמַר רַבָּה: כְּגוֹן אָנוּ בֵּינוֹנִים. אָמַר לֵיקַּה אַבָּיֵי: לָא שָׁבִיק מָר חַיֵּי לְכָל בְּרִיָּה?

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average

people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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60 **שופטן ולא מושלים ח"ו**

There the Alter Rebbe explains why the Sages said of the intermediate person "this one and that one judge him" and not "rule him": the evil inclination is only like a judge giving his opinion, and the law follows the one who decides, the Holy One, blessed be He, who helps the good inclination.

Tanya, Likkutei Amarim 13:1 תניא, חלק ראשון; ליקוטי אמרים י"ג:א'

וּבָזֶה יוּבַן לְשׁוֹן מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "בֵּינוֹנִים זֶה וָזֶה שׁוֹפְטָן" [פֵּירוּשׁ, יֵצֶר טוֹב וְיֵצֶר הָרָע], דִּכְתִיב: "כִּי יַעֲמוֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשּׁוֹפְטֵי נַפְשׁוֹ", וְלֹא אָמְרוּ "זֶה וָזֶה מוֹשְׁלִים" חַס וְשָׁלוֹם, כִּי כְּשֶׁיֵּשׁ אֵיזוֹ שְׁלִיטָה וּמֶמְשָׁלָה לַיֵּצֶר הָרָע בָּ"עִיר קְטַנָּה", אֲפִילוּ לְפִי שָׁעָה קַלָּה - נִקְרָא רָשָׁע בְּאוֹתָהּ שָׁעָה.

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KEHOT'S NOTE

תניא רפי"ג.

61 **יעמוד לימין אביון להושיעו**

"For He stands at the right hand of the needy, to save him from those who judge his soul." The Talmud brings it as the proof for the intermediate person; here it shows that G-d decides for the good.

Psalms 109:31 תהילים ק"ט:ל"א

כִּי־יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ׃

Because He standeth at the right hand of the needy, To save him from them that judge his soul.

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62 **אלמלא עוזרו**

Kehot's note points to Kiddushin 36b for these words.

Kiddushin 36b קידושין ל"ו ב

KEHOT'S NOTE

קידושין לו, ב.

63 **אלמלא עוזרו**

"A person's inclination overpowers him every day... and were it not that the Holy One, blessed be He, helps him, he could not overcome it." The Alter Rebbe says this help comes through the arousal of the Shema and prayer. (Kehot: Kiddushin 36b)

Kiddushin 30b:7 קידושין ל' ב:ז'

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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64 **הבא לטהר**

Reish Lakish: "One who comes to purify himself is helped." The arousal from below in the Shema and prayer brings G-d's help from above.

Shabbat 104a:5 שבת ק"ד א:ה'

ה"ו — זֶה שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. ז"ח ט"י כ"ל — וְאִם אַתָּה עוֹשֶׂה כֵּן, הַקָּדוֹשׁ בָּרוּךְ הוּא זָן אוֹתְךָ, וְחָן אוֹתְךָ, וּמֵטִיב לְךָ, וְנוֹתֵן לְךָ יְרוּשָּׁה, וְקוֹשֵׁר לְךָ כֶּתֶר לָעוֹלָם הַבָּא. מ"ם פְּתוּחָה, מ"ם סְתוּמָה — מַאֲמָר פָּתוּחַ, מַאֲמָר סָתוּם. נו"ן כְּפוּפָה, נו"ן פְּשׁוּטָה — נֶאֱמָן כָּפוּף, נֶאֱמָן פָּשׁוּט.

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KEHOT'S NOTE

ראה שבת קד, א.

PARAGRAPH 12

65 **צחוק עשה לי אלקים**

Sarah's words at Yitzchak's birth: "Elokim has made laughter for me." The Alter Rebbe reads it as the delight that comes from the Name Elokim when the "something" it conceals is nullified.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

66 **מזה נעשה צחוק וגילוי התענוג העליון**

According to the note, this teaching, that laughter and the revelation of the supernal delight come from the Name Elokim, is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' שמות ע' עט.

67 **לויתן זה יצרת**

The psalmist, praising the sea and its creatures: "This Leviathan You formed to play with," which can mean that the Leviathan sports in the sea or, as the Talmud reads it, that it is G-d's plaything (context: Steinsaltz Tanakh). The maamar takes it as the divine "play" and delight that come from the nullification of the "something."

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

68 **אלה מסעי**

"These are the journeys of the children of Israel." The Alter Rebbe's discourse on this verse is one of the places where this theme is explained.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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69 **צו את בנ"י כו' את קרבני לחמי**

"Command the children of Israel... My offering, My bread." The Alter Rebbe's discourse on this verse is another place where the theme of delight above is explained.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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70 **ושבתי בשלום**

Yaakov's vow, "And I return in peace to my father's house." The discourse on this verse in Torah Ohr, Vayeitzei explains the delight above that comes through refinement below.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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71 **ואהיה אצלו אמון**

"And I was beside Him as a nursling." The end of the Alter Rebbe's discourse on this verse is cited for the same theme.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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72 **ממושבותיכם תביאו לחם תנופה**

The two loaves of Shavuos: "From your dwellings you shall bring bread of waving." The Alter Rebbe explains this verse in the discourse on "And I was beside Him as a nursling."

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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73 **כלה שארי ולבבי**

"My flesh and my heart pine away." Here it describes even the body and the animal soul longing for G-d.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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74 **לב מלכים אין חקר**

Proverbs compares the heart of kings to the height of the heavens and the depth of the earth: it cannot be searched out. It opens the analogy of the king who is won over by a novelty.

Proverbs 25:3 משלי כ"ה:ג'

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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75 **אדם ובהמה תושיע ה'**

The psalmist praises G-d's righteousness: "Man and beast You save, Havayah," His care reaches every creature (context: Steinsaltz Tanakh). The Alter Rebbe reads it as the novelty that from an "animal" a "man" is made.

Psalms 36:7 תהילים ל"ו:ז'

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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76 **ויקח מן הבא בידו מנחה**

Before meeting his brother, Yaakov "took from what came to his hand a gift" for Eisav. The Alter Rebbe's discourse on this verse, in Torah Ohr, Vayishlach, is cited for the arousal of the highest levels.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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77 **פני אריה פני שור**

The chayos of Yechezkel's chariot have the face of a lion on the right and the face of an ox on the left. They are the animal forms that carry the Throne.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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"Your name will no longer be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations" (Genesis 17:5). "Your name will no longer be called Abram, but your name will be Abraham" – bar Kappara said: Anyone who calls Abraham Abram violates a prohibition. Rabbi Levi said: [He violates] a positive commandment, and a prohibition: "Your name will no longer be called Abram" – a prohibition; "but your name will be Abraham" – a positive commandment. But you see that ...

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78 דמות כמראה אדם

Upon the likeness of the Throne is "a likeness as the appearance of a man." The animal forms carry even this human form.

Ezekiel 1:26 יחזקאל א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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79 לא יעקב יאמר עוד שמך כי"א ישראל

The Midrash on Vayishlach notes that the name was given twice, first by the angel and then by the Holy One, blessed be He, Himself, a point the maamar returns to in section 4.

Bereshit Rabbah 78:3 בראשית רבה ע"ח:ג'

ויאמר אליו מה שמך ויאמר יעקב ויאמר לא יעקב יאמר עוד שמך - (ישעיה מד) מקים דבר עבדו ועצת מלאכיו ישלים ר' ברכיה בשם ר' לוי אמר: משהוא מקיים דבר עבדו ועצת מלאכיו ישלים, אין אנו יודעים שהוא אומר (שם): לירושלים תושב ולערי יהודה תבנינה? אלא מלאך אחד, שנגלה על אבינו יעקב, הה"ד: ויאמרו אליו מה שמך? לא יעקב. ועצת מלאכיו ישלים, שנגלה הקדוש ברוך הוא על אבינו יעקב, בשביל לקיים גזירתו של אותו מלאך, שאמר לו: לא יעקב, ואף הקב"ה אמר לו כן! הה"ד: ויאמר לו אלקים שמך יעקב ...

"He said to him: What is your name? He said: Jacob" (Genesis 32:28). "He said: No more shall Jacob be said to be your name; rather, Israel, for you have striven with G-d and with men, and you have prevailed" (Genesis 32:29). "He said to him: 'What is your name?' He said: 'Jacob.' "He said: No more shall Jacob be said to be your name." "Who confirms the word of His servant and fulfills the counsel of His messengers" (Isaiah 44:26) – Rabbi Berekhya said in the name of Rabbi ...

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80 לא יעקב יאמר עוד שמך כי"א ישראל

The text also refers to chapter 46 of the Midrash Rabbah, on Parshas Lech Lecha, which discusses the changes of name.

Bereshit Rabbah 46:8 בראשית רבה מ"ו:ח'

ולא יקרא עוד שמך אברם והיה שמך אברהם בר קפרא אמר: כל מי שהוא קורא לאברהם אברם, עובר בלא תעשה. ר' לוי אמר: בעשה ולא תעשה. ולא יקרא עוד שמך אברם, בל"ת. והיה שמך אברהם, בעשה. והרי אנשי כנסת הגדולה קראו אותו אברם, שנאמר (נחמיה ט): אתה הוא ה' האלקים אשר בחרת באברם, והוצאתו מאור כשדים ושמת שמו אברהם! דלמא שנייה היא, שעד שהוא אברם בחרת בו. דכוותה: הקורא לשרה שרי, עובר בעשה?! אלא, שנצטוה עליה. דכוותה: הקורא לישראל יעקב, עובר בעשה?! תני, לא שיעקר שם יעקב ממקומו, אלא, כי ...

81 לא יעקב יאמר עוד שמך כי"א ישראל

At the end of the first chapter of Berachos (12b-13a), the Talmud reads "Your name shall no longer be Yaakov" as meaning not that the name Yaakov is uprooted, but that Yisrael becomes the main name and Yaakov secondary to it.

Berakhot 12b:27–28 ברכות י"ב ב:כ"ז-כ"ח

אָמְרוּ לוֹ: לֹא שֶׁתַּעֲקֹר יְצִיאַת מִצְרַיִם מִמְּקוֹמָהּ, אֶלָּא שֶׁתְּהֵא שִׁעְבּוּד מַלְכֻיּוֹת עִיקָּר, וְיִצִּיאַת מִצְרַיִם טָפֵל לוֹ. כַּיּוֹצֵא בּוֹ אַתָּה אוֹמֵר: "לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ",

They answered him : [This passage does not mean] that the memory of the exodus from Egypt is to be obliterated, but that [the memory of the release from] the servitude of the kingdoms will be fundamental and the exodus of Egypt secondary to it. Take the following as an analogy: "Thy name shall no more be called Jacob, but Israel shall be thy name" (Gen. xxxv. 10).

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82 לא יעקב יאמר עוד שמך כי"א ישראל

The Zohar on Vayishlach (173b-174a) asks why Yaakov is still called Yaakov after receiving the name Yisrael, and answers: as G-d is called Havayah, the Name of mercy, when the righteous abound and Elokim when the wicked abound, so Yaakov was called Yisrael when he was free of enemies in his own land, and Yaakov when he was among enemies or abroad.

Zohar, Vayishlach 13:157–16:169 ספר הזהר, וישלח י"ג:קנ"ז-ט"ז:קס"ט

AND GOD SAID: THY NAME SHALL BE CALLED No MORE JACOB, BUT ISRAEL SHALL BE THY NAME; AND (he) CALLED HIS NAME ISRAEL. The subject of "and called" is the Shekinah, as in the expression: "And (he) called unto Moses": whereas the name "G-d" earlier in the sentence refers to the higher grade.

The Zohar; London, Soncino Press, 1933 (Public Domain)

83 לא יעקב יאמר עוד שמך כי"א ישראל

The Zohar on Mishpatim says that the twelve tribes of Israel complete the building of the Name Elokim, and that

this is what Eisav's angel told Yaakov: "for you have striven with Elokim."

Zohar, Mishpatim 3:202-212 ספר הזהר, משפטים ג׳:ר״ב-ר״ייב

1Only the last two lines of the Hebrew text appear in the translation. 'All the twelve tribes represent on earth their celestial prototypes, and because they were in reality "sons" in this world, the Shekinah. was perfected in them in these twelve "lineaments" (boundaries) of Israel, which are called "Eleh".(these), as it says, "These (eleh) all are the tribes of Israel" (Gen. 49, 28), this word, in conjunction with Mi (Who?) forming the name Elohim,1v. Zohar, Genesis 2a. and so bringing the building to completion. On this account did the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

84 **לא יעקב יאמר עוד שמך כי״א ישראל**

The Zohar on Tazria reads the angel's words: not by cleverness or by guile (akev, as in the name Yaakov) did Yaakov win the blessings, but as Yisrael; "with Elokim" means all the forces of harsh judgment, and "with men" means Eisav and his hosts.

Zohar, Tazria 13:50–14:60 ספר הזהר, תזריע י״ג:נ׳-י״ד:ס׳

R. Abba then discoursed on the verse: "And he said, Let me go, for the day breaketh" (Gen. 32, 26)....1Here follow in the text certain reflections on the conflict of Jacob and the angel which have appeared in substance elsewhere. Why was not the angel able to prevail over Jacob? Because the sun had risen and his strength was crippled.... For when the light appears, all the emissaries of punishment are restrained, For when the light appears, all the emissaries of punishment are restrained, and then the Community of Israel ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

85 **לא יעקב יאמר עוד שמך כי״א ישראל כי שרית עם אלקים**

The angel gives Yaakov the name Yisrael "for you have striven with Elokim." The maamar reads this as the nullification of the "something" that makes Israel a "head" above.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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86 **ישראל פי׳ שיר אל**

The Tikkunei Zohar reads the letters of ישראל as אל שיר, "a song of G-d." The Alter Rebbe connects this song with the drawing down of the supernal delight.

Tikkunei Zohar 3a:7 תקוני הזהר ג׳ א:ז׳

... אָמְרִין שְׁמַע יִשְׂרָאֵל, בְּרָא דְּסָבָא דְּסָבִין, וְדָא חָכְמָה עִלָּאָה, וְעַל שְׁמַיּהּ אִתְקְרֵי עַמּוּדָא דְּאֶמְצָעִיתָא יִשְׂרָאֵל, שִׁיר אֵ"ל שִׁיר מִשְׁמָאלָא שִׁיר דִּלְוִיִּם, אֵ"ל מִימִינָא דְּכַהֲנַיָּא, עַמּוּדָא דְּאֶמְצָעִיתָא

Tikkunei Zohar - Vocalized (Public Domain)

87 **ישראל פי׳ שיר אל**

Here too the Tikkunei Zohar, on "Hear, O Israel," reads Yisrael as shir Kel, "a song of G-d."

Tikkunei Zohar 25a:8-9 תקוני הזהר כ״ה א:ח׳-ט׳

עד דקראן לה ישראל לתתא בק״ש דתיחות לגביהו. ובאן קראן לה בבן זוגה דאיהו ו׳ ישראל סבא. ואיהו שיר אל. שיר דיליה דאם לא קראן לה ביה לא נחתא עליהו. ובההוא זמנא דנחיתת *קשרין לה בתפלה דיד לתתא דתהא קשורה עמיה. ורזא דמלה ונפשו *קשורה בנפשו. וקשר דתרוייהו איהו שרק לתתא. ולעילי שלשל״ת תפלין על רישיה

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88 **שיר השירים**

"The Song of Songs, which is Shlomo's." The Alter Rebbe's discourse on this verse explains song as a drawing down of the supernal delight.

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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89 **ובלילה שירה עמי**

The psalmist in distress: "By day Havayah commands His kindness, and in the night His song is with me." The written form is shirah and the reading shiro, "His song," which the Alter Rebbe takes as G-d's delight, revealed "in the night," when darkness is turned into light.

Psalms 42:9 תהילים מ״ב:ט׳

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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PARAGRAPH 13

90 **וינפש**

The Ramban, in his comment on the Shabbos passage, explains "He rested and was refreshed (vayinafash)" as the added soul (neshamah yeseirah) of Shabbos, coming from the foundation of the world, "in whose hand is the soul (nefesh) of every living thing."

Ramban on Exodus 31:13 רמב"ן על שמות ל״א:י״ג

91 **וינפש**

The Zohar on Vayakhel reads vayinafash: on Shabbos eve a person's nefesh draws to itself an added spirit, which dwells in it all Shabbos day, so that the soul becomes greater than it was.

Zohar, Vayakhel 14:185–195 ספר הזהר, ויקהל י״ד:קפ״ה-קצ״ה

92 **והוא ימשול בך**

G-d's words to Chavah after the sin: "your longing shall be to your husband, and he shall rule over you." The Alter Rebbe cites it here, with the end of Tanya chapter 50, in

support of the point that the soul's longing must be followed by drawing G-dliness down.

Genesis 3:16 בראשית ג:ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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93 **והיו הדברים האלה**

Moshe's words in the Shema: "And these words, which I command you today, shall be upon your heart." They follow "with all your might," showing that after the soul's longing comes the Torah.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

94 **אשר לא נשא לשוא נפשו**

The answer: one with clean hands and a pure heart, "who has not lifted up his soul in vain," that is, has not set his desire on falsehood (context: Steinsaltz Tanakh). The word is written nafsho, "his soul," and read nafshi, "My soul"; the Alter Rebbe reads nafsho as the soul's ascent, which without the drawing down of nafshi is "in vain."

Psalms 24:4 תהילים כ"ד:ד'

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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95 **הקל קול יעקב**

Yitzchak's words as he felt Yaakov: "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The Alter Rebbe's explanation of this verse is cited for the drawing down through Torah.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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96 **בלק"ת פ' כי תשא בטעמי המצות**

According to the note, the Arizal's discourse on the mitzvah of the half-shekel, on which the reading of Arich Anpin as the nefesh of Atzilus rests, is also quoted there.

KEHOT'S NOTE

ד"ה מצות מחצית השקל. מובא גם באוה"ת שבתשובה ע' א'תתקכא.

97 **ונתנו איש כופר נפשו**

G-d's command for the census: "each man shall give a ransom for his soul," the half-shekel. The Arizal's comment on it is cited for the meaning of nefesh as will.

Exodus 30:12 שמות ל':י"ב

כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתְנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַה' בִּפְקֹד אֹתָם וְלֹא־יִהְיֶה בָהֶם נֶגֶף בִּפְקֹד אֹתָם׃

'When thou takest the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul unto the L-RD, when thou numberest them; that there be no plague among them, when thou numberest them.

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98 **אין נפשי אל העם הזה**

G-d tells Yirmiyahu that even if Moshe and Shmuel stood before Him, "My soul is not toward this people." Here "soul" means will, as Rashi and the Targum explain.

Jeremiah 15:1 ירמיהו ט"ו:א'

וַיֹּאמֶר ה' אֵלַי אִם־יַעֲמֹד מֹשֶׁה וּשְׁמוּאֵל לְפָנַי אֵין נַפְשִׁי אֶל־הָעָם הַזֶּה שַׁלַּח מֵעַל־פָּנַי וְיֵצֵאוּ׃

Then said the L-RD unto me: 'Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth.

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99 **נפשי רצוני**

Rashi explains "My soul" as "My will." The Alter Rebbe uses this to read nafshi as G-d's will drawn down.

Rashi on Jeremiah 15:1 רש"י על ירמיהו ט"ו:א'

משה ושמואל. שניהם נזקקו לבקש רחמים על ישראל ומתחלה החזירום למוטב ואח"כ התפללו עליהם ולא עלה בלבם להשיב אפי עד שהחזירום למוטב, משה שימו איש חרבו וגו' (שמות ל"ב:ל') ויזר על פני המים וגו' (שם) ואח"כ אעלה אל ה' אולי אכפרה, שמואל במצפה ויסירו בני ישראל את הבעלים (שמואל א ז':ה') ואח"כ קבצו את כל ישראל המצפתה ואתפלל עליכם (שם) אתה אינך יכול להשיבם אלי לכך אל תתפלל עליהם: נפשי. רצוני:

Moses and Samuel Both were needed to beg mercy for Israel, but first they induced them to repent, and afterwards they prayed on their behalf, but they had no idea of turning away My wrath until they had induced them to repent. Moses said (Exodus 32:27), "Let each man put his sword..." (v. 20) "and he scattered it on the surface of the water, etc." And afterwards (v. 30), "I will ascend to the L-rd, perhaps I will atone." Samuel in Mizpah (I Samuel 7:4,5) "And the children of Israel ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

100 **אנכי**

"I (Anochi) am Havayah your G-d," the first of the Ten Commandments. The Talmud reads Anochi as an acro-

nym, and the Arizal's comment on it is cited.

Exodus 20:2 שמות כ:ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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101 **והנה רש"י פי' אנא נפשי**

The Talmud reads Anochi as the initials of Ana nafshi kesavis yehavis, "I Myself wrote and gave." The Alter Rebbe takes it to mean that G-d gave His very self in the Torah.

Shabbat 105a:3 שבת ק"ה א:ג

רַבִּי יוֹחָנָן דִּידֵיהּ אָמַר: "אָנֹכִי", נוֹטָרִיקוֹן: אֲנָא נַפְשִׁי כְּתַבִית יְהַבִית. רַבָּנַן אָמְרִי: אֲמִירָה נְעִימָה כְּתִיבָה יְהִיבָה. אִיכָּא דְּאָמְרִי "אָנֹכִי" לְמַפְרֵעַ: יְהִיבָה כְּתִיבָה נֶאֱמָנִין אֲמָרֶיהָ.

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KEHOT'S NOTE

שבת קה, א.

102 **ויקחו לי תרומה**

"Speak to the children of Israel, and they shall take for Me an offering."

Exodus 25:2 שמות כ"ה:ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי:

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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103 **ויקחו לי תרומה כביכול לי אתם לוקחים**

At the beginning of Parshas Terumah the Midrash reads "And they shall take for Me an offering" as if to say that it is G-d Himself whom Israel take. It supports the reading that in the Torah G-d gave Himself.

Shemot Rabbah 33:6–7 שמות רבה ל"ג:ו'-ז'

... בנוהג שבעולם, אדם לוקח חפץ מן השוק, שמא יכול לקנות בעליו, אבל הקב"ה נתן תורה לישראל, ואומר להם: כביכול לי אתם לוקחים. הוי, ויקחו לי תרומה: דבר אחר: ויקחו לי תרומה, ההי"ד (דברים לג): תורה צוה לנו משה. דרש ר' שמלאי: תרי"ג מצות נתנו לישראל ע"י משה. שכן מָנַן תורה. ואם תאמר אינן אלא תרי"א, ושתים היכן הם?! אלא, אמרי רבנן: אנכי, ולא יהיה לך, מפי הגבורה שמעום, ותרי"א אמר להם משה, שנאמר: תורה צוה לנו משה מורשה וגו'. אל תקרי מורשה, אלא ירושה, ירושה היא לישראל לעולם. משל ...

Another matter: "They shall take Me a gift" - that is what is written: "For a good lesson [lekaḥ] I have given you (Proverbs 4:2). Rabbi Berekhya HaKohen ben Rabbi said: The way of the world is that when a person sells an object from his house, he is sad over it. But the Holy One blessed be He gave the Torah to Israel and is joyful; that is, "a good acquisition [lekaḥ]." The way of the world is that when a person acquires an object he exerts himself to ...

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104 **כי בו שבת וינפש**

"For on it He rested from all His work." The text joins this phrase with "and was refreshed" from Exodus.

Genesis 2:3 בראשית ב:ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

חיבור ב' פסוקים בראשית ב, ג. תשא לא, יז. וכ"ה בביאה"ז לאדה"א פ, ג ובעוד כמה מקומות.

105 **שבת וינפש**

"And on the seventh day He rested and was refreshed (vayinafash)." The word is related to nefesh, and the Alter Rebbe brings it as another sense of nafshi.

Exodus 31:17 שמות ל"א:י"ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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106 **שבת וינפש**

The Zohar on Nasso calls Shabbos "a good gift in My treasury" and links "He rested and was refreshed (vayinafash)" with the rest the weary soul (nefesh) finds on Shabbos.

Zohar, Nasso 4:24–27 ספר הזהר, נשא ד':כ"ד-כ"ז

R. Isaac then cited the verse: "In thy distress, when all these things are come upon thee, in the end of days, thou wilt return.... For the L-rd thy G-d is a merciful G-d", etc. (Deut. 4, 30-31). 'We learn from here', he said, 'that penitence is of most effect before Rigour lights upon the world. For once it does so it strongly entrenches itself, and who can remove it? Indeed, it will not depart until restitution is made, followed by penitence; and then only is the world again put ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

107 **ונח**

Onkelos renders vayinafash as venach, "and rested."

Onkelos Exodus 31:17 תרגום אונקלוס על שמות ל"א:י"ז

בֵּין מֵימְרִי וּבֵין בְּנֵי יִשְׂרָאֵל אָת הִיא לְעָלַם אֲרֵי שִׁתָּא יוֹמִין עֲבַד יְיָ יָת שְׁמַיָּא וְיָת אַרְעָא וּבְיוֹמָא שְׁבִיעָאָה שְׁבַת וְנָח:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

108 **בד"ה והי' מספר בנ"י**

This is the discourse on "And the number of the children of Israel shall be." The passage given speaks of the souls' descent for the sake of an ascent, to bind them to G-d in a

yearning without end, and of drawing G-dliness down through the counted mitzvos.

KEHOT'S NOTE

לעיל פ' במדבר ו, א.

109 **ונחה עליו רוח ה'**

Yeshayahu's prophecy of the shoot from the stem of Yishai, the Mashiach: "And the spirit of Havayah shall rest upon him." The Alter Rebbe's discourse that explains it is cited.

Isaiah 11:2 ישעיהו י״א:ב׳

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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110 **ריח ניחוחי**

"My offering, My bread, for My fire-offerings, My pleasing aroma." The Alter Rebbe's explanation of "My pleasing aroma" elsewhere is cited.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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111 **ע"פ הסבי עיניך מנגדי**

There G-d answers the soul's wish to look only toward Him with "Turn your eyes away from me": the rush toward G-d in prayer is great but only for a time, and must be followed by a "return," making a dwelling for G-d below through Torah and mitzvos, which is the purpose of creation.

KEHOT'S NOTE

לקו"ת שה"ש לו, ב.

112 **הסבי עיניך מנגדי**

The beloved's words in the Song: "Turn your eyes away from me, for they have overwhelmed me." The Alter Rebbe's discourse on this verse explains that the soul's rush upward must be followed by a return to work below.

Song of Songs 6:5 שיר השירים ו׳:ה׳

הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד׃

Turn away thine eyes from me, For they have overcome me. Thy hair is as a flock of goats, That trail down from Gilead.

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113 **לא ברעש ה'**

At Chorev Eliyahu is shown a great wind, and after the wind ra'ash, plainly an earthquake, but "Havayah is not in the ra'ash" (context: Steinsaltz Tanakh). The Alter Rebbe reads ra'ash as the "great tumult" of the angels' ascent.

I Kings 19:11 מלכים א י״ט:י״א

וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'

And He said: 'Go forth, and stand upon the mount before the L-RD.' And, behold, the L-RD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-RD; but the L-RD was not in the wind; and after the wind an earthquake; but the L-RD was not in the earthquake;

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114 **ואחר הרעש אש לא באש ה'**

"And after the ra'ash, fire; Havayah is not in the fire; and after the fire, a still, small voice." The fire is read in the next paragraph as the seraphim's burning.

I Kings 19:12 מלכים א י״ט:י״ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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115 **אות הוא בצבא שלו**

Reish Lakish expounds "Havayah Tzeva'os is His Name": "He is L-rd (adon) among His host"; just before, Rabbi Yochanan reads "and He came from the myriads of holiness" as "He is a sign (os) among His myriads." The Alter Rebbe quotes "a sign among His host," following the Maharsha there (to which Kehot points), who reads Reish Lakish's Tzeva'os as two words, tzava and os. The same passage then cites Eliyahu's vision at Chorev.

Chagigah 16a:4–5 חגיגה ט״ז א:ד׳-ה׳

וְרַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: "לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה", "וְהִנֵּה ה' עוֹבֵר". תָּנוּ רַבָּנַן, שִׁשָּׁה דְּבָרִים נֶאֶמְרוּ בַּשֵּׁדִים: שְׁלֹשָׁה כְּמַלְאֲכֵי הַשָּׁרֵת, וּשְׁלֹשָׁה כִּבְנֵי אָדָם. שְׁלֹשָׁה כְּמַלְאֲכֵי הַשָּׁרֵת — יֵשׁ לָהֶם כְּנָפַיִם כְּמַלְאֲכֵי הַשָּׁרֵת, וְטָסִין מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ כְּמַלְאֲכֵי הַשָּׁרֵת, וְיוֹדְעִין מַה שֶּׁעָתִיד לִהְיוֹת כְּמַלְאֲכֵי הַשָּׁרֵת.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה טז, א. וראה בחדא"ג מהרש"א שם.

116 **ביו"ד נברא העוה"ב**

The Talmud teaches that the World to Come was created with the yud. It shows how much comes from a single letter of the Name.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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117 **ובפי ויצא ע"פ ושבתי בשלום**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א כא, ג ואילך.

118 **וסד"ה ואהי' אצלו אמון**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לעיל פ' במדבר יח, ד.

119 **לב מלכים אין חקר**

The words here quote Proverbs 25:3; the passage is shown below.

Proverbs 25:3 משלי כ"ה:ג'

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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KEHOT'S NOTE

משלי כה, ג.

120 **אדם ובהמה תושיע ה'**

The words here quote Psalms 36:7; the passage is shown below.

Psalms 36:7 תהילים ל"ו:ז'

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׳

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

121 **החיות פני ארי'**

The words here quote Ezekiel 1:10; the passage is shown below.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י'.

122 **לא יעקב יאמר עוד שמך**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

וישלח לב, כט. בהמצויין לקמן ע' באריכות באוה"ת בראשית-ה דף תתפה, א ואילך.

123 **דמות כמראה אדם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, כו.

124 **ישראל פי' שיר א-ל**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז (ג, א. כה, א). [כ].

125 **ע"פ שיר השירים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה לקו"ת שה"ש א, ג ואילך.

126 **ובלילה שירה עמי**

The words here quote Psalms 42:9; the passage is shown below.

Psalms 42:9 תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

127 **ברבות פי' וישלח פע"ח**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ה דף תתעז, ב. שם תתפה, ב.

128 **ובפי' לך לך פמ"ו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"כמו שכתוב בגמרא ספ"ק דברכות רק נוסף עליו פלוגתא היינו ר' בשם ר' אחא" — אוה"ת בראשית כרך-ה תתפה, א. שם כרך-ד דף תשיד, א.

129 **ובגמרא**

The words here quote Berakhot 12b:27–28; the passage is shown below.

Berakhot 12b:27–28 ברכות י"ב ב:כ"ז-כ"ח

אָמְרוּ לוֹ: לֹא שֶׁתֵּעָקֵר יְצִיאַת מִצְרַיִם מִמְּקוֹמָהּ, אֶלָּא שֶׁתְּהֵא שִׁעְבּוּד מַלְכֻיּוֹת עִיקָּר, וִיצִיאַת מִצְרַיִם טָפֵל לוֹ. כַּיּוֹצֵא בּוֹ אַתָּה אוֹמֵר: "לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ",

They answered him : [This passage does not mean] that the memory of the exodus from Egypt is to be obliterated, but that [the memory of the release from] the servitude of the kingdoms will be fundamental and the exodus of Egypt secondary to it. Take the following as an analogy: "Thy name shall no more be called Jacob, but Israel shall be thy name" (Gen. xxxv. 10).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות יב, ב "לא שיעקר יעקב ממקומו אלא ישראל עיקר ויעקב טפל" — אוה"ת בראשית כרך-ה דף תתפה, א.

130 **קע"ד א'**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לקמן נא, ב הלשון. "דבחי' ישראל שנק' יעקב זהו ע"ד ששם ה' נק' אלקים" — אוה"ת בראשית-ה דף תתעז, ב. וראה גם אוה"ת פ' שמות ע' עט.

131 **בשבת פ' הבונה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

קה, א (כגירסת הע"י).

132 The psalmist asks, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The Alter Rebbe reads the ascent as prayer, the soul rising from below.

Psalms 24:3 תהילים כ"ד:ג'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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133 G-d's words to Moshe at the burning bush: "When you bring the people out of Egypt, you shall serve G-d on this mountain." The Exodus had as its purpose the giving of the Torah, the drawing down of G-dliness.

Exodus 3:12 שמות ג':י"ב

וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְּךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעַבְדוּן אֶת־הָאֱלֹקִים עַל הָהָר הַזֶּה׃

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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PARAGRAPH 14

134 **לא ברעש הוי'**

At Chorev Eliyahu is shown that "Havayah is not in the tumult." The Alter Rebbe reads the tumult as the angels' upward excitement, in which the Name does not rest.

I Kings 19:11 מלכים א י"ט:י"א

וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'

And He said: 'Go forth, and stand upon the mount before the L-RD.' And, behold, the L-RD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-RD; but the L-RD was not in the wind; and after the wind an earthquake; but the L-RD was not in the earthquake;

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135 **שהרעש הוא להי' ממטה למעלה**

According to the note, this teaching, that the tumult is an ascent toward G-d from below, is quoted there.

KEHOT'S NOTE

מובא ביהל אור ע' קסא.

136 **ואחר הרעש אש**

"And after the tumult, fire; Havayah is not in the fire; and after the fire, a still, small voice." The fire is the seraphim's burning, and the still, small voice is the Torah.

I Kings 19:12 מלכים א י"ט:י"ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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137 **ע"פ שחורה אני**

The discourse on "I am black" explains, citing the Midrash, "black all the days of the week and comely on Shabbos": the hidden love, called "black fire," is concealed during the week and comes out into revelation on Shabbos.

KEHOT'S NOTE

ראה לקו"ת שה"ש ה, ג ואילך.

138 **שחורה אני**

The beloved says to the daughters of Jerusalem, "I am black but comely." The Alter Rebbe's discourse on this verse distinguishes the outward tumult of the heart from its inner fire.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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139 Rav Sheshes, though blind, recognized that the king was coming only when there was quiet, for the King of heaven came in "a still, small voice." The Alter Rebbe uses it to show that G-d is revealed in the stillness of the Torah.

Berakhot 58a:11 ברכות נ"ח א':י"א

אֲמַר לֵיהּ מִנָּא הָא מִינָא: מִנָּא לָךְ הָא? אֲמַר לֵיהּ: דְּמַלְכוּתָא דְּאַרְעָא כְּעֵין מַלְכוּתָא דִּרְקִיעָא, דִּכְתִיב: "צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה".

The Min asked him, "Whence hast thou this?" He replied, "Earthly kingship is like the Kingship of Heaven, of which it is written, 'Go forth, and stand upon the mount before the L-rd. And behold, the L-rd passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-rd ; but the L-rd was not in the wind ; and after the wind an earthquake ; but the L-rd was not in the earthquake ; and after the earthquake a fire ; ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

140 Right after its expositions of "Havayah Tzeva'os," the Talmud quotes Eliyahu's vision: Havayah is not in the wind, the ra'ash or the fire, and after the fire comes "a still, small voice," "and behold, Havayah passes by."

Chagigah 16a:4חגיגה ט"ז א:ד'

וְרַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: "לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה", "וְהִנֵּה ה' עוֹבֵר".

William Davidson, Vocalized Aramaic (CC-BY-NC)

141 **קול דממה דקה**

The Zohar on Balak calls the level of "my G-d" (Elokai) the secret of "a still, small voice": a hidden beginning that one may ask about, but that none can answer, for it is concealed.

Zohar, Balak 9:155–12:165ספר הזהר, בלק ט':קנ"ה-י"ב:קס"ה

R. Eleazar then commenced to discourse on the verse: "O L-rd, thou art my G-d, I will exalt thee, I will praise thy name, for thou hast done wonderful things" (Isa. 25, 1). 'This verse', he said, 'contains the mystery of faith. "L-rd" is the supreme mystery, the beginning of the supernal Point, the recondite and unknowable. "My G-d" refers to the still small Voice which is the first subject of interrogation.

The Zohar; London, Soncino Press, 1933 (Public Domain)

142 **קול דממה דקה**

The Zohar on Tzav calls the inner altar, the altar of the fine (dakah) incense bound in the bond of faith, "a still, small voice (dakah)."

Zohar, Tzav 11:84–12:93ספר הזהר, צו י"א:פ"ד-י"ב:צ"ג

It is written, "Oil and incense rejoice the heart" (Prov. 27, 9), but not fat and limbs, although these, too, allay wrath. The altar which is the innermost of all, the linking of faith, is called "a still silent voice", and in relation to this the other altar is called the "outer" one.

The Zohar; London, Soncino Press, 1933 (Public Domain)

143 **קול דממה דקה**

The Zohar on Pinchas calls the fourth level, after the three, "a still, small voice, where the King comes," the "man" who sits on the Throne.

Zohar, Pinchas 35:189–37:202ספר הזהר, פנחס ל"ה:קפ"ט-ל"ז:ר"ב

144 **קול דממה דקה**

The Zohar on Pinchas compares Eliyahu's vision to the layers of a nut: the hard husk is the fire, in which Havayah is not, and in the hollow within is "a still, small voice; there the King comes."

Zohar, Pinchas 46:266–48:278ספר הזהר, פנחס מ"ו:רס"ו-מ"ח:ער"ח

145 **קול דממה דקה תמן קאתי מלכא**

The Tikkunei Zohar says that the King does not come in the great wind, the ra'ash and the fire, in which the wings of the chayos are heard, but in the still, small voice: "there the King comes." These are almost the Alter Rebbe's own words.

Tikkunei Zohar 3b:2–3תקוני הזהר ג' ב:ב'-ג'

... כַּנְפֵיהֶן, בְּעָמְדָם יִשְׂרָאֵל בִּצְלוֹתָא דְעַמִּידָה חֵיזוּן תְּרַפֶּינָה כַּנְפֵיהֶם דִּלָּא לְמִשְׁמַע בְּהוֹן קָלָא, דְּתַמָּן קוֹל דְּמָמָה דַקָּה (מ"א יט יב), קֹדֶשׁ הַקָּדָשִׁים דְּאִיהוּ בְּעַמִּידָה, בְּגִין דְּתַמָּן קָאָתָא מַלְכָּא. דְּהָא בְּרוּחַ גְּדוֹלָה וּבְרַעַשׁ וּבָאֵשׁ, דְּאִשְׁתַּמְעוּן בְּהוֹן גַּדְפֵי חֵיזוּן לָא אָתָא מַלְכָּא, אֶלָּא בְּקוֹל דְּמָמָה דַקָּה, דְּאִיהִי בָּתַר רוּחַ רַעַשׁ אֵשׁ, וְאִיהִי רְבִיעָאָה לוֹן, וְעַלַיְהוּ אָמַר יְחֶזְקֵאל (א ד), וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן, עָנָן גָּדוֹל, וְאֵשׁ מִתְלַקַּחַת, הָא אִינּוּן תְּלַת, דִּרְכִיבִין בְּהוֹן ...

Tikkunei Zohar - Vocalized (Public Domain)

146 **ואשים דברי בפיך**

G-d's words of comfort to Israel through the prophet: "And I have put My words in your mouth, and in the shadow of My hand I have covered you." Through the words of Torah G-d's light is drawn down.

Isaiah 51:16ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

147 **דברי חכמים בנחת נשמעים**

Koheles: "The words of the wise are heard in quietness, more than the shout of a ruler among fools." It explains why the Torah is called a "still, small voice."

Ecclesiastes 9:17קהלת ט':י"ז

דִּבְרֵי חֲכָמִים בְּנַחַת נִשְׁמָעִים מִזַּעֲקַת מוֹשֵׁל בַּכְּסִילִים׃

The words of the wise spoken in quiet Are more acceptable than the cry of a ruler among fools.

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KEHOT'S NOTE

קהלת ט, יז.

148 **כמ"ש במ"א על הזהר פ' ויקרא דקי"ב ע"א**

The note identifies the "elsewhere" where the Zohar passage on the still, small voice is explained as this place in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א דף יא, א.

149 **שער רישיה כעמר נקא**

In Daniel's vision, the Ancient of Days has "the hair of His head like clean wool." Chassidus reads the "hair" as the laws of the Torah.

Daniel 7:9דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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150 **זה השער לה'**

The psalmist: "This is the gate to Havayah; the righteous shall enter it." The "gate" stands for the mitzvos.

Psalms 118:20 תהילים קי"ח:כ'

זֶה־הַשַּׁעַר לַה' צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

151 **ע"פ כי תשמע בקול**

There the Alter Rebbe notes that the verse says "in the voice" and not "to the voice": hearing "to the voice" is the outer drawing down, while hearing "in the voice" reaches its inner dimension, the Infinite Light drawn down so that the soul is nullified.

KEHOT'S NOTE

לקו"ת ראה כג, ב.

152 **בזהר ואתחנן (דרס"א ע"א)**

The note points there for a discussion of the Zohar's "inner voice."

KEHOT'S NOTE

ראה אוה"ת ויקרא-ג ע' תתסט.

153 **הולך אל דרום**

"It goes toward the south and turns toward the north." The text refers to the Midrash on Koheles on this verse.

Ecclesiastes 1:6 קהלת א':ו'

הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבֹתָיו שָׁב הָרוּחַ׃

The wind goeth toward the south, And turneth about unto the north; It turneth about continually in its circuit, And the wind returneth again to its circuits.

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154 **לא ידח ממנו נדח**

The wise woman of Tekoa, urging King David to bring back his banished son Avshalom, says that G-d devises means "that no one banished be banished from Him." It shows that every Jewish soul will be raised at the Resurrection.

II Samuel 14:14 שמואל ב י"ד:י"ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹקִים נָפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ש"ב יד, יד (לבלתי).

155 **כולך יפה רעיתי**

The beloved's praise: "You are all fair, my beloved, and there is no blemish in you." It describes the whole of Israel together in the Time to Come.

Song of Songs 4:7 שיר השירים ד':ז'

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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KEHOT'S NOTE

שה"ש ד, ז.

156 **ברכנו אבינו כולנו כאחד**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נוסח התפלה.

157 **מתן בסתר**

Proverbs: "A gift in secret pacifies anger." Here the light drawn down by the mitzvos is now like a hidden gift.

Proverbs 21:14 משלי כ"א:י"ד

מַתָּן בַּסֵּתֶר יִכְפֶּה־אָף וְשֹׁחַד בַּחֵק חֵמָה עַזָּה׃

A gift in secret pacifieth anger, And a present in the bosom strong wrath.

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KEHOT'S NOTE

משלי כא, יד.

158 **הבאים ישרש יעקב**

The discourse on "Those who come, Yaakov will take root" explains that the soul descends into this world for the sake of "today, to do them," and that the mitzvos are the soul's garments.

KEHOT'S NOTE

תו"א נג, ג ואילך.

159 **הבאים ישרש יעקב**

Yeshayahu's prophecy of the days to come: "Those who come, Yaakov will take root; Israel will blossom and bud." The Alter Rebbe's discourse on this verse, in Torah Ohr, Shemos, is cited on the reward revealed from the mitzvah itself.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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160 **זורע צדקות מצמיח ישועות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 15

166 **ושבתי בשלום**

Yaakov's vow at Beis El: if G-d keeps him and he returns in peace to his father's house, "Havayah shall be my G-d (le'Elokim)," and he will dedicate himself to His service (context: Steinsaltz Tanakh). The Alter Rebbe reads le'Elokim as "like Elokim": a revelation above Havayah will make Havayah itself seem like the concealing Name.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

PARAGRAPH 16

167 **כי אם ישראל**

The angel tells Yaakov, "Your name shall no longer be Yaakov, but Yisrael." The Alter Rebbe links this first naming to the revelation of the Name Havayah, given at Sinai.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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168 **כי אם ישראל יהיה שמך**

G-d Himself tells Yaakov, "Yisrael shall be your name." This second naming points to the higher revelation of the Time to Come.

Genesis 35:10 בראשית ל"ה:י'

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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169 **במהרמ"א פ' וישלח . . בעין יעקב ספ"ק דברכות**

According to the note, the Alshich's remark and the Ein Yaakov passage on the double naming of Yisrael are quoted there.

KEHOT'S NOTE

מובא באוהי"ת וישלח כרך-ה דף תתפה, ב.

170 **העירו קצת המפרשים**

The note identifies this as one of the commentators who remarked on the question of why the name Yisrael was

161 **וישע ה' אל הבל**

Hevel brought the firstborn of his flock, "and Havayah turned (vayisha) to Hevel and to his offering," accepting it. The Alter Rebbe reads yeshuos, "salvations," in the sense of this "turning," G-d's revelation to those below.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

162 **דנעוץ סופן בתחלתן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פ"א, מ"ז.

163 **נעוץ סופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning." The Alter Rebbe uses it to show why this lowest world can hold the highest revelation.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

164 **וסוף מעשה במחשבה תחלה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ע"פ פיוט לכה דודי.

165 The Zohar on Vaeschanan, on "you heard the sound of words but saw no image," speaks of "the inner voice" that was not seen at all, from which came all the voices heard when the Torah was given. The Alter Rebbe identifies it with the still, small voice.

Zohar, Vaetchanan 4:17–5:27 ספר הזהר, ואתחנן ד':י"ז-ה':כ"ז

All other peoples G-d has placed under the charge of Chieftains who have control of them, but Israel the Holy One, blessed be He, has taken for His own portion to be united to Him, and He has given them His holy Law that they may be joined to His Name.' AND THE L-RD SPAKE UNTO YOU OUT OF THE MIDST OF THE FIRE: YE HEARD THE VOICE OF WORDS, ETC. R. Eleazar said: 'What is meant by "the voice of words"? It means, the Voice which is also called ...

given twice.

KEHOT'S NOTE

ראה שם בפי' הרי"ף. ובחדושי הגאונים שם מה שהביא מהכלי יקר עה"ת.

PARAGRAPH 17

171 עד יעבור עמך ה'

In the Song at the Sea Moshe and Israel sing that the nations will stand still "until Your people pass over, Havayah," calling on G-d by name (context: Steinsaltz Tanakh). The Alter Rebbe reads the words as "until Your people pass over Havayah": Israel bring a revelation that passes beyond the Name Havayah.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבר עַמְּךָ ה' עַד־יַעֲבר עַם־זו קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

172 אלמלא עוזרו

"Were it not that the Holy One, blessed be He, helps him, he could not overcome it." Even the soul's own ascent needs G-d's help.

Kiddushin 30b:7 קידושין ל' ב:ז'

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

William Davidson, Vocalized Aramaic (CC-BY-NC)

173 כי יעמוד לימין אביון

"For He stands at the right hand of the needy, to save him from those who judge his soul." G-d's help in the soul's struggle, as explained in section 2.

Psalms 109:31 תהילים ק"ט:ל"א

כִּי־יַעֲמד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ׃

Because He standeth at the right hand of the needy, To save him from them that judge his soul.

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KEHOT'S NOTE

תהלים קט, לא.

PARAGRAPH 18

174 על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמ"ח

Shimon HaTzaddik's teaching that the world stands on Torah, service and acts of kindness. The Alter Rebbe reads service as the ascent from below and Torah and kindness as the drawings-down.

Pirkei Avot 1:2 משנה אבות א':ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים׃

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

175 ותורתך בתוך מעי

The psalmist: "I desire to do Your will, my G-d, and Your Torah is within my innards." The Torah is a drawing down into a person's inner being.

Psalms 40:9 תהילים מ':ט'

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

176 בצדקה תכונני

G-d's promise to rebuilt Jerusalem: "Through righteousness you shall be established." Kindness and tzedakah are the outer drawing down.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישע"י נד, יד.

177 בזח"ג (דקל"ג ב')

The note points there for a discussion of the Zohar passage "There is Chesed and there is Chesed."

KEHOT'S NOTE

ראה באוה"ת דברים ע' לט.

178 אית חסד ואית חסד

The Zohar distinguishes two kinds of Chesed. The Alter Rebbe identifies them as the supernal Chesed of the future and the Chesed of the right arm now.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

179 וחסדי מאתך לא ימוש

G-d's promise to Israel: though the mountains move, "My kindness shall not depart from you." It describes the su-

pernal Chesed that will be revealed in the Time to Come.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישעי' נד, י'.

180 **ורב חסד**

One of the Thirteen Attributes of Mercy, which G-d proclaimed to Moshe: "abundant in kindness." Here it names the higher Chesed.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

181 **וכמה גופין תקינת לון**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

182 **וכמה גופין תקינת לון כו' חסד דרועא ימינא**

In Patach Eliyahu, G-d fashions "bodies" for the Sefiros, "Chesed, the right arm." The Alter Rebbe identifies this with the lower Chesed, the vessel for the higher one.

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

Constantinople, 1740 (CC-BY-NC)

183 **בד"ה הוי' יחתו מריביו**

There the Alter Rebbe explains that to sweeten and nullify the judgments there must be a drawing down from the Chesed of Arich Anpin, far above the Chesed of Z'eir Anpin; the lower Chesed, called "the kindness of the world," is given according to people's deeds and so is limited, which leaves room for accusers.

KEHOT'S NOTE

לעיל פ' נשא כה, ג.

184 **הוי' יחתו מריביו**

Chanah's song: "Havayah, those who contend with Him shall be broken." The Alter Rebbe's discourse on this verse explains the two levels of Chesed.

I Samuel 2:10 שמואל א ב':י'

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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185 **חסדי ה' כי לא תמנו**

The prophet's lament over the destruction: "The kindnesses of Havayah, that we are not consumed, for His mercies do not end"; Israel survive only by His kindness. The plural "kindnesses" points to two levels of Chesed.

Lamentations 3:22 איכה ג':כ"ב

חַסְדֵי ה' כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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KEHOT'S NOTE

איכה ג, כב.

186 **בד"ה והי' מספר בנ"י**

The passage there refers back to "Havayah, those who contend with Him" and to this maamar on "I am Havayah your G-d" in the section of tzitzis, and speaks of concealed and revealed chassadim (kindnesses) at ever higher levels.

KEHOT'S NOTE

לעיל פ' במדבר ח, א.

187 **כי גדול יום יזרעאל**

Hosea's prophecy of the ingathering of Yehudah and Israel under one head, "for great is the day of Yizre'el," the day G-d will "sow" (yizra) His people in their land. It is explained in the discourse on "And the number of the children of Israel shall be."

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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188 **בתורת ה' חפצו**

The psalmist's happy man: "his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The Talmud (Avodah Zarah 19a) says that the Torah is first called by G-d's name and, once he has toiled in it, by his

own; the Alter Rebbe reads the two phrases as two levels of Torah, the higher and the lower.

Psalms 1:2 תהילים א:ב

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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KEHOT'S NOTE

תהלים א, ב.

189 **תורה שלמעלה . . ותתגלה לעתיד לבא**

The passage is quoted there, and the Tzemach Tzedek adds in a gloss that this may be the meaning of "a new Torah will go forth from Me," referring to the Midrash Rabbah on Shemini, chapter 13, and to the Ramaz on Teitzei.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תתקיד ומוסיף: "(הגי"ה ואולי זהו ענין חידוש תורה מאתי תצא, ע' במד"ר פ' שמיני פי"ג ובהרמ"ז פ' תצא כמדומה דף רע"ו, עכ"ה)".

PARAGRAPH 19

190 **היום לעשותם**

Moshe's charge to keep the mitzvos "which I command you today, to do them." The Sages read "today" as this world, the time for doing, and "tomorrow" as the time for reward; the first "I am Havayah your G-d" refers to it.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, י"א.

191 **וחסד דלגאו**

The Idra Rabba reads "in wrath remember mercy" as a call to the supernal Chesed of the Ancient of Ancients (Atika d'Atikin), through which mercy is aroused for all. The Alter Rebbe points there for the inner Chesed of the future.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל"א:רל"ח-ל"ב:רמ"ח

192 **שמע ישראל**

"Hear, O Israel." The Alter Rebbe reads "Israel" as li rosh, the "head" drawn down through the nullification of the "something."

Deuteronomy 6:4 דברים ו:ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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193 **וזהו"ע למסור נפשו באחד שבק"ש**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע"ח ש' הק"ש, פי"ב. ובכ"מ.

PARAGRAPH 20

194 **ל"ב נתיבות חכמה**

Sefer Yetzirah opens: "With thirty-two wondrous paths of wisdom." The thirty-two threads of the tzitzis correspond to them.

Sefer Yetzirah 1:1 ספר יצירה א:א'

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (סְפָר; Sippur סִפּוּר; and 3) Sapher סָפָּר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

195 **וימינו תחבקני**

The beloved, longing for her love: "His left hand is under my head, and his right hand embraces me." The right hand is Chesed, which surrounds like the tallis.

Song of Songs 2:6 שיר השירים ב:ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

196 **והיה לכם לציצית**

"And it shall be for you as tzitzis, and you shall see it and remember all the mitzvos of Havayah." The Alter Rebbe's earlier discourse on this verse explains that tzitzis allude to love and awe.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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197 **בזהר הרקיע ס"פ תרומה**

According to the note, the Zohar HaRakia passage on the three levels that complete Atzilus is quoted there.

KEHOT'S NOTE

מובא באוה"ת יתרו ע' תשסט. יהל אור ע' קפט.

198 **כד מקבלא מבין ב' דרועין**

The Zohar on Terumah explains why the Shechinah is called a "lamp" (ner): when she receives from between the two arms, the supernal limbs, and opens her own arms to them, and the Torah, given from the right, is the light that kindles her. The Zohar HaRakia, at the end of Terumah, explains it through the three levels in which Atzilus is completed.

Zohar, Terumah 74:734–76:742-ספר הזהר, תרומה ע"ד:תשל"ד ע"ו:תשמ"ב

And why is the Mishnah called a "lamp"? Because when she receives the two hundred and forty-eight organs from the Two Arms, she opens her two arms in order to gather them into her embrace, and so her two arms encompass them and the whole is called "lamp". "The Torah is a light" which kindles that lamp from the side of primordial light, which is of the Right Hand, because the Torah was given from the Right Hand (Deut. 33, 2), although the Left was included in it to attain ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

199 **על שלשה דברים העולם עומד**

The world stands on three things. The Alter Rebbe suggests that the three correspond to the three levels that complete Atzilus.

Pirkei Avot 1:2משנה אבות א:ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

200 **הקב"ה מנענע בראשו**

The Holy One, blessed be He, nods His head when Israel answer "May His great Name be blessed." The three pillars are what draw this down.

Berakhot 3a:14ברכות ג' א:י"ד

... וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְנֵסִיוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ג, א.

201 **ע"פ שיניך כעדר**

The passage given there explains that letters joined into a word, as alef, mem and tav form emes, "truth," receive a power above that of each letter alone, and links those three letters to "head, middle and end" and to three worlds.

KEHOT'S NOTE

לקו"ת שה"ש לח, ב.

202 Kehot's note points to Zohar, Terumah 74:737 for these words.

Zohar, Terumah 74:737ספר הזהר, תרומה ע"ד:תשל"ז

LikuteiTorah.com
THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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