



LIKKUTEI TORAH • PARSHAS ACHAREI • MAAMAR 1

כי ביום הזה יכפר עליכם לטהר אתכם מכל...

For on this day He shall make atonement for you



The atonement of Yom Kippur comes from G-d's very essence, which no Name can capture and no sin can touch. Teshuvah, from the bitterness at the innermost point of the heart, reaches that "Rock" above the consuming fire of creation and strikes new light even where Torah and mitzvos have failed.

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

The atonement of Yom Kippur comes from G-d's very essence, which no Name can capture and no sin can touch. Teshuvah, from the bitterness at the innermost point of the heart, reaches that "Rock" above the consuming fire of creation and strikes new light even where Torah and mitzvos have failed.

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

The maamar asks why the verse of Yom Kippur says "He shall make atonement" without naming G-d. Teshuvah, the theme of the day, is the soul's return to its source in the Infinite Light. Why, then, did it descend? Because G-d is "a consuming fire": like a flame, His creative word naturally withdraws upward and shines below only when it takes hold of fuel. The Torah and mitzvos, summed up as prayer, Torah and charity, corresponding to thought, speech and action, are the wick and the wood that hold the light and keep the worlds in being, but they hold it only through the nullification of one's will. Sin is the opposite, a "strange fire" that slings the soul far from G-d. In one whose light has gone out, the remedy is teshuvah: bitterness that reaches the point of the heart, above time and space, rises to the Supernal Rock, the hidden source of the fire, as flint gives new fire when the old has gone out. That level, G-d's essence beyond every Name and every world, is untouched by sin, and that is why the verse names no one: the atonement comes from there.

OUTLINE

- 1 The question and the meaning of teshuvah** ¶1-2
Why "He shall make atonement" without a Name? Teshuvah is the return of the G-dly soul, breathed from G-d's innermost self, to its source in the Infinite Light.
- 2 Why the soul descends: the consuming fire** ¶3-7
Like fire, G-d's word withdraws to its source and shines only when held by a wick or wood; the mitzvos are that fuel, His "glory" and garment in the lower world, though all worlds are as nothing before Him.
- 3 Torah, prayer and charity** ¶8-16
The three pillars correspond to "created, formed, made": thought, speech and action. Through them Israel, nullified as a chariot, draws Havayah down to renew creation daily; each holds the light differently, and each needs the others.

4 The condition: nullifying the will, and its opposite

¶17-20

The fire holds only when it consumes its fuel: G-d's light rests only where one's will is nullified, and then it lifts the soul like a bending cypress. Its opposite, the strange fire of sin, slings the soul far away.

5 The remedy: teshuvah and compassion

¶21-23

Teshuvah in the Ten Days of Teshuvah, the surrender of one's will and a plea for G-d's will to rest on us; contemplating the merciful Father and the soul's great fall brings a bitterness that turns sins into merits.

6 The Rock above the fire

¶24-27

Above the consuming fire is the Supernal Rock, like flint that holds fire in potential. Baalei teshuvah reach it through bitterness beyond time and space, as did Rabbi Eliezer ben Durdaya; we pray for an arousal from above to make this possible.

7 The answer: atonement from beyond every Name

¶28-29

On Yom Kippur the light comes from G-d's essence, which has no Name and is beyond all worlds and all sin; "before G-d you shall be purified" means before Havayah, and tit'haru equals keser, 620.

KEY CONCEPTS

Teshuvah (return) תשובה

Returning the G-dly soul to the source from which it was hewn, where it was included in the Infinite Light before its descent; its essence is setting aside one's own will for G-d's.

A consuming fire אש אוכלת

G-d's creative light, the level of the Name Havayah: like fire it tends to withdraw upward and shines below only when it takes hold of fuel, the Torah and mitzvos, and consumes it, that is, when one's will is nullified.

The wick and the wood הפתילה והעצים

The mitzvos as the fuel that holds G-d's light below: thought (prayer) holds a fine but small flame, like a wick; speech and action (Torah and charity) a great but coarse one, like wood.

Thought, speech and action מחשבה דבור ומעשה

The three verbs "created, formed, made" of Isaiah 43:7, matched to prayer, Torah study and charity, the three things on which the world stands.

The Supernal Rock צור עליון

The hidden source of all existence, above the Name Havayah: like flint, it holds the fire of creation only in potential, and baalei teshuvah can strike new light from it.

Merciful Father אב הרחמים

G-d's compassion beyond measure, which contracts His infinite light into the single thought of creation and sustains the worlds; contemplating it awakens compassion for one's own fallen soul.

Beyond every Name מאן דלית ליה שם ידיעא

G-d's essence, which no Name, letter or even tip of a letter expresses, and which is neither "filling" nor "encompassing" the worlds; there, sin has no hold, so atonement comes from there.

SECTION 1 • 11-2

The question and the meaning of teshuvah

1 כי ביום¹ הזה יכפר² עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו (רבות תולדות פס"ה גבי שני גדיי עזים^{3,4} טובים⁵. אחרי ספ"ך וספכ"א. אמור ס"פ כ"ז⁶.)

"For on this day He shall make atonement for you, to purify you; from all your sins before G-d you shall be purified." ([Midrash] Rabbah: Toldos, section 65, concerning "two good kids of the goats"; Acharei, the end of section 20 and the end of section 21; Emor, the end of section 27;

The maamar opens with Leviticus 16:30, the verse of Yom Kippur: on this day atonement is made, and Israel is purified of all their sins "before G-d." The parenthesis lists places in Midrash Rabbah that expound this verse, beginning with Rivkah's "two good kids of the goats," which the Midrash calls good for her children because through them they receive atonement on Yom Kippur.

שלח לך פי"ו⁷ גבי במאזנים לעלות⁸ שה"ש רבה בפסוק כאהלי קדר^{9,10,11}. ובפסוק אל¹² גנת אגוז. ובפסוק אחות לנו קטנה^{13,14} ובפתיחתא דאיכה בד"ה רבי יצחק פתח תחת אשר לא עבדת¹⁵.)

Shelach Lecha, section 16, concerning "in the scales they go up"; Shir HaShirim Rabbah on the verse "like the tents of Kedar," and on the verse "to the garden of nuts," and on the verse "we have a little sister"; and in the Introduction (Pesichta) to Eichah [Rabbah], in the passage beginning "Rabbi Yitzchak opened: 'Because you did not serve.'")

The list continues with the Midrash on "in the scales they go up," which teaches that the "vanities" Israel commits all year are forgiven in Tishrei, and the Midrash on three verses of the Song of Songs, which compare Israel, soiled by sins all year, to curtains that are washed again and to a nut that is cleaned after falling into filth, for Yom Kippur comes and atones for them. It ends with a passage in the Introduction to Eichah Rabbah.

הנה יש להבין מה שכתוב יכפר סתם והל"ל יכפר ה' כו'. אך נודע שיום הכפורים הוא יום התשובה וענין התשובה הוא להשיב נפשו האלהית למקור חוצבה

Now, we need to understand what is written, "He shall make atonement," without specifying [who]; it should have said, "G-d shall make atonement," etc. But it is known that Yom HaKippurim is the day of teshuvah (return), and the meaning of teshuvah is to return one's G-dly soul to the source from which it was hewn,

The question: the verse says "He shall make atonement" without naming who atones, where one would expect "G-d shall make atonement." The answer begins from the nature of the day: Yom Kippur is the day of teshuvah, and teshuvah means "return," bringing the G-dly soul back to the source from which it was "hewn."

כמו שהיתה קודם השתלשלות וירידת המדרגות לעוה"ז להתלבש בגוף האדם הגשמי שאז היתה כלולה במקורא ושרשא דכל עלמין אור א"ס ב"ה.^{16,17}

as it was before the chaining-down (hishtalshelus) and the descent of the levels to this world, to be enclothed in the physical human body; for then it was included in the source and root of all worlds, the Infinite Light (Or Ein Sof), blessed be He.

Before the soul came down through the levels into a physical body, it was included in its source, the Infinite Light. Teshuvah aims to restore that original state, and this will later explain why the verse leaves the One who atones unnamed.

2 וכמ"ש בזהר¹⁸ על פסוק ויפח באפיו נשמת חיים¹⁹ מאן דנפח מתוכו נפח שמתחלה היה ההבל כלול במקורו ושרשו דהיינו במהותו ועצמותו ממש

As is written in the Zohar on the verse "And He blew into his nostrils a soul of life": "One who blows, blows from within himself." For at first the breath was included in its source and root, that is, in his very being and essence itself,

The soul's origin is shown from the verse of man's creation, "And He blew into his nostrils a soul of life," with the Zohar's comment that one who blows, blows from within himself: breath comes from the innermost depth of the one who breathes. So the soul, before its descent, was included in its very source, in G-d's own being and essence.

אלא שלאחר ירידתו והשתלשלות המדרגות נשתנה ממהות למהות וירדה להתלבש בגוף האדם בעוה"ז אשר ע"כ צריך להשיבה למקורה כשהיתה ולהעלות נפשו לה' להיות דבוקה באלקים חיים שתכלל באור א"ס ב"ה כבתחלה.

except that after its descent and the chaining-down of the levels, it changed from one essence to another and descended to be enclothed in the human body in this world. Therefore one must return it to its source, as it was, and raise one's soul up to G-d, to be cleaving to the living G-d, so that it be included in the Infinite Light (Or Ein Sof), blessed be He, as at the beginning.

Once breath leaves the one who blows, it becomes something separate from him; so the soul, coming down through the levels, "changed from one essence to another" and was enclothed in a body. Teshuvah is the work of bringing it back, so that it cleaves to the living G-d and is included in the Infinite Light as it was at first.

SECTION 2 • 13-7

Why the soul descends: the consuming fire

3 והנה להבין תכלית וירידת והשתלשלות הנשמה כ"כ שירדה ממקום גבוה מאד למקום נמוך מאד.

Now, to understand the purpose of the soul's descent and chaining-down to such an extent, that it went down from a very high place to a very low place,

A new question: why did the soul have to descend so far, from the highest place to the lowest? If return is the goal of teshuvah, the purpose of the going away needs explaining.

וצריך כמה יגיעות להשיבה כמקודם והלואי תהא השבה מעליותא כי הרבה דרכים בחזקת סכנה²⁰ ח"ו²¹ ולמה היתה כזאת מלפניו ית'.

and many labors are needed to return it to how it was before, and would that the return prove to be a gain, for many roads are presumed to be dangerous, G-d forbid; so why did such a thing come about from before Him, may He be blessed?

The descent is costly and risky: returning takes great effort, and one can only hope the return proves a gain, since every road is presumed dangerous. Why, then, would G-d bring this about?

(ועמ"ש מזה בד"ה בשעה שהקדימו²² ישראל נעשה). צריך להבין מ"ש כי ה' אלקיך אש אוכלת הוא.

(See what is written on this in the discourse beginning "When Israel put 'we will do' first.") We must understand what is written, "For G-d your G-d is a consuming fire."

The parenthesis refers to another maamar in Likkutei Torah that asks the same question: why the soul descends into a physical body for the sake of practical mitzvos. To answer, the maamar turns to the verse "For G-d your G-d is a consuming fire."

פ"י ע"ד משל כשם שהאש אינו מאיר ואינו נתפס להקרא בשם אור ואש כלל עד שנאחז בפתילה או בעצים כי טבע האש להסתלק למעלה לשרשו ויסודו.²³

The meaning, by way of analogy: just as fire gives no light, and is not grasped so as to be called by the name "light" and "fire" at all, until it takes hold of a wick or of wood, for the nature of fire is to withdraw upward to its root and its element,

First the image: fire by itself does not shine and cannot even be called "fire" until it catches a wick or wood, because its nature is to rise back to its root in the element of fire above. A flame becomes visible only where fuel holds it down.

כך הנה דבר ה' שבו שמים נעשו²⁴ וברוח פיו כל צבאם בעשרה מאמרות²⁵ שנברא העולם²⁶ יהי אור וגו'.

so too the word of G-d, by which “the heavens were made, and by the breath of His mouth all their host,” the Ten Utterances by which the world was created, “Let there be light,” etc.,

G-d’s creative word, the Ten Utterances such as “Let there be light,” by which the heavens and all their host were made, is like that fire.

יהי רקיע^{27,28} וגו'. הלא כה דברי כאש.²⁹ עד"מ להיות טבע ובחי" הסתלקות למקורא ושרשא דכולא ומבשרי אחזה³⁰ אלוה

“Let there be a firmament,” etc.: “Is not My word thus, like fire?” By way of analogy, it has the nature and quality of withdrawing to the source and root of all. And “from my flesh I behold G-d”:

Jeremiah’s “Is not My word like fire?” shows that G-d’s word has fire’s nature: it tends to withdraw to the source and root of all. Job’s “From my flesh I behold G-d” permits learning about the divine from the human being, which the next part does.

כמו עד"מ באדם הדבור הוא מיסוד האש³¹ כי יוצא מהבל הלב דרך הקנה והלב הוא עיקר יסוד האש,³² וע"כ צירופן הן הבל הלב להב.^{33,34}

just as, by way of analogy, in man, speech is from the element of fire, for it comes out from the breath of the heart by way of the windpipe, and the heart is the principal seat of the element of fire; and therefore their letter-combination is: hevel halev (the breath of the heart), lahav (flame).

In a person, speech comes from the element of fire: it is the breath of the heart, the seat of fire, rising through the windpipe. The words hevel (“breath”), halev (“the heart”) and lahav (“flame”) are combinations of the same three letters.

4 ופרטוי הנמשל איך הוא למעלה באור א"ס ב"ה אין די ביאור כאן ומבואר במ"א. והמשכיל יבין.

The details of the thing compared, how it is above in the Infinite Light (Or Ein Sof), blessed be He, cannot be explained sufficiently here; it is explained elsewhere, and the discerning will understand.

The Alter Rebbe does not spell out here how the analogy of fire applies above, in the Infinite Light; he notes that it is explained elsewhere and leaves the rest to the discerning reader.

נמצא שאי אפשר להקרא בשם אור ה' ואינו נתפס בשם אור וזיו כלל כ"א ע"י המשכות והשתלשלות המדרגות רבות שיהיה נתפס האור כמו בעשייה גשמיות וכמ"ש כולם בחכמה עשית.³⁵

It follows that it is impossible for it to be called by the name "the light of G-d," and it is not grasped as "light" and "radiance" at all, except through many drawings-down and the chaining-down of many levels, so that the light be grasped, as in physical action; as it is written, "You made them all with wisdom."

The conclusion: G-d's light, like fire, cannot be grasped or even called "light" on its own; it becomes perceptible only after it is drawn down through many levels into something physical that holds it. The verse "You made them all with wisdom" is brought for this: divine wisdom reaches down into the making of the physical world.

5 והנה נודע מה שכתוב ע"פ לעולם הוי' דברך נצב בשמים.³⁶ כי דבר ה' שבו שמים נעשו נצב שם לעולם

Now, it is known what is written on the verse "Forever, O G-d, Your word stands in the heavens": that the word of G-d by which the heavens were made stands there forever,

The maamar cites a well-known teaching on "Forever, O G-d, Your word stands in the heavens": the very word that made the heavens remains within them always.

כי לעולם הוא מהוה מאין ליש [וכן הוא במדרש תהלים³⁷ על פסוק זה וז"ל איזהו דבר הנצב בשמים for it is forever bringing [them] into being from nothing to something. [And so it is in the Midrash on Psalms, on this verse; these are its words: "Which is the word that stands in the heavens?"

That word must remain because creation is continuous: G-d brings the heavens into being from nothing at every moment. The bracket opens the source, the Midrash on Psalms, which asks which word it is that "stands in the heavens."

אלא אמר הקב"ה על מה השמים עומדים על אותו דבר שאמרתי יהי רקיע בתוך המים³⁸ כו'

Rather, the Holy One, blessed be He, said: 'On what do the heavens stand? On that word that I said, "Let there be a firmament in the midst of the waters,"' etc.;

The Midrash answers that the heavens stand on the very word G-d said at creation, "Let there be a firmament in the midst of the waters."

ובאותו הדבר שברא אותן בו הם עומדים לעולם לכך נאמר לעולם דברך³⁹ נצב בשמים עכ"ל המדרש שוחר טוב].

and by that very word with which He created them, they stand forever. Therefore it is said, 'Forever, Your word stands in the heavens.'" End of the quotation from the Midrash Shocher Tov.]

The word with which G-d created the heavens is what keeps them standing forever, and that is the meaning of "Your word stands in the heavens." The bracket closes by naming the Midrash, Shocher Tov.

(ועיין עוד על פסוק זה ברבות וירא פניו גבי⁴⁰ וה'פקד את שרה.⁴¹ תצוה רי"פ ל"ח⁴² ותוך פרשה הנ"ל⁴³ אמור רי"פ כ"ט.⁴⁴ במדבר פ"ב⁴⁵ גבי והיה מספר בניי).⁴⁶

(And see further on this verse in [Midrash] Rabbah: Vayeira, section 53, concerning "And G-d remembered Sarah"; Tetzaveh, the beginning of section 38, and within that section; Emor, the beginning of section 29; Bamidbar, section 2, concerning "And the number of the children of Israel shall be.")

The parenthesis lists further Midrashim on this verse, in Bereshit, Shemos, Vayikra and Bamidbar Rabbah. In most of these the verse speaks of G-d's promises, made "in heaven," that stand until they are fulfilled: to Sarah, to Aharon and his sons, and to Avraham about his descendants.

והנה תחלת בריאת העולמות היה ברצונו ית' מעצמו ומאליו כי חפץ חסד הוא.⁴⁷ אך להיות חיים וקיימים לעולם מאין ליש הוא ע"י מעשה התחתונים דוקא.

Now, the beginning of the creation of the worlds was by His will, may He be blessed, of Himself and of His own accord, "for He desires kindness." But that they be alive and enduring forever, from nothing to something, is through the deeds of the lower beings specifically,

The first creation came from G-d's will alone, "for He desires kindness," with nothing below to prompt it. But the worlds' continuing life and existence depend specifically on what the lower beings do.

כמ"ש כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו. ואין כבוד אלא תורה^{48,49} שהם דרך כלל רמ"ח מצות עשה ושס"ה מצות ל"ת

as it is written, "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him"; and "glory" means nothing but Torah, which in general consists of the 248 positive commandments and the 365 prohibitions,

The proof is Isaiah's "for My glory I have created him, I have formed him, indeed I have made him," with the Sages' rule that "glory" means Torah. Torah in general consists of the 613 commandments: 248 positive and 365 prohibitions.

שהם הם בחי' כלים להשראת אור ה' ומכון לשבתו שיהיה לו דירה בתחתונים^{50,51} והם הם כדמיון הפתילה והעצים שבהם נאחז האור שלא יסתלק למעלה ח"ו

which are themselves the aspect of vessels for the resting of the light of G-d, and "a fixed place for His dwelling," that He have a dwelling place among the lower realms; and they are themselves like the wick and the wood, in which the light takes hold so that it not withdraw upward, G-d forbid.

The mitzvos are vessels in which G-d's light comes to rest, making a dwelling place for Him below. In the fire analogy they are the wick and the wood: they hold the light so that it does not, by its nature, withdraw upward.

(ועיין בסש"ב פ' נ"ב ומהו הלבוש כו' ע"ש), כי הנה לאו אורחא דמלכא לאשתעי מילין דהדיוטא.⁵²

(See Sefer Shel Beinonim [Tanya], chapter 52, "And what is the garment," etc.; see there.) For it is not the way of a king to speak of commoners' matters.

The parenthesis refers to Tanya, chapter 52, at the words "And what is the garment." Then a new step begins with the Zohar's saying that it is not the way of a king to speak of commoners' matters.

פ"י מילין דכדי שאינן מערכו⁵³ והנה כל העולמות עליונים ותחתונים כולם הם מילין דהדיוטא לגבי הקב"ה בכבודו ובעצמו שהוא רם ונשא עליהם רבבות מדרגות עד אין קץ ותכלית וכולא ממש כלא חשיבא קמיה,

That is: trifling matters, which are beneath his station. Now, all the worlds, upper and lower, are all "commoners' matters" in relation to the Holy One, blessed be He, in His glory and His very Self, who is high and exalted above them by myriads of levels, without end or limit, and "all is truly considered as nothing before Him,"

"Commoners' matters" means trivial things beneath the king's station. Measured against G-d Himself, all the worlds, even the highest, are such trivial matters, since He is infinitely exalted above them and all is as nothing before Him.

וכמו למשל מלך בשר ודם שיש לו אלף אלפים ורבוא רבבות זהב וכסף ומרבה לספר בענין עפר וחרס את חרסי אדמה שהן ודאי מילין דהדיוטא לגביה.^{54, 55}

just as, for example, a king of flesh and blood who has a thousand thousands and ten thousand myriads of gold and silver, and talks at length about dust and potsherds, "potsherds among the potsherds of the earth," which are certainly commoners' matters to him.

An analogy: a human king with vast wealth of gold and silver who talks at length about dust and broken pottery. For him such talk is certainly beneath his station.

6 וכן ויותר מכן לאין קץ ותכלית נחשב לגבי הקב"ה לספר בדבר ה' בעשרה מאמרות יהי אור יהי רקיע כו'

So too, and more than this without end or limit, is it considered, in relation to the Holy One, blessed be He, to speak the word of G-d in the Ten Utterances, "Let there be light," "Let there be a firmament," etc.,

The analogy is now applied: for G-d to "speak" the Ten Utterances of creation is even more beneath Him, infinitely more, than talk of dust is beneath a wealthy king.

שהן מילין דהדיוטא⁵⁶ יותר מעפר וחרס לגבי הכסף וזהב שהם ג"כ ענינים גשמיים בחי' דומם כמו העפר והחרס ומן העפר נלקחין

for they are commoners' matters, more so than dust and potsherds in relation to silver and gold; for these too are physical things, of the level of the inanimate, like the dust and the potsherds, and they are taken from the dust,

The analogy falls short, because silver and gold are themselves physical, inanimate and dug from the earth, so they share something with the dust they are compared to.

אלא בצרוף את הכסף ובבחון את הזהב נעשו חשובים מאד ומוכדלים הרבה מן העפר עד שאין לעפר ערך עמהם

only through the refining of the silver and the testing of the gold they have become very precious and far removed from the dust, until the dust bears no comparison with them.

What separates silver and gold from dust is only refining and testing; after that they are precious and far above the dust, yet the gap is still a finite one.

אבל העולמות לגבי הקב"ה ואפילו עולמות עליונים וג"ע העליון אין ערוך אליו כלל ולית מחשבה תפיסא ביה⁵⁷ כלל ומאפס ותהו נחשבו לו⁵⁸

But the worlds, in relation to the Holy One, blessed be He, even the upper worlds and the higher Gan Eden, bear no comparison to Him at all; "no thought can grasp Him" at all, and "they are accounted by Him as nothing and void."

Between G-d and the worlds there is no comparison at all, even with the highest worlds and the higher Gan Eden. As the Tikkunei Zohar says, no thought can grasp Him, and as Isaiah says, all is accounted as nothing before Him.

(ועיין מענין הדיוט במא"א אות⁵⁹ ה' ס"ל ובזח"ג תצא דרע"ו⁶⁰ א'), אלא כל מה שברא הקב"ה⁶¹ לא ברא אלא לכבודו⁶²

(And see on the subject of hedyot [commoner] in Me'orei Or, the letter hei, section 30, and in the Zohar, Part III, Teitzei, 276a.) Rather, all that the Holy One, blessed be He, created, He created only for His glory.

The parenthesis points to two places that discuss the term hedyot, "commoner": the Kabbalistic lexicon Me'orei Or and the Zohar. Then the question is answered in principle: G-d created everything only for His glory.

ולכן אומרים המלאכים קדוש⁶³ וגוי מלא כל הארץ כבודו לפי שאצלם הוא באמת קדוש ומוכדל לאין קץ ותכלית רם ומתנשא מימות עולם כי אתה הוא קודם⁶⁴ שנברא העולם ואתה הוא כו'.

And therefore the angels say, "Holy," etc., "the whole earth is full of His glory": because to them He is truly holy and separate without end or limit, "high and exalted from the days of the world"; for "You are He before the world was created, and You are He," etc.

This is why the angels proclaim both "Holy" and "the whole earth is full of His glory." To them G-d is utterly separate and unchanged by creation, as the prayer says: "You are He before the world was created, and You are He" after it was created.

7 ואני ה' לא שנית⁶⁵ כתיב אלא מלא כל הארץ התחתונה דוקא כבודו פ' לבושו. דר' יוחנן קרי למאני מכבדותא⁶⁶ ששם נתלבש במעשה המצות וקיום התורה וגם התורה היא חכמתו ורצונו ית' שהוא כבודו.

And it is written, "I, G-d, have not changed." Rather, "the whole earth," the lower one specifically, "is full of His glory": that is, His garment, for Rabbi Yochanan called his clothes "my honorers"; for there He is enclothed in the performance of the mitzvos and the fulfillment of the Torah. And the Torah too is His wisdom and His will, may He be blessed, which is His glory.

G-d does not change through creation, as Malachi says, so "glory" cannot mean that He Himself fills the earth. Glory means His garment, as Rabbi Yochanan called his clothes "my honorers": G-d is "clothed" in the mitzvos performed below, and in the Torah, which is His wisdom and will.

דהיינו הוד מעטה לבושו הוא מלא כל הארץ וכבוד הוא גימטריא ל"ב⁶⁷ נתיבות חכמה⁶⁸ הם הילוכים והשתלשלות חכמה עילאה בהשתלשלות העולמות למטה מטה עד

That is, "splendor, the mantle of His garment," fills the whole earth. And kavod (glory) has the numerical value of the thirty-two paths of wisdom, which are the courses and the chaining-down (hishtalshelus) of the supernal Chochmah (wisdom) in the chaining-down of the worlds, lower and lower, until

The word kavod, "glory," has the numerical value 32 (20+2+6+4), matching the thirty-two paths of wisdom. These are the ways in which supernal Chochmah descends, step by step, through the worlds.

שנתלבשה בתורה שבעל פה ובעולם הזה יש נתיבות הרבה שנתלבש בסדר זרעים ויש הרבה בסדר מועד וכו': (ועמ"ש סד"ה ושמתי כדכד⁶⁹ גבי וכל גבולך):

it was en clothed in the Oral Torah and in this world. There are many paths that are en clothed in the Order of Zeraim, and many in the Order of Moed, and so on. (And see what is written at the end of the discourse beginning "I will make your windows of kadkod," on "and all your borders.")

That descending wisdom finally clothes itself in the Oral Torah and in this world, with many "paths" in each Order of the Mishnah, such as Zeraim and Moed. The parenthesis points to another maamar in Likkutei Torah for more on this.

SECTION 3 • 18-16

Torah, prayer and charity

8 ב והנה כלל כל התורה ומצות⁷⁰ הם ג' מדרגות שהם תורה ותפלה וצדקה וכדתנן על שלשה דברים העולם עומד על התורה

2. Now, the whole of the Torah and the mitzvos, taken as a whole, is three levels, which are Torah, prayer and charity; as we learned in the Mishnah: "On three things the world stands: on the Torah,

Section 2 begins. All of Torah and mitzvos can be grouped into three: Torah study, prayer and charity, which correspond to the three "pillars" of the world in the Mishnah.

ועל העבודה ועל גמילות חסדים,⁷¹ כי תפלה היא במקום עבודת הקרבנות וגמילות חסדים היינו צדקה.

on the service, and on acts of kindness." For prayer is in place of the service of the sacrifices, and acts of kindness are charity.

The Mishnah's "service" is prayer, which took the place of the Temple offerings, and its "acts of kindness" are charity.

9 וכנגד ג' דברים אלו כתיב בראתיו יצרתיו אף עשיתיו^{72,73} שהם מחשבה דבור ומעשה. בראתיו היא בחי' מחשבה שהיא בחינת בריאה יש מאין והיא נגד התפלה שהיא עבודה שכלב זו הכוונה במחשבה ברעותא דליבא.^{74,75}

And corresponding to these three things it is written, "I have created him, I have formed him, indeed I have made him," which are thought, speech and action. "I have created him" is the level of thought, which is the level of creation (beriah), something from nothing; and it corresponds to prayer, which is "the service of the heart": this is the intention in thought, with the desire of the heart.

Isaiah's three verbs, "created, formed, made," correspond to thought, speech and action, and to the three pillars. "Created" (beriah) is something from nothing, and so is thought; it corresponds to prayer, whose essence is the heart's intention.

כמאמר רז"ל תפלה בלא כוונה כגוף בלא נשמה⁷⁶ ודבור התפלה הוא רק שיהיה הקול מעורר הכוונה⁷⁷ לכן היא במקום הקרבנות⁷⁸ ועבודת הקרבנות היתה תלויה בכהנא בעובדא וברעותא דליבא כנוכר בזהר.⁷⁹

As our Sages, of blessed memory, said, "Prayer without intention is like a body without a soul"; and the speech of prayer is only so that the voice should arouse the intention. Therefore it is in place of the sacrifices, and the service of the sacrifices depended on the Kohen, with the deed and with the desire of the heart, as is mentioned in the Zohar.

Prayer without intention is lifeless, and its spoken words serve only to arouse the intention. That is why prayer replaces the offerings, which likewise depended on the Kohen's deed together with the desire of his heart.

10 והיינו שתהיה כוונתו ומחשבתו דבוקה בה' להיות מרכבה אליו ית' ולמסור נפשו ורצונו לה' ית' להיות לו

That is, that one's intention and thought cleave to G-d, to be a chariot for Him, may He be blessed, and to give over one's soul and will to G-d, may He be blessed, so as to have

The intention of prayer is defined: that one's thought cleave to G-d, to be a "chariot" for Him, wholly at His disposal, and to give over one's soul and will to Him.

רק רצון אחד ולב אחד לאביו שבשמים שלא להפרד מיחודו ואחדותו ית' ע"י סור מרע ועשה טוב⁸⁰ דהיינו כד אתכפייא סט"א אזי יאיר עליו אור ה' על נפשו.

only one will and one heart for one's Father in heaven, so as not to be separated from His unity and oneness, may He be blessed, through "turn away from evil and do good"; that is, when the sitra achra (the other side) is subdued, then the light of G-d will shine upon him, upon his soul.

The aim is a single will and heart directed to one's Father in heaven, never separate from His oneness. It is achieved by turning from evil and doing good; when the sitra achra is subdued, G-d's light shines on the soul.

11 ועד"ז תקנו ברכות השחר בא"י אלהינו מלך העולם כי אנו מבקשים שיומשך בחי' הוי' להוות העולמות שלא יופסק חיותם וקיומם

Along these lines they instituted the morning blessings: "Blessed are You, G-d (Havayah), our G-d, King of the world." For we ask that the level of Havayah be drawn down to bring the worlds into being, that their life-force and existence not be cut off

The form of every blessing, "Blessed are You, Havayah, our G-d, King of the world," is read as a request. "Blessed" means drawn down: we ask that the level of Havayah, the Name that brings all into being, keep giving the worlds life, so that it is not cut off.

ולא יסתלק למעלה כטבע האש ח"ו ולהיות בחי' אלהינו שנהיה בטלים אליו בחי' מרכבה^{81,82} אליו ית' עד שיקרא שמו עלינו

and that it not withdraw upward, as is the nature of fire, G-d forbid; and that there be the level of "our G-d," that we be nullified to Him, the level of a chariot for Him, may He be blessed, until His Name is called upon us,

Left to itself the divine light would withdraw upward like fire. "Our G-d" asks that we be nullified to Him like a chariot, so that His Name is called upon us.

שהוא אלהינו כמ"ש אלהי אברהם על שם שהוא בחי' מרכבה⁸³ ולא להיות דבר יש ונפרד בפ"ע רק מלך העולם פ"י מה

that He is "our G-d," as it says, "the G-d of Avraham," because he was the level of a chariot; and not to be an existent thing, separate by itself. Only "King of the world": that is, the fact

He is called "the G-d of Avraham" because Avraham was a chariot for Him, with no separate existence of his own. "King of the world" is a different relation, which the next part explains.

שהוא מהוה ומחיה העולמות להיות יש ונפרד בפ"ע הוא מפני היותו מלך שמו נקרא ואין מלך בלא עם^{84,85} מלשון עוממות דברים זרים ונפרדים שאם

that He brings the worlds into being and gives them life as existent and separate by themselves is because He is King, "His Name is called King"; and there is no king without a people (am), from the term omemos, things that are foreign and separate. For if

That the worlds exist and feel separate from G-d is because He is their King, and a king needs a people (am), a word the maamar connects to omemos, "dimmed" or distant things. Kingship implies subjects who are separate and foreign to the king.

יהי לאדם הרבה בנים אין נקרא שמו מלך עליהם כמ"ש במ"א.⁸⁶ משא"כ ישראל נקראים בנים למקום^{87,88} ברא כרעא דאבוה⁸⁹ שהרגל בטלה אצל הראש כמ"ש במ"א.

a man has many sons, he is not called a king over them, as is explained elsewhere. Israel, however, are called children of the Omnipresent; "a son is the leg of his father," for the leg is nullified to the head, as is explained elsewhere.

A father of many children is not their king, because they are not separate from him. Israel are G-d's children, "a son is like his father's leg": as the leg is nullified to the head, so Israel are nullified to G-d, and the relation of "King" applies to the world.

12 והנה כל חיות וקיום העולמות והתהוותם מאין ליש תמיד תלוי במה שאנחנו ממשיכים עלינו אלהות ית' להיות בטלים אליו כי הנשמות המה פנימית העולמות.

Now, all the life-force and existence of the worlds, and their constant coming into being from nothing to something, depends on our drawing His G-dliness, may He be blessed, upon ourselves, to be nullified to Him; for the souls are the inner dimension (pnimiyus) of the worlds.

The worlds' continual existence depends on Israel drawing G-dliness upon themselves through self-nullification, because the souls are the inner core of the worlds.

כמאמר רז"ל כשם שא"א לעולם⁹⁰ בלא רוחות כך א"א לעולם בלי ישראל שישראל הם קיום ומעמד כל העולמות

As our Sages, of blessed memory, said, "Just as the world cannot be without winds, so the world cannot be without Israel"; for Israel are the existence and the mainstay of all the worlds.

The Talmud says that just as the world cannot exist without the winds, it cannot exist without Israel. Israel are the support on which all the worlds stand.

(ועמ"ש מזה בד"ה ויאמר משה אכלוהו היום),⁹¹ והוא כמשל חיי הגוף שתלויים בפנימיות נפש החיונית שאם יש איזה מאורע בנפשו החיונית גם כל גופו נהפך לחולה.

(See what is written on this in the discourse beginning "And Moshe said, 'Eat it today.'") It is like the life of the body, which depends on the inner dimension of the vital soul: if anything happens to one's vital soul, his whole body too becomes ill.

The parenthesis points to a Torah Ohr maamar on this saying. The analogy: the body lives through the vital soul within it, so when something befalls the soul, the whole body becomes ill.

לכן אומרים בא"י אלהינו מלך העולם פי" שיבורך ויומשך להיות שם הוי' להוות כל הנמצאים ע"י שיהי לנו בבחי' אלהינו

Therefore we say, "Blessed are You, G-d (Havayah), our G-d, King of the world": that is, that the Name Havayah be blessed and drawn down to bring all beings into existence, through His being for us in the level of "our G-d";

This is the meaning of the blessing's formula: Havayah is "blessed," drawn down, to bring all beings into existence, by way of His being "our G-d," through Israel's nullification to Him.

ואזי יהי מלך העולם, ותיקנו לומר כן בכל שחר להיות כי מחדש בטובו⁹² בכל יום תמיד מעשה בראשית ומהווה אותם ליש מאין המוחלט.

and then He will be "King of the world." And they instituted saying this every morning, because "in His goodness He renews each day, constantly, the work of creation," and brings them into being as something from absolute nothingness.

Through that, He becomes "King of the world." The blessings are said every morning because creation is renewed every day, as the morning prayer says, "in His goodness He renews each day the work of creation."

אך אין נמצא משל כמוהו ודוגמתו למטה כלל להראות בחוש רק אפס קצהו שבכל יום מאיר מחשך הלילה וכבריינו של עולם⁹³ ברישא חשוכא והדר נהורא.

But there is no analogy like it, or example of it, below at all, to show it to the senses, except the barest edge of it: that every day it becomes light out of the darkness of the night, like the creation of the world, "first darkness and then light."

Nothing in our world truly shows creation from nothing, but a faint hint is the daily coming of light out of the night's darkness. This repeats the order of creation, where darkness came first and then light.

13 והרי הוא כמו יש מאין. ולכן בראש השנה אומרים זה היום תחלת מעשיך⁹⁴ זכרון ליום ראשון.

And this is like something from nothing. Therefore on Rosh Hashanah we say, “This day is the beginning of Your works, a remembrance of the first day.”

The daily dawn is a kind of “something from nothing.” For the same reason the Rosh Hashanah prayer calls the day “the beginning of Your works,” as if the world were being created anew.

כי בראש השנה נברא העולם⁹⁵ ותמיד בכל שנה חוזר הדבר לקדמותו. יצרתיו הוא בחי' הדבור שעושה צורה לאותיות המחשבה ואין אותיות הדבור יש מאין כמו אותיות המחשבה

For on Rosh Hashanah the world was created, and always, every year, the matter returns to its original state. “I have formed him” is the level of speech, which gives form to the letters of thought; and the letters of speech are not something from nothing, like the letters of thought,

The world was created on Rosh Hashanah, and each year it returns to that beginning. The maamar now moves to the second verb, “I have formed him,” which corresponds to speech: speech only gives form to letters that already exist in thought.

כי כבר היו אותן האותיות בתוך המחשבה ואינם אלא בחי' צורה והתגלות לאותיות המחשבה שהוא כמין חומר לצורה זו והוא נגד התורה שעיקר מצותה בדיבור.⁹⁶

for those same letters were already within the thought, and they are only the form and revelation of the letters of thought, which is a kind of matter for this form. And it corresponds to the Torah, whose mitzvah is chiefly in speech.

Thought is like raw matter and speech is its form and revelation, so speech is formation (yetzirah), not creation from nothing. It corresponds to Torah study, whose mitzvah is fulfilled chiefly by speaking the words.

14 וכמ"ש ושננתם לבניך⁹⁷ ודברת בם. וכתוב והגית בו יומם ולילה⁹⁸ וקי"ל דהרהור לאו כדיבור דמי ואין יוצא ידי חובתו בהרהור לבד.⁹⁹

As it is written, “And you shall teach them diligently to your children, and you shall speak of them”; and it is written, “And you shall meditate on it day and night”; and we hold [as law] that thinking is not like speaking, and one does not fulfill one’s obligation with thinking alone.

Torah study corresponds to speech: the verses command speaking and uttering the words, and the halachah is that thinking is not like speaking, so one does not fulfill the obligation of Torah study by thought alone.

והגם שמעלת התורה עולה למעלה מעלה על מעלת התפלה. כמו שאמרו רז"ל ותלמוד תורה כנגד כולם.^{100, 101}

And although the virtue of the Torah rises far, far above the virtue of prayer, as our Sages, of blessed memory, said, "And the study of Torah is equal to them all,"

This raises a difficulty, because Torah stands far above prayer; the Mishnah says Torah study is equal to all the mitzvos. Why, then, is it linked to speech, which is lower than thought?

אך אדרבה לפי שמעלתה במקורה היא ברום המעלות ברצון העליון ב"ה הנקי סתימא דכל סתימין אי אפשר לקבל אורה בבחי' גילוי עד

on the contrary: precisely because its virtue in its source is at the height of all levels, in the Supernal Will, blessed be He, which is called "the most hidden of all hidden things," it is impossible to receive its light in a revealed way until

The answer reverses the question: because Torah's source is so high, in the Supernal Will, called in the Zohar "the most hidden of all hidden things," its light cannot be revealed without coming down.

שתרד למטה ותתלבש בגשמיות עולם הזה הקל קול יעקב¹⁰² בהכל פיהם שבהם יתלבש אור ה' הגנוז בתורתו ומאיר בבחי' גילוי להחיות כל העולמות עליונים ותחתונים.

it descends below and is en clothed in the physicality of this world, "the voice is the voice of Yaakov," in the breath of their mouths, in which the light of G-d hidden in His Torah is en clothed, and it shines in a revealed way to give life to all the worlds, upper and lower.

Torah's light is revealed only when it is clothed in the physical breath of speech, "the voice of Yaakov" in Jewish mouths. Then the G-dly light hidden in the Torah shines openly and gives life to all the worlds.

וכידוע ליודעי חן שכל דבר עליון מאד אינו בא לידי גילוי אורו אלא למטה בסוף מעשה כנ"ל. אף עשיתיו כנגד מעשה הצדקה.¹⁰³

And as is known to those who know chen [the hidden wisdom], everything very high comes to the revelation of its light only below, at the end of action, as mentioned above. "Indeed I have made him" corresponds to the deed of charity.

This follows a principle of Kabbalah (chen, an acronym for "hidden wisdom"): the higher a thing is, the lower it must descend for its light to be revealed, at "the end of action." The third verb, "I have made him," corresponds to the deed of charity.

15 והנה בג' דברים אלו אנו ממשיכין עלינו אור ה' להיות האור נאחז כמו ע"ד משל בפתילה או בעצים

Now, through these three things we draw the light of G-d upon ourselves, so that the light takes hold, as, by way of analogy, in a wick or in wood.

Through Torah, prayer and charity we draw G-d's light upon ourselves; in the image of fire, they are what the flame takes hold of.

וכמו שאנו רואים שאור הנאחז בעצים נעשה אור הרבה במאד מאד אבל הוא גס ועב.

And as we see, the light that takes hold in wood becomes a very, very great light, but it is coarse and thick;

Two kinds of fuel give two kinds of flame. Wood gives a large blaze, but a coarse and heavy one.

16 והנאחז בפתילה הוא אור מועט אבל הוא דק. ככה ענין התאחזות אור ה' במחשבה הוא אור מועט שאין

פעולתו בהתגלות כל כך להחיות העולמות

and that which takes hold in a wick is a small light, but it is fine. So too the taking hold of the light of G-d in thought is a small light, whose effect in giving life to the worlds is not as revealed

A wick gives a small but fine flame. So G-d's light held in thought, as in prayer, is refined but small in its revealed effect on the worlds.

כמו פעולת המעשה ודבור בתלמוד תורה דעקימת שפתיו^{104, 105} הוי מעשה, וכמו שאמר הכתוב היום לעשותם¹⁰⁶ כתיב

as the effect of action, and of speech in the study of Torah, for the moving of one's lips counts as an action; and as Scripture says, "Today, to do them," is what is written.

Action has the greater revealed effect, and speech in Torah study counts as action, since the Talmud rules that moving one's lips is an act. The verse "today, to do them" stresses that this world is the place of doing.

כי זה כל האדם¹⁰⁷ ותכלית ירידת נשמתו לעוה"ז להמשיך אור ה' בבחי' גילוי מרום המעלות עד סוף המעשה.

"For this is the whole of man," and the purpose of his soul's descent to this world: to draw down the light of G-d in a revealed way from the height of the levels to the end of action.

The whole purpose of man and of the soul's descent is to draw G-d's light down openly, from the highest level to the lowest, physical action.

אבל השראת אור ה' במחשבה היא רוחנית דקה מרוחניות הנמשך ונתפשט למטה בבחי' המעשה, [ועד"ז בודקין את החמץ¹⁰⁸ היש והגסות לאור הנר דוקא שהבירור הוא במחשבה ועמ"ש ע"פ ובבואה¹⁰⁹ כו']

But the resting of the light of G-d in thought is a spirituality finer than the spirituality that is drawn down and spreads out below, in the realm of action. [Along these lines, one searches for the chametz, the sense of self and the coarseness, by the light of a candle specifically, for the refinement is in thought; and see what is written on the verse "And when she came," etc.,

Light in thought is the finer spirituality. The bracket adds a halachic parallel: chametz, which stands for ego and coarseness, is searched for by a candle's small light, because sorting out good from bad is done in thought; a Torah Ohr maamar is cited for this.

אמר עם הספר¹¹⁰ כו'], אלא שבבחינת המעשה והדבור התפשטות האור הוא הרבה וניכר פעולותיו, וכמו שאנו רואים ברוחניות האדם בנפש החיוניות שפעולת המחשבה שבראש אינה כ"כ

"he said with the letter," etc.] Only, in the realm of action and speech, the spreading of the light is great and its effects are noticeable; as we see in the spiritual side of a person, in the vital soul: the activity of thought, which is in the head, is not as much

In action and speech the light spreads widely and its effects can be seen. The same is true in a person: the thinking done by the head is less visible than the work of the legs.

כמו פעולת הרגלים שהם מנענעים את כל הגוף ומוליכים ממקום למקום אעפ"כ הראש הוא העיקר חיותו שבו תלוי כל חיות נפש האדם אלא ששניהם צריכים זה לזה. כך הענין בתורה ותפלה וצדקה שכולם צריכים זה לזה:

as the activity of the legs, which move the whole body and carry it from place to place; nevertheless, the head is the main seat of its life-force, on which all the life-force of a person's soul depends; only, the two need each other. So it is with Torah, prayer and charity: they all need each other.

The legs move the whole body, yet the head is the seat of life on which everything depends, and each needs the other. So too Torah, prayer and charity each need the others.

SECTION 4 • ¶17-20

The condition: nullifying the will, and its opposite

17 ג והנה לתוספת ביאור הכתוב כי ה' אלהיך אש אוכלת הוא צריך להזכיר כי כשם שהאש אינו נתפס

ונאחז היטב בפתילה או בעצים להאיר על הארץ כ"א כשהוא אש אוכלת

3. Now, to explain further the verse "For G-d your G-d is a consuming fire," we must mention that just as fire does not catch and take hold well in a wick or in wood, to give light upon the earth, except when it is a consuming fire,

Section 3 develops the verse "G-d is a consuming fire" further. A flame holds well and gives light only when it actually consumes its fuel.

דהיינו כשהיא אוכלת מה שמאחזין בה שהפתילה או העצים יהיו נוחין ומוכשרין להתאכל ולכלות בה

כך אין אור ה' נאחז יפה ושורה בנפש

that is, when it consumes what is made to hold it, so that the wick or the wood are yielding and fit to be consumed and spent in it, so too the light of G-d does not take hold well and rest in the soul

The fuel must be yielding and fit to be consumed. Likewise G-d's light rests firmly in a person only on a certain condition, stated in the next part.

האדם באחד מג' דברים אלו כי אם בביטול רצון וכלות הנפש אליו ית' כי רוח אייתי רוח¹¹¹ ואמשיך רוח.

of a person through any one of these three things, except with the self-nullification (bittul) of the will and the soul's expiring [in longing] for Him, may He be blessed; for "spirit brings spirit and draws down spirit."

Torah, prayer and charity hold G-d's light only when a person gives up his own will and longs for G-d to the point of expiry. As the Zohar says, a spirit from below brings and draws down a spirit from above.

18 ולכן תלוי המשכת אור ה' ע"י התורה והמצות בישראל כמ"ש ויקם עדות ביעקב¹¹² ותורה שם בישראל

Therefore the drawing down of the light of G-d through the Torah and the mitzvos depends on Israel, as it is written, "He established a testimony in Yaakov and placed a Torah in Israel";

This is why drawing G-d's light down through Torah and mitzvos depends on Israel, as the verse says the Torah was given "in Yaakov" and "in Israel."

כי יעקב וישראל הוא בחי אתכפיא ואתהפכא שבזה תלוי המשכת אור ה' ע"י התורה והמצות משא"כ בלא ביטול רצון אין יכולת להמשיך ועמ"ש ע"פ הבאים ישרש.^{113, 114}

for Yaakov and Yisrael are the levels of iskafya (subduing) and is'hapcha (transforming), on which the drawing down of the light of G-d through the Torah and the mitzvos depends; whereas without self-nullification of the will there is no ability to draw it down. And see what is written on the verse "In days to come, Yaakov shall take root."

Yaakov and Yisrael stand for two stages of service: subduing the animal soul (iskafya) and transforming it (is'hapcha). Without giving up one's own will the light cannot be drawn down; a Torah Ohr maamar is cited for more.

19 והנה ע"י ג' דברים אלו שאנו ממשיכין בהם אור ה' אף שנתלבש בדברים גשמיים שכל אנושי על זה

נאמר אני כברוש רענן¹¹⁵ פי ברוש הוא ארו דק שיכולין לכוף ראשו לעיקרו ואח"כ כשחוזר לקדמותו

Now, through these three things, by which we draw down the light of G-d although it is encloded in physical things, [in] human intellect: of this it is said, "I am like a fresh cypress (berosh)." That is, a berosh is a slender cedar whose top can be bent down to its base, and afterwards, when it returns to its former state,

G-d says, "I am like a fresh cypress." A berosh is a slender tree whose top can be bent down to its base; when it springs back, it lifts what was placed on it.

הנה הוא מעלה את הדבר הניתן עליו כשהיה בכפיפתו לגבהו למעלה מאד, [וכענין הנמצא בספרים במעשה דיואב¹¹⁶ ברבת בני עמון], כך אמר הקב"ה אני הוא

it raises the thing that was placed on it while it was bent, up to its height, very high [as in the account found in the books, of the episode of Yoav at Rabbas Bnei Ammon]. So the Holy One, blessed be He, said: I am the one

The springing tree lifts its load far higher than where it was placed. The bracket recalls a story told in the books about Yoav at Rabbah of the children of Ammon; then the analogy is applied to G-d.

שנתלבש במעשה התחתונים כברוש רענן, ע"י כפיפת קומתו כביכול [ועמ"ש"ל סד"ה קול דודי¹¹⁷ בענין דומה דודי לצבי¹¹⁸ ובד"ה קדש ישראל^{119, 120} בענין פי ואנכי תרגלתי לאפרים]¹²¹

who is encloded in the deeds of the lower beings, "like a fresh cypress," through the bending of His stature, as it were [and see what is written above, at the end of the discourse beginning "The voice of my Beloved," on the subject of "My Beloved is like a gazelle," and in the discourse beginning "Israel is holy," on the explanation of "And I taught Ephraim to walk"],

G-d "bends His stature," as it were, to clothe Himself in the deeds of the lower beings, the mitzvos. The bracket points to two other maamarim in Likkutei Torah that discuss G-d's descent toward Israel.

שע"י זה תתעלה נפש האדם בעילוי אחר עילוי לאור באור¹²² א"ס ב"ה והיתה נפשו צרורה בצרור החיים את¹²³ ה' ממש ועמ"ש מזה גבי שבת שבתון.

so that through this a person's soul is raised, ascent after ascent, to be illumined with the Infinite Light (Or Ein Sof), blessed be He, "and his soul shall be bound up in the bond of life with G-d" itself. And see what is written on this regarding "a Sabbath of complete rest."

When the cypress springs back, it carries the soul up with it, rising level after level until it is illumined with the Infinite Light and "bound up in the bond of life with G-d." Another maamar, on "a Sabbath of complete rest," is cited for more.

20 והנה את זה¹²⁴ לעומת זה עשה אלהים אש זרה כנגד אש אוכלה וג"כ נתלבש במחשבה דבור ומעשה אשר לא לה' המה¹²⁵ בחינת קלון לעומת כבוד.

Now, "G-d made the one opposite the other": a strange fire opposite the consuming fire; and it too is encloded in thought, speech and action "that are not G-d's," the level of disgrace (kalon) opposite glory (kavod),

Opposite holiness G-d made a parallel force: a "strange fire" opposite the consuming fire. It too clothes itself in thought, speech and action, but those that are not for G-d; it is disgrace (kalon) opposite glory (kavod).

וכמ"ש כבוד חכמים ינחלו¹²⁶ וכסילים מרים קלון וכשם שעל הטובה תתעלה נפשו מאד ביתר שאת¹²⁷ מכאשר תוכל הנפש שאת לפי השגתה להיות צרורה בצרור החיים את ה' ממש.

as it is written, "The wise shall inherit glory, but fools carry off disgrace." And just as for the good one's soul is raised very high, "with greater exaltation" than the soul is able to bear according to its comprehension, to be "bound up in the bond of life with G-d" itself,

Proverbs contrasts the glory the wise inherit with the disgrace fools carry off. Good deeds raise the soul far beyond what it could reach by its own understanding, until it is bound up with G-d Himself.

כך לעומת זה על הרעה נאמר ואת נפש אויביך יקלענה¹²⁸ בתוך כף הקלע¹²⁹ דהיינו קליעה למקום רחוק מאד מאד מאור פני ה' כמ"ש ואנכי הסתר אסתיר¹³⁰ פני ביום ההוא על כל הרעה וגו'.

so, opposite this, of the evil it is said, "And the soul of your enemies He shall sling out, as from the hollow of a sling"; that is, being slung to a place very, very far from the light of G-d's countenance, as it is written, "And I will surely hide My face on that day, for all the evil," etc.

Sin does the opposite: the soul is "slung away," cast far from the light of G-d's face, as when G-d says He will hide His face because of the evil.

SECTION 5 • ¶21-23

The remedy: teshuvah and compassion

21 ועמ"ש מענין כף הקלע בד"ה צו את בניי¹³¹ כו' את קרבני לחמי.¹³² והעצה היעוצה לזה הוא עשות

התשובה ובפרט בעשרת ימי תשובה שאז הזמן ועת לכל חפץ¹³³ להושיבם אל מקורם

And see what is written on the subject of “the hollow of the sling” in the discourse beginning “Command the children of Israel... My offering, My bread.” And the counsel given for this is to do teshuvah (return), and especially in the Ten Days of Teshuvah, for then is the season, “and a time for every desire,” to settle them back in their source;

The “sling” of the soul is discussed further in another maamar. The remedy for the soul’s distance is teshuvah, above all in the Ten Days of Teshuvah, the season made for bringing souls back to their source.

ואזי ישתפך נפשו במרירות על ריחוקו מאור פני ה' וישוב אל¹³⁴ הוי' וירחמהו כמ"ש ויזעקו אל¹³⁵ ה' בצר להם, ועיקר התשובה כמ"ש אליך ה' נפשי אשא^{136, 137} לבטל רצונו אליו ית' שיהי לו רצון אחד לאביו

and then his soul will pour itself out in bitterness over its distance from the light of G-d’s countenance, “and he will return to G-d, and He will have mercy on him,” as it is written, “And they cried out to G-d in their distress.” And the essence of teshuvah is as it is written, “To You, G-d, I lift up my soul”: to nullify one’s will to Him, may He be blessed, so as to have one will for one’s Father

Teshuvah begins with bitterness over one’s distance from G-d, which leads to crying out to Him. Its essence, in the words “To You, G-d, I lift up my soul,” is to give one’s will over to G-d, so that one’s only will is for one’s Father in heaven.

שבשמים בתשוקה וכלות הנפש ממש ולבקש מלפניו ית' שישרה עליו אור ה' ורצונו להיות לו ביטול רצון, ועד"ז תקנו לומר בקשת סלח לנו¹³⁸ מחל לנו שאינו כפשוטו כ"א חטאת מה תפעל לו¹³⁹ ומה ענין המחילה,

in heaven, with longing and the very expiring of the soul, and to ask of Him, may He be blessed, that the light of G-d and His will rest upon him, so that he have the self-nullification of the will. Along these lines they instituted the request “Forgive us, pardon us,” which is not meant literally, for “if you have sinned, what do you do to Him?” and what would pardon mean?

One longs for G-d with one’s whole soul and asks that His light and will rest on oneself, so that one’s own will is set aside. Even the daily request “Forgive us, pardon us” cannot mean that sin harmed G-d, for as Job says, a sin does nothing to Him.

אלא הענין לבקש המחילה והתגלות הרצון שישוב רצונו להיות שורה עלינו לעשות רצונו ית' בלב שלם ונפש חפצה ואומרים מי כמוך אב הרחמים¹⁴⁰ זוכר כו'.

Rather, the point is to ask for pardon and the revelation of the will: that His will return to rest upon us, so that we do His will, may He be blessed, with a whole heart and a willing soul. And we say, "Who is like You, merciful Father, who remembers..." etc.

The request for pardon is really a request that G-d's will be revealed and rest upon us again, so that we do His will wholeheartedly. In the same spirit we add during these days, "Who is like You, merciful Father, who remembers [His creatures for life]."

פ"י כל התהוות עולמות עליונים ותחתונים מראש ועד סוף הוא לפניו ית' זכירה אחת, וכמ"ש בזהר¹⁴¹ דבמחשבה אחת ברא את העולמות לפי

That is: the entire coming into being of the upper and lower worlds, from beginning to end, is before Him, may He be blessed, a single remembrance; as is written in the Zohar, that with a single thought He created the worlds, because

The "remembering" of "merciful Father" is explained: all of creation, from beginning to end, is before G-d as one single remembrance, for the Zohar says He created the worlds with a single thought.

שהוא ית' צופה ומביט עד סוף כל הדורות וקורא הדורות מראש,¹⁴² וא"כ מיד כשעלו כל העולמות במחשבה להבראות הרי כבר נגמרו ונשלמו בריאתם לפניו ית'.¹⁴³ [ועמ"ש מזה בד"ה תקעו בחדש].¹⁴⁴

He, may He be blessed, looks and sees to the end of all the generations, and "calls the generations from the beginning." If so, as soon as all the worlds arose in thought to be created, their creation was already finished and complete before Him, may He be blessed. [And see what is written on this in the discourse beginning "Blow the shofar on the new moon."]

G-d sees all generations to their end at once, so the moment the worlds arose in His thought, their creation was already complete before Him. A maamar for Rosh Hashanah is cited for more.

22 והנה נראה בחוש גודל הצמצום שצמצם אור א"ס ב"ה במחשבה אחת ושאינה לפי ערכו ומהותו כלל והכל הוא מפני היותו אב הרחמים.¹⁴⁵

Now, one sees plainly the greatness of the tzimtzum (contraction) by which the Infinite Light (Or Ein Sof), blessed be He, was contracted into a single thought, which is not in keeping with His worth and essence at all; and all this is because He is the merciful Father.

The fact that the infinite G-d confined His creative light to "a single thought," far below His true measure, is itself an act of compassion: it is because He is the "merciful Father."

פיי שמהוה וממשיך מדת רחמנות לרחם על העולמות ולהוותם ולקיימם תמיד בצמצום מחשבה אחת, ומזה

That is, He brings into being and draws down the attribute of compassion, to have compassion on the worlds, to bring them into being and to sustain them constantly, through the contraction of a single thought. And from this

His compassion is what brings the worlds into being and keeps them existing at every moment, within the limits of that one thought.

יתבונן האדם לעורר רחמים רבים על נפשו איך שנפלה מטה מטה מאד בהסתכלו בשרשו דע מאין באת.^{146, 147} פיי מבחיין אין שהוא בחי' אב הרחמים.

a person should reflect, so as to arouse great compassion on his soul, how it has fallen very, very low, when he looks at its root: "Know from where (me'ayin) you came," that is, from the level of Ayin (nothingness), which is the level of the merciful Father.

Reflecting on this should move a person to have compassion on his own soul, seeing how far it has fallen from its root. The Mishnah's "Know from where (me'ayin) you came" is read as "from Ayin," the divine "nothing," the level of the merciful Father.

23 וא"כ הירידה שירד מאור פניו ית'. היא גדולה מאד ומאיגרא רמא¹⁴⁸ כו' וזוה יתמרמר נפשו מאד ונגעה עד נקודת הלב ממש שיכלה נפשו ולכבו וישוב אל ה'.

If so, the descent by which he has come down from the light of His countenance, may He be blessed, is very great, "from a high roof," etc. And through this his soul will be very bitter, and it will touch the very point of the heart, so that his soul and heart will expire, and he will return to G-d.

The soul's fall is "from a high roof to a deep pit." Contemplating this makes a person deeply bitter, touching the innermost point of the heart until his whole being longs for G-d and he returns to Him.

וע"י תשובה מאהבה רבה כזו הנה הזדונות נעשו כזכיות¹⁴⁹ פיי כשם שע"י הזכיות תתעלה נפשו באור ה' כך תתעלה נפשו ע"י המרירות הגדולה הזאת מחמת הזדונות ובמקום שבעלי תשובה כו':¹⁵⁰

And through teshuvah out of such great love, the willful sins become like merits. That is, just as through merits his soul is raised in the light of G-d, so his soul is raised through this great bitterness on account of the willful sins; and "in the place where baalei teshuvah [stand]," etc.

Such teshuvah from great love turns even willful sins into merits, as the Talmud says: the bitterness over the sins lifts the soul just as merits do. Hence baalei teshuvah stand where even the completely righteous cannot.

SECTION 6 • ¶24-27

The Rock above the fire

24 ד כי הנה במשה רבינו כתיב ושמתיך בנקרת הצור¹⁵¹ כשרצה להוריד י"ג מדות הרחמים. פי' מבחי' צור

עליון מקור ושרש כל שרשי התהוות, ¹⁵² כמ"ש הביטו אל צור חצבתם¹⁵³ ונקי צור

4. For of Moshe our teacher it is written, "And I will place you in the cleft of the rock," when he wished to bring down the Thirteen Attributes of Mercy. That is, from the level of the Supernal Rock, the source and root of all the roots of coming-into-being, as it is written, "Look to the rock from which you were hewn." And it is called "rock"

Section 4 explains the power of teshuvah. When Moshe sought to draw down the Thirteen Attributes of Mercy, G-d placed him "in the cleft of the rock": the Supernal Rock, the source of all roots of existence, as in "Look to the rock from which you were hewn."

כמו למשל צור החלמיש¹⁵⁴ שמכין בו להוציא האש שהיסוד האש שבו הוא בכח ובהעלם ולא בפועל.

as, for example, the flint rock, which one strikes to bring out fire, for the element of fire in it is potential and hidden, and not actual.

The image is flint: fire is hidden in it only as potential, and comes out when the stone is struck.

כך כביכול נקרא צור, צור חיינו כי הוא שרש ומקור לכל שרשי ההוי"ה, ושרש ההוי"ה הוא בו בהעלם בכח ולא בפועל שמבחי' שם הוי' להיות מהוה כל הנמצאים מאין ליש.

So, as it were, He is called "Rock," "the Rock of our life," for He is the root and source of all the roots of havayah (coming into being), and the root of coming-into-being is in Him hidden, in potential and not in actuality; [the coming-into-being] that is from the level of the Name Havayah, to bring all beings into existence from nothing to something,

So G-d is called "Rock" as the hidden root of all existence, before it takes form in the Name Havayah, which actually brings beings into existence from nothing.

שהוא בחי' אש אוכלה הנ"ל. אבל בחי' הצור הוא שממנו נמשך ונתהווה בחי' אש אוכלה הנ"ל [ועיין בפרדס שער י"א פ"ג ועמ"ש סד"ה והיה מספר בניי].

which is the level of the "consuming fire" mentioned above. But the level of the Rock is that from which the level of the "consuming fire" mentioned above is drawn forth and comes into being. [See Pardes, Sha'ar 11, chapter 3; and see what is written at the end of the discourse beginning "And the number of the children of Israel shall be."]

The Name Havayah is the "consuming fire" discussed earlier, while the Rock is the higher source from which that fire itself comes. The bracket refers to Pardes Rimmonim and to another maamar for more.

25 והנה גדול כחן של¹⁵⁵ בעלי תשובה שמגיעים עד בחי' הצור הנ"ל כמו למשל אם נכבה מאור האש מוציאים האש מצור החלמיש.

Now, great is the power of baalei teshuvah, for they reach as high as the level of the Rock mentioned above; as, for example, if the light of the fire has gone out, one brings fire out of the flint rock.

Baalei teshuvah reach this Rock. When a fire has gone out, one strikes flint to bring out new fire from where it lies hidden.

כך הענין בבעל תשובה שנכבה אצלו מאור האש אוכלה לפי שאין להם בחי' הפתילה והעצים להתאחז בהם האור שהן הם תורה ומעשים טובים,

So it is with a baal teshuvah, in whom the light of the consuming fire has gone out, because they lack the wick and the wood for the light to take hold of, which are Torah and good deeds:

In a baal teshuvah the "consuming fire" has gone out, because he lacks the wick and wood, the Torah and good deeds, that hold G-d's light.

הנה ע"י המרירות הגדולה בנקודת הלב שהוא למעלה מהזמן ואין חפץ בזמן ומקום כלל שמואס בחי' נפשו כענין ר' אליעזר

through the great bitterness in the point of the heart, which is above time, so that he has no desire for time and space at all, for he despises the life of his soul, as in the case of Rabbi Eliezer

His bitterness reaches the innermost point of the heart, which is beyond time and space; he no longer cares for his own life.

בן דורדיא שבכה¹⁵⁶ עד שיצאת נשמתו, הרי מחמת זה מגיע לבחי' הצור למעלה מעלה מבחי' התהוות הויות והמשכת זמן ומקום [כמש"ש הנה מקום אתי].¹⁵⁷

ben Durdaya, who wept until his soul departed, because of this he reaches the level of the Rock, far, far above the level of the coming into being of existences and the drawing forth of time and space [as it is written there, "Behold, there is a place with Me"].

Rabbi Eliezer ben Durdaya, who wept until his soul left him, is the model. Such bitterness reaches the Rock, far above the level that brings existence, time and space into being, the "place with Me" of the verse said to Moshe.

26 ולכן יצאת בת קול שהוא מזומן לחיי עוה"ב¹⁵⁸ כמעשה הצדיקים שנהנין מזיו¹⁵⁹ תורתן ועבודתן, ואף שלא היה לו תומ"צ מפני היותו דבוק במקורא ושרשא דכולא, אך לא כל אדם זוכה לזה.

Therefore a heavenly voice went forth [saying] that he is destined for the life of the World to Come, like the deeds of the righteous, who enjoy the radiance of their Torah and their service, even though he had no Torah and mitzvos, because he was cleaving to the source and root of all. But not every person merits this.

This is why a heavenly voice declared Rabbi Eliezer ben Durdaya destined for the World to Come like the righteous, who enjoy the radiance of their Torah and service, though he had no Torah and mitzvos: his teshuvah bound him to the source of all. But not everyone attains this.

27 ולכך אנו מתפללים השיבנו ה' אליך ונשובה שיהיה תחלה אתעדל"ע בכדי שיוכל להיות אח"כ אתעדל"ת ונשובה אח"כ, ואף

Therefore we pray, "Bring us back to You, G-d, and we shall return": that there first be an arousal from above, so that afterwards there can be an arousal from below, "and we shall return" afterwards. And even

Since not everyone can reach the Rock on his own, we pray "Bring us back to You, and we shall return": first an arousal from above, which then makes our own arousal from below possible.

כי לעולם באתעדל"ת תלוי אתעדל"ע אעפ"כ חדש ימינו קדם. פי' כמו שהיה תחלת בריאת העולמות מחמת רצונו הטוב כי חפץ חסד הוא.^{160, 161}

though the arousal from above always depends on the arousal from below, nevertheless, "renew our days as of old": that is, as it was at the beginning of the creation of the worlds, from His good will, "for He desires kindness."

Normally G-d's response depends on our first step, yet we ask, "Renew our days as of old": as at creation, which came from His goodwill alone, "for He desires kindness," with nothing to prompt it.

SECTION 7 • ¶128-29

The answer: atonement from beyond every Name

28 וענין חדש ימינו¹⁶² כי הימים נקראים המשכת אור ה' כמ"ש לא יהיה לך עוד השמש¹⁶³ לאור יומם כו'

And the meaning of "renew our days": the days are called the drawing down of the light of G-d, as it is written, "The sun shall no longer be your light by day," etc.,

"Renew our days" is now explained. In Scripture "days" stand for the drawing down of G-d's light, as Isaiah says that the sun will no longer be Israel's light by day.

והיה לך הוי' לאור עולם וע"ז אנו מבקשים שיאיר עלינו אור חדש מבחי' הצור הנ"ל אף שנפסק ממנו האור הראשון מבחי' אש אוכלה הוא והיינו כמו בחושך, וזהו

“and G-d shall be for you an everlasting light.” And for this we ask: that a new light shine upon us from the level of the Rock mentioned above, even though the first light, from the level of “He is a consuming fire,” has been cut off from us, and we are as in darkness. And this is [the meaning of]

Instead, G-d Himself will be an everlasting light. So we ask for a new light from the Rock, because the first light, the “consuming fire” held by Torah and mitzvos, has gone out for us through sin, and we are as if in darkness.

כי ביום הזה שהוא יוהכ"פ יום התשוב' שמתעורר ומתגלה למטה בחי' חפץ חסד ע"י החמשה תפלות לכך יכפר עליכם¹⁶⁴ סתם¹⁶⁵ מאן דלית ליה שם ידיעא ולא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל,

“For on this day,” which is Yom Kippur, the day of teshuvah, when the level of “He desires kindness” is aroused and revealed below through the five prayers: therefore [it says] “He shall make atonement for you” unspecified, [meaning] the One who has no known name, who is not grasped by any name and is not alluded to by any letter, or the tip of a letter, at all;

This answers the maamar's opening question. On Yom Kippur, through its five prayers, G-d's own desire for kindness is revealed below, so the verse says “He shall make atonement” without a Name: the atonement comes from a level that no name, letter or even the tip of a letter can capture.

כי שמות ההוי"ה מורים על המשכת מאין ליש מהעלם אל הגילוי להיות ממלא כל עלמין וסובב כל עלמין.

for the Names of havayah (coming into being) indicate the drawing forth from nothing to something, from concealment to revelation, to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

Every divine Name expresses some relation to creation: bringing things from nothing into being, from concealment into revelation, whether as light that fills the worlds or light that encompasses them.

משא"כ הקב"ה בכבודו ובעצמו לא שייך עליו לומר לא בחי' ממלא כל עלמין ולא בחי' סובב כל עלמין.

But of the Holy One, blessed be He, in His glory and His very Self, it does not apply to say either the level of “filling all worlds” or the level of “encompassing all worlds,”

G-d's own essence is neither “filling” nor “encompassing” the worlds; both terms still describe Him in relation to worlds.

שאִינוּ בגדר עֲלָמִין כִּלְלִל וְשֵׁם מְקוֹר הַסְּלִיחָה וְכִפְרָה נוֹשֵׂא עוֹן וְעוֹבֵר עַל פֶּשַׁע¹⁶⁶ כִּי לִפְנֵינוּ

for He is not within the bounds of worlds at all. And there is the source of forgiveness and atonement, “who bears iniquity and passes over transgression”; for before Him,

His essence is entirely beyond the category of worlds, and that is the source of forgiveness and atonement, as Micah says, “who bears iniquity and passes over transgression.”

יְתִי לִגְבִי עֵצָם מֵהוּתוֹ כְּבִיכּוֹל לֹא שֵׁיִךְ שׁוֹם פֶּגַם וְעוֹן וּפֶשַׁע כִּי־אֵל בְּהַמְשָׁכוֹת הַיּוֹרְדוֹת מֵאֹר פָּנָיו יְתִי עֵי־כִמָּה צִמְצוּמִים וּמִסְכִּים וּלְבוּשֵׁי רַבִּים.

may He be blessed, in relation to His very essence, as it were, no blemish, iniquity or transgression applies at all, but only in the drawings-down that descend from the light of His countenance, may He be blessed, through many contractions (tzimtzumim) and screens and many garments.

No sin can affect G-d’s essence; damage and sin exist only in the lights that descend from Him through many contractions, screens and garments. So atonement from that essence can make whole what was damaged below.

29 וְזֶהוּ מְכַל חֲטָאֵיכֶם לִפְנֵי¹⁶⁷ ה' תִּטְהַרוּ, לִפְנֵי הוֹי דּוּקָא דֵּהֵיִינוּ בְּטֶרֶם שְׁנֹאֲצִלוּ בְּחֵי הַמְשַׁכֵּת הַהוּיֹת לַהוּוֹת כֹּל הַנִּמְצָאִים

And this is [the meaning of] “from all your sins, before G-d (Havayah), you shall be purified”: before Havayah specifically, that is, before the level of the drawing forth of the existences, to bring all beings into being, was emanated;

The end of the verse is read in the same light. “Before G-d” is read as “prior to Havayah”: before the Name that brings all beings into existence was emanated.

וְאִזִּי תִטְהַרוּ כְּשֶׁתַּעֲלוּ וְתִגִּיעוּ לְמַדְרַגָּה הַהִיא דֵּהֵיִינוּ לְבַחֵי צוּר הַנּוֹזֵכַר לַעִיל [וְעַי בְּהַרְמִיז סִיפֵי אַחֲרֵי תִטְהַרוּ בְּגִימֵי כֶּתֶר כִּי

and then “you shall be purified,” when you rise and reach that level, that is, the level of the Rock mentioned above. [And see the Ramaz, at the end of Parshas Acharei: tit’haru (“you shall be purified”) has the numerical value of keser (crown), for

One is purified by rising to that level, the Rock. The bracket adds the Ramaz’s observation that tit’haru, “you shall be purified,” equals keser, “crown,” in numerical value: 620.

הנה תרי"ג מצות¹⁶⁸ עם ז' דרכנן¹⁶⁹ הם ממשיכים תר"ך עמודי אור אך אם חטא על הנפש וחסר ופגם בהמשכות הנ"ל

the 613 mitzvos, together with the 7 of the Sages, draw down 620 pillars of light; but if one has sinned against the soul, and has left lacking and blemished these drawings-down,

The 613 commandments of the Torah and the 7 of the Sages, together 620, draw down 620 "pillars of light." Sin leaves these lights lacking and blemished.

הנה התיקון לזה הוא ע"י התשובה שגדול כחה למלאות כל הפגמים והחסרונות וזהו ענין תטהרו בגימ' תר"ך כו' ועמ"ש בד"ה כי המצוה הזאת אשר אנכי מצוך כו':

the repair for this is through teshuvah, whose power is great to fill all the blemishes and deficiencies; and this is the meaning of tit'haru having the numerical value 620, etc. And see what is written in the discourse beginning "For this commandment which I command you," etc.]

Teshuvah can fill every blemish and lack, because it reaches the level of Keser, the 620 from which those pillars come; this is the hint in tit'haru equaling 620. Another maamar is cited for more.

IN ONE'S AVODAH

Teshuvah, especially in the Ten Days of Teshuvah, means more than regret: a person should contemplate the height from which his soul came and how far it has fallen, until the bitterness touches the innermost point of the heart, and should give over his will to G-d, asking that G-d's will rest on him. Torah study, prayer with intention and charity hold G-d's light only when done with this self-nullification, and each of the three needs the others.

QUESTIONS FOR DISCUSSION

1. Why does the verse say "He shall make atonement" without naming G-d, and how does the maamar's answer depend on the difference between G-d's Names and His essence?
2. In what sense is G-d "a consuming fire," and why does a flame hold best when it consumes its fuel? What does that mean for the way we do mitzvos?
3. How do prayer, Torah study and charity correspond to thought, speech and action, and why does each need the others, like the head and the legs?
4. What can a baal teshuvah reach that a person with Torah and good deeds may not, according to the image of the flint rock?
5. How does the maamar understand the requests "Forgive us, pardon us" and "Bring us back to You, and we shall return"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי ביום

Another transcript (hanachah) of this same maamar, which the note records was said on Shabbos Shuvah 5562.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ב ח"א בתחילתו. קיצורים והגהות באוה"ת ויקרא-א ע' צח. צט. ויקרא-ג ע' תתכז. ויקרא-ד ע' אינה. ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. נאמרה ש' תקס"ב שבת שובה. וביאור ע"ז נדפס בסי דרך מצותיך ח"ב (רפד, א) [כ]. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 כי ביום הזה יכפר

The verse of the Yom Kippur service: "For on this day He shall make atonement for you, to purify you; from all your sins before G-d you shall be purified." The whole maamar explains why it says "He shall make atonement" without a Name, and what "before G-d" means.

ויקרא ט"ז:ל"ו

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

3 שני גדיי עזים

Rivkah tells Yaakov to bring her "two good kids of the goats" so that she can prepare the dish for Yitzchak. The Midrash cited in the parenthesis connects these two kids to the two goats of Yom Kippur.

בראשית כ"ז:ט"ז

לְרִיבְקָה אֵל־הַצֶּאֱזָן וְקַח־לִי מִשָּׁם שְׁנֵי גְדֵי עִזִּים טָבִים וְאֶעֱשֶׂה אֹתָם מִטְעָמִים לְאֹכְלֶךָ כְּאִשֶּׁר אֶהָב:

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury food for thy father, such as he loveth;

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4 שני גדיי עזים

Rabbi Chelbo says the kids were "good" for Yaakov, who received the blessings through them, and good for his children, who receive atonement through them on Yom Kippur, as it says, "For on this day He shall make atonement." It is the first of the Midrashim the Alter Rebbe lists on the verse.

בראשית רבה ס"ה:י"ד

ורבקה אמרה אל יעקב הביאה לי ציד ועתה בני שמע בקולי לך נא אל הצאן - אמר רבי לוי: לך וקדם את האומה, שמשולה לצאן, היך מה דאת אמר: (יחזקאל יד) ואתן צאני צאן מרעיתי. ולקח לי משם שני גדיי עזים טובים אמר רבי לוי: אם מצאת הרי מוטב, ואם לאו, הבא לי

מפרפרונין שלי, שכך כתב לה שהוא מעלה לה שני גדיים ככל יום. טובים ר' חלבו אמר: טובים לך, שעל ידן את נוטל את הברכות, וטובים לבניך, שעל ידן הוא מתכפר להם ביוה"כ, דכתיב (ויקרא טז): כי ביום ...

"Rebecca said to Jacob her son, saying: Behold, I heard your father speak to Esau your brother, saying" (Genesis 27:6). "Bring me game, and prepare me tasty food and I will eat, and I will bless you before the L-rd before my death" (Genesis 27:7). "Now, my son, heed my voice to what I am commanding you" (Genesis 27:8). "Go now to the flock, and take for me from there two fine goat kids, and I will make of them tasty food for your father, like that he likes" (Genesis ...

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5 רבות תולדות פס"ה גבי שני גדי עזים טובים

The Tzemach Tzedek brings this Midrash there in the name of the Rabbah: "two good kids of goats... for regarding the goat that is sent away it says 'he shall make atonement.'"

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' שה. שטז-ש"ז בשם הרבות "שני גדי עזים טובים כו' שהרי גבי שעיר המשתלח אומר יכפר כו'".

6 וספכ"א, אמור ס"פ כ"ז

There the Midrash is quoted on "two good kids of goats," good for you and for your children, through which atonement is made for them on Yom Kippur.

KEHOT'S NOTE

"בענין שני גדי עזים טובים לך ולבניך, שעל ידיהם מתכפר להם ביוה"כ"פ" — אוה"ת ויקרא-א ע' שה.

7 שלח לך פי"ו

There the Midrash on "in the scales they go up" is quoted: all the vanities Israel does all year, G-d forgives in the month of Tishrei, with the verse "For on this day He shall make atonement." A commentary there explains that the merits go up in the scales and the sins go down.

KEHOT'S NOTE

ע"פ אך הבל בני אדם כו' במאזנים לעלות כל הבלים שישראל עושים כל ימות השנה, במאזנים לעלות מוחל להם הקב"ה בחודש תשרי שנאמר כי ביום הזה יכפר עליכם לטהר אתכם ופי' שם ב"מ שהזכויות עולה במאזנים ויורדו העוונות" — אוה"ת ויקרא-א ע' שה. שיט.

8 במאזנים לעלות

"Men are but vanity... in the scales they go up." The Midrash cited here (Shelach, section 16) reads it as G-d forgiving in Tishrei all the "vanities" Israel did all year, with the verse "For on this day He shall make atonement."

תהילים ס"ב:י"ז

אֵךְ הֶבֶל בְּנֵי־אָדָם כְּזָב בְּנֵי־אִישׁ בְּמַאזְנִים לְעֹלֹת הַמָּה מִהֶבֶל יָחַד:

Men of low degree are vanity, and men of high degree are a lie; If they be laid in the balances, they are together lighter than vanity.

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- 9 The Midrash says that just as Shlomo's curtains become soiled and are washed again, so Israel are soiled with sins all year, and Yom Kippur comes and atones for them, as it says, "For on this day He shall make atonement for you."

שיר השירים רבה א:ה'ד: 1:5:4 Shir HaShirim Rabbah

כְּאַהֲלֵי קֶדָר, מֵה אֶהְיֶה קֶדָר אֶף עַל פִּי שֶׁנִּרְאִין מִבְּחוּץ כְּעוֹרִים וְשִׁחוּרִים וְסִמְרִטוּסִין, וְהֵם מִבְּפָנִים אֲבָנִים טוֹבוֹת וּמְרֻגְלִיּוֹת, כִּי תִלְמִידֵי חֻכְמִים, אֶף עַל פִּי שֶׁנִּרְאִין כְּעוֹרִים וְשִׁחוּרִים כְּעוֹלָם הַזֶּה, אֲבָל בְּפָנִים לִשְׁבָּח תּוֹרָה, מִקְרָא, מִשְׁנָה, מִדְּרָשׁוֹת, הִלְכוֹת, תִּלְמוּד, תּוֹסֵפְתוֹת וְאַגְדוֹת. אִי מֵה אֶהְיֶה קֶדָר אִין צְרִיכִין תִּכְבוֹסֶת, יָכוֹל אֶף יִשְׂרָאֵל כִּי, תִּלְמוּד לומֵר כִּירִיעוֹת שְׁלֵמָה, מֵה יְרִיעוֹת שְׁלֵמָה זוֹ מִתְלַכֶּלֶת וּמִתְכַּבֶּסֶת וְחוֹזֶרֶת וּמִתְלַכֶּלֶת וּמִתְכַּבֶּסֶת, כִּי יִשְׂרָאֵל אֶף ...

"Like the tents of Kedar," just as the tents of Kedar appear externally to be ugly, black, and in tatters, but internally they are gems and pearls, so too Torah scholars, even though they appear ugly and black in this world, internally there is Torah in them, Bible, Mishna, Midrash, halakhot, Talmud, Tosefta, and aggada. If so, just as tents of Kedar do not require laundering, perhaps the same is true of Israel; the verse states: "Like the curtains of Solomon"—just as these curtains of Solomon are soiled and laundered, ...

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- 10 שֶׁ"ש רַבֵּה בַּפְסוּק כֹּאֲהֵלִי קֶדָר
- There the Midrash is quoted: the curtain is soiled and washed again; so Israel, though soiled with sins all year, are atoned for when Yom Kippur comes.

KEHOT'S NOTE

"מתלכלכת וחוזרת ומתכבסת כך ישראל אע"פ שמתלכלכין בעוונות כל ימות השנה יוהכ"פ בא ומכפר עליהם שנאמר כי ביום הזה יכפר כו" — אוה"ת ויקרא א' ע' שז. שכ.

- 11 כֹּאֲהֵלִי קֶדָר
- "I am black but comely... like the tents of Kedar, like the curtains of Shlomo." The Midrash on this verse is the next one the Alter Rebbe lists.

Song of Songs 1:5:4 שיר השירים א:ה'ד: 1:5:4

שְׁחוּרָה אֲנִי וְנֹאמָה בְּנוֹת יְרוּשָׁלַם כְּאַהֲלֵי קֶדָר כִּירִיעוֹת שְׁלֵמָה: 'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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- 12 ובפסוק אל גזו אגוז
- There the Midrash is quoted: just as a nut that falls into filth is washed, so Israel, though soiled with sins all year, are atoned for when Yom Kippur comes.

KEHOT'S NOTE

"מה אגוז זה אם נופל לתוך הטנופת כו" כך ישראל אע"פ שמתלכלכין בעוונות כל ימות השנה בא יוהכ"פ ומכפר עליהם שנאמר כי ביום הזה יכפר" — אוה"ת ויקרא א' ע' שז.

ובפסוק אחות לנו קטנה

- 13 There the Midrash on "we have a little sister" is quoted, ending that Yom Kippur comes and atones for Israel.

KEHOT'S NOTE

"מה קטן כו' כך ישראל כו' בא יוהכ"פ ומכפר עליהם" — אוה"ת ויקרא א' ע' שח.

- 14 "We have a little sister." The Midrash on this verse also ends with Yom Kippur coming to atone for Israel.

Song of Songs 8:8:ח'ח:8 Song of Songs

אָחוֹת לָנוּ קִטְנָה וְשָׁדִים אֵין לָהּ מֵהֵנַעֲשֶׂה לְאַחֲתָנוּ בְּיוֹם שִׁדְדֵר־בָּהּ: We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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- 15 תחת אשר לא עבדת
- "Because you did not serve G-d your G-d with joy." Rabbi Yitzchak opens with this verse in the Introduction to Eichah Rabbah, the last place the Alter Rebbe lists.

Deuteronomy 28:47:מ"ז:28 Deuteronomy

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרַב כָּל: because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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- 16 אַחֲרֵי סַפֵּ"כ
- There the Midrash at the end of Acharei, section 20, is quoted: on the death of Aharon's two sons, that just as Yom Kippur atones, so their death atones, with the verse "For on this day He shall make atonement."

KEHOT'S NOTE

"בענין מיתת שני בני אהרן שכשם שיוהכ"פ מכפר כו' כי ביום הזה יכפר" — אוה"ת ויקרא א' ע' שח. שז.

- 17 "I went down to the garden of nuts." The Midrash on this verse compares Israel to a nut that falls into filth and is washed clean: though they are soiled with sins all year, Yom Kippur comes and atones for them.

Song of Songs 6:11:א"ו:6 שיר השירים ו:א"ו:6

אֶל־גִּנַּת אֲגוֹז יֵרְדְּתִי לִרְאוֹת בְּאִפִּי הַנָּחַל לִרְאוֹת הַפְּרִיחַ הַגִּפְנוֹ הַנִּצּוֹ הַרְמְנִים:

I went down into the garden of nuts, To look at the green plants of the valley, To see whether the vine budded, And the pomegranates were in flower.

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PARAGRAPH 2

- 18 וכמ"ש בזוהר
- Tanya brings the same Zohar on "He blew into his nostrils" to show that the G-dly soul comes from G-d's innermost self, which is the premise of this paragraph.

KEHOT'S NOTE

נ"ב וכ"ה בסש"ב רפ"ב וש"נ [לקוטי הגהות לתניא ע' ט.]. [כ.]. ראה ביאור כ"ק אדמו"ר בליקוט פי' לתניא ח"ב פ"א.

- 19 “And G-d formed man of dust from the ground, and He blew into his nostrils a soul of life.” With the Zohar’s comment, the verse shows that the soul issues from G-d’s innermost self.

בראשית ב:7:

וַיִּצְרֶה ה' אֱלֹקִים אֶת-הָאָדָם עֹפֶר מִדְּהָאָדָמָה וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 3

- 20 הרבה דרכים בחזקת סכנה

Rabbi Shimon bar Abba says in the name of Rabbi Chanina: “Every road is presumed dangerous.” The maamar applies the phrase to the soul’s journey down into the body.

תלמוד ירושלמי ברכות ד:ד'4:4 Talmud Berakhot Jerusalem

- 21 הרבה דרכים בחזקת סכנה ח"ו

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

KEHOT’S NOTE

ירושלמי ברכות פ"ד, ה"ד (כל הדרך). קה"ר פ"כ, ב (כל הדרכים).

- 22 בד"ה בשעה שהקדימו

That maamar, which opens with the Talmud’s account of the heavenly voice praising Israel for putting “we will do” before “we will hear,” asks the same question in the words the note quotes: why did the soul descend so far into a physical body for the sake of practical mitzvos, and what does it gain from all its toil?

KEHOT’S NOTE

לקו"ת במדבר יב, ג "וא"כ למה זה ירדה הנשמה כל כך להתלבש בגוף גשמי בשביל קיום מצוות מעשיות ומה יתרון לה בכל עמלה".

- 23 טבע האש להסתלק . . ויסוד

Tanya explains “The soul of man is the lamp of G-d”: a flame by nature strains upward to separate from the wick and cleave to its root in the element of fire above, even though it would cease to exist there; so the soul longs by nature to leave the body and cleave to G-d.

תניא, חלק ראשון; ליקוטי אמרים 19:2-3 Tanya, Likkutei Amarim

פירוש, שישאל הקרובים "אדם", נשמתם היא, למשל, כאור הנר שמתנענע תמיד למעלה בטבעו, מפני שאור האש חפץ בטבעו, לפירד מהפתילה ולידבק בשרשו למעלה כיסוד האש הכללי שתחת גלגל הירח, כמו שכתוב בעץ חיים. ואף שעל ידי זה יקבה ולא יאיר כלום למטה, וגם למעלה - בשרשו, יתבטל אורו במציאות בשרשו, אף-על-פי"כו, בכך הוא חפץ בטבעו.

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KEHOT’S NOTE

השוה תניא רפ"ט.

- 24 דבר ה' . . שמים נעשו

“By the word of G-d the heavens were made, and by the breath of His mouth all their host.” It identifies the creative force as G-d’s “word.”

תהילים ל"ג:6 Psalms

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ ה' כָּל-צִבְאוֹת:

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.

- 25 בעשרה מאמרות

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

KEHOT’S NOTE

אבות ה, א.

- 26 בעשרה מאמרות שנברא העולם

“With ten utterances the world was created.” These utterances are the “word of G-d” that the maamar compares to fire.

משנה אבות ה:א'1:5 Pirkei Avot

בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לומר, וְהָלֹא בְּמֵאֵמָר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֲלֹא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִינָן אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת, וְלָתֵן שָׂכָר טוֹב לְצַדִּיקִים שֶׁמְקִימִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת:

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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- 27 יהי אור . . יהי רקיע

“And G-d said, ‘Let there be light.’” The first of the utterances of creation.

בראשית א:3:1 Genesis

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: ‘Let there be light.’ And there was light.

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KEHOT’S NOTE

בראשית א, ג-ו.

- 28 יהי רקיע

“Let there be a firmament in the midst of the waters.” Another of the utterances, and the one the Midrash will say the heavens stand on.

בראשית א:6:1 Genesis

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְדִּיל בֵּין מַיִם לְמַיִם:

And G-d said: ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’

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29

הלא כה דברי כאש

"Is not My word thus, like fire, says G-d." The maamar takes it to mean that G-d's word shares fire's nature of withdrawing upward.

Jeremiah 23:29 ט"ז כ"ג: ירמיהו

הלא כה דברי כאש נאם Havayah וכפטיש יפצץ סלע:

Is not My word like as fire? Saith the L-RD; And like a hammer that breaketh the rock in pieces?

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KEHOT'S NOTE

ירמיה כג, כט.

30

ומבשרי אחזה אלוה

"From my flesh I behold G-d." It allows the maamar to learn about the divine word from human speech.

Job 19:26 ו"ט כ"ט: איוב

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

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.

31

באדם הדבור הוא מיסוד האש

The Tzemach Tzedek quotes this statement there, that in man speech comes from the element of fire, and also refers to Torah Ohr, the discourse beginning "Ki Avraham lo yeda'anu."

KEHOT'S NOTE

מובא בביאה"ז להצ"צ כרך-ב ע' תתפב ושם מציין גם לתו"א בד"ה כי אברהם לא ידענו.

32

והלב . יסוד האש

Tanya chapter 3 describes the soul's ten powers: intellect (Chochmah, Binah and Daas) and the emotive attributes, love and awe of G-d, which intellect gives birth to.

תניא, חלק ראשון; ליקוטי אמרים ג': יא"א 3:11 Likkutei Amarim Tanya, והצמחון, הוא מיסוד האש שפנפש האלהית, וכמו שכתבו השב"עיים, וכן הוא בעץ חיים, ש'יסוד האש הוא בלב, ומקור המים והליחות מהמוח, וכמו שכתוב בעץ חיים שער נ', שהיא בחינת חכמה שנקרא מים שפנפש האלהית.

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KEHOT'S NOTE

השוה תניא פ"ג.

33

כי היא אש אוכלה הוא

"For G-d your G-d is a consuming fire, a jealous G-d." The maamar reads it as describing the nature of the divine light: like fire, it rests below only where something holds it.

Deuteronomy 4:24 ד' כ"ד: דברים

Havayah אלקיה אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

34

הבל הלב להב

Two later maamarim in Likkutei Torah bring the same wordplay, hevel halev / lahav.

KEHOT'S NOTE

ועל"ק רי"פ קדושים רפ"ב (כט, ג) ובבמדבר ד"ה וארשתוך רפ"ד (ח, ד) והוא מת"ז תכ"א (מט, ב). וסוף ת"ז מזהר חדש קעו, ב [תו"ח ק"ז, ב] [כ].

PARAGRAPH 4

35

כולם בחכמה עשית

"How many are Your works, O G-d! You made them all with wisdom." The maamar uses it to show that the divine light is grasped when it is drawn down into the physical making of the world.

Psalms 104:24 ד"ד כ"ד: תהילים

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 5

36

The Midrash on Psalms asks which word stands in the heavens and answers that they stand on the word "Let there be a firmament," the same word with which G-d created them. The Alter Rebbe quotes it word for word.

Midrash Tehillim 119:25 כ"ה ט"ט: מדרש תהילים קי"ט

לעולם ה' דבר נצב בשמים. אמר ישעיהו (שם מ ח) יבש חציר נבל ציץ ודבר אלקינו יקום לעולם. וכן אמר דוד לעולם ה' וגו'. ולמה הוא נצב שאינו נעשה לא על פי עד אחד ולא על פי שנים אלא כל בית דין העליון מתמנין עליה. וכן הוא אומר (תהלים פט ח) אל נערץ בסוד קדושים רבה. וכן דניאל אומר (דניאל ד יד) בגזרת עירין פתגמא וגו'. וכן הוא אומר (שם ח א) בשנת שלש שלש לבשאצר מלך בבל דבר נגלה לדניאל וגו'. ולמה הוא אומר וצבא גדול. אמרו שצבא גדול מתמנין ...

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37

במדרש תהלים

A later maamar in Likkutei Torah, in Parshas Kedoshim, also brings this Midrash on Psalms.

KEHOT'S NOTE

על"ק קדושים כט, כ [כ]. בסה"מ אתהלך ע' קה בשם חו"ל. וראה בלקו"ש-כה ע' 331 הערה 29. והנסמן בליקוט פ"י לשעה"ה"א שם.

38

יהי רקיע בתוך המים

"Let there be a firmament in the midst of the waters." The utterance on which, says the Midrash, the heavens stand.

Genesis 1:6 ו' א': בראשית

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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39

לעולם ה' דברך

"Forever, O G-d, Your word stands in the heavens." The maamar reads it as the creative word remaining within the heavens and sustaining them.

Psalms 119:89 ט"ט:פ"ט תהילים

לְעוֹלָם ה' דְּבַרְךָ נִצָּב בַּשָּׁמַיִם:

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT'S NOTE

תהלים קיט, פט. וראה שער היחודה"א רפ"א. אנה"ק סכ"ה (תניא קלה, ב).

40

וירא פנ"ג גבי וה' פקד את שרה

There the Midrash is quoted: "Forever, O G-d, Your word stands in the heavens": in the heavens and not on earth? Rather, what You said to Avraham in the heavens, "At the appointed time I will return to you."

KEHOT'S NOTE

"לעולם ה' דברך נצב בשמים הא בארץ לא, אלא מה שאמרת לאברהם בשמים, למועד אשוב אליך כעת חיי כו" — אוה"ת יהל אור ע"פ לעולם עי' תסו.

41

וה' פקד את שרה

"And G-d remembered Sarah as He had said." The Midrash on this verse, cited in the parenthesis, reads "Your word stands in the heavens" as the promise to Avraham kept here.

בראשית כ"א:18 Genesis

וְה' פָקַד אֶת־שָׂרָה כְּאֲשֶׁר אָמַר וַיַּעַשׂ ה' לְשָׂרָה כְּאֲשֶׁר דִּבֶּר:

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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42

תצוה ר"פ ל"ח

There the Midrash is quoted: just as You are true, so Your word is true, and the word You spoke to sanctify Aharon and his sons stands forever; and the question of a commentary (Yedei Moshe) is noted: what does this teach, for why would G-d not keep His word?

KEHOT'S NOTE

"ע"פ וזה הדבר אשר תעשה להם לקדש. . . הה"ד לעולם ה' דברך נצב בשמים, אמר דוד כשם שאתה אמת שנאמר וה' אלקים אמת כך דברך אמת שנאמר לעולם ה' דברך נצב כו" אף דבר שדברת לקדש את אהרן ואת בניו קיים לעולם כו' והקשה בידי משה שם סק"ג מאי קמ"ל מהכ"ת שלא יקיים הקב"ה דבורו ח"ו" — אוה"ת יהל אור ע"פ לעולם עי' תסו.

43

ותוך פרשה הנ"ל

There the Midrash is quoted: is G-d's word not standing on earth, only in heaven? Chizkiyah bar Chiya said: because G-d made a promise in heaven, and the promise He made to the righteous one came after 210 years.

KEHOT'S NOTE

"וכי אין דבורו של הקב"ה נצב בארץ אלא בשמים, אמר חזק"י בר חייא מפני שהבטיח הקב"ה דבר בשמים ואחר רד"ו שנים באה ההבטחה שהבטיח

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

הקב"ה את הצדיק כו" — אוה"ת יהל אור ע"פ לעולם עי' תסו. וראה גם באוה"ת ויקהל עי' ביריב.

44

אמור ר"פ כ"ט

The Midrash in Emor on this verse concerns Rosh Hashanah; it is discussed there.

KEHOT'S NOTE

בענין ר"ה. ראה יהל אור עי' תסו.

45

במדבר פ"ב

There the Midrash is quoted: G-d made a promise to Avraham, and it came to pass when Israel left Egypt; therefore it says "And the number of the children of Israel shall be like the sand of the sea," for "Forever, O G-d, Your word stands in the heavens."

KEHOT'S NOTE

"הה"ד לעולם ה' דברך נצב בשמים מפני שהבטיח הקב"ה לאברהם ובאת אותה ההבטחה בשעה שיצאו ממצרים כו', עד לפיכך הוא אומר והי' מספר בניי כחול הים הוי' לעולם ה' דברך נצב בשמים" — יהל אור עי' תסו.

46

והיה מספר בניי

"And the number of the children of Israel shall be like the sand of the sea." The Midrash on this verse, cited in the parenthesis, sees in it the fulfillment of G-d's promise to Avraham.

הושע ב"א:18 Hosea

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִסָּפֵר וְהָיָה בְּמִקְוֵם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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47

כי הפץ חסד הוא

"He does not keep His anger forever, for He desires kindness." The maamar uses it to say that the first creation came from G-d's own will to do kindness.

מיכה ז':18 Micah

מִי־אֵל כְּמוֹךָ נָשָׂא עֹז וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחֲלָתוֹ לֹא־יִחַזְּקֵי לְעַד אֲפֹ כִי־תִפֹּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח. וראה ע"ח שער דרושי הנקודות ספ"ו.

48

ואין כבוד אלא תורה

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

KEHOT'S NOTE

אבות ו, ג.

plies it to all the worlds.

ישעיהו מ':י"ז: Isaiah 40:17

כָּל־הַגּוֹיִם כְּאִין נִגְדוּ מִאֶפֶס וְתִהְיוּ נְחֹשְׁבוֹתָיו:

All the nations are as nothing before Him; They are accounted by Him as things of nought, and vanity.

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KEHOT'S NOTE

ישעיהו מ', יז.

59

במא"א אות ה' ס"ל

The note points there as well, alongside Me'orei Or, for the subject of hedyot.

KEHOT'S NOTE

ראה גם בביאה"ז לצ"צ-א ע' רעה.

60

ובזו"ג תצא דרע"ו ע'

The Zohar passage cited here (III, 276a) is quoted there.

KEHOT'S NOTE

מובא באוה"ת מסעי ע' אישעו.

61

כל מה שברא הקב"ה

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

KEHOT'S NOTE

אבות ו, יא.

62

כל מה שברא הקב"ה לא ברא אלא לכבודו

"All that the Holy One, blessed be He, created in His world, He created only for His glory." The maamar makes this the answer to why G-d creates worlds that are as nothing before Him.

משנה אבות ו':י"א: Pirkei Avot 6:11

כָּל מֶה שֶׁבְּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בְּרָאוֹ אֶלָּא לְכָבוֹדוֹ, שֶׁנֶּאֱמַר (ישעיה מג), כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרָתִיו אֶף עֲשִׂיתִיו, וְאוֹמֵר (שמות טו), ה' יִמְלֶךְ לְעֹלָם וָעֶד. רַבִּי חֲנִינְיָא בֶן עֲקִישָׁי אוֹמֵר, רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר (ישעיה מב) ה' חָפֵץ לַמַּעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיֵאדִיר:

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: "All who are linked to My name, whom I have created, formed and made for My glory" (Isaiah 43:7), And it says: "The L-rd shall reign for ever and ever" (Exodus 15:18). Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, that is why He gave them Torah and commandments in abundance, as it is said, "The L-rd was pleased for His righteousness, to ...

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63

קדוש . . מלא כה"א כבודו

The angels call: "Holy, holy, holy is the G-d of hosts; the whole earth is full of His glory." The maamar reads "holy"

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

as G-d's separateness and "His glory" as His garment in the lower world.

ישעיהו ו':ג: Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צָבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישעיהו ו', ג.

64

אתה הוא קודם שנה"ע

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

תפלת שחרית (בשינוי לשון). וראה של"ה ג, ב.

PARAGRAPH 7

65

אני ה' לא שנית

"For I, G-d, have not changed." The maamar uses it to show that creation brings no change in G-d Himself.

Malachi 3:6: מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כָלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג', ו.

66

ר"י קרי למאני מכבודא

Rabbi Yochanan called his clothes "my honorers." The maamar uses it to read "glory" (kavod) as a garment.

שבת קי"ג א':י"ד: Shabbat 113a:14

"וְכִבְדֹתָו מַעֲשֹׂת דְּרָכֶיהָ." "וְכִבְדֹתָו" — שֶׁלֹּא יִהְיֶה מְלִבוּשָׁה שֶׁל שִׁבְתָּ כְּמִלְבוּשָׁה שֶׁל חוּל, וְכִי הָא דְרָבִי יוֹחָנָן קָרִי לְמֵאנִיה "מְכַבְּדוֹתֵיהָ." "מַעֲשֹׂת דְּרָכֶיהָ" — שֶׁלֹּא יִהְיֶה הִילּוּכָהּ שֶׁל שִׁבְתָּ כְּהִילּוּכָהּ שֶׁל חוּל. "מִמְצוֹא חֲפָצָהּ" — חֲפָצֶיהָ אֲסוּרִין, חֲפָצֵי שָׁמַיִם מוֹתָרִין. "וְדָבָר דְּכָר" —

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KEHOT'S NOTE

שבת קיג, א.

67

וכבודו הוא גימטריא ל"ב

Kehot's note points to Zohar III, 33a for these words.

Zohar III, 33a: זח"ג לג,

KEHOT'S NOTE

זח"ג לג, א.

68 וכבוד הוא גימטריא ל"ב נתיבות חכמה

The Kehot note gives this Zohar for the equation of kavod with the thirty-two paths of wisdom.

ספר הזהר, צו כ׳ קל״ה-קמ״ה Zohar, Tzav 20:135-145

מועד — סד"ה ושמתי כדכד

69 That maamar opens with the dispute of the angels Michael and Gavriel over the meaning of kaddod, where G-d says “Let it be like this and like this,” and asks where the arousal from below draws its power from.

KEHOT'S NOTE

לקו"ת ראה כו, ב.

PARAGRAPH 8

70 (ב) והנה כלל כל התורה ומצות

— This section of the maamar, from here on, is quoted there.

KEHOT'S NOTE

מכאן מובא בסה"מ תרל"ה-א ע' סד ואילך.

על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמילות חסדים

Shimon the Righteous: “On three things the world stands: on the Torah, on the service, and on acts of kindness.” The maamar reads them as Torah study, prayer and charity.

משנה אבות א' ב'2: Pirkei Avot

שָׁמְעוּן הַצָּדִיק הָיָה מְשִׁירֵי כְנָסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הַעֲבוּדָה וְעַל גְּמִילוּת חֲסִדִּים:

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.

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PARAGRAPH 9

72 וכנגד ג' דברים אלו כתיב בראתיו יצרתיו אף עשיתיו

The Tzemach Tzedek notes there that “here” the three pillars are explained as thought, speech and action, “created, formed, made,” and lists other places that discuss “on three things the world stands.”

KEHOT'S NOTE

”[כאן] פי שהם גי בחי מחודמ״ע שהן בחי בראתיו יצרתיו אף עשיתיו . . . ועיני עוד מענין על שלשה דברים העולם עומד בלק״ת פי שלח בד״ה אני אליכם אשר אשר הוצאתי אתכם מאמ״צ דרוש השני פד״. ובשה״ש בד״ה לבבנתי אחותי כלה פג״. ובת״א פי בשלח סד״ה אז ישיר משה ובנ״י” — אוה״ת ויקרא ד עי אנט.

73 **בראתיו יצרתיו אף עשיתיו**

“For My glory I have created him, I have formed him, indeed I have made him.” The maamar matches the three verbs to thought, speech and action.

ישעיהו מ"ג:ז

כָּל הַנִּקְרָא בִשְׁמִי וּלְכַבֹּדִי בָּרָאתִיו יִצְרָתִיו אֶף־עֲשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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74 **ברעות דליכא**

One of the Zohar passages the Kehot note gives for the offering depending on the Kohen's deed and the desire of the heart.

ספר הזהר, שמיני ו' ע"ז: ע"ט 6:70-7:79 Zohar, Shmini

75 **ברעותא דליכא**
A third Zohar passage the Kehot note gives for this.

ספר הזהר, קרח ז' כ"ט-ח' ל"ז Zohar, Korach 7:29-8:37

76 תפלה בלא כוונה כגוף בלא נשמה

Tanya brings the saying “Prayer without intention is like a body without a soul” and discusses the place of intention in prayer and mitzvos.

KEHOT'S NOTE

טור פטדה הלי שבת סרס"ג סק"ה בשם חז"ל. סידור ר"י עמדין סולם בית א-
 ל ד"ה מחשבה (ו, ב) בשם הראשונים. ישועות משיחו — אברבנאל יב, א.
 אברבנאל ומדרש שמואל לאבות פ"ב, מ"ג. שלי"ה רמט, ב. ש"יב פלי"ח
 וש"יג ל"ימ]. [כ].

77 הקול מעורר הכוונה

The Alter Rebbe's code of law states there that the voice arouses the intention, as a matter of halachah.

KEHOT'S NOTE

ב"י הלי תפלה ססק"א. ראה של"ה פב, ב. שו"ע אדה"ז חאוי"ח סס"א, ס"ה. סק"א, ס"ג. מאמרי אדה"ז – הקצרים ע' תקלח. אוה"ת וורא ע' קעו.

78 **היא במקום הקרבנות**
The words here quote Berakhot 26a:17; the passage is shown below.

ברכות כ"ו א:י"ז Berakhot 26a:17

איבערצייגן להו: טעה ולא התפלל מנחה, מהו שיתפלל ערבית שמים? אם תמצא לומר, טעה ולא התפלל ערבית מתפלל שחרית שמים, משום דחד יומא הוא, דכתיב: "ויהי ערב ויהי בקר יום אחד", אבל תבא תפלה במקום קרבן היא, וכיון דעבר יומו נטל קרבנו. או דילקא פיון דציולתא רחמי היא, כל אימת דבעי מצלי ואויל.

The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the evening Tefillah, he should say it twice in the morning," [that is different] because it is one day ; as it is written, "And there was evening and there was morning one day " (Gen. i. 5). But here the Tefillah is the substitute for the sacrifice, and the day ...

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KEHOT'S NOTE

ראה ברכות כו. א.

79 וברעותא דלכא כנזכר בזהר
| Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ח"ג לט, א. פח, ב. קעז, ב.

PARAGRAPH 10

80 סור מרע ועשה טוב

"Turn away from evil and do good; seek peace and pursue it." The maamar makes it the path by which the sitra achra is subdued and G-d's light shines on the soul.

Psalms 34:15 וי"ד:ט"ו

סור מרע ועשה טוב פקש שלום ורדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

PARAGRAPH 11

81 מרכבה

The Midrash again calls the Patriarchs the chariot of G-d. The Kehot note gives it with 47:6.

Bereshit Rabbah 82:6 ו"ב:ר"ב

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראשי יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כח) והנה ה' נצב עליו, ויצב יעקב מצבה וגו':

"G-d ascended from upon him, in the place where He had spoken with him" (Genesis 35:13). "G-d ascended from upon him" - Reish Lakish said: The patriarchs are the Divine Chariot, as it is stated: "G-d ascended from upon Abraham" (Genesis 17:22); "G-d ascended from upon him"; "the L-rd stood over him" (Genesis 28:13). "Jacob established a monument in the place where He spoke with him, a monument of stone. He poured a libation upon it, and poured oil upon it" (Genesis 35:14). "Jacob established a monument.... He poured a ...

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82 מרכבה

A Zohar passage the Kehot note gives for the Patriarchs as a chariot.

Zohar, Pinchas 123:856-124:867 קכ"ג:תתנ"ו - ספר זוהר, פנחס קכ"ג:תתנ"ו-124:867-123:856

83 שהוא בחי מרכבה

Reish Lakish: "The Patriarchs are themselves the chariot." The maamar explains "the G-d of Avraham" by this: Avraham was a chariot for G-d.

Bereshit Rabbah 47:6 ו"ו:ר"ב

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכך תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, וה"ד: ויעל אלקים מעל אברהם. אמר

ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כח) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar III, 257b, ח"ג רנו, כב

KEHOT'S NOTE

ראה ב"ר פמ"ז, ו. פפ"ב, ו. זח"ג רנו, ב.

84 אין מלך בלא עם

That passage, on the matzah of Pesach, notes that the mitzvos are the commands of the King, and that by keeping them one fulfills "You shall surely set a king over you," the level of lower awe; it is where the earlier sources for "no king without a people" are listed.

KEHOT'S NOTE

עמ"מ שער שעשועי המלך רפ"א. ס' החיים פ' גאולה פ"ב. בחי וישב לה, ל. הנסמן לעיל יד, ב.

85 אין מלך בלא עם

Rabbeinu Bachya on Vayeshev brings the principle "there is no king without a people." It is one of the sources the Kehot note gives for it.

Rabbeinu Bahya, Bereshit 38:30 ל"ח:ל"ח

86 כמ"ש במ"א

This is the "elsewhere" the maamar refers to: the purpose of creation is the revelation of G-d's kingship, for there is no king without a people (am, from omemos, things separate, foreign and distant from the king); even with very many sons, the term "kingship" does not apply to them.

Tanya, Sha'ar HaYichud 7:2 ו"ב:ב' - חלק שני; שער היחוד והאמונה

כ"י הנה, סיבת וטעם הצמצום וההסתרה הנה, שהסתיר והעלים הקדוש-ברוך-הוא את החיות של העולם כדי שיהיה העולם נראה דבר נפרד בפני עצמו, הנה הוא ידוע לכל, כי תכלית בריאת העולם הוא בשביל התגלות מלכותו יתברך, ד"אין מלך בלא עם, פירוש "עם" - מלשון "עוממות", שהם דברים נפרדים וזרים ורחוקים מפעלת המלך, כי אילו אפילו היו לו בנים רבים מאד - לא שייך שם "מלוכה" עליהם, וכן אפילו על שרים לבדם, רק "ברוב עם" - ...

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KEHOT'S NOTE

ראה תניא ח"ב פ"ז. לקו"ת ראה לב, ב.

87 בנים למקום

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

KEHOT'S NOTE

אבות ג, יד.

88

נקראים בנים למקום

"Beloved are Israel, for they are called children of the Omnipresent." The maamar uses it to set Israel's relation to G-d apart from that of a people to its king.

משנה אבות ג:י"ד Pirkei Avot 3:14

הוא ה' אומר, חביב אדם שנברא בצלם. חבה יתרה נודעת לו שנברא בצלם, שנאמר (בראשית ט) כי בצלם אלקים עשה את האדם. חביבין ישראל שנבראו בנים למקום. חבה יתרה נודעת להם שנבראו בנים למקום, שנאמר (דברים יד) בנים אתם לה' אלקיכם. חביבין ישראל שנמתן להם כלי המדה. חבה יתרה נודעת להם שנמתן להם כלי המדה שבו נברא העולם, שנאמר (משלי ד) כי לקח טוב נתתי לכם, תורתני אל תעזבו:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children ...

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89

ברא כרעה דאבוה

The sources for "a son is like his father's leg" are listed there.

יבמות ג' אב:ד"ב Yevamot 3a:2-4

דאמר רבא: אמר לי רב יצחק בר אבדימי: אתיא "הנה", אתיא "זמה" "זמה". השתא דאמרית כל מלתא דאתיא מדרשא חביבא לקה, ליתני לאחות אשה לבסוף! אידי דאיירי באיסור אחוותא, תנא אחות אשתו.

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

KEHOT'S NOTE

יונת אלם רפ"ב. וראה יבמות ג, א תוד"ה מקמי. הנסמן במאמרי אדה"ז — פרשיות לעי שדמ.

PARAGRAPH 12

90

כשם שא"א לעולם

"Just as the world cannot exist without winds, so the world cannot exist without Israel." The maamar takes it to mean that Israel are the inner life that sustains all the worlds.

תענית ג' ב:ב' Taanit 3b:2

אלא רוחות מנא לו דלא מיצצרי? אמר רבי יחושע בן לוי, דאמר קרא: "כי בארבע רוחות השמים פרשתי אתכם נאם ה'". מאי קאמר להו? איילימא הכי קאמר להו הקדוש ברוך הוא לישראל: דבדרתינכו בארבע רוחי דעלמא, אי הכי — "בארבעה?" "בארבעה" מיבעי לקה! אלא הכי קאמר: כשם שא"א אפשר לעולם בלא רוחות — כך אי אפשר לעולם בלא ישראל.

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KEHOT'S NOTE

תענית ג, ב. נתבאר בארוכה במים רבים תרל"ו פרק קה ואלך. וראה גם באוה"ת בראשית-ג דף תקנז, ב.

91

בד"ה ויאמר משה אכלוהו היום

As the note summarizes, the maamar there explains that the "winds" are the directions that make up the bounds of space, so the world cannot exist without them; likewise it cannot exist without Israel, who draw the Infinite Light down to be en clothed in space.

KEHOT'S NOTE

תו"א בשלח סה, ב. ושם מבאר כי רוחות הם ו"ק צפון ודרום כו' שהם עיקר העולם שזהו גבול המקום ואם לא הרוחות לא הי' בחי' מקום כלל, כך א"א לעולם בלא ישראל שהרי המשכת אור א"ס להיות מתלבש בבחינת מקום הוא ע"י ישראל שהם הממשיכים, ע"ש.

92

מחדש בטובו ככ"ט

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

KEHOT'S NOTE

ברכת יוצר.

93

וכבריייתו של עולם

The Talmud explains that the order of creation was "first darkness, then light." The daily dawn repeats it and hints at creation from nothing.

Shabbat 77b:8 ע"ז ב:ח

... אמר לקה. אמר לקה: מאי טעמא עיזי מסגן ברישא וחדר אימרי? אמר לקה ככרייתו של עולם, דברישא חשוכא וחדר נהורא. מאי טעמא הני מכסיין והני מגליין? הני דמכסיין מינייהו — מכסיין, והני דלא מכסיין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל פיסא. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, ובעי לכרכוש בקי.

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KEHOT'S NOTE

שבת עז, ב.

PARAGRAPH 13

94

זה היום תחלת מעשיך

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

KEHOT'S NOTE

תפלת מוסף דר"ה.

95

בר"ה נברא העולם

Rabbi Eliezer says the world was created in Tishrei. The maamar uses this to explain why Rosh Hashanah is called "the beginning of Your works."

Rosh Hashanah 10b:9-10 י"ב טי-י"ב

מקלל דתרווייהו סבירא להו בניסן נברא העולם. תנא, רבי אליעזר אומר: בתשרי נברא העולם, בתשרי נולדו אבות, בתשרי מתו אבות, בפסח נולד יצחק, בראש השנה נפקדה שרה רחל ורחל, בראש השנה יצא יוסף מבית האסורין.

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KEHOT'S NOTE

ר"ה י, ב. וראה ר"ן שם טז, א. אגה"ק סי' יד.

96

התורה שעיקר מצותה בדבור

The Alter Rebbe's laws of Torah study state there that the mitzvah of Torah study is fulfilled by speaking the words.

KEHOT'S NOTE

ראה הלי ת"ת לרבה"ז פ"ב הי"ב. מאמרי אדה"ז על ענינים ע"י רכד. שיחת כ"ק אדמו"ר בלקוטי פ"י לאגה"ת פ"א ע"י סה.

PARAGRAPH 14

97

ושננתם לבניך

"And you shall teach them diligently to your children and speak of them." The command of Torah study is framed as speech.

דברים ו':7

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשֹׁכֶתְךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכֶבְךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו', 1.

98

והגית בו יומם ולילה

"This book of the Torah shall not depart from your mouth, and you shall meditate on it day and night." Here too Torah is tied to the mouth.

יהושע א':8

לֹא־יִמּוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ הַיּוֹם וְהַלַּיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכְּתוּב בּוֹ כִּי־אֲנִי מַצְלִיחַ אֶת־דְּרָכְךָ וְאַתָּה תִּשְׁכֵּל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א', ח.

99

וקיי"ל דהרהור לאו כדיבור . . בהרהור לבד

The Talmud's principle that thinking is not like speaking. The maamar uses it to show that the mitzvah of Torah study is fulfilled through speech.

Berakhot 20b:20-21א"כ

ורב חסדא אמר, הרהור לאו כדיבור דמי, דאי סלקא דעתך הרהור כדיבור דמי — יוציא בשפתיו. אלא מאי הרהור לאו כדיבור דמי, למה מהרהר? אמר רבי אלעזר: כדי שלא יהו כל העולם עוסקין בו והוא יושב ובטל.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips ! How is it then ? Meditation is not the equivalent of speech. Why, then, should he meditate? R. Eleazar said : So that the whole world

should not be engaged upon the reading of the Shema', whereas he sits idle.

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שבת ק"ג א:150a:7

רמי לקה רב אחא בר רב הונא לרבא: מי אמר רבי יוחנן דיבור אסור הרהור מותר — אלקא הרהור לאו כדיבור דמי? והאמר רבה בר רב חנה אמר רבי יוחנן: בכל מקום מותר להרהר, חוץ מבית המדרש ומבית הפסא! שאני התם, דבעינו "והיה מחנה קדוש", וליכא.

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KEHOT'S NOTE

ברכות כ, ב. שבת קנ, א. טושי"ע הלי ק"ש סימן סב. הלי ת"ת לאדה"ז פ"ב הי"ב ועוד.

100

ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה א, א.

101

ותלמוד תורה כנגד כולם

After listing the mitzvot whose fruits one enjoys in this world, the Mishnah concludes, "and the study of Torah is equal to them all."

Mishnah Peah 1:1א'1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקורן קימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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102

הקל קול יעקב

Yitzchak says, "The voice is the voice of Yaakov." The maamar applies it to the voice of Torah study in Jewish mouths.

Genesis 27:22ב"ז

ויגש יעקב אלייזחק אביו וימשחו ויאמר הקל קול יעקב והידיים ידי עשו:

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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KEHOT'S NOTE

בראשית כז, כב.

103

סתימא דכ"ס

The Idra Zuta's name for the highest, most hidden level, "the most hidden of all hidden things." The maamar applies it to the Supernal Will, the source of the Torah.

Zohar II, 142a קמב, זח"ג

Zohar III, 292a זח"ג רצב, א

KEHOT'S NOTE

אדרי"ז זח"ב קמב, א. זח"ג רצב, א. ועוד.

PARAGRAPH 16

104

עקימת שפתיו הוה מעשה

The Talmud's rule that moving one's mouth counts as an action. The maamar applies it to the speech of Torah study.

Bava Metzia 90b:13-14 י"ג-י"ד זח"ג

אייתמר: חסמה בקול והנהיגה בקול? רבי יוחנן אמר: חייב, ריש לקיש אמר: פטור. רבי יוחנן אמר: חייב, עקימת פיו הוה מעשה. ריש לקיש אמר: פטור, קלא לא הוה מעשה. איתביה רבי יוחנן לריש לקיש:

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Sanhedrin 65b:4-6 י"ד-י"ג

רבי יוחנן אמר: חייב, עקימת פיו הוה מעשה. ריש לקיש אמר: פטור, עקימת פיו לא הוה מעשה. אלא אמר רבא: שאני עדים זוממין, הואיל וישנו בראיה. תנו רבנן: בעל אוב - זה המדבר בין הפרקים ומבין אצילי קדיו. ידעוני - זה המניח עצם ידוע בפיו, והוא מדבר מאלי.

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KEHOT'S NOTE

ב"מ ז, ב. סנהדרין סה, ב. כריתות ג, סעי"ב. ראה אוה"ת נח תרשו, ב.

105

דעקימת שפתיו הוה מעשה

A third place the Kehot note gives for this rule.

Keritot 3b:21-22 כ"ב-כ"א

בעל אוב, מאי מעשה אית בקה? הקשת זרועותיו הוה מעשה. מגדף, מאי מעשה אית בקה? עקימת שפתיו הוה מעשה. קא סלקא דעתיו: הקשת זרועותיו הוה מעשה וטא אפילו לרבנן. מיתבי: בעבדה זרה אינו חייב אלא על דבר שיש בו מעשה, כגון שזיבח, וקטר, וניסח, והשתחוה. וקשיא לז, השתחוה לית בה מעשה!

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106

היום לעשותם

"You shall keep the commandment... which I command you today, to do them." The Sages read "today" as this world, the place of doing.

Deuteronomy 7:11 ז' זח"א

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

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, יא.

107

כי זה כל האדם

"Fear G-d and keep His commandments, for this is the whole of man." The maamar reads it as the purpose of the soul's descent.

Ecclesiastes 12:13 י"ב-י"ג

סוף דבר הכל נשמע את האלקים ירא ואת מצותיו שמור כי זה כל האדם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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KEHOT'S NOTE

קהלת יב, יג.

108

בודקין את החמץ

"On the night of the fourteenth one searches for the chametz by the light of a candle." The maamar uses the candle's small, fine light as a parallel to light in thought.

Pesachim 2a:1 א' א' פסחים

מתני' אור לארבעה עשר בודקין את החמץ לאור הנר. כל מקום שאין מכניסין בו חמץ, אין צריך בדיקה. ובמה אמרו "שתי שורות במרתף" — מקום שמכניסין בו חמץ. בית שמאי אומרים: שתי שורות על פני כל המרתף, ובית הלל אומרים: שתי שורות החיצונות שהן העליונות.

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KEHOT'S NOTE

פסחים ב, א.

109

ע"פ ובבואה

There the Alter Rebbe explains that refinement (birur) is in thought: when a matter comes before a person he ponders it, accepts the good so that it settles in his mind, and pushes the bad away.

KEHOT'S NOTE

תו"א צו, ב "והנה הבידור הוא במחשבה כמו שנראה בחוש בגשמיות שכאשר יפול לאדם איזה ענין הוא חושב ומהרהר בו ואת הטוב יקבל ונקלט במוחו ומחשבתו להיות גומר כך בדעתו שיקום הדבר ויהי כך בפועל ממש ואת הרע דוחה לחוץ".

110

אמר עם הספר

"And when she came before the king, he said with the letter..." The verse the cited Torah Ohr maamar expounds.

Esther 9:25 ט"ה-ט"ז אסתר

ובבאה לפני המלך אמר עם הספר ישוב מחשבתו הרעה אשר חשב על-היהודים על-ראשו ותלו אותו ואת בניו על-העץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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PARAGRAPH 17

111

רוח אייתי רוח

A later maamar in Likkutei Torah discusses this saying, that a spirit from below brings and draws down a spirit

from above.
KEHOT'S NOTE

על"ק ואתחנן יב, ג. [כ].

PARAGRAPH 18

112

ויקם עדות ביעקב

"He established a testimony in Yaakov and placed a Torah in Israel." The maamar reads the two names as two levels of self-nullification.

Psalms 78:5 ע"ה:ה' תהילים

וַיִּקָּם עֲדוּת בְּיַעֲקֹב וַתּוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צָוָה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

113

ע"פ הבאים ישרש

There "Yaakov shall take root" is explained as the mitzvos, which descended from the Supernal Will into physical things: Yaakov is the yud that came down to the "heel" (akev).

KEHOT'S NOTE

תו"א נג, ד. ראה אוה"ת שמות ע' צד. ע"כ נעתק בסה"מ תרל"ה שם.

114

הבאים ישרש

"In days to come Yaakov shall take root; Israel shall blossom and bud." The verse of the Torah Ohr maamar cited here.

Isaiah 27:6 ו'ז:ו' ישיעיהו

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָץ וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּכָה:

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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PARAGRAPH 19

115

אני ככרוש רענן

"I am like a fresh cypress; from Me your fruit is found." The maamar reads it as G-d bending down into the mitzvos and lifting the soul up.

Hosea 14:9 ט"ד:ט' הושע

אֶפְרַיִם מִה־לִּי עוֹד לְעֶצְמִים אָנִי עֲנִיתִי וְאֲשׁוּרְנוּ אָנִי כְּכָרוֹשׁ רִעְנָן מִמְּנִי פֶרֶךְ נִמְצָא:

Ephraim [shall say]: 'What have I to do any more with idols?' As for Me, I respond and look on him; I am like a leafy cypress-tree; From Me is thy fruit found.

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KEHOT'S NOTE

הושע יד, ט.

116

בכפיתו — במעשה דיואב

The note refers the reader to a note of the Rebbe printed earlier in this edition on the episode of Yoav.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציגונים יט, א. להעיר שבביכלאך (גרשמו להלן ברשימת הכתי"י) 223. 239. ליתא ובכוך 400 ניתוסף עה"ג. אבל כנראה הוא השמטת המעתיק כי בכוך 415 שנרשם בראשי העמודים תורת אדמו"ר מהרש"ו ש"ין [שיח"י נצח] וכן בסה"מ תקס"ב הובא כפפנים.

117

סד"ה קול דודי

That passage explains "My Beloved is like a gazelle": as a gazelle turns its head backward, so above, the level higher than wisdom comes down into the physical mitzvos, such as tzitzit and tefillin, whose root is in Keser, the 620 pillars of light.

KEHOT'S NOTE

לקו"ת שה"ש טו, ד.

118

דומה דודי לצבי

"My Beloved is like a gazelle." The verse discussed in the earlier maamar on "The voice of my Beloved," to which the bracket points.

Song of Songs 2:9 ט"ז:ב' שיר השירים

דוֹמָה דּוֹדִי לְצִבִּי אוֹ לְעֶפְרַיִם הַנֶּהֱיָה עוֹמֵד אַחֲרַי כְּתִלְנוּ מִשְׁגִּיחַ מֶךְ הַחֲלִנּוֹת מִצִּיץ מִדְּהַרְפָּקִים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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119

ובד"ה קדש ישראל

There "Israel is holy to G-d" is explained: one who is "Israel," who wins the battle with the animal soul, is "holy to G-d," rising to be included in the inner dimension of the will of Ein Sof; through Torah and charity the source of the Community of Israel rises into G-d's inner will.

KEHOT'S NOTE

לקו"ת פנחס פ, ב.

120

קדש ישראל

"Israel is holy to G-d, the first of His produce." The opening of the earlier maamar to which the bracket points.

Jeremiah 2:3 ג'ז:ב' ירמיהו

קֹדֶשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלִיו יֵאָשְׁמוּ רָעָה תִּבָּא אֲלֵיהֶם נֶאֱמַר:

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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121

ואנכי תרגלתי לאפרים

"And I taught Ephraim to walk, taking them by their arms." An image of G-d bending down to Israel, discussed

in the cited maamar.

Hosea 11:3: הוֹשֵׁעַ יִי:א

וְאֶנֶכִי תִרְגַּלְתִּי לְאַפְרַיִם קָחָם עַל־זְרוּעֹתָיו וְלֹא יָדְעוּ כִּי רָפָאתִים:

And I, I taught Ephraim to walk, Taking them by their arms;
But they knew not that I healed them.

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122

לאור באור

“To bring back his soul from the pit, to be illumined with the light of life.” The maamar borrows the phrase for the soul illumined with the Infinite Light.

Job 33:30: לֵיג:א יבוי

לְהָשִׁיב נַפְשׁוֹ מִנִּי־שְׁחַת לְאוֹר בְּאוֹר הַחַיִּים:

To bring back his soul from the pit, That he may be enlight-
ened with the light of the living.

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123

צורה בצורר החיים את ה'

Avigail's blessing to David: “the soul of my lord shall be bound up in the bond of life with G-d your G-d.” The maamar uses it for the soul's ascent through the mitzvot.

I Samuel 25:29: כ״ט:א שמואל

וַיִּקָּם אָדָם לְרִדְפָּה וּלְבָקֵשׁ אֶת־נַפְשָׁהּ וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה בְּצִוּוֹר
הַחַיִּים אֵת ה' אֱלֹקֶיהָ וְאֵת נֶפֶשׁ אֲבִיהָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ:

And though man be risen up to pursue thee, and to seek thy
soul, yet the soul of my lord shall be bound in the bundle of
life with the L-RD thy G-d; and the souls of thine enemies,
them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ש״א כה, כט.

PARAGRAPH 20

124

את זה לעו"ז עשה אלקים

“G-d made the one opposite the other.” The basis for a
force of impurity paralleling holiness.

Ecclesiastes 7:14: י״ד:א קהלת ז'

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָאָה גַּם אֶת־זֶה לְעִמְתּוֹ עָשָׂה
הָאֱלֹקִים עַל־דִּבְרֹת שְׁלֹא יִמָּצָא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity
consider; G-d hath made even the one as well as the other, to
the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

125

לא לה' המה

“For they are not G-d's.” The maamar uses the phrase for
thought, speech and action not dedicated to G-d.

Jeremiah 5:10: י״:א רמיהו ה'

עָלוּ בְשִׁרְוֹתֶיהָ וְשָׁחֲתוּ וְכָלָה אֶל־תַּעֲשׂוֹ הַסִּירוֹ נְטִישׁוֹתֶיהָ כִּי לֹא לָהּ
הִמָּה:

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

Go ye up into her rows, and destroy, But make not a full end;
Take away her shoots; For they are not the L-RD'S.

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126

כבוד חכמים ינחלו

“The wise shall inherit glory, but fools carry off disgrace.”
It pairs glory with disgrace.

Proverbs 3:35: ג:ל״ה משלי

כְּבוֹד חֲכָמִים יִנְחָלוּ וְכִסְיֵיהֶם מְרִים קָלוּן:

The wise shall inherit honour; But as for the fools, they carry
away shame.

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KEHOT'S NOTE

משלי ג, לה.

127

ביתר שאת

Yaakov calls Reuven “excelling in dignity (yeser se'es).”
The maamar borrows the phrase for the soul's exaltation
beyond its own capacity.

Genesis 49:3: ג:ט:א בראשית

רְאוּבֵן בְּכֹרִי אַתָּה כָּחִי וְרֵאשִׁית אוֹנִי יִתֶּר שְׂאֵת וְיִתֶּר עֹז:

Reuben, thou art my first-born, My might, and the first-
fruits of my strength; The excellency of dignity, and the ex-
cellency of power.

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128

ואת נפש אויבך יקלענה

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

KEHOT'S NOTE

ש״א שם.

129

ואת נפש אויבך יקלענה בתוך כף הקלע

Avigail: the soul of David's enemies G-d “shall sling out,
as from the hollow of a sling.” The maamar reads it as the
soul cast far from G-d through sin.

I Samuel 25:29: כ״ט:א שמואל

וַיִּקָּם אָדָם לְרִדְפָּה וּלְבָקֵשׁ אֶת־נַפְשָׁהּ וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה בְּצִוּוֹר
הַחַיִּים אֵת ה' אֱלֹקֶיהָ וְאֵת נֶפֶשׁ אֲבִיהָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ:

And though man be risen up to pursue thee, and to seek thy
soul, yet the soul of my lord shall be bound in the bundle of
life with the L-RD thy G-d; and the souls of thine enemies,
them shall he sling out, as from the hollow of a sling.

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130

ואנכי הסתר אסתיר

“And I will surely hide My face on that day, for all the evil
they have done.” It describes the distance from G-d's face
that sin brings.

Deuteronomy 31:18: ח״א:ל״א דברים

וְאֶנֶכִי הִסְתַּר אֶסְתִּיר פָּנַי בְּיוֹם הַהוּא עַל כָּל־הַרָּעָה אֲשֶׁר עָשָׂה כִּי פָנָה
אֶל־אֱלֹקִים אֲחֵרִים:

And I will surely hide My face in that day for all the evil
which they shall have wrought, in that they are turned unto
other gods.

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KEHOT'S NOTE

דברים לא, יח.

PARAGRAPH 21

131

בד"ה צו את בני

That maamar explains that only in this world does a person have free choice and the ability to return; in the World to Come he remains as he was drawn here, and though G-dliness is revealed there, he cannot free his soul from the body's pulls he followed.

KEHOT'S NOTE

לקו"ת פנחס עה, ג.

132

את קרבני לחמי

"Command the children of Israel and say to them: My offering, My bread..." The opening of the Likkutei Torah maamar that discusses "the hollow of the sling."

Numbers 28:2: כ"ח: במדבר

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי בית נחתי תשמרו להקריב לי במועדו:

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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133

ועת לכל חפץ

"For everything there is a season, and a time for every desire under heaven." The maamar applies it to the Ten Days of Teshuvah.

Ecclesiastes 3:1: א' קהלת

לכל זמן ועת לכל חפץ תחת השמים:

To every thing there is a season, and a time to every purpose under the heaven:

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134

וישוב אל ה' וירחמהו

"Let the wicked forsake his way... and return to G-d, and He will have mercy on him." It describes the return that follows bitterness.

Isaiah 55:7: ז' ישעיהו

יעזב רשע דרכו ואיש און מחשבתי וישב אליה וירחמהו ואליהם כי ירחם לטוב:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישע"י נה, ז.

135

ויזעקו אל ה' בצר להם

"And they cried out to G-d in their distress; He saved them from their straits." The maamar uses it for the cry that

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

comes from feeling one's distance.

Psalms 107:13: י"ג תהלים

ויזעקו אליה בצר להם ממצקותיהם וישעם:

They cried unto the L-RD in their trouble, And He saved them out of their distresses.

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KEHOT'S NOTE

תהלים קז, יג.

136

אליך ה' נפשי אשא

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

KEHOT'S NOTE

שם כה, א.

137

אליך ה' נפשי אשא

"To You, G-d, I lift up my soul." The maamar reads it as the essence of teshuvah: giving one's will over to G-d.

Psalms 25:1: א' תהלים

לדוד אליך ה' נפשי אשא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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138

ועדיו תקנו לומר בקשת סלח לנו

There "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed" is explained: transgression is rebellion, casting off the yoke.

KEHOT'S NOTE

ראה תו"א צה, ג. לקו"ת ר"ה סב, ד.

139

כ"א חטאת מה תפעל לו

"If you have sinned, what do you do to Him?" The maamar uses it to show that pardon cannot mean undoing harm to G-d.

איוב ל"ה: 35:6

אם חטאת מה תפעל לו ורבו פשעיך מה תעשה לו:

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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KEHOT'S NOTE

עפ"י איוב לה, ו.

140

מי כמוך אב הרחמים

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

KEHOT'S NOTE

בתפלת מוסף ונעילה ומנחת שבת דעשי"ת.

141

וכמ"ש בזהר

A later maamar in Likkutei Torah brings this teaching of the Zohar, that the worlds were created in a single thought.

KEHOT'S NOTE

עליק פ' עקב טז, ריש ד ושי"ג [כ].

142

וקורא הדורות מראש

"Who has wrought and done it? He who calls the generations from the beginning." It expresses G-d's seeing all

generations at once.

ישעיהו מ"א:ד"ד: Isaiah 41:4

מִי־פָעַל וַעֲשֵׂה קְרָא הַדְּרוֹת מֵרֵאשׁ אֲנִי ה' רֵאשׁוֹן וְאַתָּה־אֲחֵרִים אֲנִי־הוּא:

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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143

וכמ"ש בזהר . . לפניו ית'

This passage, from "as is written in the Zohar" to "before Him," is quoted there.

KEHOT'S NOTE

מובא בסה"מ תרכ"ז ע' רח (ובהוצאת תשנ"ט ע' רפג).

144

בד"ה תקעו בחדש

That maamar explains that Tishrei is called simply chodesh, a general renewal of all the worlds and their coming into being from nothing, because Rosh Hashanah is the "head" of the year: as the head holds the soul's general life-force, which spreads to each limb, so Rosh Hashanah reveals the life-force from which each month draws its own.

KEHOT'S NOTE

לקו"ת ר"ה נג, ד ואילך.

PARAGRAPH 22

145

אב הרחמים

That maamar distinguishes Av HaRachaman, who has compassion as far as reason requires, like a person who forgives a friend once or twice, from Av HaRachamim, whose great compassion has no measure and forgives even after very many sins.

KEHOT'S NOTE

ראה לקו"ת ר"ה סב, ד.

146

דע מאין באת

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

KEHOT'S NOTE

אבות ג, א.

147

דע מאין באת

Akavya ben Mahalalel: "Know from where you came, where you are going, and before Whom you will give account." The maamar reads me'ayin, "from where," as "from Ayin," the divine source.

Pirkei Avot 3:1 משנה אבות ג'א:

עֲקֵבְיָא בֶן מַהֲלֵלָאֵל אָמַר, הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים וְאֵי אַתָּה כָּא לִידֵי עֲבָרָה. דַּע מֵאֵין בָּאתָ, וּלְאֵן אַתָּה הוֹלֵךְ, וּלְפָנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֶשְׁבוֹן. מֵאֵין בָּאתָ, מִטַּפָּה סְרוּחָה, וּלְאֵן אַתָּה הוֹלֵךְ, לְמָקוֹם עֶפְרָרָה וְתוֹלְעָה. וּלְפָנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֶשְׁבוֹן, לְפָנֵי מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

Akavyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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PARAGRAPH 23

148

ומאיגרא רמה

"From a high roof to a deep pit," the Talmud's image for a great fall. The maamar applies it to the soul's descent.

חגיגה ה' ב:ט"ז-י"ז Chagigah 5b:16-17

רבי הנה נקיט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן ידיה, אמר: מאיגרא רם לכירא עמיקתא. רבי ורבי חייא הו שקלי ואזלי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תזלזל בנשיאותך. אזיל אנא ואקביל אפיה.

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

KEHOT'S NOTE

ראה חגיגה ה, ב.

149

הזדונות נעשו זכויות

Reish Lakish: teshuvah is so great that willful sins become for him like merits. The maamar explains how: the bitterness over the sins raises the soul.

Yoma 86b פ"ו במב

KEHOT'S NOTE

יומא פו, ב.

150

ובמקום שבע"ת

"In the place where baalei teshuvah stand, the completely righteous cannot stand." The maamar will explain this by the "Rock."

ברכות ל"ד ב:כ"ב-ג"ג Berachot 34b:22-23

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבועלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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סנהדרין צ"ט א:י"ג:99a:Sanhedrin

ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים לא נתנבאו אלא לבגלי תשובה, אבל צדיקים גמורים – "עין לא ראתה אלקים וזלתה". ופליגא דרבי אבהו, דאמר רבי אבהו אמר רב: מקום שבגלי תשובה עומדין שם – צדיקים אינן עומדין שם, שנאמר: "שלוש שלום לרחוק ולקרוב". ברישא רחוק וחדר קרוב. מאי "רחוק" – רחוק דמעיקרא. ומאי "קרוב" – קרוב דמעיקרא ודהשתא.

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KEHOT'S NOTE

ברכות לד, ב. סנהדרין צט, א. לקויש חי"ד ע' 361.

PARAGRAPH 24

151 ושמתיך בנקרת הצור

G-d tells Moshe, "I will place you in the cleft of the rock" as His glory passes. The maamar reads the Rock as the Supernal Rock, the source of the Thirteen Attributes of Mercy.

שמות ל"ג:כ"ב:Exodus 33:22

והיה כעבר כבדי ושמתיך בנקרת הצור ושכתי כפי עליך עד עברי:

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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KEHOT'S NOTE

שמות לג, כב.

152 מבחי צור עליון מקור ושרש כל שרשי התהוות

This explanation of the Supernal Rock is quoted there, together with the Rambam's explanation that "Rock," said of the Creator, means the root and beginning of everything.

KEHOT'S NOTE

מובא בד"ה החכמה תעוז – תרס"ג ע' קיח. ושם מביא בשם הרמב"ם שמפרש צור דקאי על הבורא ית' ופי' צור הוא שורש כל דבר והתחלתו כו'.

153 הביטו אל צור חוצבתם

"Look to the rock from which you were hewn." It shows the "rock" as source and origin.

ישעיהו נ"א:א:51:1:Isaiah

שמעו אלי רדפי צדק מבקשי ה' הביטו אל צור חצבתם ואל מקבת בור נקרתם:

Hearken to Me, ye that follow after righteousness, Ye that seek the L-RD; Look unto the rock whence ye were hewn, And to the hole of the pit whence ye were digged.

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KEHOT'S NOTE

ישעיה נא, א.

154 ונקי צור כמו למשל צור החלמיש

The analogy of the flint is quoted there.

KEHOT'S NOTE

מובא ביהל אור ע' תקנח.

PARAGRAPH 25

155 כחן של בעי"ת שמגיעים עד בחי הצור

The Tzemach Tzedek discusses the mitzvah of teshuvah and its power there.

KEHOT'S NOTE

ראה דרמ"צ מצות וידוי תשובה. וראה לקויש ח"ו ע' 25 שציין לתו"א ק, ב בפורים ע"י המס"נ הגיעו לעצמות א"ס ב"ה שלמעלה משם הוי, ע"ש.

156 ר' אליעזר בן דורדיא שבכה

The Talmud tells of Elazar ben Durdaya, who repented with weeping until his soul departed, and a heavenly voice declared him destined for the World to Come. The maamar presents him as one who reached the Rock.

עבודה זרה י"ז א:י"ב:17a:Avodah Zarah

ומעבירה לא? והתניא: אמרו עליו על רבי אלעזר בן דורדיא, שלא הניח זונה אחת בעולם שלא בא עליה. פעם אחת שמע שיש זונה אחת בכרפי חים, והיתה נושלת כיס דינרין בשכרה. נטל כיס דינרין והלה ועבר עליה שבעה נהרות. בשעת הרגל דבר הפיחה, אמרה: כשם שהפיחה זו אינה חוזרת למקומה, כך אלעזר בן דורדיא אין מקבלין אותו בתשובה.

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KEHOT'S NOTE

ע"ז יז, א.

157 הנה מקום אתי

"Behold, there is a place with Me, and you shall stand on the rock." The maamar reads it as a level above time and space.

שמות ל"ג:כ"א:Exodus 33:21

ויאמר ה' הנה מקום אתי ונצבת עלי הצור:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

PARAGRAPH 26

158 מזומן לחיי עוה"ב

A heavenly voice went forth: "Rabbi Elazar ben Durdaya is destined for the life of the World to Come." The maamar explains why.

עבודה זרה י"ז א:ט"ו:17a:Avodah Zarah

אמר: אין הדבר תלוי אלא בי. הניח ראשו בין ברקיו וגעה בכביה עד שצצתה נשמתו. יצתה בת קול ואמרה: רבי אלעזר בן דורדיא מזומן לחיי העולם הבא! והא הכא בעבירה הנה ומית, התם נמי, כיון דאביק בה טובא, כמינות דמא.

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159 הצדיקים שנהנין מזיו

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah."

The maamar speaks of the radiance of their Torah and service.

ברכות י"ז א:12 Berakhot 17a:

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונגהים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ראה ברכות יז, א.

PARAGRAPH 27

160

השיבנו ה' אליך

"Bring us back to You, G-d, and we shall return; renew our days as of old." The maamar reads it as a request that G-d's arousal come first.

Lamentations 5:21א"כ:1א איכה ה':

השיבנו Havayah אליך ונשובה חדש ימינו כקדם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

איכה ה, כא.

161

כי חפץ חסד הוא

"For He desires kindness." It describes the first creation, which came from G-d's will alone.

Micah 7:18ח"ז:1א מיכה ז':

מי־אל כְּמוֹד נֶשָׂא עֹון וְעֵבֶר עַל־פֶּשַׁע לְשֹׂאֲרִית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אֲפֹ כִּי־חִפֵּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 28

162

חדש ימינו

"Bring us back to You, G-d, and we shall return; renew our days as of old." The maamar reads "days" as G-d's light,

asking for a new light.

Lamentations 5:21א"כ:1א איכה ה':

השיבנו Havayah אליך ונשובה חדש ימינו כקדם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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163

לא יהי לך עוד השמש

"The sun shall no longer be your light by day... and G-d shall be for you an everlasting light." It shows that "day" and "light" stand for G-d's light.

ישעיהו ס"ט:19ט"ז Isaiah 60:

לא־יִהְיֶה־לְךָ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם וּלְנֶגַה הַיָּרֵחַ לַאיֶרֶץ לָךְ וְהַיָּה־לְךָ ה' לְאוֹר עוֹלָם וְאֵלֶיךָ לְתַפְאֲרָתָךְ:

The sun shall be no more thy light by day, Neither for brightness shall the moon give light unto thee; But the L-RD shall be unto thee an everlasting light, And thy G-d thy glory.

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KEHOT'S NOTE

ישע"י ס, יט.

164

יכפר עליכם

"For on this day He shall make atonement for you." The maamar now explains why the verse names no one as the One who atones.

Leviticus 16:30ל"ז:1א ויקרא ט"ז:

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהַר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ: For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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165

יכפר עליכם סתם

The Rebbe's maamar there discusses why the verse says "He shall make atonement" without saying who atones.

KEHOT'S NOTE

ולא אמר מי הוא המכפר. ראה ד"ה שובה ישראל תשל"ז (סה"מ מלוקט-ד ע' טו).

166

נושא עון ועובר על פשע

"Who is a G-d like You, who bears iniquity and passes over transgression." The maamar locates this forgiveness in G-d's essence, beyond all worlds.

Micah 7:18ח"ז:1א מיכה ז':

מי־אל כְּמוֹד נֶשָׂא עֹון וְעֵבֶר עַל־פֶּשַׁע לְשֹׂאֲרִית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אֲפֹ כִּי־חִפֵּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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PARAGRAPH 29

167 מכל חטאתיכם לפני ה' תטהרו

"From all your sins before G-d you shall be purified." The maamar reads "before G-d" as "prior to the Name Havayah."

ויקרא ט"ז:ל"א

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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168 תרי"ג מצות

Rabbi Simlai: "613 commandments were said to Moshe at Sinai." The count on which the maamar's 620 is built.

מכות כ"ג בבבא מכות 23b

KEHOT'S NOTE

מכות כג, ב.

169 ז' דרבנן

The note points there for a discussion of the seven mitzvos instituted by the Sages.

KEHOT'S NOTE

לקו"ש חכ"א ע' 401.



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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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