



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת דברים

Parshas Devarim



The 2 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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 CHASSIDISHE PARSHA

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ציון במשפט תפדה ושביה בצדקה

“Zion shall be redeemed through justice, and her captives through charity”



The Torah’s words can feel new every day, because only in this world, through Torah and mitzvos, can a soul draw down G-d’s very essence, which even the highest worlds do not receive. When the heart’s bitterness and joy are held captive by worldly things, its inner point, Zion, is redeemed through the Torah’s laws, and its captive feelings through charity.

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 opens with Isaiah 1:27, the last verse of the haftarah of Devarim, and asks how the Torah’s words can be new to a person every day. Souls, rooted in G-d’s thought, existed before Creation, so their descent into bodies must be for a higher ascent. The blessing “My G-d, the soul” traces that descent and leads from acknowledgment (modeh ani), a faith from afar that G-d alone is truly real, to blessing (baruch), the revelation drawn down through Torah and mitzvos, with love in between. Contemplating the Shema shows that all worlds, even Gan Eden, come only from His Malchus, a mere glimmer; in this world, teshuvah, Torah and mitzvos reach His essence, and a person can change in a moment. So the mitzvos are new every day, and love fills both chambers of the heart: bitterness over distance from G-d and joy in the mitzvos, like a man’s joy over a locked chest of jewels. When bitterness and joy turn to worldly things, the G-dly spark is in exile. Zion, the inner heart, is redeemed through the Torah’s laws, and the heart’s captive chambers through charity.

OUTLINE

1 New every day

¶1-2

The verse of the maamar, and the question of how “today” can mean every day, so that the Torah’s words feel new. Angels came into being during Creation, by G-d’s speech; souls, from His thought, existed before it, so their descent into a body must be for the sake of an ascent.

2 From acknowledgment to blessing

¶3-4

The blessing “My G-d, the soul” traces the soul’s descent into the body and the encompassing power that guards it there. Acknowledgment (modeh ani) concedes from afar, through faith, that G-d alone is real; blessing draws G-dliness into revelation through Torah and mitzvos; love, from the Shema, lies between them.

3 Kingship and essence

¶5

All worlds, even the highest, come from G-d’s Malchus, a mere glimmer, and rise in the World to Come only step by step; in this world teshuvah, Torah and mitzvos reach His essence, and a person can change in a moment. Hence “today” and “new every day,” the mitzvos as 248 limbs, and love in both chambers of the heart, bitterness and joy, like joy over a locked chest of jewels.

4 Zion and her captives

¶6

When bitterness and joy are attached to worldly things, the G-dly spark is in exile. Zion, the inner heart, which has no counterpart on the other side, is redeemed through the Torah’s laws; the captive chambers of the heart are redeemed through charity. Zion is also the level of blessing, which the Torah draws forth.

KEY CONCEPTS

Acknowledgment (hoda’ah) הודאה

Conceding a truth one does not see oneself: that G-d alone is truly real and the world is as nothing before Him. It rests on faith and is “from afar,” and every Jew has it.

Blessing (berachah) ברכה

Drawing G-dliness from the hidden into the revealed, so that it is felt in the soul. It comes through Torah and mitzvos, and love must precede it.

Something from nothing (yesh me’ayin) יש מאין

From our view the physical world is the “something” and the spiritual is the “nothing.” From G-d’s view He alone is the true “something,” and the lower a thing is, the more it is nothing.

His Malchus (sovereignty) מלכותו

G-d’s kingship over the worlds, only a glimmer of Him and not His essence, from which all worlds, even the highest, come into being. “Your dominion” is its outer dimension, which sustains even those who reject Him.

Memalei and sovev ממלא וסובב

The light that fills each world by measure gives the World to Come its step-by-step order. The encompassing light, beyond measure, shines in this world, where teshuvah can change a person in a moment.

The inner dimension of the heart (Zion) / פנימית הלב / ציון

The hidden, natural love for G-d in the heart of every Jew, above the love that is felt. It has no counterpart on the opposing side; in exile it is redeemed through the study of the Torah’s laws.

The two chambers of the heart ב' חללי הלב

The left chamber should hold bitterness over distance from G-d, and the right, joy in the mitzvos. When they turn to worldly lacks and desires they are “captives,” redeemed through charity.

SECTION 1 • 11-2

New every day

1 ציון במשפט¹ תפדה^{2,3,4} ושביה בצדקה. (ע' [עיינן] רבות משפטים פ"ל ובפ' עקב גבי ושמר כו' החסד)⁵

“Zion shall be redeemed through justice, and her captives through charity.” (See [Midrash] Rabbah, Mishpatim, chapter 30, and in Parshas Eikev, on “And He will keep,” etc., “the kindness.”)

The maamar opens with the last verse of the haftarah of Parshas Devarim (Isaiah 1:27): Zion will be redeemed through justice (mishpat), and her captives through charity (tzedakah). The Alter Rebbe first notes two Midrashim on the verse: Shemos Rabbah on Mishpatim, and the Midrash on Eikev, where Israel's justice and charity are matched by G-d's kindness and compassion.

הנה כתיב והיו הדברים האלה⁶ אשר אנכי מצוך היום פ"י קאי על כל יום כי בכל יום^{7,8} יהיו בעיניך כחדשים⁹ אך איך יבא לזה שיהיה כן

Now, it is written, “And these words, which I command you today, shall be.” That is, [“today”] refers to every day, for every day they should be in your eyes as new. But how does one come to this, that it should be so?

The discussion starts from another verse, Deuteronomy 6:6, “And these words, which I command you today.” “Today” means every day: as the Sifrei teaches, the Torah's words should never feel like an old decree but like a new one. The question is how a person can actually come to feel this.

ויוכן בהקדים כי הנה תכלית ירידת הנשמות מלמעלה שהיו שם מקודם ש"ב [ששת ימי בראשית] כי המלאכים שנתהוו במע"ב [במעשה בראשית] ברוח פיו ית' י"א בשני וי"א בחמישי ועוף יעופף^{10,11,12} כו'.

This will be understood by first [explaining] the purpose of the descent of the souls from above, where they had been before the six days of Creation. For the angels came into being in the work of creation, by the breath of His mouth, blessed be He: some say on the second [day] and some say on the fifth, “and let birds fly,” etc.

The answer begins with the purpose of the soul's descent into the world. Souls existed before Creation, whereas the angels were made during the six days, by the “breath of His mouth,” that is, by G-d's speech; the Midrash records a dispute whether they were created on the second day or on the fifth, the day of “let birds fly.”

2 ועוף זה מיכאל¹³ כוי אבל הנשמות שנמשכו מבחי מחשבה¹⁴ היו קודם שי"ב [ששת ימי בראשית] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במי נמלך¹⁵ בנשמותיהן של צדיקים¹⁶ ולא צדיקים לבד אלא כדכתיב ועמך כולם צדיקים¹⁷ וירידתן בגוף הוא צורך עליי [עליה].¹⁸

“Birds”: this is Michael, etc. But the souls, which were drawn from the level of thought, existed before the six days of Creation, as our Sages, of blessed memory, said: “With whom did He take counsel? With the souls of the righteous.” And not the righteous alone, but, as it is written, “And your people are all righteous.” And their descent into a body is for the sake of an ascent.

The Zohar reads “birds” as the angel Michael, so even the highest angels belong to the days of creation. Souls, drawn from G-d’s “thought,” came before Creation: the Midrash says G-d “took counsel” with the souls of the righteous, and since “your people are all righteous,” this includes every Jewish soul. Their descent into a body must therefore be for the sake of a still higher ascent.

SECTION 2 • 13-4

From acknowledgment to blessing

3 ולהבין ענין העליי [העליה] מאחר שגם בלא"ה [בלאו הכי] עלו במחשבה הנה י"ל [יש לומר] פי' נשמה שנתת בי טהורה היא¹⁹ כוי

To understand the matter of this ascent, since even without this they arose in thought, it may be explained [through] the meaning of “The soul that You have placed within me is pure,” etc.

If the souls already “arose in thought” before Creation, what ascent can a body add? The Alter Rebbe answers through the morning blessing, “My G-d, the soul that You have placed within me is pure.”

והוא תחלת התפלה גם קודם לאשר יצר²⁰ כמ"ש בגמרא פי' בתרא דברכות ד"ס ע"ב²¹ כי מתער משנתיה אומר אלקי נשמה שנתת בי טהורה היא²² כוי.

This is the beginning of prayer, even before [the blessing] “Who formed (asher yatzar),” as is written in the Gemara, in the last chapter of Berachos, folio 60b: “When he wakes from his sleep he says, ‘My G-d, the soul that You have placed within me is pure,’ etc.”

This blessing opens the day’s prayers: the Gemara (Berachos 60b) has it said on waking, even before “Asher yatzar,” the blessing over the body’s workings. Its phrases trace the soul’s whole path from its source into the body.

פִּי טְהוּרָה הִיא מִבְּחִי טְהִירוֹ עִילָאָה²³ וְאַחֲרָיָא [ואחר אומר] אַתָּה בְּרִיאָהּ הֵינִי יֵשׁ מֵאִין עַד נִפְחַתָּה בִּי הַתְּלַבְּשׁוֹת הַנִּשְׁמָה בְּתוֹכוֹת הַגּוֹף לְהַחֲיוֹתוֹ וְאַתָּה מְשַׁמְרָה שֶׁלֹּא תִצָּא מֵהַגּוֹף

That is, “is pure” is from the level of the supernal purity (tehiru ila’ah). And afterwards he says, “You created it”: creation (beriah) is something from nothing; up to “You breathed it into me,” the soul’s being invested within the inside of the body, to give it life. “And You guard it”: that it not leave the body,

Each phrase is a stage of descent. “Pure” is the soul’s source in the supernal purity (tehiru ila’ah); “You created it” is creation as something from nothing; “You breathed it into me” is its entry into the body to give it life; and “You guard it” keeps it from leaving the body.

וְהוּא בְּבִחִי מְקִיף וְכךָ אִי אֵס בִּי סוֹכֵי וּמִמְכֵּי [וממלא כל עלמין] וְלֹא שְׂסוּבָּב מִלְּמַעְלָה רַק שְׂבַכְל אַתָּה וּפְנָה הוּא מִמְלָא כְּהַתְּלַבְּשׁוֹת הַחַיּוֹת בְּהַנְבְּרָא וְסוּבָּב מִלְּמַעְלָה בְּבִחִי שְׂמִירָה שֶׁלֹּא יִפְסוֹק הַחַיּוֹת וְיִצָּא כּוֹי וְעַמִּי שֶׁבִּיאֹר עִיפִי לְבַכְתִּי אַחֲוֵי.²⁴

and this is in the manner of an encompassing [light] (makif). So too, the Infinite Light (Or Ein Sof), blessed be He, encompasses all worlds (sovev kol almin) and fills all worlds (memalei kol almin). This does not mean that it [merely] encompasses from above; rather, in every place and corner it fills, like the life-force invested in the created being, and it encompasses from above in the manner of guarding, so that the life-force not cease and depart, etc. And see what is written in the Biur on the verse “You have captured my heart, my sister.”

That guarding is an encompassing (makif) power that holds the soul in the body from beyond it. In the same way G-d’s light both fills all worlds, giving them life from within, and encompasses them, guarding that their life-force not stop; “encompassing” does not mean that it is absent below.

וְהִנֵּה כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה אֲנִי²⁵ שְׂכֹאֲרָא [שכל אחד ואחד] יָכוֹל לְהוֹדוֹת לֵהּ אֲבָל אַחֲרָיָא צִיִּל בְּרוּךְ אַתָּה ה' הוּא מְדַרְגָּה גְבוּהָ יוֹתֵר מִבְּחִי הַהוֹדָאָה.

Now, “As long as the soul is within me, I acknowledge (modeh ani)”: each and every one is able to acknowledge G-d. But afterwards one must say, “Blessed are You, Havayah,” which is a higher rung than the level of acknowledgment (hoda’ah).

The same morning blessing says, “As long as the soul is within me, I acknowledge (modeh ani) before You,” words that every Jew can say. Yet afterwards one says “Blessed are You, Havayah,” and blessing is a higher rung than acknowledgment.

ולהבין זה ומהו הודאה כי מודים חכמים לר"מ [לרבי מאיר] לפי שמחולקים תחלה ואיך שייך לומר כן נגדו ית'?

To understand this, and what acknowledgment is: [we say,] “The Sages concede (modim) to Rabbi Meir,” because at first they disagree. And how can such a thing be said in relation to Him, blessed be He?

In the Talmud, “the Sages concede (modim) to Rabbi Meir” is said where they first disagreed and then admit that he is right. Acknowledgment thus implies a prior, different view, so how can it describe our relation to G-d?

אך כי אנו שוכני מטה אומרים שהבריאה הוא יש מאין ששמים וארץ ושמי השמים דבר היש הנראה לעינינו ומה שלמעלה הוא האין

But [the explanation is] that we, who dwell below, say that creation is something from nothing: that heaven and earth and the heavens of the heavens are the “something” (yesh) that is visible to our eyes, and what is above is the “nothing” (ayin).

The answer: from our standpoint below, the physical heavens and earth seem real, a “something” (yesh), while the spiritual worlds above seem a “nothing” (ayin). That is why we describe creation as “something from nothing.”

אבל אצלו ית' הוא בהיפך מן מה שנראה לעינינו כי כולא קמיה כלא²⁶ ממש חשיב וכל מה שלמטה הוא יותר כלא וכאין

For Him, blessed be He, however, it is the opposite of what is visible to our eyes, for “all before Him is considered as truly nothing,” and whatever is lower is all the more as nothing and as naught,

From G-d's standpoint it is the reverse. As the Zohar says, all before Him is as nothing, and the lower a thing is, the more it is nothing.

והוא ית' הוא היש האמיתי (ועמ"ש מזה בד"ה בשעה שהקדימו ישראל נעשה²⁷ וסד"ה כי תשמע בקול)²⁸

and He, blessed be He, is the true “something” (yesh). (And see what is written on this in the discourse beginning “When Israel put ‘We will do’ first,” and at the end of the discourse beginning “When you listen to the voice.”)

He alone is the true “something,” the only real existence. The text refers to two discourses for more on this: “When Israel put ‘We will do’ first,” and “When you listen to the voice” (in Parshas Re'eh).

וע"ז אנו אומרים מודים אנחנו שאנו מודים שהאמת הוא כמו שהוא בידיעתו ית' וכא"א [וכל אחד ואחד]
מישראל יש בו בחי' הודאה זו

And about this we say, "We acknowledge (modim anachnu)": that we acknowledge that the truth is as it is in His knowledge, blessed be He. And each and every one of Israel has this level of acknowledgment.

Acknowledgment, then, means conceding that the truth is as G-d knows it, even though the world does not look that way to us. This is what we say in the Modim prayer, and every Jew has this capacity.

אך עכ"ז [עם כל זה] ההודאה הוא מרחוק דהיינו שבעצמו אינו אצל וסמוך לזה שמודה אלא בבחי' אמונה
שהיא בחי' עטרה ומקיף

Nevertheless, this acknowledgment is from afar; that is, he himself is not near and close to that which he acknowledges, except through the level of faith, which is the level of a crown (atarah) and of an encompassing [light] (makif).

Such acknowledgment is still "from afar": a person concedes the truth without being close to it himself. It rests on faith, which surrounds a person like a crown (atarah), an encompassing level, rather than being felt within.

ולכן גנבא אפום מחתרתא רחמנא קריא²⁹ הרי שמאמין ביכולת רבוש"ע [רבונו של עולם] כו' אבל ברכה
הוא גילוי

Therefore, "the thief at the mouth of the tunnel calls upon the Merciful One": thus he believes in the power of the Master of the world, etc. But blessing (berachah) is revelation,

The proof is the thief who prays to G-d at the mouth of his tunnel, a saying found in the Ein Yaakov's version of the Gemara (Berachos 63a): he believes in G-d's power, yet his faith does not reach his conduct. Blessing (berachah), by contrast, means bringing G-dliness into revelation.

וכמו ישמעאל בני ברכני³⁰ וכך ברוך ה' מן העולם³¹ ועד העולם כו' שנמשך מן העולם דאתכסיא עד
העולם דאתגלייא

as in "Yishmael, My son, bless Me." And so, "Blessed is Havayah from the world to the world," etc.: that it is drawn from the hidden world to the revealed world.

When G-d asked Rabbi Yishmael, "Bless Me," he prayed that G-d's compassion be revealed: a blessing draws down what is hidden. So "Blessed is Havayah from the world to the world" is read as a drawing-down from the hidden world to the revealed world.

והיינו ע"י והיו הדברים האלה אשר אנכי מצוך היום³² כו' שע"י מצות ותורה ממשיכים גילוי כנפש

And this is through “And these words, which I command you today, shall be,” etc.: through mitzvos and Torah one draws revelation into the soul.

This drawing-down comes through the Torah and its mitzvos, “these words which I command you.” They bring G-dliness into open revelation in the soul itself.

(וכמ"ש בספרי שמתוך כך אתה מכיר³³ את מי שאמר והיה העולם³⁴ ועמ"ש בד"ה וידעת היום³⁵ והשבות³⁶ מענין באמונתו יחיה)³⁷ ומתחלה צ"ל ואהבת³⁸ כו'

(As it says in the Sifrei: “For through this you come to recognize Him Who spoke and the world came into being.” And see what is written in the discourse beginning “And you shall know this day and take to [your heart],” on the matter of “shall live by his faith.”) And first there must be “And you shall love,” etc.,

The Sifrei asks how one loves G-d and answers that through the Torah's words upon one's heart one comes to recognize the Creator; the text also points to its discussion of “the righteous shall live by his faith.” But first must come “And you shall love,” which precedes “And these words” in the Shema.

שע"י אח"כ בש"ע [בשמונה עשרה] ברכות והמשכות בא"י [ברוך אתה ה'] כו' היינו שבין בחי הודאה לבחי ברכה הוא בחי אהבה כו'

through which, afterwards, in the Shemoneh Esreh, [come] blessings and drawings-down, “Blessed are You, Havayah,” etc. That is, between the level of acknowledgment and the level of blessing is the level of love, etc.

In the order of prayer, the love of the Shema leads to the Shemoneh Esreh, whose blessings, each “Blessed are You, Havayah,” are drawings-down. So love is the step between acknowledgment and blessing.

(ועמ"ש בענין ברכה בד"ה ראה אנכי נותן³⁹ לפניכם היום ברכה⁴⁰ שהוא בחי ראייה בחי ביטול כו')

(And see what is written on the matter of blessing in the discourse beginning “See, I set before you today a blessing,” that it is the level of sight, the level of self-nullification (bittul), etc.;

The text adds a reference: the discourse “See, I set before you today a blessing” explains blessing as “seeing,” a level of bittul (self-nullification).

ע"ש ועמ"ש בד"ה כיום השמיני עצרת⁴¹ בענין לבא מבחי' כריעה לבחי' השתחואה והשתחואה הוא בחי' ביטול והוא בחי' שמו"ע [שמונה עשרה] כמ"ש סד"ה השמים כסאי^{42, 43} ולכן הממוצע ביניהם הוא בחי' אהבה):

see there. And see what is written in the discourse beginning "On the eighth day, an assembly," on the matter of coming from the level of bowing to the level of prostration; and prostration is the level of self-nullification, and it is the level of the Shemoneh Esreh, as is written at the end of the discourse beginning "The heavens are My throne." Therefore the intermediary between them is the level of love.)

The discourse on Shemini Atzeres speaks of moving from bowing to full prostration, which is bittul and corresponds to the Shemoneh Esreh, as explained at the end of "The heavens are My throne." Love is therefore the intermediate level between them.

SECTION 3 • 15

Kingship and essence

5 ב והנה כדי שיבוא לבחי' ואהבת הוא ע"י התכוננות שמע ישראל⁴⁴ ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] פי' כי הנה הבריאה

2. Now, in order to come to the level of "And you shall love," it is through contemplating "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever." The explanation: creation

Section 2 explains how one comes to the love of "And you shall love": by contemplating "Hear, O Israel" and the line said after it, "Blessed be the Name of the glory of His kingdom forever and ever." The second line explains what it means that creation is "something from nothing."

הוא יש מאין פי' כמ"ש בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שבחי' מלכותו מה שנק' מלך עליהם שאינו בחי' עצמיות הוא המחיה כל עולמות עליונים וממשלתך הוא למטה מבחי' המלוכה

is something from nothing. That is, as is said in "Blessed be the Name of the glory of His kingdom forever and ever": the level of His Malchus (sovereignty), His being called King over them, which is not the level of [His] essence, is what gives life to all the higher worlds. And "Your dominion" is lower than the level of kingship,

"Blessed be the Name of the glory of His kingdom" speaks of G-d's Malchus (sovereignty), His being King over the worlds, which is not His essence; all the higher worlds receive their life from it. "Your dominion" (Psalms 145:13) is a level lower than kingship.

שהוא מושל בעל כרחן שלא בטובתן והוא חיצוניות מדת מלכותו ית' הוא בכל דור ודור⁴⁵ שיש דורות שהיו רשעים

for He rules over them against their will, not with their consent; and this is the outer dimension (chitzoniyus) of the attribute of His Malchus, blessed be He. It is “in every generation,” for there are generations that were wicked,

A king reigns over willing subjects, but dominion is rule imposed against their will; this is the outer dimension of His Malchus. The verse says that it is “in every generation,” even in wicked ones.

כמו דור המבול כו' שלא קבלו עול מלכותו ברצון ואעפ"כ [ואף על פי כן] נמשך להם חיות רב מבחי' ממשתלח כו'

like the generation of the Flood, etc., who did not accept the yoke of His sovereignty willingly, and nevertheless abundant life-force was drawn down to them from the level of “Your dominion,” etc.

The generation of the Flood did not accept G-d's sovereignty, yet they received abundant life from this outer level of “dominion.” G-d's rule sustains even those who reject it.

והנה כל העולמות עליונים ג"ע [גן עדן] תחתון שהוא תענוג נפלא מעוה"ז עד שארז"ל [שאמרו רבותינו זכרונם לברכה] מוטב דלידייני⁴⁶ כו'

Now, all the higher worlds: the lower Gan Eden, which is a delight far beyond this world, so much so that our Sages, of blessed memory, said, “Better that he be judged,” etc.,

Among the higher worlds is the lower Gan Eden, whose delight so far surpasses this world that Rabbi Meir said of Acher, “Better that he be judged” and then enter the World to Come. Even so great a delight belongs to the created order.

וג"ע [וגן עדן] עליון ויש עוד עליות לאין קץ כולם נתהוו רק מבחי' מלכותו ית' ולכן נקרא הבריאה יש מאין

and the upper Gan Eden, and there are yet more ascents without end; all of them came into being only from the level of His Malchus, blessed be He. Therefore creation is called something from nothing,

Beyond it are the upper Gan Eden and endless further ascents, yet all of them came into being only from G-d's Malchus. This is why creation is called “something from nothing.”

כי התהוות הנבראים הוא מבחי' שהוא כאין ואפס שאינו רק בחי' זיו והארה ממנו ית' והוא בחי' ומדת מלכותו ית' וע' בפ' ראה ע"פ אחר'

for the coming into being of the created beings is from a level that is as nothing and naught, being only the level of a radiance and a glimmer from Him, blessed be He; and this is the level and attribute of His Malchus, blessed be He. And see in Parshas Re'eh, on the verse "After."

Creatures come from a level that is "as nothing" compared with G-d: Malchus is only a radiance and glimmer of Him, not His essence. From this "nothing" comes the "something" of all the worlds; the text refers to a discourse in Parshas Re'eh for more.

וגם זאת אינה מתלבשת בתוכיותם רק עומד עליהם מלמעלה בבחי' מקיף ע' [עיי'] בפ' בלק ע"פ מי מנה⁴⁷ וכמשל המלך אשר שמו נקרא עליהם.

And even this is not invested within them; rather, it stands over them from above, in the manner of an encompassing [light] (makif) (see in Parshas Balak, on the verse "Who has counted"), as in the analogy of the king whose name is called upon them.

Even this glimmer does not enter the worlds but encompasses them, as a king's name is called over his people though he himself is not within them. The text refers here to the discourse "Who has counted" in Parshas Balak.

אך הנה כ"ז [כל זה] הוא מצד סדר השתלשלות והתהוות העולמות עליונים אבל בעוה"ז ע"י תשובה ומע"ט [ומעשים טובים] יוכל להמשיך גילוי עצמות א"ס ב"ה ממש

But all this is from the standpoint of the order of the chain of descending worlds (hishtalshelus) and of the coming into being of the higher worlds. In this world, however, through teshuvah (return) and good deeds, one can draw down a revelation of the very essence of the Infinite One (Ein Sof), blessed be He.

All of this belongs to the order of hishtalshelus, the way the worlds come into being. In this world, though, teshuvah and good deeds can draw down a revelation of G-d's very essence, far above Malchus.

ועוד זאת ישים אל לבו שבעוה"ב [שבעולם הבא] א"א לעלות רק בהדרגה⁴⁸ כפ' הקלע וגיהנם ג"ע [גן עדן] תחתון נהר דינור ג"ע [גן עדן] ע' ליון כו' כמשפט הראוי לפי שהוא מבחי' ממלא

Furthermore, let him take to heart that in the World to Come it is impossible to ascend except step by step: the hollow of the sling, and Gehinnom, the lower Gan Eden, the River of Fire, the upper Gan Eden, etc., according to what is fitting, because it is from the level of the light that fills [the worlds] (memalei).

In the World to Come a soul can rise only step by step, through stages such as the "hollow of the sling," Gehinnom, the lower Gan Eden, the River of Fire and the upper Gan Eden. This gradual order belongs to memalei, the light that fills each world according to its measure.

אבל בעוה"ז יכול להשתנות מן הקצה אל הקצה מיד כרגע^{49,50} עד שלדינא המקדש את האשה ע"מ [על מנת]⁵¹ הוא צדיק גמור מקודשת אפי" [אפילו] הוא רשע⁵² גמור שמא הרהר תשובה⁵³ כו'

But in this world one can change from one extreme to the other at once, in a moment, so much so that by law, one who betroths a woman on condition that he is completely righteous, she is betrothed even if he is completely wicked, for perhaps he had a thought of teshuvah, etc.

In this world a person can change from one extreme to the other in a single moment. The Gemara rules that if a man betroths a woman "on condition that I am completely righteous," she is betrothed even if he is completely wicked, for he may have had a thought of teshuvah.

והיינו מפני שיש הארת הסובב ומטעם זה ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה⁵⁴ אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז⁵⁵ כו' וזהו מרב כל⁵⁶ פי' למעלה מעוה"ב [מעולם הבא] הנק' כל^{57,58} (עמ"ש בד"ה מגורת זהב)^{59,60}

This is because there is [here] an illumination of the encompassing light (sovev). For this reason our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better," etc. And this is "more than all (merov kol)": that is, higher than the World to Come, which is called "all" (kol). (See what is written in the discourse beginning "A menorah of gold.")

Such sudden change is possible because sovev, the light beyond all measure, shines here; that is why one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Torah's "more than all" (merov kol) is read accordingly: higher than the World to Come, which is called "all" (kol).

ולכן יהיה ואהבת בכל נפשך⁶¹ במס"נ [במסירות נפש] ולא מסירת הגוף בלבד והתכלית להמשיך א"ס ב"ה הסובב למטה והיינו ע"י תורה ומצות.

Therefore "And you shall love ... with all your soul" should be with self-sacrifice (mesirus nefesh), and not with the giving over of the body alone. And the purpose is to draw the Infinite One, blessed be He, the encompassing [light] (sovev), down below; and this is through Torah and mitzvos.

Hence loving G-d "with all your soul" means mesirus nefesh, giving over the soul itself and not only the body. The aim is to draw the Infinite One, Who encompasses all, down into this world, and this is done through Torah and mitzvos.

וז"ש [וזהו שכתוב] והיו הדברים האלה אשר אנכי⁶² מי שאנכי⁶³ עצמותו ית' מצוך לשון התקשרות ולא מבחי' שם כבוד מלכותו ית' היום דוקא ולא למחר בעוה"ב [בעולם הבא]⁶⁴ שאינו

And this is [the meaning of] what is written, "And these words, which I": "I, Who I am," His very essence, blessed be He; "command you" (metzavcha): an expression of connection, and not from the level of "the Name of the glory of His kingdom," blessed be He; "today": specifically, and not tomorrow, in the World to Come, which is

Each word of the verse is now read this way: "I" (Anochi) is G-d's very essence, not the level of "His kingdom"; "command you" (metzavcha) means binding together; and "today" means in this world, not in the World to Come.

רק לקבל שכרם ובהתבוננו בזה בכל יום יהיו בעיניך כחדשים ממש כיון שהיום בעוה"ז הוא שיכול להמשיך מבחי' עצמותו ומהותו ית' משא"כ למחר בעוה"ב [בעולם הבא] כו' ועי' בפ' פינחס ע"פ צו את^{65,66} כו'

only for receiving their reward. And when he contemplates this, every day they will be in your eyes truly as new, since it is today, in this world, that one can draw down from the level of His essence and being, blessed be He, which is not so tomorrow, in the World to Come, etc. And see in Parshas Pinchas, on the verse "Command ...," etc.

The World to Come is only for receiving the reward. Since only here, today, can one draw down G-d's very essence, the mitzvos can feel truly new every day, which answers the question with which the maamar began.

ולכן נק' המצות רמ"ח אברים⁶⁷ רמ"ח המשכות החיות מהרצון העליון כמשל האבר שיש בו גיד מהמוח שמתלבש בו הרצון להטותו כפי שרוצה כו'

Therefore the mitzvos are called 248 limbs: 248 drawings-down of life-force from the Supreme Will, as in the analogy of a limb that has in it a nerve from the brain, in which the will is invested to move it as one wishes, etc.

The mitzvos are called the 248 "limbs" of the King: each is a channel of life from the Supreme Will. In the same way a limb holds a nerve from the brain, through which the will moves it.

וזהו ואהבת להיות הוי אלקיך גילוי אלקות בשיני חללי לבך⁶⁸ חלל השמאלי מרירות על שהוא משוקע בעניני עוה"ז וריחוקו מה' וחלל הימיני שמחה של מצוה כו'

And this is “And you shall love”: that Havayah should be your G-d, a revelation of G-dliness in the two chambers of your heart: the left chamber, bitterness over his being sunk in the affairs of this world and over his distance from G-d; and the right chamber, the joy of a mitzvah, etc.:

So “And you shall love” means that Havayah become “your G-d,” revealed in both chambers of the heart. The left chamber feels bitterness at being sunk in worldly affairs and far from G-d, and the right feels the joy of a mitzvah.

ישמח ישראל בעושי⁶⁹ הן המצות שנתלבשו בעשי [בעשיה] וע' ב שש"ב [ספר של בינונים] ס"פ ל"ד וכל שתהיה המרירות יותר מההעדר

“Let Israel rejoice in its Maker (be'osav)”: these are the mitzvos, which are invested in [the World of] Asiyah (Action). And see in Sefer Shel Beinonim, at the end of chapter 34. And to the degree that the bitterness over the lack is greater,

“Let Israel rejoice in its Maker (be'osav)” is read as rejoicing in the mitzvos, which are clothed in Asiyah, the world of action: be'osav is heard as “in its makings,” the deeds that Israel does. Tanya, at the end of chapter 34, explains how a broken heart and joy can be felt at the same time.

אזי יהיה אח"כ יתרון השמחה מהגילוי אור א"ס שע"י המצות (וע' בד"ה אסרי לגפן^{70,71} ובד"ה בהעלותך^{72,73} ובד"ה מנורת זהב הנ"ל)

then afterwards there will be the advantage of the joy over the revelation of the Infinite Light (Or Ein Sof) that comes through the mitzvos. (And see in the discourse beginning “Binding to the vine,” in the discourse beginning “When you kindle,” and in the discourse beginning “A menorah of gold,” mentioned above.)

The deeper the bitterness over what is lacking, the greater the joy that follows, a joy over the Infinite Light revealed through the mitzvos. The text refers to three discourses that develop this idea.

ואף שאין הגילוי עתה לעתיד יהיה הגילוי וז"ש [וזהו שכתוב] זורע צדקות ומצמיח ישועות⁷⁴ וישע ה' שע"ה נהורין וה"ז [והרי זה]

And although the revelation is not [present] now, in the time to come there will be the revelation. And this is [the meaning of] what is said, “He sows charities, makes salvations sprout”; and “And Havayah turned (vayisha)”: the 375 lights. And this is

That revelation is hidden now and will be open in the time to come. This is the blessing “He sows charities, makes salvations sprout”: the mitzvos are sown now, and the “salvations” are linked to vayisha, “Havayah turned” (Genesis 4:4), which the text equates with 375 lights.

כמו אדם שיש לו תיבה מלאה אבנים טובות ומרגליות שהוא שמח מאד בהם אף שאינו רואה אותם כי הם סגורים בתיבה:⁷⁵

like a person who has a chest full of precious stones and pearls: he is very happy with them even though he does not see them, for they are closed up in the chest.

Meanwhile a person is like someone with a locked chest of jewels, who rejoices in them though he cannot see them. So one can rejoice in the light drawn down by the mitzvos even before it is revealed.

SECTION 4 • ¶6

Zion and her captives

6 ג אך כל זה הוא כפי שצריך להיות אבל כשאנו כן והמרירות הוא מעניני עולם הזה כהעדרו בבני חיי מזוני

3. But all this is as it ought to be. When it is not so, however, and the bitterness is over matters of this world, over his lack in “children, life and sustenance,”

Section 3 turns to a person whose feelings are misplaced: his bitterness is over worldly lacks in “children, life and sustenance.” It is the mirror image of the bitterness over distance from G-d described above.

וכן השמחה היא משלימותו בהם זהו בחיי גלות הניצוץ אלהי בתוך נה”ב [נפש הבהמית] כרחל לפני גוזזיה⁷⁶ כו

and likewise the joy is over his having them in full, this is the level of the exile of the G-dly spark within the animal soul, “like a ewe before her shearers,” etc.

His joy, likewise, comes from having these things in full. This is the exile of the G-dly spark inside the animal soul, silent and helpless “like a ewe before her shearers” (Isaiah 53:7).

(ע' [עיינן] לעיל ע"פ אלה מסעי)^{77, 78} וע"ז כתיב ציון⁷⁹ במשפט תפדה^{80, 81} ציון לשון סימן⁸² אנה סימנא^{83, 84} כו

(See above, on the verse “These are the journeys.”) And about this it is written, “Zion shall be redeemed through justice.” Tziyon is a term for a sign: “I am a sign (ana simana),” etc.

It is about this exile that the verse says, “Zion shall be redeemed through justice.” Tziyon means a sign or marker: the Gemara learns this from Ezekiel’s “he shall build a marker (tziyun) beside it,” and the Zohar has the expression “I am a sign.”

והיינו בחינת פנימית הלב ואהבה הטבעיות ואהבה פנימיות המסותרת בלב איש ישראל (וע' בד"ה כי תצא⁸⁵ וע"פ רני ושמחי בת ציון^{86, 87} כו').

And this is the level of the inner dimension of the heart (pnimiyus halev), and the natural love, and the inner love hidden in the heart of a Jew. (And see in the discourse beginning “When you go out,” and on the verse “Sing and rejoice, daughter of Zion,” etc.)

Zion is the inner dimension of the heart: the natural, hidden love for G-d that lies in the heart of every Jew, beneath the feelings that show. The text refers to two discourses for more on this inner love.

וגם היא בגלות ותפדה במשפט היינו הלכות⁸⁸ כתרגומו ע"פ כמשפט הראשון⁸⁹ כהלכתא קדמייתא^{90, 91} והיינו כמשארז"ל [כמו שאמרו רבותינו זכרונם לברכה] אין הגליות מתכנשות

And this, too, is in exile, and it “shall be redeemed through mishpat,” that is, laws (halachos), as the Targum renders the verse “according to the former manner (kemishpat harishon)”: “according to the former halachah.” And this is as our Sages, of blessed memory, said: “The exiles are not gathered in

This inner love is also in exile, and it is redeemed “through mishpat,” which here means the laws of the Torah: Onkelos renders mishpat in Genesis 40:13 with the word halachah. So the Sages say that the exiles will be gathered in only in the merit of studying Mishnah.

אלא⁹² בזכות המשניות שנאמר גם כי יתנו בגוים⁹³ כו' כי התורה אור⁹⁴ (וע' ע"פ ואלה המשפטים^{95, 96} כו' לפנייהם לבחי' פנימיותם כו' ע"ש)

except in the merit of the Mishnayos, as it is said, ‘Even though they hire (yisnu) among the nations,’ etc. For the Torah is light. (And see on the verse “And these are the laws,” etc., “before them”: to the level of their inner dimension, etc.; see there.)

The Midrash proves this from Hosea’s “Even though they yisnu among the nations, now I will gather them,” hearing yisnu as “they study.” The Torah is light, and its study reveals the inner heart, as the text explains on “before them” in Mishpatim: “to their inner dimension.”

ושביה ב' חללי הלב שהם שבויים ממש כי המרירות שהיתה ראויה להיות על ריחוקו מה' עתה נהפוך הוא על חסרוני העוה"ז

“And her captives” are the two chambers of the heart, which are truly captive. For the bitterness that should have been over his distance from G-d is now, on the contrary, over the lacks of this world,

“Her captives” are the two chambers of the heart, which are truly held captive. The bitterness that should be over distance from G-d is turned instead toward the lacks of this world.

וכן השמחה שהיתה ראויה להיות מן המצות היא מתאוות עוה"ז וה"ז [והרי זה] כשבויים ממש משא"כ בחי' ציון שאין בחינה זו בלעומת זה (ועיין ע"פ חכלילי)⁹⁷

and likewise the joy that should have come from the mitzvos is from the desires of this world; and so they are like actual captives. This is not so with the level of Zion, for this level does not exist in "the one opposite" (le'umas zeh). (And see on the verse "[His eyes are] red (chachlili).")

Likewise the joy that should come from the mitzvos comes from worldly desires. Zion, the inner heart, is different: it has no counterpart on the side opposed to holiness (le'umas zeh), so it can be in exile but cannot be taken captive.

והמה יפדו בצדקה רחמנות על העני ומדה כנגד מדה רחם עלינו ותן בלבנו⁹⁸ בינה ובינה לבא^{99, 100} כו' וע' באגה"ק [באגרת הקודש] ע"פ זורע צדקות¹⁰¹ וע"פ והי' [והיה] מעשה הצדקה שלום.^{102, 103}

And these are redeemed through charity: compassion on the poor. And measure for measure: "Have compassion on us, and put understanding (binah) into our hearts," and "Binah is the heart," etc. And see in Iggeres HaKodesh, on "He sows charities," and on the verse "And the work of charity shall be peace."

The captive chambers are redeemed through charity, compassion for the poor. Measure for measure, G-d then has compassion on us and "puts understanding into our hearts," as the morning prayer asks, and Binah dwells in the heart; the text points also to two letters of Iggeres HaKodesh on charity.

והנה בבחי' ציון כתיב כי שם צוה^{104, 105} ה' את הברכה (בתלים סי' קל"ג) וכמ"ש באדר"ז [באדרא זוטא] (דרצ"ו ב' ודרצ"ג¹⁰⁶ סע"ב [סוף עמוד ב])

Now, of the level of Zion it is written, "For there Havayah commanded the blessing" (in Psalms, chapter 133), as is written in the Idra Zuta (296b, and the end of 293b)

The Psalm says of Zion, "For there Havayah commanded the blessing." The Idra Zuta places Zion where the blessings are drawn down, and says of Zion that there all is compassion.

ובפ' צו (דל"א¹⁰⁷ א') הרי שבחי' ומדרגת ברכה הנ"ל והוא פנימית הלב שלמעלה מבחי' אהבה זהו בחי' ציון.

and in Parshas Tzav [of the Zohar] (31a). Thus the level and rung of blessing mentioned above, which is the inner dimension of the heart that is above the level of love, is the level of Zion.

The Zohar on Tzav also speaks of Zion. So the level of blessing described earlier, the inner heart that is above love, is Zion.

ועמ"ש מענין פנימית הלב בד"ה ביום השמיני שלח^{108, 109} שע"ז נאמר וקדם צרתני¹¹⁰ ועמ"ש בביאור ע"פ אחת היא יונתי^{111, 112} בענין בכל מאדך¹¹³

And see what is written on the inner dimension of the heart in the discourse beginning "On the eighth day he sent away," that of this it is said, "and before (kedem) You formed me"; and see what is written in the Biur on the verse "One is my dove," on the matter of "with all your might."

The text points to two discussions of the inner heart: the discourse on Shemini Atzeres, which reads "and before (kedem) You formed me" as this level, and the Biur on "One is my dove," on loving G-d "with all your might."

וכן פי' האריז"ל [האר"י זכרוננו לברכה]¹¹⁴ הובא בספר זהר הרקיע (דקכ"ב א') שבח"י ציון הוא בח"י ממעמקים קראתיך¹¹⁵ כו'.

And so the Arizal, of blessed memory, explained (brought in the book Zohar HaRakia, 122a) that the level of Zion is the level of "From the depths I called You," etc.

The Arizal likewise taught, as the book Zohar HaRakia records, that Zion is "From the depths I called You" (Psalms 130:1). Zion is the call that rises from the depths.

והובא דבריו בסה"מ [בספר הדרת מלך] סי' קנ"ו¹¹⁶ ועמ"ש בד"ה לכבתני^{117, 118} בפ"י ברוך שיש בו שני פירושם כו' וב' פירושם ההם זהו ענין ברוך וענין ברכה

His words are brought in Sefer Hadrass Melech, section 156. And see what is written in the discourse beginning "You have captured my heart," on the meaning of baruch, which has two meanings, etc.; and those two meanings are the matter of baruch and the matter of berachah.

The Arizal's words are also brought in Sefer Hadrass Melech. The discourse "You have captured my heart" explains that the word baruch has two meanings, and these are the two concepts of baruch and berachah (blessing).

והנה אורייתא מחכמה נפקת הוא בח"י ברוך לכן ציון שהוא בח"י ברכה במשפט תפדה דהיינו על ידי הלכות התורה כו'

Now, "The Torah comes forth from Chochmah (wisdom)" is the level of baruch; therefore Zion, which is the level of berachah, "shall be redeemed through mishpat," that is, through the laws of the Torah, etc.

Torah, which "comes forth from Chochmah," is the level of baruch. Therefore Zion, the level of berachah, is redeemed "through mishpat," through the laws of the Torah.

ועמ"ש בד"ה רני ושמחי¹¹⁹ בענין מ"ש גבי יוסף ויקראו לפניו אברך¹²⁰ שהוא ג"כ בחי' ברוך וברכה מבואר בלק"ת [בלקוטי תורה (להאריז"ל)] פ' ויצא¹²¹ ציון גימטריא יוסף כו'

And see what is written in the discourse beginning "Sing and rejoice," on what is written about Yosef, "And they called out before him, 'Avrech,'" that this too is the level of baruch and berachah. It is explained in the Likkutei Torah [of the Arizal], Parshas Vayetzei, that Tziyon has the numerical value of Yosef, etc.

Yosef too is linked to baruch and berachah, for they called out before him "Avrech" (Genesis 41:43). The Arizal notes that Tziyon and Yosef have the same numerical value, 156.

וע' כפ' בשלח (דנ"ה ע"ב)¹²² ע"פ בשוב ה' ציון וכפ"י הרמ"ז [הרב משה זכות]¹²³ שם וכפרשה במדבר (דק"י"ח¹²⁴ א') ע"פ יכרכך ה' מציון.

And see in Parshas Beshalach (55b), on the verse "When Havayah returns Zion," and in the commentary of the Ramaz there; and in Parshas Bamidbar (118a), on the verse "May Havayah bless you from Zion."

The text adds Zohar passages on Zion: on "When Havayah returns Zion" in Beshalach, with the commentary of the Ramaz, and on "May Havayah bless you from Zion" in Bamidbar.

וענין ושביה בצדקה י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בד"ה ושמתי כדכד^{125, 126} בענין וצדקה תרומם גוי¹²⁷ ועפמ"ש [ועל פי מה שכתוב] סד"ה ועתה יגדל נא כח^{128, 129} כו' גבי בחסד ואמת יכופר עון¹³⁰ כו'

And the matter of "and her captives through charity" may be explained according to what is written in the discourse beginning "And I will make [your windows] of kadkod," on "Charity exalts a nation," and according to what is written at the end of the discourse beginning "And now, let the power be great," etc., regarding "Through kindness and truth iniquity is atoned," etc.;

For "her captives through charity," the text refers to discussions of "Charity exalts a nation" (Proverbs 14:34) and of "Through kindness and truth iniquity is atoned" (Proverbs 16:6) in other discourses.

ע"ש ועמ"ש סד"ה ויעש דוד שם¹³¹ באג"ה [באגרת הקודש] ועמ"ש סד"ה מי מנה^{132, 133} בענין מעלת המשכה שע"י עסק התורה ומשם יובן ג"כ ענין ציון במשפט דוקא תפדה שהוא עסק התורה.

see there. And see what is written at the end of the discourse beginning "And David made a name," in Iggeres HaKodesh, and what is written at the end of the discourse beginning "Who has counted," on the superiority of the drawing-down that comes through occupation with the Torah; and from there will also be understood the matter of "Zion shall be redeemed" specifically "through mishpat," which is occupation with the Torah.

It also refers to Iggeres HaKodesh on "And David made a name," and to the end of "Who has counted," on the special drawing-down that comes through Torah study. That explains why Zion is redeemed specifically "through mishpat," the study of Torah.

ושביה בצדקה יעו"ש [יעוין שם]. ועיין מה שכתוב בד"ה מה טובו^{134, 135} גבי והתשובה השלישית והוא ע"י התורה כו':^{136, 137, 138, 139, 140, 141}

And "her captives through charity": see there. And see what is written in the discourse beginning "How goodly," regarding "and the third [level of] teshuvah," which is through the Torah, etc.

The same discourses explain "her captives through charity." Finally the text points to the discourse "How goodly," on the third level of teshuvah, which comes through the Torah.

IN ONE'S AVODAH

Contemplate each day that only here, in this world, can a person draw down G-d's very essence through Torah and mitzvos, and the mitzvos will feel new every day. Let the heart's bitterness be over distance from G-d and its joy over the mitzvos, rejoicing even before the light is revealed, like a man with a locked chest of jewels. When the heart's feelings are held captive by worldly needs, redeem them through charity, and reveal the inner heart through study of the Torah's laws.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that a soul, which already "arose in thought" before Creation, gains by descending into a body?
2. What is the difference between acknowledging G-d (hoda'ah) and blessing Him (berachah), and why must love come between them?
3. How can the mitzvos feel "truly new" every day, according to the maamar?
4. Why can a person change from one extreme to the other in a moment in this world but not in the World to Come?
5. Why is Zion, the inner heart, redeemed through the Torah's laws, while the heart's captive chambers are redeemed through charity?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ציון במשפט

This maamar was printed as a separate booklet in two versions, with further glosses by the Tzemach Tzedek and the Rebbe's source notes; the notes cited in the Rebbe's name come from it.

KEHOT'S NOTE

מאמר זה עם הגהות נוספות מאדמו"ר הצ"צ ועם מ"מ מכ"ק אדמו"ר נדפס בקונטרס בפ"ע בשני נוסחאות ("מאמר ציון במשפט תפדה" קה"ת תשט"ו. תשל"ל). הנוסח השני נדפס אח"כ באוה"ת דברים-ו ע' ב'קעג. הגהות נוספות אלו נדפסו ג"כ באוה"ת דברים-א ע' כח ואילך, ובאוה"ת שם ע' לג ואילך נדפס ביאור על המאמר. נוסח שני מהמאמר (בלי ההגהות) נדפס בקונטרס הנ"ל ע' 10 בכותרת: אור ליום ב' ערב ט' באב, וויטעפסק [תקע"א]. וע"ש בהקדמה שאולי הוא הנחת כ"ק אדמו"ר הצ"צ. ההערות דלהלן המובאות בשם כ"ק אדמו"ר נדפסו בקונטרס ציון במשפט הנ"ל. לכלול המאמר ראה גם ד"ה ציון במשפט — תשלי"ה (בסה"מ מלוקט ח"א ע' קנב). תשלי"ו. תש"מ.

2 ציון במשפט תפדה

The Rebbe calls it a wonder that the beginning of Parshas Devarim is a discourse on a verse of the haftarah, and on the haftarah's last verse.

KEHOT'S NOTE

"והוא דבר פלא, שהתחלת פ' דברים היא בדרוש על פסוק שבהפטרות הפרשה, ובהפטרות גופא בפסוק האחרון שבה" — ד"ה ציון במשפט תש"מ. ראה לקו"ש חכ"ט ע' 10. וכ"ה בשיחת ש"פ דברים תשמ"ה ושם מוסף בשולי הגליון "אף שישנם דרושים של אדה"צ עה"פ אלה הדברים ועוד פסוקים בהפרשה (כמו שנדפסו באוה"ת להצ"צ) כדמוכח מהגהות הצ"צ להדרושים" — (סה"מ מלוקט ח"ה ע' קנב). מאמר זה נתבאר בד"ה ציון במשפט תשלי"ו (סה"מ מלוקט ח"ג ע' רלא). ובסה"מ תשמ"ו. שייכות הפטרה זו לפ' דברים נתבאר בלקו"ש חכ"ט ע' 9 ואילך.

3 ציון במשפט תפדה

The last verse of the haftarah of Parshas Devarim, and the verse on which the whole maamar is built.

Isaiah 1:27 זעיהו א':כ"ז

ציון במשפט תפדה ושביה בצדקה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע"י א, כז. בד"ה ציון במשפט תשלי"ה מבאר שייכות הפסוק לישע"י.

4 ציון במשפט תפדה

Expounding "And these are the laws (mishpatim)," the Midrash says that through justice Zion is built, as it says, "Zion shall be redeemed through justice"; and that if Israel practice justice, G-d will restore their courts, after

which it is written, "Zion shall be redeemed through justice."

שמות רבה ל':י"ד-ט"ו Shemot Rabbah 30:14-15

... והיה אמונת עתיד וגו' יראת ה' היא אוצר, לכך נאמר: יראת ה' טהורה. והנביא צווח (שם א'): ציון במשפט תפדה ושביה בצדקה: דבר אחר: ואלה המשפטים, הה"ד (תהלים עב): לשלמה אלקים משפטיך למלך תן וגו' ידין עמך בצדק. ר' אומר: כשם שהזהיר הקב"ה על הדברות, כך הזהיר על הדין. למה? שבו העולם תלוי, שנאמר (משלי כט): מלך במשפט יעמיד ארץ, ובו ציון נבנית, שנאמר (ישעיה א'): ציון במשפט תפדה, ובו צדיקים מתגדליו, שנאמר (תהלים קו): אשרי שומרי משפט. אתה מוצא משפטים הרבה יש בענין הזה, לפי שאמר הקדוש ברוך ...

Another matter, "these are the ordinances." David said: "Fear of the L-rd is pure, it endures forever" (Psalms 19:10). How is this so? You find that a person may study midrash, halakhot, and agadot, but if he does not have fear of sin, he has nothing. This is analogous to a person who says to another: 'I have one thousand measures of grain and one thousand of wine.' The other said to him: 'Do you have store-houses in which to place them? If you have that, you have everything. If ...

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5 ושמר כו' החסד

On "And Havayah your G-d will keep for you the covenant and the kindness": Avraham gave his children justice and charity, and G-d set kindness and compassion against them. When Israel lost theirs He withdrew His, and when they restore theirs, as in "Zion shall be redeemed through justice and her captives through charity," He restores His, and both become a crown on Israel's head.

Devarim Rabbah 3:7 דברים רבה ג':ז

6 והיו הדברים האלה

"And these words, which I command you today, shall be upon your heart." The Alter Rebbe asks how "today" can mean every day.

Deuteronomy 6:6 דברים ו':ו

והיו הדברים האלה אשר אנכי מצוך היום עליך:

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

דברים ו, ו. הדיוק שמביא פסוק ראה בספר השיחות תש"ג כרך ב' ע' 596 בהערה 12 ובשולי הגליון שם.

7 בכל יום יהיו בעיניך כחדשים

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

KEHOT'S NOTE

ראה ספרי דברים ו, ו. ושם יא, יג כרש"י שם. ערוך מעי פרוודגמא בשם ילמדנו. רש"י שמות יט, א. — הערת כ"ק אדמו"ר.

8 ככל יום יהיו בעיניך כחדשים
On "which I command you today," the Sifrei says that they should not be in your eyes like an old decree that no one regards, but like a new decree that everyone runs to read.

ספרי דברים ל"ג:א' Sifrei Devarim 33:1 (דברים ו ו) והיו הדברים האלה אשר אנכי מצוך היום על לבך, רבי אומר: למה נאמר? לפי שצאמר (דברים ו ה): "ואהבת את ה' אלקיך בכל לבך", איני יודע: כיצד אוהבים את המקום? תלמוד לומר: והיו הדברים האלה אשר אנכי מצוך היום על לבך, תן הדברים האלה על לבך, שמתוך כך אתה מפיר את מי שאמר והיה העולם ומדבק בדרךך! (Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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9 כחדשים
The Rebbe notes that although the Sages say "as new," with the kaf of comparison, the intent is that the words truly be new, and he points to this maamar's own wording further on, "truly as new."

KEHOT'S NOTE

"ולא עיר דהגם שהלשון במרו"ל זה הוא כחדשים (בכ"ף הדמיון) — הכוונה היא שהענין ד"כחדשים" יהי באמת. ולהעיר מהלשון בלקו"ת (לקמן) א, ב "כחדשים ממש" — ד"ה ציון במשפט תשליו. וראה גם בד"ה זה תשל"ה (סה"מ מלוקט ח"א ע' קנב) סעי' ג.

10 י"א בשני וי"א בחמישי ועוף יעופף
Kehot's note points to Zohar I, 46a for these words.

Zohar I, 46a, זח"א מו, א

KEHOT'S NOTE

"ב"ר ספ"ג. — וראה ס' הבהיר אות כא-כב. "זח"א מו, א. מו, ב. — הערת כ"ק אדמו"ר.

11 י"א בשני וי"א בחמישי ועוף יעופף
Rabbi Yochanan says the angels were created on the second day; Rabbi Chanina says on the fifth, citing "And let birds fly over the earth" together with "and with two [wings] he would fly" (Isaiah 6:2). All agree that nothing was created on the first day.

Bereshit Rabbah 3:8 רבא רב: ג' ח"א

... "המקרה במים עליותיו השם עבים רכובו המהלך על כנפי רוח" וכתב "עושה מלאכיו רוחות" רבי חנינא אמר בחמישי נבראו מלאכים שנאמר ועוף יעופף על הארץ וכתב (ישעיה ו, ב): "ובשמים יעופף" רבי לוליאני בר טבראי בשם ר' יצחק אמר בין על דעתיה דר"ה בין על דעתיה דר"י הכל מודים שלא נברא ביום הראשון כלום שלא תאמר מיכאל היה מותח בדרומו של רקיע וגבריאל בצפונו והקדוש ברוך הוא

ממדד באמצעותו אלא (שם מד, כד) "אנכי ה' עושה כל נוטה שמים לבדי רוקע הארץ מאתי" מי אתי כתיב מי היה ...

Rabbi Yanai said: Right from the beginning of the creation of the world, the Holy One blessed be He foresaw the actions of the righteous and the actions of the wicked. "The earth was emptiness" (Genesis 1:2) - these are the actions of the wicked. "G-d said: Let there be light" (Genesis 1:3) - these are the actions of the righteous. "G-d distinguished between the light and the darkness" (Genesis 1:4) - between the actions of the righteous and the actions of the wicked. "G-d called the light, Day" (Genesis ...

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12 ועוף יעופף
The command of the fifth day: "and let birds fly over the earth." Rabbi Chanina reads it as alluding to the creation of the angels.

בראשית א' כ"ב: Genesis 1:20

ויאמר אלקים לשרצו המים שרץ נפש חיה ועוף יעופף עליה הארץ על-פני רקיע השמים:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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PARAGRAPH 2

13 ועוף זה מיכאל
The Zohar reads "And let birds fly over the earth" as the angels: "birds" is Michael and "fly" is Gabriel. The Alter Rebbe brings it to show that the angels were created during the six days.

ספר הזהר, בראשית ע"ב:קנ"ט-72:159-73:169 Zohar, Bereshit ע"ג:קס"ט

R. Simeon said: 'There is here a mystic allusion. "Birds" refers to the angel Michael, of whom it is written, "And one of the Seraphim flew to me" (Is. 6, 6). "To fly" refers to Gabriel, of whom it is written, "The man Gabriel whom I had seen at first in a vision being caused to fly quickly." (Dan. 9, 21).

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

14 שהנשמות נמשכו מבחי מחשבה . . המחשבה היא תמידית
The Rebbe explains why the discourses say the souls are drawn from G-d's thought, which is constant: "every day as new" stems from the constancy in the soul, which is above all change.

KEHOT'S NOTE

בד"ה זו תשל"ה (סה"מ מלוקט ח"א) הערה 17 מציין כ"ק אדמו"ר "ראה לקו"ת ר"ה שם [סב, ג] שבחי ישראל (היינו בחי הנשמה שלמעלה מהגוף) היא "כענין שמשא . . וכמו בהשמש אין שום שינויים בחי לא שניתי כך בבחי ישראל". ועפ"י יומתק הקשר להמובא בהדרושים . . שהנשמות "נמשכו מבחי מחשבה . . המחשבה היא תמידית" — כי הענין דבחי"י כחדשים הוא מצד ענין התמידות (למעלה משינויים) שבנשמה."

15

במי נמלך בנשמותיהם של צדיקים

Rabbi Yehoshua of Sichnin, in the name of Rabbi Shmuel: G-d took counsel with the souls of the righteous, as it says, “with the King in His work they dwelt” (I Chronicles 4:23); with these souls He consulted and created the world.

Bereshit Rabbah 8:7*א*: רבה רבי

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ונטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sichnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: “They are the potters and the inhabitants of Neta'im and Gadera; they dwelled there with the king for his works” (I Chronicles 4:23). “They are the potters [hayotzerim]” - alluding to: “the L-rd G-d formed [vayitzer] man of dust from the ground” (Genesis 2:7). “Inhabitants of Neta'im” - alluding to: “the L-rd G-d planted [vayita] a garden eastward in Eden” (Genesis 2:8). “And Gadera” - after ...

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KEHOT'S NOTE

ראה ב"ר פ"ח, ז. רות רבה ב, ג. באוה"ת דברים ע' כט יש הגהה לכאן.

16

במי נמלך בנשמותיהם של צדיקים

The same teaching: the souls of the righteous dwelt with the King of kings, and with them He took counsel and created His world.

Ruth Rabbah 2:3*ג*: רבה רבי

... ויאמר ה' אל משה כתב לך את הדברים האלה כי על פי הדברים האלה וגו'. המה היוצרים, על שם (בראשית ב, יט): ויצר ה' אלקים. דבר אחר, המה היוצרים, אלו נפשותיהם של צדיקים, שבהם נמלך הקדוש ברוך הוא לבראת את עולמו. יושבי נטעים, על שם (בראשית ב, ח): ונטע ה' אלקים. וגדרה, על שם שנאמר (ירמיה ה, כב): אשר שמתי חול גבול לים. עם המלך במלאכתו, עם מלך מלכי המלכים הקדוש ברוך הוא ישבו שם נשמתן של צדיקים שבהם נמלך וברא ...

Rabbi Menahem bar Avin interpreted the verse as referring to Moses. “And Yokim” (I Chronicles 4:22) - on the basis of: “Rise [kuma] L-rd, and let Your enemies be scattered” (Numbers 10:35). “And the people of Kozeva” (I Chronicles 4:22) - as he rendered the word of the Holy One blessed be He like falsehoods [kazav], as it is stated: “Why, L-rd, is Your wrath enflamed at Your people?” (Exodus 32:11). “Yoash” (I Chronicles 4:22) - as he despaired [nitya'ash] of living,” as it is stated: “And if not, please ...

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17

ועמך כולם צדיקים

“And your people are all righteous.” The Alter Rebbe uses it to extend the Midrash's “souls of the righteous” to every

Jewish soul.

Isaiah 60:21*א*: כ"י

ועמך כלם צדיקים לעולם ירשו ארץ נצר מטעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע"י ס, כא.

18

וירידתו בגוף הוא צורך עלי

Or HaTorah has an abridged version of this passage.

Song of Songs 3:4*ד*: שיר השירים

כמעט שעברתי מהם עד שמצאתי את שאהבה נפשי אחזתי ולא ארפנו עד ששביאתי אל בית אמי ואל חדר הורתי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

באוה"ת ואתחנן ע' כט יש קיצור לכאן. וראה לקמן שה"ש ג, ד בענין ירידה זו.

PARAGRAPH 3

19

נשמה שנתת בי טהורה היא

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

KEHOT'S NOTE

ברכת אלקי נשמה.

20

קודם לאשר יצר

The Rebbe's note points there regarding the order of the morning blessings, with “My G-d, the soul” coming before “Asher yatzar.”

KEHOT'S NOTE

”ראה שער הכולל פ"א סק"ח. — הערת כ"ק אדמו"ר.

21

כמ"ש בגמרא פ' בתרא דברכות ד"ס ע"ב

The Tzemach Tzedek remarks that “You created it” is not mentioned in the Gemara there, which begins “You formed it,” and leaves this for further study.

KEHOT'S NOTE

באוה"ת דברים ע' כט: “וצ"ע דשם לא נזכר ענין אתה בראת רק מתחיל אתה יצרת”, ועל זה העיר כ"ק אדמו"ר בקונטרס ציון במשפט שם: אבל נזכר ברי"ף (בשינוי סדר), ברמב"ם וכו'. וראה ג"כ חדא"ג מהרש"א שם. דקדוקי סופרים.

22

כי מתער משנתיה אומר אלקי נשמה שנתת בי טהורה היא

On waking one says: “My G-d, the soul You have placed within me is pure; You formed it within me, You breathed

it into me, and You guard it within me.” The Alter Rebbe reads each phrase as a stage of the soul’s descent.

ברכות סי' ב:ד' 60b Berakhot

כי מתער אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים.”

When he awakens he says : “O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me here-after. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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23

מבחי טהירו עילאה

At the start of the Zohar on Bereshis: “At the head of the King’s authority, He engraved engravings in the supernal purity (tehiru ila’ah).” The text places the soul’s root at this level.

זח"א טו, 15a Zohar I,

KEHOT’S NOTE

ראה זח"א טו, א. באוה"ת פ' דברים ע' כט מבאר שטהירו עילאה “זהו בחי שלמעלה מהכתר וא"כ . . מהו העלי עוד יותר וצ"ע.”

24

בביאור ע"פ לבבתי אחותי

The text itself sends the reader to the Biur on “You have captured my heart, my sister” (Song of Songs 4:9) for more on this subject; the passage the note points to opens with that heading.

KEHOT’S NOTE

לקמן שה"ש כט, ד ואילך.

PARAGRAPH 4

25

כל זמן שהנשמה בקרבי מודה אני

The blessing said on waking continues: “As long as the soul is within me, I acknowledge before You,” and ends, “Blessed are You, Havayah, Who restores souls to dead bodies.” The text contrasts the acknowledgment with the blessing that follows.

ברכות סי' ב:ד' 60b Berakhot

כי מתער אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים.”

When he awakens he says : “O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me here-

after. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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26

כולא קמיי כלא חשיב

In the Zohar’s introduction, true awe is awe of G-d because He is great and rules, the root of all worlds, “and all before Him is considered as nothing.”

זח"א יא, 11b Zohar I,

KEHOT’S NOTE

זח"א יא, ב.

27

בשעה שהקדימו ישראל נעשה

When Israel put “We will do” before “We will hear,” a heavenly voice asked who had revealed to them the secret that the ministering angels use. The text names a discourse by these words.

שבת פ"ח א'ז:ח' 88a:7-8 Shabbat

דרש רבי סימאי: בשעה שהקדימו ישראל “נעשה” ל”נשמע” באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד “נעשה” ואחד כנגד “נשמע”. וכיון שחטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: “ויתנצלו בני ישראל את עדם מהר חורב”. אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתבי: “ויתנצלו בני ישראל וגו'”. אמר ...

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28

וסד"ה כי תשמע בקול

There the aim of “when you listen to the voice of Havayah” is the drawing of the Infinite Light into revelation upon the soul, so that it come to bittul.

KEHOT’S NOTE

לקמן פ' ראה כג, ד.

29

גנבא אפום מחתרתא רחמנא קריא

The note lists other places in Likkutei Torah that bring the saying about the thief.

ברכות סי' ג:א'ד' 63a:4 Berakhot

כל כה למה — לפי שאין עונין “אמן” במקדש. ומנין שאין עונין אמן במקדש? — שנאמר: “קומו ברכו את ה' אלוקיכם מן העולם עד העולם”. ואומר: “ויברכו את שם כבודך ומרומם על כל ברכה ותהלה”.

“Why all this? Because the response “Amen” was never made in the Sanctuary. Whence is it that “Amen” was never used as a response in the Sanctuary? As it is said, “Stand up and bless the L-rd your G-d from everlasting to everlasting” (Nehem. ix. 5), and it continues, “And let them say: Blessed be Thy glorious Name, that is exalted above all blessing and praise” (ibid).

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KEHOT’S NOTE

גירסת הע"י ברכות סג, א. ובפחד יצחק שכי"ה בשי"ס ד' פורטוגאל. ועל"ק (ז, א). — ובפי' צו (יא, סע"ב). רי"פ ואתחנן. רד"ה תחת אשר לא עבדת (מב, ד) [כ]. וראה הנסמן במאמרי אדה"י — פרושיות לעי' ט.

30

ישמעאל בני ברכני

Rabbi Yishmael ben Elisha entered the Holy of Holies, and G-d said to him, "Yishmael, My son, bless Me"; he blessed that G-d's compassion overcome His anger. The text brings it to show that blessing draws G-d's attributes into revelation.

ברכות ז' א:ד: Berakhot 7a:4

תנא, אמר רבי ישמעאל בן אלישע: פעם אחת, נכנסתי להקטיר קטורת לפני ולפנים, וראיתי אכתריאל קה' ח' צבאות, שהוא יושב על כסא רם ונשא, ואמר לי: "ישמעאל בני, ברכני!" אמרתי לו: "יהי רצון מלפניך, שיכבשו רחמיך את כעסך, ויגולו רחמיך על מדותיך, ותתנהג עם בניך במדת הרחמים, ותכנס להם לפניך משורת הדין". ונענע לי בראשו. וקממשע לו, שלא תהא ברכת הדין קלה בעיניך.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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KEHOT'S NOTE

ברכות ז, א. [ולקמן (טז, א) ט"ס פ"ג. — כ].

31

ברוך ה' מן העולם

"Blessed is Havayah, the G-d of Israel, from the world to the world." The text reads the two "worlds" as the hidden world and the revealed world.

Psalms 106:48 תהילים ק"ו:מ"ח

ברוך-ה' אלקי ישראל מן העולם ועד העולם ואמר כל-העם אמן ה' קה:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

תהלים קו, מה.

32

והיו הדברים האלה אשר אנכי מצוך היום

"And these words, which I command you today, shall be upon your heart": here, the Torah and mitzvot that draw revelation into the soul.

דברים ו:ו: Deuteronomy 6:6

והיו הדברים האלה אשר אנכי מצוך היום על-לבבך:

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

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33

וכמ"ש בספרי שמתוך כך אתה מכיר

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

KEHOT'S NOTE

ואתחנן ו, ר.

34

שמתוך כך אתה מכיר את מי שאמר והיה העולם

Since it says "And you shall love," the Sifrei asks how one loves G-d, and answers from the next verse: set these words upon your heart, "for through this you come to recognize Him Who spoke and the world came into being, and cleave to His ways."

Sifrei Devarim 33:1א:ג: ספרי דברים

(דברים ו 1) והיו הדברים האלה אשר אנכי מצוך היום על לבבך, רבי אומר: למה נאמר? לפי שנגאמר (דברים ו ה): "ואהבת את ה' אלקיך בכל לבבך", איני יודע: כיצד אוהבים את המקום? תלמוד לומר: והיו הדברים האלה אשר אנכי מצוך היום על לבבך, תן הדברים האלה על לבך, שמתוך כך אתה מכיר את מי שאמר והיה העולם ומדבק בדרךיו!

(Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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35

בד"ה וידעת היום

The discourse asks why, after "You were shown, to know," the Torah adds "And you shall know this day," and what "this day" means; it then turns to "Hear, O Israel" and "And you shall love," the first mitzvah given through Moshe after the Ten Commandments.

KEHOT'S NOTE

לקמן פ' ואתחנן ד, א ואילך.

36

וידעת היום והשבות

"And you shall know this day and take it to your heart that Havayah is the G-d." The text names a discourse by these words.

דברים ד:ל"ט: Deuteronomy 4:39

וידעת היום והשבת אל-לבבך כי ה' הוא האלקים בשמים ומעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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37

באמונתו יחיה

"And the righteous shall live by his faith": the theme for which the text sends the reader to that discourse.

חבקוק ב:ד: Habakkuk 2:4

הנה עפלה לא-ישרה נפשו בו וצדיק באמונתו יחיה:

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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38

ואהבת

“And you shall love Havayah your G-d,” the verse of the Shema that comes before “And these words.”

Deuteronomy 6:5 וי:ה' דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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39

בד"ה ראה אנכי נותן

There “See, I (Anochi) set” is read as “I, Who I am,” the Anochi of the first of the Ten Commandments, set “before you” (lifneichem), in your inner “face.” Because the Name Havayah is within your inner being, since Israel arose in thought, you can draw upon yourselves blessing from the Source of all.

KEHOT'S NOTE

לקמן פ' ראה יח, ד.

40

ראה אנכי נותן לפניכם היום ברכה

“See, I set before you today a blessing and a curse.” The text cites the discourse on this verse for blessing as “seeing.”

Deuteronomy 11:26 וי:א כ"ב דברים

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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41

ביום השמיני עצרת

“On the eighth day you shall have an assembly”: the verse of Shemini Atzeres, which names the discourse cited here.

Numbers 29:35 וי:ה' במדבר

ביום השמיני עצרת תהיה לכם כלי-מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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42

סד"ה השמים כסאי

The end of the discourse (Torah Ohr 1c) explains that the eighteen blessings of the Shemoneh Esreh, each “Blessed are You,” draw down encompassing light from sovev kol almin, and that this comes through bowing and prostration, which are bittul.

KEHOT'S NOTE

תו"א א, ג.

43

השמים כסאי

“The heavens are My throne and the earth is My footstool”: the verse that names the discourse cited here.

Isaiah 66:1 וי:א' ישעיהו

כה אמר ה' השמים כסאי והארץ ה' רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 5

44

שמע ישראל

“Hear, O Israel, Havayah is our G-d, Havayah is one”: the first of the two lines whose contemplation leads to love.

Deuteronomy 6:4 וי:ד דברים

שמע ישראל ה' אלקינו ה' אחד:

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

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45

וממשלתך בכל דור ודור

“Your kingship is a kingship over all worlds, and Your dominion is in every generation.” The text distinguishes kingship over willing subjects from dominion, which extends even to wicked generations.

Psalms 145:13 וי:ה' תהילים

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג. ראה לקווי"ש חט"ו ע' 237.

46

מוטב דלדייני

When Acher died, it was said that he could be neither judged nor brought into the World to Come; Rabbi Meir said, “Better that he be judged and enter the World to Come.” The text cites it to show how great the delight of Gan Eden is.

Chagigah 15b:3 וי:ג' חגיגה

כי נח נפשיה דאחר, אמרי: לא מידן לדיינינה, ולא לעלמא דאתי לייתי. לא מידן לדיינינה — משום דעסק באוריינתא, ולא לעלמא דאתי לייתי — משום דחטא. אמר רבי מאיר: מוטב דליינינה ולייתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב.

47

מי מנה

“Who has counted the dust of Yaakov”: the verse that names the discourse in Parshas Balak cited here.

Numbers 23:10 וי:ג' במדבר

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות ישרים ותהי אחירתי כמהו:

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

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48

בעוה"ב . . רק בהדרגה

The note points to two other places in Likkutei Torah on this gradual ascent.

KEHOT'S NOTE

ועליק (לד, א) ותחילה צריך לירד לגיהנם כו'. ועי' ד"ה יפה שעה א' בוך פערטעל (קכו, ב) [מצויין בספריית כ"ק אדמו"ר במס' 499. והוא ד"ה יפה שעה א' מאדהאמ"צ הנדפס במאמרי אדה"א קונטרסים ע' רמא ואילך]. כה"ק לראשית גוי ואינו מועיל גיהנם שוהו בירור אלא איבודו זהו תיקון כו'. וגיהנם מועיל לו עמים מדות רעות שבנפה . . . ועליק (ע, א) כמ"ש כאן. [כ].

49

יכול להשתנות מן הקצה אל הקצה מיד כרגע

On this sudden change the Rebbe remarks there, "compare Ezekiel 18:21 ff.," the verses on the wicked man who turns back from all his sins.

KEHOT'S NOTE

זח"א קכט, סע"א. בלקו"ש ח"ט ע' 593 בהערה מצייין כ"ק אדמו"ר ע"ו: "ולחעיר מייחזקאל יח, כא ואילך".

50

יכול להשתנות מן הקצה אל הקצה מיד כרגע

Fortunate are the masters of teshuvah, says the Zohar, for in one hour, one day, one moment they come close to the Holy One, blessed be He, which is not so even for the completely righteous, who came close over many years.

ספר הזהר, ח"י שרה ט"ו:קיד"ד-16:121-15:114 Chayei Sara Zohar, ט"ו:קכ"א

51

המקדש את האשה ע"מ שהוא צ"ג

"On condition that I am righteous": even if he is completely wicked, she is betrothed, for perhaps he had a thought of teshuvah in his mind.

קידושין מ"ט ב:ד'ה"ב-49b:4 Kiddushin

"על מנת שאני צדיק" - אפילו רשע גמור - מקודשת, שמא הרהר תשובה בדעתו. "על מנת שאני רשע" - אפילו צדיק גמור - מקודשת, שמא הרהר דבר עבודה זרה בדעתו. עשרה קבים חכמה ירדו לעולם, תשעה נטלה ארץ ישראל ואחד כל העולם כולו. עשרה קבים ירדו לעולם, תשעה נטלה ירושלים ואחד כל העולם כולו. עשרה קבים עשירות ירדו לעולם, תשעה נטלה רומי ואחד כל העולם כולו. עשרה קבים עניויות ירדו לעולם, תשעה נטלה ...

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KEHOT'S NOTE

קידושין מט, ב. שו"ע אה"ע סי' לח סעיף לא. ובאור זרוע ברכות סי' קיב — לקו"ש ח"ט ע' 394 בהערה 24.

52

וישע ה'

"And Havayah turned (vayisha) to Hevel and to his offering." The text links the "salvations" of the blessing to this word and to the 375 lights.

בראשית ד'ד:4 Genesis

והכל הביא גסיהוא מבכורות צאנו ומתקבלו וישע ה' אל-הכל ואלי-מנחתו:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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53

המקדש את האשה ע"מ הוא צדיק גמור מקודשת אפי' הוא רשע גמור שמא הרהר תשובה

The ruling as codified: on condition that he is righteous, even if he is completely wicked she is betrothed out of doubt, for perhaps he thought of teshuvah in his heart.

שולחן ערוך, אבן העזר 38:31 Shulchan Arukh, Even HaEzer

ע"מ שאני צדיק אפי' רשע גמור הרי זו מקודשת מספק שמא הרהר תשובה בלבו:

"On condition that I am righteous": even if he is completely wicked she is betrothed out of doubt, for perhaps he contemplated repentance in his mind.

Apei Ravreivi: Shulchan Aruch Even HaEzer, Lemberg, 1886 (Public Domain) • Hilchot Kidushin, trans. by Steven H. Garten. HUC, 1975 (CC-BY)

54

יפה שעה א' בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

55

יפה שעה אחת בתשובה ומע"ט בעוה"ז

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come." The text explains this by the light of sovev that shines in this world.

משנה אבות ד:י"ז Pirkei Avot 4:17

הוא הנה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

56

מרוב כל

"Because you did not serve Havayah your G-d with joy and gladness of heart, merov kol." The text reads merov kol as "more than all": higher than the World to Come.

דברים כ"ח:מ"ז Deuteronomy 28:47

תחת אשר לא עבדת את-י' אלקיך בשמחה ובטוב לבב מרב כל:

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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KEHOT'S NOTE

דברים כח, מז.

57

מעוה"ב הנקי כל

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

KEHOT'S NOTE

ראה ב"ב יז, רע"א. פי' האריז"ל ע"פ תחת גוי מרוב כל. שלי"ה תושב"כ פי' תבא.

58

מעוה"ב הנקי כל

Three were given a taste of the World to Come in this world, Avraham, Yitzchak and Yaakov, of whom it is written "with all" (bakol), "from all" (mikol) and "all" (kol).

Bava Batra 17a ז"א בבא בתרא

59

בד"ה מנורת זהב

There the Alter Rebbe teaches that a mitzvah must be done with joy, for joy is delight revealed, and that "more than all" (merov kol) cannot mean merely more than all the pleasures of this world, which are only the refuse of what fell in the breaking of the vessels.

KEHOT'S NOTE

לעיל בהעלותך לג, ד.

60

מנורת זהב

"And behold, a menorah all of gold": Zechariah's vision, which names the discourse cited here.

Zechariah 4:2 ד:ב' זכריה

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְהָה עָלַי רֹאשָׁה וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עָלֶיהָ רֹאשָׁה:

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

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61

ואהבת בכל נפשך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The text reads "with all your soul" as mesirus nefesh.

Deuteronomy 6:5 ו:ה דברים

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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62

והיו הדברים האלה אשר אנכי

"And these words, which I command you today": each word is now read as pointing to the essence of G-d, to connection, and to this world.

Deuteronomy 6:6 ו:ו דברים

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:

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

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63

אנכי מי שאנכי

The note says the sources of this phrase are listed there.

KEHOT'S NOTE

נסמן לעיל פינחס פ, ב.

64

היום . . ולא למחר בעוה"ב

Rabbi Yehoshua ben Levi: "Which I command you today to do them": today to do them and not tomorrow to do them; today to do them, and tomorrow to receive their reward.

Eruvin 22a:5-6 ו"ה-א:ה עירובין

וְהִינֵנוּ דֹאֲמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: מֵאִי דְכַתִּיב "אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חֲנִי, וְאֵימָא רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: מֵאִי דְכַתִּיב "אֲרָךְ אַפְּסִים"? "אֲרָךְ אֵהָ" מְבַעֵי לְקָה!

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

KEHOT'S NOTE

ראה עירובין כב, א. וש"נ.

65

בפי' פינחס ע"פ צו את

The discourse on "Command the children of Israel" explains "today to do them, and not tomorrow to do them": this world is the world of action and free choice, where even one who has sinned can return, while in the World to Come a person stays as he was and is held by the "hollow of the sling." It goes on to explain that the World to Come receives revelation by measure (memalei), while Torah and mitzvos in this world draw down sovev, above the revelation of Gan Eden.

KEHOT'S NOTE

לעיל פנחס עה, ג.

66

צו את

"Command the children of Israel and say to them, 'My offering, My bread': the verse in Parshas Pinchas that names the discourse cited here.

Numbers 28:2 ב:ח במדבר

צו אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת-קֶרְבְּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְמוֹעֵדוֹ:

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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67

נקי המצות רמ"ח אברים

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

68

ואהבת . . בשני חללי לבך

The words here quote Berachot 54a:6-7; the passage is shown below.

Berachot 54a:6-7 ו"ה-א:ו ברכות

חַיִּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁם שֶׁמְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאָמַר: "וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ וּגְוִי". "בְּכָל לִבְּךָ" — בְּשֵׁנֵי יִצְרִיךָ, בְּיִצְרֵךְ טוֹב וּבְיִצְרֵךְ רָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילוֹ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדְךָ" — בְּכָל מְמוֹנָה. דָּבָר אַחֵר: "בְּכָל מְאֹדְךָ" — בְּכָל מְדָה מְדָה שֶׁהוּא מוֹדֵד לָךְ הָיוּ מוֹדָה לוֹ. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּגִיד שֶׁעַר הַמְזוֹרָח שֶׁהוּא מְכוּוֹן

כנגד בית קדשי הקדשים. ולא יכנס להר הבית במקלו, ובמנעלו, ובפונדתו, ובאבק שעל רגליו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ראה ברכות נד, א. ספרי פ"י לב.

69

ישמח ישראל בעושי

"Let Israel rejoice in its Maker (be'osav)." The text reads be'osav as the mitzvos, which are clothed in the world of action.

Psalms 149:2:ב"ט:תהילים קמ"ט

ישמח ישראל בעושי בני ציון וגילו במלכם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

70

בד"ה אסרי לגפן

The passage speaks of the ascent of all the worlds, even of the animal soul that descends below, and reads "Binding his foal to the vine" as referring to the days of Moshiach, when the level of man will be made complete.

KEHOT'S NOTE

תו"א מו, ג.

71

אסרי לגפן

"Binding his foal to the vine": the verse that names the discourse cited here.

בראשית מ"ט:11א"ט:Genesis 49:11

אסרי לגפן עירה ולשרקה בני אתנו כבס בניו לבשו ובדם ענבים סותה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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72

ובד"ה בעלותך

There the Alter Rebbe writes that when darkness hides G-d's holiness a person should feel deeply bitter, and an addition explains, following Rabbi Chaim Vital, why tears and bitterness bring an arousal from above: "the gates of tears are not locked." The note quotes its remark that another reason, that through bitterness one merits a revelation of G-dliness, is given later.

KEHOT'S NOTE

לעיל בעלותך ל, ב "והטעם בזה . ועמ"ש לקמן עוד טעם בזה שע"י המרירות זוכה לגילוי אלקות".

73

בהעלותך

"When you kindle the lamps": the verse that names the discourse cited here.

Numbers 8:2:ב"ח:במדבר ח

דבר אליהם ואמרתי אליו בהעלתך את הנרות אלימול פני המנוחה יאירו שבעת הנרות:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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74

זורע צדקות ומצמיה ישועות

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

KEHOT'S NOTE

ברכת יוצר.

75

תיבה מליאה אבנים טובות . . סגורים בתיבה

In a note on this parable of the closed chest of jewels, the Rebbe also refers to Sefer HaMaamarim 5627 and 5629.

KEHOT'S NOTE

בסה"ש תנש"א כרך ב ע' 802 הערה 53 מציין גם לסה"מ תרכ"ז (צילום כת"י הר"ש סופר) ס"ע תלג ואילך. סה"מ תרכ"ט ריש ע' רט.

PARAGRAPH 6

76

כרחל לפני גוזי

"Like a ewe before her shearers she is silent." The text applies it to the G-dly spark, silent and helpless in its exile within the animal soul.

Isaiah 53:7:ז"ג:ישעיהו נ"ג

נגש והוא נענה ולא יפתח פיו כשה לשבח יוכל וכרחל לפני גוזיה נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז.

77

ע' לעיל ע"פ אלה מסעי

There the Community of Israel is called Rachel, "like a ewe before her shearers she is silent": only ewes are shorn, and she lets herself be shorn without resisting.

KEHOT'S NOTE

פ' מסעי פה, ג. פט, ג.

78

אלה מסעי

"These are the journeys of the children of Israel": the verse that names the discourse cited here.

Numbers 33:1:א"ג:במדבר לג

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם בגד"משה ואהרן:

89

כמשפט הראשון

Yosef tells the butler he will hand Pharaoh his cup “according to the former manner (mishpat).”

Genesis 40:13: בראשית מ'יג:יג

בעוד שלשת ימים ישא פרעה את־ראשו וְהִשְׁבִּיחַ עַל־כַּנֶּה וְנָתַתְּ כוֹס־פרעה בְּיָדוֹ כְּמִשְׁפַּט הָרָאוֹשׁ אֲשֶׁר הָיִיתָ מְשַׁקֶּהוּ:

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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KEHOT'S NOTE

בראשית מ, יג.

90

כהלכתא קדמייתא

The note observes that Onkelos and Targum Yonasan read kadmaah, as do old printings and manuscripts of Onkelos, and refers to the Rebbe's note there.

KEHOT'S NOTE

בתרגום אונקלוס ותי"י: "קדמאה". וראה סה"מ מלוקט ח"א ע' קס הערה 4. בתרגום אונקלוס דפוסים עתיקים ובכתיב ג"כ הגי' "קדמאה".

91

כהלכתא קדמייתא

Onkelos renders mishpat here with the word halachah, “according to the former halachah,” and the text reads mishpat in Isaiah's verse the same way. (The text has kadmaisa; Onkelos reads kadmaah.)

Onkelos Genesis 40:13: בראשית מ'יג:יג

בסוף תלתא יומין יִדְבַּרְנָה פְּרַעַה יֵת רִישָׁהּ וִיתִיבְנָה עַל שְׁמוֹשָׁהּ וְתַתַּן כֹּסֶא דְּפְרַעַה בְּיָדֶיהָ כְּהִלְכְתָּא קְדָמָא דִּי הוּיָתָא מְשַׁקֵּי לָקָה:

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

92

אין הגליות מתכנשות אלא

Rav Huna: all these exiles are gathered in only in the merit of the Mishnayot, as it says, “Even though they yisnu among the nations, now I will gather them.”

Vayikra Rabbah 7:3: ויקרא רבה ז'ג:ג

KEHOT'S NOTE

ויק"ר ז, ג. ובתדב"א פרק ה. משות פג, ג. [כ]. ראה בהנסמן באוה"ת דברים כרך ז ע' ביקעט. וראה בתשובות וביאורים לכ"ק אדמו"ר ס"ד ד ס"ה.

93

גם כי יתנו בגוים

“Even though they hire among the nations, now I will gather them.” The Midrash brings it as proof that the exiles are gathered in the merit of the Mishnah, hearing yisnu as “they study.”

Hosea 8:10: הושע ח'י"ד:י

גַּם כִּי־יִתְּנוּ בְּגוֹיִם עֵתָה אֶקְבָּצֶם וַיְחַלּוּ מֵעַתָּה מִמֶּשָׂא מֶלֶךְ שָׂרִים:

Yea, though they hire among the nations, now will I gather them up; and they begin to be minished by reason of the burden of king and princes.

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KEHOT'S NOTE

הושע ח, י.

94

התורה אור

“For a mitzvah is a lamp, and the Torah is light.”

משלי ו'כ"ג: Proverbs 6:23

KEHOT'S NOTE

משלי ו, כג.

95

ע"פ ואלה המשפטים

The text refers to its reading there of “before them” (lifneihem), in “And these are the laws,” as “to their inner dimension.”

KEHOT'S NOTE

תו"א פ' משפטים. "ר"ל לפנימיותם שע"י עסק התורה יתגלה פנימי הלב" — אוה"ת דברים ע' לב.

96

ואלה המשפטים

“And these are the laws which you shall set before them.” The text reads “before them” (lifneihem) as “to their inner dimension.”

Exodus 21:1: שמות כ"א:א

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשֶׁם לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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97

חכלילי

“His eyes are red (chachlili) with wine”: the verse on which the text refers to a further discussion.

Genesis 49:12: בראשית מ"ט:יב

חַכְלִילִי עֵינָיִם מִיַּיִן וְלִבְנֵי־שִׁנָּיִם מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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98

רחם עלינו ותן בלבנו

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

99

ובינה ליבא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

100

ובינה לבא

In Eliyahu's prayer (Pasach Eliyahu): “Chochmah is the brain ... Binah is the heart, and with it the heart understands.”

Tikkunei Zohar 17a:17-19: תקוני זוהר י"ז א-י"ט-י"ז

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדוועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בהווא שקיו.

112 אחת היא יונת

“One is she, my dove, my perfect one”: the verse that names the Biur cited here.

Song of Songs 6:9: שיר השירים ו:ט

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילולתה ראוה בנות ויאשרוה מלכות ופילגשים ויהללוה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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113 בכל מאדך

“And with all your might”: the love that the Biur on “One is my dove” connects with the inner heart.

Deuteronomy 6:5: דברים ו:ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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114 וכן פי' האריז"ל

The Tzemach Tzedek connects the Arizal's teaching with the Zohar on Vayelech (285a): when a person comes to arrange the praise of his Master, he must first raise it to the place where the spring flows forth from the depth of the well.

KEHOT'S NOTE

“עפמ”ש בזהר פ' וילך דרפ”ה ע”א בג”כ בעא ב”ג לסדרא שבחא דמארי כו' דעמיקא דבירא נגיד ונפיק כו' — אוה”ת דברים ע' לד. ראה שם הלשון.

115 ממעמקים קראתיך

“From the depths I called You, Havayah.” The Arizal reads Zion as this call from the depths.

Psalms 130:1: תהילים קל”א

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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116 והובא דבריו בסה”מ סי' קנ”ו

The note refers there regarding the Arizal's words as brought in Sefer Hadrass Melech.

KEHOT'S NOTE

ראה אוה”ת בראשית כרך ה תתנו, ב.

117 בד”ה לבבתי

The text cites this discourse for the two meanings of baruch.

KEHOT'S NOTE

לקמן שה”ש כה, ד.

118 לבבתי

“You have captured my heart, my sister, bride”: the verse

that names the discourse on baruch cited here.

Song of Songs 4:9: שיר השירים ד:ט

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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119 בד”ה רני ושמחי

The discourse speaks of Zion (“And of Zion it shall be said”) and of rinah, joyful song rising from below, which must come first so that the joy of the Infinite Light's revelation can rest on the soul in the Shema.

KEHOT'S NOTE

תו”א לו, ג. ראה אוה”ת בראשית כרך ה דף תתנו, ב.

120 ויקראו לפניו אברך

“And they called out before him, ‘Avrech’”: the cry before Yosef when Pharaoh set him over Egypt.

Genesis 41:43: בראשית מ”א:ג

וירכב אתו במרכבת המשנה אשר ילו ויקראו לפניו אברך ונתן אתו על כל ארץ מצרים:

And he made him to ride in the second chariot which he had; and they cried before him: ‘Abrech’; and he set him over all the land of Egypt.

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KEHOT'S NOTE

בראשית מא, מג.

121 בלק”ת פי' ויצא

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

KEHOT'S NOTE

להאריז”ל ד”ה ותקרא את שמו יוסף.

122 ועיין בפ' בשלח דנ”ה ע”ב

The Tzemach Tzedek infers from the Zohar on Beshalach that Zion is Yesod, and elsewhere quotes its remark that the verse should have said “to Zion.”

KEHOT'S NOTE

”משמע דציון הוא יסוד” — אוה”ת דברים ע' לד. “לציון מיבעי ליה כו” — אוה”ת ויקרא כרך א ע' רסא.

123 ובפי' הרמ”ז

The Tzemach Tzedek notes the Ramaz's explanation there, that Zion is “that which is marked out (metzuyan).”

KEHOT'S NOTE

”שהוא מצויין” — אוה”ת דברים לד.

124 ובפרשה במדבר דקי”ח א'

The note refers there for this Zohar passage on “May Havayah bless you from Zion.”

KEHOT'S NOTE

ראה אוה”ת פ' נשא ע' רסו.

125

בד"ה ושמתי כדכד

The note places the discourse "And I will make [your windows] of kadmah" later in Likkutei Torah, in Parshas Re'eh.

KEHOT'S NOTE

ולקמן פ' ראה.

126

ושמתי כדכד

"And I will make your windows of kadmah": the verse that names the discourse cited here.

ישעיהו נ"ד:י"ב Isaiah 54:12

ושמתי כדכד שמשותיה ושעריה לאבני אקדח וכל גבולה לאבני חפץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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127

וצדקה תרומם גוי

"Charity exalts a nation." The text refers to a discourse that explains it, for "her captives through charity."

משלי י"ד:ל"ד Proverbs 14:34

צדקה תרומם גוי וחסד לאמים חטאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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128

סד"ה ועתה יגדל נא כח

When Moshe prayed after the sin of the spies, "And now, let the power of Ado-nai be great," he drew from a level higher than the Torah, the supernal will, for only so high a light can reach down to those who have fallen far and raise them.

KEHOT'S NOTE

לעיל פ' שלח לט, ג.

129

ועתה יגדל נא כח

Moshe's prayer after the sin of the spies: "And now, let the power of Ado-nai be great."

במדבר י"ד:י"ז Numbers 14:17

ועתה יגדל נא כח אדני כח אדני דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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130

בחסד ואמת יכופר עון

"Through kindness and truth iniquity is atoned." The text refers to its explanation at the end of the discourse on Moshe's prayer.

משלי ט"ז:ו Proverbs 16:6

בחסד ואמת יכפר עון וביראת ה' סור מרע:

By mercy and truth iniquity is expiated; And by the fear of the L-RD men depart from evil.

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131

ויעש דוד שם

This letter opens with "And David made a name," which the Zohar connects with David's doing justice and charity; it ends by explaining that charity draws G-d's light down into the world of action, which is why it is called the "work" of charity.

Tanya, Iggeres HaKodesh 5:1 אגרת הקדש ח' תניא,

ויעש דוד שם. ופירש באהר הקדוש, משום שנאמר: "ויהי דוד עושה משפט וצדקה לכל עמו כו", "בכה רבי שמעון ואמר: מאן עבד שמה קדישא בכל יומא מאן דיהיב צדקה למסכני כו".

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132

סד"ה מי מנה

The end of the discourse explains that doing the mitzvos is the lower unity, drawing the supernal will down in measured form, whereas Torah study, which outweighs them all, is the higher unity, bittul to the Infinite Light itself; it is the "dust" of "Who has counted the dust of Yaakov," which cannot be counted.

KEHOT'S NOTE

לעיל פ' בלק סח, ב.

133

מי מנה

"Who has counted the dust of Yaakov": the verse that names the discourse in Parshas Balak cited here.

במדבר כ"ג:י Numbers 23:10

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

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

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134

בד"ה מה טובו

The discourse "How goodly" describes three kinds of teshuvah.

KEHOT'S NOTE

לעיל פ' בלק עד, א.

135

מה טובו

"How goodly are your tents, Yaakov": the verse that names the discourse in Parshas Balak cited here.

במדבר כ"ד:ה Numbers 24:5

מה טובו אהליה יעקב משכנתיה ישראל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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136

ציון לי סימן

"When he sees a human bone, he shall build a marker (tziyun) beside it": the verse from which the Gemara learns that tziyun means a sign.

יחזקאל ט"ו:15 Ezekiel 39:15

ועברו העברים בארץ וראו עצם אדם ובנה אצלו ציון עד קברו אתו המקברים אליה ציא המון גו:

And when they that pass through shall pass through the land, and any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.

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KEHOT'S NOTE

ראה יהזקאל לט, טו.

137 ציון מלשון סימן . . המסותרת בלב איש ישראל

The Tzemach Tzedek brings this passage, Tziyon as a "sign" and the inner love hidden in the heart of a Jew, in Or HaTorah on Bereishis.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ה תתנו, ב.

138 אוריינתא מחכ' נפקת

"The Torah comes forth from Chochmah, from the place called holy (kodesh)." The text calls this source of the Torah the level of baruch.

Zohar II, 121a, א"ב קבא,

KEHOT'S NOTE

זח"ב קבא, א. וראה שם פה, א.

139 בשוב ה' ציון

"For eye to eye they shall see when Havayah returns Zion."

Isaiah 52:8: שיעיהו נ"ב:ח"י

קול צפיה נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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140 בשוב ה' ציון

The Zohar asks why the verse does not say "returns to Zion": when Jerusalem below was destroyed the Holy King went up to Zion, and when the Community of Israel returns to her place, the King will return to Zion, to unite one with the other.

Zohar, Beshalach 16:241-17:251-ט"ז:רמ"א-ט"ז:רנ"א

141 יברכך ה' מציון

From Zion all blessings go forth to Israel below without delay, as it says, "May Havayah bless you from Zion," and "for there Havayah commanded the blessing."

Zohar, Bamidbar 1:17-2:26-י"ז:ב"י-י"ז:כ"ו

Observe that at no other enumeration were the Israelites blessed as at this one, which was intended in especial to be attended by a blessing and to put the finishing touch to all worlds.' R. Judah used to be much in the company of R. Simeon. Once he asked him: 'Which region is it whence blessings go forth to Israel?' R. Simeon replied: 'Woe to the world in that its people do not ponder or reflect on the glory of the Most High King. Observe this. When Israel are found ...

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

ברבות פ' עקב ד"א ושמר לך כו' אברהם...

In the Midrash Rabbah on Eikev: “And He Shall Keep for You”



Israel's two qualities, justice and charity, draw down G-d's two, mercy and kindness. Justice, a person's judgment of himself and his Torah study, brings the Thirteen Attributes of Mercy of Yom Kippur, “white as snow”; charity, the mitzvos as a whole, brings the higher kindness of Sukkos, “as wool,” which comes from G-d's essence and is given without condition.

THE MAAMAR IN BRIEF

The maamar explains a Midrash on Parshas Eikev: Avraham gave his children two “tenant farmers,” charity and justice, and G-d set up two of His own, kindness and mercy; when Israel restores its pair, as in “Zion shall be redeemed through justice, and her returnees through charity,” G-d restores His. The Alter Rebbe first asks why Psalms 147:12 pairs Zion, the inner part of Jerusalem, with the Name Elokim. Zion's joy is “exultation,” joy with trembling, higher and more inward than ordinary rejoicing; it comes through contraction, the level of Elokim, which is Havayah itself becoming Elokim. A person draws it down through “justice”: judging himself, setting aside his will, refraining from excess, and studying the Torah, which restores everything to its proper place. “Charity” is the mitzvos as a whole. G-d's mercy is the Thirteen Attributes of Mercy revealed on Yom Kippur, “white as snow,” the garment of the Ancient of Days, which still contains judgment. His kindness is higher: “the hair of His head like pure wool,” drawn from His essence, given to rich and poor alike and revealed on Sukkos. Justice draws down mercy and charity draws down kindness.

OUTLINE

1 The Midrash of the two tenant farmers

11

Avraham's charity and justice are matched by G-d's kindness and mercy; when Israel restores its pair (“Zion shall be redeemed through justice”), G-d restores His (“says Havayah, who has mercy on you”).

2 Zion, Elokim and exultation

¶12-3

Why Zion is paired with Elokim: exultation, joy with trembling, is higher and more inward than rejoicing, and comes through contraction, the Elokim that is Havayah itself. A person draws it down through “justice,” restraining his own will even in what is permitted.

3 Justice and charity

¶14

Torah study, also called justice, breaks the animal soul and restores everything to its proper place, as before the sin of the Tree of Knowledge. The mitzvos are called charity, justice leads to charity, and together they bring the joy of “I will greatly rejoice in Havayah.”

4 Mercy, and the question of kindness

¶15

G-d’s mercy is the Thirteen Attributes of Mercy revealed on Yom Kippur, drawn down by self-affliction and Torah study. What, then, does kindness add? The answer lies in Isaiah 1:18, “white as snow ... as wool.”

5 Snow and wool

¶16-7

“White as snow” is mercy, the garment of the Ancient of Days, still mixed with judgment; “as wool” is kindness, the hair of His head, drawn from His essence and given to all, revealed on Sukkos as “dew,” an arousal from above. “He gives snow like wool” brings kindness even into Yom Kippur.

6 Two seasons, two paths

¶18

The Ten Days of Teshuvah, the time of “the King of Justice,” draw down mercy through justice; Sukkos draws down kindness through charity. Further pointers for each half of the verse.

KEY CONCEPTS

Justice (mishpat) משפט

A person’s judgment of himself: setting aside his will and refusing to be drawn after excesses, even in what is permitted. The Torah is also called mishpat, and the word also means proper order, everything in its place as before the sin of the Tree of Knowledge.

Charity (tzedakah) צדקה

Giving to others, which follows from judging oneself; the mitzvos as a whole are also called charity. It draws down the higher kindness revealed on Sukkos.

Exultation (gilah) גילה

Joy joined with awe, “exult with trembling”: higher and more inward than rejoicing (simchah), and linked with Zion and the Name Elokim.

Havayah becoming Elokim והיה הויי לי לאלקים

The Elokim linked with Zion is not a lower level but Havayah itself appearing through contraction, as in “and Havayah shall be Elokim to me.”

The Thirteen Attributes of Mercy י"ג מדות הרחמים

G-d’s great mercy, revealed on Yom Kippur, “His garment white as snow.” It still contains some judgment, for mercy weighs who is in distress and who deserves it.

Supernal Chesed (kindness) חסד עליון

Kindness drawn from the inner dimension of the Infinite One, “the hair of His head like pure wool,” with no admixture of judgment; given to rich and poor alike, and revealed mainly on Sukkos.

SECTION 1 • 11

The Midrash of the two tenant farmers

1 ברכות פי עקב ד"א [דבר אחר] ושמר לך¹ כו' אברהם נתן לבניו שני אריסין² שנאמר כי ידעתיו³ כו' ושמרו דרך הוי' לעשות צדקה ומשפט.

In [Midrash] Rabbah, Parshas Eikev: Another explanation: "And He shall keep for you," etc. Avraham gave his children two tenant farmers, as it is said, "For I have known him," etc., "and they shall keep the way of Havayah, to do charity (tzedakah) and justice (mishpat)."

The maamar opens with a Midrash (Devarim Rabbah 3:7) on the verse in Parshas Eikev, "And Havayah your G-d shall keep for you the covenant and the kindness." In the Midrash's parable a noblewoman brings two tenant farmers into her marriage; the Alter Rebbe quotes its application: Avraham handed down to his children two such "tenant farmers," charity and justice, for G-d says He chose him so that his children would "keep the way of Havayah, to do charity and justice."

אף הקב"ה זקף לה שני אריסין כנגדן חסד ורחמים כו' עמדו ישראל וכשרו את עצמן כו'

So too the Holy One, blessed be He, set up for her two tenant farmers corresponding to them: kindness and mercy, etc. Israel arose and made themselves fit, etc.,

In the parable the king answers the bride's two tenant farmers with two of his own; so G-d set up, corresponding to Israel's charity and justice, His own kindness and mercy. In the words the Alter Rebbe passes over with "etc.," the Midrash adds that Israel lost theirs and G-d withdrew His, until Israel set themselves right again.

שכך כתיב ציון במשפט תפדה ושביה בצדקה⁴ אף הקב"ה הביא את שלו שכך כתיב כי ההרים⁵ כו' וחסדי מאתך כו' אמר מרחמך הוי'.

for so it is written, "Zion shall be redeemed through justice, and her returnees through charity." So too the Holy One, blessed be He, brought His own, for so it is written, "For the mountains," etc., "and My kindness ... from you," etc., "says Havayah, who has mercy on you."

Israel's return is proved from Isaiah 1:27, "Zion shall be redeemed through justice, and her returnees through charity," and G-d's response from Isaiah 54:10, where His "kindness" and His "mercy" are named together. The rest of the maamar explains these two pairs: justice and charity on Israel's side, mercy and kindness on G-d's.

SECTION 2 • ¶2-3

Zion, Elokim and exultation

² והענין ע"ד המבואר במ"א ע"פ שבחי ירושלים את הוי' הללי אלקיך ציון⁶ דלכאורה קשה הרי ציון הוא פנימיות דירושלים ולמה נזכר גבי ירושלים שם הוי' וגבי ציון שם אלקים.

The explanation is along the lines of what is explained elsewhere on the verse "Extol Havayah, O Jerusalem; praise your Elokim, O Zion." At first glance this is difficult: Zion, after all, is the inner dimension (pnimiyus) of Jerusalem, so why is the Name Havayah mentioned in connection with Jerusalem, and the Name Elokim in connection with Zion?

To explain the Midrash, the Alter Rebbe first recalls a question on Psalms 147:12. Zion is the inner part of Jerusalem, so one would expect the inner place to be paired with the higher Name, Havayah; yet the verse pairs Jerusalem with Havayah and Zion with Elokim, the Name associated with contraction and concealment.

אך הענין דהנה כתיב ישמח ישראל⁷ בעושי בני ציון יגילו במלכם ומבואר במ"א בד"ה שוש אשיש⁸ בהוי' ותגל נפשי באלקי⁹ דבחי גילה היינו

But the explanation is this: it is written, "Let Israel rejoice in its Maker; let the children of Zion exult in their King." And it is explained elsewhere, in the discourse beginning "I will greatly rejoice in Havayah, and my soul shall exult in my Elokim," that the level of exultation (gilah) is

The answer begins from Psalms 149:2, where Israel "rejoices" but the children of Zion "exult." A discourse elsewhere, on Isaiah 61:10, "I will greatly rejoice in Havayah, and my soul shall exult in my Elokim," shows the same pairing: rejoicing (simchah) goes with Havayah, and exultation (gilah) with Elokim and with Zion.

כמו שכתוב וגילו ברעדה¹⁰ כו' והיא בחינה גבוה יותר מהשמחה וכמ"ש ג"כ בד"ה וידעת היום¹¹ as it is written, "and exult with trembling," etc.; and it is a higher level than joy (simchah). As is also explained in the discourse beginning "Know this day,"

Exultation is the joy of Psalms 2:11, "exult with trembling": joy that is joined with awe. The Alter Rebbe states that it is a higher level than ordinary joy, and refers to the discourse "Know this day" for the next point.

כי התכללות האהבה והיראה מחמת הגילוי מבחי' והנורא אל עליון כו' וגם הגילה היא השמחה שבבחי' פנימיות הלב ועלמא דאתכסיא וכענין לוחות אחרונות שניתנו בחשאי.

that the inter-inclusion of love and awe comes about because of the revelation from the level of “and the awesome, G-d Most High,” etc. And also, exultation is the joy that is at the level of the inner dimension of the heart, and of the hidden world (alma de'iskasya), like the matter of the second Tablets, which were given quietly.

That discourse explains that love and awe merge into one another only through a revelation from the level the opening blessing of the Amidah calls “the awesome, G-d Most High.” Exultation also belongs to the inner, hidden part of the heart, the “hidden world,” like the second Tablets, which were given quietly, unlike the public revelation that accompanied the first.

3 והנה כדי שיומשך הגילוי מבחי' והנורא אל עליון בבחי' פנימית עד שיומשך מזה בחי' וגילו ברעדה זהו ע"י גבורות וצמצומים דוקא ועמש"ל [ועיין מה שכתוב לעיל] סד"ה ויקח קרח¹² בענין חוטי הציצית

Now, in order that the revelation from the level of “and the awesome, G-d Most High” be drawn down in an inward manner, until from it there is drawn the level of “and exult with trembling,” this comes specifically through gevuros (restraints) and tzimtzumim (contractions). And see what is written above, at the end of the discourse beginning “Korach took,” concerning the threads of the tzitzis.

For the revelation of “the awesome, G-d Most High” to enter a person inwardly and bring about “exult with trembling,” restraint and contraction (gevuros and tzimtzumim) are needed. The Alter Rebbe refers to his discussion of the threads of the tzitzis at the end of the discourse “Korach took,” earlier in Likkutei Torah.

וזהו תגל נפשי באלקי¹³ שהוא בחי' שם אלקים בחי' צמצום וגבורה ובאמת בחי' אלקים זה היינו כמ"ש והיה הוי' לי לאלקים¹⁴ כמ"ש מזה בד"ה שובה ישראל^{15, 16} גבי יוהכ"פ [יום הכפורים]

And this is [the meaning of] “my soul shall exult in my Elokim”: it is the level of the Name Elokim, the level of tzimtzum (contraction) and Gevurah (restraint). And in truth, this level of Elokim is as it is written, “and Havayah shall be Elokim to me,” as is explained about this in the discourse beginning “Return, O Israel,” regarding Yom Kippur.

This is why exultation is linked with “my Elokim”: Elokim is the Name of contraction and restraint. Yet this Elokim is not a lower level but Havayah itself becoming Elokim, as in Genesis 28:21, “and Havayah shall be Elokim to me,” which the discourse “Return, O Israel” explains in connection with Yom Kippur.

וזהו הללי אלקיך ציון¹⁷ וכדי להמשיך בחי' זו זהו ע"י בחי' משפט היינו להיות ביטול רצון וצמצום שיצמצם את עצמו להיות קדש את עצמך במותר לך כמ"ש בדי"ה ולא אבה^{18,19} הוי' אלקיך לשמוע אל כלעם

And this is [the meaning of] "praise your Elokim, O Zion." And in order to draw down this level, this comes through the level of justice (mishpat): that is, that there be a nullification (bittul) of will and a contraction, that he contract himself, so that there be "Sanctify yourself in what is permitted to you," as is explained in the discourse beginning "But Havayah your G-d was not willing to listen to Bilam."

This is why Zion is told, "praise your Elokim." A person draws this level down through "justice" (mishpat): setting aside his own will and restraining himself, in keeping with the Talmud's "Sanctify yourself in what is permitted to you," as explained in the discourse on "But Havayah your G-d was not willing to listen to Bilam."

וזהו בחי' משפט²⁰ שעושה האדם בנפשו שלא לימשך אחר המותרות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] צדיקים יצר טוב שופטן.^{21,22}

This is the level of justice that a person executes upon his own soul: not to be drawn after excesses, as our Sages, of blessed memory, said: "The righteous, the good inclination judges them."

The "justice" meant here is the judgment a person passes on himself, refusing to be drawn after excesses beyond what he needs. The Sages say that the righteous are "judged" by their good inclination: it is the good inclination that rules them.

SECTION 3 • 14

Justice and charity

4 והיינו ג"כ ע"י עסק התורה שנק' משפט וזהו ציון במשפט תפדה²³ שלהיות בחי' וני ציון יגילו וגילו ברעדה זהו ע"י בחינת משפט הנה"ל [הנזכר לעיל (a misprint of) הנה"ל] ועסק התורה

And this is also through occupying oneself with the Torah, which is called justice (mishpat). And this is [the meaning of] "Zion shall be redeemed through justice": for there to be the level of "the children of Zion shall exult," "and exult with trembling," this comes through the level of justice mentioned above, and through occupying oneself with the Torah,

Torah study is a second way to draw this level down, since the Torah is itself called "justice" (mishpat). So "Zion shall be redeemed through justice" means that the exultation of "the children of Zion," the "exult with trembling," comes through self-judgment and through Torah study.

כי אם אין חכמה אין יראה^{24,25} וכמ"ש בד"ה וידבר אלקים כו'²⁶ אנכי²⁷ כו' וגם כי המשפט לאלקים הוא²⁸ להיות הללי אלקיך ציון²⁹ וכנ"ל

for “if there is no wisdom, there is no awe,” as is explained in the discourse beginning “And G-d spoke,” etc., “I am,” etc. And also, “for justice is Elokim’s” is so that there be “praise your Elokim, O Zion,” as mentioned above.

Torah study is needed because, as the Mishnah in Avos says, “If there is no wisdom, there is no awe,” and exultation is joy joined with awe. Further, Devarim 1:17 says “justice is Elokim’s,” so justice is what brings about “praise your Elokim, O Zion.”

ועמ"ש בד"ה ה' לי בעוזרי^{30,31} שכדי להיות הקליטה בנפש האלקית הוא ע"י למען דעת עמי הארץ^{32,33} לשבור תאות נפש הבהמית והגוף המסתירים ומונעים הקליטה בנה"א [בנפש האלקית]

And see what is written in the discourse beginning “Havayah is for me among my helpers”: that in order for there to be absorption in the G-dly soul, this comes through “that the peoples of the earth may know,” to break the craving of the animal soul and of the body, which conceal and prevent the absorption in the G-dly soul,

The discourse “Havayah is for me among my helpers” explains that for G-dliness to be absorbed in the G-dly soul, “the peoples of the earth” must be broken; that discourse reads them as the body and the animal soul. Their cravings hide G-dliness and keep the G-dly soul from absorbing it.

שהיא בחינת ציון וכמ"ש בפ' צו סד"ה ענין שבעת ימי המלואים³⁴ בענין פ"י אמלאה החרבה³⁵

which is the level of Zion; and as is explained in Parshas Tzav, at the end of the discourse beginning “The matter of the seven days of the installation (miluim),” concerning the meaning of “I shall be filled, [now that] she is laid waste.”

The G-dly soul is the level of Zion. The Alter Rebbe also refers to the discourse on the seven days of installation (miluim) in Parshas Tzav, which explains Ezekiel’s words “I shall be filled, [now that] she is laid waste.” The context suggests the application: the G-dly soul is filled when the cravings of the body and the animal soul are broken.

וזהו ענין ציון במשפט דוקא תפדה וכמ"ש כמשפט הראשון³⁶ ות"א [ותרגום אונקלוס] כהלכתא קדמייתא³⁷ דהיינו שהמשפט הוא להיות כל דבר על מכונו

And this is the meaning of “Zion shall be redeemed” specifically “through justice,” as it is written, “after the former manner (mishpat),” and Targum Onkelos [renders], “according to the former practice”: that is, justice (mishpat) means that everything be in its proper place,

Zion is redeemed specifically through mishpat because the word also means proper order, as in Yosef’s words to the butler, “after the former manner (mishpat)” (Genesis 40:13), which Onkelos renders “according to the former practice.” Justice in this sense means everything standing in its proper place.

כמו שצריך להיות והיינו כמו שהיו העולמות על מכונן קודם חטא עץ הדעת כו' וכמ"ש בירמיה (ס"י ל' י"ח) וארמון על משפטו³⁸ י שב.

as it ought to be; that is, as the worlds were in their proper place before the sin of the Tree of Knowledge, etc. And as it is written in Yirmeyahu (chapter 30:18), "and the palace shall abide in its rightful place (mishpato)."

The proper place is the order of the worlds before the sin of the Tree of Knowledge, when everything stood where it belonged. Yirmeyahu's promise that "the palace shall abide in its rightful place (mishpato)" uses mishpat in the same sense.

ובחינת ושביה בצדקה היינו כללות המצות שנקראו צדקה כמ"ש וצדקה תהיה לנו כי נשמור כו'

And the level of "and her returnees through charity" is the mitzvos as a whole, which are called charity (tzedakah), as it is written, "And it shall be charity for us, if we keep," etc.

The second half of the verse, "her returnees through charity," refers to all the mitzvos together, which are called tzedakah, "charity," as in Devarim 6:25, "And it shall be charity for us if we keep to do all this commandment."

וגם כי מבחי' משפט נמשך להיות עושה צדקה וכמ"ש בד"ה אשירה להי³⁹ כי גאה גאה.⁴⁰

And also, from the level of justice it comes about that one does charity, as is explained in the discourse beginning "I will sing to Havayah, for He is highly exalted."

Justice also leads to charity in the plain sense: one who judges himself and limits his own excesses has what to give to others. The discourse "I will sing to Havayah" in Torah Ohr (Beshalach) explains this.

וזוהו ויהי דוד עושה משפט⁴¹ וצדקה שע"י נמשך בחי' שוש אשיר בהוי⁴² ישמח ישראל בעושי⁴³ וע"ש בד"ה שוש אשיר:⁴⁴

And this is [the meaning of] "And David executed justice and charity": through this is drawn down the level of "I will greatly rejoice in Havayah," "Let Israel rejoice in its Maker." And see there, in the discourse beginning "I will greatly rejoice."

This explains why David is praised for "executing justice and charity" (II Samuel 8:15): through these two is drawn down the joy that the verses link with Havayah, "I will greatly rejoice in Havayah" and "Let Israel rejoice in its Maker." The reader is referred again to the discourse "I will greatly rejoice."

SECTION 4 • 15

Mercy, and the question of kindness

5 והנה ענין זקף לה שני אריסין כנגדן בחיי רחמים אמר מרחמך הוי' היינו גילוי י"ג מדה"ר [מדות הרחמים]

המתגלים ביוהכ"פ [ביום הכפורים] וכמ"ש לקמן סד"ה

Now, as for “He set up for her two tenant farmers corresponding to them”: the level of mercy, “says Havayah, who has mercy on you,” is the revelation of the Thirteen Attributes of Mercy, which are revealed on Yom Kippur, as is explained below, at the end of the discourse beginning

Now the Alter Rebbe turns to G-d's two “tenant farmers.” The mercy of “says Havayah, who has mercy on you” is the revelation of the Thirteen Attributes of Mercy on Yom Kippur, as he explains below, at the end of the discourse on “For the mountains shall depart.”

כי ההרים ימושו⁴⁵ והוא נמשך ע"י בחי' משפט הנ"ל שעושה האדם בנפשו שכלן נאמר ביוהכ"פ [ביום

הכפורים] ועניתם את נפשותיכם⁴⁶ ועמשי"ל [ועיין מה שכתוב לעיל] בד"ה ראיתי

“For the mountains shall depart.” And it is drawn down through the level of justice mentioned above, which a person executes upon his own soul; and so it is said of Yom Kippur, “and you shall afflict your souls.” And see what is written above, in the discourse beginning “I have seen,”

These attributes are drawn down by the “justice” a person executes on himself, which is why the Torah commands for Yom Kippur, “and you shall afflict your souls.” The Alter Rebbe refers to the discourse on Zechariah's vision, “I have seen, and behold, a menorah of gold,” earlier in Likkutei Torah.

והנה מגורת זהב^{47,48} בענין הכתיתה והביטוש שאדם עושה בעצמו שע"י ממשיך גילוי בחי' יג"מ [י"ג

מדות] הרחמים כשמזן הטוב⁴⁹ כו' יורד על הזקן כו'

“and behold, a menorah of gold,” concerning the crushing and pounding that a person does to himself, through which he draws down the revelation of the level of the Thirteen Attributes of Mercy, “like the good oil,” etc., “running down upon the beard,” etc.

That discourse explains the crushing and pounding a person does to himself, like olives crushed to release their oil. Through it he draws down the Thirteen Attributes of Mercy, which Psalms 133:2 describes as “the good oil ... running down upon the beard,” the beard being a Kabbalistic image of these attributes.

ע"ש וגם ע"י התורה שנק' משפט ממש"כים י"ג מדה"ר [מדות הרחמים] כמ"ש סד"ה אחרי⁵⁰ הוי' אלקיכם תלכו⁵¹ וכמ"ש ג"כ סד"ה אני לדודי⁵² בענין הרועה בשושנים⁵³ ששונים הלכות.

See there. And also through the Torah, which is called justice, the Thirteen Attributes of Mercy are drawn down, as is explained at the end of the discourse beginning "After Havayah your G-d shall you walk," and as is also explained at the end of the discourse beginning "I am my Beloved's," concerning "who grazes among the roses (shoshanim)": those who study (shonim) halachos.

Torah study, too, draws down the Thirteen Attributes of Mercy, since the Torah is called "justice." Two discourses in Parshas Re'eh explain this; the second reads "who grazes among the roses (shoshanim)" as a play on "those who study (shonim) halachos."

אך ענין בחי' החסד דמשמע שהוא למעלה גם מבחי' הרחמים וכיון שהרחמים הם בחי' רחמים גדולים יג"מ [י"ג מדות] הרחמים א"כ מהו עוד ענין החסד.

But as for the level of Chesed (kindness), which, it is implied, is higher even than the level of mercy: since the mercy is the level of great mercy, the Thirteen Attributes of Mercy, then what further is the matter of Chesed?

Now a question: the Midrash names kindness alongside mercy, which implies that kindness is a still higher level. But the Thirteen Attributes are already "great mercy," so the Alter Rebbe asks what kindness could add beyond them.

אך הענין דהנה לעיל מיניה דהאי קרא ציון במשפט תפדה⁵⁴ כתיב לכו נא ונוכחה יאמר⁵⁵ ה' אם יהיו חטאיכם כשנים כשלג ילבינו אם יאדימו כתולע כצמר יהיו.

But the explanation is that above this verse, "Zion shall be redeemed through justice," it is written: "Come now, let us reason together, says Havayah: if your sins be like scarlet, they shall become white as snow; if they be red like crimson, they shall be as wool."

The answer lies in Isaiah 1:18, earlier in the same chapter as "Zion shall be redeemed through justice." It speaks of two degrees of cleansing: sins that "become white as snow" and sins that "shall be as wool."

SECTION 5 • ¶6-7

Snow and wool

6 והנה ענין כשלג ילבינו⁵⁶ זהו ענין לשון של זהורית^{57, 58} שהיה מלבין ביוהכ"פ [ביום הכפורים] כמ"ש במשנה ספ"ו דיומא ובפ"ט דשבת⁵⁹

Now, the matter of “they shall become white as snow” is the matter of the crimson strip that would turn white on Yom Kippur, as is stated in the Mishnah at the end of chapter 6 of Yoma, and in chapter 9 of Shabbos.

“White as snow” refers to the crimson strip of Yom Kippur, which turned white as a sign that Israel’s sins were forgiven. The Mishnah at the end of chapter 6 of Yoma and the Mishnah in chapter 9 of Shabbos both connect it with this verse.

והיינו ע"י המשכת יג"מ [י"ג מדות] הרחמים שע"ז נאמר ועתיק יומין יתיב⁶⁰ לבושיה כתלג חיור וכמ"ש מזה בד"ה כי ביום הזה יכפר.^{61, 62}

That is, through the drawing down of the Thirteen Attributes of Mercy, of which it is said, “and the Ancient of Days (Atik Yomin) sat; His garment was white as snow.” And as is explained about this in the discourse beginning “For on this day He shall atone.”

The whitening comes from the Thirteen Attributes of Mercy, which Daniel’s vision describes as the garment of the “Ancient of Days” (Atik Yomin), “white as snow.” The discourse “For on this day He shall atone” discusses this further.

אך בחי' כצמר יהיו הוא בחי' עליונה יותר והוא מ"ש ושער רישיה כעמר נקא⁶³ שבחי' שער רישיה הוא מבחי' עצמיות עד"מ ולמעלה מבחי' לבושיה

But the level of “they shall be as wool” is a higher level, and it is what is written, “and the hair of His head was like pure wool.” For the level of “the hair of His head” is, by way of analogy, from the level of essence (atzmityus), and above the level of “His garment.”

“They shall be as wool” is higher, matching the next words in Daniel, “and the hair of His head was like pure wool.” In the analogy, hair grows from the person himself, while a garment is outside him; so this level comes from G-d’s essence, above the “garment” of mercy.

וזהו ענין החסד שלמעלה גם מבחי' יג"מ [י"ג מדות] הרחמים וכמ"ש בע"ה [בעץ חיים] ⁶⁴ שבחי' שער רישיה עד"מ הן המשכות מבחי' פנימית חסד עליון ^{65, 66} שבחי'

And this is the matter of Chesed (kindness), which is higher even than the level of the Thirteen Attributes of Mercy; as is explained in Etz Chaim that the level of "the hair of His head," by way of analogy, consists of extensions drawn from the level of the inner dimension of the supernal Chesed that is in the level of

This higher level is Chesed, kindness, above even the Thirteen Attributes of Mercy. Etz Chaim, in its gate on Arich Anpin, teaches that the "hair of the head" is drawn from the supernal Chesed clothed in Keser, which the Alter Rebbe describes as the inner dimension of Chesed within the Infinite One itself.

א"ס ממש שאין בו שום תערובות דין כלל משא"כ בבחי' כתלג חיור יש עדיין קצת תערובות דין ג"כ שהרי יוהכ"פ [יום הכפורים] נק' יום הדין והמשפט

the very Infinite One (Ein Sof), in which there is no admixture of judgment (din) whatsoever. In the level of "white as snow," by contrast, there is still some admixture of judgment as well, for Yom Kippur is called the day of judgment and justice.

That Chesed has no admixture of judgment (din) at all. The mercy of "white as snow" still contains some judgment, since Yom Kippur, the day it is revealed, is called the day of judgment and justice.

וגם ארז"ל [אמרו רבותינו זכרונם לברכה] בענין הרחמים כל מי שאין בו דעה ⁶⁷ אסור לרחם עליו הרי יש בזה בחי' דין בשגם כי הרחמים אינו אלא על מי שצר לו ועל העניים

And our Sages, of blessed memory, also said regarding mercy, "Whoever has no understanding, it is forbidden to have mercy on him"; so there is in this an element of judgment. Moreover, mercy is only for one who is in distress, and for the poor,

A further sign that mercy involves judgment: the Talmud says one may not have mercy on a person who lacks understanding, so mercy weighs who deserves it. Mercy also applies only to someone in distress or to the poor.

אבל החסד הוא בין לעניים בין לעשירים וזהו ענין כצמר יהיו ועיקר התגלו בחי' חסד עליון הזה הוא בחג הסוכות ארח קדימת עשי"ת [עשרת ימי תשובה]

but Chesed is for the poor and for the rich alike. And this is the matter of "they shall be as wool." The principal revelation of this level of supernal Chesed is on the festival of Sukkos, after the Ten Days of Teshuvah have come before [it],

Chesed, by contrast, is given to rich and poor alike, without weighing need or merit; this is "they shall be as wool." It is revealed mainly on Sukkos, which comes after the Ten Days of Teshuvah.

אלא שנאמר השבח הנותן שלג כצמר⁶⁸ דהיינו שגם בבחי' שלג בחי' לכושיה יומשך ג"כ מבחי' כצמר שהוא בחי' עליונה יותר כנ"ל.

except that it is said in praise, "He gives snow like wool": that is, that even in the level of snow, the level of "His garment," there will also be a drawing down from the level of "like wool," which is a higher level, as mentioned above.

Yet Psalms 147:16 praises G-d who "gives snow like wool": even in the "snow" level, the "garment" of Yom Kippur, something of the higher "wool" level is drawn down.

7 ועיין מה שכתוב מזה על פ' שבת שבתון הוא לכם.^{69,70} ועיין מה שכתוב סד"ה האזינו השמים^{71,72} בענין סוכות

And see what is written about this on the verse "It is a Shabbos of complete rest for you." And see what is written at the end of the discourse beginning "Give ear, O heavens," concerning Sukkos,

The Alter Rebbe adds two references: the discourse on "It is a Shabbos of complete rest for you," said of Yom Kippur, and the end of the discourse on "Give ear, O heavens," which speaks of Sukkos.

שהוא בחי' אהיה כטל לישראל⁷³ אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] וי"ל [ויש לומר] שזהו ג"כ בחי' החסד כי חפץ חסד הוא.⁷⁴

that it is the level of "I will be like dew to Israel," an arousal from above (isarusa dile'eila) that is higher than an arousal from below. And it can be said that this too is the level of Chesed (kindness), "for He desires kindness."

That discourse calls Sukkos the level of "I will be like dew to Israel": dew is the image of a gift from above that does not depend on an arousal from below. The Alter Rebbe suggests that this unprompted gift is the same Chesed, for Micah 7:18 says that G-d "desires kindness."

SECTION 6 • 18

Two seasons, two paths

8 והנה ב' בחי' אלו נמשכים על ידי משפט וצדקה כי עשי"ת [עשרת ימי תשובה] בחי' המלך המשפט⁷⁵ וכנ"ל וסוכות בחינת צדקה⁷⁶ כמ"ש בפע"ח [בפרי עץ חיים] סוף שער הסוכות בשם הרה"ו [הרבי חיים ויטאל].

Now, these two levels are drawn down through justice and charity: for the Ten Days of Teshuvah are the level of "the King of Justice," as mentioned above, and Sukkos is the level of charity, as is written in Pri Etz Chaim, at the end of Sha'ar HaSukkos, in the name of Rabbi Chaim Vital.

The two levels, mercy and kindness, are drawn down by justice and by charity. The Ten Days of Teshuvah are the time of "the King of Justice," the words said in the Amidah during those days, and Sukkos is linked with charity, as Pri Etz Chaim reports in the name of Rabbi Chaim Vital.

ועמ"ש סד"ה וכל בניך ⁷⁷ בענין בצדקה תכונני. ⁷⁸ ובענין ציון במשפט תפדה ⁷⁹ י"ל [יש לומר] עוד על פי מה שכתוב סד"ה תורה צוה ⁸⁰ בענין שלעתיד יאמרו ליצחק כי אתה אבינו. ^{81,82}

And see what is written at the end of the discourse beginning “And all your children,” concerning “through charity you shall be established.” And regarding “Zion shall be redeemed through justice,” it can further be explained according to what is written at the end of the discourse beginning “The Torah [that Moshe] commanded,” concerning [the teaching] that in the time to come they will say to Yitzchak, “For you are our father.”

He points to the discourse on “And all your children,” which speaks of “through charity you shall be established” (Isaiah 54:13-14). He adds that “Zion shall be redeemed through justice” can be explained further through the Talmud’s teaching that in the time to come Israel will say to Yitzchak, “For you are our father,” as discussed at the end of the discourse “The Torah [that Moshe] commanded.”

ובמ"ש בענין הנותן שלג ^{83,84} שבשלג יש תוקף הלבנונית כו' ומ"ש במ"א בענין בגדי בד דכהן גדול ביוהכ"פ [ביום הכפורים] ושביה בצדקה כנ"ל:

And according to what is explained regarding “He gives snow,” that in snow there is an intensity of whiteness, etc., and what is explained elsewhere regarding the linen garments of the Kohen Gadol on Yom Kippur. And “her returnees through charity” [is] as mentioned above.

Further explanations are pointed to: what is said elsewhere on “He gives snow,” that snow has an intense whiteness, and on the linen garments the Kohen Gadol wore on Yom Kippur. “Her returnees through charity” is as already explained above.

IN ONE’S AVODAH

Judge yourself: set aside your own will, do not be drawn after excesses even in what is permitted, and occupy yourself with the Torah; this brings the inward joy of “exult with trembling,” and on Yom Kippur this self-judgment, the affliction of the soul, draws down G-d’s mercy. From that self-judgment comes charity, and with it the mitzvos as a whole, which draw down G-d’s kindness, given freely to all.

QUESTIONS FOR DISCUSSION

1. Why should Zion, the inner part of Jerusalem, be paired with Elokim, the Name of contraction, rather than with Havayah?
2. How does the maamar join the three meanings of mishpat: a person’s judgment of himself, the Torah’s laws, and everything in its proper place?
3. In what sense does mercy contain judgment, while kindness is given “to the poor and to the rich alike”?
4. Why is the higher kindness revealed on Sukkos, after the Ten Days of Teshuvah, and what does “He gives snow like wool” add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ושמר לך

The verse promises that if Israel keeps the laws, “Havayah your G-d shall keep for you the covenant and the kindness.” It is the verse in Parshas Eikev on which the Midrash comments.

דברים ז':י"ב:12 Deuteronomy

והיה עקב תשמעון את המשפטים האלה ושמרתם ועשיתם אתם ושמר
הי אלקיך לך את הברית ואת החסד אשר נשבע לאבותיך:

And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that the L-RD thy G-d shall keep with thee the covenant and the mercy which He swore unto thy fathers,

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2 ברכות פי עקב ד"א ושמר לך כוי אברהם נתן לבניו שני אריסין

The Midrash compares Israel to a noblewoman who brought two tenant farmers into her marriage and the king who matched them with two of his own: Avraham's charity and justice, and G-d's kindness and mercy. The Alter Rebbe quotes it in brief as the text the whole maamar explains.

דברים רבה ג':ז:3 Devarim Rabbah

3 כי ידעתיו

G-d says He has known Avraham so that he will command his children to keep the way of Havayah, “to do charity and justice.” The Midrash reads these two as the “tenant farmers” Avraham gave his descendants.

בראשית י"ח:19 Genesis

כי ידעתיו למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה'
לעשות צדקה ומשפט למען תביא ה' עלי-אברהם את אשר-דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

4 ציון במשפט תפדה ושביה בצדקה

The prophet promises that Zion will be redeemed through justice and her returnees through charity. The Midrash cites it to show that Israel will restore its two “tenant farmers,” and the maamar goes on to explain each half.

ישעיהו א':כ"ז:1 Isaiah

ציון במשפט תפדה ושביה בצדקה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

5 כי ההרים ימושו והגבעות תמושינה וחסדי מאתך לא ימושו וברית שלומי לא תמוט אמר מרחמך ה'

Even if the mountains depart, G-d's kindness will not depart from Israel, “says Havayah, who has mercy on you.” The Midrash reads its “kindness” and “mercy” as the two qualities G-d restores.

ישעיהו נ"ד:10 Isaiah

כי ההרים ימושו והגבעות תמושינה וחסדי מאתך לא ימושו וברית שלומי לא תמוט אמר מרחמך ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישעיי נד, י.

PARAGRAPH 2

6 The psalmist calls on Jerusalem to extol Havayah and on Zion to praise “your Elokim.” The Alter Rebbe asks why Zion, the inner part of the city, is paired with Elokim rather than Havayah.

תהילים קמ"ז:12 Psalms

שבחוי ירושלם את-ה' הללי אלקיך ציון:

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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7 Israel “rejoices” in its Maker, while the children of Zion “exult” in their King. The Alter Rebbe uses the two verbs to show that exultation belongs to Zion.

תהילים כמ"ט:2 Psalms

ישמח ישראל בעשיו בנני-ציון וגילו במלכם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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8 בד"ה שוש אשיש

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

KEHOT'S NOTE

לעיל פי תוריע.

9 שוש אשיש בהי ותגל נפשי באלקי

The prophet says, “I will greatly rejoice in Havayah, my soul shall exult in my Elokim.” It gives its name to the discourse cited here, and it pairs rejoicing with Havayah and exultation with Elokim.

ישעיהו ס"א:10 Isaiah

שוש אשיש בהי ותגל נפשי באלקי כי הלבישני בגדי-ישע מעיל צדקה יעטני כהתן יכהו פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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10 וגילו ברעדה

The psalm says, "Serve Havayah with awe, and exult with trembling." The Alter Rebbe defines exultation by this verse: a joy that comes together with awe.

Psalms 2:11א"י: תהילים

עבדו את־יה' ביראה וגילו ברעדה:

Serve the L-RD with fear, and rejoice with trembling.

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KEHOT'S NOTE

תהלים ב, יא.

11 בדי"ה וידעת היום

The passage explains that through the revelation of "the awesome" from G-d's hidden level ("He made darkness His hiding place"), awe, the attribute of Yitzchak, is included in love, the attribute of Avraham, and love in awe, as in the binding of Yitzchak.

KEHOT'S NOTE

לקמן ואתחנן ה, א.

PARAGRAPH 3

12 ויקח קרח

The opening words of the Korach narrative name the discourse to which the Alter Rebbe refers for his explanation of the threads of the tzitzis.

במדבר ט"ז:א' Numbers 16:1

וַיִּקַּח קֹרַח בֶּן־יִזְחָר בֶּן־קֹהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֶלְיָאָב וְאֹנִן בֶּן־פִּלֶּת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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13 תגל נפשי באלקי

"My soul shall exult in my Elokim": the Alter Rebbe explains that exultation is linked with the Name Elokim because it comes through contraction and restraint.

ישעיהו ס"א:י"א Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּה' תִּגַּל נַפְשִׁי בְּאֱלֹקִי כִּי הִלְבִּישָׁנִי בְּגָדֵי־יִשׁוּעַ מְעִיל צִדְקָה יַעֲטֵנִי כְּחֹתֶן יִכְהֶן פָּאֵר וְכִפְלֶה תַעֲדָה כְּלִיָּה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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14 והי' הוי' לי לאלקים

Yaakov vows that "Havayah shall be Elokim to me." The Alter Rebbe reads it as Havayah itself becoming Elokim, showing that the Elokim of Zion is not a lower level.

בראשית כ"ח:כ"א Genesis 28:21

וְשָׁכַנְתִּי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה לִי לְאֱלֹקִים:

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

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KEHOT'S NOTE

בראשית כח, כא.

15 בדי"ה שובה ישראל

The passage quotes a Kabbalistic source on the seven declarations "Havayah is the Elokim" at the close of Yom Kippur: Havayah, Z'eir Anpin, becomes Elokim when it rises to Atik, for relative to Atik it counts as Elokim.

KEHOT'S NOTE

לקמן ש"ש סה, ג.

16 שובה ישראל

The prophet's call, "Return, O Israel, to Havayah your G-d," names the discourse, connected with Yom Kippur, to which the Alter Rebbe refers.

הושע י"ד:ב' Hosea 14:2

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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17 הללי אלקיך ציון

"Praise your Elokim, O Zion": the Alter Rebbe now explains why Zion is paired with Elokim, the level of contraction through which exultation comes.

תהילים קמ"ז:י"ב Psalms 147:12

שִׁבְּחִי יְרוּשָׁלַם אֶת־יה' הַלְלִי אֱלֹהֶיךָ צִיּוֹן:

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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KEHOT'S NOTE

תהילים קמז, יב.

18 בדי"ה ולא אבה

The passage from that discourse describes how hair grows from a tiny, highly contracted glimmer of light passing through the skull, which covers and conceals the brain, so that hair has no comparison with the mind itself; Chochmah likewise comes into being from the Infinite Light only after its essence is concealed ("He made darkness His hiding place").

KEHOT'S NOTE

לקמן פי תצא לה, ד.

19 ולא אבה הוי' אלקיך לשמוע אל בלעם

The verse says G-d "was not willing" to listen to Bilam. It names the discourse to which the Alter Rebbe refers for

27 וידבר אלקים כוי אנכי

The opening of the Ten Commandments, "And G-d spoke all these words, saying: I am Havayah your G-d," names the discourse to which the Alter Rebbe refers.

שמות כ':א-ב' Exodus 20:1-2

וידבר אלקים את כל־הדברים האלה לאמר: אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

And G-d spoke all these words, saying: I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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28 כי המשפט לאלקים הוא

Moshe tells the judges not to fear any man, "for justice is G-d's." The Alter Rebbe reads it as linking justice with the Name Elokim, and so with "praise your Elokim, O Zion."

דברים א':יז Deuteronomy 1:17

לא־תכירו פנים במשפט כקטן כגדל תשמעון לא תגורו מפני־איש כי המשפט לאלקים הוא והדבר אשר יקשה מכם תקרבו אלי ושמעתי:

Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is G-d's; and the cause that is too hard for you ye shall bring unto me, and I will hear it.'

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KEHOT'S NOTE

דברים א, יז.

29 הללי אלקיך ציון

"Praise your Elokim, O Zion": the praise of Zion with the Name Elokim comes through justice.

תהילים קמ"ז:יב Psalms 147:12

שבחי ירושלם את־ה' הללי אלקיך ציון:

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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30 בדיה ה' לי בעוזרי

The note quotes the discourse: "Of this it is said, 'that all the peoples of the earth may know,' for the peoples of the earth are the body and the animal soul ... that the peoples of the earth be broken and nullified." The passage given explains, from the Shema, that all the worlds are nullified before G-d's sovereignty and take up no place before Him.

KEHOT'S NOTE

לקמן שמע"צ פה, ג: "ועל זה נאמר למען דעת כל עמי הארץ כי עמי הארץ הם הגוף ונפש הבהמית. . . שיהיו עמי הארץ נשברים ובטלים" ע"ש.

31 ה' לי בעוזרי

"Havayah is for me among my helpers": the opening words of the discourse to which the Alter Rebbe refers on breaking the animal soul.

תהילים קי"ח:ז Psalms 118:7

ה' לי בעוזרי ואני אראה בשנאי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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32 עמי הארץ

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

KEHOT'S NOTE

מ"א ח, ס [כל עמי].

33 למען דעת עמי הארץ

Shlomo prays "that all the peoples of the earth may know that Havayah is G-d; there is none else." The discourse cited reads "the peoples of the earth" as the body and the animal soul, which must be broken.

I Kings 8:60 מלכים א ח:ס'

למען דעת כל־עמי הארץ כי ה' הוא האלקים אין עוד:

that all the peoples of the earth may know that the L-RD, He is G-d; there is none else.

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34 כפי צו סד"ה ענין שבעת ימי המילואים

The passage explains the name "seven days of installation (miluim)," literally "filling," as drawing the light that encompasses all worlds, "Do I not fill the heavens and the earth," into open revelation, so that "the whole earth is full of His glory." The Alter Rebbe cites the same discourse for its explanation of "I shall be filled, [now that] she is laid waste."

KEHOT'S NOTE

לעיל פי צו יא, ב.

35 אמלאה החרבה

Tyre gloats over Jerusalem's fall: "I shall be filled, [now that] she is laid waste." The Alter Rebbe refers to the discourse in Parshas Tzav that explains these words.

יחזקאל כ"ו:ב Ezekiel 26:2

בן־אדם יען אשר־אמרה צר על־ירושלם האח נשברה דלתות העמים נסבה אלי אמלאה החרבה:

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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36 כמשפט הראשון

Yosef tells the butler that he will hand Pharaoh his cup "after the former manner (mishpat)." The Alter Rebbe uses it to show that mishpat also means proper order.

בראשית מ':יג Genesis 40:13

בעוד שלשת ימים ישא פרעה את־ראשו והשיבה על־כנף ונתת כוס־פרעה בידו כמשפט הראשון אשר היית משקהו:

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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37

כהלכתא קדמייתא

Onkelos renders "after the former manner" as "according to the former practice," and the Alter Rebbe cites this rendering for the sense of mishpat as everything in its proper place.

תרגום אונקלוס על בראשית מ':י"ג: Onkelos Genesis 40:13

בסוף תלמא יומיו ידברנה פרעה ית רישא ויתבנה על שמושה ותתן כסא דפרעה בידיה כהלכתא קדמא דהויתא משקי לקה:

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

38

וארמון על משפטו

Yirmeyahu promises that the city will be rebuilt on its mound and "the palace shall abide in its rightful place." The Alter Rebbe cites it for mishpat as proper place.

ירמיהו ל':י"ח: Jeremiah 30:18

כה אמר ה' הנני ישוב שבות אהלי יעקוב ומשכנותיו ארחם ונבנתה עיר על-תלה וארמון על-משפטו ישוב:

Thus saith the L-RD: Behold, I will turn the captivity of Jacob's tents, And have compassion on his dwelling-places; And the city shall be builded upon her own mound, And the palace shall be inhabited upon its wonted place.

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39

בד"ה אשירה לה'

The passage explains that the "justice" a person executes on his own soul concerns the excesses of his bodily life as against charity: "your life comes before your fellow's life," but your excesses do not, for it is not right to pamper oneself while another starves.

KEHOT'S NOTE

תו"א פי בשלח סג, ב.

40

אשירה לה' כי גאה גאה

The opening of the Song at the Sea names the discourse in Torah Ohr that explains how justice leads to charity.

שמות ט"ו:א': Exodus 15:1

אז ישיר-משה ובני ישראל את-השירה הזאת לה' ויאמרו לאמר אשירה לה' כי-גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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41

ויהי דוד עושה משפט

David "executed justice and charity for all his people." The Alter Rebbe cites it for the pairing of justice and charity, through which joy is drawn down.

שמואל ב ח':ט"ו: II Samuel 8:15

וימלך דוד על-כל-ישראל ויהי דוד עושה משפט וצדקה לכל-עמו:

And David reigned over all Israel; and David executed justice and righteousness unto all his people.

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KEHOT'S NOTE

42

שוש אשיש בהוי

"I will greatly rejoice in Havayah": the joy drawn down through justice and charity, and the opening words of the discourse cited again here.

ישעיהו ס"א:י"ד: Isaiah 61:10

שוש אשיש בהי תגל נפשי באלקי כי הלבישני בגדי-ישע מעיל צדקה יעטני כחתן יכהן פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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43

ישמח ישראל בעושיו

"Let Israel rejoice in its Maker": the rejoicing that the Alter Rebbe says is drawn down through justice and charity.

תהילים קמ"ט:ב': Psalms 149:2

ישמח ישראל בעשיו בני-ציון יגילו במלכם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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44

וצדקה תהיי לנו

"And it shall be tzedakah for us, if we keep to do all this commandment." The Alter Rebbe cites it to show that the mitzvos as a whole are called tzedakah, "charity."

דברים ו':כ"ה: Deuteronomy 6:25

וצדקה תהיה לנו כי-נשמר לעשות את-כל-המצוה הזאת לפני ה' אלקינו כאשר צונו:

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

PARAGRAPH 5

45

כי ההרים ימוש

"For the mountains shall depart ... but My kindness shall not depart from you ... says Havayah, who has mercy on you." It names the discourse cited for the Thirteen Attributes of Mercy revealed on Yom Kippur.

ישעיהו נ"ד:י"ד: Isaiah 54:10

כי ההרים ימוש והגבעות תמוטנה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמי ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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46 וענינים את נפשותיכם

The Torah commands self-affliction on Yom Kippur. The Alter Rebbe links it with the "justice" a person executes on his soul, which draws down the Thirteen Attributes of Mercy.

ויקרא ט"ז:ל"א 16:31 Leviticus

שבת שבתון היא לכם וענינתם את נפשותיכם חקת עולם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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KEHOT'S NOTE

ויקרא טז, לא.

47 בד"ה ראיתי והנה מנורת זהב

The passage explains Zechariah's "two olive trees beside it": olives hold their oil within, and it comes out only when they are crushed in the press.

KEHOT'S NOTE

לעיל פ' בהעלותך לה, א.

48 ראיתי והנה מנורת זהב

Zechariah sees a golden menorah with two olive trees beside it. The verse names the discourse that explains the crushing a person does to himself, like olives pressed for oil.

Zechariah 4:2 זכריה ד'

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על-ראשה:

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

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49 כשמן הטוב

The psalm compares brotherly unity to "the good oil upon the head, running down upon the beard." The Alter Rebbe reads the oil on the beard as the drawing down of the Thirteen Attributes of Mercy.

Psalms 133:2 תהלים קל"ג ב'

כשמן הטוב על-הראש ירד על-הזקן וזקן-הזקן שירד על-פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

50 סדיה אחרי ה' אלקיכם תלכו

The passage given, near the cited column, refers to the Midrash Rabbah (Kedoshim, chapter 25) on "After Havayah your G-d shall you walk," which asks how flesh and blood can follow G-d and answers with planting first,

and explains it as drawing into "the land" from the Tree of Life.

KEHOT'S NOTE

לקמן פ' ראה כ, ב.

51 אחרי ה' אלקיכם תלכו

"After Havayah your G-d shall you walk": the opening words of the discourse cited for drawing down the Thirteen Attributes through Torah study.

Deuteronomy 10:1 דברים י"ג ה'

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקללו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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52 סדיה אני לדודי

The passage explains that the Thirteen Attributes of Mercy shine in the month of Elul to make teshuvah possible: the Thirteen Attributes said all year are mercy for bodily life, while those of Elul are mercy for the life of the soul.

KEHOT'S NOTE

לקמן פ' ראה לג, ג.

53 אני לדודי בענין הרועה בשושנים

"I am my Beloved's, and my Beloved is mine, who grazes among the roses." The Alter Rebbe refers to the discourse that reads "among the roses (shoshanim)" as those who study (shonim) halachos.

Song of Songs 6:3 שיר השירים ו' ג'

אני לדודי ודודי לי הרעה בשושנים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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54 ציון במשפט תפדה

The Alter Rebbe notes that Isaiah 1:18 stands a few verses before this verse, so the two images of snow and wool explain the pairing of mercy and kindness in the Midrash.

Isaiah 1:27 ישעיהו א' כ"ז

ציון במשפט תפדה ושביה בצדקה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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55 לכו נא ונוכח יאמר ה' אם יהיו חטאיכם כשנים כשלג ילבינו

G-d invites Israel to reason with Him: sins red as scarlet can become white as snow, and red as crimson can become like wool. The Alter Rebbe finds in its two images the difference between mercy and kindness.

Isaiah 1:18 ישעיהו א' י"ח

לכו-נא ונוכח יאמר ה' אם יהיו חטאיכם כשנים כשלג ילבינו אם-יאדימו כתולע כצמר יהיו:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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PARAGRAPH 6

56

כשלג ילבינו

"If your sins be like scarlet, they shall become white as snow ... they shall be as wool." The Alter Rebbe explains its two images as two levels: mercy (snow) and kindness (wool).

Isaiah 1:18 שעייהו א':י"ח

לכוֹנֵא וְנוֹכַח יֹאמֵר ה' אִם־יִהְיוּ חַטָּאֵיכֶם כַּשָּׁלֵג יִלְבִּינוּ אִם־יֵאָדְמוּ כְּתוֹלַע כְּצֶמֶר יִהְיוּ:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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57

Rabbi Yishmael says that a crimson strip was tied to the entrance of the Sanctuary, and when the goat reached the wilderness the strip turned white, as it says, "they shall become white as snow." This is the Mishnah at the end of chapter 6 of Yoma that the Alter Rebbe cites.

Mishnah Yoma 6:8 יומא ו':ח

אָמְרוּ לוֹ לַכֹּהֵן גָּדוֹל, הִגִּיעַ שְׁעִיר לַמִּדְבָּר. וּמִנֵּינִי הָיוּ יוֹדְעִין שֶׁהִגִּיעַ שְׁעִיר לַמִּדְבָּר, דְּרָכֵיּוֹת הָיוּ עוֹשִׂין, וּמִנִּיפִין בְּסוּדָרֵין, יוֹדְעִין שֶׁהִגִּיעַ שְׁעִיר לַמִּדְבָּר. אָמַר רַבִּי יְהוּדָה, וְהָלֹא סִימָן גָּדוֹל הָיָה לָהֶם, מִירוּשָׁלַיִם וְעַד בֵּית חֲדָדוֹ שְׁלֹשָׁה מִילִין. הוֹלְכִין מִיל, וְחוֹזְרִין מִיל, וְשׁוֹהִין כְּדֵי מִיל, יוֹדְעִין שֶׁהִגִּיעַ שְׁעִיר לַמִּדְבָּר. רַבִּי יִשְׁמָעֵאל אוֹמֵר, וְהָלֹא סִימָן אַחֵר הָיָה לָהֶם, לָשׁוֹן שֶׁל זֵהוּרִית הָיָה קָשׁוּר עַל פֶּתַחוֹ שֶׁל הֵיכַל, וּכְשֶׁהִגִּיעַ שְׁעִיר לַמִּדְבָּר הָיָה הַלָּשׁוֹן ...

They said to the high priest: the goat has reached the wilderness. And how did they know that the goat had reached the wilderness? They used to set up scouts and they would wave scarves, and they would know that the goat had reached the wilderness. Rabbi Judah said: but did they not have a great sign? From Jerusalem to Bet Hidudo was three mils. They could walk a mil, return the mil, then wait the time it takes to walk a mil, and thus know that the goat had reached ...

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58

The Mishnah in chapter 9 of Shabbos learns from "if your sins be like scarlet, they shall become white as snow" that a crimson strip is tied to the head of the goat that is sent away.

Shabbat 86a:2 שבת פ"ו א':ב

מִתְנִי מִנֵּינִי לְפִלְטָת שְׂכֶבֶת וְרַע בְּיוֹם הַשְּׁלִישִׁי שֶׁתְּהָא טְמָאָה? שְׁנֵאמַר: "הָיוּ נִכְנְיִים לְשִׁלְשֵׁת יָמִים". מִנֵּינִי שְׁמַרְחִיצִין אֶת הַמִּילָה בְּיוֹם הַשְּׁלִישִׁי שֶׁחֵל לְהֵיטִיב בְּשֶׁבֶת? שְׁנֵאמַר: "וַיְהִי בְּיוֹם הַשְּׁלִישִׁי בְּהֵיטֵם כְּאֲבִימ". מִנֵּינִי שְׁקוּשְׁרֵין לָשׁוֹן שֶׁל זֵהוּרִית בְּרֹאשׁ שְׁעִיר הַמִּשְׁתַּלַּח? שְׁנֵאמַר: "אִם יִהְיוּ

...כרבות פי עקב ד"א ושומר לך כוי אברהם

חטאיכם כשנים כשלג ילבינו". מנין לסיכה שהיא כשתיה ביום הכפורים? אף על פי שאין ראיה לדבר זכר לדבר, שנאמר: "ותבא כמים בקרבן ...

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59

ספ"ו דיומא ובפ"ט דשבת

The Gemara discusses the crimson strip: at first it was tied at the entrance of the Hall, and when it turned white the people rejoiced, and when it did not they were downcast. This is the reference the Kehot notes give.

Yoma 67a:2 יומא ס"ו א':ב

מָה הָיָה עוֹשֶׂה? חוֹלֵק לָשׁוֹן שֶׁל זֵהוּרִית חָצִיו קָשׁוּר בְּסַלַע, וְחָצִיו קָשׁוּר בֵּין שְׁנֵי קֶרְנָיו. וְדָחַפוּ לְאַחֲרָיו, וְהוּא מִתְגַּלְגֵּל וְיוֹרֵד. וְלֹא הָיָה מְגִיעַ לְחָצִי הָהָר עַד שֶׁנַּעֲשֶׂה אֲבָרִים אֲבָרִים. כֹּא וְיֵשֶׁב לוֹ תַּחַת סוּכָה אַחֲרֵיכֶם עַד שֶׁתִּחַשֵּׁךְ. וּמֵאִמְתִּי מִטְמֵא בְּגָדִים — מִשִּׁיצָא חוּץ לְחוֹמַת יְרוּשָׁלַיִם, רַבִּי שְׁמַעוֹן אוֹמֵר: מִשְׁעֵת דְּחִיזִיתוֹ לְצוּק.

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Shabbat 89b:2 שבת פ"ט ב':ב

מִנֵּינִי שְׁקוּשְׁרֵין לָשׁוֹן שֶׁל זֵהוּרִית וכו'. "כְּשָׁנִים"? מִיבְעֵי לָקָה! אָמַר רַבִּי יִצְחָק, אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: אִם יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים הִלְלוּ שְׁסֻדּוֹת וּבָאוֹת מִשְׁשֵׁת יְמֵי בְּרֹאשִׁית וְעַד עֲכָשִׁיו — כַּשָּׁלֵג יִלְבִּינוּ. דָּרַשׁ רַבָּא, מֵאִי דְכִתְבִּי: "לָכוּ נָא וְנוֹכַחַה יֹאמֵר ה'" — "לָכוּ נָא"? "בּוֹאוּ נָא" מִיבְעֵי לָקָה! "יֹאמֵר ה'" "אָמַר ה'" מִיבְעֵי לָקָה! לְעֵתִיד לָבֹא יֹאמֵר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: לָכוּ נָא אֲצֵל אֲבוֹתֵיכֶם וְיִזְכְּחוּ אִתְּכֶם.

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KEHOT'S NOTE

יומא סו, א. שבת פט, ב. וראה אוה"ת נ"ך כרך א ע' פח ואילך.

60

ועתיק יומין יתיב

In Daniel's vision the Ancient of Days sits, "His garment white as snow, and the hair of His head like pure wool." The Alter Rebbe reads the snow-white garment as the Thirteen Attributes of Mercy.

Daniel 7:9 דניאל ז':ט

חָזַה הָיִית עַד דִּי כְרָסְוֹן רַמְיו וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתֹלַג חוֹר וְשַׁעַר רֹאשָׁה כְּצֶמֶר נָקֵא כְּרִסְתָּה שְׂכִבְתָּה דִּי־נִוֹר גְּלִגְלוּהִי נוֹר דִּלְק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

61

בד"ה כי ביום הזה יכפר

The passage reads "For on this day He shall atone for you" as wiping away what is "upon you," the outer, encompassing level, while the inner sins are purified "before Havayah" through the cry from the depths of the heart, which arouses the Infinite level above the Name Havayah.

KEHOT'S NOTE

ראה לעיל פי אחרי כח, א.

62

כי ביום הזה יכפר

"For on this day He shall atone for you": the opening words of the discourse cited for the drawing down of the Thirteen Attributes on Yom Kippur.

ויקרא ט"ז:ל"ב:Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר 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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63

ושער רישי כעמר נקא

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

KEHOT'S NOTE

דניאל שם.

64

וכמ"ש בע"ח ש' א"א

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

KEHOT'S NOTE

(פ"ה ולבסוף ורפ"ז). [כ].

65

שבחי שער רישיה עד"מ הן המשכות מבחי פנימית חסד עליון

In the gate on Arich Anpin, Etz Chaim says the hair of Arich Anpin's head is white "like pure wool," and that the hair of the head comes from Keser, Arich Anpin, in which the Chesed of Atik is clothed. This is the source of the Alter Rebbe's statement that "the hair of His head" is drawn from supernal Chesed.

עץ חיים י"ג:ה"ג:Sefer Etz Chaim 13:5

... דא ודא בסטרא דא כוי ושם דקכ"ט ע"א אמר וז"ל י"ג נמינ דשערי קיימי מהאי סטרא ומהאי סטרא וכאן באדר"ז דרפ"ח ע"ב אמר בגין דהאי חכמה שתימאה ביה אתפרש ג' זימנין לדי' ד' כוי. והרי בג' מקומות אלו מצינו בחי' י"ג וצריך להבין מה ענינם אבל הביאור הוא במה שנת"ל כי ג' מיני הויות של העצמות יש בג' רישין שכל ראש משלשתן יש בה ג' הויות משונות כי ג' הויות עליונים דרישא עלאה הנקי גולגלתא דא"א הם במלוי יודיין הנקרא ע"ב ובהם י"ב אותיות הפשוטות שבהן עם כללות שלשתן ...

Sefer Etz Chaim (Public Domain)

66

שבחי שער רישיה עד"מ הן המשכות מבחי פנימית חסד עליון

At the start of this chapter Etz Chaim applies "the hair of His head like pure wool" to Atik as it is clothed in Arich Anpin, says these hairs are more merciful than the mercy of Z'eir Anpin, and speaks of a light from the supernal Chesed clothed in the Keser of Arich Anpin.

עץ חיים י"ג:ז"ג:Sefer Etz Chaim 13:7

... יומין הם ז"ת המתגלין בו דגולגלתא ובערך שהוא מתלבש בא"א כתיב ביה ושער רישיה כעמר נקא ואע"פ שאין זו ראשו ממש רק שמתגלה בכאן. ודע כי אע"פ שכל אלו הם שעירות בסוד שורש הדנין עכ"ז הנה הם יותר רחמים מרחמי ז"א ולכן מאלו השערות נמשך השפעה לז"א ואינן מגיעין רק עד רישא דז"א ולא יותר ושאר כללות הז"א הוא חלק וז"ס ואנכי איש חלק כמ"ש בסוד שק ואפר (ז"א מאירין בו כמה מיני אורות במוחין דיליה א הוא שמתפשטת הארה מהחסד העליון שמתלבש בכתר דא"א ומשם מתפשטת עד מול ...

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67

כל מי שאין בו דיעה

The Talmud says that one who lacks understanding may not be shown mercy. The Alter Rebbe infers that mercy contains an element of judgment.

ברכות ל"ג א:י"ט:Berakhot 33a:19

ואמר רב אמי: גדולה דעה, שנתנה בין שתי אותיות, שנאמר "כי אל דעות ה'". וכל מי שאין בו דעה — אסור לרחם עליו, שנאמר: "כי לא עם בינות הוא על כן לא ירחמנו עושהו".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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KEHOT'S NOTE

ברכות לג, א.

68

הנותן שלג כעמר

The psalm praises G-d "who gives snow like wool." The Alter Rebbe reads it as the drawing of the higher "wool" level of kindness into the "snow" level of mercy.

תהילים קמ"ז:ט"ז:Psalms 147:16

הנִתֵּן שֶׁלֶג כְּעֶמֶר כְּפֹר כְּאֶפֶר יָפֹר:

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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KEHOT'S NOTE

תהלים קמז, טז. ראה לקו"ש ח"ט ע' 13.

PARAGRAPH 7

69

ע"פ שבת שבתון הוא לכם

The passage explains "He gives snow like wool" as a novelty: a light given in the "snow," the thirteen tikkunim of the beard, rooted in the hidden brain where the Gevurah of Atik is clothed, so that it becomes "like wool," the hair of the head drawn from the skull in which the Chesed of Atik is clothed.

KEHOT'S NOTE

לקמן יוהכ"פ ע"א, ב.

70

שבת שבתון הוא לכם

Of Yom Kippur the Torah says, "It is a Shabbos of complete rest for you, and you shall afflict your souls." It names the discourse to which the Alter Rebbe refers.

ויקרא כ"ג:ל"ב:Leviticus 23:32

שַׁבַּת שַׁבְּתוֹן הוּא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֵׁיכֶם בְּתַשְׁעָה לַחֹדֶשׁ בְּעָרֹב מְעָרֹב עֲדֵי־עָרֹב תִּשְׁבְּתוּ שַׁבְּתֶכֶם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from

even unto even, shall ye keep your sabbath.

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71

סד"ה האזינו השמים

The passage explains, with the Zohar, that the "heavens" are the supernal attributes of Atzilus, Z'eir Anpin, and that through Torah and mitzvos Moshe draws down the Infinite Light from above the "heavens," from Keser, Arich Anpin; this is "My teaching shall drop like rain," which comes "from the Holy Ancient One." The Alter Rebbe cites the end of that discourse for Sukkos as "I will be like dew to Israel."

KEHOT'S NOTE

לקמן פ' האזינו עג, א ואילך.

72

האזינו השמים

"Give ear, O heavens": the opening words of Moshe's song, which name the discourse that speaks of Sukkos.

Deuteronomy 32:1 א:ב דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־י:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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73

אהיה כטל לישראל

G-d promises, "I will be like dew to Israel." The cited discourse applies it to Sukkos as an arousal from above.

Hosea 14:6 ו:ד הושע

אֶהְיֶה כְּטֵל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשַׁנָּה וְיָהּ שָׁרְשָׁיו כִּלְכָּנוֹן:

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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74

כי חפץ חסד הוא

The prophet says that G-d does not keep His anger forever, "for He desires kindness." The Alter Rebbe cites it to identify the arousal from above with Chesed.

Micah 7:18 ז:י"ח מיכה

מִי־אֵל כְּמוֹד נָשָׂא עֹון וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחְלָתוֹ לֹא־הִחְזִיק לְעַד אָפוּ כִּי־חָפֵץ 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 8

75

המלך המשפט

The Talmud rules that during the ten days between Rosh Hashanah and Yom Kippur one says "the King of Justice"

in the Amidah. The Alter Rebbe calls these days the level of justice.

Berakhot 12b:2 ב:ב ברכות

וְאָמַר רַבָּה בַּר חִינָנָא סְבָא מִשְׁמִיָּה דְרַב כָּל הַשָּׁנָה כּוֹלָה אָדָם מִתְפַּלֵּל "הָאֵל הַקָּדוֹשׁ", "מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט", חוּץ מִעֲשָׂרָה יָמִים שְׁבִין רֵאשׁ הַשָּׁנָה יוֹם הַכְּפוּרִים, שְׁמִתְפַּלֵּל "הַמֶּלֶךְ הַקָּדוֹשׁ", וְ"הַמֶּלֶךְ הַמִּשְׁפָּט".

Rabbah b. Hinnana the Elder also said in the name of Rab : During the whole year, one should in the Tefillah use the phrases "The holy G-d" and "King Who loveth righteousness and judgment" ; except during the ten days from the New Year until the Day of Atonement, when he should substitute "The holy King" for the former and "King of judgment" for the latter.

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76

וסוכות בחינת צדקה

At the end of the gate on Sukkos a gloss reports that Rabbi Chaim Vital gave the charity fund to the poor on the eve of Sukkos, saying that charity is then especially effective, since Rachel, called tzedek, rises to the place of tzedakah. This is the source for Sukkos as the level of charity.

פרי עץ חיים, שער חג הסוכות 4:11 ו:א פרי עץ חיים

שבעה ימי הסוכות, הוויג הוא בסוד ו"ק, ווויג יום ש"ע הוא בבחי' היסוד, אחר שנכללין בו כל הוי"ק, לכן היסוד ו'. וז"ס הנוכח בוהר בס"ת בוהר פרשת בראשית ד"ט ע"ב, שחזרת להעשות בעת הוויג בחי' ו', כי הוי קצוות שהם בי גדפוי דא, והם סוד בי יודין שבה, ומיטמרינ ונכללין תוך וי דא, ואינה ניכרת אלא וי לבד, לכן הוא יום א'. אך פסח וסוכה הם זי ימים שהם ו"ק. (צמח, הרח"ו ז"ל היה נותן בערב סוכות, הקופה לעניינים, ואמר שאו מועיל הצדקה מאוד, מפני שאו רחל הנקראת צדק, עולה ...

Pri Etz Chaim (Public Domain)

77

סד"ה וכל בניך

The passage reads the word "vehayah" as the letters of the Name Havayah with the second pair before the first: the first pair stands for "your children" (banayich), prayer in "running and returning," and the second for "your builders" (bonayich), a dwelling place among the lower realms.

KEHOT'S NOTE

לקמן פ' ראה ל, ד.

78

בצדקה תכונני

"Through charity you shall be established": the verse discussed in the discourse on "And all your children" to which the Alter Rebbe refers.

Isaiah 54:14 ד"ד ישיהו

בְּצִדְקָה תִּכּוֹנְנִי רַחֲמֵי מַעֲשֶׂה כִּי־לֹא תִירָאִי וּמִמַּחְתָּה כִּי לֹא־תִקְרַב אֵלֶיךָ: In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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בסידור עם דא"ח.

79

ציון במשפט תפדה

"Zion shall be redeemed through justice": the Alter Rebbe offers a further way to explain it through the teaching about Yitzchak in the time to come.

Isaiah 1:27: "שעיהו א' כ"ז"

ציון במשפט תפדה ושביה בצדקה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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80

תורה צוה

"Moshe commanded us the Torah": the opening words of the discourse to which the Alter Rebbe refers.

Deuteronomy 33:4: "דברים ל"ג ד'

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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81

שלעתידיאמרו ליצחק כי אתה אבינו

The Gemara relates that in the time to come Avraham and Yaakov will not defend Israel's sins, but Yitzchak will plead for them, and Israel will say to him, "For you are our father." The Alter Rebbe points to this teaching to explain "Zion shall be redeemed through justice."

Shabbat 89b:4-5: "ה' ד' - שבת פ"ט ב'

אמר רבי שמואל בר נחמני אמר רבי יונתן: מאי דכתיב: "כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גואלנו מעולם שמה" — לעתיד לבא יאמר לו הקדוש ברוך הוא לאברהם: בניה חטאו לי. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר: יאמר לקה לעקב ויהיה לקה צער גידול בנים, אפשר דבעי רחמי עליה. אמר לקה: בניה חטאו. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר לא בסבי טעמא ולא ...

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82

כי אתה אבינו

"For You are our father, for Avraham has not known us": the verse the Gemara expounds as Israel's words to Yitzchak in the time to come.

Isaiah 63:16: "שעיהו ס"ג ט"ז"

כ"אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גואלנו מעולם שמה:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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83

ובמ"ש הנותן שלג

The note identifies the explanation of "He gives snow" that the Alter Rebbe mentions, that snow has an intense whiteness, as the one in the Siddur with Chassidic discourses.

KEHOT'S NOTE

84

הנותן שלג

"He gives snow like wool": the Alter Rebbe points to a further explanation of the verse, that snow has an intense whiteness.

Psalms 147:16: "תהילים קמ"ז ט"ז"

הנתן שלג כצמר כפור כאפר יפור:

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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