



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת האזינו

Parshas Haazinu



The 4 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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האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף...

“Give ear, O heavens, and I will speak; and let the earth
hear the words of my mouth”



Israel asked G-d to come “like the rain,” a love drawn down by our own teshuvah and effort; G-d answered “I will be like the dew,” a love from above the soul’s very root that no deed below can reach. Teshuvah, the soul’s return to its source beyond Havayah, brings the rain, and once the rain has come the dew follows of itself.

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 Talmud says Israel asked improperly that G-d come “like the rain,” and He answered properly, “I will be like the dew.” The Alter Rebbe begins with teshuvah, which “preceded the world.” The soul descends through four stages, gave, created, formed and breathed, the four letters of Havayah, while its root, the mazal, stays above at the level of ayin. Teshuvah is “the spirit returning to Elokim who gave it”: the soul’s return to that root, beyond Havayah, through self-nullification. It takes place daily in the Shema, more fully on Shabbos (tashev, “return”), and above all on Yom Kippur, when the supernal will is revealed and the second Tablets were given from the heart’s inner desire. Rain is the love drawn by this arousal from below: bitterness over one’s distance from G-d rises like mist to the hidden Keser, and the mitzvos, the “limbs of the King,” take hold of G-d Himself, but only through the Torah, the heavens and earth of Moshe’s song. Dew comes from the crystalline light of Atika, above the soul’s mazal: it never ceases, it shines on Sukkos, and it will revive the dead.

OUTLINE

1 Rain and dew; the soul’s descent and its mazal

¶¶

The question of rain and dew, and its key: teshuvah preceded the world. The soul descends through four stages matching the letters of Havayah; only a ray of it enters the body, while its root, the mazal at the level of ayin, remains above, and teshuvah is the soul’s return to it.

- 2 Passing beyond Havayah** ¶2
- At the splitting of the sea Israel “passed beyond Havayah,” the level of contraction and expansion that brings creation into being, to mazal and ayin: the level of “the spirit shall return.”
-
- 3 Gloss: why “to Elokim,” and why ruach** ¶3–8
- The Jubilee and Yom Kippur as “return.” Elokim and ruach in these verses name the hidden level above Chochmah, Keser, the source of the supernal “spirit of life”; teshuvah draws that spirit down, and in the Future it will be given “by giving,” a gift from the ever-open eye above.
-
- 4 Teshuvah every day: the Shema** ¶9–11
- At night the soul returns only to the stage of “breathing”; each day, in the Shema, a person must gather the soul’s scattered powers and give himself over to the Source of all. Contemplating that G-d is the Life of all life turns the heart, and this applies even to one who has never sinned.
-
- 5 Shabbos as teshuvah** ¶12–13
- Shabbos is tashev, “return”: G-d’s light withdraws from its outward spread into creation to a level above Chochmah, as a person stops working and returns his attention to himself. The prayers of the week, “toil on the eve of Shabbos,” bring a glimmer of it into each day.
-
- 6 Yom Kippur and the second Tablets** ¶14–18
- Yom Kippur is the Shabbos of Shabbosos, revealing the supernal will “before Havayah” in answer to the heart’s nullification of will, and whitening sin like the supernal wool. The second Tablets, whose first two commandments encompass all the mitzvos, were given on it quietly, from the heart’s inner desire, where the external forces have no hold.
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- 7 The rain: arousal from below, mitzvos and Torah** ¶19–24
- Bitterness over one’s distance from G-d rises like mist to the hidden Keser and draws down the great love; through the mitzvos, the King’s limbs, one “takes” G-d Himself. Moshe drew this flow into the heavens, which fell silent to receive it, but it reaches a person only through the Written and Oral Torah.
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- 8 The dew: above the soul’s root** ¶25–26
- Dew comes of itself, from the crystalline light of Atika above the souls’ mazal; it shines on Sukkos, makes one’s speech G-d’s own, never ceases, and will revive the dead. Rain and dew are the “back” and “front” of the supernal will.
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- 9 Summary of the discourse** ¶27–36
- A section-by-section summary of the argument.
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KEY CONCEPTS

teshuvah (return) תשובה

The soul’s return to its source, not only regret over sin. The higher teshuvah of “the spirit shall return to Elokim who gave it” reaches above Havayah to the soul’s root, and it applies every day, even to one who has never sinned.

mazal מזל

The root of the soul that stays above when only a ray of it enters the body. The word is related to nozel, “flowing,” since influence and thoughts of teshuvah flow from it to the person below.

ayin (nothing) אין

The level above intellect from which Chochmah comes; it is called “nothing” because no understanding can grasp it.

Havayah הוי'

The Name whose four letters stand for contraction, expansion, drawing down and expansion, the process that brings all things into being; teshuvah “passes beyond” it.

rain and dew גשם וטל

Rain is G-d's love drawn down in answer to an arousal from below; dew is a love from above the soul's root, which no deed can reach and which comes of itself.

the heart's inner desire (re'usa de-liba) רעותא דליבא

The deepest nullification of one's will, out of knowing that G-d alone exists; it reveals the supernal will on Yom Kippur and is where the external forces have no hold.

the crystalline dew (tala de-vedolcha) טלא דבדולחא

The supernal light of Atika from which dew comes, above the mazalos; only its “remnants” purify the impure, while its essence will bring the resurrection of the dead.

an arousal from below / an arousal from**above אתערותא דלעילא / אתערותא דלתתא**

Human initiative that draws a divine response, and divine giving from above; the rain answers our arousal, while the dew is a gift beyond it.

SECTION 1 • 11

Rain and dew; the soul's descent and its mazal

1 האזינו השמים¹ ואדברה ותשמע הארץ אמרי פי יערוף כמטר² לקחי³ וגוי. הנה אמרו רז"ל [רבותינו זכרונם לברכה] כנסת ישראל שאלה שלא כהוגן⁴ ויבא כגשם לנו⁵ (בהושע ס"י ו') והקב"ה השיבה כהוגן אהיה כטל לישראל.⁶

“Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. My teaching shall drop like the rain,” etc. Now, our Sages, of blessed memory, said: The Congregation of Israel (Knesses Yisrael) asked improperly, “And He will come to us like the rain” (in Hosea, chapter 6), and the Holy One, blessed be He, answered her properly, “I will be like the dew to Israel.”

The maamar opens with the first two verses of Moshe's song in Parshas Ha'azinu and then brings the Talmud's comment on two images of G-d's blessing. Israel asked that G-d come to them “like the rain,” and He answered that He would be “like the dew”; the Talmud calls the request improper because rain is sometimes wanted and sometimes not, while dew is always wanted.

להבין משל ומליצה דברי חכמים⁷ מה שהם המשילו⁸ השראת הקב"ה על כנס"י [כנסת ישראל] לגשם או לטל וההפרש שבין גשם לטל⁹ הענין כי הנה תשובה קדמה לעולם.^{10, 11, 12}

To understand “a parable and a figure, the words of the wise”: that they likened the resting of the Holy One, blessed be He, upon the Congregation of Israel to rain or to dew, and the difference between rain and dew. The explanation is this: behold, teshuvah (return) preceded the world.

The phrase “a parable and a figure, the words of the wise” comes from Proverbs 1:6; here it signals that the Sages' images of rain and dew are deliberate figures that need to be decoded. The key the Alter Rebbe offers is the teaching that teshuvah (return to G-d) was created before the world, meaning that it stands above the whole order of creation.

וביאור ענין תשובה וגם מה שאמרו רז"ל [רבותינו זכרונם לברכה] נמצא כל ימיו בתשובה¹³ איך הוא כל ימיו. הנה עיקר התשובה¹⁴ הוא כמ"ש והרוח תשוב^{15, 16} אל האלהים אשר נתנה (בקהלת ס"י י"ב).

And the explanation of the matter of teshuvah, and also of what our Sages, of blessed memory, said, “It turns out that all his days are [spent] in teshuvah”: how is it all his days? Now, the essence of teshuvah is as it is written, “And the spirit shall return (tashuv) to Elokim who gave it” (in Ecclesiastes, chapter 12).

The Talmud advises a person to return to G-d every day, since he may die tomorrow, so that “all his days” are spent in teshuvah; the question is how this applies to someone who has no new sins to regret each day. The answer starts from a verse at the end of Ecclesiastes: teshuvah at its core is “the spirit returning to G-d who gave it,” the soul's return to its source, not only regret over sins.

וביאור הדבר הנה ¹⁷ אומרים נשמה שנתת בי טהורה ¹⁸ היא ¹⁹ אתה בראתה אתה יצרתה ואתה נפחתה
בי.

And the explanation of the matter: now, we say, “The soul that You gave within me is pure; You created it, You formed it, and You breathed it into me.”

To explain this return, the Alter Rebbe turns to the morning blessing Elokai Neshamah, said every day. It names four stages by which the soul comes into the body: G-d “gave” it, “created” it, “formed” it and “breathed” it in.

פי נפחתה הוא בחי הבל העליון להיות נפרד דבר ויש בפני עצמו כאדם הנופח ההבל ²⁰ מפיו שההבל
נעשה נפרד לעצמו

The meaning of “You breathed it” is the level of the supernal breath, so as to be separate, a thing and an entity in its own right, like a person who blows breath from his mouth, so that the breath becomes separate, by itself.

“Breathing” is the last and lowest stage. Just as breath leaving a person’s mouth becomes something apart from him, at this stage the soul becomes a distinct entity standing in its own right.

וכן אצל הנשמה כתיב ויפח באפיו נשמת חיים ²¹ והוא בחי רוח פיו ומוצא פי ה' וכמ"ש

And so too regarding the soul, it is written, “And He breathed into his nostrils a soul of life”; and this is the level of “the spirit of His mouth” and “what comes forth from the mouth of Havayah,” as it is written,

The Torah uses the same verb, “breathed,” for the making of man’s soul (Genesis 2:7). The soul is therefore compared to G-d’s breath and to what “comes forth from His mouth,” the language of speech.

כי על כל מוצא פי ²² ה' יחיה האדם ומוצא היינו בצאתו מההעלם אל הגילוי ²³ ועי' בזהר פ' תזריע (דמ"ז
ע"ב). ²⁴

“For by everything that comes forth from the mouth of Havayah does man live.” And motza (“what comes forth”) means its coming out from concealment into revelation. And see the Zohar, Parshas Tazria (folio 47b).

Deuteronomy 8:3 speaks of what “comes forth” (motza) from G-d’s mouth; the Alter Rebbe reads “coming forth” as the move from concealment into revelation, the point at which the soul first appears outside its source. The Zohar passage he cites concerns hevel, breath.

אבל בחי בראתה הוא כמשל בחי המחשבה שהיא עודנה בהעלם ומתאחדת עם הנפש.^{25, 26} והנה פרט ארבעה דברים בנשמה בצאתה מההעלם אל הגילוי להתלבש בגוף.

But the level of “You created it” is, by way of analogy, like the level of thought, which is still in concealment and is united with the soul. Now, [the blessing] specified four things in the soul as it goes out from concealment into revelation to be enclothed in the body:

“Created” is a much higher stage, likened to a thought that has not yet been expressed and is still one with the mind that thinks it. The four verbs of the blessing thus trace the soul’s path from hidden union with G-d to a separate existence in a body.

נתת בראתה יצחרתה נפחתה לפי שמקור חוצבה הוא הגבה למעלה וכדי שתרד פלאים להתלבש בגוף צריכה להתצמצם ולהתפשט בכמה מיני צמצומים והתפשטות.

“You gave,” “You created it,” “You formed it,” “You breathed it.” For the source from which it was hewn is exceedingly high above, and in order for it to descend wondrously [low] to be enclothed in a body, it must contract itself and expand itself through many kinds of contractions (tzimtzumim) and expansions.

Because the soul’s root is so high, it cannot enter a body directly. It must pass through many contractions (tzimtzumim), which limit its light, and expansions, which spread out what remains at each lower level.

ודרך כלל נחלקים לדי בחי כמ”ש (באיוב ס”י כ”ח) אז ראה ויספרה הכינה²⁷ וגם חקרה^{28, 29, 30, 31, 32} ויאמר לאדם.^{33, 34, 35}

And in general they divide into four levels, as it is written (in Job, chapter 28), “Then He saw it and declared it; He prepared it and also searched it out. And He said to man.”

These many steps fall into four general stages, which the Alter Rebbe finds in Job 28:27: “He saw,” “He declared,” “He prepared,” “He searched it out.” Only after these does the next verse say, “And He said to man.”

שעד שבאה לכלל ויאמר לאדם דהיינו להתלבש בגוף צריך בתחלה להיות בחי ראה ויספרה וכו’

For before it comes to the state of “And He said to man,” that is, to be enclothed in a body, there must first be the level of “He saw it and declared it,” etc.,

“And He said to man” stands for the soul’s arrival in a human body. The four verbs before it are the stages it must pass through to get there.

שהם ד' בחי³⁶ צמצום והתפשטות המשכה והתפשטות כנגד ד' אותיות הוי"ה וע"ז מורה ג"כ שם הוי"ה שהיו"ד בחי צמצום והה"א הוא בחי התפשטות אורך ורוחב והוי"ו הוא המשכה כו'

which are four levels: contraction and expansion, drawing-down and expansion, corresponding to the four letters of Havayah. And this is also what the Name Havayah indicates: the yud is the level of contraction, the hei is the level of expansion in length and breadth, and the vav is drawing down, etc.,

The four stages match the four letters of the Name Havayah: the small yud is contraction to a point, the hei, a letter with length and breadth, is expansion, the long vav is drawing downward, and (as the "etc." implies) the final hei is a second expansion. The Name that expresses how G-d brings things into being also maps the soul's descent.

כנודע (וע' מענין אז ראה כו' במדרש רבה ר"פ כי תשא פ"מ³⁷ ובלק"ת [ובלקוטי תורה (להאריז"ל)] ר"פ בראשית³⁸ ובהר נזכר פסוק זה ח"א [חלק א'] דף ה' סע"א [סוף עמוד א'] ודקצ"ט א'.

as is known. (And see on the matter of "Then He saw it," etc., in Midrash Rabbah, at the beginning of Parshas Ki Sisa, chapter 40, and in the Likkutei Torah of the Arizal, at the beginning of Parshas Bereishis. And in the Zohar this verse is mentioned: Part I, folio 5, end of side a, and folio 199a;

This parenthesis lists where the verse "Then He saw it" is discussed: the Midrash at the beginning of Ki Sisa, the Arizal's Likkutei Torah on Bereishis, and several places in the Zohar.

ח"ב [חלק ב'] דר"ו ב' ח"ג [חלק ג'] קי"א ב' פסוק ויאמר לאדם בח"א [בחלק א'] דע"ט סע"א [סוף עמוד א'] וזהו כי חלק^{40, 41, 42, 43, 44, 45, 46, 47} ה' עמו יעקב חבל נחלתו.

Part II, folio 206b; Part III, 111b; and the verse "And He said to man," in Part I, folio 79, end of side a.) And this is [the meaning of] "For Havayah's portion is His people; Jacob is the cord of His inheritance."

After the list of sources, the text applies the idea to a verse in this week's parsha, Deuteronomy 32:9: Israel is G-d's "portion," and Jacob is "the cord of His inheritance."

פ"י שהנשמה היא חלק הוי" עצמו שיורדת דרך צמצום והתפשטות כו' כמו שם הוי" עד שבאה להתלבש בבחי יעקב חבל נחלתו הוא הגוף⁴⁸

That is, the soul is a portion of Havayah Himself, which descends by way of contraction and expansion, etc., like the Name Havayah, until it comes to be enclothed in the level of "Jacob, the cord of His inheritance," which is the body.

A portion of something shares the substance of the whole, so the soul is a portion of Havayah Himself. It descends through the four stages that the Name Havayah describes until it reaches "Jacob, the cord," which the Alter Rebbe identifies here with the body.

(וע' מענין כי חקל ברבות פי תולדות פס"ה ע"פ ואנכי איש חלק^{49,50} דע"ג אי ויצא פס"ה דע"ז בי בפסוק

(And see on the matter of "For the portion" in [Midrash] Rabbah, Parshas Toldos, chapter 65, on [the verse] "And I am a smooth (chalak) man," folio 73a; Vayetzei, chapter 68, folio 77b, on the verse

This parenthesis gathers Midrashim on the word chelek, "portion," including the Midrash on Jacob's words "I am a smooth (chalak) man" and on Jacob's ladder. (The printed "חלק" is a slip for "חלק".)

והנה סולם^{51,52} וס"פ תרומה דק"נ ע"ד נשא רפ"ט דרכ"ח ע"ב פי בלק פ"כ דרע"ט אי וע' בזהר ח"ב [חלק ב' דצ"ו אי ודפ"ו אי ח"ג [חלק ג'] דצ"ד אי ק"ז אי דרע"ח ב').

"And behold, a ladder"; and at the end of Parshas Terumah, folio 150, column d; Nasso, beginning of chapter 9, folio 228b; Parshas Balak, chapter 20, folio 279a. And see the Zohar, Part II, folio 96a and folio 86a; Part III, folio 94a, 107a, folio 278b.)

The list continues with further Midrashim, on Terumah, Nasso and Balak, and with passages in the Zohar that discuss the verse "For Havayah's portion is His people."

והנה לא כל הנשמה יורדת למטה להתלבש בגוף רק הארה ממנה בלבד דרך צמצום כו' כנ"ל.

Now, not the whole soul descends below to be enclothed in the body, but only a ray of it, by way of contraction, etc., as mentioned above.

A new point: only a ray of the soul actually enters the body, after passing through the contractions just described.

אבל כל הנשמה ומקורה נשארה למעלה ונקי מזל ובה אמרו אדם אית ליה מצולא והכל תלוי במזלא.

But the whole soul and its source remain above, and [this] is called mazal. And of this they said, "A person has a mazal," and "Everything depends on mazal."

The soul's main part, together with its source, stays above, and this higher part is called mazal. The Alter Rebbe connects this with the sayings that every person has a mazal and that everything depends on mazal.

ומה שאמרו אין מזל לישראל⁵³ היינו ענין מזלות השרים וכוכבים אשר חלק לכל העמים⁵⁴ עובדי כוכבים

And what they said, "Israel has no mazal," refers to the mazalos of the [heavenly] princes and the stars, which [G-d] apportioned to all the nations who worship the stars;

To avoid confusion with astrology, he explains the Talmud's statement that "Israel has no mazal": it refers to the stars and the angelic princes that G-d appointed over the other nations. Israel is not governed by them; mazal here means something else.

אבל יש בחי' מזל מקור הנשמה ושרשה ונקרא מזל מלשון נוזל אלא שנוזל הוא לשון נפעל ומזל הוא לשון פועל (ועיין בפרדס בעה"כ [בערכי הכינויים] ערך מזל)

but there is a level of mazal that is the source and root of the soul. And it is called mazal from the word nozel ("flowing"); except that nozel is a passive form, and mazal is an active form (and see the Pardes, in Erchei HaKinuyim, the entry "Mazal"):

The mazal meant here is the soul's own root. The word is related to nozel, "flowing": nozel describes what flows, while mazal describes the source that makes it flow.

שהוא המקור להיות נוזל ממנו ההשפעה ורוח חיים להחיות רוח שפלים⁵⁵ גם שפע אלהי והרהורי תשובה שבאים לאדם הם באים מכח בחי' המזל

for it is the source from which the bestowal and the spirit of life flow down, "to revive the spirit of the lowly." Also the divine flow and the thoughts of teshuvah that come to a person come by the power of the level of mazal.

This mazal is the source from which life and divine influence flow down to the part of the soul in the body, "to revive the spirit of the lowly" (Isaiah 57:15). Even sudden thoughts of teshuvah that come to a person, seemingly from nowhere, come from this higher part of his soul.

כי אע"ג [אף על גב] דאיהו לא חזי מזליי [מזליה] חזי שרואה ושומע הכרוזין של מעלה בת קול יוצאת ומכרזת כו'.

For "even though he does not see, his mazal sees": it sees and hears the proclamations above, "a heavenly voice goes forth and proclaims," etc.

The Talmud says that even when a person does not see something, "his mazal sees" it. The higher soul perceives the heavenly proclamations calling people to return, even when the person below hears nothing.

ועי"ז משפעת למטה להיות התעוררות בלב כו' כי ההארה שירדה ונתפשטה למטה בגוף אינו דבר נפרד לגמרי ממקורה ושרשה שלמעלה (ועמ"ש בד"ה כי תצא)

And through this it bestows below, so that there is an arousal in the heart, etc. For the ray that descended and spread below into the body is not something entirely separate from its source and root above (and see what is written in the discourse beginning "When you go out"),

Because the higher soul perceives these calls, it sends an arousal down into the person's heart. This is possible because the ray in the body is never entirely separate from its root above.

לבד מחייבי כריתות שנכרתה הנפש דהיינו ההארה שנתפשטה וירדה למטה נכרתה ממזלי ושרשה (ועמ"ש מזה בד"ה ביום השמיני עצרת).

except for those liable to kares (excision), in whom the soul is cut off; that is, the ray that spread and descended below is cut off from its mazal and its root (and see what is written about this in the discourse beginning "On the eighth day, an atzeres").

The exception is one liable to kares, the Torah's penalty of "cutting off" for certain grave sins: there the bond between the ray below and its mazal above is severed. The Alter Rebbe refers to another discourse for more on this.

והנה כתיב ונוזלים מן לבנון.⁵⁶ פי ע"ד והחכמה מאין תמצא⁵⁷ כי החכמה תחיה⁵⁸ שהוא ראשית התפשטות החיות נמשך מבחי שלמעלה מן השכל והוא בחי אין שאינו מושג.

Now, it is written, "And flowing (nozlim) from Lebanon." The meaning is along the lines of "And wisdom (Chochmah), from where (me'ayin) shall it be found?" For "wisdom gives life": it is the beginning of the expansion of the life-force, drawn from a level that is above intellect, and this is the level of ayin ("nothing"), which is not grasped.

The Song of Songs speaks of waters "flowing from Lebanon." Reading Job 28:12 as "wisdom comes from ayin, nothing," the Alter Rebbe explains that Chochmah, the first point of revealed life and intellect, comes from a level above intellect that cannot be grasped at all, and is therefore called "nothing."

וזהו בחינת לבנון וממנו נוזל ההשפעה (ע' [עיינ] בזהר פ' האזינו דף רצ"ח ע"א) ומזה יובן מהות התשובה שתשוב הנפש בבחי ביטול במסירת נפש למקורה ושרשה העליון שממנה לוקחה ש הוא בחי אין בחינת מזל

And this is the level of Lebanon, and from it the bestowal flows (see the Zohar, Parshas Ha'azinu, folio 298a). And from this the essence of teshuvah will be understood: that the soul returns, in a state of self-nullification (bittul), with self-sacrifice (mesirus nefesh), to its supernal source and root from which it was taken, which is the level of ayin, the level of mazal.

"Lebanon," the hidden source from which the flow comes, is this level of ayin, which is also the soul's mazal. Teshuvah, then, is the soul's return, in complete self-nullification and readiness to give itself up, to the source from which it was taken.

וזהו תכלית ירידתה לעוה"ז שתהא במעלה ומדרגה יותר נעלה ממה שהיתה בגן עדן נהנית מזיו השכינה לפי השגתה

And this is the purpose of its descent into this world: that it be at a higher rank and level than it was in the Garden of Eden, enjoying the radiance of the Shechinah (Divine Presence) according to its comprehension,

This explains why the soul descends into a body at all. Through teshuvah it reaches a higher level than it had in the Garden of Eden, where it enjoyed the radiance of the Shechinah only as far as it could understand.

והוא ע"י בחי צמצום בחי חכמה משא"כ על ידי התשובה היא בבחי ביטול לגמרי למקורה ושרשה שלמעלה מעלה מבחי חכמה שהוא בחי אין.^{59,60}

which is through the level of contraction, the level of Chochmah; whereas through teshuvah it is in a state of complete self-nullification to its source and root, which is far above the level of Chochmah, being the level of ayin.

The soul's enjoyment in the Garden of Eden is limited by its understanding, which belongs to Chochmah and its contraction. Teshuvah lifts it beyond understanding to its root in ayin, above Chochmah itself.

SECTION 2 • 12

Passing beyond Havayah

2 וזהו שכתוב בקריעת ים סוף עד יעבור עמך⁶¹ הוי" כי על ידי קריעת ים סוף נתעלו ישראל במעלה ומדרגה גבוה מאד נעלה למעלה מעלה מבחי הוי" שהוא בחי צמצום והתפשטות כו'

And this is [the meaning of] what is written regarding the splitting of the Sea of Reeds, "Until Your people pass over, Havayah." For through the splitting of the Sea of Reeds, Israel were elevated to a very high and exalted rank and level, far above the level of Havayah, which is the level of contraction and expansion, etc.,

The Song at the Sea says "until Your people pass over, Havayah." The Alter Rebbe reads it as "until Your people pass beyond Havayah": at the splitting of the sea, Israel rose above the level that the Name Havayah stands for, the level of contraction and expansion.

שעל זה מורה שם הוי' כנ"ל והוא שרש ענין ההתהוות כי שם הוי' פי' שהוא מהוה כל הנמצאים וההתהוות מאין ליש הוא ע"י צמצום והתפשטות כו'.

for this is what the Name Havayah indicates, as mentioned above. And it is the root of the matter of coming-into-being; for the Name Havayah means that He brings all existing things into being (mehaveh), and the coming into being from nothing to something is through contraction (tzimtzum) and expansion, etc.

As explained above, the letters of Havayah describe contraction and expansion. The Name also means "He who brings into being" (mehaveh), and bringing something into existence from nothing requires exactly such contraction and expansion.

משא"כ בחי' מזל שהוא בחי' אין לא שייך שם בחי' התהוות כלל וזהו עד יעבור עמך הוי"ה כלומר שעברו למעלה מבחי' הוי"ה לבחי' מזל בחינת אין בחינת תשובה והרוח תשוב אל האלקים אשר

נתנה⁶²

Whereas at the level of mazal, which is the level of ayin ("nothing"), the level of coming-into-being does not apply at all. And this is [the meaning of] "Until Your people pass over, Havayah": that is, they passed beyond the level of Havayah, to the level of mazal, the level of ayin, the level of teshuvah (return), "And the spirit shall return to Elokim who gave it."

Mazal, the level of ayin (nothing), is above the whole process of bringing things into being. To "pass beyond Havayah" is to reach mazal and ayin, the level of teshuvah described in "the spirit shall return to Elokim who gave it."

כי נתינתה וירידתה למטה בבחי' צמצום והתפשטות כו' שנתת בראתה יצרתה כו' והתשובה הוא להיות בבחי' ביטול לגמרי כמו קודם ירידתה ויתר על כן כנ"ל:

For its being given and its descent below are in the mode of contraction and expansion, etc., "that You gave," "You created it," "You formed it," etc.; and teshuvah is to be in a state of complete self-nullification (bittul), as before its descent, and even more so, as mentioned above.

The soul was "given" and descended through the four stages of contraction and expansion. Teshuvah reverses this path: the soul returns to complete self-nullification, as before its descent, and even higher.

SECTION 3 • 113-8

Gloss: why “to Elokim,” and why ruach

3 ב (ועיין בבחי פי יתרו⁶³ גבי לא תשא את שם מענין והרוח תשוב שהוא כמש”כ [כמה שכתוב] ועיין ברע”מ [ברעיא מהימנא] פי בהר) (דק”ח סע”ב [סוף עמוד ב]) שבחי והרוח תשוב כו’ זהו כענין מ”ש בשנת היובל הזאת תשובו^{64, 65} כו’.

2. (And see Rabbeinu Bachya, Parshas Yisro, regarding “You shall not take the Name,” on the matter of “And the spirit shall return,” that it is as is written [here]; and see the Raaya Mehemna, Parshas Behar) (folio 108, end of side b): that the level of “And the spirit shall return,” etc., is like the matter of what is written, “In this year of Jubilee you shall return,” etc.

This opens a gloss (a note set into the text), which ends at paragraph 8. It cites Rabbeinu Bachya on “You shall not take the Name” and the Raaya Mehemna on Behar, which compares “the spirit shall return” to the Jubilee year, when “each man shall return to his holding.”

ועמ”ש מענין יובל סד”ה וימצאו איש⁶⁶ מקושש עצים⁶⁷ וסד”ה והיה ביום ההוא⁶⁸ יתקע בשופר גדול⁶⁹. שזהו ג”כ בחי יום הכפורים יום התשובה.

And see what is written on the matter of the Jubilee at the end of the discourse beginning “And they found a man gathering wood,” and at the end of the discourse beginning “And it shall come to pass on that day that a great shofar will be sounded”: that this is also the level of Yom Kippur, the day of teshuvah (return).

Two other discourses discuss the Jubilee in this connection and tie it to Yom Kippur, the day of teshuvah. The Jubilee year itself was proclaimed by the shofar on Yom Kippur.

4 ומ”ש אל האלקים אשר נתנה אף על גב דתשובה זו הוא בחי עד יעבור עמך⁷⁰ הוי’ שהיא למעלה גם משם הוי’ כנ”ל.

And as for what is written, “to Elokim who gave it,” even though this teshuvah (return) is the level of “Until Your people pass over, Havayah,” which is above even the Name Havayah, as mentioned above:

A question: if this teshuvah is above even the Name Havayah, why does the verse say the spirit returns “to Elokim,” a Name that usually stands for a lower level, G-d as hidden within nature?

וכה"ג [וכהאי גוונא] נתבאר לעיל בד"ה אתם נצבים גבי לעברך בברית⁷¹ כוי להיות לך לאלקים דפי לעברך בברית היינו כענין עד יעבור עמך הוי" כוי ע"ש.

something similar was explained above, in the discourse beginning "You are standing," regarding "That you should pass into the covenant," etc., "to be Elokim to you": that the meaning of "that you should pass into the covenant" is like the matter of "Until Your people pass over, Havayah," etc. See there.

The same difficulty came up in the discourse on Nitzavim: "that you should pass into the covenant" was read there like "until Your people pass beyond Havayah," yet the verse continues, "to be Elokim to you."

אך הענין יוכן ע"פ מ"ש ע"פ שוש אשיש⁷² גבי תגל נפשי באלקי⁷³ ובד"ה ביום השמיני עצרת⁷⁴ כענין פי צור לבבי וחלקי אלקים לעולם⁷⁵

But the matter will be understood according to what is written on [the verse] "I will greatly rejoice," regarding "My soul shall exult in my G-d (Elokai)," and in the discourse beginning "On the eighth day, an atzeres," on the meaning of "The rock of my heart and my portion is Elokim forever";

The answer draws on two other discourses, on "My soul shall exult in my G-d (Elokai)" and on "my portion is Elokim forever." In those verses Elokim refers to a level above Havayah, not below it.

ויוכן זה עוד עפמ"ש [על פי מה שכתוב] בזהר ע"פ עין לא ראתה⁷⁶ אלקים זולתך^{77,78} יעשה⁷⁹ למחכה לו והוא בפרשה פנחס (דרל"ט ע"ב)

and this will be understood further according to what is written in the Zohar on [the verse] "No eye has seen, Elokim, besides You, what He will do for one who waits for Him"; and this is in Parshas Pinchas (folio 239b)

The Zohar's comments on Isaiah 64:3 shed further light. In that verse, only Elokim sees what is hidden from every eye, so the Name can point to a level beyond all revelation.

ובפ' ואתחנן (דרס"ז ע"ב) ועיין מק"מ [מקדש מלך] שם ושם. ועיין עוד מזה בזהר ויקהל (דר"י ע"ב).

and in Parshas Va'eschanan (folio 267b); and see the Mikdash Melech in both places. And see further on this in the Zohar, Vayakhel (folio 210b).

The Zohar discusses the same verse on Va'eschanan as well, and the Mikdash Melech, a commentary on the Zohar, explains both passages. The Zohar on Vayakhel adds more on the subject.

עוד נזכר מענין והרוח תשוב^{80, 81, 82, 83, 84} ברבות משפטים פל"א (דקמ"ט ע"ג [עמוד ג']) ובפ' מצורע פי"ח (דקפ"ה א').

The matter of “And the spirit shall return” is further mentioned in [Midrash] Rabbah, Mishpatim, chapter 31 (folio 149, column c), and in Parshas Metzora, chapter 18 (folio 185a),

The Midrash Rabbah also discusses “the spirit shall return,” in two places: on Mishpatim and on Metzora.

ובקהלת רבה על פסוק זה. ובכל זה אתי שפיר דקדוק לשון רז"ל [רבותינו זכרונם לברכה] במשנה פ"ד דאבות יפה שעה⁸⁵ אחת של קורת רוח בעולם⁸⁶ הבא כו'

and in Koheles Rabbah on this verse. And with all this, the precise wording of our Sages, of blessed memory, in the Mishnah, chapter 4 of Avos, is well explained: “Better is one hour of tranquility of spirit (koras ruach) in the World to Come,” etc.:

Koheles Rabbah comments on the verse as well. All this explains the exact wording of the Mishnah in Avos: “Better is one hour of koras ruach in the World to Come than all the life of this world,” where koras ruach means tranquility, literally “coolness of spirit.”

קורת רוח דוקא כדכתיב והרוח תשוב ועי' עוד בזהר ח"ב [חלק ב'] בפ' תרומה (קמ"א ב' עד קמ"ב א') ובפ' משפטים (צ"ז ב').

specifically “tranquility of spirit (ruach),” as it is written, “And the spirit (ruach) shall return.” And see further in the Zohar, Part II, in Parshas Terumah (141b to 142a), and in Parshas Mishpatim (97b).

The Mishnah speaks specifically of ruach, “spirit,” because the bliss of the World to Come is the ruach returning to its source, as in “the spirit shall return.” Zohar passages on Terumah and Mishpatim are cited on the same theme.

ולכאורה הוא בענין אחר קצת ממש"כ [ממה שכתוב] דהרי שם מפרש ענין זה על עליית הרוח מגן עדן התחתון לגן עדן העליון וכאן נתבאר שזהו למעלה מבחי' גן עדן כו' כנ"ל.

Seemingly, it is in a somewhat different sense from what was written [here], for there it explains this matter as the ascent of the ruach from the lower Garden of Eden to the higher Garden of Eden, whereas here it was explained that this is above the level of the Garden of Eden, etc., as mentioned above.

An objection: in the Zohar on Terumah, “the spirit shall return” describes the ruach rising from the lower Garden of Eden to the higher one. Here it was explained as something above the Garden of Eden altogether.

אך המעיין בזהר ח"ב [חלק ב'] פי תרומה שם (דקמ"ב א') במ"ש ועד דהאי נשמה עילאה לא סלקא גו נביעו דעתיקא דעתיקין סתימא דכל סתימין כו'

But one who studies the Zohar, Part II, Parshas Terumah, there (folio 142a), in what it says, "And as long as this supernal neshamah does not ascend into the wellspring of the Ancient of Ancients, the most hidden of all hidden," etc.,

The first answer: that same Zohar passage goes on to speak of the supernal neshamah rising into the wellspring of "the Ancient of Ancients, the most hidden of all hidden," far beyond the Garden of Eden.

ובזהר שלח (דקנ"ט א') גבי תלת עלמין כו' עלמא קדמא כו' כגוונא דא כו' עד עין לא ראתה אלקים זולתך כו' ובפי' הרמ"ז [הרב משה זכות] שם ימצא שהכל כוונה אחת.

and in the Zohar, Shelach (folio 159a), regarding "three worlds," etc., "the first world," etc., "in this manner," etc., up to "No eye has seen, Elokim, besides You," etc., and in the commentary of the Ramaz there, will find that it all has one intent.

The Zohar on Shelach, which describes three worlds rising to the one of which it says "No eye has seen," read with the Ramaz's commentary, shows that all these passages share one meaning: the ascent reaches the highest, hidden level.

ועוד דבזהר תרומה שם מדבר על בחי' ומדרגת הרוח⁸⁷ שמבחי' נפש רוח נשמה שלמטה מבחי' ומדרגת נשמה.

Furthermore, in the Zohar, Terumah, there, it speaks of the level and rank of the ruach among [the levels of] nefesh, ruach, neshamah, which is below the level and rank of neshamah;

The second answer: in the Zohar on Terumah, ruach means one of the soul's three levels, nefesh, ruach and neshamah, namely the one below neshamah.

וכאן מדברים בענין והרוח תשוב גם על בחינת הנשמה ממש ומ"ש והרוח תשוב היינו לפי דעלייה זו הוא למעלה מעלה גם משם הוי' דהיינו למעלה מהחכמה.

whereas here we are speaking of the matter of "And the spirit shall return" as applying also to the level of the neshamah itself. And [the reason] it says "And the spirit (ruach) shall return" is because this ascent is far above even the Name Havayah, that is, above Chochmah (wisdom),

Here, by contrast, "the spirit shall return" applies to the neshamah itself. The verse calls it ruach because this ascent goes beyond the Name Havayah and beyond Chochmah, to a level that is called ruach.

אשר שם הוא בחי רוח וכמ"ש בזהר בפי בראשית (דל"ז ע"ב⁸⁸ ודנ"ח ע"א) ע"פ לא ידון רוחי⁸⁹ באדם.

where it is the level of ruach, as is written in the Zohar, in Parshas Bereishis (folio 37b and folio 58a), on [the verse] "My spirit shall not abide in man":

The Zohar on Bereishis, commenting on "My spirit shall not abide in man" (Genesis 6:3), speaks of such a supernal ruach.

כד בני עלמא זכאין כוי קודשא ב"ה אתער רוחא דחיי דלעילא^{90,91} עד דמטון אינון חיינ לאתר דיעקב שריא ביה כוי

"When the people of the world are meritorious," etc., "the Holy One, blessed be He, arouses the supernal spirit of life, until that life reaches the place where Jacob dwells," etc.

The Zohar says that when people are meritorious, G-d awakens the supernal "spirit of life," which flows down until it reaches "the place where Jacob dwells."

ומבואר בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ בראשית דהמשכת רוחא דחיי דלעילא היינו מאריך אנפין דתמן אריכו דחיינ וכ"ה בזהר תרומה (דקע"ח סע"ב [סוף עמוד ב])

And it is explained in the Likkutei Torah of the Arizal, at the end of Parshas Bereishis, that the drawing down of "the supernal spirit of life" is from Arich Anpin (the Long Countenance), for there is "length of life"; and so it is in the Zohar, Terumah (folio 178, end of side b);

The Arizal explains that this supernal spirit of life comes from Arich Anpin, the "Long Countenance," a configuration of Keser, the level above Chochmah; that is why it brings "length of life." Ruach, then, names a level above Chochmah.

וע"ד מ"ש במדרש בראשית רבה ספ"ב [סוף פרק ב'] בפסוק ורוח אלקים מרחפת⁹² על פני המים זהו רוחו של משיח האיך מה דאת אמר

and along the lines of what is said in the Midrash, Bereishis Rabbah, at the end of chapter 2, on the verse "And the spirit of Elokim hovered over the face of the waters": "This is the spirit of Mashiach, as you say,

The Midrash reads "the spirit of Elokim hovered over the face of the waters," at the creation, as the spirit of Mashiach, of whom Isaiah says "the spirit of Havayah shall rest upon him."

ונחה עליו רוח⁹³ ה' באיזו זכות ממשמשת ובאה. מרחפת ע"פ המים בזכות התשובה שנמשלה כמים שנאמר⁹⁴ שפכי כמים לבך⁹⁵ עכ"ל [עד כאן לשונו].^{96,97}

‘And the spirit of Havayah shall rest upon him.’ By what merit does it draw ever nearer? ‘Hovering over the face of the waters’: by the merit of teshuvah, which is likened to water, as it is said, ‘Pour out your heart like water.’” End of quote.

The Midrash asks by what merit this spirit draws near and answers: by the merit of teshuvah, which is compared to water, as in “Pour out your heart like water.” Teshuvah thus draws down the supernal ruach that Genesis 1:2 joins to the Name Elokim.

5 והטעם שנקרא בשם רוח יובן עוד מעט מזער עפ"מ"ש [על פי מה שכתוב] בביאור דמזוזה מימין בענין אור שלמעלה מבחי אור כו'

And the reason it is called by the name ruach (“spirit”) will be understood further, in some small measure, according to what is written in the explanation of “The mezuzah on the right,” on the matter of avir (“air”), which is above the level of or (“light”), etc.

Why is the returning soul called ruach, which means both “spirit” and “wind”? The Alter Rebbe points to his explanation of “The mezuzah on the right,” where avir (“air”) is explained as a level above or (“light”).

ע"ש ובס"י [ובספר יצירה] איתא אחת רוח אלקים חיים^{98,99} ולפי הפרד"ס [הפרדס רמונים] ש"ג פ"ה היינו בחי' כתר ע"ש ומכ"ז [ומכל זה] יובן מ"ש והרוח תשוב כו'

See there. And in Sefer Yetzirah it states, “One: the spirit of the living Elokim,” and according to the explanation of the Pardes, Sha’ar 3, chapter 5, this is the level of Keser (the Crown). See there. And from all this will be understood what is written, “And the spirit shall return,” etc.:

Sefer Yetzirah calls the first of the ten Sefiros “the spirit (ruach) of the living Elokim,” and the Pardes of Rabbi Moshe Cordovero explains this as Keser, the Crown above Chochmah. Ruach thus names the level above intellect.

שלפי שעלייה זו ע"י התשובה הוא אל האלקים אשר נתנה דהיינו למעלה מד' צמצומים הנ"ל דבחי' שנתת בי ובראתה יצרתה נפחתה בי כו' ע"כ נאמר והרוח תשוב.

because this ascent through teshuvah (return) is “to Elokim who gave it,” that is, above the four contractions mentioned above, of the levels of “that You gave within me,” and “You created it,” “You formed it,” “You breathed it into me,” etc., therefore it says, “And the spirit (ruach) shall return.”

Teshuvah lifts the soul above all four contractions named in the morning blessing, to “Elokim who gave it.” That is why the verse calls the returning soul ruach, the name of the level it reaches.

והיינו לבחי' רוח עליון מה שבדור המבול נאמר לעונש לא ידון רוחי כו' וז"ש [וזהו שכתוב] עד יערה עלינו רוח ממרום¹⁰⁰ כו'

That is, [it returns] to the level of the supernal ruach, of which it was said, as a punishment, in the generation of the Flood, "My spirit shall not abide," etc. And this is [the meaning of] what is written, "Until a spirit is poured upon us from on high," etc.

This is the supernal ruach that G-d withdrew from mankind as a punishment in the generation of the Flood ("My spirit shall not abide in man"). Isaiah's promise of a spirit "poured upon us from on high" speaks of its return.

וע' בזהר ח"ג [חלק ג'] (דק"ל ע"ב) ע"פ ונחה עליו רוח^{101, 102} כו' וח"א [וחלק א'] (דע"ז א') בשעתא דרוחא דכל רוחין ארים בסימו דנשמתא¹⁰³ כו'.

And see the Zohar, Part III (folio 130b), on [the verse] "And the spirit shall rest upon him," etc., and Part I (folio 77a): "At the time when the Spirit of all spirits raises up the sweetness of the neshamah," etc.

The Zohar uses the same term for the spirit that will rest upon Mashiach (Isaiah 11:2) and for "the Spirit of all spirits" that raises up the sweetness of the soul.

וזהו אם ישים אליו לכו רוחו ונשמתו אליו¹⁰⁴ יאסוף (באיוב ס"י ל"ד) ופי' בזהר תרומה (דקס"ב ב') רוח אמשיך רוח ואיתי רוח¹⁰⁵

And this is [the meaning of] "If he sets his heart toward Him, His spirit and His soul He will gather to him" (in Job, chapter 34). And the Zohar, Terumah (folio 162b) explains: "Spirit draws spirit and brings spirit,"

Job 34:14 is read here as: if a person sets his heart toward G-d, G-d will gather His own spirit and soul to that person. The Zohar states the principle: "spirit draws spirit and brings spirit."

דהיינו שע"י רוח האדם העולה¹⁰⁶ למעלה כשישים אליו ית' אזי רוחו ונשמתו מבחי' סוכ"ע¹⁰⁷ אליו יאסוף כו' וכמ"ש במ"א.

that is, through the spirit of man ascending upward, when he sets [his heart] toward Him, blessed be He, then "His spirit and His soul," from the level of the light that encompasses all worlds (sovev kol almin), "He will gather to him," etc., as is explained elsewhere.

A person's spirit, rising upward in teshuvah, draws down in return a spirit from the level of sovev, the light too great to enter the worlds, which surrounds them. The Alter Rebbe notes that this is explained elsewhere.

וברכות בראשית פי"ד [פרק י"ד / פרשה י"ד] ע"פ ויפח באפיו¹⁰⁸ לפי שבעוה"ז בנפיקה לפיכך מת אבל לעתיד בנתינה¹⁰⁹ שנאמר ונתתי רוחי בכם וחייתם¹¹⁰ וזהו ע"י התשובה בחינת והרוח תשוב אל האלהים אשר נתנה¹¹¹ דוקא.¹¹²

And in [Midrash] Rabbah, Bereishis, chapter 14, on [the verse] "And He breathed into his nostrils": "Because in this world [it is] by breathing, therefore he dies; but in the Future to Come [it will be] by giving, as it is said, 'And I will give My spirit into you, and you shall live.'" And this is through teshuvah, the level of "And the spirit shall return to Elokim who gave it," specifically.

The Midrash contrasts the soul given "by breathing" in this world, which is why man dies, with the soul to be given "by giving" in the Future to Come, as in "I will give My spirit into you, and you shall live." The level of "giving" is reached through teshuvah, the spirit's return to "Elokim who gave it."

6 ומ"ש שבעוה"ז בנפיקה. היינו שבחי הנשמה המלוכשת בגוף היא נמשכת מבחי ואתה נפחתה בי שהוא בחי הבל העליון כו'

And as for what it says, that in this world [it is] by breathing: that is, the level of the neshamah that is en clothed in the body is drawn from the level of "and You breathed it into me," which is the level of the supernal breath, etc.;

The Midrash said that in this world the soul is given "by breathing." This refers to the part of the soul in the body, which comes from the stage "You breathed it into me," the supernal breath.

אבל שרשה ומקורה היא מבחי אשר נתנה אלא שלפי שבהגוף אין מאיר רק מבחי אתה נפחתה בי ע"כ מת.

but its root and source is from the level of "who gave it." Only, because in the body there shines only [what comes] from the level of "You breathed it into me," therefore he dies.

The soul's root is in the higher level of "who gave it," but only the stage of breathing shines in the body. Because the body receives only this lower level, it dies.

אבל לעתיד יאיר בהגוף ממש מבחי ונתתי רוחי¹¹³ כו' ועיין ברכות פ' כי תשא פמ"א [פרק מ"א / פרשה מ"א] ע"פ ויתן אל משה¹¹⁴ כי¹¹⁵ ה' יתן חכמה¹¹⁶ כו' ע"ש.

But in the Future to Come there will shine in the body itself from the level of "And I will give My spirit," etc. And see [Midrash] Rabbah, Parshas Ki Sisa, chapter 41, on [the verse] "And He gave to Moshe": "For Havayah gives wisdom," etc. See there.

In the Future to Come, the level of "I will give My spirit" will shine in the body itself, and it will live. The Midrash on "And He gave to Moshe," which also turns on the verb "give," is cited for comparison.

7 וגם פי ונתתי בחיי מתנה הוא כענין אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] ע"ד מתנה טובה יש לי בבית גנזי^{117, 118} ושבת שמה כו' כמ"ש במ"א ועמ"ש ע"פ ומדבר מתנה¹¹⁹ בד"ה צאינה וראינה.

Also, the meaning of "And I will give," the level of a gift, is like the matter of an arousal from above (isarusa dile'eila) that is above an arousal from below (isarusa dilesata), along the lines of "I have a good gift in My treasure-house, and Shabbos is its name," etc., as is explained elsewhere. And see what is written on [the verse] "And from the wilderness, Mattanah" in the discourse beginning "Go out and see."

"I will give" suggests a gift, which comes from the giver's good will and not because it was earned. So an arousal from above that goes beyond any arousal from below is like the "good gift" of Shabbos that G-d took out of His treasure-house.

גם ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] נותן בעין יפה¹²⁰ הוא נותן¹²¹ כי כמו שיש באדם עד"מ עין יפה ובינונית במשנה פ"ד דתרומות¹²² כך עד"מ להבדיל הבדלות לאין

Also along the lines of the saying of our Sages, of blessed memory, "One who gives, gives with a generous eye." For just as in a person, by way of analogy, there is a generous eye and an average [eye] (in the Mishnah, chapter 4 of Terumos), so too, by way of analogy, distinguishing with distinctions without

The Sages say that a giver gives "with a generous eye." The Mishnah on terumah, the portion given to the kohen, distinguishes a generous eye from an average one, and the Alter Rebbe says that these two attitudes, with every reservation about comparing G-d to man, have a root above.

קץ יש שרש ומקור לשני בחינות אלו ע"ד שנת' [שנתבאר] סד"ה כי תשמע בקול בענין לעשות הישר בעיני¹²³ ה'. שהן ב' בחינות השגחות כו' ע"ש.

end, there is a root and source for these two levels, along the lines of what was explained at the end of the discourse beginning "When you hearken to the voice," on the matter of "to do what is right in the eyes of Havayah": that they are two levels of providence, etc. See there.

Above, the two attitudes correspond to two modes of divine providence, as explained in the discourse on "When you hearken to the voice." The gift of "I will give My spirit" comes from the generous mode.

8 והנה שרש בחינת עין יפה זהו ענין עינא פקחא. ועי' נאמר ביוסף עלי עין¹²⁴ וזהו עין לא ראתה אלקים זולתך¹²⁵ יעשה למחכה לו.

Now, the root of the level of the generous eye is the matter of the “open eye” (eina pekicha). And of this it is said regarding Joseph, “over the eye (alei ayin)”; and this is “No eye has seen, Elokim, besides You, what He will do for one who waits for Him.”

The root of the generous eye above is the “open eye” (eina pekicha), a Kabbalistic term for the eye above that is always open. The blessing of Joseph, “over the eye,” and the verse “No eye has seen, Elokim, besides You” both point to this level.

ומבחי' זו נמשך ונתתי רוחי כו'. עוד יובן ענין והרוח תשוב^{126, 127, 128, 129, 130} עפמ"ש [על פי מה שכתוב] בזה"א [בזהר חלק א] ויחי (דרמ"ה א' ב')

And from this level is drawn “And I will give My spirit,” etc. The matter of “And the spirit shall return” will be further understood according to what is written in the Zohar, Part I, Vayechi (folio 245a and b).

From this ever-open eye comes the gift “I will give My spirit.” The Zohar on Vayechi is cited for a further explanation of “the spirit shall return.”

ועי' עוד בזהר מענין והרוח תשוב (ח"א [חלק א'] דף פ"ה סע"א [סוף עמוד א] ק"ו ב' ק"ל ע"ב דרי"ז ב' ח"ג [חלק ג'] דר"ט"ו סע"ב [סוף עמוד ב] דרכ"ד סע"ב [סוף עמוד ב])

And see further in the Zohar on the matter of “And the spirit shall return” (Part I, folio 85, end of side a; 106b; 130b; folio 217b; Part III, folio 215, end of side b; folio 224, end of side b);

The Zohar discusses “the spirit shall return” in several more places, listed here.

ושם מבואר דבחי' זבחי אלקים רוח נשברה¹³¹ שזהו ענין תשובה זהו בחי' והרוח תשוב אל האלקים כו' עכ"ה [עד כאן הגהה]:

and there it is explained that the level of “The sacrifices of Elokim are a broken spirit,” which is the matter of teshuvah (return), is the level of “And the spirit shall return to Elokim,” etc. End of the gloss.

Those passages explain that “the sacrifices of Elokim are a broken spirit” (Psalms 51:19), the broken spirit of teshuvah, is itself “the spirit returning to Elokim.” With this the gloss ends.

SECTION 4 • 19-11

Teshuvah every day: the Shema

9 ג וזהו כל ימיו בתשובה כי בכל יום תשוב הנפש שהרי בכל לילה חוזרת נשמתו¹³² רק שבלילה היא חוזרת לבחי' ואתה נפחתה בי

3. And this is [the meaning of] “all his days in teshuvah (return)”: for each day the soul shall return. For indeed, every night his soul returns; only, at night it returns to the level of “And You breathed it into me,”

The main text now resumes (section 3) with “all his days in teshuvah.” Every night the soul returns to its source in sleep, but only as far as the stage of “You breathed it into me.”

שהוא בחי' הכל העליון שמשם תפרד הנפש להתלבש בגוף וכלילה חוזרת להתכלל ולהתאחד במקורה להזוכים למעלה ומדרגה זו וכמ"ש מי יעלה בהר^{133, 134} ה' נקי כפים ובר לבב וגו'.

which is the level of the supernal breath, from which the soul separates to be enclothed in the body; and at night it returns to be included and united with its source, for those who merit this rank and level, as it is written, “Who shall ascend the mountain of Havayah? ... One with clean hands and a pure heart,” etc.

That stage, the supernal breath, is where the soul first became separate in order to enter the body. At night it is reabsorbed there, at least for those who merit it, for only one with “clean hands and a pure heart” ascends G-d's mountain.

משא"כ בכל יום צריך להיות בבחי' תשובה למקורא דכולא ושרשה העליון והוא כשעת התפלה בק"ש [בקריאת שמע].¹³⁵

Whereas each day [the soul] must be in a state of teshuvah to the Source of all and to its supernal root; and this is at the time of prayer, in the Shema.

Each day, however, a person must go further and return in teshuvah to the Source of all, the soul's highest root. This takes place during prayer, in the Shema.

10 וזהו שמע ישראל שמע לשון אסיפה וקיבוץ כמו וישמע שאול¹³⁶ פי' שיתאסף ויתקבץ פיזור הנפש בחי' ישראל

And this is [the meaning of] “Hear (Shema), O Israel”: shema is an expression of gathering and assembling, as in “And Saul summoned (vayeshama)”; that is, that the scattered [powers] of the soul, the aspect of Israel, should be gathered and assembled,

The Shema begins “Shema Yisrael,” and shema can mean “gather,” as when Saul summoned (vayeshama) the people. The call is to gather the scattered powers of the soul, which are called “Israel.”

שהם בחי' ג' שכלים וז' מדות באדם אשר נתפזרו בתענוגי עוה"ז במחשבות האדם ותחבולותיו איש לפי ערכו ומדרגתו ולא הפכא חשוכא לנהורא ולמסור נפשו באחד.¹³⁷

which are the level of the three intellectual faculties and the seven emotive attributes (middos) in a person, which have been scattered in the pleasures of this world, in a person's thoughts and schemes, each according to his standing and level; and to turn darkness into light, and to give over his soul in [the word] "One."

These powers, the three intellectual faculties (Chochmah, Binah and Daas) and the seven emotive attributes, have been dispersed into worldly pleasures, plans and schemes, each person on his own level. The Shema gathers them, turns darkness into light, and leads to giving oneself over entirely when saying "One."

11 והדרך איך יתהפך לבו הוא בשומו ללכו מה שכתוב ראה נתתי לפניך¹³⁸ היום את החיים ואת הטוב ואת המות ואת הרע ובחרת בחיים¹³⁹ וגוי

And the way his heart will be transformed is by his taking to heart what is written, "See, I have set before you today life and good, and death and evil," "and you shall choose life," etc.

How does a person's heart turn? By taking to heart the Torah's words, "See, I have set before you today life and good, death and evil ... and you shall choose life."

כי בכל דבר יש¹⁴⁰ בחי' חיים ובחי' מות הרוחניות הוא בחי' חיים והגשמיות הוא בחי' מות וכן ע"ד זה אפי' [אפילו] בשמים ושמי השמים והגלגלים הנה לכל דבר יש חומר וצורה.

For in everything there is an aspect of life and an aspect of death: the spirituality is the aspect of life, and the physicality is the aspect of death. And likewise, in this way, even in the heavens, and the heavens of the heavens, and the spheres: everything has matter and form.

Everything has an element of life and an element of death: its spirituality is its life, and its physicality is its death. This holds even for the heavens and the celestial spheres, since everything is made of matter and form.

והחומר הוא בחי' מות לגבי הצורה שהוא רוח חיים שבו וע"ז נאמר ובחרת בחיים שהוא חיי החיים ב"ה וכמ"ש לאהבה את¹⁴¹ ה' אלהיך

And the matter is the aspect of death relative to the form, which is the spirit of life within it. And of this it is said, "and you shall choose life," that is, the Life of life, blessed be He, as it is written, "To love Havayah your G-d

Matter is "death" compared with form, the spirit of life within it. To "choose life" is to choose the Life of all life, G-d Himself, as the Torah goes on to say, "to love Havayah your G-d ... for He is your life."

כי הוא חייך (ועמ"ש בד"ה שמע ישראל בפי' ואתחנן ובד"ה שמאלו תחת לראשי בפרשה כי תשא)

... for He is your life" (and see what is written in the discourse beginning "Hear, O Israel," in Parshas Va'eschanan, and in the discourse beginning "His left hand is under my head," in Parshas Ki Sisa).

The verse ends, "for He is your life." Two other discourses are cited for more on this.

ואי לזאת יאמר מי לי בשמים¹⁴² ועמך לא חפצתי וגו'. ואם לעוברי רצונו כך¹⁴³ לעושי רצונו עאכו"כ

[על אחת כמה וכמה].

And therefore he will say, "Whom have I in heaven? And besides You I desire nothing," etc. And "if for those who transgress His will [it is] so, for those who do His will, how much more so."

Hence a person can say, with the Psalmist, "Whom have I in heaven? Besides You I desire nothing." The Talmud's reasoning applies: "If for those who transgress His will it is so, for those who do His will, how much more so."

פ"י אחר שרואה שנמשך כ"כ [כל כך] חיים¹⁴⁴ בתענוגי העוה"ז שהם בחי' עוברי רצונו¹⁴⁵ כ"ש [כל שכן]

וק"ו [וקל וחומר] בבחי' עושי רצונו שהם המצות שנמשכים מפנימית רצונו שאור א"ס ב"ה מתלבש בהם

That is: once he sees that so much life is drawn into the pleasures of this world, which are the aspect of "those who transgress His will," all the more so, and a fortiori, in the aspect of "those who do His will," which are the mitzvos, which are drawn from the inner dimension (pnimiyus) of His will, in which the Infinite Light (Or Ein Sof), blessed be He, is en clothed,

If so much vitality is drawn into worldly pleasures, which belong to "those who transgress His will," how much more is drawn into the mitzvos, "those who do His will." The mitzvos come from the inner dimension of G-d's will, and the Infinite Light itself is clothed in them.

והוא חיי החיים אשר ע"כ יתהפך לבו מן הקצה אל הקצה מחשוכא לנהורא ולדבקה בה' אחד במסירת

נפש ממש מחמת שרואה בנפשו איך שהוא נפרד מן החיים האמיתיים

and He is the Life of life. Therefore his heart will be transformed from one extreme to the other, from darkness to light, and [he will come] to cleave to G-d, [Who is] One, with actual self-sacrifice (mesirus nefesh), because he sees in his soul how he is separated from the true life.

The mitzvos hold the Life of life. Seeing this, a person's heart turns from one extreme to the other, from darkness to light, and he longs to cleave to G-d with complete self-sacrifice, because he sees how far he is from true life.

ולכן במקום שבעלי תשובה עומדים כו' להיות מהפכים מחשוכא לנהורא ויצעקו אל¹⁴⁶ ה' בצר להם

And therefore, “in the place where baalei teshuvah (those who return) stand,” etc., because they transform darkness into light, and “they cry out to Havayah in their distress.”

This is why, as the Talmud says, “in the place where baalei teshuvah stand,” even the perfectly righteous cannot stand: they turn darkness into light. Like those in Psalm 107, “they cry out to Havayah in their distress.”

כי מחמת צרת ומרירות לבו שנגעה עד הנפש צועק אל ה' למעלה מהשגת נשמתו לדבקה בו במסירת נפש ממש

For because of the distress and bitterness of his heart, which has reached the very soul, he cries out to G-d, beyond the grasp of his soul, to cleave to Him with actual self-sacrifice.

Their distress and bitterness, which reach the very soul, make them cry out to G-d from beyond what their own soul can grasp, longing to cleave to Him with complete self-sacrifice.

ולכן בקריאת שמע הוא בחינת תשובה שמע ישראל דהיינו לאסוף ולקבץ פיזור הנפש מחשוכא לנהורא כדי למסור נפשו באחד וזהו בכל אדם אפי' [אפילו] מי שלא חטא מימיו.

And therefore the reading of the Shema is the level of teshuvah (return): “Hear (Shema), O Israel,” that is, to gather and assemble the scattered [powers] of the soul from darkness to light, in order to give over his soul in [the word] “One.” And this applies to every person, even one who has never sinned in his life.

That is why the Shema is a form of teshuvah: “Shema Yisrael” gathers the soul’s scattered powers from darkness to light so that one can give oneself over in “One.” This applies to everyone, even to one who has never sinned.

מ"מ בעל כרחך הרי הנפש מלובשת בגוף כו' וכמ"ש במ"א שזהו כל עיקר תכלית ירידת הנשמה לעוה"ז הגשמי כדי להיות בחי' בעל תשובה על זה. על שנפרד מן החיים האמיתיים חיי החיים ב"ה.^{147, 148, 149}

Nevertheless, perforce the soul is en clothed in the body, etc.; and as is explained elsewhere, this is the whole essential purpose of the soul’s descent into this physical world: in order to be in the state of a baal teshuvah over this, over [the fact] that it is separated from the true life, the Life of life, blessed be He.

Even without sin, the soul is en clothed in a body and so separated from G-d, the true Life. The very purpose of its descent into this physical world is that it become a baal teshuvah over this separation.

SECTION 5 • ¶12-13

Shabbos as teshuvah

12 וזהו ענין שבת אותיות תשב. ¹⁵⁰ כי הנה שבת כי בו שבת מכל מלאכתו ¹⁵¹ והרי לא שייך עמל ויגיעה לפניו ית' ¹⁵² ואיך שייך לשון שביתה ומנוחה

And this is the matter of Shabbos, [whose] letters [are those of] tashev (“return”). For behold, [of] Shabbos [it is said], “For on it He rested from all His work”; but toil and effort do not apply before Him, blessed be He, so how does the term “resting” and “repose” apply?

Shabbos (שבת) has the same letters as tashev (תשב), “return,” so Shabbos is a form of teshuvah. The Alter Rebbe asks: since G-d does not toil, how can the Torah say that He “rested” on the seventh day?

אלא הענין כי ששת ימים עשה ¹⁵³ וגו'. פי' שנתפשט גילוי אור א"ס ב"ה בבחי' עשיה בעשרה מאמרות ¹⁵⁴ שנברא העולם. ¹⁵⁵

Rather, the matter is: “For six days He made,” etc. That is, the revelation of the Infinite Light (Or Ein Sof), blessed be He, spread forth into the level of “making” (asiyah), through the Ten Utterances by which the world was created.

The answer begins: during the six days of creation, the revelation of the Infinite Light spread out into the level of “making,” through the Ten Utterances by which the world was created.

13 ובראשית נמי מאמר הוא ¹⁵⁶ וכמ"ש כולם חכמה עשית. שאפילו חכמה נחשבת כעשיה גשמיות לפניו ית' ובשבת הוא גילוי אור א"ס ב"ה

And “Bereishis (‘In the beginning’) is also an utterance,” as it is written, “You have made them all with wisdom”; for even Chochmah (wisdom) is considered as physical making before Him, blessed be He. And on Shabbos there is a revelation of the Infinite Light (Or Ein Sof), blessed be He,

The Talmud says that “In the beginning,” the first word of the Torah, also counts as one of the Ten Utterances, and it stands for Chochmah (“You made them all with wisdom”). So even Chochmah counts as “making” before G-d, while on Shabbos a light is revealed that is above Chochmah.

בבחי' שלמעלה מבחי' החכמה וזו היא בחי' שביתה ותשובה ע"ד משל באדם המשים עיונו ומחשבתו במלאכתו אשר עשה וכששובת ממלאכתו משיב עיונו ומחשבתו אל מקורו

at a level that is above the level of Chochmah; and this is the level of resting and of return (teshuvah). By way of analogy: a person who places his attention and thought on the work that he did; and when he rests from his work, he returns his attention and thought to its source,

That higher revelation is what “rest” and “return” mean. A person absorbed in his work, when he stops, withdraws his attention from the work and turns it back to its source.

שהוא מהותה ועצמותה של הנפש המשכלת (ועמ"ש מזה בד"ה לבאר ענין יוהכ"פ [יום הכפורים] ובד"ה שובה ישראל עד).

which is the very being and essence of the intellectual soul (and see what is written about this in the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "Return, O Israel, unto").

That source is the very essence of his intellectual soul. G-d's "rest" on Shabbos is a return of this kind, from the outward spread of His light back to a level above Chochmah.

וזהו תשובה קדמה לעולף כי בעשרה מאמרות נברא העולם ובראשית נמי מאמר הוא שהוא בחי' חכמה.

And this is [the meaning of] "Teshuvah preceded the world": for the world was created with Ten Utterances, and "Bereishis is also an utterance," which is the level of Chochmah;

This explains "teshuvah preceded the world": the world was created through the Ten Utterances, the first of which, "In the beginning," is Chochmah.

אבל בחינת התשובה היא קדמה והגבה למעלה מבחי' חכמה כנ"ל (ועיין מ"ש בזה באריכות בד"ה להבין ענין הפסוק מי אל כמוך ¹⁵⁷ כו')

but the level of teshuvah preceded [it] and is exceedingly high above the level of Chochmah, as mentioned above (and see what is written about this at length in the discourse beginning "To understand the matter of the verse, 'Who is a G-d like You,' etc.).

Teshuvah "preceded" the world in the sense that it is far above Chochmah, the beginning of creation. The discourse on "Who is a G-d like You" discusses this at length.

אך מי שטרח בערב שבת ¹⁵⁸ כנ"ל כו' הוא ענין התפלה בכל יום כדי שיגיע למדרגת שבת כי בכל יום הארה מעין שבת ¹⁵⁹

But "one who toiled on the eve of Shabbos," as mentioned above, etc., is the matter of prayer each day, in order to reach the level of Shabbos; for each day [there is] a ray resembling Shabbos.

The Sages say that only "one who toiled on the eve of Shabbos will eat on Shabbos." Here the toil is the prayer of each weekday, which brings a glimmer of Shabbos into every day.

וזה יעשה האדם בשעת התפלה שיפנה מכל עסקיו שיהיה אצלו שביתה ומנוחה כבשבת ויסיח דעתו מכל המחשבות זרות הטורדות לקשר נפשו בה' ולמסור נפשו באחד בק"ש [בקריאת שמע]

And a person will do this at the time of prayer: he should clear himself of all his affairs, so that he has resting and repose as on Shabbos, and divert his mind from all the extraneous thoughts that disturb [him], to bind his soul to G-d and to give over his soul in [the word] "One" in the Shema.

In prayer a person should set aside all his affairs as if it were Shabbos, push away distracting thoughts, bind his soul to G-d and give himself over completely in the word "One" of the Shema.

וזה הוא הכנה ליום השבת שבשבת כל היום בכללו הוא בחי' ומדרגת התשובה וכימות החול הוא רק הארה מעין זה בשעת תפלה:¹⁶⁰

And this is a preparation for the Shabbos day; for on Shabbos the whole day as a whole is the level and rank of teshuvah, while on the weekdays there is only a ray resembling this, at the time of prayer.

Daily prayer is a preparation for Shabbos. On Shabbos the entire day is teshuvah, while on weekdays only a glimmer of it shines, during prayer.

SECTION 6 • ¶14-18

Yom Kippur and the second Tablets

14 ד והנה יו"כ [יום כפור] נקרא שבת שבתון שהוא השבת של כל שבתות השנה שכל שבתות השנה הם חשובים נגדו כימות החול לגבי שבת¹⁶¹ שהוא עיקר יום התשובה ובכל השבתות מאיר הארה ממנו בלבד.¹⁶²

4. Now, Yom Kippur is called "Shabbos Shabbason" (a Shabbos of Shabbosos), for it is the Shabbos of all the Shabbosos of the year: all the Shabbosos of the year are considered, relative to it, like weekdays relative to Shabbos. For it is the principal day of teshuvah (return), and in all the Shabbosos only a ray of it shines.

Yom Kippur is called Shabbos Shabbason, "the Shabbos of Shabbosos": compared with it, all the Shabbosos of the year are like weekdays compared with Shabbos. It is the principal day of teshuvah, and every Shabbos receives only a glimmer of its light.

15 וביאור הענין זה כי עיקר התשובה הוא ביול רצונו ולא הפכא מחשוכא לנהורא למעלה מהשגת שכלו ואית רצון ואית רצון¹⁶³ כו'.

And the explanation of this matter: the essence of teshuvah (return) is the nullification of his will, and to turn darkness into light, beyond the grasp of his intellect. And “there is will and there is will,” etc.

The essence of teshuvah is nullifying one's own will and turning darkness into light, beyond what one's intellect can grasp. And “there is will and there is will”: will has higher and lower levels.

וביום כפור מתגלה רצון העליון ממדריגה יותר גבוה ונעלה וזהו לפני ה' תטהרו כלומר למעלה מבחינת הוי' ע"ד מ"ש עד יעבור עמך¹⁶⁴ ה' כו' כנ"ל.¹⁶⁵

And on Yom Kippur the supernal will is revealed from a higher and more exalted level. And this is [the meaning of] “Before Havayah you shall be purified,” that is, above the level of Havayah, along the lines of what is written, “Until Your people pass over, Havayah,” etc., as mentioned above.

On Yom Kippur the supernal will is revealed from a higher level than on Shabbos. This is the meaning of “before Havayah you shall be purified”: from a level “before,” that is above, Havayah, like “until Your people pass beyond Havayah.”

16 ולכן אומרים ביום כפור סלח לנו כי הסליחה היא התגלות הרצון וכמשל אדם שמבקש מחבירו מחילה אפילו אם יודע שלא יעשה לו מאומה אעפ"כ [אף על פי כן] אינו רוצה שיהיה ברוגז עמו וענין הרוגז הוא הפיכת הרצון

And therefore on Yom Kippur we say, “Forgive us (selach lanu),” for forgiveness is the revelation of the will. As in the analogy of a person who asks his fellow for pardon: even if he knows that [the other] will not do anything to him, nevertheless he does not want him to be angry with him (and the matter of anger is the reversal of the will);

On Yom Kippur we ask, “Forgive us,” because forgiveness is a revelation of will. Someone asking a friend's pardon may know that the friend will do him no harm, yet he does not want him to stay angry, since anger is the will turned away.

רק רוצה שיטה רצונו אליו כך אנו מבקשים ומתפללים סלח לנו שיתגלה בחי' רצון העליון

rather, he wants him to incline his will toward him. So too we ask and pray, “Forgive us,” that the level of the supernal will be revealed.

He wants his friend's will to turn toward him again. So we ask G-d to forgive us, that is, that the supernal will be revealed toward us.

(ועד"ז נקרא התפלה צלותא דפי צלותא כמו אצלי ודוך¹⁶⁶ שהוא לשון הטייה שיטה כביכול להיות גילוי רצון העליון ב"ה וכמ"ש מזה ע"פ תבנה ותכונן עיר סיחון).^{167, 168}

(And in this way prayer is called tzelosa, for the meaning of tzelosa is as in "atzli vedoch," which is an expression of inclining: that He incline, as it were, so that there be a revelation of the supernal will, blessed be He, as is explained about this on [the verse] "Let the city of Sichon be built and established.")

Prayer is called tzelosa in Aramaic, from a root meaning "to incline," as in the Talmud's phrase atzli vedoch. In prayer we ask G-d, as it were, to incline His will toward us; the discourse on "the city of Sichon" explains this further.

וזהו סלחתי כדברך¹⁶⁹ כלומר כמו שאתה מבקש כפי אתערותא דלתתא כך אתערותא דלעילא. וכדרך שאדם מבטל רצונו למטה מחשוכא לנהורא

And this is [the meaning of] "I have forgiven according to your words": that is, as you ask; according to the arousal from below (isarusa dilesata), so is the arousal from above (isarusa dile'eila). And just as a person nullifies his will below, from darkness to light,

G-d's answer to Moshe, "I have forgiven according to your words," means that forgiveness above matches the request below: as the arousal from below, so the arousal from above. The measure is how far a person nullifies his own will and turns from darkness to light.

כי הכל תלוי ברצון וכל מחשבות האדם ושכלו ומדותיו מתנהגים עפ"י [על פי] הרצון כך מתגלה אליו רצון העליון ב"ה כי אית רצון ואית רצון כנ"ל.

for everything depends on the will, and all of a person's thoughts, intellect and emotive attributes (middos) conduct themselves according to the will, so the supernal will, blessed be He, is revealed to him; for "there is will and there is will," as mentioned above.

Will is a person's deepest power, and his thoughts, intellect and emotions all follow it. So when he gives up his will to G-d, the supernal will is revealed to him in turn, for there are many levels of will, above as below.

17 וזהו המרבה לסלוח¹⁷⁰ שיש רבות מדרגות בסליחה לכל אחד ואחד כפי אשר הכין לבו והנה המדרגה היותר נעלה בביטול הרצון באתעדל"ת [באתערותא דלתתא] הוא בחי' רעותא דליבא ופנימית הלב מחמת דעת ה' וכל מאמינים

And this is [the meaning of] "Who abundantly forgives": there are many levels of forgiveness, for each and every one according to how he has prepared his heart. Now, the most exalted level in the nullification of the will through an arousal from below (isarusa dilesata) is the level of the heart's desire (re'usa de-liba) and the inner dimension (pnimiyus) of the heart, out of the knowledge of G-d; and "all believe"

The blessing in the Amidah calls G-d "He who abundantly forgives": there are many levels of forgiveness, each person according to how he has prepared his heart. The highest level of nullifying one's will is re'usa de-liba, the heart's inner desire, which comes from knowing G-d.

שהוא לבדו הוא¹⁷¹ ולית מחשבה תפיסא ביה כלל¹⁷² ובשמים ממעל ועל הארץ מתחת אין עוד.^{173, 174}
that He alone is, and no thought can grasp Him at all, and "in the heavens above and on the earth below there is nothing else."

That knowledge, in the words of the High Holiday hymn, is that "all believe" He alone exists: no thought can grasp Him at all, and "in the heavens above and on the earth below there is nothing else."

18 ואי לזאת אין לו שום רצון וחפץ זולתו וכמ"ש דוד המלך ע"ה [עליו השלום] מי לי בשמים¹⁷⁵ וגו'
And therefore he has no will or desire whatsoever other than Him, as King David, peace be upon him, said, "Whom have I in heaven," etc.

One who has reached this level wants nothing but G-d, as King David said, "Whom have I in heaven?"

וסלחתי כדברייך¹⁷⁶ כתיב שכך יתעורר מלמעלה שיתגלה רצון העליון ב"ה כמ"ש אם יהיו חטאיכם כשנים כשלג ילבינו^{177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187} אם יאדימו כתולע כצמר העליון יהיו וכמ"ש ושער רישיי [רישיה] כעמר נקא^{188, 189} וזו היא בחי' תשובה של יום הכפורים

And "I have forgiven according to your words" is written: that so will there be an arousal from above, that the supernal will, blessed be He, be revealed, as it is written, "If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be like the supernal wool," and as it is written, "And the hair of His head was like clean wool." And this is the level of the teshuvah (return) of Yom Kippur.

"I have forgiven according to your words" means that the arousal above matches the arousal below, and the supernal will is then revealed. Isaiah promises that sins "red as crimson" will become white "like wool," which the Alter Rebbe reads as the supernal wool, the hair of the Ancient of Days in Daniel's vision, "like clean wool"; this is the teshuvah of Yom Kippur.

(וע' מענין זה דילכינו ברכות ויחי פצי"ט ¹⁹⁰ בפסוק ולבן שינים מחלב. ^{191, 192} ורי"פ ויקרא בפסוק ההר הטוב הזה והלבנון ^{193, 194, 195} פי אמור ¹⁹⁶ פכ"ז).

(And see on this matter of "they shall be white" in [Midrash] Rabbah, Vayechi, chapter 99, on the verse "And teeth white from milk"; and at the beginning of Parshas Vayikra, on the verse "This good mountain and the Lebanon"; Parshas Emor, chapter 27;

This parenthesis lists Midrashim that explain "they shall be white" as forgiveness: on Jacob's blessing "teeth white from milk," on "this good mountain and the Lebanon" (Lebanon, levanon, read as that which whitens the sins of Israel), and on Emor.

במדבר פי ב' נשא רפ"ח ¹⁹⁷ רפ"י ¹⁹⁸ ובשה"ש [ובשיר השירים] רבה בפסוק כאהלי קדר ^{199, 200, 201} ובפסוק חכו ממתקים ^{202, 203} ובפי צוארך כמגדל השן ^{204, 205} כו' אפך כמגדל הלבנון. בשה"ש [בשיר השירים] סי' ז' ה' ועיין בזח"ב [בזהר חלק ב']

Bamidbar, chapter 2; Nasso, beginning of chapter 8, beginning of chapter 10; and in Shir HaShirim Rabbah on the verse "Like the tents of Kedar," and on the verse "His palate is most sweet," and on the verse "Your neck is like a tower of ivory," etc., "your nose is like the tower of Lebanon," in Song of Songs, chapter 7, [verse] 5. And see the Zohar, Part II)

It continues with the Midrash on Bamidbar and Nasso and with Shir HaShirim Rabbah: on "like the tents of Kedar" (Israel soiled by sins all year and washed clean on Yom Kippur), on "his palate is most sweet," and on "your nose is like the tower of Lebanon," read as the Temple that whitens Israel's sins.

(ד"כ ע"א כ"ז סע"ב [סוף עמוד ב] קל"ה א' ח"ג [חלק ג'] מ"וט א' נו"ן סע"ב [סוף עמוד ב] ס"ז א' דרמ"ח ב' ודרנ"ה ב')

(folio 20a; 27, end of side b; 135a; Part III, 49a; 50, end of side b; 67a; folio 248b, and folio 255b).

The parenthesis closes with a list of Zohar passages on the same theme of whitening.

ומש"ש [ומה שכתוב שם] (דרמ"ח ב') מענין לבון הלכתא ^{206, 207, 208, 209} יובן עפמ"ש [על פי מה שכתוב] בד"ה קול דודי בפי שמות ולכן נתנו בו לוחות אחרונות כי

And what is written there (folio 248b) on the matter of "the whitening of the halachah" (libun hilchasa) will be understood according to what is written in the discourse beginning "The voice of my Beloved," in Parshas Shemos. And therefore the second Tablets were given on it [Yom Kippur]; for

The Zohar there also speaks of libun hilchasa, the "whitening" or clarifying of the halachah, which is explained in the discourse on "The voice of my Beloved." Because Yom Kippur reveals this "whitening" will, the second Tablets were given on that day.

הנה עיקר הלוחות הוא אנכי ולא יהיה לך^{210, 211} שהם כללות הדברות וכללות כל התורה כולה אנכי כללות²¹² מצות עשה ולא יהיה לך כללות מצות ל"ת [לא תעשה].

behold, the essence of the Tablets is "I am" (Anochi) and "You shall have no," which are the general and collective expression (klalus) of the Commandments, and of the whole Torah in its entirety: "I am" is that which encompasses all the positive commandments, and "You shall have no" is that which encompasses all the prohibitions.

The heart of the Tablets is the first two commandments, "I am" and "You shall have no [other gods]," which encompass the whole Torah: "I am" includes all the positive commandments, and "You shall have no" all the prohibitions.

וביאור הענין כי פי אנכי מי שאנכי^{213, 214} הוא בחי עצמותו ומהותו ית' כביכול נתגלה להיות אלהיך להיות שורה ומתגלה כך ע"י בחינת הוי"ה שהוא בחי צמצום והתפשטות כו'

And the explanation of the matter: the meaning of "I am" ("I, Who I am") is that the level of His essence and being, blessed be He, as it were, was revealed to be "your G-d," to rest and be revealed in you, through the level of Havayah, which is the level of contraction (tzimtzum) and expansion, etc.

"I am" (Anochi), read as "I, Who I am," means that G-d's very essence was revealed so as to become "your G-d," dwelling within each person. This comes about through Havayah, the Name of contraction and expansion.

(ועמ"ש מזה גבי חג שבועות בד"ה וידבר אלקים כו' אנכי כו' ובד"ה כי המצוה הזאת אשר אנכי מצוך כו')

(And see what is written about this regarding the festival of Shavuos, in the discourse beginning "And G-d spoke," etc., "I am," etc., and in the discourse beginning "For this commandment that I command you," etc.)

Two discourses for Shavuos are cited for more on this.

וכמה ריבוי רבבות צמצומים והתפשטות כו' עד שיהיה בחי אלהיך והיינו ע"י כי אשר קדשנו במצותיו בקדש העליון למעלה מבחי קדוש כו'

And how many multitudes of myriads of contractions and expansions, etc., until there is the level of "your G-d." And this is through [the mitzvos], for "Who has sanctified us with His commandments" [is] with the supernal Kodesh (holiness), above the level of Kadosh (holy), etc.

Countless contractions and expansions are needed before G-d's essence becomes "your G-d." This happens through the mitzvos, by which "He has sanctified us" with the supernal holiness (Kodesh), above the level called "holy" (Kadosh).

כי רמ"ח מצות עשה הם רמ"ח אברים דמלכא הם רמ"ח המשכות אור א"ס ב"ה כמשל באברים שבאדם שבהם מתפשט הדם הוא הנפש והחיות כו'

For the 248 positive commandments are the 248 "limbs of the King"; they are 248 drawings-down of the Infinite Light (Or Ein Sof), blessed be He, as in the analogy of the limbs of a person, in which the blood spreads, which is the soul and the life-force, etc.

The 248 positive commandments are called the "limbs of the King." Each is a channel of the Infinite Light, just as the limbs of the body carry the blood, which holds the soul and its life.

וזהו שמברכין קודם כל מצוה בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אשר קדשנו במצותיו פי' מלך העולם שהעולם הוא מבחי' מלכותו ית'

And this is why, before every mitzvah, we bless: "Blessed are You, Havayah, our G-d, King of the world, Who has sanctified us with His commandments." The meaning: "King of the world," for the world is from the level of His sovereignty (Malchus), blessed be He;

That is why every mitzvah begins with the blessing "Blessed are You ... King of the world, Who has sanctified us with His commandments." "King of the world" means that the world comes from His Malchus, His sovereignty.

אבל אותנו קדשנו במצותיו והגיענו לבחי' קדש העליון ובחינת אנכי מי שאנכי כו' ודרך כלל נחלקים לגי' בחינות תורה ועבודה וגמ"ח [וגמילות חסדים] גמ"ח [גמילות חסדים] קו ימין מלמעלה למטה ועבודה קו שמאל ממטה למעלה שמאלו תחת לראשי.²¹⁵

but us He has sanctified with His commandments and brought to the level of the supernal Kodesh and the level of "I, Who I am," etc. And in general they are divided into three categories: Torah, avodah (divine service) and acts of kindness (gemilus chassadim). Acts of kindness is the right line, from above to below; and avodah is the left line, from below to above: "His left hand is under my head."

Israel, however, He "sanctified with His commandments," raising them to the supernal Kodesh and to "I, Who I am." The mitzvos fall into three groups: Torah, avodah (the service of prayer) and acts of kindness; kindness is the right line, flowing from above to below, and avodah the left line, rising from below to above, as in "His left hand is under my head."

פירוש שמרים ראשו למעלה מבחי השגת שכלו ותורה קו אמצעי כו' כמ"ש במ"א (וע' מזה בד"ה אני ה' אלקיכם דפ' ציצית ובד"ה לסוסתי ובד"ה נאו לחייך בתורים) ולא יהיה לך כללות ל"ת [לא תעשה] ²¹⁶

That is, he raises his head above the level of his intellect's grasp. And Torah is the middle line, etc., as is explained elsewhere (and see about this in the discourse beginning "I am Havayah your G-d," of the section of tzitzis, and in the discourse beginning "To My mare," and in the discourse beginning "Your cheeks are comely with circlets"). And "You shall have no" is the general and collective expression of the prohibitions,

Avodah is "under my head" because in it a person raises his head above what his intellect can grasp, and Torah is the middle line. The text then returns to the second commandment: "You shall have no" includes all the prohibitions.

כי עוונותיכם מבדילים ²¹⁷ ביניכם לבין אלהיכם שעבירה מטמטמת ²¹⁸ לבו של אדם ²¹⁹ ואינו שורה ומתגלה אור ה' על נפשו וזהו לא יהיה לך אלהים אחרים על פני

for "your iniquities separate between you and your G-d," for a transgression dulls a person's heart, and the light of G-d does not rest and become revealed upon his soul. And this is [the meaning of] "You shall have no other gods before My face (al panai)";

Sins form a barrier, as Isaiah says, "your iniquities separate between you and your G-d"; a sin dulls the heart, so that G-d's light cannot rest upon the soul. This is "You shall have no other gods before My face."

כי כל העבירות נקראו בשם אלהים אחרים שכל העושה עבירה בורא קטיגור ^{220, 221} כו' והוא מקליפות ²²² וסטרא אחרא והזהיר הכתוב שלא יהיה לך כח הסט"א [הסטרא אחרא] על פני.

for all transgressions are called by the name "other gods," for "whoever commits a transgression creates an accuser," etc., and it is from the kelipos (husks) and the sitra achra (the other side). And the verse warned that you should not have the power of the sitra achra "before My face."

All sins are called "other gods," since one who sins "creates an accuser," a force drawn from the kelipos and the sitra achra, the realm opposed to holiness. The commandment warns that this force must not stand "before My face."

פ"י שהם המונעים ומבדילים את פני דהיינו גילוי השראתו וכמ"ש יאר ה' פניו אליך ישא ה' פניו

That is, that they are what withhold and separate "My face," that is, the revelation of His indwelling, as it is written, "May Havayah make His face shine upon you," "May Havayah lift up His face."

"My face" is the revelation of G-d's presence, as in the Priestly Blessing, "May Havayah make His face shine upon you." Sins withhold and block this "face."

(ועמ"ש מענין על פני סדי"ה זכור את יום השבת לקדשו ובביאור ע"פ יביאו לבוש מלכות גבי הסתר אסתיר פני ביום ההוא).²²³

(And see what is written on the matter of "before My face" at the end of the discourse beginning "Remember the Shabbos day to keep it holy," and in the explanation on [the verse] "Let them bring royal apparel," regarding "I will surely hide My face on that day.")

Two other discourses are cited on "before My face," one of them on "I will surely hide My face on that day."

והנה לוחות הראשונות נתנו בשבועות בקולות וברקים²²⁴ ולכן לא נתקיימו כי ענין הרעש בקולות וברקים הוא מבחי' עלמא דאתגליא ויש משם יניקה לחיצונים ע"י ירידת המדרגות והשתלשלות העולמות וההיכלות.

Now, the first Tablets were given on Shavuos, with thunder and lightning, and therefore they did not endure. For the tumult of thunder and lightning is from the level of the revealed world (alma de-igalya), and from there the external forces draw nourishment, through the descent of the levels and the chain of descent (hishtalshelus) of the worlds and the chambers.

The first Tablets were given on Shavuos amid thunder and lightning, and so they did not last. Such tumult belongs to the "revealed world," and through the descent of levels and worlds the external forces can draw nourishment from there.

וכמ"ש רגליה יורדות²²⁵ מות ומלכותו בכל משלה.²²⁶ משא"כ לוחות אחרונות נתנו בחשאי כדכתיב ואיש לא יעלה עמך²²⁷ וגו'

As it is written, "Her feet go down to death," and "His kingdom rules over all." Whereas the second Tablets were given quietly, as it is written, "And no man shall go up with you," etc.,

Proverbs says "her feet go down to death," and the Psalmist says "His kingdom rules over all": the lowest level of G-d's sovereignty reaches even the realm of death, and this is how the external forces are nourished. The second Tablets, by contrast, were given quietly: "No man shall go up with you."

לפי שהם בחי' פנימית הלב בחי' עלמא דאתכסיא בחי' רעותא דליבא^{228, 229, 230} שאין שם אחיזה ויניקה לסטי"א [לסטרא אחרא] כלל

because they are the level of the inner dimension of the heart, the level of the hidden world (alma de-iskasya), the level of the heart's desire (re'usa de-liba), where the sitra achra has no hold or nourishment at all.

The second Tablets came from the inner dimension of the heart, the "hidden world," the heart's inner desire, where the sitra achra has no hold at all.

(ועמ"ש מזה בפרשה תבא בד"ה היום הזה ועיין בזהר ח"א [חלק א'] (ד"נ ע"ב) ובסה"מ [ובספר הדרת מלך] (סי' קל"ח) ובפרשה תרומה (קל"ו א') ובפ' שמיני (דל"ט א').

(And see what is written about this in Parshas [Ki] Savo, in the discourse beginning "This day"; and see the Zohar, Part I) (folio 50b), and in Sefer Hadrash Melech (section 138), and in Parshas Terumah (136a), and in Parshas Shemini (folio 39a).

The parenthesis cites a discourse on Ki Savo and several passages of the Zohar on this subject.

וע' מענין מעלת לוחות האחרונות ברבות פ' כי תשא פמ"י²³¹ גבי ויגד לך תעלומות חכמה^{232, 233} כו'. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עי קר הצעקה בלב²³⁴ עיין בזהר פ' שמות (ד"כ רע"א):^{235, 236, 237, 238}

And see on the matter of the superiority of the second Tablets in [Midrash] Rabbah, Parshas Ki Sisa, chapter 46, regarding "And He would tell you the secrets of wisdom," etc. And this is what our Sages, of blessed memory, said, "The essence of the cry is in the heart"; see the Zohar, Parshas Shemos (folio 20, beginning of side a).

The Midrash on Ki Sisa praises the second Tablets with the verse "He would tell you the secrets of wisdom." This also explains the Sages' teaching that "the essence of the cry is in the heart."

SECTION 7 • ¶19-24

The rain: arousal from below, mitzvos and Torah

19 ה וזהו ענין ויבא כגשם לנו²³⁹ כי הנה הגשם יורד בענן²⁴⁰ המכסה שמים בעבים²⁴¹ ועבים נתהוו מאדים אשר יעלה מן הארץ²⁴² להיות הענן והחושך

5. And this is the matter of "And He will come to us like the rain." For behold, rain descends in a cloud, "Who covers the heavens with clouds"; and clouds come into being from mists, which "go up from the earth," so that there will be the cloud and the darkness.

Section 5 turns to Israel's request, "He will come to us like the rain." Rain falls from clouds that "cover the heavens," and clouds form from mist that "goes up from the earth," bringing cloud and darkness.

דהיינו שישים אל לבו ריחוקו מאור פני ה' והסתר אורו ית' ישת חשך סתרו²⁴³ וכל נהורין מתחשכין קמיה דלית מחשבה תפיסא ביה.

That is, that he should take to heart his distance from the light of G-d's countenance, and the concealment of His light, blessed be He: "He made darkness His hiding place," and "all lights are darkened before Him," for no thought can grasp Him.

The mist rising from the earth is a person taking to heart how far he is from the light of G-d's face and how hidden that light is: "He made darkness His hiding place," all lights are dark before Him, and no thought can grasp Him.

ואזי מרחוק ה' נראה באתערותא דלעילא שיבא כגשם לנו הוא חסד עליון ואהבה רבה שלמעלה לדבקה בה' אחד בגילוי אור א"ס ב"ה על נפשו בחי רצון העליון

And then "From afar Havayah appeared," with an arousal from above (isarusa dile'eila), so that "He will come to us like the rain": this is supernal kindness and the great love (ahavah rabbah) from above, to cleave to G-d, [Who is] One, with the revelation of the Infinite Light (Or Ein Sof), blessed be He, upon his soul, the level of the supernal will.

Then "from afar Havayah appeared": an arousal from above answers, and G-d comes "like the rain." This rain is supernal kindness, the great love (ahavah rabbah) that comes from above, in which the Infinite Light is revealed upon the soul, the level of the supernal will.

(ועמ"ש מענין זה איך שהמרירות מהריחוק גורם התגלות אהבה רבה בד"ה אתם נצבים גבי ושקל בפלס הרים)²⁴⁴

(And see what is written on this matter, how the bitterness over the distance brings about the revelation of the great love, in the discourse beginning "You are standing," regarding "And weighed the mountains in a scale.")

The discourse on "You are standing" explains how the bitterness of feeling distant brings about this revelation of great love.

וזהו יערוף כמטר לקחי²⁴⁵ לקחי שלוקחין אותו שע"י המצות אשר קדשנו במצותיו לוקחין אותו כביכול ממש וממשיכין אור א"ס ב"ה ממש כי רמ"ח מצות עשה רמ"ח המשכות אברין דמלכא²⁴⁶

And this is [the meaning of] "My teaching (likchi) shall drop like the rain": likchi, that He is taken (lokchin). For through the mitzvos, "Who has sanctified us with His commandments," one takes Him, as it were, actually, and draws down the Infinite Light, blessed be He, actually. For the 248 positive commandments are 248 drawings-down, "limbs of the King";

"My teaching (likchi) shall drop like the rain": likchi is read as "taking," for through the mitzvos we take G-d Himself, as it were, and draw down the Infinite Light. The 248 positive commandments are the 248 "limbs of the King," 248 channels of His light.

כמו למשל האוחז באדם באחד מאבריו ומושכו אליו נמשך כולו אליו כך כביכול על ידי המצות שהם אברין דמלכא ממשיכין כביכול הארה והשפעה מאור א"ס ב"ה ממש

just as, for example, one who grasps a person by one of his limbs and pulls him toward himself: the whole of him is drawn to him. So too, as it were, through the mitzvot, which are “the limbs of the King,” one draws down, as it were, a ray and bestowal from the Infinite Light, blessed be He, itself.

The analogy: one who grasps one of a person’s limbs and pulls him draws the whole person along. So by holding the mitzvot, the King’s limbs, we draw down a ray and a flow from the Infinite Light itself, as it were.

ואף שהמצות הם בענינים גשמיים [גשמיות / גשמית] בחיי חיצונית מ"מ נתפס ונקלט בהם החיות אור א"ס ב"ה המתלבש בהם כמו למשל אברים שבהם מתפשט חיות הדם הוא הנפש.^{247, 248, 249}

And although the mitzvot involve physical matters, the level of the outer dimension (chitzoniyus), nevertheless the life-force, the Infinite Light, blessed be He, that is enclothed in them, is caught and absorbed in them; just as, for example, limbs, in which the life-force of the blood, which is the soul, spreads.

The mitzvot are physical acts, the outer dimension, yet the Infinite Light is truly caught and held in them, just as the soul’s life is present in every limb through the blood.

20 וזהו יערוף כמטר²⁵⁰ בחיי עורף בחיי חיצונית וע"י כן לקחי לוקחין אותו ממש כביכול והיינו כמטר וכגשם

And this is [the meaning of] “shall drop (ya’arof) like the rain”: the level of oref (“the back of the neck”), the level of the outer dimension (chitzoniyus); and through this, likchi, one takes Him, actually, as it were. And this is “like the rain” (kamatar and kegeshem),

Ya’arof, “shall drop,” is related to oref, the back of the neck, which stands for the outer dimension: the physical mitzvot through which we “take” G-d. This is the rain, matar and geshem, of Israel’s request.

דהיינו ע"י אתעדל"ת [אתערותא דלתתא] בבחי' תשובה מ עומקא דליבא להיות ואד יעלה מן הארץ המכסה שמים בעבים²⁵¹ וגוי מרחוק ה' נראה כו' כנ"ל.

that is, through an arousal from below (isarusa dilesata) in the manner of teshuvah (return) from the depth of the heart, so that “a mist goes up from the earth,” “Who covers the heavens with clouds,” etc., “From afar Havayah appeared,” etc., as mentioned above.

Rain is drawn by an arousal from below: teshuvah from the depth of the heart, the “mist rising from the earth” that becomes the cloud, after which “from afar Havayah appeared.”

(ובפי' האזינו השמים כו' יערוף כמטר י"ל [יש לומר] עוד כי השמים היינו המדות עליונות דאצילות הנקי
זעיר אנפין דאצילות כמ"ש בזהר פ' האזינו)

(And on the meaning of "Give ear, O heavens," etc., "shall drop like the rain," it can further be said that "the heavens" are the supernal emotive attributes (middos) of the World of Atzilus (Emanation), which are called Z'eir Anpin (the emotive attributes) of Atzilus, as is written in the Zohar, Parshas Ha'azinu)

A further explanation of the opening verses: "the heavens" are the supernal emotive attributes of Atzilus, called Z'eir Anpin, as the Zohar on Ha'azinu says.

(דרצ"ו ב') השמים שמים עילאין אינן דאשתמודען דאקרון שמא דקוב"ה [דקודשא בריך הוא] ²⁵² כו' ותשמע
הארץ ארץ עילאה כו'

(folio 296b): "The heavens': these are the supernal heavens, those that are known to be called the Name of the Holy One, blessed be He," etc.; "And let the earth hear': the supernal earth," etc.,

The Zohar says that "the heavens" are the supernal heavens, known as the Name of the Holy One, blessed be He, and that "the earth" is the supernal earth.

היא מדת מלכותו ית' ומרע"ה [ומשה רבינו עליו השלום] אמר להם האזינו ואדברה פי' שעל ידי התומ"צ
[התורה ומצות] ממשיך בהם אור א"ס ב"ה מלמעלה מעלה מבחי' שמים

which is the attribute of His sovereignty (Malchus), blessed be He. And Moshe our teacher, peace be upon him, said to them, "Give ear ... and I will speak": that is, that through Torah and mitzvos he draws into them the Infinite Light (Or Ein Sof), blessed be He, from far above the level of heavens,

The supernal earth is Malchus, G-d's sovereignty. When Moshe said "Give ear ... and I will speak," he meant that through Torah and mitzvos he would draw into them the Infinite Light from far above the level of "heavens."

דהיינו מבחי' ישת חשך סתרו ²⁵³ שהוא בחינת כתר עליון ונקרא אריך אנפין וע"ז נאמר יערוף כמטר
לקחי וכמ"ש בזהר ס"פ ויקרא (דכ"ה סע"ב [סוף עמוד ב]) ²⁵⁴

that is, from the level of "He made darkness His hiding place," which is the level of the supernal Keser (the Crown) and is called Arich Anpin. And of this it is said, "My teaching shall drop like the rain," as is written in the Zohar at the end of Parshas Vayikra (folio 25, end of side b):

That higher source is the level of "He made darkness His hiding place," the supernal Keser, also called Arich Anpin. From there comes "My teaching shall drop like the rain," as the Zohar on Vayikra explains.

שזהו ענין הרעיפו מים ממעל ממעל ודאי מעתיקא קדישא קא אתייה ולא מההוא אתר דאקרי שמים²⁵⁵ כו'

that this is the matter of “Drip down, O heavens, from above”: “‘From above’: certainly it comes from Atika Kadisha (the Holy Ancient One), and not from that place which is called ‘heavens,’” etc.

The Zohar on “Drip down, O heavens, from above” says that “from above” means from Atika Kadisha, the Holy Ancient One, which is higher than the place called “heavens.” (The printed text has mayim, “water,” a slip for shamayim, “heavens,” as in the verse and in the Zohar’s own comment.)

וע”ש במק”מ [במקדש מלך] והיינו שמשם נמשך בבחי' שמים להיות הגשם והמטר יורד מבחי' שמים לבחי' ארץ.

And see there in the Mikdash Melech. That is, from there it is drawn into the level of heavens, so that the rain (geshem and matar) descends from the level of heavens to the level of earth.

The Mikdash Melech comments on this passage. The rain passes through the heavens and falls from the level of heavens to the level of earth, but the heavens are only its channel.

אבל שרש המשכה זו באה מלמעלה וממעל מבחי' שמים וע”כ נאמר האזינו השמים כו' לבחי' המשכה עליונה זו דיערוף כמטר לקחי.

But the root of this drawing-down comes from above and beyond the level of heavens. And therefore it says, “Give ear, O heavens,” etc., to the level of this supernal drawing-down of “My teaching shall drop like the rain.”

The root of this flow is above the heavens. That is why Moshe called on the heavens to listen: to receive this supernal flow of “My teaching shall drop like the rain.”

וז”ש [וזהו שכתוב] במדרש פ' האזינו²⁵⁶ ובקהלת רבה (דצ”ב ע”ד) בפסוק ידעתי כי כל אשר יעשה²⁵⁷ וז”ל

[וזה לשונן] גזר הקב”ה שיהיו השמים מקלסין אותו^{258, 259, 260} שנא' [שנאמר] השמים מספרים כבוד אל²⁶¹

עמד משה ושיתקן שנאמר האזינו השמים ואדברה²⁶² עכ”ל [עד כאן לשונן].

And this is what is written in the Midrash on Parshas Ha’azinu, and in Koheles Rabbah (folio 92, column d) on the verse “I know that whatever He does,” and these are its words: “The Holy One, blessed be He, decreed that the heavens should praise Him, as it is said, ‘The heavens declare the glory of G-d.’ Moshe stood and silenced them, as it is said, ‘Give ear, O heavens, and I will speak.’” End of quote.

The Midrash says that G-d decreed that the heavens should praise Him (“The heavens declare the glory of G-d”), but Moshe stood and silenced them, saying “Give ear, O heavens, and I will speak.”

ועיין מזה ג"כ ברבות בראשית פ"ה והיינו לפי שמושה המשיך בהשמים מבחינה שלמעלה מעלה מבחי שמים עצמן

And see about this also in [Midrash] Rabbah, Bereishis, chapter 5. And this is because Moshe drew into the heavens from a level that is far above the level of the heavens themselves.

Moshe could silence the heavens because he drew into them a light from far above the heavens themselves.

והנה החכם אינו מדבר בפני מי שגדול²⁶³ ממנו בחכמה²⁶⁴ כו' וזהו שעמד משה ושיתקן לקבל מבחי המשכה וגילוי זה הגדול מהם עצמן.²⁶⁵

Now, "the wise man does not speak before one who is greater than he in wisdom," etc. And this is [why] Moshe stood and silenced them: so that they receive from the level of this drawing-down and revelation, which is greater than they themselves.

A wise man does not speak before one greater than he in wisdom. So the heavens fell silent before Moshe in order to receive this revelation, which is greater than they are.

21 ועד"ז נת' [נתבאר] במ"א בענין קי"ס [קריעת ים סוף] דאגלידו מיא כי איידי דטריד למבלע לא פליט בד"ה ששת ימים תאכל מצות²⁶⁶ ועמ"ש מענין מוריד הגשם בביאור ע"פ תורה צוה לנו משה מורשה²⁶⁷ כו'.

And along these lines it was explained elsewhere, regarding the splitting of the Sea of Reeds, that "the waters congealed," for "since it is occupied with swallowing, it does not spit out," in the discourse beginning "Six days you shall eat matzos." And see what is written on the matter of "He causes the rain to descend" in the explanation on [the verse] "Moshe commanded us the Torah, an inheritance," etc.

The Alter Rebbe notes that a similar idea appears in his discourse on "Six days you shall eat matzos," which discusses the waters that congealed at the splitting of the sea together with the Talmudic principle that "while it is busy swallowing, it does not spit out." The blessing "He causes the rain to fall" is discussed in another discourse.

וע' בזהר פ' ואתחנן (דרס"ג ע"א) ע"פ שמע ישראל דק"ש [דקריאת שמע] כתיב האזינו השמים אוף הכא שמע ישראל וכולא חד מלה הוא²⁶⁸ וע"ש במק"מ [במקדש מלך].

And see the Zohar, Parshas Va'eschanan (folio 263a), on [the verse] "Hear, O Israel," of the Shema: "It is written, 'Give ear, O heavens'; so too here, 'Hear, O Israel,' and it is all one matter." And see there in the Mikdash Melech.

The Zohar links "Give ear, O heavens" with the Shema: as Moshe called on the heavens to listen, so the Shema calls "Hear, O Israel," and both are one matter.

והיינו כי בק"ש [בקריאת שמע] ממשיכים ג"כ מבחי' זו וזהו ענין הוי' אלקינו הוי' אחד ולזה אמר שמע ישראל דלעילא לבחי' המשכה עליונה ועצומה זו וכו'.

That is, in the Shema one also draws down from this level; and this is the matter of "Havayah is our G-d, Havayah is One." And for this he says "Hear, O Israel" to the Israel of above, for the level of this supernal and mighty drawing-down, etc.

In the Shema we too draw down from this supernal level, as expressed in "Havayah is our G-d, Havayah is One." "Hear, O Israel" addresses the supernal Israel, calling it to receive this mighty flow from above.

אך הנה כדי להיות המשכה עליונה זו מבחי' כתר ישת חושך סתרו²⁶⁹ זהו ע"י ואד יעלה מן הארץ²⁷⁰ שהוא בחי' אתעדל"ת [אתערותא דלתתא] כנ"ל והיא המרירות מהחושך המסתיר אורו ית'

But behold, for this supernal drawing-down to come from the level of Keser (the Crown), "He made darkness His hiding place," this is through "a mist went up from the earth," which is the level of an arousal from below (isarusa dilesata), as mentioned above; and this is the bitterness over the darkness that conceals His light, blessed be He.

For this flow to come from Keser, the level of "He made darkness His hiding place," there must first be a "mist rising from the earth," an arousal from below: the bitterness a person feels over the darkness that hides G-d's light.

ולכן אתערותא דלתתא זו עולה עד בחינת החושך העליון שלמעלה מהאור דח"ע [דחכמה עילאה] והוא בחי' ישת חשך סתרו שמזה נמשך להיות הגשם

And therefore this arousal from below rises up to the level of the supernal darkness that is above the light of the higher Chochmah (Chochmah Ila'ah), which is the level of "He made darkness His hiding place," from which it is drawn that the rain

That is why this arousal from below can rise all the way to the supernal darkness above the light of the higher Chochmah: the person's sense of darkness below reaches the "darkness" above. From that level the rain is drawn down.

יורד בענן אשר שרש הענן ההוא נמשך מבחי' ישת חשך סתרו ועמ"ש מזה ר"פ ויקרא בענין כי שכן עליו הענן²⁷¹ כו'.²⁷²

descend in a cloud, the root of that cloud being drawn from the level of "He made darkness His hiding place." And see what is written about this at the beginning of Parshas Vayikra, on the matter of "For the cloud rested upon it," etc.

The rain falls from a cloud whose root is that supernal darkness. The Alter Rebbe refers to his discussion of the cloud that rested on the Tabernacle, at the beginning of Vayikra.

22 וזהו ענין כי עם קשה עורף הוא²⁷³ וסלחת.²⁷⁴ דאיתא במדרש דקשה עורף²⁷⁵ לשבח קאמר היינו החיזוק בעבודת ה' למעלה מהשכל ועי"ז ממשיך בחי יערוף כמטר כו'

And this is the matter of “For it is a stiff-necked (kesheh oref) people, and You shall forgive.” For it is stated in the Midrash that “stiff-necked” is said in praise: that is, firmness in the service of G-d above intellect; and through this one draws down the level of “shall drop (ya’arof) like the rain,” etc.

The Midrash reads Moshe’s plea, “for it is a stiff-necked people, and You shall forgive,” as praise: Israel’s stubbornness, used in serving G-d beyond reason, is their strength. Through this firmness above intellect they draw down “shall drop (ya’arof, related to oref, the neck) like the rain.”

ועי"ז בקי"ש [בקריאת שמע] שכדי להיות ההמשכה הוא עי"י בחי תשובה והרוח תשוב כו' כמבואר לעיל באריכות ועי' מענין ואד יעלה²⁷⁶ ברע"מ [ברעיא מהימנא] פ' צו (דכ"ח סע"ב [סוף עמוד ב])

And similarly in the Shema: in order for there to be the drawing-down, it is through the level of teshuvah (return), “And the spirit shall return,” etc., as explained above at length. And see on the matter of “And a mist went up” in the Raaya Mehemna, Parshas Tzav (folio 28, end of side b).

So too in the Shema, the flow is drawn down through teshuvah, “the spirit shall return,” as explained at length above. The Raaya Mehemna on Tzav is cited on “a mist went up.”

והנה בחי תזל כטל²⁷⁷ זהו עוד המשכה עליונה יותר כדלקמן. אך אמרו רז"ל [רבותינו זכרונם לברכה] לא עם הארץ חסיד ולא בור ירא חטא.²⁷⁸

Now, the level of “shall distill like the dew” is a still higher drawing-down, as [will be explained] below. However, our Sages, of blessed memory, said, “An unlearned person (am ha’aretz) cannot be pious (chasid), nor can a boor be sin-fearing.”

“Shall distill like the dew” is an even higher flow, to be explained below. But first a condition: the Sages said that “an unlearned person cannot be pious, nor can a boor be sin-fearing.”

פי' שא"א להמשיך בחי חסיד והארה מבחי ורב חסד²⁷⁹ בחי אהבת ה' אור א"ס ב"ה על נפשו בחי גשם ומטר הנ"ל כשהוא עם הארץ שאין לו תורה

That is, it is impossible to draw down the level of chasid, a ray from the level of “and abundant in kindness (chesed),” the level of the love of G-d, the Infinite Light (Or Ein Sof), blessed be He, upon his soul, the level of rain (geshem and matar) mentioned above, when he is an am ha’aretz who has no Torah.

Chasid, “pious,” comes from chesed, kindness. Without Torah one cannot draw down the light of “abundant in kindness,” the love of G-d that is the “rain” described above.

כי אור א"ס ב"ה שלמעלה מעלה מבחי חכמה מאיר ונמשך למטה בבחי השתלשלות דוקא מעילה לעילה כו' (ועמ"ש מענין ולא ע"ה [עם הארץ] חסיד²⁸⁰ בביאור ע"פ וקבל היהודים)^{281, 282}

For the Infinite Light, blessed be He, which is far above the level of Chochmah (wisdom), shines and is drawn down below only by way of the chain of descent (hishtalshelus), from cause to cause, etc. (and see what is written on the matter of “nor can an am ha’aretz be pious” in the explanation on [the verse] “And the Jews undertook”);

The Infinite Light above Chochmah reaches below only through the ordered chain of descent, step by step from cause to effect. Another explanation, on “And the Jews undertook,” discusses this teaching of the Sages.

ולכן מתלבש בחכמה תחלה²⁸³ וכמ"ש בזה"ק [בזהר הקדוש] תלת קשרין קוב"ה [קודשא בריך הוא] ואורייתא וישראל²⁸⁴ ישראל מתקשראן באורייתא כו'.

and therefore it is first en clothed in Chochmah, as is written in the holy Zohar: “Three bonds: the Holy One, blessed be He, the Torah, and Israel; Israel are bound to the Torah,” etc.

Therefore the light first clothes itself in Chochmah, which is the Torah. As the Zohar says, Israel, the Torah and the Holy One are bound together: Israel to the Torah, and the Torah to G-d.

וזהו האזינו השמים²⁸⁵ הוא בחי' תושב"כ [תורה שבכתב] שם מים הוא בחי' חכמה עילאה כמו מים שאין להם גוון כו'.

And this is [the meaning of] “Give ear, O heavens (shamayim)”: it is the level of the Written Torah; sham mayim (“there is water”), which is the level of the higher Chochmah, like water, which has no color, etc.

So “Give ear, O heavens (shamayim)” refers to the Written Torah: shamayim is read as sham mayim, “there is water,” and water, which has no color of its own, stands for the higher Chochmah.

23 וכך הוא ענין תרוה שבכתב שהוא בחי' חכמה עילאה כמאמר רז"ל [רבתינו זכרונם לברכה] רע"ק [רבי עקיבא] היה דורש על כל קוץ וקוץ²⁸⁶ תלי תילין שכל קוץ וקוץ הוא מרמז על כמה עניני חכמה עילאה נפלאה עצמו מספר

And so is the matter of the Written Torah, which is the level of the higher Chochmah (wisdom), as our Sages, of blessed memory, said: “Rabbi Akiva would expound heaps upon heaps [of laws] on each and every crownlet.” For each and every crownlet alludes to many matters of the higher Chochmah, wondrous, too numerous to count;

The Written Torah is the higher Chochmah. The Talmud tells that Rabbi Akiva would expound heaps upon heaps of laws from every crownlet on the letters, for each tiny crownlet alludes to countless matters of the higher Chochmah.

וכן כל תמונה וצורת אותיות וטעמיהן ותגיהן ונקודותיהן כולם בחכמה נפלאה למעלה מעלה עד אין קץ ותכלית.

and likewise every shape and form of the letters, and their cantillation notes, their crownlets and their vowel points: all of them are in wondrous wisdom, higher and higher, without end or limit.

The same is true of every shape and form of the letters, and of their cantillation notes, crownlets and vowel points: all of them hold wondrous wisdom without end.

24 ואדברה הוא לשון הנהגה והמשכה כמו ידבר עמים תחתינו²⁸⁷ והיינו כדי להמשיך לישראל בחיי כמטר

לקחי צריך להיות תחלה האזינו השמים ותשמע הארץ²⁸⁸ הוא בחיי תורה שבכ"פ [שבטל פה]

And “and I will speak (va’adabrah)” is an expression of leading and drawing, as in “He shall lead (yadber) peoples under us.” That is, in order to draw down to Israel the level of “My teaching like the rain,” there must first be “Give ear, O heavens” and “let the earth hear,” which is the level of the Oral Torah,

Va’adabrah, “and I will speak,” is read as leading and drawing down, as in “He shall lead (yadber) peoples under us.” To draw “My teaching like the rain” to Israel, there must first be “Give ear, O heavens” and “let the earth hear,” and the earth is the Oral Torah.

שהיא מקבלת מתושב"כ [מתורה שבכתב] שע"י תושב"כ [תורה שבכתב] ושבכ"פ [ושבטל פה] יערוף כמטר לקחי²⁸⁹ וגוי הוא האהבה בהתגלות אור ה' על נפשו.

which receives from the Written Torah. For through the Written Torah and the Oral [Torah], “My teaching shall drop like the rain,” etc., which is the love, in the revelation of G-d’s light upon his soul.

The Oral Torah receives from the Written Torah. Through both of them, “My teaching shall drop like the rain”: the love of G-d, with His light revealed upon the soul.

משא"כ כשאין לו תורה אין אור האהבה שורה ומתגלה בנפשו כי תלת קשרין מתקשראן דא בדא קוב"ה [קודשא בריך הוא] ואורייתא וישראל.²⁹⁰

Whereas when he has no Torah, the light of love does not rest and become revealed in his soul; for “three bonds are bound one to another: the Holy One, blessed be He, the Torah, and Israel.

Without Torah the light of love does not rest upon the soul, because Israel, the Torah and G-d are bound together as “three bonds.”

ישראל מתקשראן באורייתא ואורייתא בקוב"ה [בקודשא בריך הוא] (ועמ"ש בד"ה כי עמך מקור חיים²⁹¹ בענין פי המשפילי לראות בשמים ובארץ²⁹² ובענין השקיפה ממעון קדשך מן השמים²⁹³ כוי ע"ש ועמ"ש ע"פ השמים כסאי והארץ הדום רגלי):²⁹⁴

Israel are bound to the Torah, and the Torah to the Holy One, blessed be He" (and see what is written in the discourse beginning "For with You is the source of life," on the meaning of "Who lowers [Himself] to look upon the heavens and the earth," and on the matter of "Look down from Your holy dwelling, from the heavens," etc. See there. And see what is written on [the verse] "The heavens are My throne and the earth is My footstool").

The Zohar continues: Israel are bound to the Torah, and the Torah to G-d. Several discourses are cited on "heavens" and "earth" as levels that receive G-d's light.

SECTION 8 • ¶25-26

The dew: above the soul's root

25 ו והנה כל הנ"ל בחי' גשם ומטר זהו בקשת כנ"י [כנסת ישראל] דהיינו שיהיה נמשך ע"י אתעדל"ת [אתערותא דלתתא].

6. Now, all of the above, the level of rain (geshem and matar), is the request of the Congregation of Israel (Knesses Yisrael): that is, that it should be drawn down through an arousal from below (is- arusa dilesata).

Section 6: everything said about rain describes the request of the Congregation of Israel, a flow drawn down through an arousal from below.

אך הקב"ה השיב לה אהיה כטל²⁹⁵ טל הוא בחי' ומדרגה גבוה מאד נעלה מה שא"א להמשיך ע"י אתעדל"ת [אתערותא דלתתא] שאין כח במעשה התחתונים לעורר את האהבה הגדולה הזאת ואעפ"כ [ואף על פי כן] אחרי התעוררות מעשה התחתונים שיבא כגשם²⁹⁶ כוי

But the Holy One, blessed be He, answered her, "I will be like the dew." Dew is a very high and exalted level and rank, which it is impossible to draw down through an arousal from below, for the deeds of those below have no power to arouse this great love. Nevertheless, after the arousal of the deeds of those below, so that "He will come like the rain," etc.,

G-d's answer, "I will be like the dew," points to a far higher level that no arousal from below can draw down, since human deeds cannot awaken so great a love. Even so, it comes once the deeds below have first brought the "rain."

אזי מאליו וממילא נמשך בחי הטל והוא בחי חג הסוכות וסוכה תהיה לצל יומם וכתוב הי' צלך²⁹⁷ ובצל ידי כסיתך²⁹⁸ בחי וימינו תחבקני²⁹⁹ (ואפשר לומר שגם ע"פ לה"ק [לשון הקודש] יש שייכות סוכה לטל והוא ע"פ מ"ש בנחמיה)³⁰⁰

then, of itself and as a matter of course, the level of the dew is drawn down. And this is the level of the festival of Sukkos, "And a sukkah shall be for a shade by day"; and it is written, "Havayah is your shade," and "In the shadow of My hand I have covered you," the level of "And His right hand embraces me." (And it is possible to say that also according to the Holy Tongue there is a connection between sukkah and tal ("dew"), and this is according to what is written in Nehemiah

Then the dew comes of itself. This is the festival of Sukkos: the sukkah is "a shade by day," G-d is "your shade," and "His right hand embraces me." The Alter Rebbe suggests that sukkah and tal (dew) are linked in the Hebrew language itself.

(סי' ג' ט"ו) יבננו ויטללנו³⁰¹ דפירושו כמו סוכה כמ"ש בשרשים וכ"כ [וכן כתב] במצודת ציון שהוא ענין צל

(chapter 3, [verse] 15), "He built it and covered it (vi'tal'lenu)," which means like a sukkah, as is written in the Shorashim; and so wrote the Metzudas Tziyon, that it is a matter of shade.

Nehemiah says of a gate that the builder "built it and covered it (vi'tal'lenu)," which the Shorashim and the Metzudas Tziyon explain as roofing it like a sukkah, giving shade.

כי בצל קורתי (בראשית י"ט) תרגם אונקלוס בטלל וכן בגמרא (פ"ג [פרק ג'] דסוכה דל"א) האי כשורה דמטללתא

For "in the shadow of my roof" (Bereishis 19) Onkelos translates "betelal"; and so too in the Gemara (chapter 3 of Sukkah, folio 31), "this beam of the covering (metalalta)."

Likewise Onkelos renders "in the shadow of my roof" as betelal, and the Talmud calls the beam of a sukkah's roofing metalalta. So the root of tal, dew, is also used for shade and roofing.

וזהו תזל כטל³⁰² ואזי יוכלו לבא לבחי אמרתי להיות האמירה שלי ע"ד ואשים דברי בפך³⁰³ ופי יגיד תהלתך³⁰⁴ יגיד מאליו וממילא כנ"ל

And this is [the meaning of] "shall distill like the dew"; and then they will be able to come to the level of "my speech" (imrasi), that the speech be Mine, along the lines of "And I have put My words in your mouth" and "My mouth shall declare Your praise": it shall declare of itself and as a matter of course, as mentioned above.

This is "shall distill like the dew." Then a person reaches "my speech" in the sense of "I have put My words in your mouth": his speech becomes G-d's own, and "my mouth shall declare Your praise" of itself.

(וזהו ואשים דברי בפיו ובצל ידי כסיתיו³⁰⁵ שבחיי דברי שבפיו שזהו ענין כטל אמרתי זהו ענין ובצל ידי כוי בחיי אי עם חג הסוכות ועמ"ש מזה בד"ה ביום השע"צ [השמיני עצרת] עוי [ועי] בזהר בראשית)

(And this is [the meaning of] "And I have put My words in your mouth, and in the shadow of My hand I have covered you": that the level of "My words in your mouth," which is the matter of "my speech like the dew," is the matter of "and in the shadow of My hand," etc., one level with the festival of Sukkos. And see what is written about this in the discourse beginning "On the eighth day, an atzeres." And see the Zohar, Bereishis)

Isaiah joins "I have put My words in your mouth" with "in the shadow of My hand I have covered you": G-d's words in a person's mouth, the "dew" of speech, are one level with the shade of Sukkos. The Zohar is cited on this verse.

(דף ד' סע"ב [סוף עמוד ב]) ובפ' צו (דל"ה ע"א) והנה סיפיה דקרא הוא לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה.

(folio 4, end of side b), and in Parshas Tzav (folio 35a). Now, the end of the verse is "to plant the heavens and to lay the foundations of the earth, and to say to Zion, 'You are My people.'"

The Zohar on Tzav is also cited. The verse in Isaiah ends: "to plant the heavens and to lay the foundations of the earth, and to say to Zion, You are My people."

והיינו שבחיי טל נמשך בבחיי שמים וארץ וכמש"כ [וכמה שכתוב] האזינו השמים כוי תזל כטל כוי ועייז לאמר לציון כוי וכנ"ל בענין השקיפה כוי וברך כוי

That is, the level of dew is drawn into the level of heavens and earth, as it is written, "Give ear, O heavens," etc., "shall distill like the dew," etc.; and through this, "to say to Zion," etc., as mentioned above regarding "Look down," etc., "and bless," etc.

So the dew is drawn into "heavens and earth," as in "Give ear, O heavens ... shall distill like the dew," and through it G-d says "to Zion, You are My people," as with "Look down from Your holy dwelling ... and bless."

ולכן אין הטל נפסק³⁰⁶ כמארז"ל [כמאמר רבותינו זכרונם לברכה] לפי שמקורו מאד נעלה ממעשה התחתונים ואתערותא דלתתא שאין מגיעים אלא עד מקור נשמות ישראל ומזליהם העליון.³⁰⁷

And therefore dew never ceases, as our Sages, of blessed memory, said; because its source is very far above the deeds of those below and the arousal from below, which reach only as far as the source of the souls of Israel and their supernal mazal.

This is why, as the Sages say, dew never ceases: its source is far above the deeds of those below, which reach only as far as the source of the souls of Israel and their mazal.

אכן הטל יורד ונמשך מאור עליון הנקי טלא דבדולחא³⁰⁸ כמ"ש כי טל אורות³⁰⁹ טלך³¹⁰ (בישעיה ס"י כ"ו י"ט) (ועי' בזח"א [בוהר חלק א])

Rather, the dew descends and is drawn from a supernal light called "the crystalline dew" (tala de-vedolcha), as it is written, "For Your dew is the dew of lights" (in Isaiah, chapter 26, [verse] 19) (and see the Zohar, Part I)

Dew comes from a supernal light called "the crystalline dew," as in "Your dew is the dew of lights."

[דק"ל סע"ב [סוף עמוד ב] ודרל"ב א'] דפי" אורות ממש מאינן נהורין עילאין דנהרין לעילא³¹¹ כו' וח"ג [וחלק ג'] (דק"ח ב') אורות נהורא דחוורתא דעתיקא³¹² כו'

(folio 130, end of side b, and folio 232a), that the meaning of "lights" is literal: "from those supernal lights that shine above," etc.; and Part III (folio 128b): "'Lights': the light of the whiteness of Atika," etc.,

The Zohar explains "lights" literally, as the supernal lights that shine above, and as "the light of the whiteness of Atika," the Ancient One.

הה"ד [הדא הוא דכתיב] ועינו כעין הבדולח³¹³ כו' שהוא למעלה מעלה מבחי המזלות שהן נוצר חסד ונקה³¹⁴ כו' כמ"ש בזה"ק [בוהר הקדוש] כו'

as it is written, "And its appearance was like the appearance of bedolach (crystal)," etc.; which is far above the level of the mazalos, which are "Notzer chesed" ("He preserves kindness") and "Ve-nakeh" ("and He cleanses"), etc., as is written in the holy Zohar, etc.

This light is like crystal (bedolach), far above the level of the mazalos, which are the attributes "Notzer chesed" and "Ve-nakeh" of the Thirteen Attributes of Mercy, as the Zohar explains.

(וזהו שבברכת יעקב נאמר ויתן לך האלקים³¹⁵ מטל השמים כו' שזהו למעלה מעלה מבחי שרש נש"י [נשמות ישראל] מצד עצמן שהוא מבחינת המזלות ובוהר פ' תזריע) (דמ"ט ע"א) גבי הזה עליהם מי חטאת³¹⁶ שיורי טלא דבדולחא.³¹⁷

(And this is why in the blessing of Jacob it is said, "May G-d give you of the dew of the heavens," etc.: for this is far above the level of the root of the souls of Israel in and of themselves, which is from the level of the mazalos. And in the Zohar, Parshas Tazria) (folio 49a), regarding "Sprinkle upon them waters of purification": "the remnants of the crystalline dew."

So Jacob's blessing is "May G-d give you of the dew of the heavens," a gift above the root of the souls of Israel themselves, which is at the level of the mazalos. The Zohar on Tazria calls the purifying waters sprinkled on the Levites "the remnants of the crystalline dew."

וזהו ההמשכה שמבחי מזל ונוצר חסד כמ"ש באגה"ק [באגרת הקודש] ד"ה למה נסמכה ³¹⁸ פי מרים כו' ע"ש ונקראים רק שיורי טלא והיינו כדי לטהר טמא מת.

And this is the drawing-down from the level of mazal and Notzer chesed, as is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam juxtaposed," etc. See there. And they are called only "the remnants of the dew," and this is in order to purify one who is impure through [contact with] the dead.

Those remnants are the flow from mazal and "Notzer chesed," as Iggeres HaKodesh explains. They are only "remnants" of the dew, enough to purify one made impure by the dead.

אכן לע"ל [לעתיד לבוא] להיות תחיית המתים ממש זהו על ידי גילוי מבחי עצמיות טל ³¹⁹ אורות ממש. ^{320, 321}

But in the Future to Come, for there to be the actual resurrection of the dead, this is through a revelation from the level of the very essence of "the dew of lights" itself.

In the Future, the actual resurrection of the dead will come through a revelation of the very essence of "the dew of lights."

26 ועמ"ש בביאור ע"פ ואהיה אצלו אמון ³²² גבי אחר וקדם צרתני ³²³ שיש בבחינת הרצון עליון ב' בחינות כו' ע"ש ועד"ז הוא ענין יערוף כמט ר ותזל כטל ^{324, 325}

And see what is written in the explanation on [the verse] "And I was with Him as a nursling (amon)," regarding "Behind and before You have formed me": that in the level of the supernal will there are two levels, etc. See there. And in the same way is the matter of "shall drop like the rain" and "shall distill like the dew";

Another explanation, on "And I was with Him as a nursling," discusses "Behind and before You have formed me": the supernal will has two levels, a "back" and a "front." Rain and dew correspond to these two.

כי יערוף מלשון עורף זהו נקי בחי אחר לגבי בחי תזל כטל שהוא פנימית תענוג העליון כו' אלא שאעפ"כ [שאף על פי כן] גם בבחי יערוף נמשך הארה מבחי הפנימית המתלבש בבחינת המזלות

for ya'arof, from the word oref ("the back of the neck"), is called the level of "behind" relative to the level of "shall distill like the dew," which is the inner dimension (pnimiyus) of the supernal delight, etc. Except that, nevertheless, in the level of ya'arof too there is drawn a ray from the level of the inner dimension that is en clothed in the level of the mazalos;

Ya'arof comes from oref, the back of the neck, so rain is the "back" of the supernal will, while "shall distill like the dew" is its "front," the inner dimension of the supernal delight. Yet even the rain carries a ray of that inner dimension, as it is clothed in the mazalos.

ולכן נק' שיורי טלא כו' ועמ"ש עוד מענין האתעדל"ע [האתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] בביאור ע"פ צאינה וראינה ^{326, 327} כו'

and therefore it is called "the remnants of the dew," etc. And see further what is written on the matter of the arousal from above (isarusa dile'eila) that is above the arousal from below (isarusa dile-sata) in the explanation on [the verse] "Go out and see," etc.

That is why the purifying waters, which come from the mazalos, are called "the remnants of the dew." Other explanations, on "Go out and see" and on "I sleep," treat the arousal from above that is beyond any arousal from below.

(בפ' קדושים) ובביאור ע"פ אני ישנה כו' שראשי נמלא טל ³²⁸ עו' [ועי'] עוד בענין תזל כטל בזהר ויקהל דר"י ע"א:

(in Parshas Kedoshim), and in the explanation on [the verse] "I sleep," etc., "for my head is filled with dew." And see further on the matter of "shall distill like the dew" in the Zohar, Vayakhel, folio 210a.

The explanation on "I sleep" speaks of "my head is filled with dew." The Zohar on Vayakhel is cited on "shall distill like the dew."

SECTION 9 • ¶27-36

Summary of the discourse

27 קיצור מהדרוש ע"פ האזינו

A summary of the discourse on [the verse] "Give ear."

This heading introduces a summary (kitzur) of the discourse, which reviews its argument section by section.

28 אות א יבאר ענין כל ימיו בתשובה ויש בו ד' ענינים. הא' הוא שיקדים פי' מאמר נשמה שנתת בי כו'

Section 1 will explain the matter of "all his days in teshuvah (return)," and it has four topics. The first is that it first presents the explanation of the saying, "The soul that You gave within me," etc.:

Section 1 of the discourse explains "all his days in teshuvah" in four steps. The first is the explanation of the morning blessing "The soul that You gave within me."

והוא שהנשמה שרשה הגבה למעלה וכדי שתרד פלאים להתלבש בגוף צריכה להתצמצם ולהתפשט בכמה מיני צמצומים והתפשטות ודרך כלל הם ד' מיני ירידות וזהו נתת בי בראת יצרת נפחת כנגד ד' אותיות הוי"ו כו'.

namely, that the root of the soul is exceedingly high above, and in order for it to descend wondrously [low] to be en clothed in a body, it must contract itself and expand itself through many kinds of contractions (tzimtzumim) and expansions; and in general they are four kinds of descent. And this is “You gave within me,” “You created,” “You formed,” “You breathed,” corresponding to the four letters of Havayah, etc.

The soul's root is very high, and to enter a body it must pass through many contractions and expansions, which fall into four kinds of descent: “gave,” “created,” “formed” and “breathed,” matching the four letters of Havayah.

ב' אך לא כל הנשמה נכנסת בתוך הגוף רק הארה ממנה בלבד דרך צמצום כו' כנ"ל.

Second: However, not the whole soul enters into the body, but only a ray of it, by way of contraction, etc., as mentioned above.

Second: only a ray of the soul enters the body, through contraction.

אבל כל הנשמה ועיקרה נשאר למעלה ונקי מזל. ג' וענין המזל היינו כמ"ש ונוזלים מן לבנון.³²⁹ לבנון הוא בחי"י אין שממנו תמצא החכמה.

But the whole soul and its essence remains above, and is called mazal. Third: The matter of the mazal is as it is written, “And flowing from Lebanon.” Lebanon is the level of ayin (“nothing”), from which Chochmah (wisdom) is found.

The rest of the soul and its essence stay above and are called mazal. Third: mazal is linked with “flowing from Lebanon,” and Lebanon is ayin, the level from which Chochmah comes.

29 וזהו ענין התשובה שהרוח תשוב אל האלהים אשר נתנה³³⁰ דהיינו לבחי"י שורשה העליון בחי"י אין ומזל הנ"ל עד יעבור עמך³³¹ הוי"ו למעלה מבחי"י שם הוי"ו יו"ד צמצום כו' והיינו ע"י תשובה בביטול ומס"נ [ומסירות נפש].

And this is the matter of teshuvah (return): that “the spirit shall return to Elokim who gave it,” that is, to the level of its supernal root, the level of ayin and mazal mentioned above, “Until Your people pass over, Havayah,” above the level of the Name Havayah, [whose] yud is contraction, etc. And this is through teshuvah, with self-nullification (bittul) and self-sacrifice (mesirus nefesh).

Teshuvah is the spirit's return to its supernal root, ayin and mazal: “passing beyond Havayah,” above the contraction that the yud of the Name stands for. It is achieved through self-nullification and self-sacrifice.

ד' והשתא א"ש [אתי שפיר] ענין כל ימיו בתשובה כי בכל יום צ"ל בחי' תשובה זו למקורא דכולא באמרו שמע ישראל כו' שצריך למסור נפשו באחד:

Fourth: And now the matter of "all his days in teshuvah" is well understood: for each day there must be this level of teshuvah to the Source of all, in his saying "Hear, O Israel," etc., for he must give over his soul in [the word] "One."

Fourth: this explains "all his days in teshuvah," since every day, in saying the Shema, a person must return to the Source of all and give himself over in "One."

30 אות ב' הוא הג"ה [הגהה].

Section 2 is a gloss.

Section 2 of the discourse (paragraphs 3 to 8) is a gloss, so the summary passes over it.

31 באות ג יש בו ב' ענינים א' יבאר איך יתהפך לבו לבוא לבחי' תשובה מס"נ [מסירות נפש] ביטול הנזכר פ"א ויאמר שהוא בשומו ללבו מ"ש ובחרת בחיים.³³²

Section 3 has two topics. First: it will explain how his heart is to be transformed, to come to the level of teshuvah (return), self-sacrifice (mesirus nefesh) and self-nullification (bittul), mentioned in section 1; and it will say that this is by his taking to heart what is written, "And you shall choose life."

Section 3 has two topics. The first is how the heart turns to the teshuvah of self-sacrifice and self-nullification described in section 1: by taking to heart "and you shall choose life."

כי בכל דבר יש חיים ומות הגשמיות נק' מות והרוחניות שבו נקרא חיים והוא ית' חיי החיים.

For in everything there is life and death: the physicality is called death, and the spirituality within it is called life; and He, blessed be He, is the Life of life.

Physicality is "death" and the spirituality within it is "life," and G-d is the Life of all life.

32 וא"כ יתבונן אם לעוברי רצונו³³³ שהוא בגשמיות נמשך כ"כ [כל כף] חיות ותענוג לעושי רצונו שהם המצות עאכ"כ [על אחת כמה וכמה].

And if so, he will contemplate: if for those who transgress His will, which is in physicality, so much life-force and delight is drawn down, for those who do His will, which are the mitzvos, how much more so.

If those who go against His will receive so much vitality and pleasure through physical things, how much more do those who do His will, through the mitzvos.

וא"כ ועמך לא חפצתי³³⁴ כוי ויבא למס"נ [למסירות נפש] ממש מחמת שיחרה לו מאד על היותו נפרד כוי.

And if so, "And besides You I desire nothing," etc.; and he will come to actual self-sacrifice (mesirus nefesh), because it grieves him greatly that he is separated, etc.

Then a person says "besides You I desire nothing" and comes to true self-sacrifice, deeply pained by his separation from G-d.

ב' יבאר כי תשובה זו הוא בחי' שבת אותיות תשב והשביתה היא למטה להסיח דעתו מכל המחשבות הטורדות לקשר נפשו בה' למס"נ [למסירות נפש] באחד

Second: it will explain that this teshuvah (return) is the level of Shabbos, [whose] letters [are those of] tashev. And the resting, below, is to divert his mind from all the disturbing thoughts, to bind his soul to G-d, to self-sacrifice in [the word] "One";

Second: this teshuvah is Shabbos, whose letters spell tashev, "return." Below, rest means turning one's mind from distracting thoughts and binding one's soul to G-d, giving it over in the "One" of the Shema.

ולמעלה הי"ע [הוא ענין] עליי [עלייה] החכמה ומדות שנתפשטו בבחי' עשיה ובשבת התגלות אור א"ס בבחי' שלמעלה מהחכמה.

and above, it is the matter of the ascent of Chochmah (wisdom) and the emotive attributes (middos) that had spread forth into the level of "making" (asayah); and on Shabbos [there is] the revelation of the Infinite Light (Or Ein Sof) at a level that is above Chochmah.

Above, Shabbos is the ascent of Chochmah and of the emotive attributes that had spread into creation, and the revelation of the Infinite Light at a level above Chochmah.

אמנם דוקא מי שטרח בע"ש [בערב שבת]³³⁵ בתפלה שבכל יום מששת ימי החול שהוא ההארה מעין שבת למס"נ [למסירות נפש] בקריאת שמע כנ"ל יאכל בשבת:

However, specifically "one who toiled on Erev Shabbos," in the prayer of each of the six weekdays, which is the ray resembling Shabbos, to self-sacrifice in the reading of the Shema, as mentioned above, "will eat on Shabbos."

Only "one who toiled on the eve of Shabbos," in the daily prayers of the week, each a glimmer of Shabbos, "will eat on Shabbos."

33 באות ד יש ב' עינים. א' יבאר כי יוהכ"פ [יום הכפורים] נקרא שבת שבתון כי הוא עיקר יום התשובה ובשבת מאיר הארה ממנו בלבד כי עיקר התשובה ביטול רצון והנה אית רצון ואית רצון.

Section 4 has two topics. First: it will explain that Yom Kippur is called “Shabbos Shabbason” because it is the principal day of teshuvah (return), and on Shabbos only a ray of it shines. For the essence of teshuvah is the nullification of will; and behold, “there is will and there is will.”

Section 4 has two topics. First, Yom Kippur is “Shabbos Shabbason” because it is the essential day of teshuvah, and Shabbos receives only a glimmer of it; teshuvah is the nullification of will, and will has many levels.

34 וביוכ"פ [וביום כפור / וביום הכפורים] מתגלה רצה"ע [רצון העליון] שהוא בחי' לפני הוי' ומשם נמשך סלח לנו אך סלחתי כדברך ³³⁶ כתיב ר"ל [רוצה לומר] כפי האתעדל"ת [האתערותא דלתתא] רעותא דליבא עייז מתגלה אתעדל"ע [אתערותא דלעילא] רצה"ע [רצון העליון] הנ"ל שלג וצמר כו'.

And on Yom Kippur the supernal will is revealed, which is the level of “before Havayah,” and from there is drawn “Forgive us.” But it is written, “I have forgiven according to your word”: that is to say, according to the arousal from below (isarusa dilesata), the heart’s desire; through this the arousal from above (isarusa dile’eila) is revealed, the supernal will mentioned above, “snow” and “wool,” etc.

On Yom Kippur the supernal will “before Havayah” is revealed, and from it comes forgiveness. The revelation matches the heart’s inner desire below, “according to your words,” and brings the whitening of “snow” and “wool.”

ב' יבאר שלכך נתנו לוחות אחרונות ביוכ"פ [ביום כפור / ביום הכפורים] כי אנכי ולא יהיה לך כללות מ"ע [מצות עשה] ול"ת [ולא תעשה]

Second: it will explain that this is why the second Tablets were given on Yom Kippur. For “I am” and “You shall have no” are the general and collective expression (klalus) of the positive commandments and the prohibitions:

Second: the second Tablets were given on Yom Kippur because “I am” and “You shall have no” encompass the positive and the negative commandments.

ע"י מ"ע [מצות עשה] גילוי מהו"ע [מהותו ועצמותו] בחי אנכי נמשך להיות אלקיך ע"י שם הוי' ובחי' ל"ת [לא תעשה] שלא יהיה הסתר ולא יבדילו אלהים אחרים וניתנו בחשאי פנימי [פנימיות / פנימית] הלב:

through the positive commandments, the revelation of His being and essence, the level of "I am," is drawn to be "your G-d," through the Name Havayah; and the level of the prohibitions is that there be no concealment and that "other gods" not separate. And they were given quietly: the inner dimension (pnimiyus) of the heart.

Through the positive commandments G-d's essence, "I am," becomes "your G-d" through the Name Havayah; through the prohibitions, no concealment or "other gods" separates. The second Tablets were given quietly, from the inner dimension of the heart.

35 באות ה יבא לביאור הפסוק. ויש בו כ' ענינים. הא' הוא מה שנת' [שנתבאר] איך שע"י תשובה הנ"ל

Section 5 comes to the explanation of the verse, and it has two topics. The first is what was explained: how, through the teshuvah (return) mentioned above,

Section 5 explains the verse itself and has two topics. The first is how the teshuvah described above relates to "He will come to us like the rain."

אזי הוא בחי' ויבא כגשם לנו³³⁷ בחי' ואד יעלה³³⁸ ע"י הריחוק יעורר אה"ר [אהבה רבה] גשם ואזי כמטר לקחי שלוקחים אותו כביכול.

there is then the level of "And He will come to us like the rain," the level of "a mist went up": through the distance he will arouse the great love (ahavah rabbah), rain; and then "My teaching (likchi) like the rain," that He is taken, as it were.

Through the sense of distance from G-d, the "mist" rising from below, a person arouses the great love, the rain; and then comes "My teaching like the rain," in which G-d is "taken," as it were.

ב' יבאר שמ"מ א"א להיות המשכות הנ"ל אא"כ [אלא אם כן] יש לו תורה כי תלת קשרין כו' וזהו האזינו השמים³³⁹ ותשמע הארץ³⁴⁰ תשב"כ [תורה שבכתב] ותשב"ע"פ [ותורה שבעל פה] ואח"כ יערוף כמטר³⁴¹ כו':

Second: it will explain that nevertheless the drawings-down mentioned above cannot take place unless he has Torah, for "three bonds," etc. And this is "Give ear, O heavens" and "let the earth hear": the Written Torah and the Oral Torah; and afterwards, "shall drop like the rain," etc.

Second: these flows require Torah, because of the "three bonds." So first comes "Give ear, O heavens" and "let the earth hear," the Written and the Oral Torah, and then "shall drop like the rain."

36 אות ו יבאר שהמטר הוא הנמשך ע"י אתעדל"ע [אתערותא דלעילא] אבל אה"י כטל³⁴² הוא מבחי"י שאין אתעדל"ת [אתערותא דלתתא] מגעת שם יען שהוא למעלה מבחי"י מקור נש"י [נשמות ישראל] ומזליהם בחי"י טלא דכדולחא שלמעלה מהמזלות ונוצר ונקה:

Section 6 will explain that the rain is what is drawn down through an arousal from above (isarusa dile'eila); but "I will be like the dew" is from a level that the arousal from below (isarusa dilesata) does not reach, since it is above the level of the source of the souls of Israel and their mazalos: the level of the crystalline dew (tala de-vedolcha), which is above the mazalos and "Notzer" and "Ve-nakeh."

Section 6 explains that rain is drawn through an arousal from above, but "I will be like the dew" comes from a level that no arousal from below can reach: above the source of the souls of Israel and their mazalos, the crystalline dew that is above the mazalos of "Notzer" and "Ve-nakeh."

IN ONE'S AVODAH

Every day, in the Shema of prayer, a person should gather the scattered powers of his soul and, taking to heart that G-d is the Life of all life and how far he is from it, give himself over completely in "One." This daily teshuvah applies even to one who has never sinned, and the prayers of the week prepare for Shabbos and for Yom Kippur. One must also have Torah, for only through it does the love of G-d rest upon the soul.

QUESTIONS FOR DISCUSSION

1. Why does the Talmud call the request for rain "improper," and what does the maamar see in the difference between rain and dew?
2. How can one who has never sinned be engaged in teshuvah "all his days"?
3. If teshuvah reaches above the Name Havayah, why does the verse say that the spirit returns "to Elokim"?
4. Why did the second Tablets endure when the first did not, and how does this relate to "the essence of the cry is in the heart"?
5. Why is Torah a condition for receiving the "rain" of divine love, and what comes "of itself" once the rain has come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 האזינו השמים

The note lists another transcript of this maamar in Sefer HaMaamarim 5563, followed by a biur (an explanatory discourse) on it.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ג כרך ב ע' תשנו. ובע' תשסג ביאור. הגהות וקיצורים נדפסו באוה"ת האזינו ע' איתרלח ואילך. איתרמט ואילך. שם בהוספות ע' איתתקמב הגהה לסוף אות א'. ביאור נדפס שם כרך ה ע' ביקמ. כרך ו ע' ביתקבא "שייך לסד"ה האזינו הא". הדרוש במאמרי אדה"א ח"ד ע' אקסג מיוסד על ד"ה זה. ד"ה תורה צוה תרל"ג (ח"ב ע' תקנא) מיוסד (חלק) על מאמר זה. בענין דפ' האזינו שייכות לתשובה, וגודל מעלת פי האזינו נתבאר בשיחת ש"פ האזינו תשמ"ב, וביאור הסיפור מתלמיד הרמב"ן המובא בסדר הדורות ובספר עמק המלך.

2 האזינו השמים . . יערוף כמטר

Moshe's song opens by calling heaven and earth to listen. The maamar later reads "heavens" and "earth" as levels of G-dliness and as the Written and Oral Torah.

Deuteronomy 32:1 א"ל דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבְּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִיפִי:

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

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

KEHOT'S NOTE

דברים לב, א-ב.

3 יערוף כמטר לקחי

"My teaching shall drop like the rain, my speech shall distill like the dew." The contrast between rain and dew in this verse is the theme of the whole maamar.

Deuteronomy 32:2 ב"ב דברים

יַעְרֹף כַּמָּטָר לִקְחֵי תוֹלַ כֶּטֶל אֲמַרְתִּי כְשֶׁעִירִם עֲלִידָשָׁא וְכַרְבִּיבִים עֲלִי־עֶשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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

4 כנס"י שאלה שלא כהוגן

The Talmud says that the Congregation of Israel asked improperly for G-d to come "like the rain," which is sometimes wanted and sometimes not, and that G-d answered properly, "I will be like the dew," which is always wanted.

Taanit 4a:4 ד"א: ד' תענית

אמר רבי שמואל בר נחמני אמר רבי יונתן: שלשה שאלו שלא כהוגן, לשנים השיבוהו כהוגן, לאחד השיבוהו שלא כהוגן. ואלו הן: אליעזר עבד אברהם, ושאל בן קיש, ויפתח הגלעדי.

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

KEHOT'S NOTE

תענית ד, א. ראה גם לעיל סד, ב. אוה"ת נ"ך כרך א ע' תלט. אוה"ת פי נח תריב, א.

5 Israel's words: "And He will come to us like the rain, like the late rain that waters the earth." This is the request the Talmud calls improper.

Hosea 6:3 ו'ג: הושע

וְנִדְעָה נִרְדְּפָה לְדַעַת אֶת־יְיָ כְּשַׁחַר נֶכּוֹן מִצָּאוּ וְיָבוֹא כְּגֶשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֵה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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6 אחי כטל לישראל

G-d's answer: "I will be like the dew to Israel." The maamar ends by explaining why dew comes from a higher level than rain.

Hosea 14:6 ו"ד: הושע

אָחִיָּה כֶּטֶל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וְיָה שְׁרָשָׁיו כְּלִבְנוֹן:

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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KEHOT'S NOTE

הושע יד, ו.

7 "To understand a parable and a figure, the words of the wise and their riddles." The Alter Rebbe borrows the phrase to introduce his decoding of the Sages' images.

Proverbs 1:6 א' ו"א: משלי

לְהִבִּין מָשָׁל וּמַלְיָצָה דְּבָרֵי חֲכָמִים וְחִידוֹתָם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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8 מה שהם המשילו . . כגשם או לטל

The Mitteler Rebbe's discourse on this parsha takes up why the Sages chose the images of rain and dew.

KEHOT'S NOTE

במאמרי אדה"א כאן ע' אקסג.

9 ההפרש בין גשם לטל

A discussion in Or HaTorah of the difference between rain and dew, the question this paragraph opens.

KEHOT'S NOTE

אוה"ת כאן ע' ביקמ ואילך. ראה ספר המאמרים תרל"ג ח"ב ע' תקנג. סה"מ תרל"ד ע' מא.

10 תשובה קדמה לעולם

The Midrash also counts teshuvah among the things that

preceded the creation of the world.

Bereshit Rabbah 1:4 ד"ר: א' רבה

... "כסא כבוד מרום מראשון וגו'" שמו של משיח מניין שנאמר (תהלים עב, ז'): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אבהו ברבי זעירא אמר אף התשובה שנאמר (שם ז, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו'" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז". ר' הונא ור' ירמיה בשם רבי ...

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

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KEHOT'S NOTE

ב"ר א, ד. פסחים (נד, א). [כ].

11 כי הנה תשובה קדמה לעולם

In this manuscript a gloss by R. A. Y. Rivlin adds here: "see what is written on 'Who is a G-d like You'," the same discourse that the printed text cites in paragraph 13 for teshuvah preceding the world.

KEHOT'S NOTE

בבבך 788 קיט, א נוסף הגהה מהרא"י ריבלין "עמ"ש ע"פ מי אל כמובן".

12 תשובה קדמה לעולם

Teshuvah is listed among the seven things created before the world. The Alter Rebbe reads this as saying that teshuvah stands above the order of creation.

Pesachim 54a:8-9 ט"ח-ט"ז

ל'א קשיא: ה'א באור דידן, ה'א באור דגיהנם. אור דידן — במוצאי שבת, אור דגיהנם — בערב שבת. ואור דגיהנם בערב שבת איכר? וה'א תנאי: שבעה דברים נבראו קודם שנברא העולם, וא'לו הן: תורה, ותשובה, וגן עדן, וגיהנם, וכסא הכבוד, ובית המקדש, ושמו של משיח. תורה, דכתיב: "ה' קנני ראשית דרכו". תשובה, דכתיב: "בטרם הרים ילדו", וכתיב: "תשב אנוש עד דכא ותאמר שוכו בני אדם".

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

13 נמצא כל ימיו בתשובה

Rabbi Eliezer's advice to return one day before one's death: since one may die tomorrow, one returns today, "and so all his days are in teshuvah." The maamar asks how this applies every day.

Shabbat 153a:5 א"ה: א' שבת

תנן התם, רבי אליעזר אומר: שוב יום אחד לפני מיתתך. שאלו תלמידיו את רבי אליעזר: וכי אדם יודע איזהו יום מותו? אמר להן: וכל שכן. ישוב היום, שמה ימות למחר, ונמצא כל ימיו בתשובה. ואף

שלמה אמר בחכמתו: "בכל עת יהיו בנגידך לבנים ושמן על ראשך אל יחסר".

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

KEHOT'S NOTE

שבת קנן, א. ראה שיחת תענית אסתר — תשמ"ב (הנחה בלתי מוגה): שכללות ענין התשובה הוא — "והרוח תשוב אל האלקים אשר נתנה", ולכן גם כאשר שב בתשובה ביום שלפניו ("תורת אמת" קוראת לזה בשם "תשובה"), הנה למחרת נדרשת ממנו עבודת התשובה באופן נעלה יותר. זאת אומרת: נוסף על המבואר בתניא (פרק כט) ש"אף שכבר עשה תשובה נכונה, הרי עיקר התשובה היא בלב, והלב יש בו בחי' ומדרגות רבות כו'" — הרי כאן מדבר אודות עבודת התשובה באופן וסוג נעלה יותר. כי: בתניא (שם) מדובר (גם) אודות תשובה מיראה, כמובן מתוכן הפרק, ואילו בענייננו מדובר תשובה מאהבה — תכלית העילוי שבעבודת התשובה, עד ש"זדונות נעשו לו כזכיות" (לא רק "כשגגות").

14 עיקר התשובה

The note refers to these talks on what the essence of teshuvah is.

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 279. 438. סה"ש תנש"א כרך א ע' 172.

15 כמ"ש והרוח תשוב

The Tzemach Tzedek's discussion of the verse "And the spirit shall return."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' איקג. בלקו"ש ח"ט ע' 160 מבאר שעיקר התשובה לעלות לבחי' רוח, ואז יהי' תשוב אל האלקים ע"ש.

16 "And the dust returns to the earth as it was, and the spirit returns to G-d who gave it." The Alter Rebbe reads it as the essence of teshuvah: the soul's return to its source.

Ecclesiastes 12:7 ז"ב: קהלת

וְיָשָׁב הָעָפָר עַל־הָאָרֶץ וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַןָּהּ:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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17 ביאור הדבר הנה אנו אומרים

A passage of this maamar, beginning here, is quoted in the Rebbe Maharash's Hemshech Mayim Rabbim.

KEHOT'S NOTE

קטע מובא בהמשך מים רבים תרל"ו פרק קעה. ובכרך ב שם ע' תקיט.

18 נשמה שנתת בי טהורה

The Talmud gives the blessing said on waking: "My G-d, the soul that You gave within me is pure; You formed it within me, You breathed it into me." The Alter Rebbe builds his explanation of the soul's descent on its verbs.

Berachot 60b:4 ד"ד: ברכות

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 hereafter. 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 ...

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

- 19 **נשמה שנתת בי טהורה היא**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ברכת השחר.

- 20 **ההבל**
The Zohar on Tazria, which the text cites for the idea of breath; according to the Kehot note, the passage discusses hevel (breath), on "havel havalim."

Zohar, Tazria 22:96-105ה"ק"צ"ו-כ"ב

- 21 **ויפח באפיו נשמת חיים**
The creation of man, into whom G-d breathed a soul of life. The verb "breathed" matches the last of the four stages in the morning blessing.

בראשית ב'7: Genesis

וַיִּצְרֶה אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן-הָאֲדָמָה וַיִּפֹּחַ בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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KEHOT'S NOTE

בראשית ב', ז.

- 22 **כי על כל מוצא פי ה'**
"Man does not live by bread alone, but by everything that comes forth from the mouth of Havayah." The Alter Rebbe uses "comes forth" for the soul's emergence from concealment.

דברים ח'3: Deuteronomy

וַיַּעֲנֶה וַיַּרְעֵבֵךְ וַיֹּאכְלֶךָ אֶת-הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל-הַלֶּחֶם יְחִיָּה הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-ה' יְחִיָּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח', ג.

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

- 23 **בצאתו מההעלם אל הגילוי**
The note points there for "coming forth from concealment into revelation."

KEHOT'S NOTE

ראה באוה"ת יתרו ע' תתקסב.

- 24 **ועי בזהר פי תוריע (דמ"ז ע"ב)**
The Zohar passage on Tazria cited in the text, on "havel havalim," is explained there at length.

KEHOT'S NOTE

בענין הכל הבלים. נתבאר בארוכה ביאוה"ז להצ"צ כרך ב ע' תתע"ח ואילך.

- 25 **עודנה בהעלם ומתאחדת עם הנפש**
Its summary reads that the Alter Rebbe began by explaining the root of the pure soul: "You breathed it" makes it a separate entity, while "You created it" is like the bond between the garment of thought and the soul.

KEHOT'S NOTE

במים רבים תרל"ו פרק קע"ח כי בהקיצור שם "והתחיל לבאר שרש הנשמה טהורה בראת כו' נפחתה להיות יש ודבר נפרד אבל בראתה כענין התקשרות לבוש המחשבה בנפש".

- 26 **ומתאחדת עם הנפש**
The manuscript adds a reference to the discourse on "For on this day he shall atone," on "For My glory I created him," where the world of thought is called "creation"; it adds that the four levels "I created him, formed him and made him" are the four levels explained here, from "You created" to "You breathed."

KEHOT'S NOTE

בבוכ 788 הג"ל נוסף: (עמ"ש במ"א ע"פ כי ביום הזה כופר בענין ולכבודי בראתיו דשם נתי' שעולם המחשבה נק' בראיה וגם מוכן למשכיל דדי' בחי' לכבודי בראתיו יצרתיו ועשיתיו הן הן ד' בחי' דנתבאר כאן בראתיו כל עד נפחת כמ"ש במ"א).

- 27 **"Then He saw it and declared it; He prepared it and also searched it out."** The four verbs are read as the four stages of the soul's descent.

איוב כ"ח:27: Job

אָז רָאָה וַיְסַפֶּרָה הַכִּינָה וְגַם-חָקְרָה:

Then did He see it, and declare it; He established it, yea, and searched it out.

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- 28 **אז ראה ויספרה הכינה וגם חקרה**
The Midrash at the beginning of Ki Sisa opens with this verse from Job, reading its four verbs as stages in G-d's giving of the Torah. The text refers the reader there.

שמות רבה מ'א:1: Shemot Rabbah

וידבר ה' ראה קראתי בשם בצלאל - כך פתח ר' תנחומא בר אבא: (איוב כח): אז ראה ויספרה הכינה וגם חקרה, צפה הקב"ה וראה שישאל מקבלין את התורה, שאלולי כן, לא ברא העולם, שנאמר: אז ראה ויספרה. ומה כתיב אחריו? (שם): ויאמר לאדם הן יראת ה' היא חכמה, ואין אדם אלא ישראל, שנאמר (יחזקאל לד): ואתן צאני צאן מרעיתי אדם אתם. אז ראה ויספרה, בסיני. הכינה, באהל מועד. וגם

חקרה, בערבות מואב, באלה הדברים. דבר אחר: אז ראה ויספרה אמרו רבנן: צריך אדם להיות נוטל משל, לומר פרקו, או אגדתו, ...

"The L-rd spoke to Moses saying: See, I have called by name Betzalel, son of Uri, son of Hur, of the tribe of Judah" (Exodus 31:1-2). "The L-rd spoke...See, I have called by name Betzalel," this is how Rabbi Tanhuma bar Abba began: "Then He saw it and related it, prepared it, and also studied it" (Job 28:27). The Holy One blessed be He foresaw that Israel would accept the Torah, as had it not been so, He would not have created the world, as it is stated: "Then He ...

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29 אז ראה ויספרה הכינה וגם חקרה

One of the places in the Zohar that the text lists as discussing the verse "Then He saw it."

ספר הזוהר, הקדמה י"א:ס"ד-י"ב:ע"ד 11:64-12:74 Zohar, Introduction R. Simeon proceeded: 'See now, it was by means of the Torah that the Holy One created the world. That has already been derived from the verse, "Then I was near him as an artisan, and I was daily all his delight" (Prov. 8, 30). He looked at the Torah once, twice, thrice, and a fourth time. He uttered the words composing her and then operated through her. That is a lesson for men, how to study the Torah properly. This lesson is indicated by the verse, "Then did he ...

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

30 אז ראה ויספרה הכינה וגם חקרה

Another passage of the Zohar listed in the text that mentions the verse "Then He saw it."

ספר הזוהר, מקץ ח':קכ"ז-ט':קל"ח 8:127-9:138 Zohar, Miketz So it is written: "Then did he see it, and declare it; he established it, yea, and searched it out. And unto Adam he said: Behold, the fear of the L-rd, that is wisdom; and to depart from evil is understanding" (Job 28, 27-28). Adam, however, though he inquired into it, did not keep it, and transgressed the command of his Master and was punished for his sin.

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

31 אז ראה ויספרה הכינה וגם חקרה

A passage in the second volume of the Zohar that the text lists for the verse "Then He saw it."

ספר הזוהר, ויקהל י"ז:רנ"ח-י"ח:רל"ח 17:227-18:238 Zohar, Vayakhel It behoves the reader to concentrate all his mind on the words he reads, and to realize that he is the messenger of his Master, charged with the duty of communicating these words to the whole congregation, he being in the place of heaven to them. Hence, whoever would go up to read in the Torah should previously rehearse his reading at home, or else not read at all. This we learn from the giving of the Law on Mount Sinai, of which we read, first, "Then did he see ...

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

32 אז ראה ויספרה הכינה וגם חקרה

A passage in the third volume of the Zohar (the Raaya Mehemna) that the text lists for this verse; a manuscript

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

version cited by Kehot notes that it applies the verse to Adam.

ספר הזוהר, בהר י"א:ס"ח-י"ב:ע"ג 11:68-12:73 Zohar, Behar

33 אז ראה . . ויאמר לאדם

The version there adds: "(see the Raaya Mehemna, Zohar III, 111b, which explains it as referring to Adam)."

KEHOT'S NOTE

בהמשך מים רבים הנ"ל פרק קעו נוסף: " (עי ברע"מ זח"ג קי"א ב' מפרש על אדה"ר) ."

34 ויאמר לאדם

"And He said to man: Behold, the fear of G-d, that is wisdom." Here it stands for the soul's arrival in a human body after the four stages.

איוב כ"ח:כ"ח Job 28:28

וַיֹּאמֶר לְאָדָם הֵן יִרְאֶת אֲדֹנָי הִיא חֵכְמָה וְסוֹר מִרְעֵ בִּינָה:

And unto man He said: 'Behold, the fear of the L-rd, that is wisdom; And to depart from evil is understanding.'

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35 ויאמר לאדם

The text cites this page of the Zohar for the verse "And He said to man."

ספר הזוהר, לך לך ח':נ"א-ט':ס"ט 8:51-9:60 Zohar, Lech Lecha

To illustrate this, R. Eleazar expounded the text: "By his hand every man sealeth, that all men may acknowledge their works" (Job. 37, 7). He said: 'On the day when man's time arrives to depart from the world, when the body is broken and the soul seeks to leave it, on that day man is privileged to see things that he was not permitted to see before, when the body was in full vigour. Three messengers stand over him and take an account of his life and of all that ...

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

36 אז ראה . . שהם די בחי

The note cites an explanation there of the Arizal's reading of "Then He saw it" as four levels.

KEHOT'S NOTE

לקו"ת להאריז"ל. ראה ביאורו בטה"מ תקס"ג ע' ד. ביאורו"ז להצ"צ כרך ב ע' תקפח בסופו. באוה"ת שמות כרך ז ע' ב'תקפו "המכוון שכדי שיבא השפע מאווא"ס ב"ה המאציל העליון בבייע צ"ל ע"י די בחי ח"יב ומדות ודבור". וראה שם ע' ב'תקעט.

37 במדרש רבה ר"פ כי תשא פ"מ

The note points to these places for the Midrash at the beginning of Ki Sisa on "Then He saw it."

KEHOT'S NOTE

ראה גם אוה"ת פ' כי תשא ע' א'תתקנא. פ' וארא כרך ז ע' ב'תקעט.

38 ובלק"ת ר"פ בראשית

The note says that the passage of the Arizal's Likkutei Torah cited in the text is explained there.

KEHOT'S NOTE

להאריז"ל. נתבאר באוה"ת פ' עקב ע' תקפה. וראה שם ע' תקעט.

39 ובוהר . . ח"א דף ה' סע"א . . ח"ג קי"א ב'

The Zohar passages listed in the text are cited there by the Tzemach Tzedek, with a remark on how the Zohar explains them.

KEHOT'S NOTE

נזכרים באוה"ת כי תשא עי' איתתקנא דשם כי "שם פי' דכ"ז על המי שעליה נאמר ה' אלקיך בה וזהו אז ראה כו".

40 כי חלק ה' עמו

"For Havayah's portion is His people; Jacob is the cord of His inheritance." The soul is a portion of Havayah that extends down until it is enclothed in the body.

דברים ל"ב:ט"ז

כי חלק ה' עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט. בלקו"ת מבאר כי חלק גוי בענין התשובה דבחי "והרוח תשוב אל האלקים אשר נתנה", שהיא תשובה עילאה. משא"כ באגה"ת [פ' ד-ו] מביא פסוק זה לבאר (בעיקר) הענין דתשובה תתאה. ויש לומר, ששני הענינים ישנם בהימים שבהם קוראים פ' האזינו, כי בהתשובה שבעשי"ת (ועד"ז — בהדי' ימים שבין יוהכ"פ לסוכות) — שתי מעלות (רמב"ם הלי' תשובה פ"ב ה"ו וראה שיחה הנ"ל ס"ח): "יפה ביותר" (היינו תשובה נעלית יותר, תשובה עילאה), ו"מתקבלת היא מיד" (היינו שגם בחי' התשובה שבכל השנה, שבכללות היא תשובה תתאה — מעלת עשי"ת ש"מתקבלת היא מיד"). לקרי"ש ח"ט ע' 215.

41 כי חלק ה' עמו

The Midrash on Nasso, beginning of chapter 9, which the text lists among the sources on "For Havayah's portion."

Bamidbar Rabbah 9

42 כי חלק ה' עמו

The Midrash on Balak, chapter 20, which the text lists among the sources on "For Havayah's portion."

Bamidbar Rabbah 20

43 כי חלק ה' עמו

One of the Zohar passages the text lists on the verse "For Havayah's portion is His people."

Zohar, Mishpatim 3:34-43

See, now. All the Names of the Holy One, blessed be He, and all subsidiary Names, ramify in different directions and are encircled in each other, as it were, and yet branch out into various paths. Only one aspect is not so scattered: and that is the one definite and particular Name, which is the heritage of the one particular people, namely, the Name TETRAGRAMMATON; for it is written: "For the portion of TETRAGRAMMATON is His people"; "And ye who cleave to TETRAGRAMMATON" (Deut. 32, 9, IV, 4), which signifies ...

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

44 כי חלק ה' עמו

Another Zohar passage the text lists on "For Havayah's portion."

Zohar, Yitro 22:400-23:409

From the head of the King to the place where this Righteous One commences flows a holy river, the oil of anointment, which pours itself out in fulness of desire upon this earth; and the earth having received it therefrom nourishes all both above and below. Said R. Isaac: 'We read: "And the L-rd came down upon Mount Sinai" (Ex. 19, 20); "He bowed the heavens and came down" (2 Sam. 22, 10). Whither came He down? For the text tells us that He descended upon (lit. above) Mount Sinai ...

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

45 כי חלק ה' עמו

A passage in the third volume of the Zohar that the text lists on "For Havayah's portion."

Zohar, Emor 24:104-111

WHICH YE SHALL PROCLAIM IN THEIR APPOINTED SEASON. Israel have two portions in them-whether from the side of the King, since Israel "cleave to the L-rd", or from the side of Holiness, since they are called "men of holiness". Therefore (says the Scripture), for you it is fitting to invite them and to prepare a joyful feast before them and rejoice in them:

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

46 כי חלק ה' עמו

A further Zohar passage the text lists on "For Havayah's portion."

Zohar, Emor 49:327-51:335

R. Simeon discoursed on the verse: "I am a rose of Sharon, a lily of the valleys" (S.S. 2, 1). 'How beloved', he said, 'is the Community of Israel to the Holy One, blessed be He, so that He continually praises Her and She continually praises Him, having many chants and hymns in store for the King.

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

47 כי חלק ה' עמו

The last Zohar passage the text lists on "For Havayah's portion."

Zohar, Ki Teitzei 7:51-11:61

48 בכחי יעקב חבל נחלתו הוא הגוף

A marginal note in the manuscript sums up: the soul, whose root is high, must first pass through "You gave, You created, You formed, You breathed," corresponding to the four letters of Havayah, in order to descend and be enclothed.

KEHOT'S NOTE

בבזך 788 הנ"ל בגיליון: "נתי' שהנשמה שרשה גבוה . . וכדי שתתד . . להתלבש . . בתחלה . . נתת בראתי יצרתיו נפחת כנגד ד' אותיות הוי' . .".

49

ואנכי איש חלק

Jacob tells his mother, "Esau my brother is a hairy man, and I am a smooth (chalak) man." The Midrash plays on chalak and chelek, "portion."

בראשית כ"ז:11

ויאמר יעקב אל־רבקה אמו הן עשו אחי איש שער ואנכי איש חלק:

And Jacob said to Rebekah his mother: 'Behold, Esau my brother is a hairy man, and I am a smooth man.

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50

ואנכי איש חלק

The Midrash on Toldos, which the text cites for its comment on "I am a smooth man" in connection with the word chelek.

בראשית רבה ס"ה:ט"ו

ויאמר יעקב אל רבקה אמו: הן עשו אחי איש שער, גבר שידין, כמה דאת אמר: (ישעיה יג) ושעירים ירקדו שם. ואנכי איש חלק, כמה דאת אמר: (דברים לב): כי חלק ה' עמו. רבי לוי אמר: משל לקוויץ וקרח, שהיו עומדין על שפת הגורן, ועלה המוץ בקוויץ ונסתבך בשערו, עלה המוץ בקרח ונתן ידו על ראשו והעבירו. כך, עשו הרשע מתלכלך בעונות כל ימות השנה, ואין לו במה יכפר, אבל יעקב מתלכלך בעונות כל ימות השנה, ובא יום הכפורים ויש לו במה יכפר, שנא (ויקרא טז): כי ביום הזה יכפר. רבי ...

"Jacob said to Rebecca his mother: Behold, Esau my brother is a hairy man, and I am a man of smooth skin" (Genesis 27:11). "Jacob said to Rebecca his mother: Behold, Esau my brother is a hairy [sa'ir] man" - a demon-like man, just as it says: "Demons [se'irim] will dance there" (Isaiah 13:21). "And I am a man of smooth [halak] skin" - just as it says: "For the L-rd's portion [helek] is His people" (Deuteronomy 32:9). Rabbi Levi said: This is analogous to one with a full head of ...

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51

והנה סולם

Jacob's dream of a ladder set on the earth with its top reaching heaven. The text cites the Midrash on this verse among the sources on "portion."

בראשית כ"ח:12

ויחלם והנה סולם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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52

והנה סולם

The Midrash on Vayetzei, which the text cites at the verse "And behold, a ladder."

בראשית רבה ס"ח:י"ב

ויחלום והנה סולם - אמר ר' אבהו: דברי חלומות לא מעלין ולא מורידין. חד בר נש אול לגבי רבי יוסי בר חלפתא. אמר ליה: חמית

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

בחלמי, אמרין לי: אול סב פועליא דאבוך מן קפודקיא. אמר לו: ואול אבוך לקפודקיא מן יומיה? אמר לו: לא! אמר לו: זיל מני כי שריי בכרסא דביתך את משכח ליה. אמר לו: לית בהון כי! אמר לו: ואי לית בהון כי, מני מן ראשיהון לסופיהון, ומן סופיהון לראשיהון ואת משכח. אול מנא ואשכח כן. ומגין יליף לה ר' יוסי בר חלפתא מן קפודקיא. תני בר ...

"He dreamed, and behold, a ladder was set on the earth, its top was reaching the heavens, and behold, the angels of G-d were ascending and descending on it" (Genesis 28:12). "He dreamed, and behold, a ladder" - Rabbi Abbahu said: The content of dreams has no effect.). There was a certain person who came before Rabbi Yosei bar Halafta. He said to him: 'I saw in my dream that they were saying to me: Go and inherit your father's business in Cappadocia.' He said to him: 'Has your father ...

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53

אין מזל לישראל

Rabbi Yochanan's statement that "Israel has no mazal," that is, Israel is not governed by the stars. The Alter Rebbe explains that this refers to the mazalos of the stars, not to the mazal that is the soul's own root.

שבת קנ"ו א:י"ב-י"ג

איתמר, רבי חנינא אומר: מזל מקדים, מזל מעשיר, וזש מזל לישראל. רבי יוחנן אמר: אין מזל לישראל. ואודא רבי יוחנן לטעמיה, דאמר רבי יוחנן: מניין שאין מזל לישראל? שנאמר: "כה אמר ה' אל דרך הגוים אל תלמדו ומאותות השמים אל תחיתו כי יחתו הגוים מהמה" - הם יחתו, ולא ישראל. ואף רב סבר אין מזל לישראל, דאמר רב יהודה אמר רב: מניין שאין מזל לישראל? - שנאמר: "ויוצא אותו החוצה", אמר אברהם לפני הקדוש ...

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

54

אשר חלק לכל העמים

The sun, moon and stars "which Havayah your G-d apportioned to all the peoples under the whole heaven." The text uses these words for the mazalos that govern the nations.

דברים ד':19

ופת־תשא עיניך השמימה וראית את־השמש ואת־הירח ואת־הכוכבים כל צבא השמים ונדהת והשתחית להם ועבדתם אשר חלק ה' אלקיך אתם לכל העמים תחת כל־השמים:

and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the L-RD thy G-d hath allotted unto all the peoples under the whole heaven.

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55

G-d dwells "with the contrite and lowly of spirit, to revive the spirit of the lowly." The flow from the mazal is what revives the soul below.

ישעיהו נ"ז:15

כי כה אמר רם ונשא שכּו עד וקדוש שמו מרום וקדוש אשכּוּן ואת־דכא ושפ־לירח להחיות רוח שפ־לים ולהחיות לב נדכאים:

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- 67 **סד"ה וימצאו איש מקושש עצים**
- There the Jubilee is called Shabbos Shabbason, the time of the Shabbos afternoon, an "hour of favor," and the sin of the wood-gatherer is explained as uprooting a thing from its source, so that it becomes a separate entity instead of being nullified in the source that gives it being.

KEHOT'S NOTE

לעיל שלח מב, ד.

- 68 **וסד"ה והיה ביום ההוא**
- That discourse explains the "great shofar": the shofar of Rosh Hashanah draws the Name Havayah, the light that encompasses all worlds, into the Name Ado-nai (Malchus), uniting the throne of judgment with the attribute of mercy.

KEHOT'S NOTE

לעיל ס, ב.

- 69 "And it shall come to pass on that day that a great shofar will be sounded." The opening words of the second discourse the text cites.

ישעיהו כ"ז:13ג

והיה ביום ההוא יתקע בשופר גדול ובאו האבדים בארץ אשור והגדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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PARAGRAPH 4

- 70 **עד יעבור עמך הוי'**
- "Until Your people pass over, Havayah," read as passing beyond the level of Havayah.

שמות ט"ו:16

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עד יעבר עמך ה' עד יעבר עמו קניית:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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- 71 "That you should pass into the covenant of Havayah your G-d," which the discourse on Nitzavim reads like "until Your people pass beyond Havayah."

דברים כ"ט:11א

לעברך בכרית ה' אלקיך ובאלתו אשר ה' אלקיך כרת עמך היום: that thou shouldst enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

72

ע"פ שוש אשיש

There the Alter Rebbe suggests that "my soul shall exult in my G-d (Elokai)" is like "Havayah will be my Elokim," a level above the Name Havayah, which all Israel reach in the Ten Days of Teshuvah.

KEHOT'S NOTE

לעיל פי נצבים.

- 73 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The discourse on this verse explains the level of Elokim referred to here.

ישעיהו ס"א:10

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי ישיש מעיל צדקה יעטני כהתן 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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74

ובד"ה ביום השמיני עצרת

That passage refers to this maamar, where "teshuvah preceded the world" is "until Your people pass beyond Havayah," of which it is said "the spirit shall return to Elokim who gave it," and says this is the meaning of "my portion is Elokim forever." It adds that on Yom Kippur, at Ne'ilah, all Israel attain this teshuvah, saying "Havayah is the Elokim," above Havayah, through "before Havayah you shall be purified."

KEHOT'S NOTE

לקמן פה, ב.

75

צור לבבי וחלקי אלקים לעולם

"The rock of my heart and my portion is Elokim forever." The discourse on Shemini Atzeres explains Elokim here as the level above Havayah.

תהילים ע"ג:26

כלה שארי ולבבי צור לבבי וחלקי אלקים לעולם:

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

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76

עין לא ראתה

The Zohar on Vayakhel, which the text cites for more on this subject.

ספר הזהר, ויקהל כ"ד:ש"ח-ש"ט:308-316

Concerning all this it is written: "No eye hath seen beside thee, O G-d" (Isa. 64, 3), which is an allusion to the holy Lower Point that alone has knowledge of the Lower Eden which is hidden in the Garden, there being none other that has knowledge of it. Again, "beside thee, O Elohim," alludes to the Higher Eden, which is identical with the mystery of the world to come, with the principle that knows the Lower Point, none other knowing it save Elohim, the One who ascends ever higher ...

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

- 77** **עין לא ראתה אלקים זולתך**
The Zohar on Pinchas, cited in the text, on the verse “No eye has seen.”

ספר הזוהר, פנחס פ”ג:תק”פ-ד:תק”ט 83:510-84:519 Zohar, Pinchas

- 78** **עין לא ראתה אלקים זולתך**
The Zohar on Va’eschanan, cited in the text, on the same verse.

ספר הזוהר, ואתחנן כ”א:קמ”ב-כ”א:קמ”ג 21:142-23:151 Zohar, Vaetchanan
כ”ג:קנ”א

R. Abba said: ‘Happy is thy portion. The Torah testifies of them saying, “Eye hath not seen, O G-d, beside thee what he shall do for him that waiteth for him” (Isa. 64, 4).’ R. Judah said to him: ‘The Companions have already asked: Why is it written here, “he shall do”, and not “thou shalt do”?’

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

- 79** “No eye has seen, O G-d, besides You, what He will do for one who waits for Him.” The Zohar’s comments on this verse are cited to explain “to Elokim.”

ישעיהו ס”ד:ג”ג Isaiah 64:3

ומעולם לא־שמעו לא האזינו עין לא־ראתה אלקים זולתך יִעֲשֶׂה לְמַחְכֵּה־לוֹ:

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

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- 80** **והרוח תשוב**
The Midrash Rabbah on Mishpatim, chapter 31, which the text cites as mentioning “the spirit shall return.”

שמות רבה ל”א:ט”ו Shemot Rabbah 31:15

... ראו כמה הלויי ואיני נוטל רבית, ומה הלוייה הארץ ואינה נוטלת רבית, אלא אני נוטל הקרן שהלויית, והיא נוטלת את שלה, שנאמר (קהלת יב): וישׁוב העפר על הארץ כשהיה, והרוח תשוב אל האלקים אשר נתנה. אוי למי שנוטל רבית, מה נאמר בו? בנשך נתן ותרכית לקח וחי לא יחיה. משל למלך, שפתח לאחד אוצרו. התחיל מונה בו עניים, הורג בו אלמנות, מבזה בו אביונים, מפשיט בו בני אדם, ועושה אותם ערומים, ועשה בו חמס וגזל, וממלא אותו שקר ומפסיד אוצרו של מלך. כך הקב”ה פותח אוצרות, ונותן לבריות מכספו ...

Another matter, “you shall not be as a creditor to him,” that is what is written: “It is good for a man to be gracious and to lend, conducting his affairs with justice” (Psalms 112:5). Come and see all the creations of the Holy One blessed be He borrow from one another. The day borrows from the night, and the night borrows from the day, but they do not litigate with each other like people, as it is stated: “Day to day gives utterance; [night to night renders understanding]” (Psalms ...

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

- 81** **והרוח תשוב**
The Midrash Rabbah on Metzora, chapter 18, which expounds the closing verses of Ecclesiastes, including “the spirit shall return.”

ויקרא רבה י”ח:18 Vayikra Rabbah

- 82** **והרוח תשוב**
The Midrash on Ecclesiastes on this verse, which the text cites.

קוהלת רבה י”ב:ז”ד Kohelet Rabbah 12:7

וְיָשָׁב הָעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה, רַבִּי פִנְחָס וְרַבִּי חֵלְקִיָּה בְּשֵׁם רַבִּי סִימּוֹן, אֵימָתִי וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נָתַנָּה, לְכַשְׁיוֹשֵׁב הָעָפָר עַל הָאָרֶץ, וְאִם לֹא (שְׁמוּאֵל א כה, כט): נִפְשׁ אִיכָיָה יִקְלַעְנָה וְגוֹי. רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי בְּשֵׁם רַבִּי אֲבָדִימִי דְחִיפָס, לָכֵן חָבַר שְׁמִסֵּר לָכֵן עִם הָאָרֶץ כִּכָּר שֶׁל תְּרוּמָה טְהוֹרָה, וְאָמַר לוֹ רָאָה שְׂאֲנִי טְהוֹר וּבֵיתִי טְהוֹר וְכָלִי טְהוֹרִים, וְכִכָּר זֶה שְׂאֲנִי נֹתֵן לָךְ טְהוֹרָה הִיא, אִם אַתָּה מַחְזִירָה לִי כְדָרָה שְׁנִיתִיָּה לָךְ מוֹטָב, וְאִם לֹא הֲרִינִי ...

“and the dust returns to the earth as it was; and the spirit returns to G-d, who provided it” (Ecclesiastes 12:7). “And the dust returns to the earth as it was” – Rabbi Pinhas and Rabbi Hilkiya [said] in the name of Rabbi Simon: When is it that “the spirit returns to G-d, who provided it”? It is when “the dust returns to the earth [as it was].” If not, “may He cast away the souls of your enemies...” (I Samuel 25:29). Rabbi Shmuel bar Nahmani [said] in the name ...

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- 83** **והרוח תשוב**
The Zohar on Terumah (141b to 142a), cited in the text, where “the spirit shall return” is explained as the ruach’s ascent from the lower to the higher Garden of Eden.

ספר הזוהר, תרומה כ”ח:ר”פ-288-289:280 Zohar, Terumah
כ”ט:רפ”ח

- 84** **והרוח תשוב**
The Zohar on Mishpatim, which the text also cites on “the spirit shall return.”

ספר הזוהר, משפטים ג:ס”ד-76 Shemot Rabbah 3:64-76

“Ear hath not heard, nor eye seen... what he doeth to him who waiteth for him” (Isa. 64, 3): as that “daughter”, the soul, has done her work in this world, so will the Holy One “do” His work on her in the world to come.’ Then the old man prostrated himself in prayer, wept again, and continued: IF HE TAKE HIM ANOTHER ONE, HER FOOD, HER RAIMENT, AND HER CONJUGAL COHABITATION SHALL HE NOT DIMINISH. What does it mean by saying, “If he take him another one”? Does it ...

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

- 85** **פ”ד דאבות יפה שעה א של קורת רוח**
Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

מ”י”ז.

86 “Better is one hour of tranquility of spirit in the World to Come than all the life of this world.” The word *ruach* is read as the spirit returning to its source.

Pirkei Avot 4:17 משנה אבות ד' י"ז

הוא הִיָּה אוֹמֵר, יָפָה שְׁעָה אַחַת בְּתִשְׁבֵּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הָזֶה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וַיִּפָּה שְׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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)

87 **דְּבוּחַ תְּרוּמָה . . וּמִדְרַגַּת הָרוּחַ**

The note refers to this discourse of the Rebbe for the Zohar on Terumah and the level of ruach among nefesh, ruach and neshamah.

KEHOT'S NOTE

ראה ד"ה אתם נצבים תשל"ו.

88 **בוהר בפ' בראשית (דל"ז ע"ב)**

That passage quotes the Zohar on "My spirit shall not abide in man": in the early generations a river drew ruach from the Tree of Life into people, so they lived many days, until the supernal ruach departed when they sinned.

KEHOT'S NOTE

ראה גם לעיל פי' אמור לו, ד.

89 לא ידון רוחי

“My spirit shall not abide in man forever.” The Zohar reads it as the withdrawal of the supernal ruach from mankind.

בראשית ו'ג' Genesis 6:3

וַיֹּאמֶר ה' לֹא יִדּוֹן רוּחִי בָאָדָם לְעַלְמָם בְּשֹׁגֶם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וּשְׁשִׁים שָׁנָה:

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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KEHOT'S NOTE

בראשית ו, ג.

90 **קודשא ב"ה אתער רוחא דחיי דלעילא**
The Zohar on Bereishis, cited in the text: when people are meritorious, G-d awakens the supernal spirit of life.

ספר הזהר, בראשית מ"ח:ת"ע-48:470-49:479 זohar, Bereshit מ"ט:תצ"ט

91 רוחא דחיי דלעילא

The second place in the Zohar on Bereishis that the text cites for the supernal spirit of life.

ספר הזהר, בראשית צ"ט:ט"ז-99:419-101:428
ק"א:תכ"ח

AND THE L-RD SAID, MY SPIRIT SHALL NOT STRIVE WITH
MAN FOR EVER. FOR THAT HE ALSO IS FLESH. R. Eleazar

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

said: 'When G-d created the universe, He ordained that this world should be served from the world above. Hence when mankind are virtuous and walk in the right path, G-d puts in motion the spirit of life from above until it comes to the place where Jacob abides.

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

92 “And the spirit of G-d hovered over the face of the waters.”
The Midrash reads this as the spirit of Mashiah.

בראשית א':ב' Genesis 1:2

וְהָאֶרֶץ הִיטָה תָּהוּ וְכָהוּ וְחָשָׁה עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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93 וְנַחָה עָלָיו רוּחַ ה'

“And the spirit of Havayah shall rest upon him,” said of Mashiach.

ישעיהו י"א:ב' Isaiah 11:2

וְנִחָה עָלָיו רוּחַ ה' רוּחַ חֵכְמָה וּבִינָה רוּחַ עֲצָה וּנְבוּנָה רוּחַ דַּעַת וּיְרָאת ה'

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

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94 The Midrash: the spirit hovering over the waters is the spirit of Mashiach, which comes by the merit of teshuvah, compared to water.

בראשית רבה ב' ד' 2:4 Bereshit Rabbah

ר"ש בן לקיש פתר קריא בגליות. "וְהֶאָרֵץ הָיְתָה תְּהוֹ" זה גלות בבל שנאמר (ירמיה ד, כג): "רֵאִיתִי אֶת הָאָרֶץ וְהִנֵּה תְּהוֹ". "וְכֵהוּ" זה גלות מדי (אסתר ו, ד): "וַיִּכְבְּלוּ לְהַבִּיאַת אֶת הַמֶּלֶךְ". "וְחִשְׁךְ" זה גלות יוון שהחשיכה עיניהם של ישראל בגזירותיהן שהיתה אומרת להם כתבו על קרן השור שאין לכם חלק באלקי ישראל. "עַל פְּנֵי תְּהוֹם" זה גלות ממלכת הרשעה שאין להם חקר כמו התהום מה התהום הזה אין לו חקר אף הרשעים כן. "וְרוּחַ אֱלֹקִים מְרַפֵּת" זה רוחו של מלך המשיח היאר מה דאת אמר (ישעיה יא, ב): "וַיִּנְחַח ...

Rabbi Shimon ben Lakish interpreted the verses regarding the [four] kingdoms. “The earth was emptiness” – this is the Babylonian kingdom, as it is stated: “I have seen the land, and behold, it was emptiness and disorder” (Jeremiah 4:23). “And disorder [vavohu]” – this is the Median kingdom, [as it is stated:] “They hastened [vayavhilu] to bring Haman” (Esther 6:14). “And darkness” – this is the Greek kingdom, which darkened Israel’s eyes with their edicts, as they used to say to them: ‘Write on the horn of a bull that you ...

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95 | “Pour out your heart like water before the face of G-d.” The Midrash cites it to show that teshuvah is compared to

water.

Lamentations 2:19 ט"ט: כי יאכה ב'.

קומי רנני בלילה לראש אשמות שפכי כמים לך נכח פני אדני שאי
אליו כפיה על־נפש עוללֶיה העטופים בָּרָעַב בְּרֹאשׁ כָּל־חֻצוֹת:

Arise, cry out in the night, At the beginning of the watches;
Pour out thy heart like water Before the face of the L-rd; Lift
up thy hands toward Him For the life of thy young children,
That faint for hunger At the head of every street.'

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- 96 The Zohar speaks of the supernal neshamah ascending into the wellspring of the Ancient of Ancients, the most hidden of all. This shows that the ascent goes far beyond the Garden of Eden.

Zohar, Terumah 29:285 ט"ז: תרומה, ספר הזוהר,

- 97 The Zohar on Shelach describes three worlds, the highest of which is the one of "No eye has seen." With the Ramaz's commentary, it agrees with the explanation here.

Zohar, Sh'lach 6:39-8:49 ט"ח: לך ר' שלח לך ר'.

Similarly man has three worlds. The first is the one which is called "the world of separation", in which man both is and is not; as we look at him he departs and vanishes.

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

PARAGRAPH 5

- 98 ובס"י איתא אחת רוח אלקים חיים

The note points to a discussion there of this teaching of Sefer Yetzirah.

KEHOT'S NOTE

פ"א, מ"א. אוה"ת פ' במדבר ע' לא.

- 99 אחת רוח אלקים חיים

Sefer Yetzirah counts the first of the ten Sefiros as "the spirit of the living G-d." The Pardes identifies it with Keser, the level above Chochmah.

Sefer Yetzirah 1:9 ט"א: ספר יצירה

עשר ספירות בלימה, אחת רוח אלקים חיים ברוך ומבורך שמו של חי העולמים קול וורו ודבור וזהו רוח הקדש:

The following are the ten categories of existence out of nothing : 1) The spirit of the living G-d, praised and glorified be the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

- 100 עד יערה עלינו רוח ממרום

"Until a spirit is poured upon us from on high, and the wilderness becomes a fruitful field." The return of the supernal ruach.

Isaiah 32:15 ט"ו: ישעיהו

עד־יערה עלינו רוח ממרום והיה מדבר לפרמל והפרמל ליצר יחשב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

counted for a forest.

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KEHOT'S NOTE

ישע"י לב, טו.

- 101 ונחה עליו רוח

"And the spirit of Havayah shall rest upon him," said of Mashiach.

Isaiah 11:2 ב"ב: י"א: ישעיהו

ונחה עליו רוח ה' רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת ה'
And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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- 102 ונחה עליו רוח

The Zohar on this verse about Mashiach, cited in the text for the supernal ruach.

Zohar, Idra Rabba 9:63-10:73 ג"ע: ט"ג-ט"ז: האדרא רבא

- 103 בשעתא דרוחא דכל רוחין ארים בסימו דנשמתא

The Zohar speaks of the time when the Spirit of all spirits raises up the sweetness of the soul.

Zohar, Lech Lecha 1:3-2:8 ח"ב: א"ג: לך לך א"ג: ספר הזוהר,

A herald proclaimeth lustily: "To you we speak, exalted holy ones; who is there among you whose ears are quick to hear and whose eyes are open to see and whose heart is alert to perceive, what time the spirit of all spirits culls the sweet effluence of the inner soul, and a voice goes forth from there saying, Disperse, ye hosts, to the four corners of the world?"

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

- 104 In its plain sense the verse speaks of G-d gathering in man's spirit and breath; the Alter Rebbe reads it as G-d drawing His spirit to the person who sets his heart toward Him.

איוב ל"ד: י"ד: Job 34:14

אם־ישים אליו לבו רוחו ונשמתו אליו יאסף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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- 105 רוח אמשיך רוח ואייתי רוח

The Zohar on Terumah: "spirit draws spirit and brings spirit." A person's rising spirit draws a spirit from above.

Zohar, Terumah 64:660-66:669 ט"ד: תר"ם-ס"ד: תרומה, ספר הזוהר,

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

- 106** רוח האדם העולה למע'
 "Who knows whether the spirit of man rises upward?" The Kehot note gives this as the source of the phrase.

Ecclesiastes 3:21א"כ: קהלת ג'

מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה הירדת היא למטה לארץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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 KEHOT'S NOTE

קהלת ג, כא.

- 107** רוחו ונשמתו מבחי' סוכ"ע
 The note refers to the Rebbe's footnote there on "His spirit and His soul" from the level of sovev.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר באוה"ת פ' שמות ע' פב בשולי העמוד.

- 108** The verse on which the Midrash contrasts "breathing" in this world with "giving" in the Future.

בראשית ב':7: Genesis 2:7

וַיִּצְרָה ה' אֱלֹקִים אֶת-הָאָדָם עֹפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נֶשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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- 109** לפיכך מת אבל לעתיד בנתינה

The Midrash: because the soul is given by breathing in this world, man dies; in the Future it will be given by giving, as Ezekiel says.

Bereshit Rabbah 14:8ח"ח: בראשית רבה

מן האדמה - רבי ברכיה ורבי חלבו בשם רבי שמואל בר נחמן אמרו: ממקום כפרתו נברא, היך מה דאת אמר (שמות כ): מזבח אדמה תעשה לי. אמר הקב"ה הרי אני בורא אותו ממקום כפרתו, והלואי יעמוד. ויפח באפיו, מלמד שהעמידו גולם מן הארץ ועד הרקיע וזרק בו את הנשמה, לפי שבעולם הזה בנפחיה, לפיכך מת, אבל לעתיד בנתינה, שנאמר (יחזקאל לו): ונתתי רוחי בכם וחיייתם:

"From the ground [adama]" - Rabbi Berekhya and Rabbi H̄elbo said in the name of Rabbi Shmuel bar Nah̄man: From the place of his atonement he was created, just as it says: "You shall make for Me an altar of earth [adama]" (Exodus 20:21). The Holy One blessed be He said: 'I will create him from the place of his atonement; then there is hope that perhaps he will endure.' "And breathed into his nostrils" - this teaches that He stood up his [Adam's] lifeless mass from the earth to ...

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

- 110** ונתתי רוחי בכם וחיייתם

"And I will give My spirit into you, and you shall live." The vision of the revival of the dry bones.

יחזקאל ל"ז:14: Ezekiel 37:14

וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחֲתִי אֶתְכֶם עַל-אֲדָמְתְּכֶם וַיְדַעְתֶּם כִּי-אֲנִי ה' דִּבַּרְתִּי וְעָשִׂיתִי נְאֻם-ה'

And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the L-RD have spoken, and performed it, saith the L-RD.'

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

KEHOT'S NOTE

יחזקאל לו, יד.

- 111** והרוח תשוב אל האלהים אשר נתנה

The word "gave" links the verse with "I will give My spirit": the level of "giving" is reached through teshuvah.

קהלת י"ב:7: Ecclesiastes 12:7

וַיָּשָׁב הָעָפָר עַל-הָאָרֶץ כַּשֶּׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹקִים אֲשֶׁר נָתַנָּה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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- 112** Before the Flood G-d said, "My spirit shall not abide in man forever." The Alter Rebbe reads it as the withdrawal of the supernal ruach.

בראשית ו':3: Genesis 6:3

וַיֹּאמֶר ה' לֵאמֹדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגֵם הוּא כָשֵׁר וְהָיוּ גִמְיוּ מָאָה וְעֶשְׂרִים שָׁנָה:

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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PARAGRAPH 6

- 113** ונתתי רוחי

"And I will give My spirit into you, and you shall live," the level that will shine in the body in the Future.

יחזקאל ל"ז:14: Ezekiel 37:14

וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחֲתִי אֶתְכֶם עַל-אֲדָמְתְּכֶם וַיְדַעְתֶּם כִּי-אֲנִי ה' דִּבַּרְתִּי וְעָשִׂיתִי נְאֻם-ה'

And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the L-RD have spoken, and performed it, saith the L-RD.'

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- 114** ויתן אל משה

"And He gave to Moshe, when He finished speaking with him on Mount Sinai, the two Tablets of the Testimony."

שמות ל"א:18: Exodus 31:18

וַיֵּתֶן אֶל-מֹשֶׁה כִּכְלָתוֹ לְדַבֵּר אֹתוֹ בְּהָר סִינַי שְׁנֵי לַחַת הָעֵדֻת לַחַת אֶבֶן קְתָבִים בְּאֶצְבַּע אֱלֹקִים:

And He gave unto Moses, when He had made an end of speaking with him upon mount Sinai, the two tables of the

testimony, tables of stone, written with the finger of G-d.
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115 ויתן אל משה כי הי יתן חכמה

The Midrash on Ki Sisa, chapter 41, which the text cites on “And He gave to Moshe” with the verse “For Havayah gives wisdom.”

Shemot Rabbah 41:6 וי"א: שמות רבה

... מה עשה הקב"ה? משהשלים מי יום, נתן לו הקב"ה את התורה מתנה, שנאמר: ויתן אל משה. וכי כל התורה למד משה? כתיב בתורה (איוב יא): ארוכה מארץ מדה ורחבה מני ים, ולארכעים יום למדה משה? אלא כללים למדהו הקב"ה למשה. הוי, ככלותו לדבר אתו. שני לוחות העדות מהו שני לוחות? כנגד שמים וארץ, כנגד חתן וכלה, כנגד שני שושביניו, כנגד העולם הזה והעולם הבא. שני לוחות העדות אמר רבי חנינא: לחת כתיב, לא זו גדולה מזו. לוחות אבן ולמה של אבן? שרובן של עונשין שבתורה בסקילה, לכך נאמר: לחות אבן. ...

Another matter, “He gave to Moses,” Rabbi Abahu said: All forty days that Moses spent above, he would study Torah and forget. He said to Him: ‘Master of the universe, I have forty days and I do not know anything.’ What did the Holy One blessed be He do? After he completed forty days, the Holy One blessed be He gave him the Torah as a gift [matana], as it is stated: “He gave [vayiten] to Moses.” Did Moses learn the entire Torah? It is written regarding the Torah: “Its ...

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116 כי הי יתן חכמה

“For Havayah gives wisdom; from His mouth come knowledge and understanding.”

Proverbs 2:6 וי"ו: משלי

כ"ה יתן חכמה מפיו דעת ותבונה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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PARAGRAPH 7

117 מתנה טובה יש לי בבית גנזי

G-d told Moshe: “I have a good gift in My treasure-house, and Shabbos is its name.” A gift from above, beyond what is earned.

Shabbat 10b:4-5 ה"ד-ה"ו: שבת

... תנאי נמי הכי: “לדעת כי אני הי מקדשכם”, אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לישראל, לה והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתנינוק, צריך להודיע לאמו. מאי עביד לקה? אמר אביי: שאף לקה משחא, ומלי לקה כוחלא. והאידנא דחיישינן לכשפים מאי? אמר רב פפא: שאף לקה מאותו המין. איני והאמר רב תמא (בר) [ברבי] חנינא: הנותן מתנה לחבירו אין צריך ...

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Zohar III, 122b זח"ג קכב, כב

KEHOT'S NOTE

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

שבת י, ב. וש"נ. זח"ג קכב, ב.

118 מתנה טובה יש לי בבית גנזי

A passage in the Zohar that the Kehot note gives alongside the Talmud for this saying.

Zohar, Nasso 4:30-38 ה"ח-ל"ז: נשא ד, נשא ד

119 ומדבר מתנה

“And from the wilderness, Mattanah,” a place name that means “gift.” The text cites the discourse that explains it.

Numbers 21:18 ח"י"א: במדבר

באר חפרוה שרים פרוה נדיכי העם במחקק במשענתם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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120 The measure of terumah: a generous eye gives one-fortieth, an average eye one-fiftieth, and a mean eye one-sixtieth.

Mishnah Terumot 4:3 ג"ד: משנה תרומות

שעור תרומה, עין יפה, אחד מארבעים. בית שמאי אומרים, משלשים. והבנינונית, מחמשים. והרעה, מששים. תרם ועלה כידו אחד מששים, תרומה, ואינו צריך לתרם. חזר והוסיף, חזר במעשרות. עלה כידו מששים ואחד, תרומה, ויחזור ויתרם כמות שהוא למוד, במדה ובמשקל ובמנין. רבי יהודה אומר, אף שלא מן המקדש:

The amount of terumah: A generous amount: one fortieth. Beth Shammai say: one thirtieth. The average amount: one fiftieth. A stingy amount: one sixtieth. If he gave terumah and discovered that it was only one sixtieth, his terumah is valid and he need not give again. If he does go back and add to it, [the extra amount] is liable to tithes. If he found that it was only one sixty-first it is valid, but he must give terumah again according to his established practice, in measure, weight or number. ...

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121 נותן בעין יפה הוא נותן

The principle that one who gives, gives generously. The Kehot note remarks that this wording is that of the Bartenura and the Rashbam, while the Talmud itself says “one who gives.”

Bava Batra 65a:10-11 א"י-י"א: בבא בתרא

ולא היא - מי לא תנו: כמה דברים אמורים - במוכר, אכל בנותן מתנה - נותן את כולו? אלא מאן דיהיב מתנה - בעין יפה יהיב; הכא נמי, מאן דיהיב מתנה - בעין יפה יהיב. מתני המוכר את הבית - מכר את הדלת, אכל לא את המפתח; מכר את המפתח קבועה, אכל לא את המישלשלת; מכר את האיטרוכיל, אכל לא את הקלת; ולא את התנור ולא את הכירים. בזמן שאמר לו: “הוא וכל מה שבתוכו” -

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KEHOT'S NOTE

ב"ב סה, א. לי הרע"ב סופ"ד דב"ב ולי הרשב"ם שם (נג, א. סה, א. עא, א) כי לשון השי"ס (שם) מאן דיהיב וכו'. [כ].

122 במשנה פ"ד דתרומות

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

KEHOT'S NOTE

מ"ג.

123 כי תשמע בקול בענין לעשות הישר בעיני ה'

"When you hearken to the voice of Havayah your G-d ... to do what is right in the eyes of Havayah your G-d." The discourse on this verse explains two modes of providence.

דברים י"ג:19 Deuteronomy 13:19

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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PARAGRAPH 8

124 עלי עין

Jacob's blessing: "Joseph is a fruitful bough, a fruitful bough by a spring (alei ayin)." Ayin also means "eye."

Genesis 49:22 בראשית מ"ט:כ"ב

בן פרת יוסף בן פרת עלי עין בנות צעדה עלי שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

125 עין לא ראתה אלקים וולתך

"No eye has seen, O G-d, besides You, what He will do for one who waits for Him," here linked with the open eye above.

Isaiah 64:3 ישעיהו ס"ד:ג

ומעולם לא שמעו לא האזינו עין לא ראתה אלקים וולתך יעשה למחכה לו:

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

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KEHOT'S NOTE

ישע"י סד, ג.

126 והרוח תשוב

Another Zohar passage the text lists on "the spirit shall return."

Zohar, Vayera 16:230-18:251 א"ר:י"ח:רנ"א

ספר הזהר, וירא ט"ז:ר"ל-י"ח:רנ"א

127 והרוח תשוב

A further Zohar passage the text lists on "the spirit shall return."

Zohar, Chayei Sara 17:133-19:205 ח"י שרה י"ז:קל"ג-י"ט:קמ"א

ספר הזהר, ח"י שרה י"ז:קל"ג-י"ט:קמ"א

128 והרוח תשוב

A further Zohar passage the text lists on "the spirit shall return."

Zohar, Vayechi 19:134-20:147 ויחי י"ט:קל"ד-כ"קמ"ז

ספר הזהר, ויחי י"ט:קל"ד-כ"קמ"ז

129 והרוח תשוב

A passage in the third volume of the Zohar that the text lists on "the spirit shall return."

Zohar, Pinchas 9:40-10:48 פנחס ט"ז:מ"ח-י"מ:מ"ח

ספר הזהר, פנחס ט"ז:מ"ח-י"מ:מ"ח

130 והרוח תשוב

The last Zohar passage the text lists on "the spirit shall return."

Zohar, Pinchas 39:209-214 ר"י:ט"ט-ר"י:מ"ד

ספר הזהר, פנחס ל"ט:ר"י:ט-ר"י:מ"ד

131 זבחי אלקים רוח נשברה

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, O G-d, You will not despise." The broken spirit of teshuvah is the spirit returning to Elokim.

Psalms 51:19 תהילים נ"א:י"ט

זבחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

PARAGRAPH 9

132 בכל לילה חוזרת נשמתו

The note refers to the Tzemach Tzedek's commentary on Psalms for the soul's nightly return.

KEHOT'S NOTE

ראה יהל אור ע' קטז.

133 מי יעלה בהר ה'

Kehot's note points to Psalms 51:19 for these words.

Psalms 51:19 תהילים נ"א:י"ט

זבחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

134 מי יעלה בהר ה' נקי כפים ובר לבב

“Who shall ascend the mountain of Havayah, and who shall stand in His holy place? One with clean hands and a pure heart.” Only such a person’s soul is reabsorbed in its source at night.

Psalms 24:3-4 ד”ג:ג-4

מִי־יַעֲלֶה בְּהַר־ה' וּמִי־יִקֹּם בְּמָקוֹם קָדְשׁוֹ: נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב אֲשֶׁר לֹא־נָשָׂא לְשׁוֹן נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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135 בכל יום צריך להיות . . בקי”ש

The note points there for the daily teshuvah that takes place in the Shema.

KEHOT’S NOTE

ראה אוה”ת ויקרא כרך א ע’ פט.

PARAGRAPH 10

136 וישמע שאול

The Kehot note gives this verse, where the words mean “and Saul heard.” The sense the Alter Rebbe draws on, gathering, is that of the same words in I Samuel 15:4, “and Saul summoned the people.”

I Samuel 17:11 י”א:17

וַיִּשְׁמַע שָׂאוּל וְכָל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפִּלִּשְׁתִּי הָאֵלֶּה וַיַּחֲתוּ וַיִּרְאוּ מָאד:

And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

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KEHOT’S NOTE

ש”א יז, יא.

137 ולמסור נפשו באחד

The manuscript adds here: “(it was explained: ‘all his days in teshuvah’ to its supernal source and root, and this is ‘Shema Yisrael’).”

KEHOT’S NOTE

בבוכ 788 הג”ל מוסיף: (נתי ענין כל ימיו בתשובה למקורה ושרשה העליון וזהו שמע ישראל כו’).

PARAGRAPH 11

138 “And you shall choose life.” The Alter Rebbe reads “life” as G-d, the Life of life.

Deuteronomy 30:19 ט”ט:30

הַעֲדֵתִי בְּכֶם הַיּוֹם אֶת־הַשְּׂמִים וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבַחֲרֹת בְּחַיִּים לְמַעַן תַּחֲיֶה אֹתָהּ וְזָרַעָהּ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוך

curse; therefore choose life, that thou mayest live, thou and thy seed;

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139 ראה נתתי לפניך . . ובחרת בחיים

“See, I have set before you today life and good, and death and evil.” The choice the Torah places before every person.

Deuteronomy 30:15 ט”ו:30

רָאֵה נִתְּנִי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT’S NOTE

דברים ל, טו. יט.

140 בכל דבר יש חומר וצורה

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

KEHOT’S NOTE

רמב”ם הלי יסודות פ”ב, ה”ג. לי הרמב”ם במו”נ כ”פ. וספ”א מחי פרקים שלו. [כ].

141 לאהבה את ה”א כי הוא חיך

“To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life.”

Deuteronomy 30:20 כ”0:30

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשָׁמַע בְּקוֹלוֹ וּלְדָבְקָה־בּוֹ כִּי הוּא חַיִּיד וְאָרְךָ יָמֶיךָ לְשָׁכֵת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT’S NOTE

דברים ל, כ.

142 מי לי בשמים

“Whom have I in heaven? And besides You I desire nothing on earth.” The cry of one who sees that G-d alone is true life.

Psalms 73:25 ה”ג:25

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תַפְצֹתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT’S NOTE

תהלים עג, כה.

143 ואם לעוברי רצונו כך

“If for those who transgress His will it is so, for those who do His will, how much more so.” The a fortiori from world-

ly pleasure to the mitzvos.

נדרים נ"ב:10b:50 Nedarim

רבי עבד לקה הלולא לרבי שמעון ברבי, כתב על בית גננא: עשרין וארבעה אלפין ריבואין דינרין נפקו על בית גננא דין, ולא אומניה לבר קפרא. אמר לקה: אם לעוברי רצונו כה — לעושי רצונו על אחת כמה וכמה. אומניה, אמר: לעושי רצונו בעולם הזה כה — לעולם הבא על אחת כמה וכמה.

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KEHOT'S NOTE

נדרים נ, ב.

144

פי אחר שרואה שנמשך כ"כ חיים

There the Alter Rebbe explains Rabbi Akiva's words on seeing the prosperity of Rome, "If for those who transgress His will it is so ...": if the mere waste of the supernal delight, fallen into the kelipos, is so great, how much greater is the inner supernal delight that shines in Torah and mitzvos.

KEHOT'S NOTE

ראה לעיל פי שלח מז, א.

145

שהם בחי עוברי רצונו

A marginal note in the manuscript refers to the explanation of "and all my innards": there are angels called "innards" who refine the divine flow, so that its choicest part goes to the higher worlds and the refuse flows down to this world, where it is like waste compared with the G-dly delights of the Garden of Eden.

KEHOT'S NOTE

בבזך הנ"ל נוסף בגיליון: "(עמ"ש במ"א בענין וכל קרבי כו' שיש מלאכים הנקי קרביים ע"ש שמבררים השפע והמבוחר נמשך בעולמות עליוני" שהיו נהנין מזיו כו', והפסולת נשפך למטה . . עוה"ו . . כמו צואה יחשב לגבי תענוגי אלקי שבג"ע כו')."

146

ויצעקו אל ה' בצר להם

"And they cried out to Havayah in their distress; He saved them from their straits."

Psalms 107:6 קי"ז:107 Psalms

וַיִּצְעֲקוּ אֱלֹהֵי בָצָר לָהֶם מִמִּצְוֹתֵיהֶם יִצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

147

במקום שבע"ת עומדים

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand."

Berakhot 34b:22-23 כ"ב:כ"ג:34b Berakhot

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

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

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

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KEHOT'S NOTE

ברכות לד, ב.

148

במקום שבע"ת עומדים

The words here quote Berakhot 34b:22-23; the passage is shown below.

Berakhot 34b:22-23 כ"ב:כ"ג:34b Berakhot

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

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KEHOT'S NOTE

ברכות לד, ב.

149

KeHOT's note points to Exodus 30:11-34:35 for these words.

שמות ל"א:ל"ד:35:30 Exodus

PARAGRAPH 12

150

שבת אותיות תשב

The note points to this commentary on the Midrash for the wordplay Shabbos and tashev.

KEHOT'S NOTE

ראה ב"ר פכ"ב ב"פ"ת. ראה לעיל בלק עב, א ובמ"מ לשם. אגה"ת פ"י ובליקוט פ"י — חסידים שם.

151

כי בו שבת מכל מלאכתו

"And G-d blessed the seventh day and sanctified it, for on it He rested from all His work."

בראשית ב'ג:2:3 Genesis

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ כִּי בוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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

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KEHOT'S NOTE

בראשית ב, ג.

152 והרי לא שייך עמל ויגיעה לפניו ית'

The Midrash says that G-d created His world without toil or effort, which raises the question of what His "rest" means.

Bereshit Rabbah 3:2 בראשית רבה ג:ב

ברכיה בשם רבי יהודה בר סימון פתח (תהלים לג, ו): "בְּדָבָר ה' שָׁמַיִם נִעָשׂוּ וְגו'". לא בעמל לא ביגיעה אלא בְּדָבָר "ויאמר אלקים ויהי אור":

Rabbi Berekhya began in the name of Rabbi Yehuda bar Simon: "By the word of the L-rd the heavens were made" (Psalms 33:6). Rabbi Yehuda bar Simon said: It was not with toil and not with exertion that the Holy One blessed be He created His world, but rather, "by the word of G-d," and the heavens were already made. Here, too, "and there was [ve-haya] light" is not written here, but rather, "vayhi light" – it immediately came about.

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KEHOT'S NOTE

ראה ב"ר פ"ג, ב. וש"נ.

153 כי ששת ימים עשה

"For in six days Havayah made the heavens and the earth ... and rested on the seventh day."

Exodus 20:11 שמות כ"א:11

כי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

154 בעשרה מאמרות שנבה"ע

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

KEHOT'S NOTE

אבות רפ"ה.

155 בעשרה מאמרות שנברא העולם

"With ten utterances the world was created."

Pirkei Avot 5:1 משנה אבות ה:א

בְּעֶשְׂרֵה מְאֻמֹּת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לומר, וְהָלֹא כְּמֵאמַר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֲלֵא לְהַפְרֹעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת, וְלָמַד שֶׁכָּר טוֹב לְצַדִּיקִים שֶׁמְקַדְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת:

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

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PARAGRAPH 13

156 ובראשית נמי מאמר הוא

The Talmud counts the Ten Utterances of creation and says that "In the beginning" is also an utterance.

Rash Hashanah 32a:19-20 ראש השנה ל"ב א"י"ט-כ"י

"ויאמר" דבראשית תשעה הו! "בראשית" נמי מאמר הוא, דכתיב: "בְּדָבָר ה' שָׁמַיִם נִעָשׂוּ". רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — יצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהו תשע, ואיכא בינייהו חדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא בינייהו טובא?

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Megillah 21b:10-11 מגילה כ"א ב"י-י"א

הי ניהו? "ויאמר" דבראשית. הני תשעה הו! "בראשית" נמי מאמר הוא, דכתיב: "בְּדָבָר ה' שָׁמַיִם נִעָשׂוּ וְכָרוּחַ פִּי כָל צְבָאִים". אמר רבא, ראשון שקרא ארבעה — משוכח, שני שקרא ארבעה — משוכח, שלישי שקרא ארבעה — משוכח.

What are these? The expressions "And [G-d] said" in the first chapter of Genesis. But there are only nine? "In the beginning" is also a statement [through which the world was created], since it is written, "By the word of the L-rd the heavens were made, and by the breath of his mouth all of the hosts" (Psalms 33:6). Rava said: If the first one reads four verses he is praiseworthy; if the second reads four verses he is praiseworthy; if the third reads four verses he is praiseworthy.

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KEHOT'S NOTE

ר"ה לב, א. מגילה כא, ב.

157 בדי"ה להבין ענין הפסוק מי אל כמור

That discourse describes the higher teshuvah as the soul's going out to G-d through contemplating that the whole world, even the days of Mashiach and the Resurrection, lies within time, which is itself created and renewed each hour through the permutations of the Name Havayah, in a rhythm of running and returning.

KEHOT'S NOTE

לעיל סא, א.

158 מי שטרח בערב שבת

"One who toiled on the eve of Shabbos will eat on Shabbos." Here the toil is the prayer of the weekdays.

Avodah Zarah 3a:10 עבודה זרה ג' א"י

אָמְרוּ לְפָנֵינוּ: רְבוּנוּ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרָאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בְּרוּךְ הוּא: שׁוּטִים שֶׁבְּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֲלֵא אִי אֶפְסָה עַל פִּי כּוֹ, מִצְוָה קִלְעָה יֵשׁ לִי וְסוּכָה שָׁמָּה, לָכוּ וְעָשׂוּ אוֹתָהּ.

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159 כי בכל יום הארה מעין שבת

There each Shabbos is said to hold two Shabbosos, a lower and a higher, and the Torah and good deeds of the week-days rise up on Shabbos.

KEHOT'S NOTE

ראה לעיל פ' בהר מא, א. תו"א ט, ב. פח, א.

160 כולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Even Chochmah belongs to "making."

Psalms 104:24: תהילים קי"ד: כ"ד

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חנינה:

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

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 14

161 שכל שבתות השנה הם חשובים נגדו כימות החול לגבי שבת

The line is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' שמות ע' רעה. ובאוה"ת ויקרא כרך ב ע' תקח, ושם מבאר אף שיש עליות בשבת עד הכתר, ומבאר שזהו כתר דאצי ויהי"פ הוא רעד"ר שזהו מבחי אדם קדמון ע"ש. וראה גם שם בכרך א ע' שי "דצ"ע כי גם בשבת עולים בי"ע באצי במנחה". וראה גם באוה"ת פ' נצבים ע' ארמו.

162 ובכל השבתות מאיר הארה ממנו בלבד

The note points there for the idea that each Shabbos receives only a glimmer of Yom Kippur.

KEHOT'S NOTE

ראה יהל אור ע' תקכו.

PARAGRAPH 15

163 ואית רצון ואית רצון

The Kehot note states that the source of the phrase "there is will and there is will" has not been found and refers to the note there.

KEHOT'S NOTE

ל"מ מקורו. [כ]. ראה סה"מ תש"ט ע' קיג בהערה.

164 עד יעבור עמך ה'

"Until Your people pass over, Havayah," read as passing beyond Havayah, like "before Havayah."

Exodus 15:16: שמות ט"ז: ט"ז

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עד־יעבר עמך ה' עד־יעבר עמך קניתי:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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165 לפני ה' תטהרו

"For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified."

ויקרא ט"ז: ל"ד: Leviticus 16:30

כִּי־יִיּוֹם 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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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 16

166 אצלי ודוך

The note points to the discourse on Chukas, where atzli vedoch is cited from the Talmud (end of the first chapter of Beitzah) as an expression of inclining.

KEHOT'S NOTE

ע"ל חקת (סז, א) ובי"ז מאדמו"ר. [כ].

167 ע"פ תבנה ותכונן עיר סיחון

There "the city of Sichon" is read as prayer, called tzelos, "inclining"; prayer is like "May it be Your will," which draws down will, the level of Keser, as in the teaching that the angel Sandalfon binds crowns for his Master from the prayers of Israel.

KEHOT'S NOTE

לעיל פ' חקת סז, א.

168 תבנה ותכונן עיר סיחון

"Let the city of Sichon be built and established," the verse of the discourse that explains prayer as inclining the supernal will.

Numbers 21:27: במדבר כ"א: כ"ז

על־כן יאמרו המשלים באו חֲשֹׁבוֹן תִּבְנֶנָּה וְתִכּוֹנֶנָּה עִיר סִיחֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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169 סלחתי כדברך

After Moshe's prayer for the people, G-d said, "I have forgiven according to your words."

Numbers 14:20: במדבר י"ד: כ'

וַיֹּאמֶר ה' סִלַּחְתִּי כְּדִבְרְךָ:

And the L-RD said: 'I have pardoned according to thy word.

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KEHOT'S NOTE

במדבר יד, כ.

PARAGRAPH 17

170 המרבה לסלוח

the passage shares nothing with the note

KEHOT'S NOTE

ברכת סלח לנו. ע' באגה"ת (פיי"ב). [כ].

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171 וכל מאמינים שהוא לבדו הוא

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

KEHOT'S NOTE

פיוט דיי"ב.

172 ולית מחשבה תפיסא ביה כלל

From the passage "Patach Eliyahu" in the introduction to the Tikkunei Zohar: no thought can grasp Him at all.

Tikkunei Zohar 17a:10-12 י"א-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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173 ולית מחי תפיסא ביי כלל

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי").

174 ובשמים ממעל ועל הארץ מתחת אין עוד

"Know this day and take it to heart that Havayah is G-d, in the heavens above and on the earth below; there is nothing else."

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום ויחשבת אל לבבך כי ה' הוא האלקים בשמים ממעל 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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KEHOT'S NOTE

דברים ד, לט.

PARAGRAPH 18

175 מי לי בשמים

"Whom have I in heaven? And besides You I desire nothing on earth."

תהילים ע"ג:כ"ה Psalms 73:25

מי לי בשמים ועמך לא תפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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176 סלחתי כדברך

"And Havayah said: I have forgiven according to your words." The forgiveness above matches the request below.

במדבר י"ד:כ"ז Numbers 14:20

ויאמר ה' סלחתי כדברך:

And the L-RD said: 'I have pardoned according to thy word.

177 אם יהיו חטאיכם כשנים כשלג ילבינו

"If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be like wool." The Alter Rebbe reads the wool as the supernal wool.

ישעיהו א':י"ח Isaiah 1:18

לכו־נא ונזכח 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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KEHOT'S NOTE

ישע"י א, יח.

178 כשלג ילבינו

The Midrash on Emor, chapter 27, which the Kehot note quotes as ending with "If your sins be like scarlet, they shall be white as snow."

Vayikra Rabbah 27 כ"ז ויקרא רבה

179 כשלג ילבינו

The Midrash on Bamidbar, chapter 2, which the text cites on the same theme.

Bamidbar Rabbah 2 ב' במדבר רבה

180 כשלג ילבינו

The Midrash on Nasso, chapter 8, which according to the Kehot note explains that the Temple is called Lebanon because it whitens Israel's sins like snow.

Bamidbar Rabbah 8 ח' במדבר רבה

181 כשלג ילבינו

One of the Zohar passages the text lists on the whitening of sins.

ספר הזוהר, שמות מ"ט:שנ"ד-נ"ש:שס"ד Zohar, Shemot 49:354-50:364

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries ...

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

182 כשלג ילבינו
Another Zohar passage the text lists on the whitening of sins.
ספר זוהר, וארא י"ד:ק"ב-קט"ו 14:112-115 Zohar, Vaera

183 כשלג ילבינו
A further Zohar passage the text lists on this theme.
ספר זוהר, תרומה י"ג:קנ"ג-י"ד:קס"ד 13:153-14:164 Zohar, Terumah

184 כשלג ילבינו
A passage in the third volume of the Zohar that the text lists on this theme. The page number is misprinted (מ"ט); 49a is the page where the Zohar quotes "they shall be white as snow" on the whitening of a nega.
ספר זוהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד 24:123-25:134 Zohar, Tazria

185 כשלג ילבינו
A further passage in the third volume of the Zohar that the text lists on this theme.
ספר זוהר, תזריע ל"ג:קנ"ג-ל"ב:קס"ד 30:153-32:164 Zohar, Tazria

186 כשלג ילבינו
A further passage in the third volume of the Zohar that the text lists.
ספר זוהר, אחרי מות ל"א:קצ"ג-31:193-33:203 Zohar, Achrei Mot
ל"ג:ר"ג

187 כשלג ילבינו
The last Zohar passage the text lists on this theme.
ספר זוהר, פנחס קי"ח:ת"ת-118:800-120:811 Zohar, Pinchas
ק"כ:תתי"א

188 ושער רישי כעמר נקא
Daniel's vision of the Ancient of Days: "His garment was white as snow, and the hair of His head like clean wool."
דניאל ז':ט"ז Daniel 7:9
זֶה הָיְתָה עַד דֵּי כְרִסְוֹן רִמְיוֹ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּת חֹר וְשַׁעַר רֹאשֵׁהוּ כְּעֵמֶר נִקְא כְּרִסְיָה שְׂבָכִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:
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.
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

דניאל ז', ט.

189 וכמ"ש ושער רישי כעמר נקא
A marginal gloss in the manuscript explains the verse by reference to "Who gives snow like wool": wool is higher than snow, since its root is from the Gulgalta.
KEHOT'S NOTE
בבבך 788 שם נוסף בגיליון: פי הפסוק הוא מ"ש בענין הנותן שלג כעמר . .
שהצמר גבוה מהשלג יען היות אשר שרשה מגלגלתא . . [א"א לפענח כל ההגהה].

190 ברבות ויחי פצ"ט
There the Midrash on Vayechi is explained: "by the merit of the Torah, 'if your sins be like scarlet, they shall be white as snow.'"
KEHOT'S NOTE

ראה ביאורו באוה"ת נ"ך כרך א ע"צא: "בזכות התורה אם יהיו חטאיכם כשנים כשלג ילבינו" ע"ש.

191 ולבן שינים מחלב
From Jacob's blessing to Judah: "and teeth white from milk." The text cites the Midrash on this verse.
בראשית מ"ט:12 Genesis 49:12

חַכְלִילִי עֵינַיִם מִיַּיִן וּלְבָן שִׁנַּיִם מִחָלָב:

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

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192 ולבן שינים מחלב
The Midrash on Vayechi, chapter 99, which the text cites for "they shall be white."
בראשית רבה צ"ט:ח"ט Bereshit Rabbah 99:8

... חכלילי עינים מיין, מכאן אתה למד, שהיין הרבה בתחומו, כאדם שאומר לחבירו: מזוג לי ושנה לי, שחיכי ערב לי, חיך לי לי. ולבן שינים מחלב, בזכות התורה, (ישעיה א): אם יהיו חטאיכם כשנים כשלג ילבינו:

"Judah, you shall your brothers acknowledge; your hand will be at the nape of your enemies; your father's sons will prostrate themselves to you" (Genesis 49:8). Simeon and Levi, too, emerged with their faces crestfallen, and Judah feared that [Jacob] would mention the incident of Tamar to him. He began calling him: "Judah, you shall your brothers acknowledge [yodukha]." The Holy One blessed be He said to him: 'You confessed [hodeita] has the same root in Hebrew as the term yodukha. in the incident of Tamar; your brothers will acknowledge ...

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193 ור"פ ויקרא בפסוק החר הטוב הזה והלבנון
Or HaTorah quotes the Midrash: "Rabbi Shimon bar Yochai taught: why is it called Lebanon? Because it whitens the sins of Israel."

KEHOT'S NOTE

"תני רשב"י למה נקרא שמו לבנון שמלבין עונותיהם של ישראל הה"ד אם יהיו חטאיכם כשנים" אוה"ת נ"ך כרך א ע"צא.

194 החר הטוב הזה והלבנון
Moshe's plea: "Let me see ... this good mountain and the Lebanon."
דברים ג':כ"ה Deuteronomy 3:25

אֶעְבְּרָה־נָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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195 **ההר הטוב הזה והלבנון**
The Midrash at the beginning of Vayikra; according to the Kehot note it says Lebanon is so called because it whitens the sins of Israel.

ויקרא רבה א' Vayikra Rabbah 1

196 **פי אמור פי כ"ז**
Or HaTorah quotes the Midrash on Emor: in three places G-d came to argue with Israel, and when He saw that the nations rejoiced, He turned it to good for Israel, as it is said, "If your sins be like scarlet ..."

KEHOT'S NOTE

"בני מקומות בא הקב"ה להתווכח עם ישראל. . כיון שראה הקב"ה ששמחו עכו"מי הפכה להם לטובה שנאמר אם יהיו חטאיכם כשנים כשלג ילבינו" — אוה"ת נ"ך כרך א ע' צב.

197 **נשא רפ"ה**
Or HaTorah quotes the Midrash on Nasso: "Why is it called Lebanon? Because it whitens the sins of Israel like snow."

KEHOT'S NOTE

"ולמה קורין אותו לבנון שהוא מלבין עונותיהם של ישראל כשלג" — אוה"ת נ"ך כרך א ע' צב.

198 **במדבר פי ב' נשא . . רפ"י**
Or HaTorah notes that the same appears in the Midrash on Nasso, chapter 10, on "His palate is most sweet," and similarly on Bamidbar, on "and it shall be, in the place where it is said."

KEHOT'S NOTE

"וכ"ה ממש בפ' נשא פי י"ד ע"פ חכו ממתקים . . וכ"ה עדי"ז בפ' במדבר . . גבי והיה במקום אשר יאמר" — אוה"ת נ"ך כרך א ע' צב.

199 **ובשח"ש רבה בפסוק כאהלי קדר**
Or HaTorah quotes Shir HaShirim Rabbah: as Solomon's curtains are soiled and washed, so Israel, though soiled by sins all year, are atoned for on Yom Kippur, "they shall be white as snow."

KEHOT'S NOTE

"בפי כיריעות שלמה מה יריעות שלמה זו מתלכלכת ומתכבסת כו' כך ישראל אף על פי שמתלכלכין בעוונות כל ימות השנה יוהכ"פ בא ומכפר עליהם שנאמר אם יהיו חטאיכם כשנים כשלג ילבינו" — אוה"ת נ"ך כרך א ע' צב.

200 The Midrash: as Solomon's curtains are soiled and washed, Israel are soiled by sins all year and Yom Kippur comes and atones for them, "they shall be white as snow."

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

כָּאֵהָלֵי קֶדֶר, מֵה אֵהָלֵי קֶדֶר אֵף עַל פִּי שֶׁנֶּגְרָאִין מִבְּחוּץ כְּעוֹרִים וְשִׁחּוּרִים וְסִמְרָטוּיִם, וְהֵם מִבְּפָנִים אֲבָנִים טוֹבוֹת וּמִגְדָּלוֹת, כִּה תִלְמִידֵי חֲכָמִים, אֵף עַל פִּי שֶׁנֶּגְרָאִין כְּעוֹרִים וְשִׁחּוּרִים כְּעוֹלָם הַזֶּה, אֲבָל בְּפָנִים יֵשׁ בָּהֶם תוֹרָה, מִקְרָא, מִשְׁנָה, מִדְּרָשׁוֹת, הִלְכוֹת, תִּלְמוּד, תּוֹסֵפּוֹת וְאֲגוּדוֹת. אִי מֵה אֵהָלֵי קֶדֶר אֵין צְרִיכִין תְּכַבּוּסָת, יְכוֹל אֵף יִשְׂרָאֵל כִּה, תִּלְמוּד לומֵר כִּירְעוֹת שְׁלֹמֹה, מֵה יְרִיעוֹת שְׁלֹמֹה זוֹ מִתְלַכְלֶכֶת וּמִתְכַּבֶּסֶת וְחוֹזֶרֶת וּמִתְלַכְלֶכֶת וּמִתְכַּבֶּסֶת, כִּה יִשְׂרָאֵל אֵף ...

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

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201 **כאהלי קדר**
"I am dark but comely ... like the tents of Kedar, like the curtains of Solomon."

שיר השירים א'ה:5 Song of Songs 1:5

שְׁחוּרָה אֲנִי וְנֹאנָה בְּנוֹת יְרוּשָׁלַם כָּאֵהָלֵי קֶדֶר כִּירְעוֹת שְׁלֹמֹה:

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

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202 **חכו ממתקים**
The Midrash on Nasso, chapter 10, on "His palate is most sweet," which the text cites for whitening of sin.

במדבר רבה י" Bamidbar Rabbah 10

203 **חכו ממתקים**
"His palate is most sweet, and he is altogether desirable."

שיר השירים ה'ט:16 Song of Songs 5:16

חֲכוֹ מִמֶּתְקִים וְכוֹלֵו מִחֲמֵדִים זֶה דוֹדִי וְזֶה רְעִי בְּנוֹת יְרוּשָׁלַם:

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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204 **ובפי צוארך כמגדל השן**
Or HaTorah quotes the Midrash that "your nose is like the tower of Lebanon" is the Temple, which whitens Israel's sins like snow, and gives two explanations of the word "your nose."

KEHOT'S NOTE

"אפך כמגדל הלבנון זה בהמ"ק כו' שמלבין עונותיהם כו' כשלג ילבינו" — אוה"ת נ"ך כרך א ע' צב, וע"ש בי פי בתי ואפך.

205 **צוארך כמגדל השן**
"Your neck is like a tower of ivory ... your nose is like the tower of Lebanon." The Midrash reads the tower of Lebanon as the Temple, which whitens Israel's sins.

שיר השירים ז'ה:7 Song of Songs 7:5

צֹואֲרֶךְ כְּמִגְדַּל הַשֵּׁן עֵינֶיךָ כְּבְרוֹת בְּחֶשְׁבוֹן עַל־שַׁעַר בִּתְרַבִּים אֲפֶךְ כְּמִגְדַּל הַלְבָנוֹן צוֹפָה פָּנֵי דַמְשֶׁק:

Thy neck is as a tower of ivory; Thine eyes as the pools in Heshbon, By the gate of Bath-rabbim; Thy nose is like the tower of Lebanon Which looketh toward Damascus.

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206 **לכון הלכתא**

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

KEHOT'S NOTE

שם כתוב "לכון ההלכה" וכ"כ בת"ז קמז, א. קנב, ב. [תז"ח צו, ד – ההלכות]. קנה, א. [תז"ח צט, ב אבל בוח"א כז, א הלכתא]. [כ].

207 **לכון הלכתא**

The passage the text quotes for "the whitening of the halachah."

ספר הוהר, פנחס ק"ג:תרפ"ו-תרצ"ו 103:686-690 Zohar, Pinchas

208 **לכון הלכתא**

The Kehot note observes that this phrase appears here with the word hilchasa, while other places read "the whitening of the halachah."

ספר הוהר, בראשית כ"ב:רנ"ה-24:264 Zohar, Bereshit 22:255-24:264
כ"ד:רס"ד

209 **לכון הלכתא**

One of the places in the Tikkunei Zohar that the Kehot note gives for "the whitening of the halachah."

Tikkunei Zohar 147a:5 א:ה"ז קמ"ז

... ולא רבו עליה ויקרא שמה רחובות, ואלין פסקין ותרוצין אינון לבנים, דאינון לבון ההלכה, ודא איהו ובלבנים, ובכל עבודה בשדה ודאי דא בריתא, דעלה אמתר (דברים כב כז) פי בשדה מצאה וגומר, את כל עבדתם זו משנה, שפחה תננינא לבריתא, אשר עבדו בהם בפרה, הכל תלוי עד שיבא אליהו, דא שפחה תליתא דאיהי אקרי עבודה (עבודה ה'). קם ונקא חדא, פתח ואמר (איוב לב ו) צעיר אני לימים ואתם ישישים.

Tikkunei Zohar - Vocalized (Public Domain)

210 **אנכי ולא יהיה לך**

"I am Havayah your G-d ... You shall have no other gods before Me." The first two of the Ten Commandments.

Exodus 20:2-3 ג"ב-ג"ב:2-3 שמות

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים: לא יהיה לך אלקים אחרים עלי-פני:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

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211 **אנכי ולא יהיה לך**

A second Zohar passage the Kehot note gives for the same teaching.

ספר הוהר, תוספות, כרך ב 9:168-176 Zohar, Addenda, Volume II
ט"קס"ח-קע"ו

212 **אנכי כללות מ"ע ולא יהי לך כללות מל"ת**

The Kehot note points here for the teaching that "I am" encompasses the positive commandments and "You shall have no" the prohibitions.

Zohar II, 91a א, זח"ב

KEHOT'S NOTE

ראה זח"ב צא, א. וראה ג"כ שם רעו, א. עי בקו"א מסש"ב ד"ה הנה לא טובה השמועה. [כ].

213 **אנכי מי שאנכי**

The Kehot note gives this passage for the reading of "I am" as "I, Who I am."

Zohar I, 167b זח"א קסז,

Zohar III, 11a זח"ג יא,

KEHOT'S NOTE

ראה לקו"ת להאר"ז"ל פי תולדות. זח"א קסז, ב. זח"ג יא, א. ועוד. וראה בהנסמן לעיל פי פנחס פ, ב.

214 **אנכי מי שאנכי**

A further passage the Kehot note gives for "I, Who I am."

ספר הוהר, ויקרא כ"ד:קע"ט-25:179 Zohar, Vayikra 24:170-25:179

215 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." Avodah is the left hand that raises the head.

Song of Songs 2:6 שיר השירים ב' ו"ז

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

216 **ולא יהי לך כללות ל"ת . . ישא הי פניו**

This passage, from "You shall have no" to "may Havayah lift up His face," is quoted there, with a reference to Etz Chaim.

KEHOT'S NOTE

מובא באוה"ת יתרו עי תתקוט. וראה שם שמציין לע"ח.

217 **עונותיכם מבדילים**

"But your iniquities have separated between you and your G-d." The Kehot note remarks that the verse reads "have been separating."

Isaiah 59:2 ישיעיהו נ"ט:2

פי אם-עונותיכם היו מבדילים בינכם לבין אלקיכם וחסאותיכם הסתירו פנים מכם משמוע:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב. ושם אי כי אם [היו מבדילים]. [כ].

218 **שעבירה מטמטמת**

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

KEHOT'S NOTE

יומא טל, א. [כ].

219 שעבירה מטמטמת לבו של אדם

“A transgression dulls a person’s heart.”

Yoma 39a:2-3 א"ב:י"ט א"ב:י"ט

תנא דבי רבי ישמעאל: עבירה מטמטמת לבו של אדם, שגאמר: “ולא תטמאו בהם ונטמאתם בהם”, אל תקרי “ונטמאתם”, אלא: “ונטמטם”. תנו רבנן: “(אל) תטמאו בהם ונטמאתם בהם”, אדם מטמא עצמו מעט — מטמאין אותו הרבה. מלמשה — מטמאין אותו מלמעלה. בעולם הזה — מטמאין אותו לעולם הבא.

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

220 שכל העושה עבירה בורא קטיגור

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

KEHOT’S NOTE

ראה אבות פ"ד, מ"א.

221 כל העושה עבירה בורא קטיגור

“One who commits one transgression acquires for himself one accuser.”

Pirkei Avot 4:11 אבות ד' י"א:4

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד. והעושה עברה אחת, קונה לו קטיגור אחד. תשובה ומעשים טובים, פתרים בפני הפרענות. רבי יוחנן הסנדלר אומר, כל פנסיה שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אין סופה להתקיים:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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222 והוא מקליפות וסט"א

Or HaTorah adds here that sitra achra means that which is not the side of holiness, which is nullified, but rather something separate, citing Tanya, Part I, chapter 6.

KEHOT’S NOTE

”(ר"ל פי סט"א שאינו צד הקדושה כו' שבטל כו' אלא הוא דבר נפרד כו' בסט"ב ח"א פ"ו) — אוה"ת יתרו ע' תתקט.

223 הסתר אסתיר פני ביום ההוא

“And I will surely hide My face on that day.”

Deuteronomy 31:18 דברים ל"א:18

ואנכי הסתר אסתיר פני ביום ההוא על כל־הרעה אשר עשה כי פנה אל־אלקים אחרים:

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

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224 לוחות הראשונות . . בקולות וברקים

At the giving of the Torah “there were thunders and lightnings and a heavy cloud on the mountain.”

שמות י"ט:16 Exodus 19:16

ויהי ביום השלישי בהית הבקר ויהי קולת וברקים וענן כבד עלי־ההר וכל שפר חזק מאד ויחרד כל־העם אשר במחנה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT’S NOTE

ראה שמות י"ט, טז. ראה אוה"ת תבוא ע' תתרצא. באוה"ת פ' תשא ע' א'תקעט מציין לכאן. נתבאר בארוכה במאמרי אדה"א כאן ע' א'קפח ואילך.

225 רגלי יורדות

“Her feet go down to death; her steps take hold of the grave.” In Chassidus, the lowest level of Malchus that reaches the external forces.

משלי ה:5 Proverbs 5:5

רגליה ירדות מות שאול צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT’S NOTE

משלי ה, ה.

226 ומלכותו בכל משלה

“Havayah has established His throne in the heavens, and His kingdom rules over all.”

תהילים ק"ג:19 Psalms 103:19

ה' בשמים הכין כסאו ומלכותו בכל משלה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT’S NOTE

תהלים קג, יט.

227 ואיש לא יעלה עמך

Before the second Tablets: “No man shall go up with you, nor shall any man be seen anywhere on the mountain.”

שמות ל"ד:3 Exodus 34:3

ואיש לא־יעלה עמך וגם־איש אל־יֵרָא בְּכָל־הָהָר גַּם־הַצֵּאן וְהַבָּקָר אֲל־יָרְעוּ אֶל־מֹל הָהָר הַהוּא:

And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.'

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KEHOT’S NOTE

שמות לד, ג.

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228 רעותא דליבא
The Zohar passage the text cites on this subject, the inner desire of the heart.

ספר הזהר, בראשית פ"ג:ר"ה-ר"ה 235-225:Zohar, Bereshit 83:

229 רעותא דליבא
The Zohar on Terumah, cited in the text on the same subject.

ספר הזהר, תרומה י"ד:קס"ד-15:173:Zohar, Terumah 14:164-15:173
ט"ו:קע"ג

230 רעותא דליבא
The Zohar on Shemini, cited in the text on the same subject.

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

231 ברבות פ' כי תשא פמ"ו
The note points to these places in Or HaTorah on the Midrash about the superiority of the second Tablets.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא ע' ב'נו. אוה"ת נצבים ע' א'ריו. פי יתרו ע' תשפא.

232 ויגד לך תעלומות חכמה
"And He would tell you the secrets of wisdom, for they are double in substance."

Job 11:6:א"יב

וַיִּגְדֵּלְךָ תַּעֲלֻמוֹת חֲכָמָה כִּי־כְפֹלִים לְתוֹשִׁיָּהּ וְדַע כִּי־יִשָּׂה לָךְ אֱלֹהִים מְעֻנָּה:

And that He would tell thee the secrets of wisdom, That sound wisdom is manifold! Know therefore that G-d exacteth of thee less than thine iniquity deserveth.

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233 ויגד לך תעלומות חכמה
The Midrash on Ki Sisa, chapter 46, which the text cites on the superiority of the second Tablets.

שמות רבה מ"ו:א-ב'2:46:Shemot Rabbah 46:1-2:

ויאמר ה' אל משה פסל לך - הה"ד (איוב יא): ויגד לך תעלומות חכמה. אתה מוצא, בשעה שאמר לו הקב"ה: לך רד כי שחת עמך, היה תופס בלוחות, ולא היה מאמין שחטאו ישראל. אמר: אם איני רואה איני מאמין, שנאמר (שמות לב): ויהי כאשר קרב משה אל המחנה, שלא שברן עד שראה בעיניו. אי להם לבני אדם, שהם מעידים מה שאינם רואים, אפשר שלא היה משה מאמין בהקב"ה, שאמר לו: כי שחת עמך? אלא הודיע משה דרך ארץ לישראל, אפילו שיהא אדם שומע דבר מן יחידי נאמן, אסור לקבל עדותו ...

"The L-rd said to Moses: Carve for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you shattered" (Exodus 34:1). "The L-rd said to Moses: Carve for yourself" - that is what is written: "He would tell you the secrets of wisdom" (Job 11:6). You find that when the Holy One blessed be He said to him: "Go, descend, for your people have acted corruptly" (Exodus 32:7), he grasped the tablets and did not believe ...

234 עיקר הצעקה בלב

There the cry of the heart is explained: when bitterness is too great for the soul to contain, it can no longer be voiced with the lips and remains a cry of the heart alone, as with Rabbi Elazar ben Durdava, who acquired his world in one hour of teshuvah from the depth of the heart.

KEHOT'S NOTE

ראה לעיל ר"ה נד, ב.

235 רמ"ח מ"ע . . רמ"ח אברים דמלכא
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"ז ת"ל.

236 יאר ה' פניו אליך ישא ה' פניו
The words here quote Numbers 6:25; the passage is shown below.

Numbers 6:25:במדבר ו'כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה-ו.

237 עיין זוהר פ' שמות (ד"כ רע"א)

The same Zohar passage is cited there, in a discussion of G-dliness revealed through concealment after concealment and of the contractions by which life-force reaches the worlds "a little here, a little there."

KEHOT'S NOTE

נזכר גם לעיל מד, ד ושי"ג.

238 יאר ה' פניו אליך ישא ה' פניו

The Priestly Blessing: "May Havayah make His face shine upon you ... may Havayah lift up His face to you."

Numbers 6:25-26:במדבר ו'כ"ה-כ"ו

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ: יִשָּׂא ה' פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ שְׁלוֹם:

The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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PARAGRAPH 19

239 ייבא כגשם לנו

Israel's request, "And He will come to us like the rain," which this section explains.

Hosea 6:3:הושע ו'ג

וַיְנַדְּעָה נְרִדְפָּה לְדַעַת אֶת־ה' כִּשְׁחַר נֶכֶן מִצְאוֹ וַיָּבֹא כְּגֶשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֵה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as

the rain, As the latter rain that watereth the earth.'

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240 הגשם יורד בענן

The note points there for rain descending in a cloud, which Or HaTorah brings in the name of Rabbeinu Bachya.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א עי קצה בשם רבינו בחיי סי"פ עקב.

241 המכסה שמים בעבים

"Who covers the heavens with clouds, who prepares rain for the earth."

Psalms 147:8 תהילים קמ"ז:ח

המכסה שמים בעבים המכין לארץ מטר המצמיח הרים הציר:

Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh the mountains to spring with grass.

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KEHOT'S NOTE

תהלים קמז, ח.

242 מאדים אשר יעלה מן הארץ

"And a mist would go up from the earth and water the whole face of the ground." Read as the arousal from below.

Genesis 2:6 בראשית ב':ו

ואד יעלה מן הארץ והשקה את כל פני האדמה:

but there went up a mist from the earth, and watered the whole face of the ground.

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KEHOT'S NOTE

ראה בראשית ב, ו.

243 ישת חשך סתרו

"He made darkness His hiding place." G-d's concealment, which the maamar later places at the level of Keser.

Psalms 18:12 תהילים י"ח:יב

לשת חשך סתרו סביבותיו סתרו חשכתמים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

244 ושקל בפלס הרים

"And weighed the mountains in a scale," the verse of the passage in the discourse on Nitzavim that the text cites.

Isaiah 40:12 ישעיהו מ":יב

מימד בשעלו מים ושמים באתר תכן וכל בשלש עפר הארץ ושקל בפלס הרים וגבעות במאונזים:

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

יערוף כמטר לקחי

245

"My teaching shall drop like the rain." Likhi is read as "taking": through the mitzvos one takes G-d Himself.

Deuteronomy 32:2 דברים ל"ב:ב

יערף כמטר לקחי תול פטל אמרתי כשעירים עלי דשא וכרביבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT'S NOTE

דברים לב, ב.

246 רמ"ח . אברין דמלכא

There the 248 commandments are called the 248 "limbs of the King" because a limb is a drawing-down: as a limb carries the soul's life-force out from the head and mind into the body, so the mitzvos draw the supernal holiness and the higher Chochmah down upon us, through "Who has sanctified us with His commandments."

KEHOT'S NOTE

נ' לעיל (נד, א). [כ].

247 מרחוק ה' נראה

"From afar Havayah appeared to me: I have loved you with an everlasting love." The answer from above to the sense of distance.

Jeremiah 31:3 ירמיהו ל"א:ג

מרחוק ה' נראה לי ואהבת עולם אהבתיך חסד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמיה' לא, ב.

248 לבחי המשכה עליונה זו דיערוף כמטר לקחי

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

KEHOT'S NOTE

ביהל אור עי שסח מציינ "דעיקר השמחה בישראל על ירדת גשמים זהו מפני שזה מורה על בחי ויבא כגשם לנו, עיין מזה בלקו"ת בדי"ה האזינו השמים דרוש הראשון בפ"י יערוף כמטר לקחי, ואף דשם נתבאר דבחי אה"י כטל לישראל זהו בחי עליונה יותר מ"מ צ"ל ג"כ יערוף כמטר כו" ע"ש.

249 הדם הוא הנפש

"For the blood is the soul." The life of the soul spreads through the limbs in the blood, as the Infinite Light spreads in the mitzvos.

Deuteronomy 12:23 דברים י"ב:כ"ג

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא תאכל הנפש עם הבשר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, יג.

PARAGRAPH 20

250 יערוף כמטר

“My teaching shall drop like the rain”; ya’arof is linked with oref, the back of the neck.

Deuteronomy 32:2: דברים ל"ב:ב

יעָרֹף כַּמָּטֶר לְקֹחִי תִזֵּל כַּטֵּל אֶמְרָתִי כְשֶׁעִירֵם עַל־דָּשָׁא וְכִרְכִּיכִים עַל־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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251 המכסה שמים בעבים

“Who covers the heavens with clouds.”

Psalms 147:8: תהילים קמ"ז:ח

הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמְכִּין לָאָרֶץ מָטֶר הַמְצַמֵּיחַ הָרִים הַצִּיר:

Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh the mountains to spring with grass.

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252 השמים שמים עילאין אינון דאשתמודען דאקרון שמא דקוב"ה

The Zohar on Ha'azinu: “the heavens” are the supernal heavens, called the Name of the Holy One, blessed be He, and “the earth” is the supernal earth.

ספר זוהר, האדרא זוטא ל"ט:קפ"ג-39:183-42:193 Zohar, Idra Zuta
מ"ב:קצ"ג

253 ישת חשך סתרו

“He made darkness His hiding place,” here the supernal Keser, called Arich Anpin.

Psalms 18:12: תהילים י"ח:י"ב

לְשֹׁת־חֹשֶׁךְ סִתְרוּ סְבִיבוֹתָיו סָכְתוּ חֹשְׁכוֹתַיִם עָבִי שְׁהָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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254 וכמ"ש בזהר ס"פ ויקרא (דכ"ה סע"ב)

There the same Zohar at the end of Vayikra is cited on “Drip down, O heavens, from above,” and “drip down” is read like “My teaching shall drop like the rain,” which refers to the Torah, through which life and kindness are drawn down even to the lower worlds.

KEHOT'S NOTE

ראה גם לקמן שה"ש כה, ג ובאוה"ת שה"ש כרך ב ע' שצה.

255 ממעל ודאי מעתיקא קדישא קא אתיאיא ולא מההוא אתר דאקרי שמים

The Zohar at the end of Vayikra: “from above” means from Atika Kadisha, not from the place called “heavens.”

ספר זוהר, ויקרא ס"ה:תל"ה-65:435-66:445 Zohar, Vayikra

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

ס"ו:תמ"ה

Yet think not that this depends on the place called “heaven”, for so it is written here “from above”; the rain in sooth comes from “above”, from the Ancient Holy One, and not from the place called Heaven.

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

256 וז"ש במדרש פי האזינו

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

KEHOT'S NOTE

פ"י, ב.

257 ידעתי כי כל אשר יעשה

“I know that whatever G-d does shall be forever.” The Midrash on this verse is cited.

Ecclesiastes 3:14: קהלת ג:י"ד

יָדַעְתִּי כִּי כֹל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ וְהָאֱלֹהִים עֹשֶׂה שְׂרָאוֹ מִלְפָּנָיו:

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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258 גזר הקב"ה שיהיו השמים מקלסין אותו

The Midrash: G-d decreed that the heavens should praise Him, and Moshe stood and silenced them with “Give ear, O heavens.”

Kohelet Rabbah 3:14: קוהלת רבה ג:י"ד

... עָמַד אֱלִישֶׁע תַּלְמִיד תַּלְמִידוֹ וְעָשָׂה יִבְשָׁה יָם, הָדָא הוּא דְכְתִיב (מלכים ב ג, טז): עָשָׂה הַנַּחֲל הַזֶּה גְּבִים גְּבִים וגו'. כִּךְ גָּזַר הַקָּדוֹשׁ בְּרוּךְ הוּא שִׁיְהִיו הַשָּׁמַיִם מְקַלְסִין אוֹתוֹ, שְׁנַאֲמַר (תהלים יט, ב): הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֵל, עָמַד מֹשֶׁה וְשִׁתְקוֹ, שְׁנַאֲמַר (דברים לב, א): הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה וגו'. כִּךְ גָּזַר הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַשָּׁמַיִם וְעַל הָיָרֵחַ שִׁיְהִיו מְקַלְסִין אוֹתוֹ, שְׁנַאֲמַר (תהלים קיג, ג): מִמְּזֹרַח, שָׁמֶשׁ עַד מְבוֹאוֹ מְהֵלָל שֵׁם ה', מְהֵלָל כְּתִיב, עָמַד יְהוֹשֻׁעַ תַּלְמִידוֹ ...

“I know that everything that G-d does, it will be forever, one cannot add to it, nor can one subtract from it; G-d did so, so they would fear before Him” (Ecclesiastes 3:14). “I know that everything that G-d does, it will be forever...” Rabbi Yehuda ben Rabbi Simon said: It would have been fitting for Adam, the first man, to have lived and endured forever. Why was death imposed upon him? “G-d did so, so they would fear before Him.” Rabbi Elazar said: From the beginning of the creation ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

259 שיהיו השמים מקלסין אותו
The Midrash on Ha'azinu: G-d created heaven and earth to praise Him, and when Moshe came he silenced them, as it says "Give ear, O heavens."

Devarim Rabbah 10:2:ב'י: דברים רבה י'

260 שיהיו השמים מקלסין אותו
The Midrash on Bereishis, chapter 5, which the text also cites on this subject.

Bereshit Rabbah 5:5:ה'י: בראשית רבה ה'י:5

... אמר רבי ירמיה בן אלעזר לא עם הים בלבד התנה הקדוש ברוך הוא, אלא עם כל מה שנברא בששת ימי בראשית; הה"ד (ישעיה מה) אני ידי נטו שמים וכל צבאם צויתי; מידי נטו שמים וכל צבאם צויתי: צויתי את הים שיהיה נקרע לפני ישראל; צויתי את השמים ואת הארץ שישתקו לפני משה, שנאמר, האזינו השמים וגו'; צויתי את השמש ואת הירח שיעמדו לפני יהושע, שנאמר (יהושע ו), שמש בגבעון דום; צויתי את העורבים שיכלכלו את אליהו, שנאמר (מלכים א יז), והעורבים מביאים לו וגו'; צויתי את האור שלא תזיק ...

Rabbi Yohanan said: The Holy One blessed be He stipulated a condition with the sea [upon its creation] that it should split before Israel. That is what is written: "The sea returned to its power [le'eitano]" (Exodus 14:27), in accordance with its condition [litna'o] that He stipulated with it. Rabbi Yirmeya ben Elazar said: It is not only with the sea alone that the Holy One blessed be He stipulated, but with everything that was created during the six days of Creation. That is what is written: "My hands stretched ...

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261 השמים מספרים כבוד אל
"The heavens declare the glory of G-d." The praise that Moshe silenced.

Psalms 19:2:ב'י: תהילים י"ט:2

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים וּמַעֲשֵׂה יְדֵי מַגִּיד הַרְקִיעַ:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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262 האזינו השמים ואדברה
"Give ear, O heavens, and I will speak." Moshe draws into the heavens a light from above them.

Deuteronomy 32:1:א'י: דברים ל"ב:1

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבַּרְהָ וּתְשָׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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263 חכם אינו מדבר בפני מי שגדול
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ה, ז.

264 החכם אינו מדבר בפני מי שגדול ממנו בחכמה
Among the seven traits of a wise man: he does not speak before one greater than he in wisdom.

Pirkei Avot 5:7:ה'ז: משנה אבות ה'ז:7

שבעה דברים בגלם ושבעה בחכם. חכם אינו מדבר בפני מי שהוא גדול ממנו בחכמה ובמנין, ואינו נכנס לתוך דברי חברו, ואינו נבהל להשיב, שואל כענין ומשיב כהלכה, ואומר על ראשון ראשון ועל אחרון אחרון, ועל מה שלא שמע, אומר לא שמעתי, ומודה על האמת. וחלופיהן בגלם:

[There are] seven things [characteristic] in a clod, and seven in a wise man: A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth. And the reverse ...

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265 הרעיפו שמים ממעל
"Drip down, O heavens, from above, and let the skies pour down righteousness." (The printed text reads "water" for "heavens.")

Isaiah 45:8:ח"ה: ישעיהו מ"ה:ח

הַרְעִיפוּ שָׁמַיִם מִמַּעַל וְשִׁקְיָם יִזְרוּ־צֶדֶק תִּפְתַּח־אָרֶץ וְיִפְרוּ־יֶשַׁע וְצִדְקָה תִּצְמִיחַ יַחַד אֲנִי ה' בְּרֹאֲתִיו:

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, that they may bring forth salvation, and let her cause righteousness to spring up together; I the L-RD have created it.

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KEHOT'S NOTE

ישע"י מה, ח.

PARAGRAPH 21

266 ששת ימים תאכל מצות
"Six days you shall eat matzos," the verse of the discourse the text cites.

Deuteronomy 16:8:ח"ז: דברים ט"ז:8

שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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267 תורה צוה לנו משה מורשה
"Moshe commanded us the Torah, an inheritance of the congregation of Jacob," the verse of the explanation the text cites on "He causes the rain to fall."

Deuteronomy 33:4:ד"ג: דברים ל"ג:4

תּוֹרָה צִוְּהָנוּ מֹשֶׁה מוֹרָשָׁה קְהֵלֶת יַעֲקֹב:

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

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268 דק"ש כתיב האזינו השמים אוף הכא שמע ישראל וכולא חד מלה הוא

The Zohar on Va'eschanan: it is written "Give ear, O heavens," and here "Hear, O Israel," and it is all one matter.

Zohar, Vaetchanan 8:55-60 סי'ה"ה ואתחנן ח'י"ה: HEAR, ISRAEL. R. Yesa said: 'This is the patriarch Israel.' R. Isaac said: ' "Israel" here has the same meaning as "heavens" in the verses "Hear, O heavens" (Isa. 1, 2), and "Give ear, O heavens" (Deut. 32, 1). "The L-rd" here indicates the starting-point of all, in the radiance of the Holy Ancient One, and this is what is called "Father".

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

269 ישת השך סתרו

"He made darkness His hiding place," the supernal darkness above the light of Chochmah.

Psalms 18:12 תהילים י"ח: ייב"ב

לשת השך סתרו סביבותיו סבתו השכתמים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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270 ואד יעלה מן הארץ

"A mist would go up from the earth," the arousal from below.

Genesis 2:6 בראשית ב' ו':

ואד יעלה מן הארץ והשקה את כל פני האדמה:

but there went up a mist from the earth, and watered the whole face of the ground.

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271 כי שכן עליו הענן

"Moshe could not enter the Tent of Meeting, for the cloud rested upon it." The text refers to its discussion of this cloud.

Exodus 40:35 שמות מ' ל"ה:

ולא יכל משה לבוא אל אהל מועד כי שכן עליו הענן וכבוד ה' מלא את המושכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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272 הוי אלקינו הוי אחד

"Hear, O Israel: Havayah is our G-d, Havayah is One."

Deuteronomy 6:4 דברים ו' ד':

שמע ישראל הוי אלקינו הוי אחד:

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

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PARAGRAPH 22

273

עם קשה עורף הוא

The Midrash on Ki Sisa: you might think "stiff-necked" is said in disparagement, but it is in their praise.

Shemot Rabbah 42:9 שמות רבה מ"ב ט"ז:

ויאמר ה' אל משה ראיתי את העם הזה - מהו והנה עם קשה עורף הוא? אמר ר' יהודה בן פולויה בשם רבי מאיר: ראויים הן להערף. אמר רב יקים: שלושה חצופים הם: חצוף בחיה, כלב. בעוף, תרנגול. ובאומות - ישראל. אמר ר' יצחק בר רדיפא בשם ר' אמי: אתה סבור שהוא לגנאי ואינו אלא לשבח, או יהודי, או צלוב. אמר רבי אבין: עד עכשיו קורין את ישראל בחוצה לארץ: האומה של קשה עורף. אמר רב נחמן: תדע לך, שהם קשים. כשבא הקב"ה ליתן להם את התורה, מה כתיב בהם (שמות) ...

"The L-rd said to Moses: I have seen this people and, behold, it is a stiff-necked people" (Exodus 32:9). "The L-rd said to Moses: I have seen this people, [and behold, it is a stiff-necked people]" (Exodus 32:9) - what is, "behold, it is a stiff-necked people"? Rabbi Yehuda ben Polvaya said in the name of Rabbi Meir: They were deserving of being beheaded. Rav Yakim said: There are three impudent ones. The most impudent among the beasts is the dog; among the birds, the rooster; and among the nations, ...

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274

כי עם קשה עורף הוא וסלחת

Moshe's prayer after the sin of the Golden Calf: "for it is a stiff-necked people, and forgive our iniquity."

Exodus 34:9 שמות ל"ד ט"ז:

ויאמר אסינא מצאתי חן בעיניך אדני יקחנא אדני בקרבנו כי עם קשה עורף הוא וסלחת לעווננו ולחטאתנו ונחלתנו:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות ט, ט.

275

דאיתא במדרש דקשה עורף לשבת קאמר

The note refers to Torah Ohr for the Midrash that "stiff-necked" is said in praise.

KEHOT'S NOTE

שמו"ר ספמ"ב. וראה בתו"א ככג, ב.

276

ואד יעלה

The Raaya Mehemna on Tzav, cited in the text on "a mist went up from the earth."

Zohar, Tzav 5:48-49 ספר זוהר, צו ח' מ"ח ט"ט:

277

תזל כטל

"My speech shall distill like the dew," the higher flow ex-

plained in section 6.

דברים ל"ב:2:Deuteronomy 32

יֵעָרֵף כְּמָטָר לִקְחֵי תֹזֶל כֶּטֶל אֲמַרְתִּי כְּשֶׁעִירָם עֲלֵי־דָשָׁא וְכִרְכִּיבִים עֲלֵי־
עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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278 לא עם הארץ חסיד ולא בור ירא חטא

Hillel's saying, "A boor cannot be sin-fearing, nor can an unlearned person be pious," quoted here in reverse order.

משנה אבות ב"ה:2:Pirkei Avot 2

הוא הִיָּה אֹמֵר, אֵין בּוֹר יֵרָא חֲטָא, וְלֹא עִם הָאָרֶץ חֲסִיד, וְלֹא הִבְלִישׁ לְמַד, וְלֹא הִקְפִּדוּן מִלְמַד, וְלֹא כָל הַמְרַבֵּה בְּסִחוּרָה מְחִיבִים. וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים, הִשְׁתַּדֵּל לִהְיוֹת אִישׁ:

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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279 ורב חסד

From the Thirteen Attributes: "abundant in kindness and truth."

שמות ל"ד:6:Exodus 34

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶץ אֲפִים וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

280 לא ע"ה חסיד ולא בור ירא חטא

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

KEHOT'S NOTE

אבות ב, ה (בשינוי סדר).

281 בביאור ע"פ וקבל היהודים

That explanation teaches that the mitzvos, the 248 "limbs," are vessels for the Sefiros, and that through doing them the lights are drawn into the vessels; where there is no vessel, the light withdraws to its source.

KEHOT'S NOTE

תו"א צו, ב.

282 וקבל היהודים

"And the Jews undertook to do as they had begun," the verse of the explanation the text cites.

אסתר ט"ז:23:Esther 9

וּקְבַל הַיְּהוּדִים אֶת אֲשֶׁר־הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־קָתַב מְרַדְכִּי אֱלֵיהֶם:

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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283 לא עם הארץ . ולכן מתלבש בחכמה תחלה

Or HaTorah refers to this passage: the supernal kindness of "abundant in kindness" shines only through Chochmah, which is the Torah, as is explained there on "the remnant of His inheritance."

KEHOT'S NOTE

"ועמ"ש בד"ה האזינו השמים דרוש הראשון ספ"ה בענין ולא עם הארץ חסיד מפני שבח"י חסד עילאה שהוא בח"י ורב חסד אינו מאיר אלא בבח"י חכמה דוקא שהיא התורה, וזהו ע"ד שביאר כאן רבינו ז"ל [באוה"ת שם] בענין לשארית נחלתו שבבח"י זו דוקא מאיר ורב חסד" — אוה"ת בראשית כרך א צ, ב.

284 תלת קשרין קוב"ה אורייתא וישראל

"Three are bound together: the Holy One, blessed be He, the Torah and Israel." The Torah is the bond between Israel and G-d.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

ראה זח"ג עג, א.

285 האזינו השמים

"Give ear, O heavens," read here as the Written Torah.

דברים ל"ב:1:Deuteronomy 32

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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PARAGRAPH 23

286 רע"ק הי דורש על כל קוץ וקוץ

Moshe saw that Rabbi Akiva would expound heaps upon heaps of laws from every crownlet of the letters.

מנחות כ"ט ב:ג'ד"4:29b:Menachot 29

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש"ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתישבה דעתו

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 24

287 ידבר עמים תחתינו

"He shall lead peoples under us." The verb dibber is read

as leading and drawing.

Psalms 47:4:ד'ו:מ"ז תהילים

דִּבֶּר עַמִּים תַּחְתֵּינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד.

288

הַאֲזִינוּ הַשָּׁמַיִם וְתִשְׁמַע הָאָרֶץ

"Give ear, O heavens ... and let the earth hear," the Written and the Oral Torah.

Deuteronomy 32:1:א'כ"ב דברים

הַאֲזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי:

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

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289

יֵעָרוּף כַּמָּטָר לִקְחִי

"My teaching shall drop like the rain," the love drawn down through the Torah.

Deuteronomy 32:2:ב'כ"ב דברים

יֵעָרֵף כַּמָּטָר לִקְחִי תֹזֶל כֶּסֶל אֲמַרְתִּי כְּשֶׁעִירָם עֲלֵי־דָשָׁא וְכַרְבִּיבִים עָלַי־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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290

תֵּלֶת קֶשְׁרִין מִתְקַשְׂרָאן דָּא בְּדָא קוּב"ה וְאוּרִייתָא וִישְׂרָאֵל

"Three bonds are bound one to another: the Holy One, blessed be He, the Torah and Israel."

ספר הזוהר, אחרי מות מ"ט:רצ"ו-ו-305:296-49:Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

291

כִּי עֵמֶךְ מְקוֹר חַיִּים

"For with You is the source of life," the verse of the discourse the text cites.

Psalms 36:10:י"ז תהילים

כִּי־עֵמֶךְ מְקוֹר חַיִּים בְּאוֹרֶךְ נְרָאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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292

הַמִּשְׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ

"Who lowers Himself to look upon the heavens and the

...הַאֲזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי יֵעָרוּף

earth."

Psalms 113:6:ו'יג:תהילים

הַמִּשְׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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293

הַשְׁקִיפָה מִמַּעוֹן קֹדֶשְׁךָ מִן הַשָּׁמַיִם

"Look down from Your holy dwelling, from the heavens, and bless Your people Israel."

Deuteronomy 26:15:ו'ט"ז דברים

הַשְׁקִיפָה מִמַּעוֹן קֹדֶשְׁךָ מִן־הַשָּׁמַיִם וּבָרַךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאָדָמָה אֲשֶׁר נָתַתָּה לָנוּ כְּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ אֶרֶץ זָבֶת חֶלֶב וְדִבְשָׁ:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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294

הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדּוֹם רִגְלִי

"The heavens are My throne and the earth is My footstool."

ישעיהו ס"ו:א'Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדּוֹם רִגְלִי אֵיזָה בַּיִת אֲשֶׁר תִּבְנוּלִי וְאֵיזָה מְקוֹם מְנוּחָתִי:

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 25

295

אֵהִיָּה כֹּטֵל

"I will be like the dew to Israel," G-d's answer.

Hosea 14:6:ו'יד:הושע

אֵהִיָּה כֹּטֵל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וְיִהְיֶה שְׂרָשָׁיו כְּלִבְנוֹן:

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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296

שִׁיבָא כְּנֹשֶׁם

"And He will come to us like the rain," the request that comes first.

Hosea 6:3:ג'ז:הושע

וְנִדְעָה נִרְדָּפָה לְדַעַת אֶת־ה' כְּשֹׁחַר נֶכֶן מִצְאוֹ וְיָבוֹא כְּנֹשֶׁם לָנוּ כְּמִלְקוֹשׁ יוֹרֵה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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297

ה' צִלְךָ

"Havayah is your guardian; Havayah is your shade at your

right hand.”

Psalms 121:5:ה' תהילים קכ"א

ה' שמרך הי צלך עלייך ומינה:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

298

ובצל ידי כסיתיך

“And I have put My words in your mouth, and in the shadow of My hand I have covered you, to plant the heavens and lay the foundations of the earth, and to say to Zion, You are My people.”

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשם דברי בפיה ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיי נא, טז.

299

וימינו תחבקני

“His left hand is under my head, and his right hand embraces me.”

Song of Songs 2:6:שיר השירים ב' ו'

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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300

וסוכה תהי לצל יומם

“And a sukkah shall be for a shade by day from the heat.”

ישעיהו ד' ו' Isaiah 4:6

וסכה תהיה לצל יומם מחרב ולמחסה ולמסתור מזרם וממטר:

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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KEHOT'S NOTE

ישעיי ד, ו.

301

יבננו ויטללנו

Of the Fountain Gate: “he built it and covered it.”

נחמיה ג' ט"ו Nehemiah 3:15

ואת שער העין החזיק שלון בן-כלחזה שר פלך המצפה הוא יבננו ויטללנו ויעמיד דלתתיו מנעליו ובריתיו ואת חומת ברכת השלח לגור המלך ועד המעלות היודרות מעיר דויד:

And the fountain gate repaired Shallun the son of Colhozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up the doors thereof, the bolts thereof, and the bars

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

thereof, and the wall of the pool of Shelah by the king's garden, even unto the stairs that go down from the city of David.

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302

תזל כטל

“My speech shall distill like the dew,” the flow from above that comes of itself.

דברים ל"ב:ב' Deuteronomy 32:2

יערף כמטר לקחי תזל כטל אמרתי כשעירם עלי דשא וכרכיבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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303

ואשים דברי בפיו

The Zohar on Tzav, also cited in the text on this verse.

ספר זוהר, צו כ"ה:קע"ח-כ"ט:קפ"ז Zohar, Tzav 25:178-29:187

As R. Eleazar was once going from Cappadocia to Lydda, accompanied by R. Jose and R. Hizkiah, he began to discourse thus: 'It is written, "And I have put my words in thy mouth and have covered thee in the shadow of my hand" (Isa. 51, 16). We have been taught', he said, 'that if a man studies the words of the Torah and ever has them on his lips, G-d protects him and the Shekinah spreads her wings over him; nay more, he supports the world and G-d rejoices ...

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

304

ופי יגיד תהלתך

“O G-d, open my lips, and my mouth shall declare Your praise.”

Psalms 51:17:תהילים נ"א י"ז

אדני שפתי תפתח ופי יגיד תהלתך:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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KEHOT'S NOTE

תהלים נא, יז.

305

ואשים דברי בפיו ובצל ידי כסיתיך

The Zohar at the beginning of Bereishis, cited in the text, on this verse.

ספר זוהר, הקדמה י"ג-י"א:ס"ד-י"ז:ס"ה Zohar, Introduction 10:56-11:64

306

אין הטל נפסק

The Talmud teaches that dew and winds are never withheld, so one need not mention them in prayer.

תענית ג' א' Taanit 3a

KEHOT'S NOTE

תענית ג, א.

307

אלא עד מקור נשמות ישראל ומזליהם העליון

The note refers back to the opening paragraph of this maamar, where the soul's four stages of descent are ex-

plained and its root that remains above is called mazal.

KEHOT'S NOTE

ראה לעיל עא, ג. לקמן שה"ש טז, ד ובמ"מ בענין אין מול לישראל.

308

טלא דבדולחא

There "the crystalline dew" is placed above the whole chain of descent, in the Gulgalta, like the moisture of the brain: it is never withheld by sin, because it does not depend on an arousal from below, and this is "I will be like the dew to Israel." It rests below of itself when there is wholeness below.

KEHOT'S NOTE

ועליק שה"ש (לה, סעי"ד). [כ].

309

אורות

The second passage in the first volume of the Zohar that the text cites on "the dew of lights."

ספר הזוהר, ויחי מ"ג:תס"ב-מ"ה:תס"ט 43:462-45:469 Zohar, Vayechi

310

כי טל אורות טלך

"For Your dew is the dew of lights, and the earth shall give forth the dead," a verse of the Resurrection.

Isaiah 26:19:י"ט:י"ט

יחי מתיד נבליתי קומיו הקיצו ורגנו שכני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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311

מאנינו נהורין עילאין דנהרין לעילא

The Zohar explains "lights" as the supernal lights that shine above.

ספר הזוהר, חיי שרה י"ז:קל"ג-19:205-17:133 Zohar, Chayei Sara

When the soul is on its descent again, all those malignant bands are eager to meet it in order to obtain from it that information, in exchange for which they impart to it many other things. But the one thing it learnt from the holy angels is to those other things as grain to chaff. This is a rare privilege for one whose soul is still in this world. Similar adventures await the souls when they altogether leave the body to depart from this world. In their attempt to soar ...

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

312

נהורא דחוורתא דעתיקא

The Zohar (Idra Rabba): "lights" is the light of the whiteness of Atika.

ספר הזוהר, האדרא רבא ג'י"ד:ר' כ"ה:3-14:6 Zohar, Idra Rabba

313

ועינו כעין הבדולח

Of the manna: "and its appearance was like the appearance of bedolach."

Numbers 11:7:י"א:7

והמן כזרע-גד הוא ועינו כעין הבדולח:

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

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314

נוצר חסד ונקא

From the Thirteen Attributes of Mercy: "He preserves kindness for thousands ... and He cleanses." These are the two mazalos.

Exodus 34:7:י"ד:7

נצר חסד לאלפים נשא עון ופשע וחסא ונקא לא ינקא פקד עון אבות על-בנים ועל-בני בנים על-שלישים ועל-רבעים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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315

ויתן לך האלקים

Isaac's blessing to Jacob: "May G-d give you of the dew of the heavens."

בראשית כ"ז:כ"ח 27:28 Genesis

ויתן-לך האלקים מטל השמים ומשמני הארץ ורב דגן ותירש:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח.

316

הזה עליהם מי חטאת

The purification of the Levites: "Sprinkle upon them waters of purification."

Numbers 8:7:ז' 8:7

וכה-תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על-כל-בשרם וכבסו בגדיהם והטהרו:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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317

שיורי טלא דבדולחא

The Zohar on Tazria: the waters of purification sprinkled on the Levites are the remnants of the crystalline dew.

ספר הזוהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד 24:123-25:134 Zohar, Tazria

318

באגה"ק ד"ה למה נסמכה

The note identifies the letter in Iggeres HaKodesh cited in the text, on why the death of Miriam is juxtaposed with the Red Heifer.

KEHOT'S NOTE

סי כח. וראה המשך מים רבים תרל"ו פרק קעד.

319

להיות תחיית המתים . . עצמיות טל

At Sinai the souls of Israel left them, and G-d brought down the dew with which He will revive the dead in the Future, and revived them.

Shabbat 88b:6ו"ב: שבת פ"ח ב

... ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתידי להחיות בו מתים והחיה אותם, שנאמר: "גשם נדבות תניף אליהם נחלתה ונגלגה אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שניצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת מדדין אותם, שנאמר: "מלאכי צבאות ידדון ידדון" — אל תיקרי "ידדון", אלא "ידדון".

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

KEHOT'S NOTE

ראה שבת פח, ב. אוה"ת מג"א ע"י קפב. (הוצאת תשי"נ).

320

The Talmud speaks of "this beam of the covering," using the root of tal for the roofing of a sukkah.

Sukkah 31a:9ט"א: סוכה ל"א א

אמר רבינא: האי בשורא דמטללתא דגזולתא, עכדי לקה רבנן תקנתא, משום תקנת מריש.

Ravina said, "This is like a beam of a Sukkah, and the Sages make a fix for it because of the Statute of the Beam [that stolen beams built into houses do not need to be removed, but should rather have their value paid]."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

321

Lot's words: "for they have come under the shadow of my roof." Onkelos renders it betel.

Genesis 19:8ח"ט: בראשית י"ט ח

הנהינא לי שתי בנות אשר לא ידעו איש אוציהנא אתהו אליכם ועשו להן כטוב בעיניכם רק לאנשים האל אליהם עשו דבר כיעל-כן כאו בצל קרתי:

Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; forasmuch as they are come under the shadow of my roof.'

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PARAGRAPH 26

322

ואהיה אצלו אמון

Wisdom speaks: "And I was with Him as a nursling, and I was His delight day by day."

Proverbs 8:30ל"ח: משלי ח

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

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

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323

אחור וקדם צרתני

"Behind and before You have formed me, and You have laid Your hand upon me." The two levels, "back" and

"front," of the supernal will.

Psalms 139:5ה"ט: תהילים קל"ט

אחור וקדם צרתני ותשת עלי כפכה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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324

ותזל כטל

"My teaching shall drop like the rain, my speech shall distill like the dew," the "back" and the "front" of the supernal will.

Deuteronomy 32:2ב"ב: דברים ל"ב

יערף כמטר לקחי תזל כטל אמרתי כשעירם עלי דשא וכרביבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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325

תזל כטל

The Zohar on Vayakhel, cited in the text on "shall distill like the dew."

Zohar, Vayakhel 24:297-308ה"צ-צ"ז: ספר הזהר, ויקהל כ"ד

326

בביאור ע"פ צאינה וראינה (כפ' קדושים)

the passage shares nothing with the note

Song of Songs 2:4ד'ב: שיר השירים ב' ד

הביאני אל-בית הנין ודגלו עלי אהבה:

He hath brought me to the banqueting-house, And his banner over me is love.

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KEHOT'S NOTE

נדפס להלן בדרושי שה"ש כב, ב ואילך. (ונמצא בכת"י מס' 4 (שהוא מהדו"ק מלקו"ת ויקרא) בין דרושי פ' קדושים. וראה גם בהנסמן להלן ברשימת הכתבי-יד לד"ה צאו"ר. ולהלן ובהמ"מ לסוכות פא, ד. שה"ש ב, ד. לעיל פינחס עט, ד. מסעי צה, ב. ועוד).

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צאינה וראינה

"Go out and see, O daughters of Zion," the verse of the explanation the text cites.

Song of Songs 3:11א"א: שיר השירים ג' י"א

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

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

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שראשי נמלא טל

“I sleep, but my heart is awake ... for my head is filled with dew.”

Song of Songs 5:2: שיר השירים ה'ב':

אָני זשנא וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־לִי אַחֲתִי רֵעָתִי יוֹנְתִי תַמְתִּי
שְׂרָאשִׁי נִמְלֵא־טַל קְנֻצוֹתַי רְסִיסֵי לֵילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh:
'Open to me, my sister, my love, my dove, my undefiled; For
my head is filled with dew, My locks with the drops of the
night.'

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PARAGRAPH 28

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ונוזלים מן לבנון

“And flowing streams from Lebanon,” linked to mazal and
the hidden source of Chochmah.

Song of Songs 4:15: שיר השירים ד'ט"ו:

מַעַיִן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And
flowing streams from Lebanon.

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PARAGRAPH 29

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שהרוח תשוב אל האלהים אשר נתנה

The spirit's return to its source, the essence of teshuvah.

Ecclesiastes 12:7: קהלת י"ב:ז:

וַיָּשָׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַנָּה:

And the dust returneth to the earth as it was, and the spirit
returneth unto G-d who gave it.

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עד יעבור עמך הוי'

“Until Your people pass over, Havayah,” read as passing
beyond the level of Havayah.

Exodus 15:16: שמות ט"ו:ט"ז:

תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפָחַד בְּגִדְלָה וְרוּעָה יִדְמוּ כְּאֶבֶן עַד־יַעֲבֹר עִמָּךְ ה' עַד־
יַעֲבֹר עִם־יָדְךָ קִנִּיתִי:

Terror and dread falleth upon them; By the greatness of
Thine arm they are as still as a stone; Till Thy people pass
over, O L-RD, Till the people pass over that Thou hast
gotten.

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PARAGRAPH 31

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ובחרת בחיים

“And you shall choose life,” the choice of G-d, the Life of
all life.

Deuteronomy 30:19: דברים ל"ט:י"ט:

הַעֲדֵתִי בְכֶם הַיּוֹם אֶת־הַשְּׂמִימִים וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ
הַבְּרָכָה וְהַקְּלָלָה וּבִחְרַת בְּחַיִּים לְמַעַן תַּחְיֶה אֹתָהּ וְזָרַעַהּ:

...האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף

I call heaven and earth to witness against you this day, that I
have set before thee life and death, the blessing and the
curse; therefore choose life, that thou mayest live, thou and
thy seed;

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PARAGRAPH 32

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אם לעוברי רצונו

“If for those who transgress His will it is so, for those who
do His will, how much more so.”

Nedarim 50b:10: נדרים נ"ב:י'

רַבִּי עֲבֹד לַקָּה הַלּוּלָא לְרַבִּי שְׁמַעוֹן בְּרַבִּי, כָּתַב עַל בֵּית גִּנְנָא: עֲשִׂינָּה
וְאֶרְבַּעַה אֲלִפִּין רִיבּוּאִין דִּינָרִין נִפְקוּ עַל בֵּית גִּנְנָא דִּין, וְלֹא אֲזַמְּנִיה לְבָר
מִפְּרָא. אָמַר לָקַח: אִם לְעוֹבְרֵי רְצוֹנוֹ כֵּךְ — לְעוֹשֵׁי רְצוֹנוֹ עַל אַחַת כֶּמָּה
וְכַמָּה. אֲזַמְּנִיה, אָמַר: לְעוֹשֵׁי רְצוֹנוֹ בְּעוֹלָם הִנֵּה כֵּךְ — לְעוֹלָם הִבָּא עַל
אַחַת כֶּמָּה וְכַמָּה.

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ועמך לא חפצתי

“And besides You I desire nothing on earth.”

Psalms 73:25: תהילים ע"ג:כ"ה:

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire
none upon earth.

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מי שטרח בעי"ש

“One who toiled on the eve of Shabbos will eat on
Shabbos.”

Avodah Zarah 3a:10: עבודה זרה ג'א:י'

אָמְרוּ לְפָנָיו: רְבוּנוֹ שֶׁל עוֹלָם, תִּנֶּה לָנוּ מִרְאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן
הַקָּדוֹשׁ בְּרוּךְ הוּא: שׁוּטִים שְׁבַע־עוֹלָם! מִי שֶׁטָּרַח בְּעָרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת,
מִי שֶׁלֹּא טָרַח בְּעָרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֲלָא אֵף עַל כֵּן, מִצְוָה
קִלָּה יֵשׁ לִי וְסוּכָה שְׁמָה, לָכוּ וְעֲשׂוּ אוֹתָהּ.

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PARAGRAPH 34

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סלחתי כדברך

“I have forgiven according to your word.”

Numbers 14:20: במדבר כ"ד:כ:

וַיֹּאמֶר ה' סָלַחְתִּי כְּדִבְרְךָ:

And the L-RD said: 'I have pardoned according to thy word.

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PARAGRAPH 35

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ויבא כגשם לנו

“And He will come to us like the rain.”

Hosea 6:3: הושע ו'ג:

וַיִּנְדְּעָה נִרְדָּפָה לְדַעַת אֶת־יְיָ כִּשְׁחָר נָכוֹן מִצְאוֹ וַיִּבּוֹא כְּגֶשֶׁם לָנוּ כְּמִלְקוֹשׁ
יּוֹרָה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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338 ואד יעלה

"A mist would go up from the earth," the arousal from below.

Genesis 2:6: בראשית ב':ו

וַאֲדָ יַעֲלֶה מִן־הָאָרֶץ וַיַּשְׁקֶה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

but there went up a mist from the earth, and watered the whole face of the ground.

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339 האזינו השמים

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5567.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ז ע' שנה. ושם בעי שם ביאור על המאמר. הגהות וקיצורים נדפסו באוה"ת האזינו ע' א'תרנ"ו. קיצורים א'תרנ"ה. שם כרך ה ע' ב'קמ. הגהות בכרך ו ב'תקכב. ובעי ב'תקכב.

340 האזינו השמים ותשמע הארץ

The heavens and the earth, the Written and the Oral Torah.

Deuteronomy 32:1: דברים ל"ב:א

הָאָזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי:

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

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341 יערוף כמטר

"My teaching shall drop like the rain."

Deuteronomy 32:2: דברים ל"ב:ב

יַעְרֹף כַּמֶּטֶר לִקְחֵי תֹזֶל כַּטֹּל אֲמַרְתִּי כְשֶׁעִירָם עַל־יְדֵשָׁא וְכִרְבִּיבִים עַל־יְעֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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PARAGRAPH 36

342 אהי כטל

"I will be like the dew to Israel."

Hosea 14:6: הושע י"ד:ו

אֶהְיֶה כַּטֹּל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וְיֶהְיֶה שְׁרָשָׁיו כְּלִבְנוֹן:

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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האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר...

Give ear, O heavens



Heaven and earth, the Written and the Oral Torah, are witnesses to Israel because Israel clothe G-d in the Torah: every mitzvah, and every word learned for its own sake, draws the Infinite Light into a wisdom that on its own is beyond grasp. The power to do this comes from prayer, from the self-sacrifice of the Shema and the uniting of the soul's two hearts, after which Torah learned for practice falls on the soul like rain and gives it the strength to love G-d.

THE MAAMAR IN BRIEF

Moshe calls on heaven and earth, the pair he made witnesses in Nitzavim. They are the Written Torah, “heaven,” sham mayim, “there is water,” and the Oral Torah, “earth.” Like water, which takes the color of its vessel, the Written Torah is rooted in a wisdom beyond grasp and appears as stories and unexplained laws until the Sages explain it. The Torahs testify to Israel because each mitzvah, and Torah learned for its own sake, draws the Infinite Light into the Torah: as a servant dresses the king, Israel clothe G-d in the Torah, His “glory” and garment. The power for this comes from prayer. Self-sacrifice is not noisy fervor but bittul; Pesukei deZimra and the contemplation of the angels “circumcise” the outer heart of the animal soul so that it can unite with the inner heart’s natural love. Isaiah’s three verbs become thought, speech and action, and the highest service is the servant’s action beyond reason. Then Torah learned for practice falls like rain and gives the strength (oz) to love G-d, provided that self-sacrifice, its thunder and clouds, came first.

OUTLINE

1 Heaven and earth: the two Torahs

¶1-2

Moshe’s witnesses, heaven and earth, are the Written and the Oral Torah. The Written Torah is “water”: rooted in a wisdom beyond grasp, it has no color of its own, and its laws are explained only by the Sages of the Oral Torah.

- 2 Why the Torahs are witnesses** ¶13-5
- Each mitzvah draws the Infinite Light, far above all wisdom, into the Torah, as “and live in them” and “as though they had made Me” teach. Learning lishmah, for the Torah’s own sake, calls that light into it; Israel were created for G-d’s “glory,” the Torah.
-
- 3 The King’s garment** ¶16-7
- As a king is seen only in his robes and is dressed by his servant, G-d is revealed only clothed in the Torah, and Israel clothe Him. “Speak of them” draws the Infinite Light into the Torah, and “which I command you” binds G-d’s essence to the person.
-
- 4 Prayer and self-sacrifice** ¶18-10
- The power for this comes from prayer: the love and self-sacrifice of the Shema. Self-sacrifice is bittul, not noise; even G-d’s “greatness” is nothing before Him. The blessings and Pesukei deZimra stir the soul through contemplating the angels.
-
- 5 Thought, speech and action** ¶11-12
- The animal soul is fed by the angels, its “grass.” “Created, formed, made” are thought, speech and action; action, the mitzvos, is where a king’s rule is seen.
-
- 6 Two hearts** ¶13-14
- Obedience beyond reason is the yoke of Heaven. The inner heart loves G-d by nature; the outer heart of the animal soul must be “circumcised” by contemplation, and prayer from the depths of the heart arouses G-d’s own inner light. David asks to be the higher servant.
-
- 7 Torah like rain** ¶15
- Service in action, then the union of the two hearts, lets the Torah draw the light down. Torah learned for practice falls like rain and gives the strength (oz) to love G-d, but only after the thunder and clouds of self-sacrifice.
-

KEY CONCEPTS

The Written and the Oral Torah תורה שבכתב ותורה שבעל פה

Heaven and earth, the witnesses Moshe calls on: the Written Torah is “heaven” and “water,” the Oral Torah is “earth,” which explains it.

The higher Chochmah (Chochmah Ila’ah) חכמה עילאה

G-d’s wisdom as it is beyond any wisdom that can be known, “wise, but not with a known wisdom”; the root of the Torah, which therefore has no “color” of its own.

Torah for its own sake (lishmah) תורה לשמה

Learning for the sake of the Torah itself, which “calls” the Infinite Light and draws it into the Torah.

Garments לבושים

The Torah as G-d’s garment and “glory,” put on Him through Israel; and the soul’s three garments of thought, speech and action.

Self-sacrifice (mesirus nefesh) מסירות נפש

Not loud fervor but bittul: lifting the soul to G-d and not wanting to be a separate self, intended at “One” in the Shema.

The inner and the outer heart פנימיות הלב וחיצוניות הלב

The inner heart’s natural love for G-d, and the outer heart of the animal soul, which conceals it and must be “circumcised” through contemplation.

Sovev and memalei סובב וממלא

G-d's inner and outer dimensions: the light that encompasses all worlds and the light that fills them. The arousal from below awakens even the inner, encompassing light.

Strength (oz) עוז

A name for the Torah: Torah learned for practice gives the soul the strength to love G-d.

SECTION 1 • ¶1-2

Heaven and earth: the two Torahs

1 האזינו השמים ואדברה¹ ותשמע הארץ כו' יערוף כמטר לקחי תזל כטל אמרתי² כו'. הנה בסדרה שלפניה אמר העדותי בכם היום את השמים ואת הארץ.³

“Give ear, O heavens, and I will speak; and let the earth hear,” etc. “My teaching shall drop like the rain; my word shall flow like the dew,” etc. Now, in the portion before it, he said, “I call to witness against you this day the heavens and the earth.”

The maamar opens with the first two verses of Ha'azinu, Moshe's song: he calls on the heavens and the earth to listen, and compares his teaching to rain and dew. The Alter Rebbe sets beside them the verse in the previous portion, Nitzavim, where Moshe calls the same heavens and earth as witnesses against Israel.

הנה שמים וארץ הם תורה שבכתב ותורה שבעל פה.⁴ תורה שבכתב נקרא שמים כי שמים נוטריקון שם מים^{5,6} והתורה נמשלה למים.⁷

Now, the heavens and the earth are the Written Torah and the Oral Torah. The Written Torah is called “heavens” (shamayim), for shamayim is a notarikon of sham mayim, “there is water”; and the Torah is likened to water.

Heaven and earth stand for the two parts of the Torah: the Written Torah, Scripture, and the Oral Torah, the Sages' explanation of it. The Written Torah is “heaven” because the Talmud reads shamayim as sham mayim, “there is water,” and water is a classic image of the Torah.

2 וכדכתיב הוי כל צמא לכו למים⁸ וכתיב במשה כי מן המים משיתיהו⁹ שהוא עד"מ כמו המים שאין להם גוון מיוחד בעצמותם אלא שגוונם משתנה ומתהפך לפי אופן גוון הכלי אם אדום כו'.

As it is written, “Ho, everyone who thirsts, come to the water,” and it is written of Moshe, “For I drew him out of the water.” That is, by way of analogy, like water, which has no particular color in its essence; rather, its color changes and turns according to the manner of the vessel's color: if red, etc.

Two verses tie water to the Torah and to Moshe, through whom it was given: Isaiah's call to the thirsty, and the name Moshe, “drawn from the water.” Water has no color of its own; it takes on the color of whatever vessel holds it.

כך התורה שרשה מבחי' ח"ע [חכמה עילאה] חכים ולא¹⁰ בחכמה ידיעא¹¹ שהוא למעלה מגדר ההשגה והקבלה ולכך כל התורה היא

So too the Torah: its root is from the level of the higher Chochmah (Chochmah Ila'ah), "wise, but not with a known wisdom," which is above the bounds of comprehension and reception. And therefore the whole Torah is

Like water, the Torah has no "color" of its own, because its root is in the higher Chochmah, G-d's wisdom as it is beyond any wisdom that can be known. Wisdom of that kind cannot be grasped or received as it is.

רק סיפורי מעשיות¹² בלבד שאין בהם השגה כלל בעמקות הסודות המלובשים בהם ואפילו הדינים הנאמרים בה

only stories of events and nothing more, in which there is no comprehension at all of the depth of the secrets clothed in them. And even the laws stated in it,

That is why the Written Torah reads like plain stories: its deep secrets are clothed in them and cannot be seen. Even its laws are not given in full on the surface.

כמו ויאמר משה כו' ויאמר ה' אל משה כו' אינם מפורשים ומבוארים בכל פרטיהם עד שבאו חכמי הש"ס [הששה סדרים] ופירשו אותה.

such as "And Moshe said," etc., "And Havayah said to Moshe," etc., are not spelled out and explained in all their details, until the Sages of the Talmud came and explained it.

Verses such as "And Moshe said" or "And Havayah said to Moshe" introduce laws whose details the Written Torah leaves unstated. Only when the Sages of the Talmud came, with the Oral Torah, were they explained.

SECTION 2 • 113-5

Why the Torahs are witnesses

3 ותורה שבעל פה נקרא ארץ כו' והם עדים לפני המקום ב"ה על ישראל כי בהם ניכר אם קיימו וקבלו ישראל את התורה והמצוות משום

And the Oral Torah is called "earth," etc. And it is they who are witnesses before the Omnipresent, blessed be He, concerning Israel, for through them it is evident whether Israel have fulfilled and accepted the Torah and the mitzvos, because

The Oral Torah is called "earth," and the two Torahs are the witnesses Moshe called on. They testify concerning Israel because through them one can see whether Israel kept and accepted the Torah and its mitzvos.

שע"י כל מצוה ומצוה ממשיכים גילוי אור א"ס ב"ה בתורה שיהיה בחי' השראת אור א"ס ב"ה בחי' [בחכמה עילאה] כי מצד עצמו הוא מרומם ומתנשא רבבות מדרגות לאין קץ מבחי' חכמה.

through each and every mitzvah one draws down a revelation of the Infinite Light (Or Ein Sof), blessed be He, into the Torah, so that there be the level of the indwelling of the Infinite Light, blessed be He, in the higher Chochmah. For in itself it is exalted and uplifted myriads of levels, without end, above the level of Chochmah.

Each mitzvah draws a revelation of the Infinite Light, G-d's own light, into the Torah, so that it comes to dwell in the higher Chochmah, the Torah's root. In itself the Infinite Light is endlessly above Chochmah; it comes to rest there only through the mitzvos.

4 וכמאמר דלית מחשבה תפיסא ב"י [ביה] ¹³ כ"א ע"י השגת התורה וקיום המצות ממשיכים גילוי אלהותו ית' להיות שורה ומתלבש בהם.

And as the saying [goes], "No thought can grasp Him"; only through comprehending the Torah and fulfilling the mitzvos does one draw down a revelation of His G-dliness, may He be blessed, so that it rests and is clothed in them.

"No thought can grasp Him" is a phrase from the introduction to the Tikkunei Zohar: G-d in Himself is beyond every mind. Yet by understanding Torah and doing the mitzvos, a person draws His G-dliness down so that it rests and is clothed in them.

וכמ"ש אלה המצות אשר יעשה אותם האדם וחי בהם ^{14, 15} בהם דייקא פ"י שממשיך אור א"ס מחי' החיים להיות שורה בהם כו'.

And as it is written, "These are the commandments which a man shall do, and live in them": "in them," precisely. The meaning is that he draws down the Infinite Light from the Life of life, to rest in them, etc.

The Alter Rebbe joins two verses, "These are the commandments" and "which a man shall do and live in them." He stresses "in them": by doing the mitzvos a person draws the Infinite Light, the Life of life, to rest within the mitzvos themselves.

5 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ועשיתם אתם. אתם כתיב כאלו עשאוני¹⁶ כו'. וזהו ענין עוסק בתורה לשמה.¹⁷ ופ"י לשם התורה עצמה.

Therefore our Sages, of blessed memory, said: "And you shall do them": *atem* is written; [it is] as though they had made Me, etc. And this is the matter of one who occupies himself with Torah for its own sake (*lishmah*). And the meaning is: for the sake of the Torah itself.

The Zohar notes that "and you shall do them" is spelled so that it can be read *atem*, and teaches that whoever keeps the mitzvos "makes" G-d above, as it were: "It is as though they had made Me." The Alter Rebbe adds that this is the meaning of learning Torah *lishmah*, which he explains as "for the sake of the Torah itself."

כי על ידי זה הוא קורא וממשיך גילוי אור א"ס בתורה כנ"ל. וז"ש [וזהו שכתוב] כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו כו'.¹⁸

For through this he calls and draws down a revelation of the Infinite Light into the Torah, as mentioned above. And this is [the meaning of] what is written, "Everyone that is called by My Name, and for My glory I have created him, I have formed him, I have even made him," etc.

Learning Torah for its own sake "calls" the Infinite Light and draws it down into the Torah. Isaiah's verse about those "called by My Name," whom G-d created "for My glory," is brought as the scriptural basis.

כל הנקרא בשמי היינו כללות נש"י [נשמות ישראל] שבראם לכבודו ואין כבוד אלא¹⁹ תורה²⁰ כי התורה היא בחי' לבושים.²¹

"Everyone that is called by My Name" means the souls of Israel as a whole, whom He created for His glory; and "there is no glory but Torah," for the Torah is the level of garments.

Those "called by My Name" are the souls of Israel as a whole, created for G-d's "glory"; and the Mishnah says that "glory" means Torah. The Torah is His glory because it is a garment, as the next paragraph explains.

SECTION 3 • ¶6-7

The King's garment

6 וכמ"ש עוטה אור כשלמה.²² והיינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] דר"י [דרבי יוחנן] קארי למאני מכבודתא²³ שהוא כמו עד"מ המלך אין רואים אותו כשהוא ערום²⁴ זולתי כשהוא מלובש בלבוש מלכות.

As it is written, "He wraps Himself in light as in a garment." And this is as our Sages, of blessed memory, said, that Rabbi Yochanan called his garments "my honorers." That is, by way of analogy, like the king: he is not seen when he is unclothed, but only when he is clothed in a royal garment.

Psalm 104 says that G-d wraps Himself in light as in a garment, and the Talmud tells that Rabbi Yochanan called his clothes "my honorers," because clothing gives a person dignity. So it is with a king: he is never seen unclothed, only in royal dress.

אך המלך בעצמו ובכבודו אין דרכו²⁵ להלביש א"ע [את עצמו] זולתי שהעבד מלביש אותו²⁶ כוי. כמ"כ [כמו כן] ממ"ה [מלך מלכי המלכים] הקב"ה כמו שהוא בעצמותו א"א לו להיות מושג ומתגלה בנבראים דלית מחשבה תפיסא ב"י [ביה].

But the king, in himself and in his dignity, is not accustomed to dress himself; rather, the servant dresses him, etc. So too the King of the kings of kings, the Holy One, blessed be He: as He is in His essence, it is impossible for Him to be grasped and revealed in created beings, for "no thought can grasp Him,"

A king does not dress himself; his servant dresses him. In the same way, G-d as He is in Himself cannot be grasped by any creature.

כ"א ע"י שמתלבש בתורה שהיא חכמתו ורצונו כ"ה והלכשה זו הוא ע"י ישראל דוקא כוי.²⁷

but only through His being clothed in the Torah, which is His wisdom and His will, blessed be He. And this clothing comes about through Israel specifically, etc.

He becomes knowable only by being clothed in the Torah, His wisdom and will. And it is Israel, like the servant who dresses the king, who clothe Him in it.

7 וזהו ודברת במם²⁸ ודברת הוא מלשון הנהגה והמשכה כמו ידבר עמים²⁹ כו' במ היינו המשכי אא"ס [אור אין סוף] בהתורה.

And this is [the meaning of] “And you shall speak of them” (vedibarta bam). Vedibarta is an expression of leading and drawing, as in “He leads (yadber) peoples,” etc. “Bam,” in them, means the drawing down of the Infinite Light (Or Ein Sof) into the Torah.

In “and you shall speak of them,” the Alter Rebbe reads vedibarta not as speaking but as leading and drawing, as in the verse “He leads (yadber) peoples.” “Of them,” literally “in them,” means drawing the Infinite Light into the Torah.

וזהו והיו הדברים האלה³⁰ אשר אנכי מי שאנכי³¹ מהותו ועצמותו ית' מצוך לשון התקשרות והתחברות כו'.

And this is [the meaning of] “And these words shall be, which I (Anochi)”: He who is “I,” His being and essence, may He be blessed, “command you” (metzavecha), an expression of binding and joining, etc.

In “these words which I command you,” “I” (Anochi) means G-d’s very being and essence. And “command” (metzavecha) is read as connection and joining: through the Torah, His essence is bound to the person.

SECTION 4 • ¶8-10

Prayer and self-sacrifice

8 והכח הזה שיש כנפש לגרום המשכה זאת³² ע"י התורה הוא ע"י התפלה שקדמה לתורה. כי האומר אין לי

And this power that the soul has, to bring about this drawing down through the Torah, comes through prayer, which precedes Torah. For one who says, “I have nothing

The soul’s power to draw G-d’s light into the Torah it learns comes from prayer, which comes before study. The Talmud teaches that one who claims to have nothing but Torah does not have even Torah.

אלא³³ תורה אפ"י [אפילו] תורה אין לו מפני שצ"ל תחלה בחי' ואהבת בק"ש [בקריאת שמע] למסור נפשו באחד.^{34, 35}

but Torah,” does not have even Torah. For there must first be the level of “And you shall love” in the Shema, to give over his soul at [the word] Echad, “One.”

Before Torah there must be “And you shall love” of the Shema, with the readiness to give up one’s life for G-d at the word Echad, “One.” Without this, Torah study lacks the power to draw down G-d’s light.

9 וענין מס"נ [מסירות נפש] אינו כמו שסוברים העולם שהוא הצעקה בהתלהבות ברעש אלא הוא כמ"ש אליך ה' נפשי אשא³⁶ שאינו רוצה להיות יש ודבר נפרד

Now, the matter of self-sacrifice (mesirus nefesh) is not as people think, that it is crying out with fervor and tumult. Rather, it is as it is written, "To You, Havayah, I lift up my soul": that he does not want to be an entity (yesh) and a separate thing,

Self-sacrifice is not loud, fiery shouting in prayer. It is what the verse "To You, Havayah, I lift up my soul" describes: not wanting to be a separate self at all.

אלא להיות בחי' ביטול לשאת נפשו ורוחו אליו ית' שהוא מקור החיים דכולא קמ"י [קמיה] כלא חשיב³⁷ לך ה' הגדולה כו'.

but rather to be at the level of self-nullification (bittul), to lift up his soul and his spirit to Him, may He be blessed, who is the Source of life, for "all before Him are considered as nothing." "Yours, Havayah, is the greatness," etc.:

It is self-nullification: lifting one's soul and spirit to G-d, the Source of all life, before whom everything is as nothing. The verse "Yours, Havayah, is the greatness" is brought to show this.

שבחי' גדולה שהיא בחי' התפשטות חסדו ית' להחיות העולמות אלף אלפין כו'³⁸ הוא לך ה' בבחי' ביטול

that is, the level of greatness (gedulah), which is the level of the spreading forth of His kindness, may He be blessed, to give life to the worlds, "a thousand thousands," etc., is "Yours, Havayah," at the level of bittul,

"Greatness" (gedulah) here is the spreading forth of G-d's kindness, which gives life to countless worlds. The verse calls this greatness "Yours": before G-d, it too is in a state of bittul.

כי קמ"י [קמיה] ית' כלא כו' ואימתי גדול כשהוא בעיר אלקינו³⁹ היינו בחי' צירופי אותיות מעשרה מאמרות שמחי' עולמות הנבראים ששם יש בחי' גדולה והתשפלות כו'.⁴⁰

for before Him, may He be blessed, [all is] as nothing, etc. And "when is He great? When He is in the city of our G-d": that is, the level of the combinations of letters of the Ten Utterances, which give life to the created worlds, where there is the level of greatness and spreading forth, etc.

Before G-d all is as nothing, so His "greatness" appears only "in the city of our G-d," which the Alter Rebbe reads as the combinations of letters of the Ten Utterances that give life to the created worlds. There, within the worlds, G-d's greatness spreads out.

10 וע"כ תקנו לנו אנכה"ג [אנשי כנסת הגדולה] לפני התפלה שתים לפני⁴¹ כו' ופסוד"ז [ופסוקי דזמרה] לזמר עריצים⁴² רוממות אל בגרונם ע"י שמתבונן איך שהאופנים כו'

Therefore the Men of the Great Assembly instituted for us, before the prayer, "two [blessings] before it," etc., and Pesukei deZimra (the Verses of Praise), "to cut down (lezamer) the tyrants," "the exaltations of G-d in their throat," through one's contemplating how the Ofanim, etc.,

This is why the Men of the Great Assembly set the blessings before the Shema, and the Pesukei deZimra, before prayer. Zimra is read as "cutting down" (lezamer) the tyrants, and the psalms put "the exaltations of G-d" in one's throat; both work through contemplating how the angels, such as the Ofanim, praise Him.

ואומרים קדוש ע"י שמשגיגים שהוא ית' מקור החיים ומגילוי רוח פיו ית' הם חיים וקיימים ואליו יאתה ומחמת זה תתפעל ותתלהב נפשו כו'

and they say "Holy" through comprehending that He, may He be blessed, is the Source of life, and that from the revelation of the breath of His mouth, may He be blessed, they live and exist, and that to Him it is fitting. And because of this his soul will be stirred and set aflame, etc.

The angels say "Holy" because they grasp that G-d is the Source of life and that they exist only by the breath of His mouth. Contemplating this, a person's own soul is stirred and set aflame.

ואע"פ [ואף על פי] שהנשמות הם גבוהים יותר מהמלאכים⁴³ מ"מ צריכים להתבוננות מענין אהוי"ר [אהבה ויראה] של המלאכים מפני שדברים אלה הם הגורמים שתתחכם גם נפש השכלית ומה תתפעל גם היא כו'.⁴⁴

And although the souls are higher than the angels, they nevertheless need contemplation of the love and awe of the angels, because these things are what cause the intellectual soul, too, to become wise, and from this it, too, will be stirred, etc.

Souls are higher than angels, yet a person still needs to contemplate the angels' love and awe. This contemplation makes even the intellectual soul wise, so that it too is stirred; the next paragraph explains that the animal soul is nourished by the angels.

SECTION 5 • 11-12

Thought, speech and action

11 וזהו ונתתי עשב בשדך לבהמתך⁴⁵ היינו נפש הבהמית שמזונה מהמלאכים שנקרא עשב כו'. וזהו בראתיו יצרתיו אף עשיתיו⁴⁶ כו'⁴⁷

And this is [the meaning of] “And I will give grass in your field for your cattle”: that is, the animal soul, whose nourishment is from the angels, which are called “grass,” etc. And this is [the meaning of] “I have created him, I have formed him, I have even made him,” etc.,

“Grass in your field for your cattle” is read as the animal soul, the “cattle,” fed by the angels, whom the Zohar calls “grass.” So the contemplation of the angels in prayer is food for the animal soul. The Alter Rebbe then returns to the verse “I have created him, I have formed him, I have even made him.”

שהם ג' לבושים מחדו"מ [מחשבה דבור ומעשה] מחשבה ושכל נקרא בריאה שהוא יש מאין וכמ"ש והחכמה מאין תמצא⁴⁸ ודבור הוא בחי' יצירה כמו הצורה שהיא גילוי החומר בלבד ולא חידוש מעיקרו.

which are the three garments of thought, speech and action. Thought and intellect are called “creation” (beriah), which is something from nothing, as it is written, “And wisdom is found from nothing (ayin)”;

and speech is the level of formation (yetzirah), like form, which is only a revelation of the matter and not something new from its root.

Its three verbs are three garments of the soul: thought, speech and action. Thought and intellect are “creation,” something from nothing, as “wisdom is found from nothing (ayin)” shows; speech is “formation,” which only gives form to what already exists, as form reveals matter without creating it.

12 וכך הדבור הוא גילוי העלם השכלי עשיתיו הוא בחי' מעשה המצות כמו מלך בוי"ד [בשר ודם] שעיקר הכרת מלכותו הוא ע"י המעשה דייקא שישמעו לפקודתו ולא ישנו את תפקידו. וכך מלכותו ית' כתיב ה' מלך גאות לבש⁴⁹ כו'.

So too, speech is the revelation of what is hidden in the intellect. “I have made him” is the level of the action of the mitzvos, like a king of flesh and blood, the main recognition of whose kingship is through action specifically: that they obey his command and do not alter his orders. And so too of His kingship, may He be blessed, it is written, “Havayah reigns; He is clothed in majesty,” etc.

Speech reveals what was hidden in the mind. “I have even made him” is action, the doing of the mitzvos: a king’s rule is seen chiefly in deeds, when his orders are carried out, and so of G-d’s kingship it is written, “Havayah reigns; He is clothed in majesty,” His kingship described as a garment.

SECTION 6 • ¶13-14

Two hearts

13 ואל יאמר אדם א"א בבשר חזיר⁵⁰ אלא אפשי אבל מה אעשה אבי שבשמים גור^{51,52} כו' שהוא ענין

עומ"ש [עול מלכות שמים] הגם שהוא בלתי שכל כלל ונעוץ סופן⁵³ כו'.⁵⁴

“And a person should not say, ‘I have no desire for pig’s flesh,’ but rather, ‘I do desire it, but what can I do? My Father in Heaven has decreed,’” etc. This is the matter of the yoke of the Kingdom of Heaven, even though it is altogether without reason; and “their end is wedged,” etc.

The Sifra teaches that one should not say “I have no desire for pork,” but “I would like it, but my Father in Heaven has forbidden it.” This is accepting the yoke of Heaven, obedience beyond reason; and, as Sefer Yetzirah says, “their end is wedged in their beginning”: this lowest level, plain action, is bound to the highest.

וזוהו שתקנו בתפלת יוצר ויחד לבבינו כו' כי ב' לבבות הם פנימי⁵⁵ [פנימיות / פנימית] הלב וחיצונית הלב.

And this is what they instituted in the Yotzer prayer, “And unite our heart (levaveinu),” etc. For the two hearts are the inner dimension (pnimiyus) of the heart and the outer dimension (chitzoniyus) of the heart.

That is why the Yotzer blessings include “Unite our heart”: a person has two “hearts,” an inner one and an outer one, and the prayer asks that they become one.

פנימית הלב הוא בחי' רעותא דליבא בחפיצה ותשוקה אמיתית לדבקה בו ית' כי ברא כרעא⁵⁶ כו'.⁵⁷

The inner dimension of the heart is the level of the heart’s will (re’usa deliba), with true desire and longing to cleave to Him, may He be blessed, for “a son is the leg [of his father],” etc.

The inner heart is the heart’s will, a true longing to cleave to G-d. It is natural, as a son is part of his father; the Aramaic saying is “a son is his father’s leg.”

ה' אלהינו שלנו ממש וא"צ [ואין צריך / ואינו צריך] להתכוננות כלל כי מאליו תתלהט ואמנם חיצוני הלב

שהוא מחמת נה"ב [נפש הבהמית] שמסתרת והוא מ"ש ערלת לבבכם⁵⁸

“Havayah our G-d”: truly ours. And it needs no contemplation at all, for it blazes up of itself. However, the outer dimension of the heart, which comes from the animal soul, which conceals, is what is written, “the foreskin of your heart,”

This inner love needs no contemplation: Havayah is “our G-d,” truly ours, and the love blazes up on its own. The outer heart comes from the animal soul, which hides that love; the Torah calls it “the foreskin of your heart.”

שהוא בחי' ההסתרה שמסתרת אור קדושת ה' ועליה כתיב ומלתם כו' שצריך להעביר ערלה זו המפסקת ע"י ההתבוננות בכל המבואר בענין פסוד"ז [פסוקי דזמרה] והאופנים כו'.

which is the level of the concealment that conceals the light of the holiness of G-d. And of it, it is written, "You shall circumcise," etc.: one must remove this foreskin, which interposes, through contemplating all that is explained in the matter of Pesukei deZimra and the Ofanim, etc.

The command "circumcise the foreskin of your heart" means removing this barrier that hides G-d's holiness. It is done through the contemplation described above, in Pesukei deZimra and the praise of the Ofanim.

14 ועל"ל [ולעתיד לבוא] כתיב ומל ה' את לבבך ⁵⁹ כו' ועי"ז יהיה ויחד לבבינו כו' וזהו בכל השנה ובעשיית [ובעשרת ימי תשובה] כתיב ממעמקים קראתיך ⁶⁰ הוי" מעומקא דליבא פנימית הלב בקשו פני ⁶¹ כו'

And of the Time to Come it is written, "And Havayah will circumcise your heart," etc., and through this there will be "And unite our heart," etc. And this [applies] throughout the year; and in the Ten Days of Teshuvah it is written, "Out of the depths I have called You, Havayah": from the depth of the heart, the inner dimension of the heart. "Seek My face," etc.;

In the time to come G-d Himself will "circumcise your heart," and then the two hearts will truly be one. This applies throughout the year; and in the Ten Days of Teshuvah the cry is "out of the depths," from the depth of the heart, its inner dimension. The next verse brought is "Seek My face."

את פניך ה' אבקש שגם למעלה יש פנימי [פנימיות / פנימית] וחיצוני סובב וממלא ממלא הוא בחי' חיצוני [חיצוניות] דכולא קמ"י [קמיה] כלא חשיב ובאתעדל"ת [ובאתערותא דלתתא] נתעורר פנימי [פנימיות / פנימית] אלהותו סוכ"ע כו'. אל תט באף עבדך. ⁶²

"Your face, Havayah, I will seek." For Above, too, there is an inner and an outer dimension, the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei). The light that fills all worlds is the level of the outer dimension, for "all before Him is considered as nothing"; and through the arousal from below (isarusa dilesata), the inner dimension of His G-dliness, the light that encompasses all worlds (sovev kol almin), is aroused, etc. "Do not turn Your servant away in anger (be'af)."

"Your face (panim), Havayah, I will seek" points to G-d's inner dimension (pnimiyus): Above, too, there is an outer level, the light that fills the worlds, before which they are as nothing, and an inner level, the light that encompasses them. A person's effort from below arouses G-d's inner light; and the psalm goes on, "Do not turn Your servant away in anger (be'af)."

היינו כי יש עבד למטה כי לי בניי [בני ישראל] עבדים⁶³ ואברהם אוהבי⁶⁴ למעלה מבחי עבד כבן לפני המלך ואמר דוד המלך ע"ה [עליו השלום] שלא יהי [יהיה] מבחי עבד שלמטה אלא מעבד שלמעלה וכן משה עבדי⁶⁵ דוד עבדי.^{66, 67}

That is, there is a servant below: "For the children of Israel are servants to Me"; and "Avraham, who loves Me," is above the level of a servant, like a son before the king. And King David, peace be upon him, said that it should not be from the level of the servant who is below, but from the servant who is above; and so too, "Moshe My servant," "David My servant."

There are two kinds of servant: the lower servant, as all Israel are G-d's servants, and one who stands above that, like Avraham "who loves Me," a son before the king. David asked to serve as the higher servant, the level of "Moshe My servant" and "David My servant."

SECTION 7 • 115

Torah like rain

15 וז"ש [וזהו שכתוב] באף עבדך⁶⁸ שהוא כמ"ש אף עשיתיו⁶⁹ כו' בחי מעשה בלי טעם כעבד שמשרת לפני אדונו ועושה רצונו אף שאין לו טעם לכ"ד [לכל דבר] כו'

And this is [the meaning of] "in anger (be'af), Your servant": it is as it is written, "I have even (af) made him," etc., the level of action without reason, like a servant who serves before his master and does his will even though he has no reason for anything, etc.

The af of "do not turn Your servant away in anger (be'af)" recalls "I have even (af) made him," the level of action. This is service without reasons, like a servant who simply does his master's will.

וע"י יחוד ב' לבבות בק"ש [בקריאת שמע] יהי [יהיה] אח"כ ההמשכה ע"י התורה לכבודי בראתיו כו' ולפיכך נקראים עדים העדותי בכם⁷⁰ כו' עד שאמר האזינו השמים⁷¹ כו' יערוף כמטר⁷² כו'.

And through the unification of the two hearts in the Shema, there will afterwards be the drawing down through the Torah, "for My glory I have created him," etc. And therefore they are called witnesses, "I call to witness against you," etc., until he said, "Give ear, O heavens," etc., "My teaching shall drop like the rain," etc.

Once the two hearts are united in the Shema, Torah study can draw G-d's light down: "for My glory I have created him." That is why the two Torahs are called witnesses, and why Moshe goes on to say "Give ear, O heavens" and "My teaching shall drop like the rain."

כי יש ב' בחי' בתורה האחד תלמוד שמביא לידי מעשה⁷³ שהוא ללמוד כדי לידע הדין אם יוצרך למעשה כו'

For there are two levels in the Torah. The one is study that leads to action, which is learning in order to know the law, should it be needed in practice, etc.,

Torah has two levels. The first is study that leads to action: learning to know the law in case it is needed in practice.

ובהרהור לא סגי עד שידע ויוחקק בלוח לבו כו' וע"ז הוא שכתוב יערוף כמטר כו' כמ"ש כי כאשר ירד הגשם כו'

and thinking does not suffice, until he knows [it] and it is engraved on the tablet of his heart, etc. And of this it is written, "My teaching shall drop like the rain," etc., as it is written, "For as the rain comes down," etc.,

Merely thinking about the law is not enough; one must know it so well that it is engraved on the heart. This Torah is "rain," as Isaiah compares G-d's word to rain that comes down from heaven.

ועשה את אשר חפצתי⁷⁴ כו' ומה לא ישוב כ"א הרוה את הארץ והולידה והצמיחה⁷⁵ והאדם יאכל ובכח זה יאמר ואהבת כו'.

"and it shall do that which I desire," etc. And just as it "does not return, but waters the earth, and makes it bring forth and sprout," and man will eat, and by this strength he will say "And you shall love," etc.

Isaiah's rain does not return without watering the earth and making it grow, so that man eats; so G-d's word does what He desires. From the strength of that nourishment a person can say "And you shall love": this Torah gives the strength to love G-d.

וכך בחי' תורה זו הוא הנקי עוז שניתן כח שיוכל לומר ואהבת וצ"ל ע"י הקדמת המס"נ [המסירות נפש] כנ"ל כמו הגשם שהוא ע"י רעמים ועבים כו':^{76, 77}

And so this level of Torah is what is called "strength" (oz), for power is given so that he can say "And you shall love." And this must come through self-sacrifice (mesirus nefesh) going before it, as mentioned above, like the rain, which comes through thunder and clouds, etc.

That is why this Torah is called "strength" (oz): it gives the power to love G-d. But it must be preceded by self-sacrifice, as rain comes only through thunder and clouds; the maamar breaks off here.

IN ONE'S AVODAH

Before learning, pray: let the love of the Shema and the readiness for self-sacrifice, quiet bittul rather than noise, come first, and use Pesukei deZimra to contemplate until the outer heart joins the inner one. Then learn Torah for its own sake and for practice, until the law is engraved on the heart, and keep the mitzvos even where they are beyond reason, like a servant who does his master's will.

QUESTIONS FOR DISCUSSION

1. Why does water, which takes the color of its vessel, describe the Written Torah, and what gives it its "color"?
2. How can Israel be said to "clothe" G-d in the Torah, and why is it the servant, not the king, who puts on the garment?
3. What is the difference between the self-sacrifice the maamar rejects and the one it describes?
4. Why do souls, which are higher than angels, need to contemplate the angels' love and awe?
5. Why must prayer come before Torah, and how does Torah learned for practice become "strength" to love G-d?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 האזינו השמים ואדברה

“Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth.” The opening of Moshe’s song and the verse of the maamar.

Deuteronomy 32:1 א:ב דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְיִי־פִי:

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

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KEHOT’S NOTE

דברים לב, א.

2 יערוף כמטר לקחי תזל כטל אמרתי

“My teaching shall drop like the rain, my word shall flow like the dew.” The maamar returns to it at the end, where Torah learned for practice is compared to rain.

Deuteronomy 32:2 ב:ב דברים

יַעְרֹף כַּמֶּטֶר לִקְחֵי תִזַּל כְּטֵל אֲמַרְתִּי כְּשֶׁעִירָם עַל־יַדְּשָׂא וְכִרְכִּיכִים עַל־יְדֵי:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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3 העדותי בכם היום את השמים ואת הארץ

“I call heaven and earth to witness against you this day: I have set before you life and death.” In Nitzavim Moshe makes heaven and earth witnesses; the maamar reads them as the two Torahs.

Deuteronomy 30:19 י"ט דברים

הַעֲדַתִּי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בֵּחַיִּים לְמַעַן תַּחֲיֶה אֹתָהּ וְזָרַעַךְ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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KEHOT’S NOTE

דברים ל, יט.

4 שמים וארץ . . שבעל פה

According to the note, this reading of heaven and earth as the Written and the Oral Torah is cited in this lexicon of Kabbalistic terms under “Shamayim,” where its sources are listed.

KEHOT’S NOTE

הובא בסי ערכי הכנויים לסה"ד ושי"ג המ"מ בזה בעי שמים. ועי'ע בילקוט ראובני רי"פ האזינו. [כ]. ראה אוה"ת נ"ך כרך א ע' שיז.

5

שמים נטריקון שם מים

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

KEHOT’S NOTE

חגיגה יב, סע"א.

6

שמים נטריקון שם מים

“What is shamayim? Rabbi Yosei bar Chanina said: sham mayim, there is water.” The Alter Rebbe uses this reading to tie “heaven” to water, and so to the Written Torah.

Chagigah 12a:5-6 ר"ה-ר"ה חגיגה

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשֶׂרָה דְּבָרִים נִבְרָאוּ בַּיּוֹם רִאשׁוֹן, וְאֵלוּ הֵן: שָׁמַיִם וָאָרֶץ, תְּהוֹ וְבָהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דְּכַתִּיב: “בְּרֵאשִׁית בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ”, תְּהוֹ וְבָהוּ — דְּכַתִּיב: “וְהָאָרֶץ תְּהוֹ וְבָהוּ”, אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דְּכַתִּיב: “וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם”, אוֹר — דְּכַתִּיב: “וַיֹּאמֶר אֱלֹקִים יְהי אוֹר”, רוּחַ וּמַיִם — דְּכַתִּיב: “וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם”, מִדַּת יוֹם וּמִדַּת לַיְלָה — דְּכַתִּיב: “וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם ...

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7

והתו' נמשלה למים

“And ‘water’ means nothing but Torah, as it says, ‘Ho, everyone who thirsts, come to the water.’” This is the source for likening the Torah to water.

Bava Kamma 17a:14 י"ד א:א בבא קמא

הֵיכָה מְבַעֲטָה, אוֹ שֶׁהִיוּ צְרוּרוֹת מִנְתִּיזִין מִתַּחַת רִגְלֶיהָ - וְשִׁבְרָה אֶת הַפְּלִים, מְשַׁלֵּם חֲצִי נֶזֶק. דְּרָסָה עַל הַכִּלִּי וְשִׁבְרָתוֹ, וְנִפְּלָה עַל כִּלִּי וְשִׁבְרוֹ - עַל הָרִאשׁוֹן מְשַׁלֵּם נֶזֶק שְׁלֵם, וְעַל הָאַחֲרוֹן מְשַׁלֵּם חֲצִי נֶזֶק.

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KEHOT’S NOTE

ב"ק יז, א.

PARAGRAPH 2

8

הוי כל צמא לכו למים

“Ho, everyone who thirsts, come to the water, and whoever has no money, come, buy and eat.” The Talmud (Bava Kamma 17a) reads the water as Torah; here it shows that the Torah is likened to water.

Isaiah 55:1 א:א ישעיהו

הוֹי כָּל־צֹמֵא לְכוּ לַמַּיִם וְאֲשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלֹא־כֶסֶף וּבְלֹא מַחִיר יֵין וְחֹלֵב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT’S NOTE

ישע"י נה, א.

9 כי מן המים משיתיהו
Pharaoh's daughter named the child Moshe, saying, "For I drew him out of the water." The name of the one through whom the Torah was given is itself tied to water.

שמות ב':10 Exodus 2:10

וַיִּגְדַּל הַיֵּלֶד וַתְּבַאֲהוּ לִבְת־פֶּרֶעַה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
כי מן המים משיתיהו:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב', י.

10 חכים ולא בחכ' ידיעא
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ת"י בהקדמה.

11 חכים ולא בחכמה ידיעא
In the introduction to the Tikkunei Zohar G-d is addressed: "You are wise, but not with a known wisdom." The Alter Rebbe uses it for the higher Chochmah, the Torah's root, which is beyond grasp.

Tikkunei Zohar 17b:3-4 ב'ג:ד' תקוני זוהר י"ז

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית
לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה
לון איך אתנהיג עלמא בדינא וברחמי דאיוןן צדק ומשפט כפום
עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק
מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות בריית.
כלא לאחזאה איך אתנהיג עלמא.

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12 כך התורה . . ולכך כל התורה היא רק סיפורי מעשיות
The note quotes this parallel version, where the point of the analogy is spelled out: the light of Chochmah in the Written Torah has no plain grasp and is hidden in mere stories, but when the mitzvos written in it are carried out in action, the Torah takes on a "color," like water in a vessel.

KEHOT'S NOTE

בסה"מ תקס"ז ע' שנה כאן מבואר יותר הנמשל וז"ל שם: "כך אור החכמה
שבתושב"כ אין לה השגה והבנה פשוטה אלא נעלמה היא בספורי מעשיות
בעלמא וכיוצא, רק כשבאין המצוות הכתובי"ב בה לידי קיום מעשה ה"ז כדמיון
המים כשהן בכלי שיש להן גוון לפי אופן גוון הכלי, כך ע"י מצוות מעשיות
שעושין ישראל אזי יש לתורה גוון" ע"ש.

PARAGRAPH 4

13 דלית מחשבה תפיסא ב'י
Elijah's prayer in the introduction to the Tikkunei Zohar says of G-d: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all." The

...האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר

Alter Rebbe brings it for G-d as He is in Himself, beyond every mind.

Tikkunei Zohar 17a:10-12 ב'ג:ד' תקוני זוהר י"ז

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה
תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר
ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין.
ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון
ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין
עשר. אתחשיב ליה כאלו אפריש בך.

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14 אלה המצוות אשר יעשה אותם האדם וחי בהם

"These are the commandments which Havayah commanded Moshe for the children of Israel at Mount Sinai." The last verse of Vayikra supplies the first half of the joined quotation.

Leviticus 27:34 כ"ו:ל"ד ויקרא כ"ו

אלה המצוות אשר צוה ה' את־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי:

These are the commandments, which the L-RD commanded Moses for the children of Israel in mount Sinai.

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KEHOT'S NOTE

חיבור ב' כתובים, ויקרא כו, לד. יח, ה. ראה בסה"מ תקס"ז ע' שנו הדיוק
בתי "וחי בהם".

15 אשר יעשה אותם האדם וחי בהם

"You shall keep My statutes and My laws, which a man shall do and live in them." The Alter Rebbe reads "in them" as the Infinite Light coming to rest within the mitzvos.

Leviticus 18:5 ה'ח:ה' ויקרא

וּשְׁמַרְתֶּם אֶת־חֻקֵּי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאֱלֹהִים וְחִי בָהֶם אֲנִי
Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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PARAGRAPH 5

16 ועשיתם אתם אתם כתיב כאלו עשאוני

On "and you shall do them" in Bechukosai, the Zohar says that whoever does the Torah's commandments and walks in its ways "makes" G-d above, as it were: "The Holy One, blessed be He, said: It is as though he made Me." This is the teaching the Alter Rebbe quotes.

Zohar III, 113a, וז"ל קיג,

Sanhedrin 99b:12-13 ב'ג:ד' סנהדרין צ"ט

... רבי אֶלְעָזָר אָמַר: כְּאִילוּ עֲשָׂאן לְדַבְרֵי תוֹרָה, שְׁנֵאָמַר: "וּשְׁמַרְתֶּם אֶת
דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם". רַבָּא אָמַר: כְּאִילוּ עֲשָׂאן לְעֻצְמוֹ,
שְׁנֵאָמַר: "וַעֲשִׂיתֶם אֹתָם" - אֵל תִּקְרֶי "אֹתָם" אֶלָּא "אֲתָם". אָמַר רַבִּי
אֲבָהוּ: כָּל הַמַּעֲשֶׂה אֶת חֲבִירוֹ לְדַבֵּר מִצְוָה, מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוּ
עֲשָׂאָה, שְׁנֵאָמַר: "וּמִטָּה אֲשֶׁר הִכִּיתָ בוֹ אֶת הָאָרֶץ". וְכִי מֹשֶׁה הִכָּהוּ?

וְהָלֹא אֶהְרֵן הִכְהִינוּ! אֲלֵא לֹמַר לָהּ: כָּל הַמַּעֲשֵׂה אֶת חֲבִירוֹ לְדַבֵּר מִצְוָה, מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוֹ עָשָׂאָהּ.

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Yayikra Rabbah 35:7ז"ה:ר

KEHOT'S NOTE

זח"ג קיג, א. וראה סנהדרין צט, ב. ויק"ר לה, ז.

17 עוסק בתורה לשמה

"Whoever occupies himself with Torah for its own sake merits many things." The Alter Rebbe explains "for its own sake" as for the sake of the Torah itself.

משנה אבות ו:א"פ

שְׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לְשִׁמְהָ, זֹכֶה לְדַבְרִים הַרְבֵּה. וְלֹא עוֹד אֲלֵא שֶׁכָּל הָעוֹלָם כְּלוּ כְּדִי הוּא לוֹ. נִקְרָא רַע, אֶהוּב, אֶהֱבֵי אֶת הַמָּקוֹם, אֶהֱבֵי אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמִלְבִּשְׁתּוֹ עֲנוּה וְיִרְאָה, וּמִכְשָׁרְתּוֹ לְהִיּוֹת צַדִּיק וְחָסִיד וְיֹשֵׁר וְנֶאֱמָן, וּמִרְחַקְתּוֹ מִן הַחֶטָּא, וּמִקְרַבְתּוֹ לִידֵי זָכוּת, וְנִהְיֶינּוּ מִמֶּנּוּ עֲצָה וְתוֹשִׁיָּה בִּינָה וּגְבוּרָה, שְׁנֵאֲמַר (משלי ח) לִי עֲצָה וְתוֹשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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18 כל הנק' בשמי ולכבודי

"Everyone that is called by My Name, and for My glory I have created him, I have formed him, I have even made him." Read here as the souls of Israel, created for the Torah, G-d's "glory."

ישעיהו מ"ג:ז

כל הַנִּקְרָא בְּשִׁמִּי וּלְכָבוֹדִי בְּרָאֲתִיו וַיַּצְרֵתִיו אֶרְצִיתִיו:

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

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KEHOT'S NOTE

ישע"מ, ז.

19 אין כבוד אלא תו'

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

KEHOT'S NOTE

אבות פ"ו, מ"ג.

20 ואין כבוד אלא תורה

"And there is no glory but Torah, as it says, 'The wise shall inherit glory.'" This lets the Alter Rebbe read "for My glo-

...האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר

ry" as "for the Torah."

משנה אבות ו:ג"פ

... וְהָלֹא דְבָרִים קָל וְחֹמֶר, וּמֵה דּוֹד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאַחֲתָפֶל אֲלֵא שְׁנֵי דְבָרִים בְּלִבְד קִרְאוּ רַבּוּ אֵלּוּפּוֹ וּמִיָּדְעוֹ, הִלּוּמֵד מִחֲבֵרּוֹ פֶּרֶק אֶחָד אוֹ הִלְכָה אֶחָת אוֹ פִּסּוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אִפְלוֹ אוֹת אֶחָת, עַל אֶחָת פֶּמָּה וְכַמָּה שְׁצָרִיף לְהוֹגִי בוֹ כְּבוֹד. וְאִין כְּבוֹד אֲלֵא תוֹרָה, שְׁנֵאֲמַר (משלי ג) כְּבוֹד חֲכָמִים יִנְחֵלוּ, (משלי כח) וְתַמִּימִים יִנְחֵלוּ טוֹב, וְאִין טוֹב אֲלֵא תוֹרָה, שְׁנֵאֲמַר (משלי ד) כִּי לֵקַח טוֹב נִתְּתִי לָכֶם תּוֹרָתִי אֵל תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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21 וזה"ע עוסק בתו' לשמה

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

KEHOT'S NOTE

ראה אבות רפ"ו.

PARAGRAPH 6

22 עוטה אור כשלמה

"He wraps Himself in light as in a garment; He stretches out the heavens like a curtain." The light that is G-d's garment is read here as the Torah.

Psalms 104:2ב"ד

עֹטֶה-אֹר כְּשֶׁלֶמָּה נוֹטֶה שָׁמַיִם כְּיָרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

23 דר"י קארי למאני מכבודותא

On honoring Shabbos with special clothes, the Talmud says that Rabbi Yochanan called his garments "my honorers." The Alter Rebbe uses it to show that a garment is a person's "glory."

Shabbat 113a:14ד"א

"וְכַבְּדֵתוּ מַעֲשֵׂוֹת דְּרַבִּיךָ." "וְכַבְּדֵתוּ" — שֶׁלֹּא יִהְיֶה מְלַבּוֹשֶׁךְ שֶׁל שַׁבָּת כְּמִלְבּוֹשֶׁךְ שֶׁל חוּל, וְכִי הָא דְרַבִּי יוֹחָנָן קָרִי לְמַאֲנִיה "מְכַבְּדוֹתֵי". "מַעֲשֵׂוֹת דְּרַבִּיךָ" — שֶׁלֹּא יִהְיֶה הִילּוּכָךְ שֶׁל שַׁבָּת כְּהִילּוּכָךְ שֶׁל חוּל. "מְמַצּוֹא חֲפָצָךְ" — חֲפָצֶיךָ אֲסוּרִין, חֲפָצֵי שָׁמַיִם מוֹתָרִין. "וְדַבֵּר דְּבָר" —

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KEHOT'S NOTE

שבת קיג, א.

24 המלך אין רואים אותו כשהוא ערום

The Mishnah on the honor due a king says that he may not be seen while his hair is being cut, nor unclothed, nor in the bathhouse. It supplies the analogy: a king is seen only in his royal garments.

Sanhedrin 22a:11-12 כ"ב א: י"א-י"ב

מתני' אין רוכבין על סוסו, ואין יושבין על כסאו, ואין משתמשין בשרביטו, ואין רואין אותו כשהוא מסתפר, ולא כשהוא ערום, ולא כשהוא בבית המרחץ, שנאמר: "שום תשים עליך מלך", שתהא אימתו עליך. גמי אמר רב יעקב אמר רבי יוחנן: אבישג מותרת לשלמה, ואסורה לאדניה. מותרת לשלמה - דמלך היה, ומלך משתמש בשרביטו של מלך. ואסורה לאדניה - דהדין הוא.

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KEHOT'S NOTE

סנהדרין כב, א.

25 אין דרכו

In the Tzemach Tzedek's quotation the words read "it is not the way" (ein derech) instead of "it is not his way" (ein darko); the meaning is the same.

KEHOT'S NOTE

ביהל אור שם: אין דרך.

26 אך המלך . . מלביש אותו

According to the note, the Tzemach Tzedek quotes this analogy, that a king does not dress himself but is dressed by his servant, in his commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור ע' רחצ.

27 כ"א ע"י שמתלבש בתורה . . הוא ע"י ישראל דוקא כו'

The parallel maamar adds here: "that is, 'everyone called by My Name, for My glory': His own glory, which is the garment of Torah, of which it is said, 'He wraps Himself in light as in a garment'; therefore 'I have created him.'" It ties the garment back to the verse of paragraph 5.

KEHOT'S NOTE

בסה"מ תקס"ז ע' שנו מוסיף "דהיינו כל הנק' בשמי לכבודי כבודו העצמי שהוא לבוש דתורה שנאמר בה עוטה אור כשלמה כו' לכך בראתיו כו' ודייל".

PARAGRAPH 7

28 ודברת במ

"Teach them to your children and speak of them when you sit in your house and when you walk on the way, when you lie down and when you rise." The Alter Rebbe reads "speak" as drawing the Infinite Light into the words of Torah.

Deuteronomy 6:7 דברים ו:7

ושננתם לנפיה ודברת בם בשבתך בביתך ובקחתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when

...האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר

thou walkest by the way, and when thou liest down, and when thou risest up.

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ברכות כ"א א Berakhot 21a

KEHOT'S NOTE

דברים ו, ז. וראה ברכות כא, א.

29 דבר עמים

"He subdues (yadber) peoples under us, and nations under our feet." The Alter Rebbe reads yadber as leading, the sense he gives to vedibarta.

Psalms 47:4 ד:4 תהילים

ידבר עמים תחתינו ולאמים תחת רגלינו:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהילים מז, ד.

30 והיו הדברים האלה

"And these words which I command you this day shall be upon your heart." The Alter Rebbe reads "I" (Anochi) as G-d's essence and "command" as binding.

Deuteronomy 6:6 דברים ו:6

והיו הדברים האלה אשר אנכי מצוה היום עליך:

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

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KEHOT'S NOTE

דברים ו, ו.

31 אנכי מי שאנכי

There "Anochi" of the Ten Commandments is explained as G-d's very essence and being, revealed to become "your G-d" and to dwell in the person through countless contractions.

KEHOT'S NOTE

נסמן לעיל עב, ד.

PARAGRAPH 8

32 והכח הזה שיש בנפש לגרום המשכה זאת כו' ואהבת כו' מעומקא

דליכא

According to the note, the Tzemach Tzedek quotes this passage, from here to "from the depth of the heart," in Or HaTorah, and adds from the explanation that this is Z'eir Anpin, the natural emotive attributes of the G-dly soul, which are bound up with Atika, above the root of Chochmah and Binah, and draw from the Mazla.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' צא ומוסיף "ובהביאור שזהו ענין ז"א שהוא המדות הטבעיות שבנה"א בעתיקא אחיד ותליא היינו למעלה משרש חו"ב שניקתם ממולא" ע"ש.

33 האומר אין לי אלא תו'

"Whoever says he has nothing but Torah does not have even Torah," for one who is not engaged in doing is not

engaged in learning. The Alter Rebbe applies it to Torah that is not preceded by prayer.

Yevamot 109b:4-5'ה'ד-ה'ה'י

ערכי שליטון — דעבדי שלוח דוץ. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אומר רב פפא, אומר קרא: "ולמדתם ועשיתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

34 למסור נפשו באחד

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה ב"ח בטו"ח ר"ס סא. פ"ח שער הק"ש פ"ב.

35 למסור נפשו באחד

The Pri Etz Chaim teaches that at the letter dalet of Echad one should intend to give over one's soul for the sanctification of G-d's Name, accepting upon oneself the four deaths of the court.

פרי"ד 12:4-5 שמה ה' מיתות ב"ד, סקילה שריפה הרג וחנק, מן עץ חיים, שער הקריאת שמע י"ב:ד-ה' והנה בימי הגלות אין בה כח לעלות אחרי שעדיין היא למטה בהיכל אהבה דבריה, לכן אנו צריכין למסור נפשנו על קדושת השם בדי דאח"ד. וצריך לקבל עליו ד' מיתות ב"ד, סקילה שריפה הרג וחנק, מן ד' אותיות אדני במילואו, כי שם שרשם. ולכך תכוין לקבל בדי אותיות של אדני, שכוונת בדי של אח"ד. גם תכוין בדי של אח"ד בדי מיתות הנ"ל, שאתה מוסר נפשך בדי מיתות אלו, ושאתה מקדש את השם בכל לבבך, ולקבל עליך עול מלכות שמים זה של הק"ש: והענין, כי כבר ביארנו, כי אין כח במלכות לעלות ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 9

36 אליך ה' נפשי אשא

"Of David. To You, Havayah, I lift up my soul." The Alter Rebbe reads it as the essence of self-sacrifice: lifting the soul to G-d and not wanting to be separate.

Psalms 25:1'ה'ה'י

לדוד אליך ה' נפשי אשא:

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

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KEHOT'S NOTE

תהלים כה, א.

37 דכולא קמ"י כלא חשיבי

Speaking of the true awe of G-d, the Zohar calls Him the root of all worlds, "and all before Him are considered as

...האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר.

nothing." This is the ground of bittul.

Zohar I, 11b, ז"א יא,

KEHOT'S NOTE

זח"א יא, ב.

38 אלף אלפין כו'

"A thousand thousands served Him, and myriad myriads stood before Him." Used for the countless worlds that G-d's kindness keeps alive.

Daniel 7:10'ז'י'י'י'

נהר ד"נור נגד ונפק מן קדמוהי אלף אלפין ונפשונו ורבו רבין קדמוהי וקומו ד"נא יתב וספרין פתיחו:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

39 ואימתי גדול כשהוא בעיר אלקינו

On "Great is Havayah and much praised in the city of our G-d," the Zohar asks when the Holy One is called great, and answers: when the Community of Israel is with Him. The Alter Rebbe reads "the city of our G-d" as the letters of the Ten Utterances.

Zohar III, 5a, זח"ג ה,

Zohar II, 235a, זח"ב רלה,

KEHOT'S NOTE

זח"ג ה, א. ועיינ'כ זח"ב רלה, א. ז"ח תשא. שם חקת.

40 לך ה' הגדולה

"Yours, Havayah, are the greatness and the might and the glory." David's praise is read as saying that "greatness," the spreading forth of kindness, is "Yours," nullified before G-d.

I Chronicles 29:11'י"א'י'י'י'

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 10

41 שנים לפניו

"In the morning one recites two blessings before it [the Shema] and one after it." These are the blessings before

the Shema that the Alter Rebbe says were instituted before prayer.

Mishnah Berachot 1:4 ד"ה: משנה ברכות א

בשחר מברך שתיים לפניו ואחת לאחריו, וכערב שתיים לפניו ושתיים לאחריו. אחת ארפה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. להתם, אינו רשאי שלא להתם. ושלא להתם, אינו רשאי להתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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42

לומר עריצים

"You subdue the noise of strangers; the song (zemir) of the tyrants is brought low." The Kehot note points here for the phrase; the Alter Rebbe reads Pesukei deZimra as cutting down the tyrants.

Isaiah 25:5 ד"ה: ישעיהו כ"ה

כהרב בציון שאון זרים תכניע חרב בצל עב זמיר עריצים יענה:

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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KEHOT'S NOTE

ראה ישע"י כה, ה.

43

שהנשמות הם גבוהים יותר מהמלאכים

When G-d consulted the ministering angels about creating man, He told them that man's wisdom would exceed theirs, and Adam named the animals the angels could not. The Kehot note brings it for the souls' superiority over the angels.

Bereshit Rabbah 17:4 ד"ה: בראשית רבה י"ז: 17

ויצר ה' אלקים מן האדמה - בעון קומי, רבי יוחנן בן זכאי כתיב: ויאמר אלקים תוצא הארץ נפש חיה למינה. ומה ת"ל ויצר ה' אלקים מן האדמה כל חית השדה? אמר להן: להלן לבריאה, וכאן לכבוש. היאך מה דאת אמר (דברים כ"ט): כי תצור אל עיר ימים רבים. אמר רבי אחא: בשעה שבה הקב"ה לבראת את האדם נמלך במלאכי השרת. אמר להן: נעשה אדם. אמרו לו: אדם זה מה טיבו? אמר להן: חכמתו מרובה משלכם. הביא לפניהם את הבהמה ואת החיה ואת העוף. אמר להם: זה, מה שמו? ולא היו ...

"The L-rd G-d formed from the ground every beast of the field and every bird of the heavens, and brought them to the man to see what he would call it; and whatever the man would call every living creature, that was its name" (Genesis 2:19). "The L-rd G-d formed from the ground [every beast of the field]" - they raised a question before Rabbi Yohanan

...האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר

ben Zakai: It is written: "G-d said: Let the earth produce living creatures after their kinds" (Genesis 1:24). Why then does the verse state ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה ב"ר יז, ד. וש"נ.

44

רוממות א-ל בגרונם

"The exaltations of G-d are in their throat, and a two-edged sword in their hand." Said of the Verses of Praise, which put G-d's exaltation into the mouth of the one who prays.

Psalms 149:6 ו"ט: תהילים קמ"ט

רוממות אל בגרונם וחרב פיפיות בידם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 11

45

ונתתי עשב בשדך לבהמתך

"And I will give grass in your field for your cattle, and you shall eat and be satisfied." From the second paragraph of the Shema; read here as the angels nourishing the animal soul.

דברים י"א: ט"ו Deuteronomy 11:15

ונתתי עשב בשדך לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים יא, טו.

46

בראתיו יצרתיו אף עשיתיו

"For My glory I have created him, I have formed him, I have even made him." The three verbs are read as the three garments, thought, speech and action.

Isaiah 43:7 ו"ז: ישעיהו מ"ג: 7

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו:

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

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47

מהמלאכים שנק' עשב כו'

The Zohar says that the "grass" of creation is the Ofanim, the Chayos and the Keruvim, angels who are set in order when people serve G-d in prayer. This is the source for calling the angels "grass."

Zohar I, 18b יח, א"א

KEHOT'S NOTE

זח"א יח, ב.

48

והחכ' מאין תמצא

"But wisdom, where (me'ayin) shall it be found?" Read as "wisdom is found from ayin, nothing": wisdom comes into being from nothing, so thought is "creation."

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 12

49

ה' מלך גאות לבש

"Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength." Kingship is described as a garment, as action is the garment of G-d's rule.

Psalms 93:1 תהילים צ"ג:א

ה' מלך גאות לבש לבש ה' עז התאזר אף-תכון תבל בל-תמוט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

PARAGRAPH 13

50

ואל יאמר אדם א"א בבשר חזיר

There the Alter Rebbe quotes the Maggid: this instruction of the Sifra is said of one who has never sinned, but one who returns in teshuvah must find every evil and forbidden thing repulsive and say "I have no desire for it," so that he does not fall again.

ויקרא כ"ו:כ"ו Leviticus 20:26

והייתם לי קדשים כי קדוש אני ה' ואבדל אתכם מן העמים להיות לי:

And ye shall be holy unto Me; for I the L-RD am holy, and have set you apart from the peoples, that ye should be Mine.

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KEHOT'S NOTE

ספרא ויקרא כ, כו. והובא ברש"י שם. [ועיי לעיל בואתחנן ד"ה וזאת המצוה פ"ג ד"ה לשמור [ט, ד] ב' הרה"מ נ"ע. — כ].

51

ואל יאמר אדם א"א בבשר חזיר אלא אפשי אבל מה אעשה אבי

שבשמים גזר

Rabbi Elazar ben Azaryah: a person should not say "I have no desire to eat pork," but "I do desire it, and what can I do? My Father in Heaven has decreed upon me." Brought

...האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר

here as the model of accepting the yoke of Heaven beyond reason.

Sifra, Kedoshim, Chapter 9 12ב"ט פרק ט קדושים, ספרא

52

ואל יאמר אדם א"א בבשר חזיר אלא אפשי אבל מה אעשה אבי

שבשמים גזר

Rashi quotes the Sifra's teaching on "I have set you apart from the peoples to be Mine," and ends: one separates from sin and accepts upon himself the yoke of the Kingdom of Heaven.

Rashi on Leviticus 20:26 כ"ו:כ"ו על ויקרא

ואבדל אתכם מן העמים להיות לי. אם אתם מבדלים מהם הרי אתם שלי. ואם לאו הרי אתם של נבוכדנאצר וחביריו; רבי אלעזר בן עזריה אומר מנין שלא יאמר אדם נפשי קצוה בבשר חזיר, אי אפשי ללבש כלאים, אבל יאמר אפשי ומה אעשה ואבי שבשמים גזר עלי? ת"ל ואבדל אתכם מן העמים להיות לי, שתהא הבדלתכם מהם לשמי — פורש מן העברה ומקבל עליו על מלכות שמים (ספרא):

AND I HAVE SEPARATED YOU FROM THE PEOPLES THAT YOU SHOULD BE MINE — If you hold yourselves apart from them then you will be Mine, but if not, you belong to (become subject to) Nebuchadnezzar and others like him. Rabbi Eleazer ben Azariah said, "Whence do we know that one should not say, "My soul loathes swine's flesh", or, "I have no desire to wear clothes which are a mixture of wool and linen", but one should say, "I would, indeed, like them, ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

53

ונעוץ סופן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Applied here to action beyond reason, the lowest level, which is bound to the highest.

ספר יצירה א'ז:ז Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

54

ונעוץ סופן כו'

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

55

כי ב' לבבות הם פנימי הלב וחיצונית הלב

There the two levels of the heart's will are explained, in connection with "Unite our heart" in the blessing before the Shema: the inner point of the heart is ahavah rabbah, a

great love above reason that comes from Above as a gift, and the outer heart is the love that comes from contemplating G-d's greatness, each according to his capacity.

KEHOT'S NOTE

ראה לעיל פי בלק טז, ג.

56

כי ברא כרעא

Tosafos explains that a man's daughter-in-law is a closer relation to him than his brother's wife, because "the son is his father's leg," as though part of the father himself. The Alter Rebbe uses the saying for the soul's natural bond with G-d.

Tosafot on Yevamot 3a:7"א: תוספות על יבמות ג' א:

מקמי אשת אחיו שלא היה בעולמו - וה"ה מקמי אשת אחיו מאמו וחדא מנייהו נקט דתרויהו לאו קרובי עצמו נינהו אלא ע"י קידושין וכלתו שהיא אשת בנו קרובה מנייהו טפי אבל אין לומר דוקא לגבי אשת אחיו שלא היה בעולמו כלתו קרובה טפי לפי שלא היה בעולמו אבל לגבי אשת אחיו מאמו לא דבאשת בנו איפלא דרא כדאשכחן לענין עדות בב"ב (ד' קכח). דאפי' מאן דמכשר באבא דאבא פסיל בן אחיו דע"כ לענין עריות אשת בנו קרובה טפי מאשת אח שהבן כרעיה דאבוא הוא דקחשיב בתו ובת בתו קרובי עצמו ...

Vilna Edition (Public Domain)

57

ברא כרעא כו

The note gives this Kabbalistic work, beside Etz Chaim, as a source for the saying "a son is his father's leg."

Yevamot 3a:2-4"ד"א: יבמות ג' אב: ד"א:

דאמר רבא: אמר לי רב יצחק פ' אבדימי: אתיא "הנה" "הנה", אתיא "זמה" "זמה". השתא דאמר ר' כל מלתא דאתיא מדקשא חביבא לקה, ליתני לאחות אשה לבסוף! אידי דאירי באיסור אחוותא, תנא אחות אשתו.

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

KEHOT'S NOTE

ע"ח שער פרקי הצלם פ"א. יונת אלם רפ"ב. וראה יבמות ג, א תוד"ה מקמי.

58

ערלת לבבכם

"Circumcise, then, the foreskin of your heart, and stiffen your neck no more." The "foreskin" is the concealment of the animal soul, removed through contemplation.

Deuteronomy 10:16"ט"ז: דברים י"ט:

ומלתם את ערלת לבבכם וערפכם לא תקשו עוד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז.

PARAGRAPH 14

59

ומל' את לבבך

"And Havayah your G-d will circumcise your heart and the heart of your offspring, to love Havayah your G-d with all

...האזינו השמים ואדברה ותשמע הארץ כו' יערוך כמטר

your heart." Here G-d Himself removes the barrier, which the Alter Rebbe places in the time to come.

Deuteronomy 30:6"ו': דברים ל':

ומל' ה' אלקיך את לבבך ואת לבב זרעך לאהבה את ה' אלקיך בכל לבבך ובכל נפשך למען חיה:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

60

ממעמקים קראתיך הוי

"A song of ascents. Out of the depths I have called You, Havayah." Read as calling from the depth of the heart, its inner dimension.

Psalms 130:1"א': 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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KEHOT'S NOTE

תהילים קל, א.

61

בקשו פני את פניך ה' אבקש

"On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek." "Face" (panim) is read as G-d's inner dimension (pnimiyus).

Psalms 27:8"ח': תהילים כ"ז:

לך אמר לבי בקשו פני את פניך ה' אבקש:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהילים כז, ח.

62

אל תט באף עבדך

"Do not hide Your face from me; do not turn Your servant away in anger." The Alter Rebbe reads be'af, "in anger," through af, "even," of "I have even made him": the service of action.

Psalms 27:9"ט': תהילים כ"ז:

אל תסתתר פניך ממני אל תט באף עבדך עזרתי היית אל תטשני ואל תעזבני אלקי ישועי:

Hide not Thy face far from me; Put not Thy servant away in anger; Thou hast been my help; Cast me not off, neither forsake me, O G-d of my salvation.

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KEHOT'S NOTE

תהילים כז, ט.

63

כי לי בני עבדים

"For the children of Israel are servants to Me; they are My servants, whom I brought out of the land of Egypt." The

| servant “below”: all Israel as G-d’s servants.

ויקרא כ”ה:נ”ה Leviticus 25:55

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עָבְדִי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם
אֲנִי הִי אֱלֹקֵיכֶם:

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT’S NOTE

ויקרא כה, נה.

64

אברהם אוהבי

“But you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham who loves Me.” Avraham’s love places him above the level of a servant, like a son.

ישעיהו מ”א:ח”ד Isaiah 41:8

וְאַתָּה יִשְׂרָאֵל עָבְדִי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ וְרַע אֲבֹרָהֶם אֲהַבִּי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT’S NOTE

ישעיי מא, ח.

65

משה עבדי

“Moshe My servant is dead; now arise, cross this Jordan.” Moshe, called G-d’s servant, is the higher servant.

יהושע א:ב”ג Joshua 1:2

מֹשֶׁה עָבְדִי מֵת וְעַתָּה קוּם עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־
הָאָרֶץ אֲשֶׁר אֲנִכִּי נָתַן לָהֶם לְבְנֵי יִשְׂרָאֵל:

’Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

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KEHOT’S NOTE

יהושע א, ב.

66

דוד עבדי

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

KEHOT’S NOTE

מ”א יא, יג. ובכ”מ.

67

דוד עבדי

“For the sake of David My servant, and for the sake of Jerusalem, which I have chosen.” David too is called “My servant” in this higher sense; the Kehot note adds that the phrase appears in many places.

מלכים א י”א:י”ג Kings 11:13

רַק אֶת־כָּל־הַמַּמְלָכָה לֹא אֶקְרַע שְׁבֹט אֶחָד אֹתוֹ לְבָנָה לְמַעַן דָּוִד עָבְדִי
וּלְמַעַן יְרוּשָׁלַם אֲשֶׁר בְּחַרְתִּי:

Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son; for David My servant’s sake, and for Jerusalem’s sake which I have chosen.’

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PARAGRAPH 15

68

באף עבדך

“Do not turn Your servant away in anger (be’af).” The Alter Rebbe hears in be’af the af, “even,” of “I have even made him.”

תהילים כ”ו:ט”ז Psalms 27:9

אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֵל תַּט־בָּאף עַבְדְּךָ עֲזָרְתִּי הָיִית אֶל־תִּשְׁשֵׁנִי וְאַל־
תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל:

Hide not Thy face far from me; Put not Thy servant away in anger; Thou hast been my help; Cast me not off, neither for-sake me, O G-d of my salvation.

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69

אף עשיתי

“And for My glory I have created him, I have formed him, I have even made him.” “Made” is the level of action, the mitzvos done without reasons; “for My glory I have created him” is the drawing down through the Torah.

ישעיהו מ”ג:ז Isaiah 43:7

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרָאתִיו יִצְרַתִּיו אֶף־עָשִׂיתִיו:

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

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70

העדותי בכם

“I call heaven and earth to witness against you this day.” The two Torahs are the witnesses, because through them G-d’s light is drawn down.

דברים ל”ט:19 Deuteronomy 30:19

הַעֲדוּתִי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ
הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרֹת בְּחַיִּים לְמַעַן תַּחֲיֶה אֶתָּה וְזָרַעְךָ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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71

האזינו השמים

“Give ear, O heavens, and I will speak.” The maamar returns to its opening verse.

דברים ל”א:1 Deuteronomy 32:1

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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72

יערוף כמטר

“My teaching shall drop like the rain.” Read as Torah learned for practice, which nourishes the soul like rain.

דברים ל”ב:2 Deuteronomy 32:2

יַעֲרֹף כַּמֶּטֶר לִקְחֵי תֹזֶל כַּטֵּל אִמְרָתִי כְּשֶׁעִירִם עַל־יְדָשָׁא וְכַרְבִּיבִים עַל־יְעֹשֶׁב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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73 תלמוד שמביא לידי מעשה

The Sages decided that study is greater, “for study leads to action.” The Alter Rebbe names the first level of Torah after this teaching.

Kiddushin 40b:8-9 ט"ח-ט"ז

ובכך היה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמישים וארבע, לשמישים ששים ואחת, ליוכלות מאה ושלש.

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KEHOT'S NOTE

קידושין מ, ב. וש"נ.

74 ועשה את אשר הפצתי

“So shall My word be that goes out of My mouth: it shall not return to Me empty, but shall do that which I desire.” G-d's word, like the rain, accomplishes its purpose.

Isaiah 55:11 ט"ז:י"א

כן יהיה דברי אשר יצא מפי לא ישוב אלי ריקם כי אם יעשה את אשר הפצתי והצליח אשר שלחתי:

So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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75 כי כאשר ירד הגשם . . והולידה והצמיחה

“For as the rain and the snow come down from heaven and do not return there, but water the earth and make it bring forth and sprout, giving seed to the sower and bread to the eater.” The rain is Torah that nourishes the soul.

Isaiah 55:10 ט"ז:י"א

כי כאשר ירד הגשם והשלג מן השמים ושמם לא ישוב כי אם יהרנה את הארץ והולידה והצמיחה ונתן זרע לזרע ולחם לאכל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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KEHOT'S NOTE

ישע"י נה, י.

76 תו' . . הנקי עוז

There the Torah is called “strength” (oz), “for there is no oz but Torah,” as it says “Havayah will give strength to His people,” in explaining “Havayah reigns; He is clothed in majesty; Havayah is clothed with strength.” The passage

...האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר

goes on to describe how the mitzvot draw a higher holiness into physical things.

KEHOT'S NOTE

נסמן לעיל נה, ג.

77 רעמים ועבים כו'

The maamar breaks off here with “etc.”; according to the note, the conclusion of the matter is found in this version among the Alter Rebbe's maamarim of 5567.

KEHOT'S NOTE

סיום הענין שבמאמר — ראה מאמרי אדה"ז תקס"ז ע' שנט-ס.

בעז"ה

Give Ear, O Heavens



Moshe's call to heaven and earth is a call to two kinds of souls, and the Torah he likens to rain and dew is how both draw G-d down. Rain is Torah that rises from below and must fall on soil plowed by a broken heart, so that the animal soul, rooted higher than the G-dly soul, cries out with a "great noise" and makes salvations sprout; dew is Torah for its own sake, which comes from above.

THE MAAMAR IN BRIEF

Ha'azinu opens by addressing heaven and earth and likening Moshe's teaching to rain and dew. Heaven and earth are two kinds of souls, the Torah scholars and the people of business who keep the mitzvos, and each has its own advantage. Rain only moistens soil: the power of growth is in the earth, awakened by the seed, and the ground must first be plowed. In the soul, the G-dly soul is the seed and the animal soul is the soil, which is why nearly all the mitzvos are given to the soul in the body. The animal soul comes from the face of the ox among the Ofanim, angels of lowly Asiyah who cannot grasp G-d as the Seraphim do, and so rise "with a great noise" to their lofty root and draw down "the glory of Havayah from His place." So the cry of teshuvah, joined to the mitzvos, draws down G-d's very essence. A broken heart plows, Torah study is the rain, and study for its own sake is dew. In Tishrei the shofar plows, Yom Kippur waters, and Sukkos and Shemini Atzeres bring the growth. Mishnah and Talmud are fine and heavy rain.

OUTLINE

1 Rain, dew, heaven and earth

¶1-4

The Torah is rain, which rises from below, and dew, which comes from above. Heaven and earth are the scholars and the people of mitzvos, each with an advantage. Rain needs plowed soil and a seed to bring out the earth's own power of growth.

2 The seed in the soil

¶5-6

The G-dly soul is sown in the animal soul, so nearly all the mitzvos, even love and awe, are given to the soul as it is clothed in the body. The animal soul's root, the face of the ox in the Ofanim, is higher than the G-dly soul.

3 The Ofanim and the Seraphim

¶7-10

The Seraphim, in Beriah, grasp G-d's holiness; the Ofanim, in Asiyah, cannot, and their great noise, rooted in the primordial kings above intellect, lifts the Throne and the "man" upon it, the Torah of 248 commandments and 365 prohibitions.

4 "Blessed be the glory of Havayah from His place"

¶11-14

Human wisdom hides G-d; the higher Chochmah reveals Him. The Ofanim ask that it be drawn down from "His place," beyond Chochmah, into the lower world; "much produce through the strength of the ox."

5 The cry of the animal soul

¶15-21

The animal soul's power exceeds the G-dly soul's; the soul comes down to become a baal teshuvah. The cry leads to the hundred blessings and to the mitzvos, which draw down G-d's essence: likchi, "you take Me."

6 Plowing, rain and dew

¶22-30

A broken heart is the plowing; Torah study softens the soul like rain; study for its own sake is dew, the word given at Sinai revealed again in the soul. Scholars draw it down through study, people of business through set times for Torah and through charity.

7 Tishrei

¶31-36

The shofar and the Ten Days of Teshuvah break the covering of the heart; Yom Kippur brings the pure water; Sukkos is the growth as a surrounding light, and Shemini Atzeres its inward absorption, as Betzael built the Mishkan before the vessels.

8 Showers and raindrops

¶37-40

Mishnah is fine rain, bringing growth like the seed; Talmud is heavy rain, bringing new rulings like fruit from a pit. Both kinds of growth belong also to the Days of Awe, through the Thirteen Attributes of Mercy.

9 Milra: below

¶41

The Ofanim are milra because Asiyah is the root from which evil comes; their distance makes their noise greater, like teshuvah, so they reach the supernal kodesh, as Malchus becomes "the crown of her husband."

10 Summary

¶42-49

A brief outline of the maamar's eight sections.

KEY CONCEPTS

Heaven and earth שמים וארץ

Two kinds of souls: the Torah scholars, whose Torah is their occupation, and the people of business, whose service is the practical mitzvos and kindness.

Rain and dew מטר וטל

Two levels of Torah: rain rises from below, study for the sake of understanding; dew comes from above, study for its own sake, when G-d "studies opposite" the person.

The power of growth כח הצומח

The earth's own power to make a seed sprout and multiply. In the soul it is the animal soul, in which the G-dly soul is "sown."

Ofanim and Seraphim אופנים ושרפים

Angels of the Divine Chariot: the Seraphim in Beriah, who comprehend, and the Ofanim in Asiyah, who cannot and therefore storm with emotion.

A great noise רעש גדול

The storm of emotion of the Ofanim, and in a person the cry of the heart (re'usa d'liba) and of teshuvah, which reaches higher than calm understanding.

The glory of Havayah from His place ברוך כבוד הוי'

ממקומו

The request that the higher Chochmah, in which G-d shines, be drawn down from its root beyond comprehension into the lower world, which hides Him.

Surrounding and inner light מקיף ופנימי

A drawing down from above comes first as a surrounding light and only afterward enters inwardly: Sukkos and Shemini Atzeres, the Mishkan and its vessels.

Milra מלרע

“Below”: the Targum for the Ofanim’s place, read as the root from which evil comes into being, the very distance that makes their noise great.

SECTION 1 • 11-4

Rain, dew, heaven and earth

1 בעז"ה [בעזרת השם]

With G-d's help.

The customary heading, "with G-d's help" (be'ezras Hashem), with which the maamar opens.

2 האזינו השמים^{1,2} ואדברה ותשמע הארץ אמרי פי יערוף כמטר לקחי תזל כטל אמרתי³. הנה התורה נמשלה למטר ולטל כמ"ש

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. My teaching shall drop like the rain; my word shall flow like the dew." Now, the Torah is likened to rain and to dew, as it is written,

The maamar opens with the first two verses of Moshe's song in Ha'azinu, where he calls on heaven and earth to listen and compares his words to rain and to dew. The Alter Rebbe's first point is that it is the Torah that is compared to both, and he brings a verse for each.

כי כאשר ירד הגשם⁴ והשלג מן השמים כו' כן יהיה דברי אשר יצא מפי⁵ כו'

"For as the rain and the snow come down from heaven," etc., "so shall My word be that goes forth from My mouth," etc.

Isaiah compares G-d's word to rain and snow, which come down from heaven and do not go back up before they have watered the earth. This is the source for likening the Torah to rain.

וכן נמשלה לטל כמארז"ל [כמאמר רבותינו זכרונם לברכה] טל תורה^{6,7} וארז"ל [ואמרו רבותינו זכרונם לברכה] מטל השמים זה מקרא⁸ כו' (במדרש רבה פי' תולדות פס"ו).

And likewise it is likened to dew, as our Sages, of blessed memory, said, "Dew is Torah"; and our Sages, of blessed memory, said, "Of the dew of heaven': this is Scripture," etc. (in Midrash Rabbah, Parshas Toldos, chapter 66).

Dew too stands for the Torah, as the Sages say. The Midrash on Yitzchak's blessing, "of the dew of heaven," reads that dew as Scripture; the Alter Rebbe gives its place in parentheses.

והנה מטר הוא ממטה למעלה כמ"ש ואד יעלה מן הארץ⁹ והשקה כו' וטל הוא מלמעלה למטה וענין האזינו השמים ותשמע הארץ הוא

Now, rain is from below upward, as it is written, "And a mist would rise from the earth and water," etc.; and dew is from above downward. And the meaning of "Give ear, O heavens ... and let the earth hear" is

Here is the difference between the two images. Rain starts from below, for the earth's moisture rises as mist and then falls back; dew simply comes down from above. The Alter Rebbe now begins to explain why Moshe addresses both heaven and earth.

כי יש ב' מיני נשמות א' אותן שהם בעלי תורה שתורתם אומנתם. והב' בעלי עסקים שעוסקים במצות וגמילות חסדים.

that there are two kinds of souls. The first are those who are masters of Torah, whose Torah is their occupation. And the second are men of business, who occupy themselves with mitzvos and acts of kindness (gemilus chassadim).

Heaven and earth stand for two kinds of Jewish souls. Some are scholars whose Torah study is their whole occupation; others are people in business, whose service is chiefly the mitzvos and acts of kindness.

כי על ג' דברים העולם עומד¹⁰ על התורה ועל העבודה ועל גמ"ח [גמילות חסדים]¹¹ והנה עבודה שהוא מצות קרבנות¹² אין לנו משחרב בהמ"ק [בית המקדש]

For "on three things the world stands: on the Torah, on the service, and on acts of kindness." Now, the service, which is the mitzvah of the sacrifices, we have not had since the Holy Temple was destroyed,

The Mishnah in Avos names three things on which the world stands: Torah, the service and acts of kindness. The commentators on the Mishnah explain "the service" as the Temple offerings, and these ceased when the Temple was destroyed.

ולא נשאר לנו כ"א תורה וגמ"ח [וגמילות חסדים] ובעלי תורה נקרא שמים ע"ש [על שם] התורה שהתורה היא מן השמים והארץ היא בחי' בעלי מצות¹³ העוסקים בקיום המצות מעשיות בפועל ממש

and nothing is left to us but Torah and acts of kindness. And the masters of Torah are called "heavens" on account of the Torah, for the Torah is from heaven; and the earth is the level of the masters of mitzvos, who occupy themselves with fulfilling the practical mitzvos in actual deed.

With the offerings gone, two pillars remain, Torah and kindness, and they match the two kinds of souls. The scholars are "heaven" because the Torah comes from heaven; those who carry out the practical mitzvos are "earth," since their service is in physical deed.

(ועמ"ש בד"ה השמים כסאי¹⁴ והארץ¹⁵ הדום רגלי ועמ"ש מענין ב' בחי' נשמות¹⁶ ע"פ מי יתנך¹⁷ כאח לי כו' אמצאך בחוץ¹⁸ כו')

(And see what is written in the discourse beginning "The heavens are My throne and the earth is My footstool"; and see what is written on the subject of the two levels of souls on the verse "If only you were as a brother to me," etc., "I would find you outside," etc.)

A parenthetical pointer to two other discourses: the opening maamar of Torah Ohr, on "The heavens are My throne," and the discourse on "If only you were as a brother to me," which discusses these two kinds of souls.

וכשם שבשמים וארץ גשמיים כתיב בראשית ברא אלקים את השמים ואת הארץ¹⁹ שמים קדמו לארץ²⁰ וכתוב ביום עשות²¹ ה' אלקים ארץ ושמים ארץ קדמה²² כו'

And just as, with the physical heavens and earth, it is written, "In the beginning G-d created the heavens and the earth": the heavens preceded the earth; and it is written, "On the day that Havayah Elokim made earth and heavens": the earth preceded, etc.;

Scripture names heaven and earth in two orders. In the first verse of Bereishis heaven comes first; in Bereishis 2:4 earth comes first. The Talmud records a dispute over which was created first, built on these two verses.

כך גם בתורה ומצות מצאנו ראינו שפעמים אמרו ות"ת [ותלמוד תורה] כנגד כולם^{23,24} כו' וכן אמרו ע"פ כל חפצים לא ישוו בה²⁵ כל מצותיה של תורה אינן כדאי נגד²⁶ הלכה²⁷ א' מן התורה.

so too with Torah and mitzvos, we have found and seen that at times [the Sages] said, "And the study of Torah is equal to them all," etc.; and likewise they said on the verse "All desirable things cannot compare to her": "All the mitzvos of the Torah are not worth one law of the Torah."

Torah and mitzvos also appear in both orders. Some sayings of the Sages put Torah study first: it is "equal to them all," and the Yerushalmi, expounding "all desirable things cannot compare to her," says that all the mitzvos together are not worth one matter of Torah.

3 ופעמים אמרו תכלית חכמה תשובה²⁸ ומעשים טובים וכן אמרו רז"ל [רבתינו זכרונם לברכה] גדול התלמוד במה שמביא לידי מעשה²⁹ דוקא.

And at times they said, "The purpose of wisdom is teshuvah and good deeds"; and likewise our Sages, of blessed memory, said that "study is great" specifically in that "it leads to deed."

Other sayings put deeds first: "The purpose of wisdom is teshuvah and good deeds," and study is called great because it leads to action, which makes action the goal.

ושניהם אמת כי יש בחי' ומעלה יתירה בתורה מה שאינה במצות ומי"מ יש ג"כ מעלה יתירה במצות מה שאינה בתורה וכוונדע ומבואר במ"א.

And both are true: for there is a quality and a surpassing advantage in Torah that is not in the mitzvos, and nevertheless there is also a surpassing advantage in the mitzvos that is not in Torah, as is known and explained elsewhere.

The Alter Rebbe resolves the tension: each has an advantage the other lacks. Torah has a quality that mitzvos lack and mitzvos have one that Torah lacks, so heaven can come first in one sense and earth in another.

4 והנה על בחי' התורה של ב' מיני נשמות הנ"ל הנקרא שמים וארץ הוא אומר יערוף כמטר לקחי³⁰ כו'

Now, concerning the level of the Torah of the two kinds of souls mentioned above, which are called "heavens" and "earth," he says, "My teaching shall drop like the rain," etc.

The Alter Rebbe returns to the verse. "My teaching shall drop like the rain" is said about the Torah of both kinds of souls, the scholars (heaven) and the people of deeds (earth).

והענין דכמו שענין המטר ופעולתו הוא שיורד ומלחלח את הארץ ומכשיר אותה שתוכל להוציא צמחה כמ"ש והרוה את הארץ והולידה

The explanation: just as the nature of rain and its effect is that it comes down and moistens the earth and prepares it so that it can bring forth its growth, as it is written, "and waters the earth and makes it give birth

To explain the image he describes what rain does: it comes down, moistens the soil and makes it ready to bring forth plants, as Isaiah says that rain "waters the earth and makes it give birth."

והצמיחה³¹ ועיקר הצמיחה הוא מכח הצומח שיש בארץ שיוכל להצמיח כל צמחה וע"י הגרעין הנזרע מעוררים אותו להצמיח כדוגמתו בתוספת ריבוי מחדש

and sprout"; and the main part of the growing comes from the power of growth that is in the earth, which can make all its growth sprout; and through the kernel that is sown, it is aroused to make [something] like it sprout, with a new, added increase;

Yet rain does not make the plant. The power of growth is in the soil itself; the sown seed awakens that power, and it produces more of the seed's own kind, multiplied.

אלא שא"א לעוררו שיתגלה לפעול פעולתו אם לא ע"י חרישה מתחלה דמרפי ארעא ואח"כ צריך למטר ללחלח את הארץ ואז הולידה והצמיחה.

only it is impossible to arouse it so that it is revealed and does its work except through plowing first, which loosens the soil; and afterward rain is needed to moisten the earth, and then it "makes it give birth and sprout."

That power stays dormant unless the ground is first plowed and loosened; only then can rain moisten it and growth follow. This order, plowing, rain and then growth, frames the rest of the maamar.

SECTION 2 • ¶5-6

The seed in the soil

5 וככל המשל זה יש ג"כ בנפש האדם ובחיי עסק התורה הוא בחיי המטר שצ"ל אחר בחיי החרישה ואז פועל

And this whole analogy exists also in the soul of man. The level of occupation with Torah is the level of the rain, which must come after the level of the plowing; and then it acts

The analogy of rain and soil now applies to the soul. Torah study is the rain, and it must come after the soul has been "plowed"; then it brings out growth.

להצמיח ישועות מקרב הנפש וז"ש [וזהו שכתוב] כן יהי' [יהיה] דברי אשר יצא מפי לא ישוב אלי ריקם כ"א עשה את אשר חפצתי³² כוי ונתן זרע לזורע³³ כוי

to make salvations sprout from within the soul. And this is [the meaning of] what is written, "So shall My word be that goes forth from My mouth: it shall not return to Me empty, but it shall do that which I desire," etc., "and gives seed to the sower," etc.

That growth is "salvations" sprouting from within the soul. Isaiah says that G-d's word does not return empty but accomplishes His will, and that like rain it "gives seed to the sower."

והענין דהנה כאו"א [כל אחד ואחד] מישראל אומר נשמה שנתת בי טהורה היא אתה בראתה כוי ואתה משמרה בקרבי³⁴ כוי

The explanation: each and every one of Israel says, "The soul that You have placed in me is pure; You created it," etc., "and You preserve it within me," etc.

To show where the soul's growth takes place, the Alter Rebbe turns to the morning blessing Elokai ne-shamah, in which every Jew thanks G-d for the pure soul He placed within him.

והנה מי הוא האומר בי ובקרבי שלא שייך לומר זה על הגוף³⁵ כי אין בו אומר ודברים³⁶ אלא זו היא נפש החיונית והשכלית המדברת כו'

Now, who is it that says "in me" and "within me"? It cannot be said of the body, for there is in it no speech and no words. Rather, this is the vital and intellectual soul, the one that speaks, etc.,

He asks who is speaking when the blessing says "in me" and "within me." The body cannot speak, so the speaker must be the vital, intellectual soul, the soul that gives the body life, thinks and speaks.

ואומרת נשמה שנתת בי היינו על בחי' נפש האלקית שהיא חלק אלוה ממעל וטהורה היא ואח"כ בראתה יש מאין כו'

and it says, "The soul that You have placed in me," referring to the level of the G-dly soul, which is "a part of G-d above," and "it is pure"; and afterward "You created it," as something from nothing, etc.,

That vital soul thanks G-d for another soul given into it: the G-dly soul, "a part of G-d above," which is pure in its source. Only afterward was it "created," brought into being as a separate thing from nothing.

עד שנפחת בי שמתלבשת ממש בתוך נפש השכלית והוא כענין בחי' זרע הנזרע בארץ גשמיות שאז דוקא תוציא צמחה

until "You breathed it into me," so that it is actually clothed within the intellectual soul. And this is like the level of a seed sown in physical earth, for specifically then does it bring forth its growth,

The blessing goes on, "You breathed it into me": the G-dly soul is actually clothed within the intellectual, vital soul. This is like a seed placed in physical soil, the only place where it can grow.

משום שבארץ דוקא הוא שיש כח הצומח להצמיח בתוספת עילוי כך הוא בחי' ירידת הנפש אלקי' אור זרוע להתלבש בתוך הנפש הבהמית אף שהיא גשמיות

because it is specifically in the earth that there is the power of growth to make [things] sprout with an added excellence. So too is the level of the descent of the G-dly soul, "light sown," to be clothed within the animal soul, even though it is physical;

Only the earth has the power to make a seed sprout and multiply. So too the G-dly soul, called "light sown," goes down to be clothed in the animal soul, physical though the animal soul is.

כי בה הוא שיש כח הצומח להצמיח ישועות בתוספת רב על הזרע הזרוע בה וז"ש [וזהו שכתוב] וזרעתי את בית ישראל³⁷ כו' וזרעתי לי בארץ³⁸ כו'

for it is in it that there is the power of growth to make salvations sprout, with a great addition beyond the seed sown in it. And this is [the meaning of] what is written, "And I will sow the house of Israel," etc., "And I will sow her for Me in the earth," etc.:

The animal soul holds the power to make "salvations" sprout far beyond the seed placed in it. This is why the prophets speak of G-d sowing Israel and sowing her "in the earth."

דוקא היינו בנפש הבהמית שעליה נאמר ורוח הבהמה היורדת היא למטה בארץ³⁹ (בקהלת ס"י [סוף סימן] ג') (ועמ"ש מזה בד"ה ששים המה מלכות⁴⁰ בפ"י אור זרוע לצדיק⁴¹ ובפ"י תמתי)

specifically [in the earth], that is, in the animal soul, of which it is said, "And the spirit of the animal that goes downward into the earth" (in Koheles, end of chapter 3). (And see what is written on this in the discourse beginning "There are sixty queens," on the meaning of "Light is sown for the righteous," and on the meaning of "my perfect one.")

"In the earth" means in the animal soul, which Koheles calls "the spirit of the animal that goes downward into the earth." The Alter Rebbe refers to another discourse that explains "Light is sown for the righteous" and "my perfect one."

ולכן הנה גם כל המצות נשפלו למטה וניתנו בשביל הנפש הבהמית דוקא כי כולם הם מעשיות רק מעט מהם

And therefore all the mitzvos too were lowered below and given for the sake of the animal soul specifically, for they are all practical; only a few of them,

For this reason nearly all the mitzvos were given for the animal soul, since they are practical acts done with the body. Only a few, such as faith in the Creator and knowledge of Him, belong to the G-dly soul.

כמו אמונה וידיעת הבורא הם רק לנפש האלקית בלבד ואף גם זאת הם נוגעים גם בנפש הבהמית such as faith and knowledge of the Creator, are for the G-dly soul alone; and even these touch the animal soul as well.

Faith and knowledge of the Creator are mitzvos of the G-dly soul, yet even they involve the animal soul, as he goes on to show.

שהרי על הנפש אלקית לא שייך לי [לשון] ציווי ואזהרה שבעודה בג"ע [בגן עדן] היתה מאמנת ויודעת ממילא ולמה זה ירדה בגוף לדעת ולהאמין אז אם לא בשביל הנפש הבהמית

For the language of command and warning does not apply to the G-dly soul, since while it was in Gan Eden it believed and knew as a matter of course. And why then did it descend into a body to know and to believe, if not for the sake of the animal soul,

A command fits only where one might fail to obey. In Gan Eden the G-dly soul already believed in G-d and knew Him by its nature; it came down into a body to believe and know there for the sake of the animal soul.

⁴² דהיינו שתהא מקיימתן בהתלבשותה בנפש הבהמית ואז דוקא הם נקי מצות וגדול המצווה ועושה כו' וכ"ש [וכל שכן] וק"ו [וקל וחומר] שאר כל המצות שכולם אינם שייכים כלל להנפש אלקי בעודה למעלה

that is, so that it should fulfill them while clothed in the animal soul? And specifically then are they called mitzvos (commandments), and "greater is one who is commanded and does," etc. And all the more so, a fortiori, all the other mitzvos, none of which pertain at all to the G-dly soul while it is above,

The G-dly soul fulfills even these mitzvos while clothed in the animal soul, and only then are they truly "commandments." The Talmud says that one who is commanded and does is greater than one who does unbidden; the other mitzvos belong to the soul in the body all the more.

⁴³ אלא בהתלבשותה בגוף ונפש הבהמית דוקא שהנפש הבהמית היא המקיימת אותן וכמו קרבנות פאות ובכורים תרומות ומעשרות כו' וכן חשן ואפוד וכיוצא

but only when it is clothed in the body and the animal soul, specifically, for it is the animal soul that fulfills them: such as sacrifices, the corners (pe'os) and first fruits, terumos and tithes, etc., and likewise the breastplate and the ephod, and the like.

The other mitzvos have no meaning for a soul above: offerings, the corners, first fruits, terumah and tithes, the High Priest's breastplate and ephod. It is the animal soul, in the body, that carries them out.

וגם מצות תלמוד תורה שעיקר המצוה היא בדבור פה ועקימת שפתיי [שפתיו]⁴⁴ הוי מעשה כו' ואפי' [ואפילו] אוי"ר [אהבה ויראה] דבכוונה תליא מילתא ולא בעובדא

And also the mitzvah of Torah study, whose main [fulfillment] is in the speech of the mouth, and "the movement of the lips is an act," etc. And even love and awe, where the matter depends on intention and not on deed:

Even Torah study is fulfilled mainly by speaking, and the Sages count the movement of the lips as an act. Even love and awe, which depend on intention and not on action, involve the animal soul, as he now shows.

הנה אהבה היא בלב ששם יסוד האש וצמאון האהבה ונולד מן הדם שבלב שמתהווה מברורי מאכלים גשמיים דוקא שמתבררים באצטומכא ונהפכים לדם בכבד

love is in the heart, where the element of fire is, and the thirst of love; and it is born of the blood in the heart, which comes into being from the refined portion of physical foods specifically, which are refined in the stomach and turned into blood in the liver;

Love is in the heart, the seat of the element of fire and of love's thirst. The heart's blood comes from physical food, digested in the stomach and turned into blood in the liver.

והוא שולח הדמים ללב ובהם עיקר משכן נפש הבהמית וגם פחד ה' עיקרו בלב אע"ג [אף על גב] דיראה שריא במוחא

and it sends the blood to the heart, and in it is the main dwelling of the animal soul. And the fear of G-d too is mainly in the heart, even though "awe rests in the brain":

The liver sends that blood to the heart, and the blood is the main dwelling of the animal soul. Awe of G-d too is mainly in the heart, even though awe is said to rest in the brain.

הנה אית יראה ואית יראה כו' וראשית היראה במוח ומסיימת בלב כו' הרי שכמעט כל התרי"ג מצות ניתנו ונשפלו בנפש הבהמית דוקא והטעם כי

there is awe and there is awe, etc., and the beginning of awe is in the brain and it ends in the heart, etc. Thus nearly all the 613 mitzvos were given and lowered into the animal soul specifically. And the reason is that

There are two kinds of awe, and awe begins in the brain and is completed in the heart. So nearly all 613 mitzvos were given to the animal soul, and the Alter Rebbe now explains why.

הנה המצות נק' ג"כ בשם זרע כמ"ש זרע צדקות וכתוב אשריכם זורעי על כל מים⁴⁵ והזריעה היא בקרקע דוקא ששם הוא יש כח הצומח והיינו בחי' נפש הבהמית שבה הוא יש הכח להצמיח ישועות.

the mitzvos are also called by the name "seed," as it is written, "He sows righteous deeds," and it is written, "Happy are you who sow beside all waters." And sowing is specifically in the ground, for there is the power of growth; and this is the level of the animal soul, for in it is the power to make salvations sprout.

The mitzvos are called "seed," as in "He sows righteous deeds" and "Happy are you who sow beside all waters." Seed grows only in soil, and the animal soul is that soil, holding the power to make salvations sprout.

[ועמ"ש בד"ה הבאים ישרש יעקב^{46,47} דשלם נתבאר שכנס"י [שכנסת ישראל] נק' ארץ חפץ⁴⁸ והמצות נזרעו בארץ זו דייקא ע"ש באריכות ואין זה סותר למש"כ [למה שכתוב] דמ"מ זריעה זו היא דוקא בהיות הנפש אלקית מלובשת בנפש הבהמית.^{49,50}

[And see what is written in the discourse beginning "In days to come Yaakov shall take root," for there it is explained that the Congregation of Israel (Knesses Yisrael) is called "a land of desire," and that the mitzvos were sown in this land specifically; see there at length. And this does not contradict what is written [here], for nevertheless this sowing is specifically when the G-dly soul is clothed in the animal soul.

A bracketed note: Torah Ohr's discourse on "In days to come Yaakov shall take root" explains that the Jewish people as a whole is the "land of desire" in which the mitzvos are sown. That does not contradict this maamar, since the sowing still happens only when the G-dly soul is clothed in the animal soul.

6 ועמ"ש בד"ה ויהי בשלח פרעה כו' ע"ש ובד"ה זכור את יום השבת לקדשו כו' זכור ושמור בדבור אחד כו'

And see what is written in the discourse beginning "And it came to pass, when Pharaoh let [the people] go," etc., see there; and in the discourse beginning "Remember the Shabbos day to keep it holy," etc., [on] "'Remember' and 'Keep' in one utterance," etc.;

The bracketed note goes on to two more discourses for related themes: "When Pharaoh let the people go" and "Remember the Shabbos day," which discusses "Remember" and "Keep" being said in one utterance.

ע"ש מענינים אלון] והטעם הוא משום שהנפש הבהמית בשרשה ומקורה היא יותר נעלית מהנפש אלקית וע"כ הוא שיש בה הכח הזה להצמיח כו'

see there on these subjects.] And the reason is that the animal soul, in its root and source, is more exalted than the G-dly soul; and therefore it is that it has this power to make [things] sprout, etc.

Now the reason the animal soul has this power: in its root and source it is higher than the G-dly soul. That is why it can make things grow beyond what was planted.

כי הנפש הבהמית נלקחה מבחי' שמרי אופנים שבמרכבה שבאופנים נאמר ג"כ והנה אופן אחד בארץ⁵¹ כדלקמן

For the animal soul was taken from the level of the dregs of the Ofanim (the "wheels") of the Chariot; for of the Ofanim it is also said, "And behold, one ofan [wheel] upon the earth," as [explained] below.

The animal soul of a Jew comes from the "dregs" of the Ofanim, the angels Yechezkel saw as wheels of the Divine Chariot. Of them it says "one ofan upon the earth," which is explained later in the maamar.

והנה כמו ששרפים יש פני אריי [אריה] ופני שור⁵² כך גם באופנים כתיב על ארבעת רבעיהם⁵³ וכתוב וארבעה פנים לאחד פני האחד פני הכרוב^{54,55} כו' וזהו פני השור כדאיתא בגמרא⁵⁶ וממנו הוא שנמשכת הנה"ב [הנפש הבהמית] שבישראל:

Now, just as among the Seraphim there is the face of a lion and the face of an ox, so too of the Ofanim it is written, "upon their four sides," and it is written, "And each one had four faces: the face of the first was the face of the cherub," etc.; and this is the face of the ox, as it is stated in the Gemara. And it is from it that the animal soul in Israel is drawn.

Just as the Seraphim have the face of a lion and the face of an ox, the Ofanim too have "four sides" and four faces, the first "the face of the cherub." The Talmud says this cherub was once the face of the ox, and from this face of the ox the Jewish animal soul is drawn.

SECTION 3 • 17-10

The Ofanim and the Seraphim

7 ב והנה האופנים מתנשאים ברעש גדול לעומת השרפים. כי השרפים אומרים קדוש קדוש קדוש⁵⁷ הוי' צבאות כו'.

2. Now, the Ofanim rise up with a great noise facing the Seraphim. For the Seraphim say, "Holy, holy, holy is Havayah Tzevaos (of hosts)," etc.

Section 2 begins with words from the morning prayers: the Ofanim rise "with a great noise" facing the Seraphim. The Seraphim's words come from Isaiah's vision: "Holy, holy, holy is Havayah Tzevaos."

פיי צבאות הוא ענין אות הוא בצבא שלו⁵⁸ דהיינו שכל צבאי צבאות שלמטה אלף אלפים לגדוד^{59,60} אי' ולגדודיו אין מספר כו'

The meaning of Tzevaos is "He is a sign (os) in His host (tzava)": that is, all the hosts upon hosts below, "a thousand thousands to one troop, and to His troops there is no number," etc.,

The Talmud reads the name Tzevaos ("hosts") as "He is a sign (os) in His host (tzava)." G-d's countless hosts, "a thousand thousands to one troop" and troops without number, all depend on a single "sign," that is, a letter.

כולם הם מתהווים ומקבלים חיות רק מאות א' וכמ"ש בהבראם בה' בראם⁶¹ והה' הוא אות קליל⁶² דלית ביה ממשא כמבואר באקדמות ופ"י אתא קלילא דיינו שההבל הלב מתלבש בה הוא מועט יותר מבכל האותיות כי

all of them come into being and receive life-force only from one letter, as it is written, behibar'am, "when they were created": "with the hei He created them." And the hei is "a light letter, in which there is no substance," as explained in the Akdamus. And the meaning of "a light letter" is that the breath of the heart that is clothed in it is less than in all the [other] letters. For

All of them come into being from one letter, the hei: the Sages read behibar'am, "when they were created," as be-hei bera'am, "with a hei He created them." The Akdamus hymn calls the hei "a light letter," because the least breath goes into saying it.

הנה ה' מוצאות הפה אחה"ע מהגרון בומ"ף מהשפתים גיכ"ק מהחך כו' ואותיות אחה"ע הם קלים יותר מכל האותיות דיינו שההבל שבהם הוא במיעוט יותר מבשאר האותיות

there are five places of articulation in the mouth: alef-ches-hei-ayin from the throat, beis-vav-mem-pei from the lips, gimmel-yud-kaf-kuf from the palate, etc. And the letters alef-ches-hei-ayin are lighter than all the letters; that is, the breath in them is less than in the other letters,

To explain "light," the Alter Rebbe recalls the five places in the mouth where letters are formed. The throat letters, alef, ches, hei and ayin, take less breath than all the others.

כמו גיכ"ק מהחך יש בהם יותר מבחי' ההבל כו' ואות ה' הוא שההבל בה מועט יותר גם מאותיות אח"ע

for example, gimmel-yud-kaf-kuf from the palate have more of the breath in them, etc. And the letter hei is one whose breath is less even than the letters alef-ches-ayin;

The palate letters, gimmel, yud, kaf and kuf, take more breath. Among the throat letters, the hei takes the least breath of all, less even than alef, ches and ayin.

לכן נקראת אתא קלילא פ"י שקל לדבר אותה משום דלית בה ממשא דזוטר מאד ההבל שבה.⁶³ therefore it is called "a light letter": that is, it is light to pronounce, because "there is no substance in it," since the breath in it is very slight.

So the hei is called "light": it is easy to say, being almost pure breath, with nothing to give it substance.

ועד"מ זה יובן למעלה שיש בחי' הבל המתלבש בהאותיות כמ"ש בזהר הרקיע פ' תוריע (דמ"ז ע"ב)

And by way of this analogy it will be understood above, that there is a level of breath that is clothed in the letters, as is written in the Zohar HaRakia, Parshas Tazria (page 47b);

The analogy applies above: in G-d's "speech" too there is a "breath" clothed in the letters. He cites the Zohar HaRakia, a commentary on the Zohar, at Parshas Tazria, for this.

ואות ה' נקרא אתא קלילא ומבחי' זו הוא התהוות כל צבאי צבאות העליונים וזהו אות הוא בצבא שלו.

and the letter hei is called "a light letter," and from this level comes the coming-into-being of all the supernal hosts upon hosts. And this is "He is a sign in His host."

The supernal hosts come into being from the hei, the lightest "letter" of G-d's speech. That is the meaning of "a sign in His host": all His hosts come from one slight letter.

אבל עצמותו ית' הוא קדוש ומוכדל כו' וג' פעמים קדוש קדוש הוא כנגד ג' אותיות ראשונות של שם הוי'

But His essence, may He be blessed, is holy and separate, etc. And the three times "holy, holy" correspond to the first three letters of the Name Havayah,

But G-d's own essence is "holy," that is, separate and beyond all this. The three times "holy" correspond to the first three letters of the Name Havayah: yud, hei and vav.

שהם צמצום והתפשטות עד שאח"כ המשכה בבחי' ה' תתאה להיות בה' בראם כו' [ועמ"ש מזה בד"ה רני ושמחי⁶⁴ בת]

which are contraction (tzimtzum) and expansion, until afterward there is the drawing down into the level of the lower hei, so that there be "with the hei He created them," etc. [And see what is written on this in the discourse beginning "Sing and rejoice, O daughter."]

Those letters stand for contraction and expansion, after which the light is drawn into the final hei, from which, "with the hei He created them," the worlds come into being. He refers to the discourse on "Sing and rejoice, O daughter of Zion."

וזהו מ"ש אח"כ מלא כל הארץ כבודו פי' שלהיותו קדוש ומובדל בערך לגמרי א"כ שמים וארץ שהם רוחניות וגשמיות שוין לפניו וכנודע שהוא ית' א"ס בג' בחי' עולם שנה נפש⁶⁵ בבחי' עולם

And this is what is said afterward, "The whole earth is full of His glory." The meaning: because He is holy and entirely separate, beyond comparison, then heavens and earth, which are spirituality and physicality, are equal before Him. And as is known, He, may He be blessed, is infinite in the three dimensions of world, year and soul. In the dimension of world:

After "holy, holy, holy" the Seraphim say, "the whole earth is full of His glory." Because G-d is utterly beyond comparison, the spiritual and the physical are equal before Him; He is infinite in all three dimensions: world (space), year (time) and soul.

היינו בחי' התפשטות מדת מלכותו ית' בריבוא רבבות עולמות למעלה עד אין קץ⁶⁶ ולמטה עד אין תכלית ובבחי' שנה היינו בבחי' זמן שאתה הוא עד שלא נברא העולם⁶⁷ ומשנברא ולעוה"ב [ולעולם הבא] כו'

that is, the extension of the attribute of His Malchus (sovereignty), may He be blessed, into myriads of myriads of worlds, upward without end and downward without limit. And in the dimension of year, that is, the dimension of time: "You are He before the world was created, and since it was created, and in the World to Come," etc.,

In space, His sovereignty extends through endless worlds above and below. In time, the morning prayer says, "You are He before the world was created, and since it was created," and so in the World to Come.

כלי גבול ובבחי' נפש היינו בבחי' ההשגות שמשגיגים הנשמות אלקותו ית' שיש כמה מיני השגות גבוה מעל גבוה בעילוי אחר עילוי לאין קץ כידוע [ועמ"ש מזה בד"ה שחורה אני ונאווה⁶⁸ השני]⁶⁹

without limit. And in the dimension of soul, that is, the dimension of the comprehensions with which the souls comprehend His G-dliness, may He be blessed: for there are many kinds of comprehension, one higher than the other, in ascent after ascent without end, as is known. [And see what is written on this in the second discourse beginning "I am black and comely."]

In soul, the souls' comprehension of G-dliness has endless levels, each above the last. He refers to the second discourse on "I am black and comely," in Likkutei Torah on Shir HaShirim.

ולכן הוא מלא כל הארץ הלזו התחתונה הגשמיות כמו בעולמות עליונים ממש כמ"ש את השמים ואת And therefore He fills this whole lower, physical earth just as [He fills] the higher worlds, as it is written, "The heavens and

Therefore G-d fills this lowly physical world just as He fills the higher worlds, as Yirmiyahu says, "The heavens and the earth do I fill."

הארץ אני מלא⁷⁰ אני ממש דוקא דקמיי [דקמיה] יתי כולא כלא חשיבי⁷¹ ממש שמים וארץ בהשואה אי שהרי אעפ"כ [אף על פי כן] לית אתר פנוי מינהי.⁷²

the earth do I fill": "I," My very self, specifically; for before Him, may He be blessed, all is considered as actually nothing, heavens and earth equally, since nevertheless "there is no place empty of Him."

"I" means G-d Himself. Since before Him everything is as nothing, heaven and earth are alike to Him, and "there is no place empty of Him."

8 והנה השרפים עומדים ממעל⁷³ ומשיגים זה כי הם יש להם השגה ודעת גדול לפי שהם בעולם הבריאה אשר שם מתלבש חב"ד [חכמה בינה ודעת] דאצילות.

Now, the Seraphim "stand above" and comprehend this, for they have great comprehension and knowledge, since they are in the World of Beriah (Creation), where the Chochmah, Binah and Daas of Atzilus are clothed.

In Isaiah's vision the Seraphim "stand above," and they grasp this truth, because they are in the World of Beriah, where the intellect, Chochmah, Binah and Daas, of Atzilus is clothed.

אבל האופנים כששומעים קק"ק [קדוש קדוש קדוש] יוצא מהשרפים הם מרעישים בקול רעם ורעש גדול מפני שאין השגתם מכילה זה כי הם בעשייה כמ"ש אופן אחד בארץ⁷⁴

But the Ofanim, when they hear "Holy, holy, holy" issuing from the Seraphim, make a commotion with a sound of thunder and a great noise, because their comprehension cannot contain this, for they are in [the World of] Asiyah, as it is written, "one ofan upon the earth."

The Ofanim are in Asiyah, the lowest world: "one ofan upon the earth." When they hear the Seraphim's "holy, holy, holy" they cannot grasp it, and they respond with thunder and a great noise.

ולכן המדות הם בהם בתגבורת מאד וז"ש [וזהו שכתוב] ביחזקאל קול המולה כקול מחנה^{75,76} והי ינו מ"ש מתנשאים לעומת השרפים⁷⁷ שמתנשאים למעלה מהשרפים

And therefore the emotive attributes are very intense in them; and this is what is written in Yechezkel, "a sound of tumult, like the sound of a camp." And this is what is said, "they rise up facing the Seraphim": that they rise up above the Seraphim,

Lacking comprehension, the Ofanim have intense emotions; Yechezkel hears from them "a sound of tumult, like the sound of a camp." That is why the prayer says they "rise up facing the Seraphim": they rise above them.

כי התפעלות המדות שבהם הוא יותר מבשרפים כנ"ל והיינו באמת משום ששרשן ממקום נעלה מבחי' השרפים וכנודע ג"כ ששרש המדות למעלה מהשכל כו' [כמ"ש מזה בד"ה

for the arousal of the emotive attributes in them is greater than in the Seraphim, as mentioned above. And this is in truth because their root is from a place more exalted than the level of the Seraphim; and as is also known, the root of the emotive attributes is above the intellect, etc. [As is written on this in the discourse beginning

Their emotional arousal is greater than the Seraphim's, and it comes from a root higher than the Seraphim. As is known, the root of the emotions is above the intellect; he refers to two discourses on this.

להבין ביאור ענין האבות הן הן המרכבה ⁷⁸ ובביאור ע"פ שימני כחותם] ⁷⁹ והוא בחי' ואלה המלכים אשר מלכו לפני מלך ⁸⁰ מלך לבניי [לבני ישראל] שהם בחי' ז' מלכין קדמאין

“To understand the explanation of the matter that the Patriarchs are the Chariot,” and in the explanation on the verse “Set me as a seal.”] And this is the level of “And these are the kings who reigned before a king reigned over the children of Israel,” which are the level of the seven primordial kings,

The references are to the discourse on “the Patriarchs are the Chariot” and the explanation of “Set me as a seal.” The higher root is “the kings who reigned before a king reigned over Israel,” the seven primordial kings of Edom, which Kabbalah reads as the emotive attributes of the World of Tohu.

שהם ז' מדות עליונות שהם לפני בחי' המוחין הנק' ישראל לי ראש ⁸¹ כידוע לייח [ליודעי חן] ועיי' רעש זה הם נושאות את הכסא ⁸² וגם דמות כמראה אדם שעל הכסא ⁸³ בכלל כי

which are the seven supernal emotive attributes that are before the level of the intellect (mochin), which is called Yisrael, [the letters of] li rosh, “a head for Me,” as is known to those who know the hidden wisdom. And through this noise they carry the Throne, and the “likeness as the appearance of a man” upon the Throne is also included. For

These kings are seven supernal emotive attributes that precede the intellect, which is called Yisrael, its letters spelling li rosh, “a head for Me.” By this noise the Ofanim carry the Throne, and with it the “likeness of a man” upon it.

הנה עולם הבריאה שהוא עולם השרפים נקרא עולם הכסא⁸⁴ [עיין] בעז"ה [בעץ חיים] שער כסה"כ [כסא הכבוד] ועמ"ש בד"ה זכור דעמלק מענין כסא] פי' כס א'

the World of Beriah, which is the world of the Seraphim, is called the world of the Throne [see Etz Chaim, the Gate of the Throne of Glory; and see what is written in the discourse beginning "Remember" of Amalek, on the subject of the Throne]: that is, kes alef, "the cover of the alef,"

The World of Beriah, where the Seraphim are, is called the world of the Throne (kisei); he refers to Etz Chaim and to the discourse on "Remember what Amalek did." The word kisei is read as kes alef, a covering over the alef.

דהיינו שהוא בחי' כיסוי לגבי אלופו של עולם שמעלים ומסתיר עליו והוא בחי' יחודא תתאה meaning that it is the level of a covering with respect to the Master (Aluf) of the world, which hides and conceals Him; and it is the level of the lower unity (yichuda tata'ah),

Beriah covers and hides the Master (Aluf) of the world, whom the alef stands for. It is the lower unity, where creatures exist and are nullified before G-d, yet still exist.

שהוא בבחי' בריאה שצבא השמים לך משתחווים⁸⁵ הרי אף שהם בבחי' ביטול והשתחוי' [והשתחוויה] מ"מ עכ"פ [על כל פנים] יש מי שבטל כו'

which is at the level of Beriah, where "the host of heaven bows to You." Thus, even though they are in a state of self-nullification (bittul) and bowing, nevertheless, at any rate, there is someone who is nullified, etc.

In Beriah "the host of heaven bows to You." But bowing implies someone who bows: even in their self-nullification there is still a being that is nullified.

כי המלאכים וכל צבא מעלה הן מלובשות בגופות כמו מלאך הגדול סנד"ל [סנדלפון] ת"ק שנה^{86,87} ויש מלאכים שהם בשליש העולם⁸⁸

For the angels and all the host on high are clothed in bodies; for example, the great angel Sandalphon, [whose size is] five hundred years; and there are angels that are a third of the world,

The angels themselves are clothed in "bodies." The Talmud says that the great angel Sandalphon is taller than his fellows by a journey of five hundred years, and some angels are a third of the world.

דהיינו שליש ת"ק כו' וכמ"ש בהם וגו' כתרשיש⁸⁹ ואם כן הרי יש בחי' מהות ומציאות נפרד מאלקותו ית'

that is, a third of five hundred, etc.; and as it is written of them, "And his body was like tarshish." And if so, there is here the level of an essence and existence separate from His G-dliness, may He be blessed;

A third of the world is a third of five hundred years' journey, and Daniel saw an angel whose "body was like tarshish." So the angels have an existence of their own, separate from G-dliness.

ואף על פי שהוא בטל ומשתחוה מ"מ מהותו ועצמותו הוא בחי' כיסוי והסתר לאלופו של עולם שהוא בחי' אלקותו ית' כמו שהוא אין עוד מלבדו⁹⁰ ממש בבחי' יחוי"ע [יחודא עילאה].⁹¹

and even though it is nullified and bows, nevertheless its essence and being is a level of covering and concealment for the Master of the world, that is, for His G-dliness, may He be blessed, as it is [in truth]: "there is nothing else besides Him," literally, at the level of the higher unity (yichuda ila'ah).

However nullified they are, their very existence covers and hides G-dliness as it truly is: "there is nothing else besides Him," the higher unity, in which nothing exists apart from Him.

9 ולכן בחי' ונחנו מה⁹² שם מ"ה [שם מ"ה] הוא במלוי אלפין⁹³ ועי' רעש גדול של האופנים שמתנשאים מאד נעלה למעלה גם מהשרפים הם נושאות

And therefore the level of "and what (mah) are we" is the Name Mah (45), in the spelling-out with alefs. And through the great noise of the Ofanim, who rise up very high, above even the Seraphim, they carry

Moshe and Aharon said "and what (mah) are we," words of self-nullification; and the Name Havayah spelled out with alefs has the value 45, mah. Through their great noise, which rises even above the Seraphim, the Ofanim carry the Throne.

ומגביהים ג"כ את הכסא שבבחי' בריאה להתעלות למעלה יותר עד שיאיר בהם א"ס ב"ה בגילוי כמו שהוא בבחי' יחוי"ע [יחודא עילאה] ולא להיות בבחי' כיסוי והסתר פנים.

and also lift up the Throne that is at the level of Beriah, so that it rise higher, until the Infinite One (Ein Sof), blessed be He, shines in them in revelation, as He is at the level of the higher unity, and not to be at the level of covering and the hiding of the Face.

The Ofanim lift the Throne of Beriah higher, until the Infinite One shines in it openly, as in the higher unity, and Beriah no longer covers and hides G-d's face.

10 וגם דמות כמראה אדם⁹⁴ שעל הכסא שהוא בחי' התורה שנקראת אדם כמ"ש וזאת תורת האדם^{95,96} וכתוב זאת התורה אדם⁹⁷ כי רמ"ח מ"ע [מצות עשה] שבתורה הם בחי' רמ"ח אברים דמלכא^{98,99} כמו האבר

And also "the likeness as the appearance of a man" upon the Throne, which is the level of the Torah, which is called "man," as it is written, "And this is the Torah of man," and it is written, "This is the Torah: a man." For the 248 positive commandments in the Torah are the level of the 248 limbs of the King: just as the limb

The Ofanim also lift the "likeness of a man" upon the Throne, which is the Torah, called "man" in two verses. Its 248 positive commandments are the 248 limbs of the King, the "body" through which G-d's will is expressed.

הוא כלי להמשכת החיות מהנפש כך המצות הם בחי' רצון העליון שנמשך ומתלבש בכל מעשה המצות כו'

is a vessel for drawing the life-force from the soul, so the mitzvot are the level of the supernal will, which is drawn down and clothed in every act of the mitzvot, etc.

A limb is a vessel through which the soul's life-force flows. So each mitzvah is a vessel for the supernal will, which is drawn down into the act of the mitzvah and clothed in it.

ושם"ה ל"ת [לא תעשה] הם שם"ה גידים כמשל הגידים שבהם נמשך ומתפשט הדם שהוא עיקר חיות הנפש כי שם"ה ל"ת [לא תעשה] הם גבוהים ויותר נעלים מבחי' מ"ע [מצות עשה] וכנודע ע"פ מ"ש זה שמי

And the 365 prohibitions are the 365 sinews, like the sinews in which the blood, the main life-force of the soul, is drawn and spreads. For the 365 prohibitions are higher and more exalted than the level of the positive commandments, as is known on what is written, "This is My Name

The 365 prohibitions are the 365 sinews, in which the blood, the soul's main life-force, flows. They are higher than the positive commandments, as is known from the verse "This is My Name and this is My remembrance."

וזה זכרי¹⁰⁰ שמל"ת [שמצות לא תעשה] הם בבחי' שמי עם בחי'^{101,102} י"ה פ"י שמי עם י"ה היינו כי שמי הוא בחי' שארז"ל [שאמר רבותינו זכרונם לברכה] עד שלא נברא העולם^{103,104} הי' [היה] הוא ושמו כו'

and this is My remembrance": that the prohibitive commandments are at the level of shemi ("My Name") together with the level of yud-hei. The meaning of shemi with yud-hei: shemi is the level of which our Sages, of blessed memory, said, "Before the world was created there was He and His Name," etc.,

The Tikkunei Zohar counts it: shemi, "My Name" (350), with yud-hei (15) makes 365, the prohibitions. "My Name" is the Name that was with G-d before the world was created, as the Midrash says.

והוא נמשך ומתגלה בבחי' י"ה ועיין בפרשת תרומה (קס"ה ב') ע"פ סולו לרוכב¹⁰⁵ בערבות בי"ה שמו^{106, 107} כו'

and it is drawn down and revealed in the level of yud-hei. And see in Parshas Terumah (165b) on the verse "Extol Him who rides upon the heavens, by Yah His Name," etc.

That Name is drawn down and revealed through the letters yud and hei, the first half of the Name Havayah. He refers to the passage in Parshas Terumah on "by Yah His Name."

אבל מ"ע [מצות עשה] הם בבחי' זכרי עם ו"ה שהם רק בחי' זכר והארה בעלמא ולא שמו ממש ועמ"ש מזה ע"פ אלה פקודי המשכן¹⁰⁸ וכדי להיות א"ס

But the positive commandments are at the level of zichri ("My remembrance") together with vav-hei, which are only the level of a remembrance and a mere glimmer, and not His Name itself. And see what is written on this on the verse "These are the accounts of the Mishkan." And for the Infinite One (Ein Sof),

The positive commandments belong to zichri, "My remembrance" (237), with vav-hei (11), making 248: only a reminder and a glimmer, not the Name itself. He refers to a discourse on "These are the accounts of the Mishkan."

בי"ה דלאו מ כל אינון מדות איהו כלל¹⁰⁹ ממש מתלבש בבחי' התורה שהיא בחי' אדם ברמ"ח אברים כו' הוא ג"כ ע"י רעש גדול של האופנים

blessed be He, who "is not any of these attributes at all," to be actually clothed in the level of the Torah, which is the level of "man" with 248 limbs, etc., this too is through the great noise of the Ofanim;

The Infinite One is not any of the Sefiros or attributes, as the Tikkunei Zohar says. That He should be clothed in the Torah, the "man" of 248 limbs, also comes about through the great noise of the Ofanim.

כי רוח אייתי רוח ואמשיך רוח¹¹⁰ (ועמ"ש מזה בפ' יתרו בד"ה ענין האבות הן הן המרכבה ובד"ה זכור את יום השבת לקדשו הנזכר לעיל)

for "spirit brings spirit and draws down spirit." (And see what is written on this in Parshas Yisro, in the discourse beginning "The matter that the Patriarchs are the Chariot," and in the discourse beginning "Remember the Shabbos day to keep it holy," mentioned above.)

The reason is the principle that "spirit brings spirit": an arousal below draws down a matching arousal from above. He refers to two discourses in Torah Ohr on this.

והכח הזה שבהם הוא מטעם שנת"ל [שנתבאר לעיל] שהוא מפני שבשרשן הם למעלה מבחי אדם והיינו בחי ואלה המלכים שלפני מלוך מלך כו'

And this power in them is for the reason explained above: that in their root they are above the level of "man"; and this is the level of "And these are the kings" who [reigned] before a king reigned, etc.,

The Ofanim have this power because in their root they are above the level of "man," in "the kings who reigned before a king reigned over Israel," as explained above.

שהוא למעלה מבחי אדם הנ"ל רק שלמטה הם בבחי השפלה למטה מטה מבחי אדם כמשל נפילת האבן מראש החומה נופל למטה יותר כו'

which is above the level of "man" mentioned above; only, below they are in a state of lowliness, far lower than the level of "man," like the analogy of a stone falling from the top of the wall, which falls further down, etc.

Below, though, they are far lower than "man," like a stone that falls from the top of a wall: the higher it starts, the further down it falls.

אבל כשמתנשאים ומגביהים א"ע [את עצמו] ברעש גדול אזי מעוררים למעלה בשרשן העליון מאד כי רוח אייתי רוח ואמשיך רוח בדוגמתו ולכן הם נושאות ומגביהות את הכסא ודמות כמראה אדם שעליה כנ"ל: ¹¹¹

But when they rise and lift themselves up with a great noise, they arouse [a response] above, in their very lofty root; for "spirit brings spirit and draws down spirit" like it. And therefore they carry and lift up the Throne and "the likeness as the appearance of a man" upon it, as mentioned above.

When they rise with a great noise, they arouse their very lofty root, since spirit draws down spirit like itself. Therefore they carry and lift up the Throne and the "man" upon it.

SECTION 4 • ¶ 11-14

"Blessed be the glory of Havayah from His place"

11 ג והנה האופנים אומרים ברוך כבוד ¹¹² הוי' ממקומו ברוך הוא המשכה מהעלם אל הגילוי כו'.

3. Now, the Ofanim say, "Blessed be the glory of Havayah from His place." "Blessed" (baruch) means a drawing down from concealment to revelation, etc.

Section 3: the Ofanim answer with Yechezkel's words, "Blessed be the glory of Havayah from His place." "Blessed" (baruch) means drawing down, bringing what is hidden into revelation.

כבוד הוי' הוא בחנית ל"ב נתיבות¹¹³ החכמה בגימ' [בגימטריא] כבוד וע"ז אמר ברוך שיהיה נמשך בחי' כבוד ל"ב נתיבות החכמה ממקומו העליון להיות מתגלה בחכמה שלמטה

"The glory (kavod) of Havayah" is the level of the thirty-two paths of Chochmah, numerically equal to kavod. And of this he said "blessed": that the level of kavod, the thirty-two paths of Chochmah, be drawn down from its supernal place, to be revealed in the lower wisdom.

"The glory of Havayah" is the thirty-two paths of Chochmah, for kavod (glory) has the numerical value 32. The Ofanim ask that it be drawn from its high place into the lower wisdom.

כי בחי' חכמה שלמטה נק' ג"כ כבוד כי כבוד הוא מלשון לבוש¹¹⁴ כמו ר' [רבי] יוחנן קארי למאני מכבודא¹¹⁵ ובחי' חכמה שלמטה היא בחי' לבוש וכיסוי מסתיר אלקותו ית'

For the level of the lower wisdom is also called kavod, for kavod is a term for a garment, as in "Rabbi Yochanan called his clothes 'my honorers.'" And the level of the lower wisdom is a level of a garment and a covering that conceals His G-dliness, may He be blessed.

Lower, human wisdom is also called kavod, for kavod means a garment: Rabbi Yochanan called his clothes "my honorers." Human wisdom is a garment that covers and hides G-dliness.

וכמו שאנו רואים בחוש שהבהמה לפי שאין לה חכמה ושכל היא בבחי' ביטול יותר עד שאפילו תינוק יכול למשול עליה משא"כ האדם שאפי' [שאפילו] תינוק יש בו טבע ההתנשאות להיות רודה ומושל לפי שהוא בעל שכל

As we see with our senses: an animal, because it has no wisdom and intellect, is in a state of greater self-nullification, so that even a small child can rule over it; whereas a man, even a small child, has in him the nature of self-exaltation, to dominate and rule, because he possesses intellect.

We see this plainly: an animal, lacking intellect, is more submissive, and even a small child can lead it; but a person, even a small child, has a natural urge to dominate, because he has intellect.

כי השכל הוא העושה אותו לבחי' יש ודבר לפי שהוא כיסוי לבוש המעלי' ומסתיר את בחי' האין שע"ז היה הביטול

For it is the intellect that makes him into the level of a being and a thing (yesh), because it is a covering, a garment, that hides and conceals the level of the Nothing (ayin), through which there would be self-nullification.

Intellect makes a person feel himself to be something (yesh). It is a garment that hides the Nothing (ayin), the G-dly source whose awareness would bring self-nullification.

כי חכמה זו היא מבחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] כמ"ש ונפקחו עיניכם והייתם כו' יודעי¹¹⁶ טוב ורע (וכמ"ש מזה הרמב"ם [הרבי משה בן מימון] בספר מ"נ [מורה נבוכים] ח"א [חלק א'] פרק ב')

For this wisdom is from the level of the Tree of Knowledge of good and evil, as it is written, "And your eyes will be opened, and you will be," etc., "knowing good and evil" (and as the Rambam wrote on this in the book Moreh Nevuchim, Part I, chapter 2).

Human wisdom comes from the Tree of Knowledge of good and evil: the serpent promised that eating from it would open their eyes and make them "knowing good and evil." The Rambam discusses this in the Guide for the Perplexed.

ועז"ה הם מבקשים שיהיה ברוך ונמשך כבוד הוי' ל"ב נתיבות החכמה ממקומו העליון היא בחי' חכמה עילאה שהוא גם הוא בחי' חכמה ונקרא כבוד מלשון לבוש

And for this they ask that the glory of Havayah, the thirty-two paths of Chochmah, be "blessed" and drawn down "from its supernal place," which is the level of the higher Chochmah (Chochmah Ila'ah), which too is a level of Chochmah and is called kavod, a term for a garment;

So the Ofanim ask that the glory of Havayah, the thirty-two paths, be drawn down "from His place," the higher Chochmah. That too is wisdom, and it too is called kavod, a garment.

כי היא גי' בחי' לבוש לא"ס ב"ה שבה ועל ידה מתלבש בעולמות (ועמ"ש הרמ"ז [הרב משה זכות] בפ' במדבר) (דף קי"ח)¹¹⁷ בענין מלך הכבוד ובפי' הראני נא את כבודך כו'

for it too is a level of garment for the Infinite One (Ein Sof), blessed be He, who in it and through it is clothed in the worlds. (And see what the Ramaz wrote in Parshas Bamidbar, page 118, on the subject of "the King of glory," and on the meaning of "Show me, I pray, Your glory," etc.)

The higher Chochmah is the garment in which and through which the Infinite One is clothed in the worlds. He refers to the Ramaz on "the King of glory" and on Moshe's request, "Show me Your glory."

ועמ"ש בד"ה כי על כל כבוד חופה¹¹⁸ וכמ"ש בחכמה יסד ארץ¹¹⁹ אבא יסד ברתא¹²⁰ וכתוב מה רבו מעשיך¹²¹ ה' לפי שכולם בחכמה עשית דוקא.

And see what is written in the discourse beginning "For over all the glory shall be a canopy." And as it is written, "With Chochmah He founded the earth": "Abba founded the daughter"; and it is written, "How manifold are Your works, Havayah," because "in Chochmah You made them all," specifically.

He also refers to the discourse on "For over all the glory shall be a canopy." The world was made through Chochmah: "With wisdom He founded the earth," and "in wisdom You made them all."

אבל אינה בחי' לבוש מסתיר ח"ו [חס ושלום] אלא אדרבה א"ס ב"ה מאיר בתוכה ממש וכמ"ש עוטה אור כשלמה ¹²² שהלבוש זה הוא מאיר כאור וכמ"ש והחכמה מאין תמצא ¹²³

But it is not a level of a concealing garment, G-d forbid; on the contrary, the Infinite One, blessed be He, actually shines within it, as it is written, "He wraps Himself in light as with a garment": this garment shines like light. And as it is written, "And Chochmah is found from ayin (nothing)":

But the higher Chochmah is not a garment that hides; the Infinite One shines within it. G-d "wraps Himself in light as with a garment": this garment itself shines. And Chochmah "is found from ayin (nothing)."

שהיא בבחי' ביטול תמיד לבחי' האין שמשם תמצא ולא שמסתרת ח"ו [חס ושלום] כחכמה שלמטה וע"ז נאמר איזהו חכם הרואה את הנולד ¹²⁴ מאין ליש כו'

it is always in a state of self-nullification to the level of the ayin from which it is found, and does not conceal, G-d forbid, like the lower wisdom. And of this it is said, "Who is wise? One who sees what is born," from nothing to something, etc.

The higher Chochmah is always nullified before the Nothing from which it comes, unlike human wisdom, which hides. "Who is wise? One who sees what is born": one who sees things coming into being from nothing.

וזהו ובקשתם שיהיה ברוך ונמשך כבוד הוי' שהיא בחי' חכמה עילאה זו וביטול זה להתגלות גם למטה כחכמה שלמטה עד שגם היא לא תהיה מסתרת כו'

And this is their request: that the glory of Havayah, which is this level of the higher Chochmah and this self-nullification, be "blessed" and drawn down, to be revealed also below, in the lower wisdom, until it too will not conceal, etc.,

This is their request: that the higher Chochmah and its self-nullification be revealed in the lower wisdom too, so that it will no longer hide G-dliness.

ויהיה נראה בעליל גם לעיני בשר שלנו איך דכולא קמיה כלא חשיבא כמו שהוא קמיה ית' בבחי' ח"ע [חכמה עילאה] כח מ"ה [מה] שאין שם הסתר פנים וכך גם למטה לע יעלים ולא יסתיר כו'

and it will be plainly visible even to our eyes of flesh how "all before Him is considered as nothing," as it is before Him, may He be blessed, at the level of the higher Chochmah, ko'ach mah ("the potential of what"), where there is no hiding of the Face; and so too below, it will not hide and will not conceal, etc.,

Then even our physical eyes will see that "all before Him is as nothing," as it is in the higher Chochmah, ko'ach mah, where nothing hides His face; below too nothing will hide Him.

וכמו שהיה קודם חטא עץ הדעת ולכן האופנים דוקא הוא שאומרים ברוך כו' אבל השרפים אומרים מכה"כ [מלא כל הארץ כבודו]¹²⁵ לפי שהם בבריאה ואימא מקננא בכורסייא.^{126, 127, 128}

just as it was before the sin of the Tree of Knowledge. And therefore it is specifically the Ofanim who say "Blessed," etc.; but the Seraphim say "The whole earth is full of His glory," because they are in Beriah, and "Imma (Binah) nests in the Throne."

That is how it was before the sin of the Tree of Knowledge. So it is the Ofanim, in hidden Asiyah, who say "Blessed"; the Seraphim, in Beriah, where Imma (Binah) dwells in the Throne, say "The whole earth is full of His glory."

12 ויש שם גילוי אלקותו ית' ומשיגים היטב איך שמכה"כ [שמלא כל הארץ כבודו] ואת השמים ואת הארץ אני מלא¹²⁹

And there, there is a revelation of His G-dliness, may He be blessed, and they comprehend well how "the whole earth is full of His glory" and "the heavens and the earth do I fill."

In Beriah, the world of the Seraphim, G-dliness is revealed, so they understand well that "the whole earth is full of His glory" and that G-d fills heaven and earth.

אבל האופנים שהם בעשיה שהוא חשך והסתר והעלם כו' לכן צריכים לבקשה זו שיהיה ברוך ונמשך כבוד הוי'

But the Ofanim, who are in Asiyah, which is darkness, hiddenness and concealment, etc., therefore need this request: that the glory of Havayah be "blessed" and drawn down.

The Ofanim are in Asiyah, a world of darkness and concealment, so they must ask that the glory of Havayah be "blessed": drawn down and revealed.

כי הרי חכמה שלמטה היא מסתרת כנ"ל ואף שקמיה ית' כולא כלא כו' אבל לגבי הנבראים נראה העולם ל יש כו'

For the lower wisdom conceals, as mentioned above; and even though before Him, may He be blessed, all is as nothing, etc., yet in relation to the created beings the world appears as something (yesh), etc.

Human wisdom hides G-dliness, as explained above. Before G-d everything is as nothing, but to the creatures the world looks like a real, independent existence.

אלא שזו היא הבקשה להיות נמשך כבוד הוי" בחי" ח"ע [חכמה עילאה] ובחינת ביטול כו' והמשכה זו היא מאור א"ס ב"ה משמ וזהו ברוך כבוד הוי"ה ממקומו.¹³⁰

But this is the request: that there be drawn down the glory of Havayah, the level of the higher Chochmah and the level of self-nullification, etc. And this drawing down is from the Infinite Light (Or Ein Sof), blessed be He, itself; and this is "Blessed be the glory of Havayah from His place."

So their request is that the higher Chochmah and its self-nullification be drawn down, and this comes from the Infinite Light itself. That is what "Blessed be the glory of Havayah from His place" means.

כי פ"י מקומו היינו ע"ד איה מקום כבודו¹³¹ ר"ל [רוצה לומר] מקומו היינו שרשו של בחי" כבודו הוא בחי" איה שאינו מושג כלל

For the meaning of "His place" is in the manner of "Where is the place of His glory?": that is to say, "His place" is the root of the level of His glory, which is the level of "Where?", which is not comprehended at all.

"His place" is understood through the Musaf Kedushah: "Where (ayeh) is the place of His glory?" His place is the root of His glory, the level of "Where?", beyond all comprehension.

כי כבודו היינו מדת מלכותו ית' בחכמה תתאה ושרשה בחכמה עילאה וגם למעלה מהחכמה וזהו ענין המלך הקדוש שאומרים בעשיית [בעשרת ימי תשובה]^{132, 133} והוא בחי' כתר עליון דאיהו כתר מלכות¹³⁴ כו'.¹³⁵

For "His glory" is the attribute of His Malchus, may He be blessed, in the lower Chochmah (Chochmah Tata'ah), and its root is in the higher Chochmah and also above Chochmah. And this is the meaning of "the holy King" that we say during the Ten Days of Teshuvah: it is the level of the supreme Keser (Keser Elyon), which is the crown of Malchus, etc.

"His glory" is His sovereignty, Malchus, in the lower Chochmah; its root is in the higher Chochmah and beyond it. That is why in the Ten Days of Teshuvah we say "the holy King": it is the supreme Keser, called "the crown of Malchus."

13 והאופנים ע"י הרעש גדול¹³⁶ אומרים ברוך כבוד הוי' ממקומו שממשיכים מביי' איה מקום כבודו מה שאינו מושג שיהיה בבחי' ברוך ונמשך להיות גילוי ח"ע [חכמה עילאה] למטה ממש והוא ענין ומעין מבית¹³⁷ ה' יצא והשקה כו'

And the Ofanim, through the great noise, say, "Blessed be the glory of Havayah from His place": they draw down from the level of "Where is the place of His glory?", that which is not comprehended, that it be in a state of "blessed" and drawn down, so that there be a revelation of the higher Chochmah actually below. And this is the meaning of "And a spring shall go forth from the House of Havayah and shall water," etc.,

Through their great noise the Ofanim draw down from the level of "Where is the place of His glory?", what is beyond comprehension, so that the higher Chochmah is revealed below. This is the prophecy that "a spring shall go forth from the House of Havayah."

בד"ה ששים המה מלכות וכדי להמשיך גילוי בחי' מעין זה שהוא ח"ע [חכמה עילאה] למטה צ"ל ההמשכה מלמעלה גם מהחכמה עילאה וכמ"ש בד"ה בהעלותך¹³⁸ בענין חכמות בחוץ¹³⁹ כו' ע"ש.

[explained] in the discourse beginning "There are sixty queens." And in order to draw down the revelation of the level of this spring, which is the higher Chochmah, below, the drawing down must be from higher even than the higher Chochmah, as is written in the discourse beginning "When you kindle," on the subject of "Wisdoms cry aloud outside," etc.; see there.

That spring is explained in the discourse "There are sixty queens." To reveal the higher Chochmah below, the drawing must come from above Chochmah itself, as explained in the discourse on "When you kindle," on "Wisdoms cry aloud outside."

14 והכח שיש להם להמשיך התגלות זו הוא מחמת הרעש הגדול שלהם שהם מתנשאים למעלה מעלה עד רום המעלות כנ"ל והיינו מפני ששרשן מאד נעלה רק שנפלו כו'

And the power they have to draw down this revelation is because of their great noise, in that they rise up higher and higher, to the loftiest heights, as mentioned above. And this is because their root is very exalted, only they fell, etc.

The Ofanim can draw down this revelation because of their great noise, by which they rise to the highest heights. This is because their root is very lofty, though they fell far below.

ועי"ז נאמר ורב תבואות בכח שור¹⁴⁰ שמבחי" פני שור שבאופנים שבמרכבה נמשכו רב תבואות דהיינו ריבוי ותוספת הארה מלמעלה מעלה מא"ס ב"ה ממש:

And of this it is said, "But much produce comes through the strength of the ox": from the level of the face of the ox in the Ofanim of the Chariot is drawn "much produce," that is, an abundance and increase of radiance from the very highest, from the Infinite One (Ein Sof), blessed be He, Himself.

So Proverbs says, "much produce comes through the strength of the ox": from the face of the ox in the Ofanim of the Chariot comes a great increase of radiance from the Infinite One Himself.

SECTION 5 • ¶15-21

The cry of the animal soul

15 ד והנה עדי"ז ביתרון הכח שיש לבני [לביה] אופנים על בחי' שרפים עם היות שהשרפים בבריאה והאופנים בעשייה כך עדי"ז יובן בענין נפש הבהמית לגבי נפש האלקית.¹⁴¹

4. Now, along the lines of this advantage of power that the level of the Ofanim has over the level of the Seraphim, even though the Seraphim are in Beriah and the Ofanim are in Asiyah, so along these lines will be understood the matter of the animal soul in relation to the G-dly soul.

Section 4 applies this advantage to the soul. Just as the Ofanim, though in Asiyah, have greater power than the Seraphim in Beriah, so the animal soul has an advantage over the G-dly soul.

כי הנפש הבהמית החיונית שבאדם נלקחה מפני שור שבאופנים כנ"ל. ולכן כחה רב ועצום ויש בה בכח בחי' רעש גדול יותר מבנפש אלקית לפי שבשרשה היא גבוה יותר מבחי' לפני מלך מלך לבניי [לבני ישראל] כו'.

For the vital, animal soul in man was taken from the face of the ox in the Ofanim, as mentioned above. And therefore its power is great and mighty, and it has in potential the level of a great noise, more than the G-dly soul, because in its root it is higher, from the level of "before a king reigned over the children of Israel," etc.

The vital, animal soul of a Jew comes from the face of the ox in the Ofanim. So it has great power and the potential for a great noise, more than the G-dly soul, because its root is higher, from "before a king reigned over Israel."

(ועמ"ש בד"ה בשלח פרעה גבי בנה הגדול כי עולם התהו קדם כו' ולפי שהאופנים הוא ממה שנתברר מעולם התהו ע"כ נקרא רעש גדול)

(And see what is written in the discourse beginning "When Pharaoh let go," concerning "her great son," that the World of Tohu came first, etc. And because the Ofanim are from what was refined from the World of Tohu, therefore [their sound] is called "a great noise.")

A parenthetical note: the discourse on "When Pharaoh let the people go" explains, concerning "her great son," that the World of Tohu came first. The Ofanim come from what was refined out of Tohu, and so their sound is called "a great noise."

אך עכ"ז [עם כל זה] לפי שנשפלה למטה מאד לכן לא יוכל להתגלות בחי' זו שבה אלא ע"י ביטולה בתכלית לגבי נפש האלקית שתהי' [שתהיה] מושלת בה להנהיגה ולהטותה

But nevertheless, because it was lowered very far down, this level in it cannot be revealed except through its utter self-nullification before the G-dly soul, so that [the G-dly soul] rules over it, to lead it and to turn it.

But since the animal soul fell so low, this power in it can be revealed only when it is wholly nullified before the G-dly soul, which rules it, leads it and turns it.

וזהו תכלית ירידת הנשמה שהוא כמ"ש בזהר לאתבא צדיקייא בתשובתא^{142, 143} כי הנשמות בעודם למעלה היו כולם בבחי' צדיקים שבטבעם לעלות אל ה' כו'

And this is the purpose of the soul's descent, as is written in the Zohar: "to bring the righteous to teshuvah." For the souls, while they were above, were all at the level of the righteous (tzaddikim), whose nature is to rise up to G-d, etc.;

That is the purpose of the soul's descent, as the Zohar says: "to bring the righteous to teshuvah." Above, all souls are righteous and by nature rise toward G-d.

וירידתם בגופות הוא כדי להיות בע"ת [בעלי תשובה] דמשכין ל"י בחילא יתיר¹⁴⁴ שהם בבחי' צעק לבם אל¹⁴⁵ ה' ברעש גדול מחמת ההיפוך כידוע וכך צ"ל ממש מדת כל אדם אף מי שאין בידו עבירות ח"ו [חס ושלום]

and their descent into bodies is in order to be baalei teshuvah, "who draw Him down with greater strength," for they are at the level of "their heart cried out to G-d," with a great noise, because of the turnabout, as is known. And so must actually be the measure of every person, even one who has no sins, G-d forbid [that he have any];

They come down into bodies to become baalei teshuvah, who draw G-d down "with greater strength," since their heart cries out with a great noise because of the turnabout from being far away. Every person must have this quality, even one without sins.

שהרי על כולם אמרו כל ימיו בתשובה ^{146, 147} וכמש"ל ¹⁴⁸ [וכמה שכתוב לעיל] בענין והרוח תשוב ¹⁴⁹ כו' והרעש הוא מחמת זה גופא מיניה ובי' ¹⁵⁰ [וביה] לישדי' ביי ¹⁵⁰ [ביה]

for of all of them they said, "all his days in teshuvah," as written above on the subject of "And the spirit will return," etc. And the noise comes from this very thing: "from it and with it, to strike at it,"

For of everyone the Sages said, "all his days in teshuvah," as explained above on "And the spirit will return." The noise comes from the descent itself: "from it and with it, to strike at it."

בהתבוננו עוצם ירידת נפשו כ"כ [כל כך] מטה מטה ונתרחקה ממאצילה אשר הוא ית' קדוש ומובדל וכולא קמ"י ¹⁵¹ [קמיה] כלא ממש חשיבי שמזה יבא לידי רעש גדול

when he contemplates the immensity of his soul's descent, so very far down, and [how] it has become distant from its Emanator, who, may He be blessed, is holy and separate, and before whom all is considered as actually nothing; from this he will come to a great noise.

When a person contemplates how far his soul has fallen from its Source, who is holy and separate and before whom all is nothing, he comes to a great noise.

והיינו מחמת רב הכח של הנפש הבהמית ששרשה מאד למעלה ונשפלה למטה שלכן יש בה הכח להיות בבחי' רעש גדול יותר מבנפש אלקית מצד עצמה כנ"ל.

And this is because of the great power of the animal soul, whose root is very high above and which was lowered below; therefore it has the power to be at the level of a great noise, more than the G-dly soul in itself, as mentioned above.

This is because of the animal soul's great power: its root is very high and it fell very low, so it can produce a greater noise than the G-dly soul can on its own.

16 ועיי' אח"כ צ"ל מאה ברכות ¹⁵¹ בכל יום ^{152, 153} להיות המשכת אלקות ע"ד הנ"ל באופנים שאחרי שמתנשאים ברעש אומרים ברוך כו'

And through this, afterward, there must be a hundred blessings every day, to bring about a drawing down of G-dliness, in the manner mentioned above with the Ofanim, who, after they rise up with a noise, say "Blessed," etc.

After the noise of teshuvah come the hundred blessings a person says every day, which draw down G-dliness, just as the Ofanim, after rising with a noise, say "Blessed."

ולכן הם מאה ברכות דוקא להמשיך ממקורא דכולא היינו מבחינת והחכמה מאין תמצא¹⁵⁴ ופי' הברכות בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אקב"ו [אשר קדשנו במצותיו וצונו].

And therefore they are a hundred blessings specifically, to draw down from the source of all, that is, from the level of “And Chochmah is found from ayin (nothing).” And the meaning of the blessings, “Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us,” [is]

They are a hundred specifically, the Alter Rebbe says, because they draw from the source of all, the Nothing from which Chochmah comes. Then he explains the words of each blessing.

שיהיה ברוך ונמשך בחי אתה להיות הוי' אלקינו גילוי אלקות בנש"י [בנשמות ישראל] שהם בחי פנימית העולמות להיות ועמך לא הפצתי¹⁵⁵

that the level of “You” be “blessed” and drawn down, so that Havayah be “our G-d”: a revelation of G-dliness in the souls of Israel, who are the level of the inner dimension (pnimiyus) of the worlds, so that there be “and besides You I desire nothing,”

“Blessed are You”: that “You,” G-d Himself, be drawn down. “Havayah our G-d”: revealed in the souls of Israel, the inner core of the worlds, so that they say, “besides You I desire nothing.”

כי יהי [יהיה] ממולאים מא"ס ב"ה מתוך תוכיותם ואח"כ מלך העולם היינו התגלות אלקות גם בחיצונית העולמות שלא יהי [יהיה] מסתירים ונראה ליש ודבר כי הרי גם גשמיות הארץ היא באמת התפשטות אלקותו ית' והיא בחי מלי דעשי [דעשיה].¹⁵⁶

for they will be filled with the Infinite One (Ein Sof), blessed be He, from their very innermost core. And afterward, “King of the world”: that is, the revelation of G-dliness also in the outer dimension (chitzoniyus) of the worlds, so that they will not conceal and appear as a being and a thing (yesh); for even the physicality of the earth is in truth an extension of His G-dliness, may He be blessed, and it is the level of the Malchus of Asiyah.

Israel will be filled with the Infinite One from within. Then “King of the world”: G-dliness revealed in the outer dimension of the worlds too, so they no longer hide Him; for even the physical earth is truly an extension of G-dliness, the Malchus of Asiyah.

17 והנה המשכה זו הוא ע"י הדבור מאה ברכות כו' אך עיקר הגילוי הוא ע"י המעשה שהוא קיום המצות בפו"מ [בפועל ממש]

Now, this drawing down is through speech, the hundred blessings, etc.; but the main revelation is through deed, which is the fulfillment of the mitzvos in actual practice.

The blessings draw G-dliness down through speech, but the main revelation comes through deed, actually doing the mitzvos.

כי רמ"ח מ"ע [מצות עשה] הם רמ"ח איברים דמלכא כמשל האבר שבו ועל ידו נמשך חיות מהנפש ומתגלה ומתלבש תוך תוכו וכך המצות הן המשכות רצון העליון כו' כנודע.

For the 248 positive commandments are the 248 limbs of the King: like the analogy of the limb, in which and through which life-force is drawn from the soul and is revealed and clothed in its very core; so the mitzvos are drawings-down of the supernal will, etc., as is known.

The 248 positive commandments are the King's 248 limbs. As the soul's life-force flows into a limb and is revealed in it, so the mitzvos draw down the supernal will.

אך המצות מצד עצמן הרי הם מעשיות גשמיים [גשמיים] ואם יעשה אותם איש אשר לא מבני ישראל¹⁵⁷ הוא אינה מצוה כלל

But the mitzvos in themselves are physical acts; and if a man who is not of the children of Israel does them, it is not a mitzvah at all;

In themselves the mitzvos are physical acts. A mitzvah is a command, so when one who is not of Israel, and was not commanded, does the same act, it is not a mitzvah.

אלא דוקא כשישראל הם המקיימים אותה שאז היא מצוה וממשיכים ע"י התגלות א"ס ב"ה להיות רמ"ח אברין כו'.

rather, only when Israel are the ones who fulfill it, for then it is a mitzvah, and through it they draw down the revelation of the Infinite One, blessed be He, so that there be 248 limbs, etc.

Only when a Jew performs it is it a mitzvah, and then it draws down the revelation of the Infinite One, forming the 248 "limbs."

18 והיינו ע"י בחי' רעו"ד [רעותא דליבא] שהוא בחי' הרעש גדול צעק לבם¹⁵⁸ אל ה' שיש בהם שע"י אח"כ גורמים להיות ההמשכה מלמעלה למטה ע"י קיום המצות מעשיות כנ"ל.

And this is through the level of the desire of the heart (re'usa d'liba), which is the level of the great noise, "their heart cried out to G-d," that is in them; through this, afterward, they bring about the drawing down from above to below through the fulfillment of the practical mitzvos, as mentioned above.

The mitzvos draw G-dliness down through the "desire of the heart," the great noise of "their heart cried out to G-d" that is in Israel. That inner cry is what makes the practical mitzvos draw down from above to below.

ועמ"ש מזה ג"כ בד"ה אני ה' אלקיכם אשר הוצאתי¹⁵⁹ כו' שמבחינת רעש נולד ונמשך המשכות בחי' ושער רישיה¹⁶⁰ כו'

And see what is written on this also in the discourse beginning "I am Havayah your G-d, who brought [you] out," etc.: that from the level of noise are born and drawn down the drawings-down of the level of "and the hair (se'ar) of His head," etc.,

He refers to the discourse "I am Havayah your G-d who brought you out," which explains that from the level of noise are born the drawings-down called "the hair of His head": fine channels of light from above.

זה השער להי¹⁶¹ ועמ"ש לקמן גבי כשעירים כרביבים ולכן נק' המצות זריעה זורע צדקות כנ"ל שהם

[and] "This is the gate (sha'ar) to Havayah." And see what is written below concerning "like showers (se'irim) ... like raindrops (revivim)." And therefore the mitzvos are called sowing, "He sows righteous deeds," as mentioned above, for they are

There the hair (se'ar) is joined to "This is the gate (sha'ar) to Havayah," and he also refers ahead to "like showers (se'irim)," explained later in this maamar. This is why the mitzvos are called sowing: "He sows righteous deeds."

כמו גרעין הנזרע שעדיין אין בו טעם וריח רק כשנזרע בארץ שיש בה כח הצומח נעשה ממנו פ[רי] וכך הם המצות שכשישראל דוקא מקיימים אותם

like a sown kernel, which as yet has no taste or fragrance; only when it is sown in the earth, which has the power of growth, does fruit come from it. And so are the mitzvos: when Israel specifically fulfill them,

A mitzvah is like a sown kernel, which has no taste or fragrance of its own; only in soil that has the power of growth does it produce fruit. So the mitzvos bear fruit only when Jews perform them.

נמשך עי"ז א"ס ב"ה משא"כ אם ישארו כך כמכו התפילין והציצית אם לא יניחם ויתעטף בהם איש ישראל לא יומשך כלל על ידם והוא ממש כמשל הזרע עם הקרקע כנ"ל.

the Infinite One (Ein Sof), blessed be He, is drawn down through this; whereas if they remain as they are, such as the tefillin and the tzitzis, if a man of Israel does not put them on and wrap himself in them, nothing at all will be drawn down through them. And this is exactly like the analogy of the seed with the ground, as mentioned above.

Then the Infinite One is drawn down through them. But tefillin and tzitzis left lying unused draw down nothing at all, just like a seed that is never planted.

אך עיקר כח הצומח הוא דוקא בבחינת נפש הבהמית שבישראל שהיא היא שנלקחה מבחי' פני שור שבאופנים כנ"ל ששרשן מאד נעלה ועי"ז יש בה כח להיות רעש ממש כמשל הקרקע שמצד עצמה היא גשמיות ובה

But the main power of growth is specifically in the level of the animal soul in Israel, for it is the one that was taken from the level of the face of the ox in the Ofanim, as mentioned above, whose root is very exalted; and through this it has in potential to be an actual noise, like the analogy of the ground, which in itself is physical, and in it

The power of growth is mainly in the animal soul of a Jew, which comes from the face of the ox in the Ofanim, whose root is very lofty. So it can produce a true noise, like soil, which is physical in itself yet holds the power of growth.

דוקא מלובש כח הצומח כנ"ל שכמ"כ [שכמו כן] היא נלקחה מפני שור שבאופנים כנ"ל שמצד עצמותן ומהותן הם למטה בערך מן השרפים והחיות ואעפ"כ [ואף על פי כן] בהם דוקא הוא שרש הכח להיות ברעש גדול כי שרשן מאד נעלה כנ"ל.

specifically is the power of growth clothed, as mentioned above. For likewise it was taken from the face of the ox in the Ofanim, as mentioned above, who in their own essence and being are lower in rank than the Seraphim and the Chayos; and nevertheless it is specifically in them that the root of the power to be in a great noise is found, for their root is very exalted, as mentioned above.

The animal soul is taken from the face of the ox in the Ofanim, who in their own being are lower than the Seraphim and the Chayos. Yet it is in them that the root of the great noise lies, because their root is very lofty.

19 וכך הוא ממש בנפש הבהמית שלהיות בחי' רעש גדול וצעק לבם כו' שע"ז ממשיכים כל המשכות גם אותן שע"י המצות כנ"ל הוא דוקא מצד נפש הבהמית שבה הוא שיש כח זה להיות ברעש גדול כו'

And so it is exactly with the animal soul: [the ability] to be at the level of a great noise and "their heart cried out," etc., through which all the drawings-down are drawn, even those that are through the mitzvos, as mentioned above, is specifically from the side of the animal soul, for it is in it that there is this power to be in a great noise, etc.

So too in the animal soul: the great noise and "their heart cried out," which draw down all the revelations, even those of the mitzvos, come from the animal soul, because the power for that noise is in it.

אלא שכמו הקרקע אף שיש בה כח הצומח אינה מצמחת כלום מעצמה כ"א ע"י הזרע הזרוע בה כך גם הנפש הבהמית מצד עצמה לא היתה מולדת בחי רעש גדול הנ"ל

Only, just as the ground, even though it has the power of growth, makes nothing sprout of itself but only through the seed sown in it, so too the animal soul in itself would not give birth to the level of the great noise mentioned above,

But just as soil, though it has the power of growth, produces nothing without a seed, the animal soul on its own would not give birth to that great noise.

כי רוח הבהמה היא היורדת למטה¹⁶² והיתה נשאת כן אלא ע"י בחי נפש האלקי המתלבשת בה המשכלת בגדולת ה' ורוממותו עד אין קץ שע"י נעשה הולדת הרעש גדול הנ"ל

for "the spirit of the animal goes downward," and it would remain so; but through the level of the G-dly soul that is clothed in it, which contemplates the greatness of G-d and His exaltedness without end, through this the great noise mentioned above is born.

By nature "the spirit of the animal goes downward," and it would stay that way. The noise is born only through the G-dly soul clothed in it, which contemplates G-d's greatness and His endless exaltation.

וזהו וזרעתי לי בארץ¹⁶³ כו' אור זרוע לצדיק¹⁶⁴ כו' שע"י שישראל מקיימי המצות הם מצמיחים ישועות להיות המשכות והתגלות עצמיות א"ס ב"ה ממש

And this is "And I will sow her for Me in the earth," etc., "Light is sown for the righteous," etc.: that through Israel's fulfilling the mitzvos, they make salvations sprout, so that there be drawings-down and revelation of the very essence of the Infinite One (Ein Sof), blessed be He;

This is "I will sow her for Me in the earth" and "Light is sown for the righteous." When Israel perform the mitzvos they make salvations sprout: revelations of the very essence of the Infinite One.

כי רמ"ח מ"ע [מצות עשה] הם רמ"ח אברין דמלכא שהאבר הוא המשכה מעצמיות הנפש וכמו שהאופנים נושאים ומגביהים בחי כמראה אדם שעל הכסא שהוא בחי התורה כנ"ל.

for the 248 positive commandments are the 248 limbs of the King, and a limb is a drawing-down from the essence of the soul; and [this is] as the Ofanim carry and lift up the level of "as the appearance of a man" upon the Throne, which is the level of the Torah, as mentioned above.

For the 248 positive commandments are the 248 limbs of the King, and a limb is drawn from the very essence of the soul. This is like the Ofanim carrying the "appearance of a man," the Torah, upon the Throne.

20 וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] **יפה שעה**^{165, 166} **א' בתשובה ומע"ט** [ומעשים טובים] **בעוה"ז מכל חיי העוה"ב** [העולם הבא]¹⁶⁷ **כי עוה"ב** [עולם הבא] **הוא רק הארה וזיו בלבד כמשארז"ל** [כמו שאמרו רבותינו זכרונם לברכה] **ביו"ד נברא העוה"ב** [העולם הבא]¹⁶⁸

And this is what our Sages, of blessed memory, said: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." For the World to Come is only a radiance and a glow, as our Sages, of blessed memory, said, "With the yud the World to Come was created."

Hence the Mishnah: one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The World to Come is only a radiance, for it was created with the yud, a single small letter.

אבל בחי' תשובה שהיא בחינת רעש גדול של הנפש הבהמית ומע"ו [ומע"ט] **מבחינת מעשה המצות הן ממשכיות התגלות עצמותו ומהותו ית' ממש וע"ז נאמר ורב תבואו' [תבואות] בכח שור**

But the level of teshuvah, which is the level of the great noise of the animal soul, and good deeds, from the level of the doing of the mitzvos, draw down the revelation of His very essence and being, may He be blessed. And of this it is said, "But much produce comes through the strength of the ox":

Teshuvah, the great noise of the animal soul, and good deeds, the doing of the mitzvos, draw down G-d's very essence. This is "much produce through the strength of the ox."

היינו בחי' הנפש הבהמית שנמשכת מפני שור שבאופנים כנ"ל להמשיך גילוי רב מעצמיותו ומהותו ית' ממש

that is, the level of the animal soul, which is drawn from the face of the ox in the Ofanim, as mentioned above, to draw down a great revelation from His very essence and being, may He be blessed.

The "ox" is the animal soul, drawn from the face of the ox in the Ofanim, which draws down a great revelation of G-d's very essence and being.

ולכן כתיב תחת אשר לא עבדת¹⁶⁹ **את ה' כו' מרוב כל למעלה מבחי' עולם הבא הנק' כל שאינו אלא זיו כו'.**

And therefore it is written, "Because you did not serve Havayah," etc., "more than the abundance of all (kol)": above the level of the World to Come, which is called kol ("all"), which is only a glow, etc.

So the Torah rebukes, "Because you did not serve Havayah ... with joy," read as "more than the abundance of all": a service that reaches above the World to Come, which is called "all" and is only a radiance.

21 וזהו פ"י יערוף כמטר לקחי¹⁷⁰ פ"י לקחי שאתם לוקחים אותי ממש כביכול כי המשכת אלקות שישראל ממשיכים על ידי רעש גדול וקיום המצות הוא מעצמותו ית' ממש

And this is the meaning of "My teaching (likchi) shall drop like the rain": likchi means that you take (lokchim) Me, My very self, as it were; for the drawing down of G-dliness that Israel draw down through the great noise and the fulfillment of the mitzvos is from His very essence, may He be blessed.

Now the verse: likchi, "my teaching," is read from lokach, taking: Israel "take" G-d Himself, as it were. The G-dliness they draw down through the great noise and the mitzvos is His very essence.

וכן היא מאמר ותתן לנו ה' אלקינו כו' פ"י כביכול שנתן את עצמו אלינו שנהי' יכולים להמשיך עצמותו ית' ממש וז"ש [וזהו שכתוב] אתה בחרתנו כו' ורצית בנו ועי"ז וירם קרן לעמו¹⁷¹ כו' ע"ד הנ"ל:

And so is the saying "And You, Havayah our G-d, have given us," etc.: it means, as it were, that He gave Himself to us, so that we can draw down His very essence, may He be blessed. And this is [the meaning of] what is said, "You have chosen us," etc., "and have taken pleasure in us"; and through this, "And He has raised up the horn of His people," etc., in the manner mentioned above.

So the festival prayer says "And You, Havayah our G-d, have given us," meaning He gave Himself to us, so that we can draw down His essence. That is why He "chose us ... and took pleasure in us," and through this "He has raised up the horn of His people."

SECTION 6 • ¶22-30

Plowing, rain and dew

22 ה אך מתחלה צ"ל יערוף כמטר כו' כי הנה מבואר למעלה במשל התגלות כח הצומח שבארץ להוציא הצמיחה שצ"ל מתחלה ע"י חרישה לרפות קשיות האדמה ואח"כ ע"י מטר שיורד ומלחלח הארץ ואז הוא שתוציא צמחה.

5. But first there must be "[My teaching] shall drop like the rain," etc. For it was explained above, in the analogy of the revelation of the power of growth in the earth to bring forth growth, that it must come first through plowing, to soften the hardness of the soil, and afterward through rain, which comes down and moistens the earth; and then it is that it brings forth its growth.

Section 5 returns to "shall drop like the rain." As explained above, the soil first needs plowing to soften its hardness, then rain to moisten it, and only then does it bring forth its growth.

23 וכן ממש הוא בנפש הבהמית שבכדי שיתגלה כח הגנוז בה להצמיח התגלות הרעש גדול מן הזרע הזרוע בה כו' צ"ל תחלה בחי' חרישה דמרפי ארעא

And so it is exactly with the animal soul: in order that the power hidden in it be revealed, to make the revelation of the great noise sprout from the seed sown in it, etc., there must first be the level of plowing, "which loosens the soil,"

The same order holds in the animal soul. For its hidden power to be revealed, so that the great noise sprouts from the seed sown in it, it first needs "plowing" to loosen its hardness.

דהיינו בחינת לב נשבר ונדכה¹⁷² כי ארץ קשה שאינה חרושה אינה עושה פירות כלל כידוע ואח"כ צריכה למטר שילחלח הארץ

that is, the level of "a broken and crushed heart"; for hard earth that is not plowed yields no fruit at all, as is known. And afterward it needs rain to moisten the earth,

Plowing is "a broken and crushed heart," for hard, unplowed land bears no fruit at all. Then the soil needs rain to moisten it.

והוא בחי' לימוד התורה שנמשלה למים¹⁷³ שכמו המים מלחלחים את הקרקע עד שנעשית לחה כ"כ כל כן להיות מוכשרת להוציא צמחה כן התורה ממשיך בחי' הביטול בנפש אחר החרישה כשהוא לב נשבר באמת כו'

and this is the level of the study of Torah, which is likened to water. For just as water moistens the ground until it becomes moist enough to be fit to bring forth its growth, so the Torah draws down the level of self-nullification into the soul after the plowing, when there is truly a broken heart, etc.,

The rain is Torah study, which is likened to water. As water soaks the soil until it can sprout, the Torah brings self-nullification into the soul after the plowing, when the heart is truly broken.

שאז תוכל אח"כ להצמיח ישועות וברכות בראשית פרשה י"ג יערוף כמטר שברו בריות את ערפן מיד מטר יורד.¹⁷⁴

so that then, afterward, it can make salvations sprout. And in Bereishis Rabbah, chapter 13: "Shall drop (ya'arof) like the rain': [when] people broke their necks (orfan), at once rain falls."

Then the soul can make salvations sprout. The Midrash reads ya'arof ("shall drop") as orfan, "their necks": when people break their stiff necks, at once the rain falls.

24 וזהו שרמזו רז"ל [רבותינו זכרונם לברכה] באמרם אם פגע בך מנוול זה משכחו¹⁷⁵ לבהמ"ד [לבית המדרש] אם אבן הוא נימוח שהתורה היא להנפש כמים שאפי" [שאפילו] אבן יוכל להמחות כך אפי" [אפילו] תהיה נפשו מטומטמת וקשה כאבן זה

And this is what our Sages, of blessed memory, alluded to when they said, "If this repulsive one meets you, drag him to the house of study; if he is a stone, he melts." For the Torah is to the soul like water, which can wear away even stone; so, even if his soul is dulled and hard as this stone,

The Sages hinted at this: "If this repulsive one (the evil inclination) meets you, drag him to the house of study; if he is a stone, he melts." The Torah is water, which wears away even stone, so it can soften even a soul as hard as stone.

הנה התורה יכולה שתמחהו כי היא ממשיך בחי' מים עליונים ונקי' מטר ארצך¹⁷⁶ כו' [ועיין מ"ש בד"ה אם בחקתי¹⁷⁷ בענין ונתתי גשמיכם בעתם]¹⁷⁸ כי התורה היא בחי' חכמה עילאה בחי' כבוד הוי"מ מקומו ממש.

the Torah can dissolve it. For it draws down the level of the supernal waters, and is called "the rain of your land," etc. [And see what is written in the discourse beginning "If you walk in My statutes," on the subject of "And I will give your rains in their season."] For the Torah is the level of the higher Chochmah, the level of "the glory of Havayah from His place," itself.

The Torah draws down the supernal waters and is called "the rain of your land"; he refers to the discourse on "If you walk in My statutes." For the Torah is the higher Chochmah, "the glory of Havayah from His place."

25 והיא היפך מבחי' שכל אנושי שמעה"ד [שמעץ הדעת] טו"ר [טוב ורע] המסתיר ומעלים משא"כ התורה שהיא חכמה עילאה היא מאירה ובהירה שיוכלו לראות בה מה שלמעלה הימנה שהוא בחי' אלקותו ית' הנקרא אין שמשם תמצא החכמה.

And it is the opposite of the level of human intellect, which is from the Tree of Knowledge of good and evil, which conceals and hides; whereas the Torah, which is the higher Chochmah, is luminous and bright, so that one can see in it what is above it, which is the level of His G-dliness, may He be blessed, which is called ayin (Nothing), from which Chochmah is found.

The Torah is the opposite of human intellect, which comes from the Tree of Knowledge and hides G-d. The Torah, the higher Chochmah, is luminous: through it one can see what is above it, G-dliness itself, the Nothing from which Chochmah comes.

26 ולכן היא באמת בבחי' ביטול אמיתי לגבי מקורה המהוה אותה ההיפוך מחכמה שלמטה שהיא בחי' יש וכנ"ל בענין ברוך כבוד הוי"ו

And therefore it is in truth in a state of genuine self-nullification before its source, which brings it into being, the opposite of the lower wisdom, which is the level of yesh (a being), as mentioned above in the matter of "Blessed be the glory of Havayah," etc.

Since the Torah is the higher Chochmah, it is truly nullified before its Source, which brings it into being, unlike human wisdom, which feels itself to be something, as explained on "Blessed be the glory of Havayah."

ולכן הקורא בתורה הרי מאירה חכמה זו וביטול זה על נפש האדם להיות נכנסים החכמה והביטול בפנימית הנפש ממש וז"ש [וזהו שכתוב]

And therefore, for one who reads in the Torah, this wisdom and this self-nullification shine upon the person's soul, so that the wisdom and the self-nullification enter the very inner dimension of the soul. And this is [the meaning of] what is written,

So when a person studies Torah, this wisdom and this self-nullification shine on his soul and enter its very depths. Isaiah's verse describes exactly this.

כי כאשר ירד הגשם והשלג מן השמים והרוה את הארץ¹⁷⁹ כו' שהגשמים יורדים מלמעלה ונבלעים בארץ ועי"ז מלחלים אותה כן דברי אשר יצא מפי

"For as the rain and the snow come down from heaven and water the earth," etc.: the rains come down from above and are absorbed in the earth, and through this they moisten it; "so shall My word be that goes forth from My mouth,"

Rain and snow come down from above and are absorbed into the earth, moistening it; so is G-d's word that goes forth from His mouth.

שהוא בחי' דבר ה' זו הלכה¹⁸⁰ לא ישוב אלי ריקם כ"א עשה את אשר חפצתי

which is the level of "the word of Havayah": this is halachah"; "it shall not return to Me empty, but it shall do that which I desire,"

G-d's word is the halachah, the Torah's law, as the Sages read "the word of Havayah." It does not return empty but accomplishes what He desires.

להכניי [להכניע] הביטול בנפשו [בנפשות] ישראל כנ"ל ואז יכולה הנפש להצמיח ישועות שהן בחי רעו"ד [רעותא דליבא] וגילוי אלקות שבמצות כנ"ל. אך באמת גם בתור [בתורה] עצמה יש ב' בחי.

to bring the self-nullification into the souls of Israel, as mentioned above; and then the soul can make salvations sprout, which are the level of the desire of the heart and the revelation of G-dliness in the mitzvos, as mentioned above. But in truth, in the Torah itself there are also two levels.

It brings self-nullification into the souls of Israel, so that the soul can make salvations sprout: the desire of the heart and the revelation of G-dliness in the mitzvos. But the Torah itself has two levels, as he now explains.

27 והיינו שנמצא עוד בחי בתורה שלמעלה במדרגה מבחי הנקרא מטר והיא הנק' טל וע"ז נאמר תזל כטל אמרתי.

That is, there is found another level in the Torah, higher in rank than the level called rain, and it is the one called dew; and of this it is said, "My word shall flow like the dew."

There is a level in the Torah higher than rain: dew, of which the verse says, "My word shall flow like the dew."

והענין כי המטר הוא נמשך מלמטה כי אד יעלה מן הארץ כנ"ל והוא בחי התורה שמשלמטה למעלה [למעלה / למעלה]

The explanation: rain is drawn from below, for "a mist would rise from the earth," as mentioned above; and it is the level of the Torah that is from below upward,

Rain is drawn from below, from the mist that rises from the earth. It stands for Torah that goes from below upward.

דהיינו מה שהאדם לומד התורה ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] לעולם יעסוק אדם בתורה ומצות שלא לשמה¹⁸¹ פ"י שלא לשם התורה עצמה אלא כמארז"ל [כמאמר רבותינו זכרונם לברכה] מעיקרא

that is, when a person studies the Torah in the manner of what our Sages, of blessed memory, said: "A person should always occupy himself with Torah and mitzvos not for its own sake," meaning, not for the sake of the Torah itself; but rather, as our Sages, of blessed memory, said, "At first,

That is Torah studied "not for its own sake," which the Sages allow: a person should always study Torah and do mitzvos, even not for their own sake. Here this means not for the sake of the Torah itself, but, as another saying of the Sages puts it, out of a person's own interest.

כי קעביד אינש אדעתיה דנפשיה קעביד^{182, 183} דהיינו ע"ד תכלית חכמה להשיגה שעוסק בתורה כדי להשיג הלכותי [הלכותיה] ודיניה שעייז מקשר נפשו בחכמתו ורצונו ית' ובחי' זו נמשלה למטר

when a person acts, he acts with his own mind in view"; that is, in the manner of the purpose of wisdom, to comprehend it: he occupies himself with the Torah in order to grasp its laws and rulings, through which he binds his soul to His wisdom and will, may He be blessed. And this level is likened to rain,

"At first a person acts with his own mind in view": he studies to grasp the laws and rulings, which is the goal of wisdom. Even so, he binds his soul through it to G-d's wisdom and will. This level is like rain.

שהרי התורה זו נלקחה מלמטה מן האדם כנ"ל כמטר שהוא מאיד שעולה מהארץ כנ"ל אבל מה שאח"כ מתוך שלא לשמה בא לשמה הוא בחי' הנקי טל.

for this Torah was taken from below, from the man, as mentioned above, like rain, which is from vapor that rises from the earth, as mentioned above. But that which afterward, "from [study] not for its own sake, he comes to [study] for its own sake," is the level called dew.

This Torah comes from below, from the person, as rain comes from vapor that rises from the earth. But when, "from study not for its own sake, he comes to study for its own sake," that is dew.

שהטל הוא שיורד מלמעלה וכך ארז"ל [אמרו רבותינו זכרונם לברכה] כל היושב ועוסק בתורה הקב"ה¹⁸⁴ קורא ושונה כנגדו¹⁸⁵ והיינו שמתגליי [שמתגלים] בנשמתו בחי' דבר ה' והלכה זו כמו שהיא למעלה ממש ע"ד שהיה בעת שניתנו בסיני.

For dew is that which comes down from above. And so our Sages, of blessed memory, said: "Whoever sits and occupies himself with Torah, the Holy One, blessed be He, reads and studies opposite him." That is, there is revealed in his soul the level of the word of G-d and this halachah as it is above, exactly as it was at the time they were given at Sinai.

Dew comes down from above. The Sages say that when one sits and studies Torah, G-d studies opposite him: the word of G-d and the halachah are revealed in his soul as they are above, as when the Torah was given at Sinai.

כי גם מה שתלמיד ותיק עתיד לחדש¹⁸⁶ נאמר למשה בסיני¹⁸⁷ והיינו בחי' גילוי אותה ד"ת [דברי תורה] שבאותו החידוש כמו שהוא בתורה שלמעלה.

For even what a seasoned student will in the future innovate was said to Moshe at Sinai; that is, the level of the revelation of that word of Torah within that innovation, as it is in the Torah above.

Even what a seasoned student will innovate in the future was said to Moshe at Sinai. So in that new insight, the Torah within it is revealed as it is in the Torah above.

28 והנה דבריו חיים וקיימים¹⁸⁸ כי אף שזה היה בזמן ג' אלפים שנה מקודם וגם רק על הר סיני בלבד

Now, "His words are living and enduring." For even though this was at a time three thousand years before, and also only on Mount Sinai alone,

Though the Torah was given about three thousand years ago, and only on Mount Sinai, G-d's words are "living and enduring," as the morning prayer says.

הנה למעלה אין שום זמן ח"ו [חס ושלום] וא"כ דבריו שדיבר אז הם קיימים גם עתה וגם אין שום תפיסת מקום ח"ו [חס ושלום]

above there is no time at all, G-d forbid; and if so, His words that He spoke then endure now as well. And also there is no confinement to place at all, G-d forbid.

Above there is no time at all, so the words He spoke then endure now; and there is no limit of place there either.

ולכן בכל מקום שיושב ועוסק בתורה ואפי" [ואפילו] מה שמחדש תלמיד ותיק כו' שהן הן הדברים שנאמרו למשה בסיני כנ"ל

And therefore, in every place where one sits and occupies himself with Torah, and even what a seasoned student innovates, etc., which are the very words that were said to Moshe at Sinai, as mentioned above,

So wherever a person sits and studies Torah, even the new insights of a seasoned student, these are the very words that were said to Moshe at Sinai.

אזי הם מאירים ומתגלים עתה כנשמתו ואע"ג [ואף על גב] דאיהו לא חזי מזליי [מזליה] חזי¹⁸⁹ וזהו פי' עוסק בתורה לשמה לשם התורה עצמה להמשיך גילוי אור א"ס ב"ה בהתורה כו'

they then shine and are revealed now in his soul; and even though "he does not see, his mazal sees." And this is the meaning of occupying oneself with Torah lishmah, "for its sake": for the sake of the Torah itself, to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, into the Torah, etc.

They shine and are revealed in his soul now, even if he does not feel it: "he does not see, but his mazal (his soul's root above) sees." This is study lishmah: for the Torah's own sake, to draw the Infinite Light into it.

(ועמ"ש לקמן בד"ה להבין מ"ש ביום השע"צ [השמיני עצרת]¹⁹⁰ גבי תען לשוני אמרתך¹⁹¹ גם י"ל [יש לומר] ענין ב' בחי' אלו ע"ד מ"ש בד"ה המגביהי לשבת^{192, 193} שיש ב' בחי'. בחי' עבד שלומד כדי שידע כו' ע"ש] וזהו האזינו השמים ותשמע הארץ¹⁹⁴ כו'.

(And see what is written below in the discourse beginning "To understand what is written, 'On the eighth day, an atzeres,'" concerning "My tongue shall respond with Your word." Also, the matter of these two levels can be explained along the lines of what is written in the discourse beginning "Who is enthroned on high," that there are two levels: the level of a servant, who studies in order to know, etc.; see there.) And this is "Give ear, O heavens ... and let the earth hear," etc.

He refers to the Shemini Atzeres discourse on "My tongue shall respond with Your word," and to the discourse on "Who is enthroned on high," on two levels, such as a servant who studies in order to know. This is the meaning of "Give ear, O heavens ... and let the earth hear."

פ"י שמשוה דיבר כל זה לכל ישראל ואמר האזינו השמים ותשמע הארץ לבי מיני נשמות שבישראל ששניכם יכולים אתם להצמיח ישועות ולהמשיך גילוי אור א"ס ב"ה ע"י תורה ומצות וע"ז אמר להם יערוף כמטר לקחי¹⁹⁵

The meaning: Moshe spoke all this to all Israel, and said "Give ear, O heavens ... and let the earth hear" to the two kinds of souls in Israel: that both of you can make salvations sprout and draw down a revelation of the Infinite Light, blessed be He, through Torah and mitzvos. And of this he said to them, "My teaching shall drop like the rain":

Moshe was speaking to all Israel, to both kinds of souls: both can make salvations sprout and draw down the Infinite Light through Torah and mitzvos. To them he said, "My teaching shall drop like the rain."

היא בחי' התורה שממטה למעלה בחי' אדעתיה דנפשי [דנפשיה] קא עביד וגם תזל כטל אמרתי המשכת אא"ס [אור אין סוף] ב"ה מלמעלה למטה שהקב"ה קורא קורא ושונה כנגדו [ועי' בזהר ואתחנן] (דרס"ג¹⁹⁶ א') דהאזינו השמים זהו כענין שמע ישראל¹⁹⁷ כו' שבפסוק ראשון דק"ש [דקריאת שמע].

this is the level of the Torah that is from below upward, the level of "he acts with his own mind in view"; and also "My word shall flow like the dew," the drawing down of the Infinite Light, blessed be He, from above to below, in that "the Holy One, blessed be He, reads and studies opposite him." [And see in the Zohar, Vaeschanan (page 263a), that "Give ear, O heavens" is like "Hear, O Israel," etc., in the first verse of the Shema.

Rain is Torah from below upward, studied "with one's own mind in view"; dew is the Infinite Light drawn down from above, when G-d studies opposite the person. The Zohar on Vaeschanan says "Give ear, O heavens" is like "Hear, O Israel."

וא"כ המ"י [המשכיל יבין] דבחי יערוף כמטר ותזל כטל כו' זהו עצמו ע"ד ענין ההמשכות האמור בהוי' אלקינו הוי' אחד. וכמ"ש מזה לעיל.¹⁹⁸

And if so, the discerning will understand that the level of "shall drop like the rain" and "shall flow like the dew," etc., is itself along the lines of the drawings-down spoken of in "Havayah is our G-d, Havayah is One." And as is written on this above.

So the discerning will understand that rain and dew here are the same drawings-down spoken of in the Shema, "Havayah is our G-d, Havayah is One," as explained above.

29 ועמ"ש בד"ה כי ביום הזה יכפר¹⁹⁹ בפ' אחרי בפ"י והיו הדברים האלה כו' ודברת בם.²⁰⁰

And see what is written in the discourse beginning "For on this day He shall atone," in Parshas Acharei, on the meaning of "And these words shall be," etc., "and you shall speak of them":

He refers to the discourse "For on this day He shall atone" in Acharei, on "And these words shall be ... and you shall speak of them," which is said of words of Torah.

דבדברי תורה כתיב. והם עצמן הדברים האלה האמורים בפסוק ראשון דק"ש [דקריאת שמע] הוי' אלהינו הוי' אחד ע"ש באריכות] וכ"ז [וכל זה] יש בכח ב' מיני נשמות הנ"ל

that this is written of words of Torah; and they are themselves "these words" stated in the first verse of the Shema, "Havayah is our G-d, Havayah is One"; see there at length.] And all this is within the power of the two kinds of souls mentioned above.

There "these words" are the first verse of the Shema itself, "Havayah is our G-d, Havayah is One." Both kinds of souls can bring all this about.

כי מי שתורתו אומנתו הוא פועל זאת להיות גילוי א"ס ב"ה ע"י עסק התורה כנ"ל ע"י בחי' רעותא דליבא בבחי' ואחת בכל לבבך²⁰¹ ב'י חללי הלב.

For one whose Torah is his occupation accomplishes this, that there be a revelation of the Infinite One (Ein Sof), blessed be He, through occupation with Torah, as mentioned above, through the level of the desire of the heart (re'usa d'liba), at the level of "And you shall love with all your heart (lev-avcha)," with both chambers of the heart.

The scholar, whose Torah is his occupation, reveals the Infinite One through his study, with the "desire of the heart," loving G-d "with all your heart," with both chambers of the heart.

30 וע"ז אמר האזינו השמים שהן אותן נשמות שמבחי' שמים שהוא בחי' תורה ולכך תורתם או מנתם כו'.

And of this he said, "Give ear, O heavens": these are the souls that are from the level of heaven, which is the level of Torah; and therefore their Torah is their occupation, etc.

"Give ear, O heavens" addresses the souls from the level of heaven, the level of Torah, which is why their Torah is their occupation.

וגם מי שהוא מבעלי עסקים מ"מ יכול הוא להיות ממשיך אור א"ס ב"ה ע"י עסק התורה לשמה בקביעת עתים לתורה כו'

And also one who is among the men of business can nevertheless draw down the Infinite Light (Or Ein Sof), blessed be He, through occupation with Torah lishmah, in setting times for Torah, etc.,

A businessman too can draw down the Infinite Light, by studying Torah for its own sake in the times he sets aside for study.

ע"י בחי' הצדקה ו"ש [ו"ז"ש] אני מדבר בצדקה ²⁰² פ"י שלהיות אני מדבר שכשאומר תהלים וכיוצא יהי [יהיה] בחי' אני ממש מדבר ע"ד מ"ש ודברי אשר שמתי בפ"ך ²⁰³

through the level of charity (tzedakah). And this is [the meaning of] what is written, "I speak in righteousness (tzedakah)": that is, so that it be "I speak": that when he says Tehillim and the like, it will be the level of "I," Myself, speaking, in the manner of what is written, "And My words that I have put in your mouth,"

He does it through charity, as Isaiah says, "I speak in righteousness (tzedakah)": when he says Tehillim and the like, it is G-d's own "I" that speaks, as in "My words that I have put in your mouth."

שהוא בחי' המשכות והתגלות אור א"ס ב"ה שבתורה הוא ע"י הצדקה [ועמ"ש בד"ה והיה מספר בניי [בני ישראל] ^{204, 205} גבי פקדת ארץ ותשוקקיה כו' מלא מים ²⁰⁶ כו' ע"ש ומזה יובן ענין יערוף כמטר לקחי הנמשך ע"י המצות כו']

which is the level of the drawings-down and revelation of the Infinite Light, blessed be He, that is in the Torah; [this] is through charity. [And see what is written in the discourse beginning "And the number of the children of Israel shall be," concerning "You have remembered the earth and watered it," etc., "full of water," etc.; see there. And from this will be understood the matter of "My teaching shall drop like the rain," which is drawn down through the mitzvos, etc.]

The revelation of the Infinite Light in his Torah comes through charity. He refers to the discourse "And the number of the children of Israel shall be," on "You remembered the earth and watered it ... full of water," from which one understands how "My teaching shall drop like the rain" is drawn down through the mitzvos.

וע"ז נאמר ותשמע הארץ שהן אותן הנשמות שנמשכים מבחי" ארץ ופי' ותשמע הוא כענין השמע לאזניך מה שאתה מוצא מפיו²⁰⁷ פי' בחי' אתה היוצא מפיו כי דבר ה' זו הלכה וזהו היוצא מפיו וד"ל [ודי למבין]:

And of this it is said, "and let the earth hear": these are the souls that are drawn from the level of earth. And the meaning of "let it hear" is like "Let your ears hear what you (atah) bring forth from your mouth": that is, the level of Atah ("You") that goes forth from your mouth; for "the word of Havayah": this is halachah," and this is what goes forth from your mouth. And this suffices for one who understands.

"And let the earth hear" addresses the souls of "earth." "Hear" is like "Let your ears hear what you bring forth from your mouth": what you speak is "You" (Atah), G-d Himself, since "the word of Havayah is halachah."

SECTION 7 • ¶ 31-36

Tishrei

31 ו והנה אף שכ"ז [שכל זה] הוא עבודת האדם בכל יום ויום אך דרך כלל הוא בחדש תשרי שנקרא ראש השנ שכולל חיות כל השנה

6. Now, even though all this is a person's service each and every day, in a general way it is in the month of Tishrei, which is called the head of the year (Rosh HaShanah), for it includes the life-force of the whole year

Section 6: all this is a person's daily service, but in a general way it happens in Tishrei, the "head" of the year, which holds the life-force of the whole year.

כולה וכל היו"ט [היום טוב] שכולם נמשכים בהתכללות א' ברי"ה [בראש השנה] ויש בו בדרך כלל כל התיקונים הנ"ל שצ"ל לנפש עד שתוציא צמחה ככל הנז' [הנזכר] בפרטות למעלה כי

in its entirety, and of all the festivals, all of which are drawn down in one inclusion on Rosh HaShanah. And in it there are, in a general way, all the rectifications mentioned above that the soul needs until it brings forth its growth, as was all mentioned in detail above. For

Tishrei also holds all the festivals, which are drawn down together on Rosh HaShanah. So all the steps the soul needs in order to grow, described in detail above, are found in it in a general way.

הנה ענין השופר בר"ה [בראש השנה] יום תרועה ²⁰⁸ כו' גנוחי גנח ²⁰⁹ וילולי יליל שהוא ענין לב נשבר ונדכה בחי' שברים עד שיבא עייז לידי בכי ויללה כו' והוא ענין החרישה שצ"ל בנפש הבהמית.

the matter of the shofar on Rosh HaShanah, "a day of teruah," etc., is "groaning" and "wailing," which is the matter of a broken and crushed heart, the level of shevarim (the broken notes), until through this he comes to weeping and wailing, etc. And this is the matter of the plowing that must be in the animal soul,

The shofar of Rosh HaShanah, "a day of teruah," is described by the Talmud as "groaning" and "wailing": the broken and crushed heart of the shevarim, which brings one to tears. This is the plowing that the animal soul needs.

שהיא ראשית כל המלאכות הנצרכות לה כנ"ל שאפי' [שאפילו] המטר כשירד על הארץ בלתי חרישה לא יפעול להצמיח צמחה עייז כו'.

which is the first of all the labors that it needs, as mentioned above; for even rain, when it falls on the earth without plowing, will not through this make its growth sprout, etc.

Plowing is the first of all the labors the soil needs, as explained above; rain falling on unplowed ground makes nothing grow.

32 וכך הוא בנפש שלא תוציא צמחה להיות מתפעלת מהתבוננות בגדולת ה' ואפי' [ואפילו] אם למד תורה שנמשל למטר שמלחלה כנ"ל לא יועיל אם לא נחרשה תחלה

And so it is with the soul: it will not bring forth its growth, to be stirred by its contemplation of the greatness of G-d; and even if he has studied Torah, which is likened to rain that moistens, as mentioned above, it will not help unless it was first plowed,

So too the soul will not grow, will not be moved by contemplating G-d's greatness, without plowing; even Torah study, which moistens like rain, will not help unless the soul has first been plowed.

דהיינו להיות לו לב נשבר תחלה כו'. כי מ"מ מחמת גודל הגשמיות בהיותו שלם בפ"ע [בפני עצמו] אין ההתבוננות פועלת בו כלל.

that is, that he first have a broken heart, etc. For nevertheless, because of the greatness of the physicality, while he is whole and a being unto himself, the contemplation has no effect on him at all.

Plowing means first having a broken heart. As long as a person feels whole and self-contained, his physicality is so heavy that contemplation has no effect on him at all.

כי אף שמתבונן איך שהוא ית' קדוש ומובדל ורק הודו וזיוו על ארץ ושמים²¹⁰ כו' מ"מ אין הדבר נוגע אליו שאף שמאמין ויודע שכן האמת

For even though he contemplates how He, may He be blessed, is holy and separate, and only "His splendor" and radiance are "over earth and heaven," etc., nevertheless the matter does not touch him; for even though he believes and knows that this is the truth,

He may contemplate how G-d is holy and separate, and that only "His splendor is over earth and heaven," and still it does not touch him, even though he believes and knows that it is true.

הנה השמים שמים להי²¹¹ כו' ואעפ"כ [ואף על פי כן] הוא אדם בפ"ע [בפני עצמו] כאלו אין הדבר נוגע אליו כלל.

that "the heavens are the heavens of Havayah," etc., he is nevertheless a person unto himself, as though the matter does not touch him at all.

He knows that "the heavens are the heavens of Havayah," and yet he remains a person unto himself, as if the matter had nothing to do with him.

33 והיינו ע"ד מ"ש כי כל הגוים ערלים²¹² וכל בית ישראל ערלי לב וכענין שנאמר שמנת עבית כשית²¹³

שמחמת עוצם השתקעותו בחמדי וכסופי העוה"ז ואינו מצטער להיות לבו נשבר

And this is in the manner of what is written, "For all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart," and as it is said, "You grew fat, you grew thick, you became covered." For because of the intensity of his immersion in the desires and longings of this world, and he does not feel pain so that his heart be broken,

Yirmiyahu speaks of Israel as "uncircumcised of heart," and Moshe's song says "you grew fat, you grew thick, you became covered." This happens when a person is deeply immersed in the desires of this world and feels no pain that would break his heart.

אזי עבית כשית שנעשה כמו כיסוי על הלב והיא נקרא' [נקראת] ערלת הלב שמכסה עליו עד שמחמת זה אין נכנס בו ההשפעה כלל להיות מתפעל מהתבוננות השכל כו'

then "you grew thick, you became covered": there forms something like a covering over the heart, and it is called the foreskin of the heart, which covers it, until because of this the influence does not enter it at all, for him to be stirred by the contemplation of the intellect, etc.

Then a kind of covering forms over the heart, called "the foreskin of the heart." It blocks any influence from entering, so that intellectual contemplation does not move him.

והיינו מחמת שמנת עבית בהשתקעותו בעניני העוה"ז לאכול ולשתות כו' ונעשה דדמו עב ולבו ערל.

And this is because of "you grew fat, you grew thick," in his immersion in the matters of this world, to eat and to drink, etc.; and so his blood becomes thick and his heart uncircumcised.

It comes from "growing fat" with the things of this world, eating and drinking and the like, until the blood thickens and the heart is "uncircumcised."

34 וצ"ל ומלתם את ערלת לבבכם²¹⁴ כו' להכריתה מלבו והיינו ע"י לב נשבר ונדכה והוא בחי שברים

ותרועה שבר"ה [שבראש השנה] גנוחי גנח לפררה לפירורים רבים

And there must be "And you shall circumcise the foreskin of your heart," etc., to cut it off from his heart; and this is through a broken and crushed heart, which is the level of the shevarim and teruah of Rosh HaShanah, "groaning," to crumble it into many crumbs.

The Torah commands, "circumcise the foreskin of your heart," to cut it away. This comes through a broken and crushed heart, the shevarim and teruah of Rosh HaShanah, "groaning," which shatter the covering into many crumbs.

וכן הם כל עשיית [עשרת ימי תשובה] ושלכן מצוה להתענות בהן²¹⁵ ואף שלא ישלים²¹⁶ כי עיקר המכוון

הוא רק לסגף הנפש כדי לפררה ולשברה כו'

And so are all the Ten Days of Teshuvah; and that is why it is a mitzvah to fast on them, even if one does not complete [the fast], for the main intent is only to afflict the soul in order to crumble it and break it, etc.

So too the whole of the Ten Days of Teshuvah: that is why it is a mitzvah to fast during them, even without completing the fast, for the purpose is only to afflict and break the soul.

ועי"ז אח"כ נמשך בחי זורקתי עליכם מים טהורים²¹⁷ כו' ע"י ואד יעלה מן הארץ²¹⁸ כו' וכמ"ש כי כשר

ירד הגשם והשלג כו' בחי כשלג ילבינו.²¹⁹

And through this, afterward, there is drawn down the level of "And I will sprinkle pure water upon you," etc., through "And a mist would rise from the earth," etc.; and as it is written, "For as the rain and the snow come down," etc.: the level of "they shall become white as snow."

Afterward comes "I will sprinkle pure water upon you," through "a mist would rise from the earth," and as Isaiah says, "as the rain and the snow come down": the level of "they shall become white as snow."

35 ונתן זרע לזורע ולחם לאוכל²²⁰ והוא בחי' סוכות [ועמ"ש מזה לקמן בד"ה ושאתם מים בששון²²¹ איך שהחרישה הוא בעש"ת [בעשרת ימי תשובה] שמאלו תחת לראשי²²² והצמיחה הוא בסוכות וימינו תחבקני ע"ש באריכות] כי

"And it gives seed to the sower and bread to the eater": this is the level of Sukkos. [And see what is written on this below in the discourse beginning "And you shall draw water with joy," how the plowing is in the Ten Days of Teshuvah, "His left hand is under my head," and the sprouting is on Sukkos, "and His right hand embraces me"; see there at length.] For

Next comes "it gives seed to the sower and bread to the eater": this is Sukkos. He refers ahead to the discourse "And you shall draw water with joy," which explains that the plowing is in the Ten Days of Teshuvah, "His left hand under my head," and the growth is on Sukkos, "His right hand embraces me."

הנה ארז"ל [אמרו רבותינו זכרונם לברכה] ישראל מפרנסים לאביהם שבשמים^{223, 224} פי' דכמו עד"מ הפרנסה לאדם הגשמי הוא שפועל להיות התפשטות הנשמה בגוף שאם לא יאכל כמה ימים תסתלק הנפש ותפרד מהגוף וע"י הלחם תתחבר הנשמה להאיר ולהתפשט בהגוף.

our Sages, of blessed memory, said, "Israel sustain their Father in heaven." The meaning: just as, by way of analogy, sustenance for a physical person is what brings about the spreading of the soul in the body (for if he does not eat for several days the soul will depart and separate from the body), and through bread the soul is joined [to it], to shine and spread in the body;

The Zohar says, "Israel sustain their Father in heaven." Just as food keeps a person's soul spread through his body, so that without food for several days the soul would leave, bread joins the soul to the body.

כמו"כ [כמו כן] יובן ענין הפרנסה למעלה שהוא להיות עי"ז התפשטות א"ס ב"ה בתוך הספי' [הספירה / הספירות] שהוא ית' אצלם כנשמה לגוף וכמ"ש בת"ז [בתיקוני זוהר] חסד דרועא ימינא^{225, 226} גבורי [גבורה] דרועא שמאלא תפארת גופא²²⁷ כו'

so too will be understood the matter of sustenance above: that through it there be the spreading of the Infinite One (Ein Sof), blessed be He, within the Sefiros, for He, may He be blessed, is to them as a soul to a body, as is written in the Tikkunei Zohar: "Chesed is the right arm, Gevurah the left arm, Tiferes the body," etc.

"Sustenance" above means that the Infinite One spreads within the Sefiros, which are like a body to Him. The Tikkunei Zohar describes them that way: Chesed is the right arm, Gevurah the left arm, Tiferes the body.

ואור א"ס המחי' [המחיה] אותם הוא המתלבש בהם כנשמה בגוף וכדי שיהי' [שיהיה] המשכה והתלבשות
זו כי אור א"ס ב"ה מצד עצמו לאו מכל אלין מדות איהו כלל²²⁸ הוא ע"י אתעדל"ת [אתערותא דלתתא]

And the Infinite Light (Or Ein Sof), which gives them life, is what is clothed in them, as a soul in a body. And for there to be this drawing down and clothing (for the Infinite Light, blessed be He, in itself "is not any of these attributes at all"), it is through an arousal from below.

The Infinite Light gives the Sefiros life and is clothed in them like a soul in a body. But since in Himself He is none of these attributes, this clothing comes about only through an arousal from below.

וזה נק' בשם פרנסה שישראל מפרנסים לאביהם שבשמים להיות התחברות והתלבשות א"ס ב"ה ב"י
[ב"י ספירות] הנקראים בשם גוף כנ"ל וכמ"ש מזה ע"פ וידבר²²⁹ משה אל ראשי המטות²³⁰ כו'

And this is called by the name sustenance: Israel sustain their Father in heaven, so that there be the joining and clothing of the Infinite One, blessed be He, in the ten Sefiros, which are called by the name "body," as mentioned above. And as is written on this on the verse "And Moshe spoke to the heads of the tribes," etc.,

That is why it is called "sustenance": Israel "sustain their Father in heaven," so that the Infinite One joins and is clothed in the ten Sefiros, which are called a "body." He refers to the discourse on "And Moshe spoke to the heads of the tribes."

בפ"י וענין לכו לחמו בלחמי²³¹ יעו"ש [יעו"ש שם] וזהו כי אמרתי עולם חסד יבנה²³² שע"י האמירה שלי
שבועולם שהיא בחי' התורה שניתנה לישראל

in the explanation of the matter of "Come, eat of My bread"; see there. And this is "For I said, 'The world is built (yibaneh) with kindness (chesed)'" : that through My saying in the world, which is the level of the Torah that was given to Israel,

That discourse explains "Come, eat of My bread." Then he reads the verse "For I said, 'The world is built with kindness'" as speaking of G-d's "saying" in the world, the Torah given to Israel.

אזי חסד יבנה שנבנה החסד כי להיות המשכת והתלבשות א"ס ב"ה במדת החסד הוא ע"י אתעדל"ת
[אתערותא דלתתא] בעסק התורה שישראל מפרנסים [מפרנסים] כו'

then chesed yibaneh, "Chesed is built": the Chesed is built. For the drawing down and clothing of the Infinite One, blessed be He, in the attribute of Chesed is through an arousal from below, in occupation with Torah, by which Israel sustain, etc.,

Through the Torah, "Chesed is built": the attribute of Chesed itself is built up. The Infinite One is clothed in Chesed through Israel's arousal from below in Torah study, by which they "sustain" Him.

כני"ל (ועמ"ש מזה בשה"ש [בשיר השירים] ע"פ לסוסתי).²³³ וזהו בחי' סוכות ע"ד מ"ש וסוכה תהיה לצל יומם.²³⁴

as mentioned above (and see what is written on this in Shir HaShirim, on the verse "To my mare"). And this is the level of Sukkos, in the manner of what is written, "And a sukkah shall be for a shade by day (yomam)."

He refers to the discourse on "To my mare" in Shir HaShirim. This is the meaning of Sukkos: "a sukkah shall be for a shade by day (yomam)."

כי המדות נקראו יומין כידוע ויומם הוא בחי' החסד כמ"ש בזהר פ' אמור (דק"ג ע"ב)²³⁵ דכתיב יומם יצוה^{236, 237} ה' חסדו.

For the emotive attributes are called "days," as is known; and yomam ("by day") is the level of Chesed, as is written in the Zohar, Parshas Emor (page 103b), for it is written, "By day (yomam) Havayah commands His kindness."

The emotive attributes are called "days," and yomam, "by day," is Chesed, as the Zohar on Emor reads "By day Havayah commands His kindness."

והוא בחי' יומא דאזיל עם כולהו יומין²³⁸ כי החסד הוא הראשון שבמדות וכולל כולם ונותן בהם כח בכולם כמ"ש

And it is the level of "the day that goes with all the days," for Chesed is the first of the emotive attributes, and it includes them all and gives power to all of them, as is written

Chesed is "the day that goes with all the days": the first of the emotive attributes, which includes them all and gives strength to all of them, as the Ramaz explains there.

בפי' הרמ"ז [הרב משה זכות] שם וע' בפרדס בעה"כ [בערכי הכינויים] ערך יומם²³⁹ ובמ"א נתבאר דיומם היינו חסד דאבא וכ"מ [וכן משמע] קצת ממ"ש בפי' בלק (דקצ"א ע"ב) סבא עילאה כו'

in the commentary of the Ramaz there. And see Pardes, in Erchei HaKinuyim, the entry yomam. And elsewhere it is explained that yomam is the Chesed of Abba; and so it is implied somewhat from what is written in Parshas Balak (page 191b): "The supernal elder," etc.,

He cites Pardes, in Erchei HaKinuyim, under yomam. Elsewhere yomam is explained as the Chesed of Abba (Chochmah), and the Zohar on Balak hints at this when it speaks of "the supernal elder."

ומנו אברהם דכתיב יומם יצוה ²⁴⁰ והרמ"ז [והרב משה זכות] פ' תצוה ²⁴¹ (דף קפ"ט ע"ב) גבי דא אברהם סבא פ"י שהכוונה על החכמה ששם הוא מקום

“and who is it? Avraham, as it is written, ‘By day He commands.’” And the Ramaz, Parshas Tetzaveh (page 189b), on “This is Avraham, the elder,” explained that the intent is to Chochmah, for there is the place

The Zohar identifies that elder as Avraham, citing “By day He commands,” and the Ramaz on Tetzaveh explains “Avraham the elder” as referring to Chochmah, since Chochmah is the place of “old age.”

הזקנה ע"ש ועמ, ש עוד מענין יומם בסידור שער ר"ה [ראש השנה] בד"ה אדני שפתי תפתח ²⁴² ופ"י לצל יומם היינו בחי מקיף וצל על בחי יומם שהוא החסד

of old age; see there. And see what is written further on the subject of yomam in the Siddur, the Gate of Rosh HaShanah, in the discourse beginning “Ado-nai, open my lips.” And the meaning of “for a shade by day” is the level of a surrounding [light] (makif) and a shade over the level of yomam, which is Chesed.

For more on yomam he refers to the Siddur, in the Gate of Rosh HaShanah, on “Ado-nai, open my lips.” “A shade by day” is a surrounding light (makif), a shade over yomam, which is Chesed.

והענין כי להיות המשכת והתלבשות אור א"ס ב"ה במדות ובכלל היינו בבחי החסד להחיותו כנשמה המתפשטת בגוף

The explanation: for there to be the drawing down and clothing of the Infinite Light, blessed be He, in the emotive attributes, and in general, that is, in the level of Chesed, to give it life like a soul that spreads in a body,

Here is the principle. The Infinite Light is to be drawn into the emotive attributes, and in general into Chesed, to give it life as a soul spreads through a body.

הנה א"א להיות המשכה זו בבחי פנימית אלא ע"י שמתחלה הוא נמשך להיות בבחי מקיף ואח"כ נמשך ומתלבש בבחי פנימי [פנימיות / פנימית]

it is impossible for this drawing down to be in an inner manner except by its first being drawn down in a surrounding manner (makif); and afterward it is drawn down and clothed in an inner manner (pnimi).

This cannot happen inwardly at once: the light must first be drawn as a surrounding light (makif), and only afterward is it drawn in and clothed inwardly (pnimi).

(ועמ"ש מזה בביאור ע"פ צו את בניי [בני ישראל] כו' את קרבני לחמי²⁴³ כו' בפ' פנחס) וכ"ז [וכל זה] הוא בחי' סוכות שמתחלה נמשך בבחי' מקיף

(And see what is written on this in the explanation on the verse "Command the children of Israel," etc., "My offering, My bread," etc., in Parshas Pinchas.) And all this is the level of Sukkos, for at first it is drawn down in a surrounding manner;

He refers to the explanation of "My offering, My bread" in Pinchas. All this is Sukkos, when the light is first drawn down as a surrounding light.

והוא ענין מצות הסוכה הסוכבת ממעל וע"ז נאמר וסוכה תהיה לצל יומם שהסוכה היא צל ומקיף על בחי' יומם כו' [וע' מזה עוד בר"עמ' [ברעיא מהימנא] פ' פנחס דרנ"ה ע"ב ודרנ"ו ע"א] ואח"כ בשמע"צ [בשמני עצרת] נכנסת ההארה ונתפסת בפנימיותם

and this is the matter of the mitzvah of the sukkah, which surrounds from above. And of this it is said, "And a sukkah shall be for a shade by day": the sukkah is a shade and a surrounding over the level of yomam, etc. [And see further on this in the Ra'aya Mehemna, Parshas Pinchas, pages 255b and 256a.] And afterward, on Shemini Atzeres, the radiance enters and is grasped within their inner dimension.

That is the mitzvah of the sukkah, which surrounds from above, "a shade over yomam"; he refers to the Ra'aya Mehemna in Pinchas. Afterward, on Shemini Atzeres, the radiance enters and is absorbed within.

ולכן נק' עצרת לשון קליטה וכניסה ואסיפה שנכנס ההמשכה בבחי' פנימיות (ועד"ז יובן מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ט דברכות) (דנ"ה)²⁴⁴ גבי בצלאל. בצל אל היית וידעת.

And therefore it is called Atzeres, a term for absorption, entering and gathering, for the drawing down enters in an inner manner. (And along these lines will be understood the saying of our Sages, of blessed memory, in chapter 9 of Berachos (page 55), concerning Betzalel: "You were in the shadow of Kel (betzel Kel), and you knew.")

That is why it is called Atzeres, "gathering in": the drawing down enters inwardly. The Talmud's words about Betzalel, "You were in the shadow of Kel, and you knew," are to be understood the same way.

כי מה שבצלאל אמר לעשות תחלה המשכן ואח"כ הארון והכלים היינו ג"כ עד"ז שכל המשכה מלמעלה למטה צ"ל נמשך האור בבחי' מקיף בתחלה ואח"כ דייקא יומשך בבחי' פנימית

For Betzalel's saying to make the Mishkan first and afterward the Ark and the vessels is also along these lines: every drawing down from above to below must be [such that] the light is drawn down first in a surrounding manner, and specifically afterward is it drawn down in an inner manner.

Betzalel said to make the Mishkan first and then the Ark and the vessels, because every drawing down from above must first come as a surrounding light and only afterward inwardly.

וזה ו שצריך להקדים תחלה את המשכן שהוא בחי המקיף ואח"כ הכלים שהם בחי א"פ [אור פנימי] כו'

And this is why one must first make the Mishkan, which is the level of the surrounding [light], and afterward the vessels, which are the level of the inner light (or pnimi), etc.

The Mishkan, the structure that encloses, is the surrounding light; the vessels within it are the inner light. So the Mishkan must be made first.

ולכן אמר עליו משה בצל אל היית. כי אל היינו בחי חסד כמ"ש חסד אל כל היום.^{245, 246}

And therefore Moshe said of him, "You were in the shadow of Kel." For Kel is the level of Chesed, as it is written, "The kindness of Kel is all day long."

So Moshe told him, "You were in the shadow of Kel": Kel is Chesed, as in "the kindness of Kel is all day long," and Betzalel stood in the surrounding shade of Chesed.

36 ומבואר לעיל שכדי להיות חסד יבנה צ"ל תחלה ההמשכה בבחי מקיף כענין לצל יומם כו' וזהו בחי בצל אל היית.

And it was explained above that in order for there to be "Chesed is built," the drawing down must first be in a surrounding manner, as in "for a shade by day," etc.; and this is the level of "You were in the shadow of Kel,"

As explained above, for "Chesed is built" the drawing must first come as a surrounding light, like "a shade by day." This is what "You were in the shadow of Kel" means.

היינו אור מקיף של בחי החסד ואזי אח"כ נמשך בבחי פנימית ג"כ וע' בזהר תרומה (קנ"ב סע"א [סוף עמוד

[א] ²⁴⁷ ופ' פקודי (דרכ"ג ע"ב ודרכ"ב ע"א) ובפ' שלח (דקס"ב ב') ²⁴⁸

that is, the surrounding light of the level of Chesed; and then, afterward, it is drawn down in an inner manner as well. And see the Zohar, Terumah (end of 152a), and Parshas Pekudei (pages 223b and 222a), and Parshas Shelach (page 162b).

The "shadow of Kel" is the surrounding light of Chesed, after which the light is drawn inward as well. He cites several passages of the Zohar on this.

²⁴⁹ והיינו כי בצלאל עצמו הוא המקשר וממשיך ההמשכה בבחי פנימית שהוא בחי צדיק יסוד עולם

כמ"ש בזהר פ' ויקהל (דרי"ד סע"ב [סוף עמוד ב]) ובפ' פקודי (דרכ"ד סע"א [סוף עמוד א])

That is, Betzalel himself is the one who connects and draws down the drawing down in an inner manner, for he is the level of "the righteous one is the foundation of the world," as is written in the Zohar, Parshas Vayakhel (end of page 214b), and in Parshas Pekudei (end of page 224a);

Betzalel himself connected the light and drew it inward, for he was the level of "the righteous one is the foundation (yesod) of the world," as the Zohar says.

אלא שבצל אל היית ששרשו מבחי' המקיפים שכדי שיומשך ההמשכה בבחי' פנימית צ"ל תחלה בבחי' מקיף וע' בפע"ח [בפרי עץ חיים] שער העמידה פי"ד [פרק י"ד / פרשה י"ד]²⁵⁰ גבי אל עליון כו'

only, "you were in the shadow of Kel," for his root is from the level of the surrounding [lights], since in order for the drawing down to be drawn in an inner manner, it must first be in a surrounding manner. And see Pri Etz Chaim, the Gate of the Amidah, chapter 14, concerning "the supreme Kel," etc.,

Yet he was "in the shadow of Kel," for his root was in the surrounding lights, since an inner drawing must first come as a surrounding one. He refers to Pri Etz Chaim on "the supreme Kel" in the Amidah.

קונה הכל כו' וע' כה"ג [כהאי גוונא] בזהר בראשית (דף²⁵¹ ו' סע"א [סוף עמוד א]) ע"פ ובניהו בן יהוידע²⁵² כו' מאן אתר נפיק כו' אהדר קרא ואמר מקבציאל.²⁵³

"who possesses all," etc. And see the like in the Zohar, Bereishis (end of page 6a), on the verse "And Benayahu son of Yehoyada," etc.: "From what place does he come forth?" etc. "The verse answered and said: from Kabtze'el,

The Amidah calls G-d "the supreme Kel ... who possesses all." He compares the Zohar on "Benayahu son of Yehoyada": the Zohar asks where Benayahu came from, and the verse answers, from Kabtze'el.

דרגא עילאה סתימאה. דעין לא ראתה²⁵⁴ כו' ובפי' המר"י [הרמ"י] שם דמקבציאל היינו קבוץ וכנוס שם אל כו'

a supernal, hidden level, of which 'no eye has seen,'" etc. And in the commentary of the Ramaz there: mi-Kabtze'el means the gathering and collecting of the Name Kel, etc.

Kabtze'el is "a supernal hidden level, which no eye has seen." The Ramaz explains that the name means the gathering together of the Name Kel.

ובן יהוידע זהו כענין מה שאמרו בצל אל היית וידעת²⁵⁵ שהדעת הוא התחברות להיות נמשך אח"כ בבחי' פנימית

And "son of Yeho-yada": this is like what they said, "You were in the shadow of Kel, and you knew (yada'ta)," for knowledge (daas) is a connection, so that it be drawn down afterward in an inner manner.

"Son of Yehoyada" contains yada, "knew," like "you were in the shadow of Kel and you knew." Knowledge (Daas) is connection, which draws the surrounding light inward.

וזהו ג"כ ענין אהל מועד מועד מלשון ונועדתי לך²⁵⁶ אותיות ונודעתי שהוא לשון התקשרות והתחברות כו'

And this is also the matter of the Ohel Mo'ed (Tent of Meeting): mo'ed is from the term "And I will meet (veno'adti) with you," the same letters as "and I will be known (venoda'ti)," which is a term for bonding and connection, etc.,

So too the Ohel Mo'ed, the Tent of Meeting: mo'ed comes from "I will meet (veno'adti) with you," the same letters as "I will be known (venoda'ti)," a word for bonding and connection.

דהיינו המשכת יחוד אור א"ס ב"ה בנפש האדם והיינו ע"י בחי' אהל שהוא בחי' ובצל ידי כסיתך²⁵⁷ וכמ"ש מזה ע"פ במדבר סיני²⁵⁸ באוהל מועד²⁵⁹ כו'

that is, the drawing down of the union of the Infinite Light (Or Ein Sof), blessed be He, into the soul of man; and this is through the level of the tent, which is the level of "And in the shadow of My hand I have covered you." And as is written on this on the verse "In the wilderness of Sinai, in the Tent of Meeting," etc.;

This is the union of the Infinite Light with a person's soul, which comes through the "tent," the shelter of "I covered you in the shadow of My hand." He refers to the discourse on "In the wilderness of Sinai, in the Tent of Meeting."

ע"ש וע' בזח"א [בזהר חלק א] וירא (דצ"ח²⁶⁰ א' ב' ודצ"ז סע"ב [סוף עמוד ב]) בענין והוא יושב פתח האהל²⁶¹ כו'

see there. And see the Zohar, Part I, Vayera (pages 98a-b, and end of 97b), on the subject of "And he was sitting at the entrance of the tent," etc.,

He also cites the Zohar on Vayera, on Avraham "sitting at the entrance of the tent."

ובפ' בא (דל"ו סע"א [סוף עמוד א]) ובפ' הרמ"ז [הרב משה זכות] (שם ושם) ובפ' ויקרא (דף י"ד ע"א) ובפ' אחרי (דע"א סע"ב [סוף עמוד ב]) ועמ"ש סד"ה קול דודי²⁶² כו' בענין ופסח ה' אל הפתח²⁶⁵ כו'.

and in Parshas Bo (end of page 36a), and in the commentary of the Ramaz (in both places), and in Parshas Vayikra (page 14a), and in Parshas Acharei (end of page 71b). And see what is written at the end of the discourse beginning "The voice of my beloved," etc., on the subject of "And Havayah will pass over the entrance," etc.

He adds further passages of the Zohar and the Ramaz, and the discourse "The voice of my beloved," on "Havayah will pass over the entrance."

ועמ"ש סדי"ה להבין פ"י הפסוק מי אל כמוך^{266, 267} כ"י ועמ"ש סדי"ה ויקהל משה^{268, 269} כל הקורא ק"ש
[קריאת שמע] בלא תפילין²⁷⁰ כ"י ע"ש

And see what is written at the end of the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,' etc.; and see what is written at the end of the discourse beginning "And Moshe assembled": "Whoever recites the Shema without tefillin," etc.; see there.

He also refers to the discourses on "Who is a G-d like You" and "And Moshe assembled"; the latter explains why "one who recites the Shema without tefillin" testifies falsely: the tefillin are the surrounding light that must come before the inner light of the Shema.

והנה כמו שענין וסוכה תהיה לצל יומם הוא המשכה למעלה ב"ס [ב"י ספירות] עליונות מקיפים ואח"כ פנימיים וכך הוא ג"כ בנפש

Now, just as the matter of "And a sukkah shall be for a shade by day" is a drawing down above, in the supernal ten Sefiros, [first] surrounding and afterward inner, so it is also in the soul.

Just as "a sukkah shall be for a shade by day" is a drawing into the supernal ten Sefiros, first surrounding and then inner, so it is in the soul.

כי ע"י צמיחת האהבה ורעש גדול הנ"ל ע"י ונתן זרע לזרע ולחם לאוכל המשכה וגילוי אלקות בנפש מלמעלה למטה ג"כ בבחי' מקיף ופנימי

For through the sprouting of the love and the great noise mentioned above, through this "it gives seed to the sower and bread to the eater": a drawing down and revelation of G-dliness in the soul from above to below, also in a surrounding and an inner manner.

Through the growth of the love and the great noise, "it gives seed to the sower and bread to the eater": G-dliness is drawn into the soul from above, also first surrounding and then inner.

כי ישראל מפרנסין כ"י וע"י ג"כ מתפרנסין כ"י (עמ"ש מזה בד"ה יונתי כ"י) וההמשכה היא בסוכות

For Israel sustain, etc., and through this they too are sustained, etc. (See what is written on this in the discourse beginning "My dove," etc.) And the drawing down is on Sukkos;

Israel sustain their Father in heaven, and through this they themselves are sustained; he refers to the discourse on "My dove." This drawing down happens on Sukkos.

ולכן הוא זמן שמחתנו ע"י גילוי א"ס ב"ה בנפשו כ"י אך שמחה זו היא בבחי' מקיף עדיין

and therefore it is "the time of our rejoicing," through the revelation of the Infinite One, blessed be He, in one's soul, etc. But this joy is still in a surrounding manner;

That is why Sukkos is "the time of our rejoicing": the Infinite One is revealed in the soul. But this joy is still surrounding.

אלא שאח"כ בחי' שמיני עצרת הוא הקליטה שנקלטת בפנימיותו ממש וז"ש [וזהו שכתוב] עצרת תהיה לכם דוקא וכתרגומו כנישו כו' וכמ"ש מזה לקמן ע"פ ה' לי בעוזרי²⁷¹ כו'

only afterward, the level of Shemini Atzeres is the absorption, in which it is absorbed into one's very inner being. And this is [the meaning of] what is written, "It shall be an atzeres for you," specifically, and as its Targum [renders it], "gathering," etc. And as is written on this below, on the verse "Havayah is for me among my helpers," etc.;

On Shemini Atzeres the light is absorbed into a person's very inner being, which is why it is "an atzeres for you," rendered by the Targum as a "gathering in." He refers to a later discourse on "Havayah is for me among my helpers."

ע"ש וזהו וירם קרן לעמו²⁷² דהיינו שנמשך גילוי א"ס ב"ה שלמעלה מבחי' עוה"ב [עולם הבא] שהוא נברא ביו"ד²⁷³ בלבד זיו השכינה²⁷⁴ כו' וכמ"ש מרב כל:²⁷⁵

see there. And this is "And He has raised up the horn of His people": that there is drawn down a revelation of the Infinite One, blessed be He, that is above the level of the World to Come, which was created with the yud alone, the radiance of the Shechinah, etc.; and as it is written, "more than the abundance of all."

This is "He has raised up the horn of His people": a revelation of the Infinite One above the World to Come, which was created with the yud alone and is only the radiance of the Shechinah, "more than the abundance of all."

SECTION 8 • ¶ 37-40

Showers and raindrops

37 ז כשעירים עלי דשא²⁷⁶ וכרביבים עלי עשב. הנה ההפרש בין דשא לעשב הוא שדשא נקרא העשב בתחלת צמיחתו²⁷⁷ כשהתחיל לצמוח ולהראות ע"ג [על גבי] קרקע

7. "Like showers (se'irim) upon the tender grass (deshe), and like raindrops (revivim) upon the herbage (esev)." Now, the difference between deshe and esev is that deshe is what the herbage is called at the beginning of its growth, when it has begun to sprout and appear above the ground;

Section 7 explains the verse's next words, "like showers upon the deshe and like raindrops upon the esev." Deshe is grass at the start of its growth, when it first appears above the ground.

ואחר שנתגדל נקרא עשב כן פי' בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהארי"י זכרנו לברכה] וכ"ה בשרשים וכמ"ש תדשא הארץ דשא²⁷⁸ ושעירים היינו המטר הדק מאד כמו שערות כו'. שמזה גידול הדשא.

and after it has grown it is called esev. So it is explained in the Likkutei Torah of the Arizal, and so it is in the Shorashim, and as it is written, "Let the earth sprout deshe." And se'irim is the very fine rain, like hairs (se'aros), etc., from which the deshe grows.

Once grown it is called esev, as the Arizal's Likkutei Torah and the Shorashim explain, and as in "Let the earth sprout deshe." Se'irim are a very fine rain, like hairs (se'aros), and they make the deshe grow.

אבל העשב שכבר גדול גידולו מהרביבים שהם הטפות מטר הגסות וכן יש ב' בחינות אלו בבחי' התורה הנקרא מטר.²⁷⁹

But the esev, which is already grown, grows from the revivim, which are the coarse drops of rain. And so there are these two levels in the level of the Torah, which is called rain:

The esev, already grown, grows from revivim, heavy drops of rain. The Torah, which is called rain, has these same two levels.

38 והיינו משנה ותלמוד פי' משניות נקרא שעירים מלשון שערות²⁸⁰ כי התורה נמשלה לשערות כמ"ש קווצותיו תלתלים²⁸¹ כו' תלי תלים של הלכות^{282, 283} וכן נאמר ושער רישי' [רישיה] כעמר נקא.²⁸⁴

that is, Mishnah and Talmud. That is, the Mishnayos are called se'irim, from the term se'aros (hairs), for the Torah is likened to hairs, as it is written, "His locks are curled (taltalim)," etc.: "heaps upon heaps (tilei tilim) of laws." And likewise it is said, "And the hair of His head was like clean wool."

The two are Mishnah and Talmud. The Mishnayos are se'irim, from se'aros (hairs), for the Torah is likened to hair: "His locks are curled (taltalim)," read by the Sages as "heaps upon heaps (tilei tilim) of laws," and "the hair of His head was like clean wool."

כי כמו שהשערה נמשכת מן המוח כן הם פרטי ההלכות שבתורה שהן המשכות רבים נמשכים מבחי' חכמה עילאה חכים ולא²⁸⁵ בחכמה ידיעא.²⁸⁶

For just as the hair is drawn from the brain, so are the particulars of the laws in the Torah, which are many drawings-down, drawn from the level of the higher Chochmah, "wise, but not with a known wisdom."

As a hair grows out of the brain, so the particular laws of the Torah are many separate drawings-down from the higher Chochmah, which is "wise, but not with a known wisdom."

39 והיינו בחי' משניות שהן הלכות פסוקות שהן רק נמשלים לשערות שהן ג"כ המשכות כנ"ל. ועסק התלמוד נק' רביבים שהוא ג"כ טיפי מטר

And this is the level of the Mishnayos, which are decided laws, which are only likened to hairs, which are also drawings-down, as mentioned above. And occupation with Talmud is called revivim, which are also drops of rain,

The Mishnayos are decided laws, likened only to hairs, which are drawings-down, as explained. The study of Talmud is called revivim, which are also drops of rain.

רק שהם גדולים וכך הוא בחי' התלמוד שהוא עיון ההלכה בפלפול רב ובעמקות השכל יותר מבמשנה וכשם שהמטר הנקרא רביבים מצמיח עשב

only they are large. And so is the level of Talmud, which is the analysis of the law with much dialectic and with depth of intellect, more than in the Mishnah. And just as the rain called revivim makes esev sprout,

But revivim are large drops, and Talmud likewise examines the law with much dialectic and depth, more than the Mishnah does. Heavy rain makes esev grow.

שהוא צמיחה גדולה יותר מבחי' הדשא כן ע"י עסק התלמוד פועל ישועות בנפש להיות גילוי האהבה ויראה בבחי' אהוי"ר [אהבה ויראה] גדולים יותר כו'

which is a greater growth than the level of deshe, so through occupation with Talmud one works salvations in the soul, so that there be a revelation of love and awe at the level of greater love and awe, etc.

Esev is a greater growth than deshe. So Talmud study brings about greater salvations in the soul: a revelation of love and awe of a greater kind.

כי המדות נק' בחי' צומח ויש בהם קטנות וגדלות כנודע [וע' מענין דשא ועשב ^{287, 288} בזח"א [בזהר חלק א] בראשית (די"ח ע"ב) ²⁸⁹

For the emotive attributes are called the level of the vegetative, and they have smallness and greatness, as is known. [And see on the subject of deshe and esev in the Zohar, Part I, Bereishis (page 18b),

The emotive attributes are called "vegetative," for they grow, and they have "smallness" and "greatness," immature and mature states. He refers to the Zohar on Bereishis about deshe and esev.

שהם ב' בחי' מלאכים יוצר משרתים שבכל יום חדשים לבקרים²⁹⁰ ואשר משרתיו²⁹¹ שעומדים ברום עולם משייב [מששת ימי בראשית] כו'

that they are two levels of angels: “who forms ministers,” who every day are “new every morning,” and “whose ministers” stand “in the heights of the world” since the six days of creation, etc.;

The Zohar says these are two kinds of angels: those created anew each day, “new every morning,” as in the blessing “who forms ministers,” and those “whose ministers” stand in the heights of the world since the six days of creation.

ושזהו ג"כ ענין חציר לבהמה ועשב²⁹² לעבודת האדם וע"ש ג"כ (ד"ט ע"א) ועיין מענין חציר ועשב ג"כ בזהר פ' פנחס (דרי"ז ע"א)²⁹³

and that this is also the matter of “grass for the cattle, and herbage for the service of man”; and see there also (page 19a). And see on the subject of grass and herbage also in the Zohar, Parshas Pinchas (page 217a).

The Zohar connects this to “grass for the cattle, and herbage for the service of man,” and he cites further passages of the Zohar on grass and herbage.

ועד"ז יובן בנפש דבחי' עשב זהו בבחי' עבודת האדם שלמעלה מבחי' בהמה ועמ"ש בענין עשב ע"פ ואלה המשפטים וע' עוד בזהר תרומה (דקע"א סע"א [סוף עמוד א])

And along these lines it will be understood in the soul: the level of esev is the level of “the service of man,” which is above the level of an animal. And see what is written on the subject of esev on the verse “And these are the ordinances”; and see further in the Zohar, Terumah (end of page 171a),

In the soul, esev is “the service of man,” above the level of an animal. He refers to a discourse on “And these are the ordinances” and to further passages of the Zohar.

ובפ' ויקרא ד"ב ע"א²⁹⁴ ועיקר הענין הוא שיש ב' מיני צמיחות²⁹⁵ הצומחי [הצומחים] מהארץ ע"י הזריעה האחד שהצמיחה היא במהותה ועצמותה כמו הגרעין הנזרע

and in Parshas Vayikra, page 12a.] And the essence of the matter is that there are two kinds of growth that sprout from the earth through sowing. The first: the growth is, in its nature and essence, like the sown kernel,

The heart of the matter is that there are two kinds of growth from sowing. In the first, what grows is the same in nature and essence as the seed that was sown.

וכמו זרעוני תבואה דגן וחטים כו' שהחטים הצומחים הם כמו החטים שנזרעו רק שפעולת הזריעה בארץ הוא שהצמיח היא בתוספת מרובה מאד מאד כמארז"ל [כמאמר רבותינו זכרונם לברכה] כלום אדם זורע

קב

such as the seeds of produce, grain and wheat, etc.: the wheat that sprouts is like the wheat that was sown, only the effect of sowing in the earth is that the growth comes with a very, very great increase, as our Sages, of blessed memory, said, "Does a person sow a kav

So it is with grain and wheat: the wheat that sprouts is like the wheat that was sown, only multiplied many times over, as the Talmud says that a person sows a small measure in order to reap a great deal.

אלא²⁹⁶ להוציא כמה כורים והב' היא כמו צמיחת פירות האילן ע"י הגרעין הנטוע בארץ שהגרעין הנטוע אין לו ערך כלל לגבי הפירות הנצמחים ממנו.

except to bring forth many kor?" And the second is like the growth of the fruits of a tree through the kernel planted in the earth, where the planted kernel bears no comparison at all to the fruits that grow from it.

The second kind is like the fruit of a tree that grows from a planted pit: the pit bears no comparison at all to the fruit that comes from it.

והוא התחדשות ממש. (ועמ"ש במ"א ע"פ הזהר ח"א [חלק א'] ר"פ נח²⁹⁷ גבי ועביד איבין ורבי זרעין²⁹⁸ והרמ"ז [והרב משה זכות] שם פ"י שהם פרי העץ ופה"א נשמות ומלאכים) וכמ"כ [וכמו כן] למעלה כי

And it is an actual renewal. (And see what is written elsewhere on the Zohar, Part I, at the beginning of Parshas Noach, concerning "and it makes fruits and increases seeds," and the Ramaz there explained that they are the fruit of the tree and the fruit of the ground, souls and angels.) And so too above. For

That is a true renewal. He refers to the Zohar at the start of Noach on "it makes fruit and increases seeds," which the Ramaz explains as the fruit of the tree and the fruit of the ground, souls and angels. The same two kinds of growth exist above.

הנה באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא]²⁹⁹ והוא כמשל הזריעה והצמיחה ויש בה צמיחה ואתעדל"ע [ואתערותא דלעילא] מעין האתעדל"ת [האתערותא דלתתא] רק שהיא ב תוספת מרובה מאד מאד.

through an arousal from below [there is] an arousal from above, and this is like the analogy of sowing and growing. And in it there is a growth, an arousal from above of the same kind as the arousal from below, only it is with a very, very great increase.

An arousal from below brings an arousal from above, like sowing and growing. In the first kind, the response from above is of the same kind as the arousal from below, only greatly multiplied.

והבי' כשהתדל"ע [כשהתערותא דלעילא] הוא מבחי' עליונה מאד שאין התעדל"ת [האתערותא דלתתא] ממחות וערך זה כלל רק שמ"מ ע"י זריעה בארץ העליונה שיש בה כח הצומח

And the second: when the arousal from above is from a very lofty level, such that the arousal from below is not of this nature and value at all; only, nevertheless, through sowing in the supernal earth, which has in it the power of growth

In the second kind, the arousal from above comes from a level so lofty that the arousal from below has no comparison to it. Yet it still grows through sowing in the supernal earth, which has the power of growth.

שהוא מבחי' גבוה מאד דנעוץ תחלתן בסופן^{300, 301} נצמח כן צמיחה עליונה מאד מאד (וי"ל [ויש לומר] בזה שהוא המשכה שבדרך השתלשלות והמשכה שלמעלה מסדר ההשתלשלות.

that is from a very high level, for “their beginning is wedged in their end,” there sprouts in this way a very, very lofty growth. (And it can be said in this that [these are] a drawing down in the manner of the chain of descending worlds (hishtalshelus) and a drawing down that is above the order of hishtalshelus.

That power comes from a very high level, for in the words of Sefer Yetzirah, “their beginning is wedged in their end”: the lowest is bound to the highest. He suggests these are a drawing down within the order of the worlds and a drawing down from above it.

ועמ"ש באגה"ק [באגרת הקודש] ד"ה זורע צדקות גבי אלא דלכאורה זה אינו מן המדה כו' אך הענין הוא כו' ועי"ז מוציא כח הצומח את כחו אל הפועל כו' ע"ש. [וסד"ה איהו וחיוהי]³⁰²

And see what is written in Iggeres HaKodesh, the section beginning “He sows righteous deeds,” concerning “but seemingly this is not in proportion,” etc., “but the explanation is,” etc., “and through this the power of growth brings its power into actuality,” etc.; see there. And [see] at the end of the section beginning “He and His life-forces.”)

He refers to the Tanya, Iggeres HaKodesh, in the epistle on “He sows righteous deeds,” on how the power of growth brings its strength into actuality, and to the end of the epistle “He and His life-forces.”

וזהו ענין כשעירים כו' שהצמיחה שמבחי' שעירים שהוא מטר הדק הוא רק כעין הזרע הנזרע אלא שהוא בתוספת מרובה

And this is the matter of “like showers,” etc.: the growth that comes from the level of se'irim, which is the fine rain, is only like the sown seed, except that it is with a great increase;

This is “like showers”: the growth from se'irim, the fine rain, is only like the seed that was sown, though greatly increased.

והיינו בחיי לימוד המשניות שהוא עלי דשא שהדשא אינו כעשב שנאמר בו עשב מזריע זרע³⁰³ משא"כ בדשא כמ"ש בזהר בראשית (ד"ט ע"א).

and this is the level of the study of the Mishnayos, which is "upon the deshe"; for deshe is not like esev, of which it is said, "esev yielding seed," which is not so of deshe, as is written in the Zohar, Bereishis (page 19a).

That is the study of Mishnah, "upon the deshe," for deshe, unlike esev, is not described as "yielding seed," as the Zohar notes.

והיינו כי מלימוד וגרסת המשניות לא נעשה הולדה חדשה רק מה שמבואר בהמשניות אבל כרביבים עלי עשב היינו שהצמיחה שמבחי רביבים שהוא בעלי תלמוד.³⁰⁴

That is, from the study and recitation of the Mishnayos no new birth comes about, only what is explained in the Mishnayos. But "like raindrops upon the esev": that is, the growth that comes from the level of revivim, which is the masters of Talmud,

Learning and reciting the Mishnah gives birth to nothing new, only to what the Mishnah explains. But "like raindrops upon the esev" is the growth from revivim, the masters of Talmud.

הוא בחיי עשב מזריע זרע עץ פרי כוי שמוציאים מפלפולם דין חדש כמו נפק מלתא מבינייהו³⁰⁵ שע"י העיון מולידים דין חדש מה שהיה בהעלם דבר קודם העיון הלז

is the level of "esev yielding seed, fruit tree," etc.: they bring forth from their dialectic a new ruling, as in "a matter came out from between them," for through analysis they give birth to a new ruling, something that was in concealment before this analysis.

Their study is "esev yielding seed, fruit tree": from their dialectic they bring out a new ruling, as when "a matter emerged from between them," something that was hidden before their analysis.

(והוא כמשל צמיחת דבר חדש כמו הפרי מהגרעין הנזרע כוי שהיה בו כח הפרי בהעלם מאד. וע' באגה"ק [באגרת הקודש] סד"ה והמשכילים יזהירו³⁰⁶ שזהו התגלות תעלומות חכמה³⁰⁷ ובמ"א נתבאר שזהו כמי שחופר בעומק הארץ ועי"ז מוציא מי מעיין

(And it is like the analogy of the growth of something new, like the fruit from the sown kernel, etc., which had in it the power of the fruit in deep concealment. And see Iggeres HaKodesh, at the end of the section beginning "And the wise shall shine," that this is the revelation of "the hidden things of wisdom." And elsewhere it is explained that this is like one who digs in the depth of the earth and through this brings forth spring water,

This is like the fruit that grows from a planted pit, which held the power of the fruit in deep concealment. Iggeres HaKodesh calls this the revelation of "the hidden things of wisdom," and elsewhere it is likened to digging deep in the earth to bring out spring water.

שהוא נביעה חדשה מהמקור משא"כ הלומד רק מה שכתוב זהו כמו המים שאינן בעומק הארץ כ"א על פני הארץ ונודע שהמעין הוא בחי' עליונה מאד שהוא מבחי' חכמה שלמעלה מהבינה כו'

which is a new welling-up from the source; whereas one who studies only what is written, this is like the water that is not in the depth of the earth but on the surface of the earth. And it is known that the spring is a very lofty level, for it is from the level of Chochmah, which is above Binah, etc.

Spring water is a fresh flow from the source, while one who studies only what is written is like water lying on the surface. And the spring is very lofty: it comes from Chochmah, which is above Binah.

ועמ"ש לקמן בד"ה ושאתם מים בששון ממעיני הישועה³⁰⁸ מבחי' מעיין דייקא ע"ש ולכן עי"ז נמשך ג"כ מלמעלה אתעדל"ע [אתערותא דלעילא] מבחי' תעלומות חכמה וז"ש [וזהו שכתוב] בוח"א [בוהר חלק א] פ' חיי (שרה)

And see what is written below in the discourse beginning "And you shall draw water with joy from the springs of salvation": from the level of a spring, specifically; see there. And therefore through this there is also drawn down from above an arousal from above from the level of "the hidden things of wisdom." And this is what is written in the Zohar, Part I, Parshas Chayei Sarah)

He refers to the Sukkos discourse "And you shall draw water with joy from the springs of salvation," from a spring specifically. So this kind of study draws an arousal from above from "the hidden things of wisdom," as the Zohar on Chayei Sarah says.

[דק"ל ע"ב] ע"פ עין לא ראתה אלקים זולתך יעשה למחכה לו.³⁰⁹ מאי למחכה לו. כד"א [כמה דאת אמר] חכה את איוב בדברים.^{310, 311}

(page 130b), on the verse "No eye has seen, O G-d, besides You, what He will do for one who waits (limechakeh) for Him": "What is 'for one who waits for Him'? As it says, 'He waited (chikah) for Iyov with words.'

The Zohar reads "what He will do for one who waits (limechakeh) for Him" together with "he waited (chikah) for Iyov with words," where the same word is used of words of wisdom.

ואלין אינן דדחקין למלה דחכמתא ודייקין ליה ומחכאן ליה למנדע ברירו דמלה ולאשתמודעא למאריהון כו' ע"ש הרי שע"ז נמשך מבחינת עין לא ראתה כו'

And these are those who press upon a matter of wisdom, and examine it closely, and wait upon it, to know the clarification of the matter and to come to know their Master," etc.; see there. Thus through this there is drawn down from the level of "No eye has seen," etc.,

These are the ones who press hard on a point of wisdom, examine it closely and "wait" on it until they understand it clearly and come to know their Master. Through this they draw from the level of "no eye has seen."

יעשה כו' וע' בפ"י זה בזהר (ואתחנן דרס"ז ע"ב) מענין יעשה תעשה מבע"ל כו' וזהו ענין כשעירים ורביבים
כי שעירים היינו בחי השערות עצמן עד"מ

“He will do,” etc. And see on this explanation in the Zohar (Vaeschanan, page 267b), on the matter of “‘He will do’: it should have said ‘You will do,’” etc. And this is the matter of “like showers” and “raindrops”: for se’irim is the level of the hairs themselves, by way of analogy;

The Zohar on Vaeschanan notes that the verse says “He will do” where it should have said “You will do.” This explains “like showers” and “raindrops”: se’irim are the hairs themselves, so to speak.

אך ע"י העיון כתיב סלסלה ותרוממך³¹² לבחי שלמעלה מהשערות והיינו בחי רביבים ע"ד מ"ש ואתה
מרכבות קדש³¹³ מה רב טובך³¹⁴ כו' והוא בחי הפנימיות המלוכש בתוך השערות שהוא החיצוניות.

but through analysis, it is written, “Exalt her (salseleha), and she will raise you up,” to the level that is above the hairs; and this is the level of revivim, in the manner of what is written, “And He came from the myriads (rivevos) of holiness,” “How great (rav) is Your goodness,” etc. And this is the level of the inner dimension that is clothed within the hairs, which are the outer dimension.

Through analysis, “Exalt her (salseleha) and she will raise you up,” one reaches what is above the hairs: revivim, linked to rivevos (myriads) and rav (great). This is the inner dimension clothed within the hairs, which are the outer dimension.

וז"ש [וזהו שכתוב] (במיכה סי' ה') והיה שארית יעקב כו' כטל מאת³¹⁵ ה' כרביבים עלי עשב כו' הרי
שרביבים הוא שייך לבחי טל כו'.

And this is what is written (in Michah, chapter 5), “And the remnant of Yaakov shall be,” etc., “like dew from Havayah, like raindrops upon the herbage,” etc. Thus revivim belong to the level of dew, etc.

Michah’s verse places “raindrops upon the herbage” beside “dew from Havayah,” so revivim belong to the level of dew, which comes from above.

ועמ"ש בד"ה תורה צוה³¹⁶ מענין ב' בחי שיש בתורה אירוסין ונשואין ועד"ז יובן ג"כ ענין כשעירים
ורביבים

And see what is written in the discourse beginning “The Torah he commanded,” on the subject of the two levels in the Torah, betrothal and marriage; and along these lines will also be understood the matter of “like showers” and “raindrops,”

He refers to the discourse “The Torah he commanded,” on two levels in the Torah, betrothal and marriage. The same applies to “showers” and “raindrops.”

כי מה שע"י העיון נולד דין חדש ה"ז [הרי זה] כמו בחי' הולדה שהיא מבחי' נשואין כו'.

for when through analysis a new ruling is born, this is like the level of giving birth, which is from the level of marriage, etc.

When analysis gives birth to a new ruling, it is like the birth of a child, which comes from marriage.

והנה בספ"ד [בספרא דצניעותא] בזהר ס"פ תרומה (דקע"ז א') איתא ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע היינו דכתיב ועניתם את נפשותיכם בתשעה לחדש בערב.^{317, 318}

Now, in the Sifra deTzniusa in the Zohar, at the end of Parshas Terumah (page 177a), it is stated: "And G-d said, Let the earth sprout deshe, esev yielding seed": this is what is written, 'And you shall afflict your souls on the ninth of the month in the evening.'

The Sifra deTzniusa in the Zohar connects "Let the earth sprout deshe, esev yielding seed" with the fast of Yom Kippur: "you shall afflict your souls on the ninth of the month in the evening."

בהאי זמנא אדני הוי' אתה החלות³¹⁹ כו'. וא"כ מובן דבחי' שעירים עלי דשא ורביבים עלי עשב שייך ג"כ בבחי' זריעה וצמיחה זו דעשי"ת [דעשרת ימי תשובה] ויוהכ"פ [ויום הכפורים]

At this time: 'Ado-nai Havayah, You have begun,' etc. And if so, it is understood that the level of "showers upon the deshe" and "raindrops upon the esev" also pertains to the level of this sowing and growing of the Ten Days of Teshuvah and Yom Kippur.

The Zohar adds: "at this time, Ado-nai Havayah, You have begun." So showers and raindrops also belong to the sowing and growing of the Ten Days of Teshuvah and Yom Kippur.

והענין כמש"ל [כמה שכתוב לעיל] ע"פ כי כארץ תוציא צמחה³²⁰ כו' דהיינו הצמיחה והאתעדל"ע [והאתערותא דלעילא] הנמשך בכל השנה ע"י זריעת המצות זרע צדקות כו'.

The explanation is as written above on the verse "For as the earth brings forth its growth," etc.: that is, the growth and the arousal from above that is drawn down throughout the year through the sowing of the mitzvos, "He sows righteous deeds," etc.;

As explained above on "For as the earth brings forth its growth," the arousal from above that is drawn down all year comes through the sowing of the mitzvos, "He sows righteous deeds."

כן אדי הוי יצמיח צדקה ותהלה בר"ה [בראש השנה] ויוהכ"פ [יום הכפורים] והיינו ע"י התשובה וכמבואר לעיל שבחי שברים זהו בחי חרישה כוי וצמיחה זו היא מבחי עליונה יותר וז"ש [וזהו שכתוב] כהאי זמנא אדי הוי אתה החלות כוי. ^{321, 322, 323, 324}

“so will Ado-nai Havayah make righteousness and praise sprout,” on Rosh HaShanah and Yom Kippur; and this is through teshuvah, as explained above, that the level of shevarim is the level of plowing, etc. And this growth is from a higher level. And this is what is written, “At this time: ‘Ado-nai Havayah, You have begun,’” etc.

“So will Ado-nai Havayah make righteousness and praise sprout” on Rosh HaShanah and Yom Kippur, through teshuvah: the shevarim are the plowing, and this growth comes from a higher level. That is why the Zohar says “at this time, Ado-nai Havayah, You have begun.”

40 והנה צמיחה זו הוא ג"כ ע"י זורקתי עליכם מים טהורים ³²⁵ שהם י"ג מדה"ר [מדות הרחמים] ונודע שיש כמה מדרגות זו למעלה מזו בענין גילוי יג"מ [י"ג מדות] הרחמים שהתחלה הוא בר"ה [בראש השנה] ע"י השופר ועיקר הגילוי הוא ביוהכ"פ [ביום הכפורים] ובפרט בנעילה דיוהכ"פ [דיום הכפורים]

Now, this growth too is through “And I will sprinkle pure water upon you,” which are the Thirteen Attributes of Mercy. And it is known that there are several levels, one above the other, in the revelation of the Thirteen Attributes of Mercy: the beginning is on Rosh HaShanah, through the shofar, and the main revelation is on Yom Kippur, and especially at Ne'ilah of Yom Kippur.

This higher growth comes through “I will sprinkle pure water upon you,” the Thirteen Attributes of Mercy. They are revealed in stages: they begin with the shofar of Rosh HaShanah, are revealed chiefly on Yom Kippur, and most of all at Ne'ilah, its closing prayer.

וזהו ענין כשעירים כוי וכרביבים כוי ועמ"ש סד"ה והיה ביום ההוא יתקע בשופר גדול ³²⁶ כוי ועמ"ש עוד מענין סלסלה ותרוממך ³²⁷ בביאור ע"פ כי ביום הזה יכפר ³²⁸ בפ' אחרי:

And this is the matter of “like showers,” etc., “and like raindrops,” etc. And see what is written at the end of the discourse beginning “And it shall come to pass on that day that a great shofar will be sounded,” etc.; and see what is written further on the subject of “Exalt her, and she will raise you up” in the explanation on the verse “For on this day He shall atone,” in Parshas Acharei.

These stages are “like showers” and “like raindrops.” He refers to the discourse on “a great shofar will be sounded” and to the explanation of “For on this day He shall atone,” on “Exalt her and she will raise you up.”

SECTION 9 • ¶41

Milra: below

41 ח והנה אופן אחד בארץ³²⁹ ת"י [תרגום יונתן] מלרע לרום שמיא וכן מתחת לרקיע³³⁰ מתורגם מלרע

והענין כמ"ש בשם הה"מ [הרב המגיד] דהנה בפ' בראשית כתיב את כל אשר עשה

8. Now, "one ofan upon the earth": Targum Yonasan renders it "below (milra), [reaching] to the height of heaven." And likewise "beneath the firmament" is translated milra. The explanation is as is written in the name of the Maggid: in Parshas Bereishis it is written, "all that He had made,

Section 8: Targum Yonasan renders "one ofan upon the earth" as milra, "below," the same word the Targum uses for "beneath the firmament." The Alter Rebbe explains it with a teaching in the name of the Maggid, which begins from the verse about all that G-d made.

והנה טוב מאד³³¹ וא"כ מהיכן נתהוה הרע³³² שהרי נאמר ראה נתתי לפניך³³³ היום את החיים ואת

הטוב ואת המות ואת הרע

and behold, it was very good." If so, from where did evil come into being? For it is said, "See, I have set before you this day life and good, and death and evil."

The verse says that all G-d made was "very good." If so, where does evil come from? Yet the Torah says, "I have set before you life and good, and death and evil."

אך הענין שהרע בשרשו אינו רע כלל ואדרבה שרשו ומקורו המחיה אותו הוא טוב ע"ד שארז"ל [שאמרו

רבותינו זכרונם לברכה] שטן ופנינה³³⁴ לשם שמים נתכוונו.

But the explanation is that evil in its root is not evil at all; on the contrary, its root and source, which gives it life, is good, in the manner of what our Sages, of blessed memory, said: "The Satan and Peninah intended it for the sake of heaven."

The answer: at its root evil is not evil at all; the source that gives it life is good. So the Sages say that the Satan and Peninah meant well, "for the sake of heaven."

וכמשל הזונה עם בן המלך המבואר בזח"ב [בזהר חלק ב'] (פ' תרומה דקס"ג ע"א) ³³⁵ שכל רצונה וחפצה שלא ישמע אליה הבן כו' וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ טוב זה יצ"ט [יצר טוב] מאד זה יצה"ר [יצר

³³⁶ הרע]

And it is like the parable of the harlot with the king's son, explained in the Zohar, Part II (Parshas Terumah, page 163a), whose whole will and desire is that the son not listen to her, etc. And this is what our Sages, of blessed memory, said on the verse: "'Good': this is the good inclination; 'very': this is the evil inclination."

The Zohar's parable: a king hires a harlot to tempt his son, but her real wish is that the son not listen. So the Sages read "very good": "good" is the good inclination, "very" is the evil inclination.

אך כשירד למטה ע"י השתלשלות נעשה למטה רע גמור והוא כמשל המכבד שמכבדין בו הבית

But when it descends below through the chain of descent (hishtalshelus), it becomes, below, utter evil. And this is like the analogy of the broom with which the house is swept:

But as it comes down through the chain of descent it becomes, below, utter evil. The Maggid compared it to a broom used to sweep the house.

שהרי הוא טוב שעל ידו מבערים הקיסמים והפסולת מן הבית אך כשלוקחים ממנו שבט להכות בו התינוק נעשה רע כו' וזהו לשון מלעיל ומלרע.

it is good, for through it the chips and the refuse are cleared from the house; but when a stick is taken from it to strike a child with, it becomes bad, etc. And this is [the meaning of] the terms mil'eil and milra,

The broom is good, for it clears out the chips and refuse; but when a stick is taken from it to strike a child, it becomes "bad." This is the meaning of mil'eil and milra, "above" and "below."

דהוא תרגום של מעלה ומטה שמה שהוא בחי' למטה נק' מלרע שאינו רע ח"ו [חס ושלום] כ"א שורש ומקור שיתהווה ממנו ע"י רבוי השתלשלות בחינת רע כו'

which are the Targum of "above" and "below": what is at the level of "below" is called milra, not that it is evil (ra), G-d forbid, but that it is the root and source from which, through many stages of descent, the level of evil will come into being, etc.;

Milra, "below," contains ra, "evil": not that it is evil, G-d forbid, but that it is the root from which, through many stages of descent, evil comes into being.

משא"כ בבחי' שהוא מלעיל אין שם שורש להתהוות רע כלל ועד"ז שרפים עומדים ממעל לו³³⁷ בעולם הבריאה דשם בינה מקנא אין שם שורש לרע כלל.

whereas at the level that is mil'eil, there is no root at all there for evil to come into being. And along these lines, "Seraphim stand above Him" in the World of Beriah, where "Binah nests"; there is no root for evil there at all.

What is mil'eil, above, has no root for evil at all. So the Seraphim, who "stand above" in Beriah, where Binah dwells, have no root for evil.

אבל האופנים שהם בעשייה שעליו נאמר אף עשיתו³³⁸ היינו שבעשייה יש יניקה לבחי' אף ע"ד שלשה פתחו באף³³⁹ כו'.

But the Ofanim are in Asiyah, of which it is said, "even (af) I have made it": that is, in Asiyah there is nurture for the level of af (anger), in the manner of "three opened with af," etc.

But the Ofanim are in Asiyah, of which it says "even (af) I have made it": in Asiyah there is a hold for af, anger, as in the Midrash that "three opened with af" and perished through it.

לכן הגם שהאופנים הם קדושה גמורה ואופן אחד בארץ שהוא סנדל³⁴⁰ הוא כתר דעשייה נקי מלרע היינו שעמידתם בעולם שהוא מקור ושרש להסתעפות הרע ממש למטה

Therefore, even though the Ofanim are complete holiness, and "one ofan upon the earth," which is Sandalphon, who is the Keser of Asiyah, is called milra: that is, they stand in a world that is the source and root for the branching out of actual evil below.

So although the Ofanim are wholly holy, and the one ofan upon the earth is the angel Sandalphon, the Keser of Asiyah, it is called milra: they stand in a world that is the root from which evil branches out below.

ומזה אדרבה יגדל הרעש שלהם יותר מהשרפים שהם ברעש גדול על שיש שורש להתהוות הרע וההסתר כו'

And from this, on the contrary, their noise grows greater than that of the Seraphim, for they are in a great noise over there being a root for the coming-into-being of evil and concealment, etc.;

On the contrary, this makes their noise greater than the Seraphim's: they storm with a great noise because there is a root from which evil and concealment come.

וכענין בחי' תשובה שלמעלה מצדיקים³⁴¹ שג"כ התשובה אינה דוקא על עבירות ממש שהרי ארז"ל
[אמרו רבותינו זכרונם לברכה] כל ימיו בתשובה³⁴²

like the matter of the level of teshuvah, which is above the righteous; for teshuvah too is not necessarily over actual sins, for our Sages, of blessed memory, said, "all his days in teshuvah";

It is like teshuvah, which stands higher than the righteous. Teshuvah is not only over actual sins, for the Sages said a person should spend "all his days in teshuvah."

אלא התשובה הוא על ניצוץ אלקות שכנפשו שירד פלאים מטה מט מאור פניו ית' דלית מחשבה
תפיסא ביה³⁴³ כו' וכמ"ש סד"ה

rather, the teshuvah is over the spark of G-dliness in his soul, which descended wondrously far down from the light of His countenance, may He be blessed, of whom "no thought can grasp Him," etc. And as is written at the end of the discourse beginning

Teshuvah is over the spark of G-dliness in the soul, which has fallen far down from the light of G-d's countenance, of whom "no thought can grasp Him." He refers to the end of a discourse named in the next words.

כי ההרים ימושו³⁴⁴ וע"כ נק' אופני הקדש שמגיעים על חדי הרעש שלהם לבחינת קדש העליון
שלמעלה מבחי' קדוש בוי"ו שאומרים השרפים עד שעיי"ו ממשיכים כבוד הוי"ו ממקומו המשכה מבחי'
חכמה עילאה ממש.

"For the mountains shall depart." And therefore they are called "the holy Ofanim" (ofanei hakodesh), for through their noise they reach the level of the supernal kodesh, which is above the level of kadosh with a vav that the Seraphim say, until through this they draw down "the glory of Havayah from His place," a drawing down from the level of the higher Chochmah itself.

That discourse is "For the mountains shall depart." So they are called "the holy (kodesh) Ofanim": through their noise they reach the supernal kodesh, above the kadosh with a vav that the Seraphim say, and so draw down the glory of Havayah from the higher Chochmah itself.

ובזה יתורץ הש"ס [הששה סדרים] דחולין (פג"ה [פרק גיד הנשה] דצ"א סע"ב [סוף עמוד ב]) דמשמע שהאופנים הם
במעלה עליונה יותר מהשרפים וקשה ע"ז ממ"ש אופן אחד בארץ כו'

And with this the [passage of the] Talmud in Chullin (chapter Gid HaNasheh, end of page 91b) is resolved, from which it is implied that the Ofanim are of a higher rank than the Seraphim; and this is difficult in light of what is written, "one ofan upon the earth," etc.,

This resolves a difficulty in the Talmud, in Chullin, which implies that the Ofanim are higher than the Seraphim, though Scripture places them "upon the earth."

וכמ"ש האריז"ל [האר"י זכרוננו לברכה] שהאופנים הם בעשייה ³⁴⁵ כו' אלא דשניהם אמת שאע"פ [שאף על פי] שהם בעשייה עכ"ז [עם כל זה] על ידי הרעש גדול שלהם הם מגיעים למעלה מהשרפים

and as the Arizal wrote, that the Ofanim are in Asiyah, etc. But both are true: although they are in Asiyah, nevertheless through their great noise they reach above the Seraphim;

The Arizal too says the Ofanim are in Asiyah. Both are true: they are in Asiyah, yet through their great noise they reach above the Seraphim.

היינו שהשרפים משיגים בחינת קדוש בוי"ו והאופנים נק' אופני הקדש כו' והיינו כי מלכות מקננא ³⁴⁶ בעשייה ³⁴⁷

that is, the Seraphim comprehend the level of kadosh with a vav, and the Ofanim are called ofanei hakodesh, etc. And this is because "Malchus nests in Asiyah,"

The Seraphim grasp kadosh, spelled with a vav, while the Ofanim are called by the higher kodesh. This is because "Malchus dwells in Asiyah," as the Tikkunei Zohar says.

ועל ידי ירידה זו נעשית עטרת בעלה ³⁴⁸ והיא מתעלה למעלה מעלה וכמ"ש במ"א סד"ה רני ושמחי בת ³⁴⁹ כו' ושכנתי בתוכך דוקא ועיין זהר ח"א [חלק א'] ויצא (קני"ח ע"ב).

and through this descent she becomes "the crown of her husband," and she rises higher and higher, as is written elsewhere, at the end of the discourse beginning "Sing and rejoice, O daughter," etc., "and I will dwell in your midst," specifically. And see the Zohar, Part I, Vayetzei (page 158b).

Through this descent Malchus becomes "the crown of her husband" and rises very high. He refers to the discourse "Sing and rejoice, O daughter of Zion," on "I will dwell in your midst," and to the Zohar on Vayetzei.

והיינו כי יתרון האור נמשך מן החושך ³⁵⁰ דוקא וזהו והיה ביום ההוא יצאו מים חיים ³⁵¹ מירושלים

And this is because "the advantage of light" is drawn specifically from darkness. And this is "And it shall come to pass on that day that living waters shall go out from Jerusalem,"

For "the advantage of light" comes specifically from darkness. This is the prophecy that "living waters shall go out from Jerusalem."

שהיא כחי מלי המקננא בעשייה חצים אל הים הקדמוני כחי בינה המקננא בכריא' [בכריאה / בכריאת] וכמ"ש בזח"ג [בזהר חלק ג] (פי' שלח דקע"א).

which is the level of Malchus that nests in Asiyah, "half of them to the eastern sea," the level of Binah that nests in Beriah, as is written in the Zohar, Part III (Parshas Shelach, page 171).

Jerusalem is Malchus, which dwells in Asiyah, and the waters go "to the eastern sea," Binah, which dwells in Beriah: from the lowest the flow reaches up to the higher. He cites the Zohar on Shelach.

וכמ"ש במ"א בד"ה מי מנה כו' רובע ישראל³⁵² בפ"י אף עשיתיו שאף הוא רובי שמרבה בחי' רביעית שלמעלה משלשה הבחי' בראתיו יצרתיו עשיתיו כו' יעו"ש [יעו"ן שם]:³⁵³

And as is written elsewhere, in the discourse beginning "Who can count," etc., "the fourth part of Israel," on the meaning of "even (af) I have made it": that af is an inclusive term (ribbui), which includes a fourth level that is above the three levels "I created it, I formed it, I made it," etc.; see there.

He refers to the discourse on "Who can count ... the fourth part of Israel," which reads af in "even (af) I have made it" as a word of inclusion, adding a fourth level above "I created it, I formed it, I made it."

SECTION 10 • ¶42-49

Summary

42 קיצור

Summary

The heading "Summary" (kitzur) introduces a short outline of the maamar's eight sections.

43 (א) התורה נמשלה למטר ולטל. מטר הוא ממטה למעלה וטל הוא מלמעלה למטה ושמים הם בעלי תורה והארץ היא בחי' בעלי מצות ופעמים שמים קדמו לארץ ופעמים ארץ קדמה.

(1) The Torah is likened to rain and to dew. Rain is from below upward, and dew is from above downward. And the heavens are the masters of Torah, and the earth is the level of the masters of mitzvos. And at times the heavens preceded the earth, and at times the earth preceded.

(1) Section 1 in brief: the Torah is likened to rain, which rises from below, and to dew, which comes down from above. Heaven is the Torah scholars and earth the people of mitzvos, and each comes first in some sense.

המטר פעולתו שמרוה את הארץ ועי"ז והולידה והצמיחה³⁵⁴ מכח הצומח שיש בה וכן בנפש יש כח להצמיח ראשית תבואתה³⁵⁵ ע"י התלבשותה בנפש הבהמית ששרשה מבחינת שמרי האופנים: (ב) והאופנים מתנשאים ברעש גדול

The effect of rain is that it waters the earth, and through this “it makes it give birth and sprout,” from the power of growth that is in it. And so in the soul there is a power to make “the first of its produce” sprout, through its being clothed in the animal soul, whose root is from the level of the dregs of the Ofanim. (2) And the Ofanim rise up with a great noise,

Rain waters the earth so that the earth’s own power of growth brings forth plants. So the soul can make “the first of its produce” sprout by being clothed in the animal soul, whose root is in the Ofanim. (2) Section 2 begins: the Ofanim rise with a great noise.

כי השרפים שהם בעולם הבריאה שהוא ראשית בריאת היש מאין ומאיר שם בינה הם משיגים היותו קדוש ומובדל ורק אות הוא בצבא שלו³⁵⁶ שצבאי צבאות התהוותם מאות אחד.

for the Seraphim, who are in the World of Beriah, which is the beginning of the creation of something from nothing, and where Binah shines, comprehend that He is holy and separate, and only “He is a sign in His host,” for the hosts upon hosts came into being from one letter.

The Seraphim are in Beriah, the first creation of something from nothing, where Binah shines; so they grasp that G-d is holy and separate, and that all the hosts come from one letter.

אבל האופנים שהם בעשייה ואפילו החיות שהם ביצירה שמקבל מהבריאה בבחי' השתלשלות יש מיש. לא כמו הבריאה שמקבל מבחינת אין ולכן הם רחוקים יותר מהשגת אלקות.

But the Ofanim, who are in Asiyah, and even the Chayos, who are in Yetzirah, which receives from Beriah in the manner of a chain of descent (hishtalshelus), something from something, not like Beriah, which receives from the level of nothing (ayin), are therefore further from the comprehension of G-dliness.

The Ofanim in Asiyah, and even the Chayos in Yetzirah, receive from the world above them as something from something, not from the Nothing as Beriah does, so they are further from grasping G-dliness.

ע"כ הם ברעש גדול ע"ד בעלי תשובה שמחמת הריחוק הוא בחילא יתיר³⁵⁷ ורעש גדול זה שרשו מלפני מלך כו'

Therefore they are in a great noise, in the manner of baalei teshuvah, for because of the distance it is “with greater strength.” And this great noise has its root from “before a king [reigned],” etc.

So they storm with a great noise, like baalei teshuvah, whose very distance gives them “greater strength.” The root of this noise is in the kings who reigned “before a king reigned” over Israel.

ועי"ז נושאות את הכסא שהוא ראש עולם הבריאה וגם כמראה אדם שעל הכסא רמ"ח פקודין דאינון רמ"ח איברים³⁵⁸ ושס"ה ל"ת [לא תעשה] שס"ה גידים עמ"ש בד"ה וישלח יהושע³⁵⁹ כו'

And through this they carry the Throne, which is the head of the World of Beriah, and also "as the appearance of a man" upon the Throne: the 248 commandments, which are the 248 limbs, and the 365 prohibitions, the 365 sinews. See what is written in the discourse beginning "And Yehoshua sent," etc.,

Through it they carry the Throne, the head of Beriah, and the "man" upon it: the 248 commandments, which are the limbs, and the 365 prohibitions, which are the sinews. He refers to a discourse in Likkutei Torah on Shelach.

מרגלים חרש³⁶⁰ ומגביהות בחינה זו לאור א"ס ב"ה ממש: (ג) ועי"ז אומרים ברוך כבוד³⁶¹ הוי ממקומו.

"spies, secretly." And they lift up this level to the Infinite Light (Or Ein Sof), blessed be He, itself. (3) And through this they say, "Blessed be the glory of Havayah from His place."

The discourse is on "And Yehoshua sent ... spies, secretly." The Ofanim raise this level up to the Infinite Light itself. (3) Section 3: through this they say, "Blessed be the glory of Havayah from His place."

כבוד עילאה ל"נ [ל"ב נתיבות] תיבות החכמה אשר אור א"ס ב"ה מאיר בה בבחי' גילוי ממש כמ"ש בספר ש"ב [של בינונים] פל"ה בהג"ה [בהגהה] ועמ"ש בד"ה ואהבת את בפרשה ואתחנן ומ"ש ע"פ נשא את ראש בני גרשון³⁶² בענין נקודה בהיכלא.

The supernal glory is the thirty-two paths of Chochmah, in which the Infinite Light, blessed be He, shines in actual revelation, as is written in Sefer Shel Beinonim, chapter 35, in the gloss. And see what is written in the discourse beginning "And you shall love" in Parshas Vaeschanan, and what is written on the verse "Take the count of the sons of Gershon," on the subject of "a point in the palace."

The supernal glory is the thirty-two paths of Chochmah, in which the Infinite Light shines openly. He refers to the gloss in Tanya, chapter 35, and to discourses on "And you shall love" and on "Take the count of the sons of Gershon," on "a point in the palace."

שיהיה נמשך ומתגלה למטה ור"ל [ורוצה לומר] גילוי כבוד עילאה זהו איך שלמעלה היש וכל מה שלמטה הוא כלא חשיב.³⁶³

[They say] that it be drawn down and revealed below. That is to say, the revelation of the supernal glory is how the [true] being (yesh) is above, and all that is below is considered as nothing.

Their request is that this glory be drawn down and revealed below. The revelation of the supernal glory is the awareness that above is the true being, and that all that is below counts as nothing.

44 ועל זה ביקש משה הראני נא את כבודך³⁶⁴ איך שלמעלה היש אמיתי שהוא ענין הכבוד.

And for this Moshe asked, “Show me, I pray, Your glory”: how above is the true being, which is the matter of “glory.”

This is what Moshe asked for: “Show me, I pray, Your glory”: to see that above is the true being, which is the meaning of “glory.”

ולכן החכמה שבה גילוי בחי' זו היא בחינת כח מה³⁶⁵ בבחינת ביטול ואין ממש ועמ"ש סד"ה זאת חנוכת המזבח.³⁶⁶

And therefore Chochmah, in which there is the revelation of this level, is the level of ko'ach mah (“the potential of what”), in a state of self-nullification and actual nothingness. And see what is written at the end of the discourse beginning “This is the dedication of the altar.”

So Chochmah, in which this is revealed, is ko'ach mah, “the potential of what,” in true self-nullification. He refers to the end of the discourse on “This is the dedication of the altar.”

ועל גילוי זה לע"ל [לעתידי לבוא] נאמר ומעין מבית³⁶⁷ ה' יצא. ועמ"ש על פסוק והחרים ה' את לשון ים מצרים והניף ידו על הנהר³⁶⁸ כו':

And of this revelation in the Time to Come it is said, “And a spring shall go forth from the House of Havayah.” And see what is written on the verse “And Havayah will utterly destroy the tongue of the Egyptian sea, and He will wave His hand over the River,” etc.

Of this revelation in the Time to Come it says, “A spring shall go forth from the House of Havayah.” He refers also to the discourse on “Havayah will utterly destroy the tongue of the Egyptian sea.”

45 (ד) ועד"ז יובן בענין נה"ב [נפש הבהמית] וזהו ענין מאה ברכות ובמעשה הוא ע"י המצות. וזהו ענין כמטר לקחי.³⁶⁹ ותתן לנו ה' אלקינו:

(4) And along these lines it will be understood with regard to the animal soul. And this is the matter of the hundred blessings; and in deed it is through the mitzvos. And this is the matter of “like the rain, My teaching,” and “And You, Havayah our G-d, have given us.”

(4) Section 4 in brief: the same holds for the animal soul. Its counterpart to the Ofanim's “Blessed” is the hundred blessings, and in deed, the mitzvos; this is “like the rain, My teaching” and “You, Havayah our G-d, have given us.”

46 (ה) אך מתחלה צ"ל חרישה דמרפי ארעא לב נשבר ונדכה ³⁷⁰ ואחר כך המטר זהו התורה.

(5) But first there must be plowing, "which loosens the soil": a broken and crushed heart; and afterward the rain, which is the Torah.

(5) Section 5 in brief: first comes the plowing, a broken and crushed heart, and then the rain, which is the Torah.

ווינו ע"י ואד יעלה. ³⁷¹ שברו הבריות את ערפן. ³⁷² ובח"י טל זהו ענין הקב"ה קורא ושונה כנגדו ³⁷³ ודברי אשר שמתי בפ"ך. ³⁷⁴

And this is through "And a mist would rise"; "people broke their necks." And the level of dew is the matter of "the Holy One, blessed be He, reads and studies opposite him," and "My words that I have put in your mouth."

This comes through "a mist would rise," the arousal from below, and the Midrash says that when people break their necks the rain falls. Dew is the level where G-d "studies opposite" the person, and "My words that I have put in your mouth."

וזהו האזינו השמים ³⁷⁵ ת"ח [תלמיד חכם / תלמידי חכמים] ותשמע הארץ בעלי עסקים שכולם יוכלו להמשיך בח"י כמטר וכטל כו':

And this is "Give ear, O heavens": Torah scholars; "and let the earth hear": men of business; for all of them can draw down the level of "like the rain" and "like the dew," etc.

"Give ear, O heavens" is the Torah scholars and "let the earth hear" is the people of business: all of them can draw down both rain and dew.

47 (ו) ודרך כלל יש בחינות אלו בעשרת ימי תשובה וחג הסוכות כי ענין יום תרועה ³⁷⁶ זהו ענין לב נשבר ועי"ז וזרקתי עליכם ³⁷⁷

(6) And in a general way these levels are in the Ten Days of Teshuvah and the festival of Sukkos. For the matter of "a day of teruah" is the matter of a broken heart; and through this, "And I will sprinkle upon you

(6) Section 6 in brief: in a general way these stages are in the Ten Days of Teshuvah and Sukkos. "A day of teruah" is the broken heart, and through it comes "I will sprinkle pure water upon you."

מים טהורים בחינת כאשר ירד הגשם והשלג³⁷⁸ שזהו ענין יוהכ"פ [יום הכפורים] כמשל בד"ה האזינו השמים (הראשון) ועי"ז ונתן זרע לזורע ולחם לאוכל ישראל מפרנסין לאביהם שבשמים.³⁷⁹

pure water," the level of "as the rain and the snow come down," which is the matter of Yom Kippur, as in the analogy in the discourse beginning "Give ear, O heavens" (the first). And through this, "it gives seed to the sower and bread to the eater": Israel sustain their Father in heaven.

The pure water is the rain and snow of Yom Kippur, as in the first discourse on "Give ear, O heavens." Through it, "seed to the sower and bread to the eater": Israel sustain their Father in heaven.

וזהו וסוכה תהיה לצל יומם.³⁸⁰ יומם יצוה³⁸¹ ה' חסדו. מתחלה בבחינת מקיף ואח"כ בשמע"צ [בשמיני עזרת] נמשך בבחי' פנימי ועד"ז ענין בצל אל היית וידעת:³⁸²

And this is "And a sukkah shall be for a shade by day"; "By day Havayah commands His kindness": at first in a surrounding manner, and afterward, on Shemini Atzeres, it is drawn down in an inner manner. And along these lines is the matter of "You were in the shadow of Kel, and you knew."

This is the sukkah, "a shade by day," yomam being Chesed: at first a surrounding light, then drawn inward on Shemini Atzeres. So too Betzalel was "in the shadow of Kel, and knew."

48 (ט) כשעירים³⁸³ זהו מטר הדק והוא ענין המשניות וקרביבים תלמוד ומוזה נמשך ב' בחי' צמיחה דשא ועשב:

(7) "Like showers (se'irim)": this is the fine rain, and it is the matter of the Mishnayos; "and like raindrops (revivim)": Talmud. And from this two levels of growth are drawn: deshe and esev.

(7) Section 7 in brief: "like showers" is the fine rain, the Mishnah, and "like raindrops" is the Talmud; from them come two kinds of growth, deshe and esev.

49 (ח) ענין אופן א' בארץ תרגום מלרע. פי' שמה שהוא למטה נק' מלרע לפי ששם יש שורש להתהוות הרע וע"כ הם ברעש גדול וע"כ נקראו אופני הקדש וע' חולין (צ"א סע"ב [סוף עמוד ב]):^{384, 385}

(8) The matter of "one ofan upon the earth," [which the] Targum [renders] milra. That is, what is below is called milra because there is there a root for the coming-into-being of evil; and therefore they are in a great noise, and therefore they are called ofanei hakodesh (the holy Ofanim). And see Chullin (end of 91b).

(8) Section 8 in brief: "one ofan upon the earth" is rendered milra, "below," because below there is a root for evil to come into being. That is why the Ofanim storm with a great noise and are called "the holy Ofanim"; he refers to the Talmud in Chullin.

IN ONE'S AVODAH

Every day, and in a general way in Tishrei: first let the heart break, so that the covering over it is cut away; then study Torah, which soaks the softened soul with self-nullification; then fulfill the mitzvos with the body and the animal soul, whose cry, born of contemplating how far the soul has fallen from its Source, draws down G-d Himself. The scholar does this through study with his whole heart; the person of business through set times for Torah and through charity.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that the animal soul's root is higher than the G-dly soul's, and what follows from this for how a person relates to his natural drives?
2. What is the difference between Torah that is like rain and Torah that is like dew, and how does a person move from one to the other?
3. Why must the "plowing" of a broken heart come before Torah study can change the soul?
4. How can the Ofanim, in the lowest world, reach higher than the Seraphim, and how does this apply to teshuvah?
5. What does it mean that the light of Sukkos is first "surrounding" and becomes "inner" only on Shemini Atzeres?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 האזינו השמים

Kehot dates this maamar to Shabbos Shuvah 5572 (1811) and refers the reader to its list of manuscripts for the maamar's manuscript sources.

KEHOT'S NOTE

מאמר זה הוא מש"ש תקע"ב — ראה להלן בהוספות ברשימת הכתבי-יד. קיצורים באוה"ת דברים כרך ו ע' בקתקכו. וראה ד"ה זה באריכות הביאור בעטרת ראש לו, ב. וראה במאמרי אדה"א כאן ע' אירו ובמ"מ לשם שהמאמר הנ"ל מיוסד על ביאור לד"ה זה.

2 האזינו השמים

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth." The opening of Moshe's song and the verse of the maamar.

Deuteronomy 32:1 א' דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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KEHOT'S NOTE

דברים לב, א.

3 "My teaching shall drop like the rain; my word shall flow like the dew." The maamar explains both images: rain for Torah that rises from below, dew for Torah that comes from above.

Deuteronomy 32:2 ב' דברים

יַעֲרֹךְ כַּמָּטֵר לִקְחֵי תֹגֶל אֶמְרָתִי כַּשְׁעִירִם עֲלִידָשָׁא וְכַרְבִּיכִים עֲלִי־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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4 כי כאשר ירד הגשם . . כן יהי דברי

The words here quote Isaiah 55:10; the passage is shown below.

Isaiah 55:10 י"ה ישיעיהו

כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֹרַע וְלֶחֶם לְאֹכֵל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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KEHOT'S NOTE

ישיע"י נה, י"א.

5 כי כאשר ירד הגשם והשלג מן השמים כו' כן יהיה דברי אשר יצא

מפי

Rain and snow come down and water the earth so that it gives seed and bread; "so shall My word be that goes forth from My mouth." The source for likening the Torah to rain.

Isaiah 55:10-11 י"ה-י"א ישיעיהו

כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֹרַע וְלֶחֶם לְאֹכֵל: כֹּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֲלֵי רִיקָם כִּי אִם־עֲשֵׂה אֶת־אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater; So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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6 כמארז"ל טל תורה

Rabbi Elazar expounds "For Your dew is a dew of lights": whoever makes use of the light of Torah, the light of Torah revives him. Kehot points here for the link between dew and Torah.

Ketubot 111b:5 ה' כ' כתובות קי"א

אָמַר לָקַח רַבִּי יוֹחָנָן: לֹא נִיחָא לְמַרְיָהּ דְּאִמְרַת לְהוּ הָכִי, הָהוּא בְּמִרְפָּה עֲצָמוֹ לְעִבּוּדָה זָרָה הוּא דְּכִתְיָב. אָמַר לָקַח: מִקְרָא אַחֵר אָנִי דּוֹרֵשׁ, דְּכִתְיָב: "כִּי טַל אִוְרוֹת טָלִיד וְאָרְצָא רַפָּאִים תְּפִילִי", כָּל הַמִּשְׁתַּמֵּשׁ בְּאוֹר תּוֹרָה — אוֹר תּוֹרָה מְחַיֶּהוּ, וְכָל שְׂאִין מִשְׁתַּמֵּשׁ בְּאוֹר תּוֹרָה — אֵין אוֹר תּוֹרָה מְחַיֶּהוּ.

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KEHOT'S NOTE

חגיגה יב, טע"ב וברש"י שם. וראה כתובות קיא, ב. ת"ז (יב, א. לח, ב. קנג, א. [תז"ח צז, ד. [כ].

7 טל תורה

The Tikkunei Zohar cites the Sages: "Whoever occupies himself with the dew of Torah, the dew of Torah revives him." One of the places Kehot gives for "Dew is Torah."

Tikkunei Zohar 12a:10 י"ב א' תקוני זוהר

אַרְבַּעִים מְלָקִיּוֹת חֲסַר חֵד כְּחֶשְׁבֹן ט"ל. מֵאֵן דְּנִטִיר לָהּ מְגִייהָ, נְחִית ט"ל עֲלֶיהָ, דְּאִיהוּ יוֹדֵד הִיא וְאוֹי, ט"ל לְהַחֲיוֹת הַמֵּתִים, וְעֲלֶיהָ אוֹקְמוּהוּ רַבְּנָא דְּמִתְנִיתִין, כָּל הָעוֹסֵק בְּטַל תּוֹרָה טַל תּוֹרָה מְחַיֶּהוּ.

Tikkunei Zohar - Vocalized (Public Domain)

8 מטל השמים זה מקרא

On Yitzchak's blessing, "of the dew of heaven," one reading in the Midrash is: "'Of the dew of heaven': this is

Scripture; 'and of the fat of the earth': this is Mishnah."

בראשית רבה ס"ו:ג'3: Bereshit Rabbah 66:3

... כטל חרמון, שיוור על הררי ציון. ומשמני הארץ, אלו הקרבנות. דגן, אלו הבכורים. תירוש, אלו הנסכים. דבר אחר: מטל השמים, זו מקרא. ומשמני הארץ, זו משנה. דגן, זו תלמוד. תירוש, זה אגדה:

"May [G-d] give you [veyiten lekha] - He will give, and give you again.. He will give you blessings and He will give you a hidden place. 3:12) that the vessel which can retain blessings is peace (Maharzu). "May [G-d] give you" - yours, and "may [G-d] give you" - your father's. "May [G-d] give you" - yours, and "may [G-d] give you" - your brother's. Rabbi Aha said: May [G-d] give, "and may G-d give you" divine aid. When? It will be when you need it. That is what ...

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9 ואד יעלה מן הארץ

"And a mist would rise from the earth and water the whole face of the ground." The proof that rain begins from below.

בראשית ב'6: Genesis 2:6

וְאֵד יָעָלָה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

but there went up a mist from the earth, and watered the whole face of the ground.

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KEHOT'S NOTE

בראשית ב', ו.

10 על ג' דברים העולם עומד

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

KEHOT'S NOTE

אבות פ"א, מ"ב.

11 על ג' דברים העולם עומד על התורה ועל העבודה ועל גמ"ח

Shimon HaTzaddik: "On three things the world stands: on the Torah, on the service and on acts of kindness."

משנה אבות א'2: Pirkei Avot 1:2

שְׁמֹעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֶסֶדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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12 עבודה שהוא מצות קרבנות

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

KEHOT'S NOTE

במפרשי המשנה שם (רש"י, רמב"ם ועוד).

13 ובעלי תורה נקרא שמים . . והארץ היא בחי' בעלי מצות

The note says that the scholars as "heaven" and the people of mitzvos as "earth" are explained there at length.

KEHOT'S NOTE

בארוכה בעטרת ראש דף לח, א. וראה לקו"ש חל"ד ע' 204.

14 בד"ה השמים כסאי

The discourse "The heavens are My throne" opens Torah Ohr; the Alter Rebbe refers to it here for heaven and earth.

KEHOT'S NOTE

תו"א בתחלתו.

15 "The heavens are My throne and the earth is My footstool." The verse that opens the discourse to which the Alter Rebbe refers.

ישעיהו ס"ו:1: Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם רִגְלִי אֵינָהּ בֵּית אֲשֶׁר תִּבְנֶנּוּ לִי וְאֵינָהּ מְקוֹם מְנוּחָתִי:

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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16 ב' בחי' נשמות . . בעלי תורי שתורתם אומנותם . . בעלי עסקים . . במצות וגמ"ח

According to the note, the two kinds of souls, the scholars and the people of business who do mitzvos and kindness, are explained there at length.

KEHOT'S NOTE

ראה תו"א בהק' (א, ב). נתבאר בארוכה בעטרת ראש כאן דף לח, א.

17 ע"פ מי יתנך

The discourse on "If only you were as a brother to me," which the Alter Rebbe cites for the two levels of souls; Kehot places it on Torah Ohr 80d.

KEHOT'S NOTE

תו"א פ, ד.

18 מי יתנך כאח לי כו' אמצאך בחוץ

"If only you were as a brother to me ... I would find you outside." The verse of the discourse he cites on the two kinds of souls.

שיר השירים ח'1: Song of Songs 8:1

מִי יִתְּנֶךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאָךְ בַּחוּץ אֲשָׁקֶךָ גַּם לֹא־יָבוֹז לִי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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19 בראשית ברא אלקים את השמים ואת הארץ

"In the beginning G-d created the heavens and the earth": here heaven is named first.

בראשית א'1: Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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20 שמים קדמו לארץ

Beis Shammai say the heavens were created first, from Bereishis 1:1; Beis Hillel say the earth was created first,

from Bereishis 2:4.

חגיגה י"ב א:ה'-ו"ה Chagigah 12a:5-6

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואלו הן: שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה. שמים וארץ — דכתיב: "בראשית ברא אלקים את השמים ואת הארץ", תהו ובהו — דכתיב: "והארץ היתה תהו ובהו", אור וחשך, חשך — דכתיב: "וחשך על פני תהום", אור — דכתיב: "ויאמר אלקים יהי אור", רוח ומים — דכתיב: "ורוח אלקים מרחפת על פני המים", מדת יום ומדת לילה — דכתיב: "ויהי ערב ויהי בקר יום ...

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KEHOT'S NOTE

ראה חגיגה יב, א. וש"נ.

21 ביום עשות ה"א ארץ ושמים

"On the day that Havayah Elokim made earth and heavens": here earth is named first.

בראשית ב':ד' Genesis 2:4

אלה תולדות השמים והארץ בהבראם ביום עשות ה' אלקים ארץ ושמים:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

22 ארץ קדמה

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

KEHOT'S NOTE

ראה חגיגה שם.

23 ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה פ"א, מ"א.

24 ות"ת כנגד כולם

After listing the deeds whose fruits a person enjoys in this world, the Mishnah ends: "and Torah study is equal to them all."

משנה פאה א:א' Mishnah Peah 1:1

אלו דברים שאין להם שיעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקצין קצמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

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

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25 כל חפצים לא ישוו בה

"For wisdom is better than pearls, and all desirable things cannot compare to her."

Proverbs 8:11 משלי ח':יא

כייטובה חכמה מפנינים וכל חפצים לא ישוו בה:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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KEHOT'S NOTE

משלי ח, יא.

26 כל מצותי של תורה אינן כדאי נגד הלי אחת מן התרי

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

KEHOT'S NOTE

ראה ירושי פאה פ"א סוה"א ובר"ש שם [כ].

27 כל מצותיה של תורה אינן כדאי נגד הלכה א' מן התורה

One opinion there: "even all the mitzvos of the Torah are not equal to one matter of the Torah," and the Yerushalmi brings "all desirable things cannot compare to her."

Jerusalem Talmud Peah 1:1 א:א' תלמוד ירושלמי פאה א:א'

PARAGRAPH 3

28 תכלית חכמה תשובה ומע"ט

A favorite saying of Rava: "The purpose of wisdom is teshuvah and good deeds," so that a person should not study and then rebel against his father, mother or teacher.

ברכות י"א א:א' Berakhot 17a:11

מרגלל בפומיה דרבא: תכלית חכמה — תשובה ומעשים טובים, שלא יהא אדם קורא ושונוה ובועט באביו ובאמו ובכרבו ובמי שהוא גדול ממנו בחכמה ובמנין, שנאמר: "ראשית חכמה יראת ה' שכל טוב לכל עושיהם." "לעושים" לא נאמר, אלא "לעושיהם" — לעושים לשמה ולא לעושים שלא לשמה. וכל העושה שלא לשמה, נוח לו שלא נברא.

It was a favourite saying of Rava : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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KEHOT'S NOTE

ברכות יז, א.

29 גדול התלמוד במה שמביא לידי מעשה

Rabbi Tarfon said action is greater, Rabbi Akiva said study is greater, and all agreed: "Study is great, for study leads

to action.”

Kiddushin 40b:8-9 ט"ח-ט"ז

וכבר היה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאלה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמישים ששים ואחת, ליוכלות מאה ושלש.

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KEHOT'S NOTE

ראה קידושין מ, ב. בארוכה באוה"ת פ' ואתחנן.

PARAGRAPH 4

30 “My teaching shall drop like the rain.” The verse now explained through how rain works on the soil.

Deuteronomy 32:2 ב"ב:כ"ב

יערף כמטר לקחי תול כטל אמרתי כשעירם עלידשא וכרכיבים עליי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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31 והורה את הארץ והולידה והצמיחה

Rain “waters the earth and makes it give birth and sprout, and gives seed to the sower and bread to the eater.” The Alter Rebbe uses it to describe what rain does.

Isaiah 55:10 ט"ה:י"ה

כי כאשר ירד הגשם והשילג מן השמים ושמה לא ישוב כי אם הרוה את החרץ והולידה והצמיחה ונתן זרע לזרע ולחם לאכל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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PARAGRAPH 5

32 כן יהי דברי אשר יצא מפי לא ישוב אלי ריקם כ"א עשה את אשר חפצתי

“So shall My word be that goes forth from My mouth: it shall not return to Me empty, but it shall do that which I desire.” G-d’s word, like rain, achieves its purpose.

Isaiah 55:11 ט"ה:י"א

כן יהיה דברי אשר יצא מפי לא ישוב אלי ריקם כי אם עשה את אשר חפצתי והצליח אשר שלחתי:

So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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33

ונתן זרע לזורע

Rain waters the earth “and gives seed to the sower and bread to the eater.”

Isaiah 55:10 ט"ה:י"ה

כי כאשר ירד הגשם והשילג מן השמים ושמה לא ישוב כי אם הרוה את החרץ והולידה והצמיחה ונתן זרע לזרע ולחם לאכל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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34 נשמה שנתת בי טהורה היא אתה בראתה כו' ואתה משמרה בקרבי

The blessing said on waking: “My G-d, the soul that You placed in me is pure; You formed it in me, You breathed it into me, and You preserve it within me.”

Berachot 60b:4 ד"ב:ד'

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 hereafter. 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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35

בי ובקרבי שלא שייך לומר זה על הגוף

Tanya reads the same blessing: “that You placed in me,” specifically, shows that the person himself, in the intermediate person, is not the pure soul but the vital soul, while in the righteous the reverse is true.

Tanya, Likkutei Amarim 29:18 תניא, חלק ראשון; ליקוטי אמרים כ"ט:י"ח

והנה, כל מה שצריך בעניינים אלו במחשבתו וגם בעיונו בספרים, להיות לבו נשבר בקרבו, וינבזה בעיניו נמאס ככתוב, בתכלית המיאוס, ולמאס חיו ממשי, הרי בזה נמאס ומבזה הסטרא אחרא ומשפילה לעפר, ומורידה מגדולתה וגסות רוחה ונבהותה, שמגביה את עצמה על אור קדושת נפש האלהית להחשיך אורה.

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KEHOT'S NOTE

ראה תניא פכ"ט.

36

כי אין בו אומר ודברים

At this point Ateres Rosh reads, “But the body has no life at all without a soul”; the note sends the reader there for a longer discussion.

KEHOT'S NOTE

"והלא הגוף אין לו חיות בלא נשמה כלל" — עטרת ראש כאן לט, א. ע"ש בארוכה.

37 וזרעתי את בית ישראל גוי

"Behold, days are coming, says Havayah, when I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast."

ירמיהו ל"א:כ"ז Jeremiah 31:27

הנה ימים באים נאם-ה' וזרעתי את-בית ישראל ואת-בית יהודה זרע אדם וזרע בהמה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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KEHOT'S NOTE

ירמיה לא, כו.

38 וזרעתי לי בארץ

"And I will sow her for Me in the earth." The Alter Rebbe stresses "in the earth": in the animal soul.

הושע ב' כ"ה Hosea 2:25

וזרעתי לי בארץ ורחמתי את-לא רחמה ואמרת לי לא-עמי עמי-אתה והוא יאמר אלי:

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

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KEHOT'S NOTE

הושע ב, כה.

39 ורוח הבהמה היורדת היא למטה בארץ

"Who knows the spirit of man that goes upward, and the spirit of the animal that goes downward into the earth?" Applied to the animal soul.

קהלת ג' כ"א Ecclesiastes 3:21

מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה היורדת היא למטה לארץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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40 ששים המה מלכות

"There are sixty queens." The verse of the discourse to which he refers.

Song of Songs 6:8 שיר השירים ו'

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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41 אור זרוע לצדיק

"Light is sown for the righteous." The G-dly soul is "light sown" in the animal soul.

תהילים צ"א:11 Psalms 97:11

אור זרע לצדיק ולישרי-לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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42 וגדול המצווה ועושה

Rabbi Chanina: one who is commanded and does is greater than one who is not commanded and does.

קידושין ל"א:א-ב Kiddushin 31a:11-12

ואמר רבי חנינא: ומה מי שאינו מצווה ועושה - כך, מצווה ועושה - על אחת כמה וכמה. דאמר רבי חנינא: גדול מצווה ועושה ממי שאינו מצווה ועושה. אמר רב יוסף: מריש הנה אמינא: מאן דהנה אמר לי הלכה כרבי יהודה דאמר: סומא פטור מן המצוות - עבידנא יומא טבא לרבנן, דהא לא מיפקידנא והא עבידנא. השתא דשמעיתיה להא דאמר רבי חנינא: גדול מצווה ועושה יותר ממי שאינו מצווה ועושה, אדירבה: מאן דאמר לי דאין הלכה כרבי ...

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KEHOT'S NOTE

קידושין לא, א. וש"נ.

43 כל המצות ... בשביל הנפש הבהמית ... וכמו קרבנות ... חשן ואפד

According to the note, Ateres Rosh explains at length that even the High Priest's service in breastplate and ephod, his Yom Kippur service in white garments, the incense and the offerings are all bodily matters, clothed in physical things of the body: the inanimate, vegetative and animal of nogah.

KEHOT'S NOTE

ראה בארוכה בעטרת ראש מ, א. וראה שם ביאור שאף עבודת כהן גדול בחושן ואפוד וכל עבודתו ביו"ב בבגדי לבן וכן מעשה העבודה בקטרת וקרבנות הכל בענינים גופניים שכולם מלוכשים בדברים גשמיים השייכים לגוף בדצ"ח דנוגה כו'.

44 ועקימת שפתי הוי מעשה

Resh Lakish, on the blasphemer: "the movement of his lips is an act." So Torah study, done with the mouth, is also an act of the body.

סנהדרין ס"ה א'-י"ב Sanhedrin 65a:10-12

מגדף, מאי מעשה איכא? עקימת שפתיו הוי מעשה. בעל אוב, מאי מעשה איכא? הקשת וזרועותיו הוי מעשה. ואפילו לרבנן? והתנא: אינו חייב אלא על דבר שיש בו מעשה, כגון זיבות, קיטור, וניסוח, והשתחוואה.

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45 אשריכם זורע על כל מים

"Happy are you who sow beside all waters." Another verse that calls the mitzvos sowing.

ישעיהו ל"ב:כ Isaiah 32:20

אשריכם זרעי על-כל-מים משלחי רגל-השור והחמור:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT'S NOTE

ישע"י לב, כ.

46 בד"ה הבאים ישרש יעקב

There "Yaakov shall take root" is the mitzvos, the supernal will that came down to be clothed in physical things; through them "Israel shall blossom," growth from concealment to revelation, which is "He sows righteous deeds, He makes salvations sprout."

KEHOT'S NOTE

תו"א נג, ד.

47 "In days to come Yaakov shall take root; Israel shall blossom and bud." The verse of the Torah Ohr discourse he cites, which connects it to "He sows righteous deeds."

ישעיהו כ"ז:6

הבאים ישרש יעקב ויפריח ישראל ומלאו פני תנוכה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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48 ארץ חפץ

"For you shall be a land of desire." Said of the Jewish people as a whole.

Malachi 3:12

ואשרו אתכם כל־הגוים כי־תהיו אתם ארץ חפץ אמר ה' צבאות:

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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49 חלק אלוה ממעל

"What is the portion of G-d from above?" Read in Chassidus as the G-dly soul, "a part of G-d above."

איוב ל"א:2

ומה חלק אלוה ממעל ונחלת שדי ממרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

50 Kehot's note points to Psalms 74:12 for these words.

Psalms 74:12

ואלקים מלכי מקדם פעל ישועות בקרב הארץ:

Yet G-d is my King of old, Working salvation in the midst of the earth.

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PARAGRAPH 6

51 והנה אופן אחד בארץ

"And behold, one ofan [wheel] upon the earth beside the living creatures." The Ofanim are at the lowest place, "upon the earth."

Ezekiel 1:15

וארא החיות והנה אופן אחד בארץ אצל החיות לארבעת פניו:

Now as I beheld the living creatures, behold one wheel at the bottom hard by the living creatures, at the four faces thereof.

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KEHOT'S NOTE

יחזקאל א, טו.

52 שבשרפים יש פני ארי ופני שור

The faces of the living creatures: a man, a lion on the right, an ox on the left, and an eagle. Kehot gives it for the faces of the lion and the ox.

Ezekiel 1:10

ודמות פניהם פני אדם ופני אריה אליהם לארבעתם ופני שור מהשמאול לארבעתם ופני נשר לארבעתם:

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

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KEHOT'S NOTE

ראה יחזקאל א, י.

53 על ארבעת רבעיהם

"Human hands under their wings, upon their four sides."

Ezekiel 1:8

וידי אדם מתחת כנפיהם על ארבעת רבעיהם ופניהם וכנפיהם לארבעתם:

And they had the hands of a man under their wings on their four sides; and as for the faces and wings of them four,

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KEHOT'S NOTE

יחזקאל א, ח.

54 וארבעה פנים לאחד פני האחד פני הכרוב

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

KEHOT'S NOTE

יחזקאל ס"י י"ד, כ.

55 וארבעה פנים לאחד פני האחד פני הכרוב

"And each one had four faces: the face of the first was the face of the cherub," then a man, a lion and an eagle; the ox is not mentioned.

Ezekiel 10:14

וארבעה פנים לאחד פני האחד פני הכרוב ופני השני פני אדם והשלישי פני אריה והרביעי פני נשר:

And every one had four faces: the first face was the face of the cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

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56 וזהו פני השור כדאיתא בגמרא

Resh Lakish: Yechezkel prayed for mercy about the ox, and it was turned into a cherub. Hence the "cherub" is the face of the ox.

Chagigah 13b:6 ר"ג ב:ר"ג

כתוב אַחַד אוֹמֵר: "וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל הַמִּזְיִן לְאַרְבַּעַתָּם וּפְנֵי שׁוֹר מְהֻמָּאֵל לְאַרְבַּעַתָּם וְגו'". וְכַתִּיב: "וְאַרְבַּעָה פְּנִים לְאֶחָד פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב וּפְנֵי הַשָּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אֲרִיָּה וְהָרְבִיעִי פְּנֵי נָשָׂר", וְאֵילוּ שׁוֹר לֹא קָא חֲשִׁיב! אָמַר רִישׁ לְקִישׁ: יְחִזְקֵאל בִּיקֶשׁ עָלָיו רַחֲמִים, וְהִפְכוּ לְכְרוּב. אָמַר לְפָנָיו: רַבּוֹנוּ שֶׁל עוֹלָם! קְטִיגוֹר יַעֲשֶׂה סְנִיגוֹר?

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KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 7

57 "Holy, holy, holy is Havayah Tzevaos; the whole earth is full of His glory." The Seraphim's words in Isaiah's vision, explained here phrase by phrase.

ישעיהו ר'ג:3 Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹד:

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

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58 אות הוא בצבא שלו

The Talmud expounds "Havayah Tzevaos is His Name": He is a sign (in Sefaria's text, "master") in His host.

Chagigah 16a א"ט חגיגה ט"ז

KEHOT'S NOTE

חגיגה טז, א. ובחז"א שם. [ובמא"א ערך אות סג"ב "אות בצבא". ועי' בתו"א בא ד"ה בעצם היום הזה. — כ].

59 אלף אלפים לגדוד אי' ולגודיו אין מספר

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

KEHOT'S NOTE

חגיגה יג, סע"ב.

60 אלף אלפים לגדוד אי' ולגודיו אין מספר

"A thousand thousands minister to Him" is the number of one troop, "and to His troops there is no number."

Chagigah 13b:13 ר"ג ב:ר"ג חגיגה יג

תנ"א, רבי אומר משום אבא יוסי בן דוסאי: "אַלְף אֲלָפִין יִשְׁמְשׁוּנִיָּה" — מִסְפֵּר גָּדוֹד אֶחָד, "וְלִגְדוּדָיו אֵין מִסְפֵּר". וְרַבִּי יְרֵמְיָה בַּר אֲבָא אָמַר: "אַלְף אֲלָפִין יִשְׁמְשׁוּנִיָּה", לְנֶהֱרַר דִּינּוֹר, שְׁנָאֲמַר: "נֶהֱרַר דִּינּוֹר נִגְדָּה וְנִפְקָה מִן קְדֻמוֹהִי אֲלָף אֲלָפִין יִשְׁמְשׁוּנִיָּה וְרַבּוֹ רַבְּכֻן קְדֻמוֹהִי יְקוּמוֹן".

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61 בהבראם בה' בראם

"These are the generations of the heavens and the earth behibar'am": do not read behibar'am but be-hei bera'am, "with a hei He created them."

Menachot 29b:10-12 ב"י-י"ב מנחות כ"ט ב:י"ב

כשהוא אומר (בראשית ב, ד) אלה תולדות השמים והארץ בהבראם אל תקרי בהבראם אלא בה"י בראם [הוי אומר העולם הזה בה"י והעולם הבא ביו"ד] ומפני מה נברא העולם הזה בה"י מפני שדומה לאכסדרה שכל הרוצה לצאת יצא ומ"ט תליא כרעיה דאי הדר בתשובה מעיילי ליה וליעייל בהך לא מסתייעא מילתא כדריש לקיש דאמר ריש לקיש מאי דכתיב (משלי ג, לד) אם ללצים הוא יליץ ולענוים יתן חן בא לטהר מסייעין אותו בא לטמא פותחין לו ומ"ט אית ליה תאגא אמר הקב"ה אם חוזר [בו] אני קושר לו קשר

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KEHOT'S NOTE

מנחות כט, ב.

62 והה' היא אות קלילא

Kehot points to Or HaTorah on Chayei Sarah for the hei as "a light letter."

KEHOT'S NOTE

ראה אוה"ת חיי שרה קכא, ב.

63 וכמ"ש בהבראם . . מששא דזוטר מאד ההבל שבה

According to the note, this passage on the hei as a light letter with scarcely any breath is copied in Or HaTorah on Vayikra; Or HaTorah on Bereishis discusses it as well.

KEHOT'S NOTE

נעתק באוה"ת ויקרא כרך ג ע' תתנב. וראה גם אוה"ת בראשית כרך א קכא, ב.

64 "Sing and rejoice, O daughter of Zion, for behold, I come, and I will dwell in your midst." The verse of the discourse he refers to.

Zechariah 2:14 זכריה ב:יד

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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65 בגי' בחי' עולם שנה נפש

In Ki Savo the Alter Rebbe says that as world, year and soul are found in space, so in the year there is Rosh HaShanah, which is why that portion is read before it; it is called the "head" of the year, as the head is to the body.

KEHOT'S NOTE

שזוהו "יסוד כל ס"י". לעיל תבא (מא, ג). וש"נ. [כ]. ראה לעיל פי חקת סד, ד ובהנסמן לשם.

66 למעלה עד אין קץ

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

KEHOT'S NOTE

ז"ח פי יתרו. [כ].

67 שאתה הוא עד שלא נכרא העולם

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

KEHOT'S NOTE

נוסח תפלת השחר.

68 שחורה אני ונאווה

"I am black and comely." The verse of the discourse he refers to.

Song of Songs 1:5 ה' אלהיך שיר

שחורה אני ונאווה בנות ירושלם באהליך קדר ביריעות שלמה:

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

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

69 בד"ה שחורה אני ונאווה השני

The second discourse on "I am black and comely," in Likkutei Torah on Shir HaShirim, to which the Alter Rebbe refers for the endless levels of the souls' comprehension.

KEHOT'S NOTE

לקמן בש"ה ש.

70 את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah." G-d fills the physical earth as He fills the heavens.

Jeremiah 23:24 ד' ירמיהו כ"ג: כ"ד

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא אתה השמים ואת הארץ אני מלא נאם ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ" כג, כד.

71 דקמי ית' כולא כלא חשיבי

The Zohar's teaching that before Him all is considered as nothing.

Zohar I, 11b זח"א י"א, ב

KEHOT'S NOTE

זח"א י"א, ב.

72 לית אתר פנוי מיני

In Tikkun 57: Havayah is in every Sefirah, throne, angel and limb of man, "for there is no place empty of Him, neither above nor below."

Tikkunei Zohar, Tikkun 57 • 91b:6-92a:1 תיקוני זוהר

... בכל ספירן, ובכל כסדין, ובכל מלאכין, ובכל אבר ואבר דבר נש, דלית אתר פנוי מניה לא בעלאין ולא בתמאין, יהויה לא אתקרי ביחודא דארבע אתון אלא בעלת העלות דמיחד לון, ובגין דאיהו מיחד ארבע אתון. בקה אתקריאו יהויה ביחודא תדא יהויה אחד ושמו אחד, ובגין דא שוי אמונה דישאל בארבע אתון אליו, וכל שמהו שוי כגויין לשמא דא. לית שמא עד אין סוף ועד אין תכלית רבבא ושלטנא מן דא, לעילא עד אין סוף, ולתתא עד ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז ת"י נז.

PARAGRAPH 8

73 השרפים עומדים ממעל

"Seraphim stood above Him; each one had six wings."

Isaiah 6:2 ישיעיהו ו' ב' 2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו ובשמים יכסה רגליו ובשמים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישיע"ו, ב.

74 אופן אחד בארץ

"And behold, one ofan upon the earth beside the living creatures." The Ofanim are in Asiyah.

Ezekiel 1:15 יחזקאל א' ט"ו 15

וארא חיות ונהג אופן אחד בארץ אצל החיות לארבעת פניו:

Now as I beheld the living creatures, behold one wheel at the bottom hard by the living creatures, at the four faces thereof.

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KEHOT'S NOTE

יחזקאל א, טו.

75 וז"ש ביחזקאל קול המולה כקול מחנה

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

KEHOT'S NOTE

א, כד.

76 "A sound of tumult, like the sound of a camp." The noise Yechezkel heard from the creatures of the Chariot.

Ezekiel 1:24 יחזקאל א' כ"ד 24

ואשמע אתיקול כנפיהם כקול מים רבים כקול שדי בלכתם קול המלה כקול מונה בעמדם תרפינה כנפיהם:

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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77 מתנשאים לעומת השרפים

Kehot's note points to Ezekiel 1:21 for these words.

Ezekiel 1:21 יחזקאל א' כ"א 21

KEHOT'S NOTE

יחזקאל א, כא.

78 בד"ה להבין ביאור ענין האבות הן הן המרכבה

The discourse on "the Patriarchs are the Chariot," which the Alter Rebbe cites for the root of the emotive attributes

above the intellect.
KEHOT'S NOTE

תו"א פ' בראשית.

79 וביאור ע"פ שימני כחותם

Kehot points to the Siddur for the explanation of "Set me as a seal."
KEHOT'S NOTE

ראה סידור יח, ב. לקמן שה"ש מו, ד.

80 ואלה המלכים אשר מלכו לפני מלך

"And these are the kings who reigned in the land of Edom before a king reigned over the children of Israel." In Kabbalah, the kings of the World of Tohu.

בראשית ל"א:31-36 Genesis

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לבני ישראל:
And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

81 ישראל לי ראש

Kehot's page, Shelach 48b, opens the discourse "I am Havayah your G-d who brought you out," the one this maamar cites in section 4.

KEHOT'S NOTE

לעיל שלח (מח, ב). וש"נ. [כ].

82 נושאות את הכסא

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

KEHOT'S NOTE

במדב"ר ס"פ נשא (ס"פ יד). [כ].

83 דמות כמראה אדם שעל הכסא

"The likeness of a throne, and upon the likeness of the throne a likeness as the appearance of a man upon it from above."

Ezekiel 1:26 ויחזקאל א'

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות
הכסא דמות כמראה אדם עליו מלמעלה:

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

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KEHOT'S NOTE

ראה יחזקאל א, כו.

84 עולם הבריאה . . הכסא

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

KEHOT'S NOTE

בסוף שי סדר אבי"ע (פ"ו) מע"ח ושם סוף שי פנימיות וחיצוניות. והעיקר
לשוננו הטהור הוא ריש שי דרושי [כללות] אבי"ע ומה שני כאן ל"מ. [כ].

85 שצבא השמים לך משתחווים

"You give life to them all, and the host of heaven bows to You."

Nehemiah 9:6 נחמיה ט:ו

אתה-הוא ה' לְבָדָךְ אֶתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָא
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּל־ם וְצָבָא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heav-
en, the heaven of heavens, with all their host, the earth and
all things that are thereon, the seas and all that is in them,
and Thou preservest them all; and the host of heaven wor-
shippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

86 מלאך הגדול סנדל ת"ק שנה

A baraita: Sandalphon is taller than his fellows by a jour-
ney of five hundred years, and stands behind the Chariot
binding crowns for his Creator.

חגיגה י"ג ב:ד"ד Chagigah 13b:4

"וְאֶרֶץ הַחַיִּיּוֹת וְהַנָּח אֹפֶן אֶחָד בְּאֶרֶץ אֶצֶל הַחַיִּיּוֹת", אָמַר רַבִּי אֱלֶעָזָר:
מֵלֶאכֶּה אֶחָד שֶׁהוּא עוֹמֵד בְּאֶרֶץ, וְרָאָהּ מִגֵּיעַ אֶצֶל הַחַיִּיּוֹת. בְּמִתְנִיתָא
תָּנָא: סַנְדֻלְפֹּן שְׁמוֹ, הַגָּבוֹה מִחֻבְרוֹ מִהֶלֶךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד
אַחֲרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנֹו. אֵינִי? וְהִכְתִּיב: "כְּרוּךְ כְּבוֹד ה' ה'
מִמְקוֹמוֹ", מִכָּלֵל דְּמִקְוָמוֹ לִיכָא דִּידַע לְקַה! דָּאִמַר שֵׁם אֶתְגָּא וְאֵזֵל וְתִיב
בְּרִישָׁה.

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

KEHOT'S NOTE

עיי' חגיגה יג, ב. פסק"ר פ"כ. ועלי"ק ברכה (צח, א). וש"נ [כ].

87 ת"ק שנה

Kehot points there for the five hundred years' journey in
the measures of the angels and the worlds.

KEHOT'S NOTE

ועיל פ' בהר ד"ה את שבתתי רפ"ב (מא, ב). [כ].

88 יוש מלאכים שהם בשליש העולם

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

KEHOT'S NOTE

עי ב"ר דמלאך הוא שלישי של עולם עי ירוש' פ"ב דר"ה [ה"ד] ועב"ר פמ"ח.
ופס"ח ס"י יז ובילקוט דניאל ר' ב'תתרט"ו עה"פ וגויתו כתרשיש עיי"ש [כ].

89 וגויתו כתרשיש

"And his body was like tarshish, and his face like the ap-
pearance of lightning." Daniel's description of an angel.

Daniel 10:6 דניאל י:ו

וְגוֹיָתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמֶרְאֵה כְּרָק וְעֵינָיו כְּלַפְיָדִי אֵשׁ וְזַרְעָתוֹ
וּמִרְגָּלָתוֹ כְּעֵץ נְחֹשֶׁת קָלָל וְקוֹל דְּכָרוֹ כְּקוֹל הַמּוֹן:

his body also was like the beryl, and his face as the appear-
ance of lightning, and his eyes as torches of fire, and his
arms and his feet like in colour to burnished brass, and the
voice of his words like the voice of a multitude.

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KEHOT'S NOTE

דניאל י', ו.

90 אין עוד מלבדו

“Havayah is G-d; there is nothing else besides Him.”

Deuteronomy 4:35 דברים ד':ל"ה

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוד מִלְבָּדוֹ:

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

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KEHOT'S NOTE

דברים ד, לה.

91 Kehot's note points to Isaiah 29:6 for these words.

ישעיהו כ"ט:ו

מֵעַם ה' צְבָאוֹת תִּפְקֹד בְּרָעַם וּבְרָעַשׁ וְקוֹל גָּדוֹל סוּפָה וְסַעֲרָה וְלֹהֵב אֵשׁ אוֹכְלָה:

There shall be a visitation from the L-RD of hosts With thunder, and with earthquake, and great noise, With whirlwind and tempest, and the flame of a devouring fire.

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PARAGRAPH 9

92 ונחנו מה

Moshe and Aharon: “And what are we, that you complain against us?” In Chassidus, mah is the self-nullification of Chochmah.

Exodus 16:7 ט"ז:ז שמות

ובקר ויראתם את־כבוד ה' בשמעו את־תלגתיכם עליה' ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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KEHOT'S NOTE

שמות טז, ז-ח.

93 שם מ"ה הוא במילוי אלפין

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

KEHOT'S NOTE

ראה ת"ז בהקדמה.

PARAGRAPH 10

94 “And upon the likeness of the throne, a likeness as the appearance of a man upon it from above.”

Ezekiel 1:26 יחזקאל א':כ"ו

ומפעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הקסא דמות כמראה אדם עליו מלמעלה:

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

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95

וזאת תורת האדם

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

KEHOT'S NOTE

שמ"ב ז, ט.

96

וזאת תורת האדם

Dovid says to G-d, “and this is the Torah of man.” One of the two verses that call the Torah “man.”

II Samuel 7:19 שמואל ב ז':י"ט

ותקטן עוד זאת בעיניך אֲדֹנָי ה' ותדבר גם אל־בית־עבְדְּךָ לְמַרְחוֹק וְזֹאת תוֹרַת הָאָדָם אֲדֹנָי ה'

And this was yet a small thing in Thine eyes, O L-rd GOD; but Thou hast spoken also of Thy servant's house for a great while to come; and this too after the manner of great men, O L-rd GOD.

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97

וזאת התורה אדם

“This is the Torah: a man who dies in a tent.” Read here as “this is the Torah: man.”

Numbers 19:14 במדבר י"ט:יד

זאת התורה אָדָם כִּי־יָמוּת בָּאֵהֶל כְּלִי־הָבָא אֶל־הָאֵהֶל וְכָל־אֲשֶׁר בָּאֵהֶל יִטָּמָא שְׁבַע־יָמִים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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KEHOT'S NOTE

במדבר יט, יד.

98

רמ"ח מ"ע שבתו' . . אברים דמלכא

The words here quote Tikkunei Zohar, Tikkun 30 • 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 • 74a:8 תקו"ז תיקון

ועוד מצווה דא עמודא דאמצעי'תא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצווה ועושה מתריןיהו, ובגין דא אתמר על תריןיהו אשר קדשנו, אמא קדשנו ואבא צוננו, על מאן על שכינתא תתאה, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודיו, איהי מצות יהו"ה בכל אבר ואבר דמלקא, איהי מצווה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי' ל.

99

רמ"ח אברים דמלכא

Kehot points to Tikkun 30 of the Tikkunei Zohar for the 248 commandments as the limbs of the King; this page speaks of “248 commandments” as “a mitzvah of Havayah in every limb of the King.”

Tikkunei Zohar 74a:8 תקוני זוהר ע"ד א:ח"א

ועוד מצווה דא עמודא דאמצעי'תא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצווה ועושה מתריןיהו, ובגין דא אתמר על תריןיהו אשר קדשנו, אמא קדשנו ואבא

ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך
מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון
פתח ואמר לך יי הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

110 רוח אייתי רוח ואמשיך רוח

The Zohar's principle that spirit arouses spirit and brings spirit: an arousal below draws one above.

Zohar II, 162b, קסב, זח"ב

KEHOT'S NOTE

ראה זח"ב קסב, ב. ע"ל ואתחנן יב, ג. ושי"ג. ו[לעיל] בדף עב, רע"ב
מאדמו"ר. [כ].

111 דלאו מכל אלין מדות איהו כלל

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

PARAGRAPH 11

112 ברוך כבוד ה' ממקומו

"Blessed be the glory of Havayah from His place."
Yechezkel heard this behind him with a great noise; in the
Kedushah it is the Ofanim's response.

יחזקאל ג':12

וַתִּשָּׂאֵנִי רוּחַ וְאָשְׁמַע אַחֲרַי קוֹל רֵעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, ב.

113 ל"ב נתיבות החכ' בגי' כבוד

This lexicon of Kabbalistic terms, under "Kavod," gives the thirty-two paths of Chochmah as equal to kavod.

KEHOT'S NOTE

במא"א (ערך כבוד ס"ו) יב. פרדס שכי"ג, פ"ב. [כ].

114 כבוד הוא מלשון לבוש

According to the note, the teaching that kavod means a garment is cited in these volumes of Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת פ' שלח ע' תקסא וע' תקצא. פ' כי תשא ע' כ"מג. וראה גם
בדרך מצותיך דף קעה, ב.

115 ר' יוחנן קארי למאני מכבדותא

"Rabbi Yochanan called his clothes 'my honorers.'" The proof that kavod means a garment.

Shabbat 113a:14

"וְכַבְדָּתוֹ מַעֲשֵׂוֹת דְּרָכֶיהָ." "וְכַבְדָּתוֹ" — שְׁלָא יְהֵא מְלָבוּשָׁה שֶׁל שִׁבְתָּ
כְּמִלְבוּשָׁה שֶׁל חוּל, וְכִי הָא דְרָבִי יוֹחָנָן קָרִי לְמַאֲנִיה "מְכַבְדָּתוֹ".
"מַעֲשֵׂוֹת דְּרָכֶיהָ" — שְׁלָא יְהֵא הִילּוּכָה שֶׁל שִׁבְתָּ כְּהִילּוּכָה שֶׁל חוּל.
"מַמְצֹאוֹ חֶפְצָה" — חֶפְצֵיהָ אֲסוּרִין, חֶפְצֵי שְׁמִים מוֹתָרִין. "וְדַבֵּר דְּכָר" —

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

KEHOT'S NOTE

שבת קיג, א.

116 ונפקחו עיניכם והייתם כו' יודעי טו"ר

The serpent: "your eyes will be opened and you will be like G-d, knowing good and evil." Human wisdom comes from the Tree of Knowledge.

בראשית ג':5

כִּי יֵדַע אֱלֹקִים כִּי בְּיוֹם אָכַלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹקִים יֹדְעֵי טוֹב וָרָע:

for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.'

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KEHOT'S NOTE

בראשית ג, ה.

117 ועמ"ש הרמ"ז בפי' במדבר דף קי"ח

In the discourse "For over all the glory shall be a canopy" the Alter Rebbe cites this comment of the Ramaz (Bamidbar 118, on "Show me Your glory") for the supernal glory, "emanated glory": it is without limit, above light and radiance and above comprehension, and of it is said, "Where is the place of His glory?"

KEHOT'S NOTE

ראה גם לקמן שה"ש מז, ב. ביאורו"ז להצ"צ כרך ב ע' תתפו.

118 בדי"ה כי על כל כבוד חופה

The discourse explains that "all the glory" means two kinds of glory: the lower glory, Malchus, which fills the worlds and gives them life ("the whole earth is full of His glory"), and the supernal glory, which is beyond comprehension ("Blessed be the glory of Havayah from His place," "Where is the place of His glory?").

KEHOT'S NOTE

לקמן שה"ש מז, ב.

119 בחכמה יסד ארץ

"Havayah with wisdom founded the earth."

Proverbs 3:19

ה' בְּחִכְמָה יִסַּד-אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

120 אבא יסד ברתא

The Ra'aya Mehemna: "Abba (Chochmah) founded the daughter (Malchus)."

Zohar III, 256b

KEHOT'S NOTE

רע"מ זח"ג רנו, ב. ע"ל (סט, ג). ושי"ג. [כ].

מה רבו מעשיך ה'

"How manifold are Your works, Havayah; in wisdom You made them all."

Psalms 104:24 כ"ד: כ"ד תהילים

מה רבו מעשיך ה' כלם בתכמה עשית מלאה הארץ חיות:

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

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KEHOT'S NOTE

תהלים קד, כד.

עוטה אור כשלמה

"He wraps Himself in light as with a garment." A garment that shines rather than hides.

Psalms 104:2 ב' תהילים

עטה אור כשלמה נוטה שמים כריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Read in Chassidus: Chochmah is found from ayin, the Nothing.

Job 28:12 ב' י"ב איוב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כה, יב.

איהו חכם הרואה את הנולד

Alexander asked the elders of the Negev who is called wise; they answered, "One who sees what is born."

Tamid 32a:7 י"ז תמיד

אמר להם: אידין מתקרי חכמים? אמרו להם: איהו חכם - הרואה את הנולד. אמר להם: אידין מתקרי גבור? אמרו לו: איהו גבור - הכובש את יצרו. אמר להם: אידין מתקרי עשיר? אמרו להם: איהו עשיר - השמח בחלקו.

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KEHOT'S NOTE

תמיד לב, א.

השרפים אומרים מכה"כ

Kehot points to Or HaTorah on Shelach for why the Seraphim say "The whole earth is full of His glory."

KEHOT'S NOTE

ראה אוה"ת שלח ע' תקיא.

הרמב"ם במו"נ ח"א פ"ב

According to the note, the explanation of the Rambam's chapter on the Tree of Knowledge appears in Sefer

HaChakirah.

KEHOT'S NOTE

ראה הביאור ע"ז בספר החקירה סו, א. ומשם נדפס באוה"ת בראשית כרך ב תלו, א.

אימא מקננא בכורסיא

The words here quote Tikkunei Zohar, Tikkun 6 • 23a:10-11; the passage is shown below.

Tikkunei Zohar, Tikkun 6 • 23a:10-11 תקו"ז תיקון

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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KEHOT'S NOTE

ת"ז ת"ו כג, א.

ואימא מקננא בכורסיא

"Imma Ila'ah (Binah) nests in the Throne," in the three upper Sefiros. The Throne is the World of Beriah.

Tikkunei Zohar 23a:10-11 א"י-י"א תקוני זוהר כ"ג

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 12

129 "Do I not fill the heavens and the earth? says Havayah."

ירמיהו כ"ג: כ"ד Jeremiah 23:24

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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130 ברוך כבוד הוי"ה ממקומו

"Blessed be the glory of Havayah from His place."

Ezekiel 3:12 ב' י"ב יחזקאל

ותשאני רוח ואשמע אחרי קול רעש גדול ברוך כבוד ה' ממקומו:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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131 אי" מקום כבודו

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

KEHOT'S NOTE

נוסח קדושת מוסף דשוי"ט.

132 המלך הקדוש שאומרים בעשיית
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 שו"ע או"ח ר"ס תקפב.

133 המלך הקדוש שאומרים בעשיית
 In the Ten Days of Teshuvah one says "the holy King" and "the King of judgment"; one who errs in "the holy King" returns to the beginning.
 Shulchan Arukh, Orach Chayim 582:1 אורח חיים
 תקפ"ב:א
 סדר תפלת עשרת ימי תשובה ור"ה. ובו ט סעיפים: בעשרת ימי תשובה אומר המלך הקדוש המלך המשפט ואם טעה או שהוא מסופק אם הוא בהמלך הקדוש חוזר לראש ואם הוא בהמלך המשפט אם נזכר קודם שעקר רגליו חוזר לברכת השיב' ואומר משם ואילך על הסדר ואם לא נזכר עד שעקר רגליו (עיי' לעיל סוף סימן קי"ז) חוזר לראש: (ועי' סי' קי"ח):
 Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

134 כתר עליון דאיהו כתר מלכות
 From Patach Eliyahu: "The supreme Keser is the crown of Malchus."
 Tikkunei Zohar 17a:18-20 כ"ח:א-כ"ח:ב
 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 שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.
 Constantinople, 1740 (CC-BY-NC)

135 כ"ע דאיהו כתר מל'
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 תי"ז בהקדמה.

PARAGRAPH 13

136 Kehot's note points to Ezekiel 3:12 for these words.
 יחזקאל ג':י"ב
 וַתִּשָּׂאֵנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רֶעֶשׂ גָּדוֹל בְּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:
 Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';
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137 ומעין מבית ה' יצא והשקה
 "And a spring shall go forth from the House of Havayah and water the valley of Shittim." A prophecy of the Time to Come.
 יואל ד':י"ח
 וְהָיָה בַּיּוֹם הַהוּא יִטְפוּ הַהָרִים עֲסִיס וְהַגְבְּעוֹת תִּלְכְּנָה חֶלֶב וְכָל-אֲפִיקֵי יְהוּדָה יִלְכוּ מַיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת-נַחַל הַשָּׁטִים:
 And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.
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 KEHOT'S NOTE
 יואל ד', יח.

138 בד"ה בהעלותך
 There the Alter Rebbe explains that in the future the higher Chochmah will be revealed even far below, in the yesh, and reads "Wisdoms cry aloud outside" (Berachos 57a, on seeing a goose in a dream): through the revelation of the higher Chochmah in the lower, wisdom is drawn "outside" as well.
 KEHOT'S NOTE
 לעיל פ' בהעלותך לב, ג.

139 חכמות בחוץ
 "Wisdoms cry aloud outside; she gives forth her voice in the squares."
 משלי א':כ"ו
 חֲכָמוֹת בַּחוּץ תִּרְנֶנָּה בִּרְחֹבוֹת תִּתֵּן קוֹלָהּ:
 Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;
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PARAGRAPH 14

140 רב תבואות בכח שור
 "Where there are no oxen the trough is clean, but much produce comes through the strength of the ox."
 משלי י"ד:ד
 בְּאֵין אֱלֻפִּים אָבוֹס בֶּרֶךְ רַב־תְּבוּאוֹת בְּכַח שׁוֹר:
 Where no oxen are, the crib is clean; But much increase is by the strength of the ox.
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 KEHOT'S NOTE
 משלי יד, ד.

PARAGRAPH 15

141 והנה עדי"ז . . לגבי נפש האלקית
 According to the note, this passage on the animal soul's advantage over the G-dly soul is quoted there.
 KEHOT'S NOTE
 מובא באוה"ת נ"ך כרך א ע' קנט ע"ש.

142 כמ"ש זוהר לאתבא צדיקא בתיובתא

There the Alter Rebbe cites that King Moshiach will "bring the righteous to teshuvah," and explains how a righteous person who has not sinned comes to teshuvah: not out of a turnabout from sin, but because, before what is higher, even the higher Gan Eden is reckoned a wilderness.

Zohar III, 153b, זח"ג קנג, בב"ב

KEHOT'S NOTE

ראה זח"ג קנג, ב. עליק בשח"ש (ג, סע"ב). וש"נ. [כ]. ראה סה"מ תקס"ב עי עדר ועי תקמב. ביאורו להצ"צ כרך ב עי תתרמז.

143 לאתבא צדיקא בתיובתא

The Zohar speaks of a mission "to bring the righteous back in teshuvah"; the Alter Rebbe applies the phrase to the purpose of the soul's descent.

ספר זוהר, בהעלותך ט"ו:פ"ז-16:94-15:87 Zohar, Beha'alotcha
ט"ו:צ"ד

144 בע"ת דמשכין לי בחילא יתיר

Baalei teshuvah draw Him down with greater strength.

Zohar I, 129b, זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב.

145 צעק לבם אל ה'

"Their heart cried out to Ado-nai." Here, the inner cry of the soul in teshuvah.

Lamentations 2:18 איכה ב':י"ח

צֶעֶק לְבָם אֶל־אֲדֹנָי חֹמַת בִּתְצִיּוֹן הוֹרִידִי דְמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתְּנִי פִּגְמָת לָךְ אֶל־תִּדְמַם בִּתְצִיּוֹן:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

146 כל ימיו בתשובה

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

KEHOT'S NOTE

שבת (קנג, א). [כ].

147 כל ימיו בתשובה

Rabbi Eliezer: let a person repent today, for he may die tomorrow, "and so all his days are spent in teshuvah."

Shabbat 153a, שבת קנ"ג

148 וכמש"ל

The earlier discourse on "Give ear, O heavens," where "And the spirit will return" and teshuvah "all his days" are explained.

KEHOT'S NOTE

האוינו הא' פ"א. ב. ג. [כ].

149 והרוח תשוב

"And the spirit will return to G-d who gave it." Explained earlier as the teshuvah of the soul itself.

Ecclesiastes 12:7 קהלת י"ב:ז

וְיָשָׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַנָּה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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150 מיני ובי לישדי בי

Of Ovadiah, an Edomite who prophesied against Edom, the Talmud quotes the proverb that from the forest itself comes the axe that strikes it. Here the soul's very descent becomes the force of its cry.

Sanhedrin 39b:15-16 סנהדרין ל"ט ב:ט"ו-ט"ז

... אָמַר אֶפְרַיִם מְקַשָּׁא תְלִמִּידוֹ שֶׁל רַבִּי מֵאִיר מְשׁוּם רַבִּי מֵאִיר: עוֹבְדָהָ גַר אֲדוּמִי הָיָה. וְהֵינּוּ דְאָמְרִי אֵינְשִׁי: מִנִּיהַ וּבִיָּה אָבָא נִיזִיל בָּקָה נִרְגָּא. "וְיָהּ אֵת מוֹאֵב וְיִמְדָּדִם בְּחָבֵל הַשֶּׁכֶּב אוֹתָם אֶרְצָה". אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי שְׁמַעוֹן בֶּן יוֹחִי, הֵינּוּ דְאָמְרִי אֵינְשִׁי: מִנִּיהַ וּבִיָּה אָבָא לִיזִיל בָּקָה נִרְגָּא. כִּי אֵתָא רַב דִּימִי אָמַר: יָרָה מִתּוֹכָהּ מִסְרַחַת.

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KEHOT'S NOTE

סנהדרין לט, ב.

PARAGRAPH 16

151 מאה ברכות בכ"י

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

KEHOT'S NOTE

מנחות מג, סע"ב. שו"ע א"ח סי' מו, סעי' ג.

152 מאה ברכות בכל יום

Rabbi Meir: a person must say a hundred blessings every day.

Menachot 43b:15-17 מנחות מ"ג ב:ט"ו-י"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבטא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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153 מאה ברכות בכל יום

The ruling that one must say at least a hundred blessings each day.

Shulchan Arukh, Orach Chayim 46:3 שולחן ערוך, אורח חיים

מ"ו:ג

חייב אדם לברך בכל יום מאה ברכות לפחות:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

154 "And wisdom, where (me'ayin) shall it be found?" Read as:

Chochmah comes from ayin, the source of all.

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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155 ועמד לא הפצתי

"Whom do I have in heaven? And besides You I desire nothing on earth."

Psalms 73:25 תהילים ע"ג:כ"ה

מ"לי בשמים ועמד לא־הפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, ה.

156 Kehot's note points to Psalms 73:25 for these words.

Psalms 73:25 תהילים ע"ג:כ"ה

מ"לי בשמים ועמד לא־הפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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PARAGRAPH 17

157 ואם יעשה אותם איש אשר לא מבניי

Kehot points to Torah Ohr on Shemos for this point, that the act is a mitzvah only when done by Israel.

KEHOT'S NOTE

ראה תו"א פי' שמות

PARAGRAPH 18

158 "Their heart cried out to Ado-nai." The cry of the heart, the "great noise" in the soul.

Lamentations 2:18 איכה כ"ח:י"ח

צעק לבם אל־אד־נִי חומת בת־ציון הורידי כנחל דמעה יומם ולילה אל־תתני פוגת לך אל־תדם בת־עינך:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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159 אני ה' אלקיכם אשר הוצאתי

"I am Havayah your G-d, who brought you out of the land of Egypt." The verse of the discourse he refers to.

Numbers 15:41 במדבר ט"ו:מ"א

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

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

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160 ושער רישיה

"And the hair of His head was like clean wool." In Kabbalah, fine channels of light.

Daniel 7:9 דניאל ז':ט"ט

הנה הוית עד די כרסון ומיו ועתיק יומין ותב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין די־נור גלגלוי נור דלק:

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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161 זה השער לה'

"This is the gate to Havayah; the righteous shall enter through it."

Psalms 118:20 תהילים קי"ח:כ'

זה־השער לה' צדיקים יבאו בו:

This is the gate of the L-RD; The righteous shall enter into it.

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PARAGRAPH 19

162 רוח הבהמה היא היורדת למטה

"And the spirit of the animal that goes downward into the earth." The animal soul's own direction is downward.

Ecclesiastes 3:21 קהלת ג':כ"א

מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה היורדת היא למטה לארץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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163 וזרעתי לי בארץ

"And I will sow her for Me in the earth."

Hosea 2:25 הושע ב':כ"ה

וזרעתי לי בארץ ורחמתי את־לא רחמה ואמרתי ללא־עמי עמי־אתה והוא יאמר אלקי:

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

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164 אור זרוע לצדיק

"Light is sown for the righteous, and joy for the upright in heart."

Psalms 97:11 תהילים צ"ז:י"א

אור זרע לצדיק ולישרי־לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צו, יא.

PARAGRAPH 20

165 יפה שעה א' בתשובה ומע"ט
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

אבות פ"ד, מ"ו.

166 יפה שעה א' בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב
"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

משנה אבות ד':י"ז Pirkei Avot 4:17

הוא היה 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)

עוה"ב . . וזיו
Kehot's note points to Berakhot 17a for these words.

ברכות י"ז א' Berakhot 17a

KEHOT'S NOTE

ראה ברכות יז, א.

ביו"ד נברא העוה"ב
"This world was created with the hei and the World to Come with the yud."

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

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

תחת אשר לא עבדת
"Because you did not serve Havayah your G-d with joy and gladness of heart, out of the abundance of all."

דברים כ"ח:מ"ז Deuteronomy 28:47

תחת אשר לא עבדת אתי' אלקיך בשמחה ובטוב ללב 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.

PARAGRAPH 21

יערוף כמטר לקחי
"My teaching (likchi) shall drop like the rain." Read as "you take (lokchim) Me."

דברים ל"ב:ב' Deuteronomy 32:2

יערף כמטר לקחי תול כשל אמרתי כשעירם עלי דשא וכרכיבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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וירם קרן לעמו
"And He has raised up the horn of His people, a praise for all His pious ones."

תהילים קמ"ח:י"ד Psalms 148:14

וירם קרן לעמו תהלה לכל חסידיו לבני ישראל עם קרבו הללוקה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

PARAGRAPH 23

לב נשבר ונדכה
"The offerings of G-d are a broken spirit; a broken and crushed heart, G-d, You will not despise."

תהילים נ"א:י"ט Psalms 51:19

זכחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

התורה שנמשלה למים
"And 'water' means nothing but Torah, as it says, 'Ho, everyone who thirsts, come to the water.'"

בבא קמא י"ז א' Bava Kamma 17a

KEHOT'S NOTE

ב"ק יז, א.

יערוף כמטר שברו בריות את ערפן מיד מטר יורד
Rabbi Berechyah: "My teaching shall drop (ya'arof) like the rain": when people break their necks (orfan), at once rain falls.

בראשית רבה י"ג:יד Bereshit Rabbah 13:14

אמר רבי ברכיה: עלה שבר מן הארץ, מיד והשקה את כל פני האדמה, היא דעתיה דרי ברכיה. דאמר רבי ברכיה: (דברים לג): יערוף כמטר לקחי וגו', שברו בריות את ערפן, מיד מטר יורד:

Rabbi Berekhya said: A calamity can also mean calamity, as in Deuteronomy 32:35. ascended from the earth, and thereupon "and watered all of the surface of the ground" (Genesis 2:6). This is like the opinion of Rabbi Berekhya, as Rabbi Berekhya said: "My lesson will fall [yaarof] as rain..." (Deuteronomy 32:2) - when the necks [oref] of the people are broken [through tragedy], at that point rain falls.

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PARAGRAPH 24

175 אם פגע בך מנוול זה משכחו

The school of Rabbi Yishmael: if this repulsive one, the evil inclination, meets you, drag him to the house of study; "if he is a stone, he melts," for "Ho, everyone who thirsts, come to the water," and "stones are worn by water."

Sukkah 52b:2 בי"ב ב: סוכה

תנא דבי רבי ישמעאל: אם פגע בך מנוול זה — משכחו לביית המדרש. אם אבן הוא — נימוח, אם ברזל הוא מתפוצץ. אם אבן הוא נימוח, דכתיב: "הוי כל צמא לכו למים", וכתיב: "אבנים שחקו מים". אם ברזל הוא מתפוצץ. דכתיב: "הלא כה דברי כאש נאם ה' וכפטיש יפוצץ סלע".

The school of R. Ishmael taught: If this repulsive wretch meets you, drag him to the Bet Hamidrash. If he is of stone, he will dissolve, if he is of iron he will burst into fragments. "If he is of stone he will dissolve," for it is written, "Hoy, every one that is thirsty come to the water" (Isaiah 55:1) and it is written, "The waters wear the stones" (Job 14:19). "If he is of iron, he will burst into fragments," for it is written, "Is not my word like ...

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176 מטר ארצך

"I will give the rain of your land in its season." Kehot's source for "the rain of your land."

Deuteronomy 11:14 בי"א: דברים

ונתתי מטרארצכם בעתו יורה ומלקוש ואספת דגנה ותירשך ויצהרך: that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד.

177 אם בחקתי

"If you walk in My statutes." The verse of the discourse he refers to.

Leviticus 26:3 כי"ו: ויקרא

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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178 ונתתי גשמיכם בעתם

"I will give your rains in their season." Rain as the reward of Torah.

Leviticus 26:4 כי"ו: ויקרא

ונתתי גשמיכם בעתם ונתנה הארץ יבולה ועץ השדה יתן פריו:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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PARAGRAPH 26

179 כי כאשר ירד הגשם והשלג מן השמים והרוה את הארץ

As rain and snow come down and water the earth, "so shall My word be that goes forth from My mouth: it shall not return to Me empty."

Isaiah 55:10-11 י"א-י"ה: ישעיהו

כי כאשר ירד הגשם והשלג מן השמים ושמם לא ישוב כי אם יהרוה את הארץ והלידה והצמיחה ונתן זרע לזרע ולחם לאכל: כן יהיה דברי אשר יצא מפי לא ישוב אלי ריקם כי אם עשה את אשר חפצתי והצליח אשר שלחתי:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater; So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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180 דבר ה' זו הלכה

On "they shall wander to seek the word of Havayah and shall not find it": "The word of Havayah': this is halachah."

Shabbat 138b:11-12 ב"א-ב"ב: שבת קלי"ח

"דבר ה' — זו הלכה, דבר ה' — זה הקץ, דבר ה' — זו נבואה. ומאי 'ישוטטו לבקש את דבר ה'?' אמרו: עתידה אשה שתטול ככר של תרומה ותחזור בכתי כנסיות ובכתי מדרשות לידע אם טמאה היא ואם שהורה היא, ואין מכין.

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

KEHOT'S NOTE

שבת קלח, ב.

PARAGRAPH 27

181 לעולם יעסוק אדם . . שלא לשמה

Rav Yehudah in the name of Rav: "A person should always occupy himself with Torah and mitzvos even not for their own sake, for from not for its own sake he comes to for its own sake."

Pesachim 50b:5-6 ו'ה-ו': פסחים

... כאן בעושינן לשמה, וכאן בעושינן שלא לשמה. וכדבר יהודה. דאמר רב יהודה אמר רב: לעולם יעסוק אדם בתורה ומצות אף על פי שלא

לשמה, שמתוך שלא לשמה בא לשמה. תנו רבנן: המצפה לשכר אשתו וריחים — אינו רואה סימן ברכה לעולם. שכר אשתו — מתקולתא. ריחיה — אגרתא. אבל עבדה ומזבנה — אישתבוחי משתבח בה קרא דכתיב: "סדין עשתה ותמכר".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

פסחים נ, ב.

182 מעיקרא כי קעביד אינש אדעתיה דנפשי קעביד

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

KEHOT'S NOTE

פסחים סח, סע"ב.

183 מעיקרא כי קעביד אינש אדעתיה דנפשיה קעביד

"At first, when a person acts, he acts with his own interest in mind."

Pesachim 68b:13א"ב: פסחים ס"ח

רב ששית כל תלתין יומין מהדר לקה תלמודיה, ותלי וקאי בעיבא דדשא, ואמר: חדאי נפשאי, חדאי נפשאי, לה קראי לה תנאי. איני? והאמר רבי אלעזר: אילמלא תורה לא נתקיימו שמם וארץ, שנאמר: "אם לא בריתי יומם ולילה חקות שמם וארץ לא שמתי!" מעיקרא כי עביד אינש — אדעתא דנפשיה קא עביד.

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

184 כל היושב ועוסק בתורה הקב"ה

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

KEHOT'S NOTE

תדב"א רפ"ח. יל"ש איכה רמז תתרלד.

185 כל היושב ועוסק בתורה הקב"ה קורא ושונה כנגדו

Every Torah scholar who sits and reads and studies, the Holy One, blessed be He, sits opposite him and reads and studies with him.

Tanna DeBei Eliyahu Rabbah 18:1א"ח: תנא דבי אליהו רבה

... איכ למא נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר לך נאמר קומי רני בלילה וגוי מאי שפכי כמים לכך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולחלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט) מה לחלן פניהם של אלו נוכח פניהם ...

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186 מה שתלמיד ותיק עתיד לחדש

Among the many sources Kehot lists for this saying is the Maggid's Or Torah, at the beginning of Toldos.

Megillah 19bא"ב: מגילה

Vayikra Rabbah 22:1א"ב: ויקרא רבה

Kohelet Rabbah 1:9ט"ז: קהלת רבה

מה שהיה הוא שיהיה, רבנן אמרי לעתיד לבוא הדורות מתכנסין לפני הקדוש ברוך הוא ואומרים לפניו רבונו של עולם מי יאמר לפניך שירה

תחלה, ואומר להם לשעבר לא אמרו שירה לפני אלא דורו של משה, ועכשיו לא יאמר שירה לפני אלא הוא, מאי טעמא, שנאמר (ישעיהו מב, י): שירו לה' שיר חדש תהלתו מקצה הארץ יורדי הים ומלאו וגו', מעשה ושלחה מלכות אצל רבותינו ואמרה להם שלחו לנו קסלופנוס אחד משלכם, אמרו כמה קסלופנוס יש להם ...

"What was is what will be, and what was done is what will be done; and there is nothing new under the sun" (Ecclesiastes 1:9). "What was is what will be" - the Rabbis say: In the future, the generations will gather before the Holy One blessed be He and say before Him: 'Master of the universe, who will recite songs before You first?' He will say to them: 'In the past, it was only the generation of Moses that recited songs before Me, and now no one but him ...

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Kohelet Rabbah 10:1א"י: קהלת רבה

זוכי מות יבאיש יביע שמן רוקח, בן עזאי ורבי עקיבא, בן עזאי אמר זכוב אחד שמת אינו מבאיש ומביע שמן רוקח, אלא בחטא יחידי שחטא אבד ממנו טובה הרבה. דרש רבי עקיבא (ישעיהו ה, יד): לכן הרחיבה שאל נפשה ופצרה פיה לכלי חק, חקים אין כתיב כאן, אלא לכלי חק, מי שאין לו מצוות שתכריע לו על זכויותיו. דורשי רשומות אומרים, האדם נדון אחר רבו, ולעולם ימד אדם עצמו חציו ופאי וחציו חוב, צשה מצוה אחת אשריו שהכריע ...

"Dead flies spoil and froth a perfumer's oil; a little folly is weightier than wisdom, than honor" (Ecclesiastes 10:1). "Dead flies spoil and froth a perfumer's oil" - ben Azai and Rabbi Akiva: ben Azai said: Does one fly that dies not spoil and froth a perfumer's oil? So too does a single sin that one performs will cause a person to lose much good. Rabbi Akiva expounded: "Therefore, the netherworld has expanded itself, and opened its mouth without limit [hok]" (Isaiah 5:14). It is not written hukim, but rather ...

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KEHOT'S NOTE

ראה מגילה יט, ב. ירוש' פאה פ"ב, ה"ד. שמו"ר רפמ"ו. ויק"ר פכ"ב, א. קה"ר פ"א, ט. פ"ה, ח. שו"ת רד"ך בית ה, חדר ג. תורת העולה ח"ג, פנ"ה. הק' הש"ך על התנ"י. אור תורה להח"מ ר"פ תולדות. נ"ב. המארו"ל בזה עי שמו"ר (רפמ"ו). ויק"ר (רפכ"ב). קה"ר פ"א (סי' כט) [ט, ב]. (פ' מתוקה). פ"ה (סי' ז) [ח, ב] (פ' מה שה"י). (שהש"ר פ' דודי ירד). ובירושלמי פאה (פ"ב ה"ד). ושם מגילה (פ"ד, ה"א). ושם חגיגה (פ"א ה"ח). וע"ע ספרא (תוי"כ) ר"פ בהר. ובפ' בחקותי (סוסי", כו), ברש"י ובתוי"כ שם. וסו"פ בחקותי שם. כל זה רשמתי בשכבר הימים, אך הירושלמי אינם ת"י ומצאתי בשל"ה הקי בתחלתו בית דוד בית חכמה ד' אוסטרך (דכ"ב, ב [נח"ת — כה, ב]) וז"ל הטהור ובירושלמי דפאה אמרו אפי' מה שתלמיד ותיק עתיד להורות לפני רבו נאמר למשה בסניג, עכלה"ט. [כ].

187 מה שתלמיד ותיק עתיד לחדש נאמר למשה בסיני

Rabbi Yehoshua ben Levi: "Even what a seasoned student will in the future teach before his master was already said to Moshe at Sinai."

Jerusalem Talmud Peah 2:4 די: פאה ב' ירושלמי תלמוד

PARAGRAPH 28

188 דבריו חיים וקיימים

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

KEHOT'S NOTE

ברכת אמת ויציב.

189 ואע"ג דאיהו לא חזי מזלי חזי

Though they did not see, their mazal saw: the soul's root above perceives what the person does not.

Megillah 3a:14 ד"א: ג' מגילה

אמר רבינא: שמע מינה: האי מאן דמיקעית, אף על גב דאיהו לא חזי, מזליה חזי. מאי תקנתיה? ליקרי קריאת שמע. ואי קאים במקום השנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא קאי: "עיוא דבי טבחי שמינא מינאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ג, א.

190 לקמן בדיה להבין מ"ש ביום השע"צ

In that discourse (Kehot's 81b) the atzeres of Sukkos is "My tongue shall respond with Your word, for all Your commandments are righteous": through the Ten Days of Teshuvah Israel attain teshuvah out of love, and so a great love is drawn down from above all through Sukkos, "His right hand embraces me," holding them close so that they cleave to Him.

KEHOT'S NOTE

לקמן פא, ב.

191 תען לשוני אמרתך

"My tongue shall respond with Your word, for all Your commandments are righteous."

Psalms 119:172 קע"ט: קע"ט: תהילים

תען לשוני אמרתך כי כל-מצותך צדק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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

192 בד"ה המגביהי לשבת

There the mitzvos are an ascent from below to above, raising the yud of the hei to the Infinite Light, while the Torah

is a drawing down from above to below, "who lowers Himself to look upon heaven and earth."

KEHOT'S NOTE

תרי"א לח, ד.

193 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The verse of the Torah Ohr discourse he cites.

Psalms 113:5 ה"ג: תהילים

מי כה' אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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

194 האזינו השמים ותשמע הארץ

Addressed to both kinds of souls in Israel.

Deuteronomy 32:1 א"ב: דברים

האזינו השמים ואדברה ותשמע הארץ אמרייפי:

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

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

195 יערוך כמטר לקחי

Rain and dew: Torah from below upward and from above downward.

Deuteronomy 32:2 ב"ב: דברים

יערוך כמטר לקחי תול כטל אמרתי כשעירם עלי דשא וכרכיבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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196 וע' בזהר ואתחנן (דרס"ג א')

The first discourse on Ha'azinu brings the same Zohar: "Give ear, O heavens" and "Hear, O Israel" are one matter.

KEHOT'S NOTE

ראה גם לעיל עג, א.

197 דהאזינו השמים זהו כענין שמע ישראל

The Zohar on Vaeschanan: of the Shema it says "Hear, O Israel," and here "Give ear, O heavens"; it is all one matter.

ספר זוהר, ואתחנן ח: ג"ה ס"ה-55:8 Zohar, Vaetchanan

HEAR, ISRAEL. R. Yesa said: 'This is the patriarch Israel.' R. Isaac said: ' "Israel" here has the same meaning as "heavens" in the verses "Hear, O heavens" (Isa. 1, 2), and "Give ear, O heavens" (Deut. 32, 1). "The L-rd" here indicates the starting-point of all, in the radiance of the Holy Ancient One, and this is what is called "Father".

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

198

הוי אלקינו הוי אחד

“Hear, O Israel: Havayah is our G-d, Havayah is One.”

Deuteronomy 6:4 דברים ו:ד

שמע ישראל ה' אלקינו ה' אחד:

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

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PARAGRAPH 29

199

כי ביום הזה יכפר

“For on this day He shall atone for you.” The verse of the discourse he refers to.

Leviticus 16:30 ויקרא ט"ז:ל

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

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

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200

והיו הדברים האלה כו' ודברת בהם

“And these words that I command you this day shall be upon your heart ... and you shall speak of them.”

Deuteronomy 6:6-7 דברים ו:ו-ז

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנִּי מצוה היום עֲלֵי־לְבָבְךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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201

ואחת בכל לבבך

“And you shall love Havayah your G-d with all your heart.”

Deuteronomy 6:5 דברים ו:ה

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לְבָבְךָ 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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PARAGRAPH 30

202

אני מדבר בצדקה

“I speak in righteousness, mighty to save.” Read as: through charity (tzedakah), “I,” G-d, speak.

Isaiah 63:1 ישעיהו ס"ג:א

מִי־זֶה בָּא מֵאֶדוֹם תָּמוּץ בְּגָדִים מְבַצָּרָה זֶה הַדּוֹר בְּלִבוֹשׁ צִוְּיָה בָּרַב כְּחוֹ אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:

‘Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?’— ‘I that speak in victory, mighty to save.’—

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KEHOT’S NOTE

203

ודברי אשר שמת בפיך

“And My words that I have put in your mouth shall not depart from your mouth.”

Isaiah 59:21 ישעיהו נ"ט:כ"א

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע זֶרַע אֲמַר ה' מִעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT’S NOTE

ישע"י נט, כא.

204

בד"ה והיה מספר בני

There “You remembered (pakadta) the earth and made it yearn” is explained: the remembering is the mitzvos, G-d’s commands (pekudim), which come from the supernatural will and are rooted in His love for us.

KEHOT’S NOTE

לעיל פ' במדבר ה, ג ואילך.

205

והיה מספר בני

“And the number of the children of Israel shall be like the sand of the sea.” The verse of the discourse he refers to.

Hosea 2:1 הושע ב:א

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקוֹם אֲשֶׁר־יֹאמְרוּ לָהֶם לֹא־עָמִי אַתֶּם יֹאמְרוּ לָהֶם בְּנֵי־אֱלֹהִים:

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

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206

פקדת ארץ ותשוקקה כו' מלא מים

“You remembered the earth and watered it ... the stream of G-d is full of water.”

Psalms 65:10 תהילים ס"ה:י

פָּקַדְתָּ־הָאָרֶץ וַתִּשְׁקַקֶּהָ רַבַּת תַּעֲשֶׂרְנָהּ פֶּלֶג אֱלֹקִים מְלֵא מִים תְּכִין דִּגְנָם כִּי־כֵן תְּכִינֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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

207

השמע לאזניך מה שאתה מוציא מפיה

"Let your ears hear what you bring forth from your mouth," said of reciting the Shema.

Berakhot 13a:28-30 ל"ח-כ"ח-כ"ט

ולרבי נמי, הא קתיב "שמע"! ההוא מבעי לקה: השמע לאזניך מה שאתה מוציא מפיה. ורבנן? סברי לה כמאן דאמר לא השמיע לאזנו — יצא. ולרבנן נמי הא קתיב "והיו"? ההוא מבעי להו שלא יקרא למפרע. But for Rabbi also it is written "Hear, O Israel"! He requires it to establish the rule. Cause thine ear to hear what thou utterest with thy lips. And the Sages? They agree with him who says that if one does not read [the Shema] audibly, he has still fulfilled his obligation. But for the Sages also it is written "And these words shall be"! They require it to establish the rule that one must not read [the sentences of the Shema] out of order.

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

KEHOT'S NOTE

ברכות יג, א.

PARAGRAPH 31

208

יום תרועה

"It shall be a day of teruah for you": Rosh HaShanah.

Numbers 29:1 ט"ט:כ"ט

ובחדש השביעי באחד לחדש מקרא קדש יהיה לכם כל-מלאכת עבודה לא תעשו יום תרועה יהיה לכם:

And in the seventh month, on the first day of the month, ye shall have a holy convocation: ye shall do no manner of servile work; it is a day of blowing the horn unto you.

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KEHOT'S NOTE

במדבר כט, א.

209

גנוחי גנח

The dispute whether the teruah is "groaning" or "wailing," the source of the shevarim and teruah sounds.

Rosh Hashanah 33b:10 ב"י:ל"ג

אמר אבוי: ביהא ודאי פליגי, דקתיב: "יום תרועה יהיה לכם", ומתרגמינן: "יום יבכא יהא לכו". וקתיב באימיה דסיקרא: "בעד תחלוץ נשקפה ותיכב אם סיקרא". מר סבר גנוחי גנח. ומר סבר גלולי גליל.

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

KEHOT'S NOTE

ר"ה לג, ב.

PARAGRAPH 32

210

הודו . . על ארץ ושמים

"Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven."

Psalms 148:13 י"ג:ל"ח

יהללו את-שם ה' כי-נשגב שמו לבדו הודו על-ארץ ושמים:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

211

השמים שמים לה'

"The heavens are the heavens of Havayah, but the earth He gave to the children of man."

Psalms 115:16 ט"ז:ל"ה

השמים שמים לה' והארץ נתן לבני-אדם:

The heavens are the heavens of the L-RD; But the earth hath He given to the children of men.

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KEHOT'S NOTE

תהלים קטו, טז.

PARAGRAPH 33

212

כי כל הגוים ערלים

"For all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart."

Jeremiah 9:25 ה"ט:כ"ט

על-מצרים ועל-יהודה ועל-אדום ועל-בני עמון ועל-מואב ועל כל-קצוצי פאה הישבים במדבר כי כל-הגוים ערלים וכל-בית ישראל ערלי-לב:

Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that have the corners of their hair polled, that dwell in the wilderness; For all the nations are uncircumcised, But all the house of Israel are uncircumcised in the heart.

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KEHOT'S NOTE

ירמיה ט, כה.

213

שמנת עבית כשית

"Yeshurun grew fat and kicked; you grew fat, you grew thick, you became covered," from Ha'azinu itself.

Deuteronomy 32:15 ט"ו:ל"ב

וישמן ישורון ויכעט שמנת עבית כשית ויטש אלוה עשהו וינבל צור ישעתי:

But Jeshurun waxed fat, and kicked— Thou didst wax fat, thou didst grow thick, thou didst become gross— And he forsook G-d who made him, And contemned the Rock of his salvation.

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

KEHOT'S NOTE

דברים לב, טו.

PARAGRAPH 34

214

ומלתם את ערלת לבבכם

"And you shall circumcise the foreskin of your heart, and be no more stiff-necked."

Deuteronomy 10:16 ט"ז:י

ומלתם את ערלת לבבכם וערפכם לא תקשו עוד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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

דברים י, טז.

215

להתענות בהן

The Rema: the careful fast during the Ten Days, and these fasts need not be completed.

שולחן ערוך, אורח חיים 581:2 אורח חיים
תקפ"א:ב

נוהגין להתענוי ערב ראש השנה: הגה והמדקדקים נהגו שכל אחד מתענה עשרה ימים (מרדכי ספ"ק דר"ה וריש יומא) וכן נכון לעשות וכל אלו התעניות אי"צ להשלים ואין קורין בבי' והי' ויחל אפי' בער"ה וע"ל סימן תקס"ב סעיף ב' ואם יש ברית מילה בערב ר"ה יכולים לאכול (ב"י בשם תשובה אשכנזית) ורבים נוהגין לאכול בער"ה קודם עלות השחר (מהרי"ל) משום חוקות העכו"ם הנוהגים להתענות בערב חגיהם ויכולין לאכול בלא תנאי אחר שכן נהגו (ד"ע):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

216

עשיית... מצוה להתענות בהן ואף שלא ישלים

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

KEHOT'S NOTE

שו"ע אור"ח סתקפ"א, ס"ב ברמ"א.

217

וזרקתי עליכם מים טהורים

"And I will sprinkle pure water upon you, and you shall be pure."

Ezekiel 36:25 ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מִיַּם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֶטְהַר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.

218

ואד יעלה מן הארץ

"And a mist would rise from the earth": the arousal from below that brings rain.

Genesis 2:6 בראשית ב':ו

וַאֲד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

but there went up a mist from the earth, and watered the whole face of the ground.

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219

כשגלג ילבינו

"Though your sins be like scarlet, they shall become white as snow."

Isaiah 1:18 ישעיהו א':י"ח

לְכוּ־נָא וְנִנְכְּחָה יֹאמֵר ה' אִם־יִהְיוּ חַטָּאתֵיכֶם כַּשָּׁנִים כְּשֹׁלֵג יִלְבִּינוּ אִם־יֹאדִימוּ כְּתוֹלַע כְּצִמְרֵי 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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PARAGRAPH 35

220

ונתן זרע לזורע ולחם לאוכל

Rain "gives seed to the sower and bread to the eater." Read here as the growth on Sukkos.

ישעיהו נ"ה:י"א Isaiah 55:10

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לְאֹכֵל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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221

ושאבתם מים בששון

"And you shall draw water with joy from the springs of salvation." The verse of the Sukkos discourse he refers to.

ישעיהו י"ב:ג Isaiah 12:3

וּשְׁאַבְתֶּם־מַיִם בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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222

שמאלו תחת לראשי

"His left hand is under my head, and His right hand embraces me": the Ten Days and Sukkos.

Song of Songs 2:6 שיר השירים ב':ו

שְׁמֹאלוֹ תַּחַת לְרָאשִׁי וְיָמִינוֹ תַּחְבֵּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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223

ישראל מפרנסים לאביהם שבשמים

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

KEHOT'S NOTE

זח"ג (ז, ב).

224

ישראל מפרנסים לאביהם שבשמים

The Zohar's teaching that Israel sustain their Father in heaven.

ספר הזהר, ויקרא י"ג:צ"ז-ט"ז ק"ד Zohar, Vayikra 13:97-16:104

225

בת"ז חסד דרועא ימינא

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

226

Kehot's note points to Tikkunei Zohar 65a:6 for these

words.

Tikkunei Zohar 65a:6 ו"ה א: ס"ה הוהר תקוני

ואי עבדיו עובדיו בישיו, איהי אתלבשת לבושין אחרנין אוכמיו, דכהון רשימין כל אינון מארי דדינין דאתקריאו לילות, למידן בהו לעלמא, ובההוא זמנא איהי אמרת (שיר א ו) אל תראוני שאני שחרחרת, ובגין דא אלין מסטרא דלבושין אינון גליפין בה, עלאין דאינון מלכין ושלטין על תתאין, ומלאכין (נ"א ומלכין) אתקריאו מסטרא דמלכות, ומסטרא דגופא אתקרי חסד דרועא ימינא, גבורה דרועא שמאלא, גופא עמודא דאמצעיתא, נצח והוד תרין ...

Tikkunei Zohar - Vocalized (Public Domain)

227 חסד דרועא ימינא גבור דרועא שמאלא תפארת גופא

From Patach Eliyahu: "Chesed is the right arm, Gevurah the left arm, Tiferes the body."

Tikkunei Zohar 17a:16-17 ו"ה א: ט"ז-י"ז תקוני הוהר י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קריין ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

228 לאו מכל אלין מדות איהו כלל

From Patach Eliyahu: G-d is "not any of these attributes at all."

Tikkunei Zohar 17b:5-7 ו"ה א: ח"ז-ז"ה תקוני הוהר י"ז

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

229 ע"פ וידבר אל ראשי המטות

The discourse on "And Moshe spoke to the heads of the tribes," which explains "Come, eat of My bread" and Israel as sustaining their Father in heaven.

KEHOT'S NOTE

לעיל בפ' מטות.

230 וידבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes." The verse of the discourse he refers to.

Numbers 30:2 ל:ב' מדבר לי

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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231 לכו לחמו בלחמי

"Come, eat of My bread."

Proverbs 9:5 ה:ט' משלי

לכו לחמו בלחמי ושתינו מוסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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232 כי אמרתי עולם חסד יבנה

"For I said: the world is built with kindness."

Psalms 89:3 ט:ג תהילים

כי אמרתי עולם חסד יבנה שמים תכון אמונתך בהם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

233 לסוסתי

"To my mare among Pharaoh's chariots." The verse of the discourse he refers to.

Song of Songs 1:9 ט:א שיר השירים

לססתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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234 וסוכה תהי לצל יומם

"And a sukkah shall be for a shade by day from the heat."

Isaiah 4:6 ו:ד שעייהו

וסקה תהיה לצל יומם מחרב ולמחסה ולמסתור מחרב וממטר:

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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KEHOT'S NOTE

ישעי' ד, ו.

235 בזהר פ' אמור (דק"ג ע"ב)

Kehot points to the Tzemach Tzedek's commentary on Tehillim for this Zohar on "By day Havayah commands His kindness."

KEHOT'S NOTE

ראה יהל אור עי קעא. וראה לעיל פ' צו יב, ב ובמ"מ לשם.

236 יומם יצוה ה' חסדו

"By day Havayah commands His kindness." Yomam is Chesed.

Psalms 42:9 ט:ט תהילים

יומם יצוה ה' חסדו ובלילה שירה עמי תפלה לאל חיי:

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

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237

יומם יצוה ה' חסדו

The Zohar on Emor: Aharon's cloud is called yomam, as it says, "By day Havayah commands His kindness"; it is one cloud that takes the other five with it.

ספר הזהר, אמור מ"ג:ע"ר-ערי"ה 43:270-278 Zohar, Emor 43:270-278. The word succoth (booths) is written without a vau, to show that there is one cloud to which all the others are linked.

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

238

יומא דאזיל עם כולהו יומין

Kehot's list of sources for "the day that goes with all the days" (the Zohar, Etz Chaim, Pri Etz Chaim and the Arizal's Gate of the Sayings of Rashbi) comes from the Rebbe's note there.

Zohar III, 103a קג, זח"ג קג

KEHOT'S NOTE

ראה זח"ג קג, א-ב. קצא, ב. הלי' "יומא דאזיל" מובא בע"ה שכי"ה דרוש ב. פע"ה ש' חה"ס פ"א. ש' מאמרי רשב"י פי' יתרו, תרומה ואמור (וממ"ש שם יש להעיר למ"ש בלקו"ת שם, עיי"ש) ועוד. — הערת כ"ק אדמו"ר בסה"מ תשי"ח ע' 144. ראה מים רבים תרל"ו פמ"ו. לקו"ש ח"ה ע' 359.

239

וע' בפרסם בעה"כ ערך יומם

Or HaTorah quotes the Pardes, "Yomam: a day that equals all the days," and Me'orei Or, "Yomam is the first Chesed, the day that goes with them all, for it clothes them all."

KEHOT'S NOTE

"יומם יום שהוא שקול ככל הימים, ובמא"א אות יו"ד סעיף ה' יומם חסד ראשון יומא דאזיל עם כולהו כי הוא מלביש כולם עכ"ל" — אוה"ת בראשית כרך א נו, א.

240

סבא עילאה כו' ומנו אברהם דכתיב יומם יצוה

The Zohar on Balak, which calls Avraham the supernal elder and cites "By day He commands."

ספר הזהר, בלק וי:קכ"ב-קל"א 6:122-131 Zohar, Balak 6:122-131. but day, that is Abraham (kesed) went before them by day, while the Bride went before them by night, as it is written, "and by night in a pillar of fire to give light to them"—each one at the fitting time. And as for you, Companions, may night and day ever be before you.' They kissed and blessed him as before and went their way.

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

241

והרמ"ז פ' תצוה

According to the note, the Ramaz's comment on "Avraham the elder" is also cited there.

KEHOT'S NOTE

מובא גם באוה"ת פ' פנחס ע' א"ר.

242

אדני שפתי תפתח

"Ado-nai, open my lips." The verse of the Siddur discourse he refers to.

Psalms 51:17 זי"ז:נ"א תהילים

אדני שפתי תפתח ופי' יגיד תהלתך:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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243

צו את בניי כו' את קרבני לחמי

"Command the children of Israel ... My offering, My bread."

במדבר כ"ח:ב' 28:2 Numbers

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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

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244

פ"ט דברכות (דני"ה)

Kehot points to Derech Mitzvosecha for Betzalel and "in the shadow of Kel."

KEHOT'S NOTE

ע"א. ראה גם דרך מצותיך פז, ב. וראה במ"מ לשם.

245

חסד א-ל כל היום

"The kindness of Kel is all day long." Kel is the Name of Chesed.

תהילים נ"ב:ג' 52:3 Psalms

מִהֲתַהַלֵּל בְּרָעָה הַגְּבוּר חֶסֶד אֶל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

246

When Betzalel said the house comes before the vessels, Moshe answered: "Perhaps you were in the shadow of G-d (betzel Kel) and knew."

ברכות נ"ה א:י"ב 55a:12 Berakhot

אמר רבי שמואל בר נחמני אמר רבי יונתן: בצלאל על שם חקמתו נקרא. בשעה שאמר לו הקדוש ברוך הוא למשה: לה אמור לו לבצלאל "עשה לי משכן ארון וכלים". הלה משה והפך ואמר לו: "עשה ארון וכלים ומשכן". אמר לו: משה רבינו, מנהגו של עולם אדם בונה בית ואחר כך מכניס לתוכו כלים, ואתה אומר "עשה לי ארון וכלים ומשכן", כלים שאני עושה, להיכן אכניסם? שמא כך אמר לה הקדוש ברוך הוא, "עשה משכן ארון וכלים"? אמר לו: ...

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Basalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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

PARAGRAPH 36

247 ועי' בזהר תרומה (קנ"ב סע"א)

According to the note, the wording of this Zohar is given and explained there.

KEHOT'S NOTE

ראה הלשון וביאור באוה"ת פ' ויקהל ע' ביתתא. ובפ' כי תשא כרך ח ע' ג'קג. נזכר גם לעיל פ' ואתחנן ט, א.

248 ופ' פקודי (דרכ"ג ע"ב ודרכ"ב ע"א) ובפ' שלח (דקס"ב ב')

According to the note, the wording of these Zohar passages is given there.

KEHOT'S NOTE

ראה הלשון באוה"ת ויקהל ע' ביתתא.

249 צדיק יסוד עולם

"The righteous one is the foundation of the world." In Kabbalah, the Sefirah of Yesod.

משלי י"ב: כ"ה Proverbs 10:25

כַּעֲבוּר סוּפָה וְאֵין רֶשַׁע וְצַדִּיק יְסוּד עוֹלָם:

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י, כה.

250 בפע"ח שער העמידה פי"ד

There the Alter Rebbe quotes the same Pri Etz Chaim: "the supreme Kel" is Arich Anpin, the Keser, which bestows kindness, giving new Netzach, Hod and Yesod to Z'eir Anpin; so these lower attributes have their root in Keser.

KEHOT'S NOTE

ראה לעיל פ' מסעי צ, ג.

251 בזהר בראשית (דף ו סע"א)

Kehot points to Or HaTorah for this Zohar on Benayahu son of Yehoyada.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא כרך ח ע' ג'קה.

252 ובניהו בן יהוידע

"And Benayahu son of Yehoyada, son of a valiant man, great in deeds, from Kabtze'el."

שמואל ב כ"ג: כ"ג II Samuel 23:20

ובניהו בן־יהוידע בן־איש־[חיל] (חי) רב־פַּעֲלִים מִקְבָּצָאֵל הוּא הָכָה אֶת שְׁנֵי אֲרָאֵל מוֹאֵב וְהוּא יָרַד וְהָכָה אֶת־[הָאָרִי] (האריה) בְּתוֹךְ הַבָּאֵר בַּיּוֹם הַשְּׁלִישִׁי:

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he smote the two altar-hearths of Moab; he went down also and slew a lion in the midst of a pit in time of snow;

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253 ובניהו בן יהוידע כו' מאן אתר נפיק כו' אהדר קרא ואמר מקבציאל

The Zohar on Benayahu son of Yehoyada: "From what place does he come? The verse answered: from Kabtze'el," a supernal, hidden level.

Zohar, Introduction 12:84-92 ב"פ: צ"ב: פ"ד-צ"ב: 84-92

He thereupon began to discourse on the verse: And Benaiah the son of Jehoiada, etc. (II Sam. 23, 20). 'This verse', he said, 'has been well explained-in addition to its literal meaning-to signify high mysteries of the Torah. "Benaiah the son of Jehoiada" (i.e. son of G-d, son of knowing-G-d) contains an allusion to wisdom, and is a symbolic appellation which influences its bearer. "The son of a living man" indicates the "Zaddik, the life of the universe". "Mighty of deeds" signifies the Master of all actions and of all ...

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

254 דעין לא ראתה

"No eye has seen, O G-d, besides You." The hidden level from which Benayahu came.

ישעיהו ס"ד: ג' Isaiah 64:3

וּמַעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָה אֱלֹקִים וּזְלָתָה יַעֲשֶׂה לְמַחֲכֶה־לוֹ:

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

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255 בצל אל היית וידעת

Moshe to Betzalel: "Perhaps you were in the shadow of Kel and knew."

ברכות נ"ה א: י"ב Berakhot 55a:12

... שְׁמָא כָּה אָמַר לָהּ הַקְדוּשׁ בְּרוּךְ הוּא, "עֲשֵׂה מִשְׁכָּן אֶרֶץ וְכִלִּים"? אָמַר לוֹ: שְׁמָא בָּצַל אֶל הָיִית וַיֵּדַע?

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Basalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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256 ונועדתי לך

"And I will meet with you there." Mo'ed, the place of meeting.

שמות כ"ה: כ"ב Exodus 25:22

וְנוֹעַדְתִּי לָךְ שָׁם וְדִבַּרְתִּי אִתָּךְ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְרֻבִּים אֲשֶׁר־עַל־ אֶרֶץ הָעֵדֻת אֵת כָּל־אֲשֶׁר אֶצְוֶה אוֹתָךְ אֶל־בְּנֵי יִשְׂרָאֵל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב. ראה אוה"ת פי במדבר ע"י.

257 ובצל ידי כסיתיך

"And in the shadow of My hand I have covered you."

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאֶשֶׁם דְּכָרִי בְּפִיךָ וּבְצֵל יָדִי כִסִּיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסַד אֲרָץ וְלֵאמֹר
לְצִיּוֹן עַמִּי־אַתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז.

258 ע"פ במדבר סיני

The discourse on "In the wilderness of Sinai, in the Tent of Meeting," to which the Alter Rebbe refers for the tent as the shelter through which the union comes.

KEHOT'S NOTE

לעיל פי במדבר.

259 במדבר סיני באוהל מועד

"Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The verse of the discourse he refers to.

במדבר א':א Numbers 1:1

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשְּׁנִי בַּשָּׁנָה
הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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260 בוח"א וירא (דצ"ח א' ובי' ודצ"ז סע"ב)

Kehot points to Yahel Or for the wording of this Zohar on "the entrance of the tent."

KEHOT'S NOTE

ראה הלשון ביהל אור ע' לח.

261 והוא יושב פתח האהל

"And he was sitting at the entrance of the tent in the heat of the day."

בראשית י"ח:א Genesis 18:1

וַיֵּרָא אֵלָיו ה' בְּאֵלֶיךָ מִמָּרָא וְהוּא יֹשֵׁב פֶּתַח־הָאֵהֶל כַּחַם הַיּוֹם:

And the L-RD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;

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262 ובפי אחרי דע"א סע"ב

Kehot points to Or HaTorah on Bereishis for this Zohar passage.

KEHOT'S NOTE

ראה באוה"ת בראשית נב, ב.

263 סדי"ה קול דודי

Near the end of that discourse the Alter Rebbe explains that what Shir HaShirim calls "leaping" the Torah calls pessach, "And Havayah will pass over the entrance": the entrance is Malchus, "This is the gate to Havayah."

KEHOT'S NOTE

לקמן שה"ש טו, ב.

264 קול דודי

"The voice of my beloved; behold, he comes." The verse of the discourse he refers to.

שיר השירים ב':ח Song of Songs 2:8

קול דודי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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265 ופסח ה' אל הפתח

"And Havayah will pass over the entrance."

שמות י"ב:כ"ג Exodus 12:23

וְעָבַר ה' לְנֹגֶף אֶת־מִצְרָיִם וְרָאָה אֶת־הַדָּם עַל־הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת
וּפָסַח ה' עַל־הַפֶּתַח וְלֹא יָתֵן הַמִּשְׁחָת לְבֹא אֶל־בְּתִיכֶם לְנֹגֶף:

For the L-RD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the L-RD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

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266 סדי"ה להבין פי הפסוק מי אל כמור

There even a heart broken through effort draws down the Infinite Light: the person is nullified to the light that surrounds him from above, even though it does not yet enter his heart inwardly.

KEHOT'S NOTE

לעיל ר"ה סב, ב.

267 מי אל כמור

"Who is a G-d like You, who pardons iniquity." The verse of the discourse he refers to.

מִיכָה ז':י"ח Micah 7:18

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחְלָתוֹ לֹא־תִחַזֵּיק לְעַד
אָפוּ כִּי־תִקְפֵּץ 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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268 סדי"ה ויקהל משה

There the light is first drawn as a surrounding light and then inward, which is why the curtains came before the vessels; tefillin are the surrounding light and the Shema the inner light, so reading the Shema without tefillin is

“false testimony.” In the drawing into the worlds the order is reversed.

KEHOT'S NOTE

תו"א פח, ד.

269

ויקהל משה

“And Moshe assembled the whole congregation of the children of Israel.” The verse of the Torah Ohr discourse he refers to.

Exodus 35:1א"ה: שמות

וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשׂוֹת אֲתֶם:

And Moses assembled all the congregation of the children of Israel, and said unto them: “These are the words which the L-RD hath commanded, that ye should do them.

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270

כל הקורא ק"ש בלא תפילין

Ulla: “Whoever recites the Shema without tefillin is as if he testified falsely about himself.”

Berakhot 14b:24-25ה"כ: ברכות י"ד

אָמַר עוֹלָא: כָּל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּלֹא תְּפִלִּין, כְּאִילוּ מַעֲדֵי עֲדוּת שֶׁקָּרַב בְּעַצְמוֹ. אָמַר רַבִּי חִיָּיא בְּרַ אָבָא אָמַר רַבִּי יוֹחָנָן: כְּאִילוּ הִקְרִיב עוֹלָה בְּלֹא מִנְחָה, וְזָבַח בְּלֹא נֶסֶכִּים. וְאָמַר רַבִּי יוֹחָנָן: הַרוּצָה שֶׁיִּקְבֹּל עָלָיו עוֹל מַלְכוּת שְׁמַיִם שְׁלָמָה

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14). R. Johanan also said: Whoever wishes to receive upon himself the yoke of the kingdom of heaven in perfection

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271

ה' לי בעוזרי

“Havayah is for me among my helpers.” The verse of a latter discourse.

Psalms 118:7ז"ח: תהילים קי"ח

ה' לִי בְּעֹזֶרִי וְאֲנִי אֶרְאֶה בְּשׁוֹנְאָי:

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

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272

וירם קרן לעמו

“And He has raised up the horn of His people.”

Psalms 148:14ד"ח: תהילים קמ"ח

וַיִּרָם קֶרֶן לְעַמּוֹ תְּהַלֵּה לְכָל־חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּ־קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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273

שהוא נברא ביו"ד

“The World to Come was created with the yud.”

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

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

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274

זיו השכינה

In the World to Come the righteous sit “and enjoy the radiance of the Shechinah.”

Berakhot 17aז"ז ברכות י"ז

275

עצרת תהי לכם

“On the eighth day there shall be an atzeres for you.” Shemini Atzeres, the inward absorption.

Numbers 29:35ה"ט: במדבר כ"ט

בַּיּוֹם הַשְּׁמִינִי עֲצֹרֶת תִּהְיֶה לָכֶם כָּל־מְלָאכָת עַבְדָּה לֹא תַעֲשׂוּ:

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

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KEHOT'S NOTE

במדבר כט, לה.

PARAGRAPH 37

276

כשעירים עלי דשא

“Like showers upon the grass, and like raindrops upon the herbage.”

Deuteronomy 32:2ב"ב: דברים ל"ב

יַעֲרֹף כְּמָטָר לִקְחֵי תוֹל כֶּטֶל אֲמָרְתִּי כְּשִׁעִירִם עַל־דֶּשֶׁא וְכַרְבִּיבִים עַל־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT'S NOTE

דברים לב, ב.

277

שדשא נקרא העשב בתחלת צמיחתו

There deshe is explained as “what grows by itself.”

KEHOT'S NOTE

ראה באוה"ת בראשית לה, ב "שדשא הוא הנמשך מאליו כו" ובביאוה"ז להצ"צ ע"ד ואילך.

278

תדשא הארץ דשא

“Let the earth sprout grass (deshe), herbage (esev) yielding seed.”

Genesis 1:11א"א: בראשית א'

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מְזִרֵעַ וְרֹעַ עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֹו אֲשֶׁר זֶרְעוֹ יְבוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא.

279

התורה הנקרא מטר

Kehot points to the same page of Or HaTorah for the Torah as rain.

KEHOT'S NOTE

ראה אוה"ת בראשית לה, ב.

PARAGRAPH 38

280

שעירים מלשון שערות

Kehot points to Or HaTorah on the Siddur for se'irim as hairs.

KEHOT'S NOTE

ראה אוה"ת סידור עי קלח.

281

קוצותיו תלתלים

"His locks are curled, black as a raven."

Song of Songs 5:11א"י: שיר השירים ה'

ראשו כְּתָם פֶּזָה קֻצּוֹתָיו תִּלְתָּלִים שְׁחֹרֹת כְּעֹרֶב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שח"ש ה, יא.

282

תלי תלים של הלכות

The words here quote Menachot 29b:6-7; the passage is shown below.

Menachot 29b:6-7ז"ו-ז"ז: מנחות כ"ט ב'

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטני"ז ג"ץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגגיה דחיי"ת ותלו ליה לכרעיה דחיי"ת חטרי להו לגגיה דחיי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דחיי"ת כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי עדי עד כי ביה יי צור עולמים אמר ליה כל התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא

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KEHOT'S NOTE

עירובין כא, סע"ב. מנחות כט, ב.

283

תלי תלים של הלכות

On "His locks are curled (taltalim)": on every stroke of the letters one can expound heaps upon heaps of laws.

Eruvin 21b:23-25ה"כ-ה"כ"ג: עירובין כ"א ב'

"[וְ]אֵיזוֹ וְחֶקֶר תִּיָּקֵן מִשְׁלֵיִם הִרְבֵּה" — אָמַר עוֹלָא אָמַר רַבִּי אֱלִיעֶזֶר: בְּתַחֲלִילָה הָיְתָה תוֹרָה דּוֹמָה לְכַפִּיפָה שְׂאֵין לָהּ אֲזָנִים, עַד שֶׁבָּא שְׁלֹמֹה וַעֲשָׂה לָהּ אֲזָנִים. "קוֹצוֹתָיו תִּלְתָּלִים", אָמַר רַב חֲסָדָא אָמַר מֶר עוֹקְבָא:

מִלְמַד שֵׁשׁ לְדָרוֹשׁ עַל כָּל קוֹץ וְקוֹץ תִּלְי תִּלְיִים שֶׁל הֶלְכֹת. "שְׁחֹרֹת כְּעֹרֶב": בְּמִי אֵתָּה מוֹצֵאֵן — בְּמִי

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ישער רישׁי כעמר נקא

"And the hair of His head was like clean wool."

Daniel 7:9ז"ט: דניאל ז'

חָזָה הָיִית עַד דֵּי כְרִסְוֹן רַמְיָו וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּ חֹר וְשַׁעַר רִאשָׁה כְּעֶמֶר נִקְא כְּרִסְיָה שְׁכַבְבִּין דִּי־נֹר גְּלָגְלוּהִי נֹר דְּלִק:

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.

285

חכים ולא בחכי ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

286

חכים ולא בחכמה ידיעא

From Patach Eliyahu: "You are wise, but not with a known wisdom."

Tikkunei Zohar 17b:3-4ד"ג-ד"ב: תקוני הזהר י"ז ב'

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *טריין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 39

287

מענין דשא ועשב

Kehot points to the Tzemach Tzedek's explanations of the Zohar for deshe and esev.

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ כרך א בתחלתו. אוה"ת בראשית לג, ב.

288

דשא ועשב

The Zohar on Bereishis, where deshe and esev are two kinds of angels, and on "grass for the cattle and herbage for the service of man."

Zohar, Bereshit 7:70-8:83ג"פ-ז"ח: ספר הזהר, בראשית ז:ע"ח-ז:פ"ג

289

בוח"א בראשית ד"ח ע"ב

According to the note, the wording of this Zohar is given there.

KEHOT'S NOTE

ראה הלשון באוה"ת בראשית לג, ב. נזכר גם לעיל פ' ראה לג, ג. בחקותי ג, ב.

290

חדשים לבקרים

"They are new every morning; great is Your faithfulness."

Lamentations 3:23ג'כ"ג:א"יכה

חדשים לבקרים רבה אמונתה:

They are new every morning; Great is Thy faithfulness.

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

KEHOT'S NOTE

איכה ג, כג.

291

יוצר משרתים . . ואשר משרתיו

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

KEHOT'S NOTE

ברכת יוצר.

292

חציר לבהמה ועשב

"He makes grass sprout for the cattle, and herbage for the service of man."

Psalms 104:14יד"י:לסלם

מַצְמִיחַ חֲצִיר לְבִהֶמָּה וְעֵשֶׂב לְעֹבֶדֶת הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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

KEHOT'S NOTE

תהלים קד, יד.

293

בוהר פ' פנחס (דרי"ז ע"א)

In Emor the Alter Rebbe cites this Zohar on "the thousand mountains that the great beast eats": Malchus is called behemah (beast), equal in gematria to the Name Ban, in which the refinements of nogah are included.

KEHOT'S NOTE

ראה לעיל אמור לו, א. ולעיל פ' פנחס בד"ה קדש ישראל מענין תדשא הארץ.

294

ובפ' ויקרא דיי"ב ע"א

According to the note, this Zohar is copied there.

KEHOT'S NOTE

נעתק בביאורו להצ"צ כרך א ע' ו. באוה"ת ויקרא כרך א ע' פה מביא מזהר זה "פ"י שמאמר תדשא הארץ זהו מכוון עם דיבור זכור ושמור". מובא גם באוה"ת בראשית כרך א לד, ב.

295

שיש ב' מיני צמיחות

There the Alter Rebbe distinguishes sowing from planting: a sown grain of wheat grows into its own likeness, only multiplied, while a planted pit grows a tree whose fruit is of another order.

KEHOT'S NOTE

ראה לעיל פ' בחקותי מט, ג ואילך.

296

כלום אדם זורע קב אלא

On "And I will sow her for Me in the earth": "Does a person sow a se'ah except to bring in many kor?"

Pesachim 87b:14ד"ב:פסחים

וְאָמַר רַבִּי אֱלֵעָזָר: לֹא הִגְלָה הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבִין הָאוֹמוֹת אֲלָא כְּדִי שִׁיתוֹסְפוּ עֲלֵיהֶם גְּרִימ, שְׁנֵאֲמַר: "וְזִרְעָתֶיהָ לִי בְּאֶרֶץ". כְּלוֹם

אדם זורע סאה אלא להכניס כמה כורין.

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

KEHOT'S NOTE

פסחים פז, ב. ראה תו"א סא, ג הגי' "כור".

297

ועמ"ש במ"א ע"פ . . ר"פ נח

Kehot identifies the "elsewhere" the Alter Rebbe mentions with the Mittlerer Rebbe's explanations of the Zohar, on the beginning of Noah.

KEHOT'S NOTE

ביאורו"ז לאדה"א ו, א. ומובא גם באוה"ת שה"ש ח"ג ע' תתקננ. וראה אוה"ת פ' פנחס ע' ארג.

298

ועבד איבין ורבי זרעין

The beginning of Noah in the Zohar, to which the Alter Rebbe refers: "it makes fruit and increases seeds."

ספר זוהר, נח א:א"י-ב"ב 1:12Zohar, Noah

R. Eleazar said: "The term "These are", as we have learnt, always implies that something spoken of before in the text is now of no account. Now it is written above in the account of the Creation¹Where also we find the expression 'these are the generations, (Gen. 2, 4). that "A river went out from Eden to water the garden and from thence it was parted, etc." (Gen. 2, 10). That stream which flows perennially entered the Garden to water it from the supernal waters, and brought gladness to it, ...

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

299

באתעדלית אתעדל"ע

Kehot's note points to Zohar I, 239b for these words.

Zohar I, 239בזח"א רלט,

KEHOT'S NOTE

ראה זח"א רלט, ב.

300

דנעוץ תחלתן בסופן

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

KEHOT'S NOTE

סי"י פ"א, מ"ז.

301

דנעוץ תחלתן בסופן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal."

ספר יצירה א:ז"ז:1Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

302

וסד"ה איהו וחיוהי

The epistle "He and His life-forces are one," whose end the Alter Rebbe cites for the power of growth that comes from the highest level.

KEHOT'S NOTE

אגה"ק ס"ב כ (קלב, ב).

303

עשב מזריע זרע

"Herbage yielding seed, fruit tree yielding fruit."

בראשית א': י"א

וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזִרִיעַ זֶרַע עֵץ פֶּרִי עֵשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זָרְעוּ-בּוֹ עַל-הָאָרֶץ וַיְהִי-כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא.

304

מלימוד וגרסת המשניות . . בעלי תלמוד

According to the note, the difference between studying Mishnah and the analysis of the masters of Talmud is explained there at length.

KEHOT'S NOTE

בארוכה בעטרת ראש מה, א ואילך.

305

נפק מלתא מבינייהו

Rabbi Abba and Rabbi Zeira sat in the hall of Rabbi Yannai's academy, and "a matter emerged from between them": a new question, which they then put to Rabbi Yannai.

Shabbat 121b:9 ט"ב: שבת קכ"א

איבעניא להו: "פגע בו כיוצא בו" דשפיר עבד, או לא? תא שמע, דרבי אבא בריה דרבי חייא בר אבא ורבי ירמיה הוו יתבי אקילעא דבי רבי ינאי. נפק מילתא מבינייהו, בעו מיניה מרבי ינאי: מהו להרוג נחשים ועקרבים בשבת? אמר להו: צירעה אני הורג, נחש ועקרב — לא כל שכן?! דילמא לפי תומו. דאמר רב יהודה: רוק דורסו לפי תומו. ואמר רב ששת: נחש דורסו לפי תומו. ואמר רב קטינא: עקרב דורסו לפי תומו.

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

KEHOT'S NOTE

שבת קכא, ב. וש"נ.

306

והמשכילים יזהירו

"And the wise shall shine like the brightness of the firmament." The verse of the epistle he cites.

דניאל י"ב: ג'

והמשכילים יזהירו כוהר הרקיע ומצדיקי הרבים כוכבים לעולם ועד:

And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever.

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

307

תעלמות חכמה

"And He would tell you the hidden things of wisdom."

איוב י"א: ו'

וַיִּגְדֵּלְךָ תַּעֲלָמוֹת חֲכָמָה כִּי-כַפְלִים לְתוֹשִׁיָּה וְדַע כִּי-יִשָּׂה לְךָ אֱלֹהִים מֵעֹנֶה:

And that He would tell thee the secrets of wisdom, That sound wisdom is manifold! Know therefore that G-d exacteth of thee less than thine iniquity deserveth.

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

308

ושאבתם מים בששון ממעיני הישועה

"And you shall draw water with joy from the springs of salvation."

ישעיהו י"ב: ג'

ושאבתם מים בששון ממעיני הישועה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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309

עין לא ראתה אלקים זולתך יעשה למחכה לו

"No eye has seen, O G-d, besides You, what He will do for one who waits for Him."

ישעיהו ס"ד: ג'

ומעולם לא-שמעו לא האזינו עין לא-ראתה אלקים זולתך יעשה למחכה-לו:

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

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

310

עין לא ראתה אלקים זולתך יעשה למחכה לו. מאי למחכה לו.

כד"א חכה את איוב בדברים

The Zohar on Chayei Sarah: those who press on a matter of wisdom to clarify it draw down from "no eye has seen."

ספר הזהר, חיי שרה י"ז: קל"ג-205:19-173:17

When the soul is on its descent again, all those malignant bands are eager to meet it in order to obtain from it that information, in exchange for which they impart to it many other things. But the one thing it learnt from the holy angels is to those other things as grain to chaff. This is a rare privilege for one whose soul is still in this world. Similar adventures await the souls when they altogether leave the body to depart from this world. In their attempt to soar ...

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

311

חכה את איוב בדברים

"Elihu had waited for Iyov with words."

איוב ל"ב: ד'

וַאֲלִיהוּ חָכָה אֶת-אִיּוֹב בְּדִבְרִים כִּי זָקְנִים-הָיָה מִמֶּנּוּ לַיָּמִים:

Now Elihu had waited to speak unto Job, because they were older than he.

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312 סלסלה ותרוממך

“Exalt her, and she will raise you up.”

משלי ד' ח"ה: Proverbs 4:8

סלסלה ותרוממך תכבדך כי תחבקנה:

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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313 ואתה מרבבות קדש

“And He came from the myriads of holiness.”

דברים ל"ג:ב' Deuteronomy 33:2

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבות קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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314 מה רב טובך

“How great is Your goodness that You have hidden away for those who fear You.”

תהילים ל"א:כ" Psalms 31:20

מה רב טובך אשר צפנת ליראיך פעלת לחסים כה נגד בני אדם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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315 והיה שארית יעקב כו' כטל מאת ה' כרביבים עלי עשב

“And the remnant of Yaakov shall be ... like dew from Havayah, like raindrops upon the herbage.”

מיכה ה' ו"ו: Micah 5:6

והיה שארית יעקב בקרב עמים רבים כטל מאת ה' כרביבים עלי עשב אשר לא יקנה לאיש ולא ייחל לבני אדם:

And the remnant of Jacob shall be in the midst of many peoples, As dew from the L-RD, as showers upon the grass, That are not looked for from man, Nor awaited at the hands of the sons of men.

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

316 תורה צוה

“Moshe commanded us the Torah, an inheritance.” The verse of the discourse he refers to.

דברים ל"ג:ד' Deuteronomy 33:4

תורה צוה לנו משה מורשה קהלת יעקב:

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

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

317 ויאמר אלקים תדשא הארץ עשב מזריע זרע היינו דכתיב

ועניתם את נפשותיכם בתשעה בחדש בערב

The Sifra deTzniusa at the end of Terumah links “Let the earth sprout” to the fast of Yom Kippur.

ספר הזהר, ספרא דצניעותא ב"י"ג-ג' 2:13-3:26 Zohar, Sifra DiTzniuta

318 ועניתם את נפשותיכם בתשעה בחדש בערב

“And you shall afflict your souls on the ninth of the month in the evening.”

ויקרא כ"ג:ל"ב Leviticus 23:32

שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה בחדש בערב מערב עד ערב תשבתו שבתכם:

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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319 אדני הוי אתה החלות

“Ado-nai Havayah, You have begun to show Your servant Your greatness.”

דברים ג' כ"ד Deuteronomy 3:24

אדני ה' אתה החלות להראות את עבדך ואת גדלך ואת ידך החזקה אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וכגבורתך:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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

320 כי כארץ תוציא צמחה

“For as the earth brings forth its growth ... so will Ado-nai Havayah make righteousness and praise sprout.”

ישעיהו ס"א:יא Isaiah 61:11

כי כארץ תוציא צמחה וכגנה ורועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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321 Kehot's note points to Zohar, Noach 1:4 for these words.

ספר הזהר, נח א' ד' 1:4 Zohar, Noach

322 Kehot's note points to Zohar, Bereshit 8:78 for these words.

ספר הזהר, בראשית ח' ע"ח 8:78 Zohar, Bereshit

323 The Zohar on Vaeschanan, on why the verse says “He will do” and not “You will do.”

ספר הזהר, ואתחנן כ"א:קמ"ב-כ"א:ל"א 21:142-23:151 Zohar, Vaetchanan

Once when R. Jose was ill, R. Abba and R. Judah and R. Isaac went to see him. They found him asleep lying on his face.

When he awoke they perceived that his face was wreathed in smiles. Said R. Abba to him: 'Have you seen some notable thing?' Assuredly so,' he replied, 'for my soul went aloft and I saw the glory of those who have sacrificed themselves for the sanctity of their Master, how they were given thirteen streams of pure balsam, and how the Holy One, blessed ...

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

- 324** The Zohar on Bereishis, cited for the difference between deshe and esev.

ספר הזוהר, בראשית ח':פ"ג-צ"ה 8:83-95 Zohar, Bereshit

As soon as it descends, these four likenesses come forth in their several shapes emitting bright flashes which scatter seed over the world. Hence it is written, "herb yielding seed", because these scatter seed over the world.

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

PARAGRAPH 40

- 325** וזרקתי עליכם מים טהורים
"And I will sprinkle pure water upon you." Read here as the Thirteen Attributes of Mercy.

יחזקאל ל"ו:כ"ה Ezekiel 36:25

וְזָרַקְתִּי עֲלֵיכֶם מִיַּם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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

- 326** והיה ביום ההוא יתקע בשופר גדול
"And it shall come to pass on that day that a great shofar will be sounded." The verse of the discourse he refers to.

ישעיהו כ"ז:י"ג Isaiah 27:13

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנְדְּחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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

- 327** סלסלה ותרוממך
"Exalt her, and she will raise you up."

משלי ד':ח Proverbs 4:8

סִלְסְלָהּ וְתִרְוַמְמָךְ כִּי תִחַבֶּקֶנָּה:

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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

- 328** כי ביום הזה יכפר
"For on this day He shall atone for you."

ויקרא ט"ז:ל"ו Leviticus 16:30

כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר 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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PARAGRAPH 41

- 329** אופן אחד בארץ

"And behold, one ofan upon the earth."

יחזקאל א':ט"ו Ezekiel 1:15

וַאֲרָא הַחַיּוֹת וְהִנֵּה אוֹפֵן אֶחָד בְּאֶרֶץ אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו:

Now as I beheld the living creatures, behold one wheel at the bottom hard by the living creatures, at the four faces thereof.

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KEHOT'S NOTE

יחזקאל א', טו.

- 330** מתחת לרקיע

"And G-d divided between the waters beneath the firmament and the waters above the firmament."

בראשית א':ז Genesis 1:7

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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KEHOT'S NOTE

בראשית א', ז.

- 331** את כל אשר עשה והנה טוב מאד

"And G-d saw all that He had made, and behold, it was very good."

בראשית א':ל"א Genesis 1:31

וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א', לא.

- 332** מהיכן נתהווה הרע

According to the note, the question of where evil comes from is discussed there at length under the entry "Good and Evil."

KEHOT'S NOTE

ראה בספר הליקוטים — דא"ח, ערך טוב ורע בארוכה.

- 333** ראה נתתי לפניך . . ובחרת בחיים

"See, I have set before you this day life and good, and death and evil."

דברים ל"ו:ט"ו Deuteronomy 30:15

רְאֵה נָתַתִּי לִפְנֵיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו. יט.

334 שטן ופנינה לש"ש נתכוונו

"The Satan and Peninah both intended it for the sake of heaven."

Bava Batra 16a:9-10 א"ט: ט"ז בתרא

אמר רבי לוי: שטן ופנינה לשם שמים נתכוונו. שטן - כיון דחזיא להקדוש ברוך הוא דנטיה דעתיה ביה איוב, אמר: חס ושלום מינשי לקה לרחמנותיה דאברהם. פנינה - דכתיב: "ונכעסה צרתה גם כעס, בעבור הרעימה". דרשה רב אחא בר יעקב בפפוגיא. אתא שטן, נשקיה לכרעיה. "בכל זאת לא חטא איוב בשפתיו". אמר רבא: בשפתיו לא חטא, בלבו חטא. מאי קאמר? "ארץ נתנה בידי רשע, פני שפתי יכסה, אם לא איפו מי הוא" - אמר רבא: ...

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

KEHOT'S NOTE

ב"ב טז, א. ראה לעיל פי' חקת סא, ד ואילך.

335 בוח"ב (פי' תרומה דקס"ג ע"א)

There the Zohar's parable of the harlot and the king's son is explained: her whole wish is that he not obey her, so that he be more beloved to the king; so all evils and harsh judgments have a good root.

KEHOT'S NOTE

ראה גם לעיל פי' חקת סב, א.

336 טוב זה יצ"ט מאד זה יצה"ר

"Behold, it was good": this is the good inclination; 'very good': this is the evil inclination."

Kohelet Rabbah 3' קהלת רבה

Bereshit Rabbah 9:7 א"ט: ט"ז בראשית רבה

רבי נחמן בר שמואל בר נחמן בשם רב שמואל בר נחמן אמר: הנה טוב מאד, זה יצר טוב. והנה טוב מאד, זה יצר רע. וכי יצר הרע טוב מאד, אתמהא?! אלא שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד, ולא נשא ונתן. וכן שלמה אומר: (קהלת ד): כי היא קנאת איש מרעהו:

Rabbi Nahman bar Shmuel bar Nahman said in the name of Rav Shmuel bar Nahman: "Behold it was very good" - this is the good inclination; "and behold it was very good" - this is the evil inclination. Is the evil inclination, then, very good? This is a rhetorical question. Rather, were it not for the evil inclination, a man would never build a house, would never marry a wife, would never beget children, and would never engage in commerce. Likewise, Solomon says: "[And I have considered all toil and ...

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KEHOT'S NOTE

קה"ר ג, (יא) ג. וראה ב"ר ט, ז. ילקוט בראשית (ר"י טז). [כ].

337 שרפים עומדים ממעל לו

"Seraphim stood above Him."

Isaiah 6:2 ו' שיעיהו

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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338 אף עשיתיו

"Everyone called by My Name, for My glory I created him, I formed him, even (af) I made him."

Isaiah 43:7 מ"ג: ז' ישעיהו

כל הנקרא בשמי ולכבודי בראתיו אף-עשיתיו:

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

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339 שלשה פתחו באף

There the Alter Rebbe says that the word af in itself is not good, for it belongs to the sitra achra, "three opened with af"; yet it is af that adds the fourth and highest level, through refining the af of Asiyah by Torah and mitzvos, which draws the supreme Keser down into Malchus.

בראשית ג:1 א"י בראשית

והנחש היה ערום מכל חית השדה אשר עשה ה' אלקים ויאמר אל-האשה אף כִּי-אמר אלקים לא תאכלו מכל עץ הגן:

Now the serpent was more subtle than any beast of the field which the L-RD G-d had made. And he said unto the woman: 'Yea, hath G-d said: Ye shall not eat of any tree of the garden?'

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KEHOT'S NOTE

פסיקתא זוטרתי בראשית ג, א. ע' לעיל בלק (סט, ד). [כ]. ובמ"מ לשם.

340 ואופן א' בארץ שהוא סנדל

On "one ofan upon the earth": an angel who stands on the earth with his head reaching the living creatures, and a baraita names him Sandalphon.

Chagigah 13b:4 ד"ד: ב' חגיגה

"וארץ החיות והנה אופן אחד בארץ אצל החיות", אמר רבי אלעזר: מלאך אחד שהוא עומד בארץ, וראשו מגיע אצל החיות. במתניתא תנא: סנדלפון שמו, הגבוה מחברו חמש מאות שנה. ועומד אחורי המרכבה וקושר כתרים לקונו. איני? והכתיב: "ברוך כבוד ה' ממקומו", מכלל דמקומו ליכא דידע לקה! דאמר שם אתגא ואול ויתבי ברישיה.

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KEHOT'S NOTE

ראה חגיגה יג, ב.

341 תשובה שלמעלה מצדיקים

"In the place where baalei teshuvah stand, the completely

righteous do not stand."

ברכות ל"ד ב:כ"א-כ"ב Berakhot 34b:21-22

ואמר רבי חייה בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא לבעלי תשובה, אבל צדיקים גמורים "עין לא ראתה אלקים וזולתה". ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב".

R. Hiyya b. Abba also said in the name of R. Johanan : Every prophet only prophesied for the penitent ; but as for the perfectly righteous, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him." This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" ...

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342 כל ימיו בתשובה

Let a person repent today, for he may die tomorrow, "and so all his days are in teshuvah."

Shabbat 153a שבת קנ"ג

343 דלית מחשבה תפיסא ביה

From Patach Eliyahu: "No thought can grasp You at all."

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א:י"י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

344 כי ההרים ימושו

"For the mountains shall depart and the hills be removed, but My kindness shall not depart from you." The verse of the discourse he refers to.

Isaiah 54:10 ישעיהו נ"ד:י"י

כי ההרים ימושו והגבעות תמוטינה 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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345 שהאופנים הם בעשייה

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

KEHOT'S NOTE

ע' ת"ז (ת"ו) כג, א ד' זיטאמיר. [כ].

346 מלכות מקננא

Tikkun 6: the lower Imma nests in the ofan, "of which it is said, 'And behold, one ofan upon the earth.'"

Tikkunei Zohar 23a:11-13 תקוני זוהר כ"ג א:י"א-י"ג

עמודא דאמצעיתא כליל שית ספירן מקננן במטטרוין. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ. ועוד שכינתא מסטרא דכרסיא אתקריאת נשר. ומסטרא דנער (נ"א דחיה) יונה. ומסטרא דאופן צפור. ושכינתא דמות אדם להנה ועוד שלח תשלח ת"ח מלאכא אית דממנא על עופין דאינון נפשין דאתקריאו צפרין וסנדלפון שמיה. ובזמנא דישראל מקיימי האי פקודא ואזלת אימא מתתרכא ובנין צווחין. איהו אליף זכו על עופין דיליה. ויימא לקביה והא כתיב בך ורחמיו על כל מעשיו. אמאי גזירת על האי עופא דאתתרכת מקינה.

Constantinople, 1740 (CC-BY-NC)

347 מלכות מקננא בעשיי

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

KEHOT'S NOTE

ת"ז ת"ו.

348 עטרת בעלה

"A woman of valor is the crown of her husband."

Proverbs 12:4 משלי י"ב:ד

אשת-חיל עטרת בעלה וכרקב בעצמותיו מבישה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

349 רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst."

Zechariah 2:14 זכריה ב:י"ד

רני ושמחי בת-ציון כי הנני-בא ושכנתי בתוכך נאם-ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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350 יתרון האור . מן החושך

"As the advantage of light over darkness." Read in Chassidus as the advantage of the light that comes from darkness.

Ecclesiastes 2:13 קהלת ב:י"ג

וראייתי אני שיש יתרון לחכמה מן-הסכלות כיתרון האור מן-החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

351 והי' ביום ההוא יצאו מים חיים

"And it shall come to pass on that day that living waters shall go out from Jerusalem, half of them to the eastern

sea.”

Zechariah 14:8 ח"י:ד זכריה

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מִיַּם־תַּיִם מִירוּשָׁלַם הַחֲצִים אֶל־הַיָּם הַקֶּדְמוֹנִי וְהַחֲצִים אֶל־הַיָּם הָאַחֲרֹן בַּקֵּץ וּבַחֶרֶף יִהְיֶה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

352 מי מנה כו' רובע ישראל

“Who can count the dust of Yaakov, or number the fourth part of Israel?” The verse of the discourse he refers to.

Numbers 23:10 י"ג:ג במדבר

מִי מִנָּה עֹפֶר יַעֲקֹב וּמִסֶּפֶר אֶת־רֹבַע יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאִים וְתִהְיֶה אֶחָדִיתִּי כְּמָהוּ:

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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353 Kehot's note points to Zohar, Vayetzei 24:244-25:254 for these words.

ספר זוהר, ויצא כ"ד:רמ"ד-כ"ה:רנ"ד Zohar, Vayetzei 24:244-25:254

PARAGRAPH 43

354 והולידה והצמיחה

Rain “waters the earth and makes it give birth and sprout.”

Isaiah 55:10 י"ה:ה ישעיהו

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יוֹשֵׁב כִּי אִם־הָרֹחַ אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֹרַע וְלֶחֶם לְאֹכֵל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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355 ראשית תבואתה

“Israel is holy to Havayah, the first of His produce.”

Jeremiah 2:3 ג"ב:ג ירמיהו

קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כְּלֵי־אֹכְלֵי וְאִשְׁמוֹ רָעָה תִּבָּא אֲלֵיהֶם נֶאֱמָר:

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

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356 אות הוא בצבא שלו

The Talmud's reading of Tzevaos: “He is a sign in His

host.”

Chagigah 16a ט"ז חגיגה

357

בחילא יתיר

Baalei teshuvah draw Him down “with greater strength.”

ספר זוהר, חיי שרה ט"ז:קכ"א-16:121-17:127 Zohar, Chayei Sara

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, “and King David was old, he came into days” (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.’ R. Jose ...

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

358

רמ"ח פקודין דאינן רמ"ח איברים

The 248 commandments as the limbs of the King, from Tikkun 30 of the Tikkunei Zohar.

Tikkunei Zohar 74a:8 ח"א:ח תקוני זוהר ע"ד

וְעוֹד מִצְוָה דָּא עֲמוּדָא דְאַמְצָעִיתָא, דְּאִיהוּ מִצְוָה מְסֻרָא דְאַבָּא דְּאִיהוּ רַא"שׁ, וּמִסֻּרָא דְּאִימָא דְּאִיהִי אֵשׁ"ר, וְהָכִי צְדִיק מִצְוָה וְעוֹשֶׂה מִתְרוּיָהּ, וּבְגִין דָּא אֲתָמַר עַל תְּרוּיָהּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוְּנוּ, עַל מָאן עַל שְׂכִינְתָּא תַתָּא, דְּאִיהִי פֶטֶר כָּל רָחֵם, פְּתִיחוּ דְרָחֵם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצְוֹת יְהוּ"ה כָּל אֶבֶר וְאֶבֶר דְּמִלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסֻּרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

359

בד"ה וישלח יהושע

The discourse on “And Yehoshua sent ... spies, secretly,” to which the summary refers for the 248 commandments and 365 prohibitions as the limbs and sinews.

KEHOT'S NOTE

לעיל פי שלח. ג): קיצור ג חלק נעתק באוה"ת שבועות ע' קלד. אוה"ת ג"ך כרך ב ע' תתקצב.

360

וישלח יהושע כו' מרגלים חרש

“And Yehoshua son of Nun sent out of Shittim two men as spies, secretly.” The verse of the discourse he refers to.

Joshua 2:1 א"א:ב יהושע

וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנוֹנוֹ מִן־הַשָּׁטִים שְׁנַיִם־אֲנָשִׁים מְרַגְלִים חֶרֶשׁ לֵאמֹר לָכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיָּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רַחַב וַיִּשְׁכְּבוּ־שָׁמָּה:

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: ‘Go view the land, and Jericho.’ And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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361

ברוך כבוד הוי' ממקומו

“Blessed be the glory of Havayah from His place.”

Ezekiel 3:12 ג"ב:ב יחזקאל

וְתִשָּׂאֵנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רֶעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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362 נשא את ראש בני גרשון

"Take the count of the sons of Gershon also." The verse of the discourse he refers to.

Numbers 4:22 כ"ב

נשא את־ראש בני־גרשון גם־הם לבית אבתם למשפחתם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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363 Kehot's note points to Deuteronomy 3:23-7:11 for these words.

דברים ג':כ"ג-ו':י"א Deuteronomy 3:23-7:11

PARAGRAPH 44

364 הראני נא את כבודך

Moshe's request: "Show me, I pray, Your glory."

Exodus 33:18 י"ח

וַיֹּאמֶר הָרְאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: 'Show me, I pray Thee, Thy glory.'

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KEHOT'S NOTE

שמות לג, יח.

365 חכמה . . כח מ"ה

The Zohar reads Chochmah as ko'ach mah, "the potential of what."

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקי תיז בתחלתה. תיז. תס"ה.

366 זאת חנוכת המזבח

"This is the dedication of the altar." The verse of the discourse he refers to.

Numbers 7:84 ד"פ

זאת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמֵּשֶׁח אֹתוֹ מֵאֵת נְשֵׂי־יִשְׂרָאֵל קִעֲרַת כֶּסֶף שִׁתִּים עֲשָׂרָה מִזְרְקֵי־כֶסֶף שְׁנַיִם עֶשֶׂר כַּפֹּת זָהָב שְׁתֵּים עֲשָׂרָה:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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367 ומעין מבית הי יצא

"And a spring shall go forth from the House of Havayah."

Joel 4:18 י"ח

וְהָיָה בַּיּוֹם הַהוּא יִשְׁפּוּ הַהָרִים עֲסִיס וְהַגְבְּעוֹת תִּלְכְּנָה חֶלֶב וְכָל־אֲפִיקֵי הַהוֹדָה יִלְכוּ מֵיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with

milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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368 והחרים ה' את לשון ים מצרים והניף ידו על הנהר

"And Havayah will utterly destroy the tongue of the Egyptian sea, and He will wave His hand over the River."

Isaiah 11:15 ט"ו

וְהָחִרִים ה' אֶת־לְשׁוֹן יַם־מִצְרַיִם וְהִנִּיף יָדוֹ עַל־הַנָּהָר בְּעֵינֵם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיָּה בְּנָעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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PARAGRAPH 45

369 כמטר לקחי

"My teaching shall drop like the rain."

Deuteronomy 32:2 ב'ב

יַעֲרֵף כַּמָּטָר לִקְחֵי תֹזֶל כַּטֵּל אֲמַרְתִּי כַשְׁעִירִם עַל־יֶדְשָׁא וְכַרְבִּיבִים עַל־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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PARAGRAPH 46

370 לב נשבר ונדכה

"A broken and crushed heart, G-d, You will not despise."

Psalms 51:19 ט"ט

זִכְחֵי אֱלֹקִים רוּחַ נִשְׁבְּרָה לִב־נִשְׁבֵּר וְנִדְכָּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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371 ואד יעלה

"And a mist would rise from the earth."

Genesis 2:6 ו'

וַאֲד יַעֲלֶה מִיַּד־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

but there went up a mist from the earth, and watered the whole face of the ground.

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372 שברו הבריות את ערפן

"When people break their necks, at once rain falls."

Bereshit Rabbah 13:14 ד"ד

אמר רבי ברכיה: עלה שבר מן הארץ, מיד והשקה את כל פני האדמה, היא דעתיה דרי ברכיה. דאמר רבי ברכיה: (דברים לג): יערוף כמטר לקחי וגו', שברו בריות את ערפן, מיד מטר יורד:

Rabbi Berekhya said: A calamity can also mean calamity, as in Deuteronomy 32:35. ascended from the earth, and there-upon "and watered all of the surface of the ground" (Genesis 2:6). This is like the opinion of Rabbi Berekhya, as Rabbi Berekhya said: "My lesson will fall [yaarof] as rain..." (Deuteronomy 32:2) - when the necks [oref] of the people are broken [through tragedy], at that point rain falls.

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

373 הקב"ה קורא ושונה כנגדו

The Holy One, blessed be He, sits opposite the one who studies and reads and studies with him.

Tanna DeBei Eliyahu Rabbah 18:1א"י:ח:ח:ח

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר לך נאמר קומי רני בלילה וגוי מאי שפכי כמים לכך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

374 דברי אשר שמתו בפיך

"And My words that I have put in your mouth."

ישעיהו נ"ט:כ"א:כ"א:כ"א

ואני זאת ברייתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתו בפיך לא ימושו מפיך ומפי ירעה ומפי ירעה אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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375 האזינו השמים

"Give ear, O heavens ... and let the earth hear."

Deuteronomy 32:1א"י:א"י:א"י

האזינו השמים ואדברה ותשמע הארץ אמריי:

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

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PARAGRAPH 47

376 יום תרועה

"It shall be a day of teruah for you."

Numbers 29:1א"י:א"י:א"י

ובחדש השביעי באחד לחדש מקרא קדש יהיה לכם כל-מלאכת עבדה לא תעשו יום תרועה יהיה לכם:

And in the seventh month, on the first day of the month, ye shall have a holy convocation: ye shall do no manner of servile work; it is a day of blowing the horn unto you.

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377 וזקתי עליכם

"And I will sprinkle pure water upon you, and you shall be pure."

Ezekiel 36:25ה"כ:י"ו:זקאל

וזקתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גלוליכם: אטהר אתכם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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378 כאשר ירד הגשם והשלג

"For as the rain and the snow come down from heaven ... and gives seed to the sower and bread to the eater."

ישעיהו נ"ה:10:י"א

כי כאשר ירד הגשם והשלג מן השמים ושמם לא ישוב כי אם יהיה ארץ והולידה והצמיחה ונתן זרע לארץ ולחם לאכל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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379 ישראל מפרנסין לאביהם שבשמים

Israel sustain their Father in heaven.

Zohar, Vayikra 13:97-16:104ק"ד:צ"ז-ט"ז:ק"ד:צ"ז

380 וסוכה תהיה לצל יומם

"And a sukkah shall be for a shade by day."

ישעיהו ד':6:י"ד

וסכה תהיה לצל יומם מחרב ולמחסה ומסתור מזרם וממטר:

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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381 יומם יצוה ה' חסדו

"By day Havayah commands His kindness."

Psalms 42:9ט"ב:ט"ז:9

יומם יצוה ה' חסדו ובלילה שירה עמי תפקדה לאל ה':

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

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382 בצל אל היית וידעת

Moshe to Betzalel: "Perhaps you were in the shadow of Kel and knew."

Berakhot 55a:12ב"א:י"א:ברכות

... שמה קה אמר לה הקדוש ברוך הוא, "עשה משכן ארון וכלים!" אמר לו: שמה בצל אל היית וידעת?

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Basalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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

PARAGRAPH 48

383

כשעירים

“Like showers upon the grass, and like raindrops upon the herbage.”

דברים ל"ב:ב'2:32 Deuteronomy

יֵעָרֶף כְּמָטָר לְקֹחֵי תֹזֶל כְּטֹל אֶמְרָתִי כְּשִׁעִירִים עַל־דָּשָׁא וְכַרְבִּיבִים עַל־יֵעֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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PARAGRAPH 49

384 | Kehot's note points to Chullin 91b:14 for these words.

חולין צ"א ב' י"ד91b:14 Chullin

מסייע ליה לרב חננאל אמר רב דאמר רב חננאל אמר רב שלש כתות של מלאכי השרת אומרות שירה בכל יום אחת אומרת קדוש ואחת אומרת קדוש ואחת אומרת קדוש ה' צבאות

Wikisource Talmud Bavli (CC-BY-SA)

385

אופן א' בארץ

“And behold, one ofan upon the earth.”

יחזקאל א' ט"ו1:15 Ezekiel

וְאֶרְאֵה הַחַיּוֹת וְהִנֵּה אוֹפֵן אֶחָד בְּאֶרֶץ אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו:

Now as I beheld the living creatures, behold one wheel at the bottom hard by the living creatures, at the four faces thereof.

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כנשר יעיר קנו על גוזליו ירחף

As an Eagle Rouses Its Nest



The soul, a portion of Havayah, follows the transient body into a spiritual desert and, through negligence, loses its G-dly spark to the other side.

G-d's answer is the eagle: compassion that rouses and hovers in the pleas before the Shema, and the deeper teshuvah “out of the depths” in the Shema, and above all on Yom Kippur, which lifts the soul above its sins to G-d alone.

THE MAAMAR IN BRIEF

Moses' song compares G-d to an eagle that rouses its nest, hovers over its fledglings and carries them on its pinions. The Alter Rebbe sets the verse after “He found him in a desert land”: the soul, a portion of Havayah, follows the transient body into a spiritual desert. The eagle is one of the faces of Ezekiel's Chariot. At Sinai and in the Temple era G-dliness was revealed as one whole; in exile it comes through the angels, the lion (love) and the ox (awe), which is why the blessings before the Shema describe the angels. Israel's root is above the angels, like the top of Jacob's ladder, and through self-sacrifice in the Shema the soul rises and lifts them. The eagle (neshar, from noshar, “dropping off”) is compassion for the G-dly spark that has fallen. “We have transgressed” means we were negligent guardians of that spark; teshuvah from the depths draws down a will beyond all sin and frees the spark, above all in the Ten Days of Teshuvah. The verse's stages then map onto prayer, Elul and Yom Kippur, ending with the desert itself as the place of ascent.

OUTLINE

- 1 **The soul in the desert** ¶1
The eagle verse follows “He found him in a desert land”: the soul, a portion of Havayah, follows the transient body into a spiritual desert, and the eagle is G-d's compassion.
- 2 **The faces of the Chariot** ¶2-4
Ezekiel saw G-dliness clothed in the lion and the ox because he prophesied in exile. At Sinai and in the Temple era it was revealed as one whole; in exile love and awe come through the angels, hence the blessings before the Shema.

3 Jacob's ladder and the falling spark

¶15-7

Israel's root is above the angels; through self-sacrifice in the Shema the soul rises and lifts them ("ascending"). "Descending" is the eagle, compassion for the G-dly spark that has fallen. The mitzvos draw G-dliness into the soul, but after moments of inspiration a person falls and the spark is lost to kelipah.

4 Negligence, pardon and finding

¶18

"We have transgressed" is negligence in guarding the spark through Torah. Pardon is the return of G-d's favor from a level beyond sin, drawn by teshuvah from the depths, which frees the spark; in the Ten Days of Teshuvah the lost spark is "found."

5 The eagle's stages

¶19-10

"Rouses" and "hovers" are partial revelations, Pesukei deZimrah and the blessings before the Shema; "bears him upon its pinions" is the teshuvah of the Shema, above the mitzvos. Further readings set the eagle (Elul, positive commandments) below "Havayah alone led him" (the Thirteen Attributes of Yom Kippur), and close with the dark pupil and the desert as the source of light and ascent.

KEY CONCEPTS

A portion of G-d above חלק אלוה ממעל

The G-dly soul, a part of Havayah: eternal in its root, yet clothed in a body that comes into being and passes away.

The faces of the Chariot פני אריה, פני שור, פני נשר

The angelic faces of Ezekiel's vision: the lion (love), the ox (awe) and the eagle (compassion), through which G-dliness reaches the soul in exile.

The general and collective expression (klalus) כללות החיות

G-dliness revealed as one undivided whole, as at Sinai and in the Temple era, rather than divided into many levels.

Kodesh and kadosh קדש / קדוש

Kodesh is the supernal holiness itself, the root of Israel's souls; kadosh is holiness drawn down through the levels by way of the angels.

Negligence (peshiah) פשיעה

The Torah's term for a guardian's negligence, read into "for we have transgressed": failing to guard the G-dly spark through Torah study.

Revelation of will גילוי רצון

Pardon as the return of G-d's favor, drawn from the supernal will above the chain of worlds, where transgression has no place.

Teshuvah from the depth of the heart תשובה מעומקא דליבא

Teshuvah "out of the depths," which arouses the supernal depth, uproots the former will and frees the G-dly spark from kelipah.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

A great mercy far above the eagle's face, revealed in Elul and on Yom Kippur; on Yom Kippur it repairs even transgressions of prohibitions.

SECTION 1 • 11

The soul in the desert

1 כנשר יעיר¹ קנו² על גוזליו ירחף³. 4,5,6,7,8 יפרוש כנפיו יקחהו ישאהו על אברתו. (פסוק זה הובא בירושלמי פ"ב [פרק ב'] דחגיגה. זח"ב [זהר חלק ב'] יתרו פ' ב' בהעלותך קנ"ד ב'. פנחס רל"ג א' רל"ח ב'. האזינו דרצ"ח ב')⁹

“As an eagle rouses its nest, hovers over its fledglings, spreads its wings, takes him, bears him upon its pinions.” (This verse is cited in the Jerusalem Talmud, chapter 2 of Chagigah; Zohar, Part II, Yisro 80b; Beha'aloscha 154b; Pinchas 233a, 238b; Ha'azinu 298b.)

The maamar opens with a verse from Moses' song, Ha'azinu, that pictures G-d's care for Israel as an eagle with its young: it rouses the nest, hovers over its fledglings, spreads its wings and carries them on its pinions. The parenthesis lists where the verse is expounded, in the Jerusalem Talmud and in several passages of the Zohar. Each phrase of the verse will be read in this maamar as a stage of G-d's compassion for the soul.

הנה מה כתיב לעיל מיניה ימצאהו בארץ מדבר^{10,11} וקאי אדילעיל כי חלק¹² הוי עמו שנש"י [שנשמות ישראל] הם חלק אלוה ממעל והחלק ההוא ימצאהו בארץ מדבר.

Now, what is written just before it is “He found him in a desert land,” and this refers back to the verse before it, “For Havayah's portion is His people”: the souls of Israel are “a portion of G-d above,” and that portion — “He found him in a desert land.”

The Alter Rebbe reads the verse together with the two before it. “Havayah's portion is His people” means that every Jewish soul is “a portion of G-d above,” and it is of this G-dly portion that the next verse says, “He found him in a desert land.”

כי הנה החלק הוא מבחי הוי שהוא מהווה כל העולמות והויות והיה הוה ויהיה ויורד להתלבש בגוף

For the portion is from the level of Havayah, which brings into being (mehaveh) all the worlds and all that exists (havayos), and [is] “was, is and will be”; and it descends to be en clothed in a body

Because the soul is a portion of Havayah, the Name that brings every being into existence and is beyond time (“was, is and will be”), it is eternal by nature. Yet it descends to be clothed in a physical body.

שהוא הוה ונפסד וכשנמשך אחר הגוף ההוה ונפסד הרי שנמצא בארץ מדבר ושממה ההיפך מבחי' הוי' ולכן כנשר יעיר קנו במדרגות הנשר שהוא מדת הרחמנות.¹³

that comes into being and passes away (hoveh venifsad). And when it is drawn after the body that comes into being and passes away, it is found “in a desert land” and desolation, the opposite of the level of Havayah. Therefore, “As an eagle rouses its nest”: through the levels of the eagle, which is the attribute of compassion.

The body, by contrast, “comes into being and passes away”: it is transient, the very opposite of Havayah’s eternity. When the soul is drawn after the body’s desires, it is lost, as it were, “in a desert land”; G-d’s response to this is the quality of the eagle, which the maamar identifies with compassion.

SECTION 2 • ¶2-4

The faces of the Chariot

2 והענין כי הנה במרכבת יחזקאל כתיב פני אריה אל הימין ופני שור מהשמאל ופני נשר לארבעתן.¹⁴

The explanation: in the Chariot of Ezekiel it is written, “the face of a lion on the right, and the face of an ox on the left, and the face of an eagle, for the four of them.”

To explain why the eagle stands for compassion, the Alter Rebbe turns to Ezekiel’s vision of the Divine Chariot (merkavah), the angelic creatures that bear G-d’s Throne. Each had the face of a lion on the right, the face of an ox on the left, and the face of an eagle; these faces become the key to the whole maamar.

וביאור הענין שיחזקאל ראה¹⁵ המרכבה בזמן הגלות וגלו לבבל שכינה עמהם¹⁶ וכמ”ש ואני בתוך הגולה¹⁷ לפיכך ראה התלבשות בבחינת פני אריה פני שור כו'. כי בזמן שהי' [שהיה] בית המקדש קיים היה גילוי שכינה במדריגה יותר עליונה.¹⁸

The explanation of the matter is that Ezekiel saw the Chariot in the time of exile — “they were exiled to Babylon, the Shechinah [was] with them,” as it is written, “And I was among the exiles.” Therefore he saw an enclothement in the aspects of “the face of a lion,” “the face of an ox,” etc. For when the Holy Temple stood, the revelation of the Shechinah was on a higher level.

Ezekiel saw this vision in Babylon, in exile, for the Sages teach that when Israel was exiled the Shechinah went with them. That is why he saw G-dliness clothed in angelic forms, the lion and the ox; when the Temple stood, the Shechinah was revealed on a higher level.

3 וכמו שהי' [שהיה] ראשית הגילוי לכל ישראל במתן תורה דכתיב פנים בפנים דבר¹⁹ ה' עמכם פי' פנים בפנים בלי שום אמצעות והתלבשות כלל²⁰ ולכן כתיב וכל

So it was at the first revelation to all Israel, at the Giving of the Torah, as it is written, “Face to face Havayah spoke with you.” “Face to face” means without any intermediary or enclothing at all. Therefore it is written, “And all

The higher revelation is illustrated by the Giving of the Torah, where G-d spoke “face to face,” which the Alter Rebbe explains as without any intermediary or garment. The proof is the verse “And all the people saw the sounds.”

העם רואים את²¹ הקולות [הקולות] רואים את הנשמע ושומעין את הנראה²² שהיה גילוי אלקות בלי שום התחלקות ריבוי המדרגות רק היו רואים גילוי כללות החיות ושפע אלקי ואין שום פירוד ח"ו [חס ושלום] בין ראייה לשמיעה.²³

the people saw the sounds”: they saw what is heard and heard what is seen. For it was a revelation of G-dliness without any division into a multitude of levels; rather, they saw the revelation of the life-force in its general and collective expression (klalus), and a G-dly flow, and there was no separation whatsoever, G-d forbid, between seeing and hearing.

At Sinai the people “saw the sounds”: as the Sages put it, they saw what is normally heard and heard what is normally seen. This shows that G-dliness was revealed as one undivided whole, in its general and collective expression, not split into separate levels, so that even sight and hearing were not separate.

משא"כ בגלות הנה גילוי השכינה הי' [היה] ליחזקאל ע"י ריבוי התחלקות המדרגות בהתלבשות פני אריה פני שור כו'.

In exile, by contrast, the revelation of the Shechinah to Ezekiel came through a division into a multitude of levels, in the enclothing of the face of a lion, the face of an ox, etc.

Ezekiel's vision in exile was the opposite: G-dliness reached him divided into many levels and clothed in the angelic faces of the lion and the ox.

4 וכמו עד"מ תינוק שיכול להבין ביותר מלמדין אותו אף א' או יותר בפעם א' כפי שיכול שכלו להשכיל

It is like, by way of analogy, a child who is able to understand more: he is taught even one [whole lesson] or more at a single time, as much as his mind is able to grasp

An analogy for the difference: a gifted child can be taught a whole lesson, or more, at once, because his mind can take it in as a single whole.

ביחיד משא"כ מי שאין כח בשכלו להכיל כ"כ [כל כך] בפעם אחת מלמדין אותו מעט מעט פרקי פרקי כך עד"מ במ"ת [במתן תורה]

as one; whereas one whose mind lacks the capacity to take in so much at once is taught little by little, section by section. So, by way of analogy, it was at the Giving of the Torah.

A weaker student must be taught little by little, section by section. At the Giving of the Torah Israel was like the gifted child: G-dliness was given as one whole, all at once.

וכן כל זמן שהי' [שהיה] בית המקדש קיים היו נש"י [נשמות ישראל] במעלה עליונה והיה כח השגתם בגילוי אלקות בכללות החיות שלא על ידי ממוצעים (ועמ"ש בד"ה אז ישיר ישראל)²⁴

And likewise, as long as the Holy Temple stood, the souls of Israel were on a lofty level, and their power of apprehension was in the revelation of G-dliness in the life-force in its general and collective expression (klalus), not through intermediaries (and see what is written in the discourse beginning "Then Israel sang").

The same held as long as the Temple stood: the souls of Israel could grasp G-dliness as one undivided whole, without intermediaries. The parenthesis refers to the Alter Rebbe's discourse "Then Israel sang" in Parshas Chukas.

אבל בגלות שגלו ונתלבשו בע"ש [בע" שרים] הנה גם גילוי השכינה הוא ע"י ירידה בבחי' התחלקות ריבוי המדרגות והתלבשותן בבחי' פני אריה פני שור.

But in exile, when they were exiled and enclothed among the seventy princes, the revelation of the Shechinah, too, comes through a descent into a state of division into a multitude of levels, and their enclothement in the aspect of the face of a lion and the face of an ox.

In exile, however, Israel is clothed among the "seventy princes," the angelic ministers over the nations. So G-dliness, too, reaches them divided into many levels, through the angelic faces of the lion and the ox.

פני אריה מחנה מיכאל שהם כנגד מחנה ראובן תימנה²⁵ וכל הפונה למחנה ראובן וכו' כך יש כמה רבוי רכבות במחנה מיכאל שהם כמה מדרגות חלוקות זו מזו שבהם

The face of a lion is the camp of Michael, which corresponds to the camp of Reuben, to the south, and all who turn toward the camp of Reuben, etc. So there are many multitudes of myriads in the camp of Michael, which are many levels, distinct from one another, within them;

The face of the lion is identified with the camp of the angel Michael, which corresponds to the camp of the tribe of Reuben, encamped on the south. Like the multitude in Reuben's camp, Michael's camp holds myriads of angels on many levels, distinct from one another.

ועל ידם [שפע שפע האלקית לנשמה מדרגת אהבה שהנשמה מקבלת ע"י המלאכים כדכתיב כי מלאכיו יצוה ^{26, 27, 28, 29} לך ³⁰ לשמרך בכל ^{31, 32} דרכיך על כפים ³³ ישאונך ^{34, 35} כוי פי

and through them the G-dly flow flows to the soul, the level of love, which the soul receives through the angels, as it is written, “For He will command His angels for you, to guard you in all your ways; upon [their] palms they will bear you up,” etc. The meaning is:

Through these angels the divine flow of love reaches the soul. The proof is the verse “For He will command His angels for you... upon [their] palms they will bear you up.”

כי מלאכיו יצוה להיות משפיע לך והם ישאונך שעל ידיהם מתנשאת ומתעלת הנשמה ע"י פני אריה במדרגת האהבה וע"י פני שור במדרגת היראה

“He will command His angels” to bestow upon you, “and they will bear you up,” for through them the soul is lifted up and elevated — through the face of a lion, in the level of love, and through the face of an ox, in the level of awe

The Alter Rebbe reads the verse closely: G-d commands His angels to bestow upon the soul, and “they will bear you up,” lifting it higher. The face of the lion lifts the soul through love, and the face of the ox through awe.

(וע"י ע"פ כי מלאכיו יצוה חגיגה ט"ז א' תענית י"א א' סנהדרין ק"ג א'. רבות וישלח ר"פ ע"ה וס"פ משפטים. זח"א [זהר חלק א'] י"ב א' קס"ה ב'. ח"ב [חלק ב'] מ"א ב' ח"ג [חלק ג'] רצ"ז בד ופסוק על כפים ח"א [חלק א'] כ"ז ב').

(and see on the verse “For He will command His angels”: Chagigah 16a; Taanis 11a; Sanhedrin 103a; Midrash Rabbah, Vayishlach, beginning of chapter 78, and the end of Mishpatim; Zohar, Part I, 12a, 165b; Part II, 41b; Part III, 297b; and on the verse “upon [their] palms,” Part I, 27b).

The parenthesis lists Talmudic, Midrashic and Zohar passages that expound “For He will command His angels,” and a Zohar passage on “upon [their] palms.”

ועד"ז תקנו חז"ל [חכמינו זכרונם לברכה] ברכות שלפני ³⁶ קריאת שמע יוצר משרתים ואשר משרתיו כולם עומדים כוי והאופנים וחיות הקדש ברעש גדול מתנשאים לעומת השרפים כוי שמזה מקבל האדם מדת היראה

Along these lines our Sages, of blessed memory, instituted the blessings before the recital of the Shema: “Who forms ministers, and Whose ministers all stand,” etc., and “the Ofanim and the holy Chayos, with a great noise, raise themselves toward the Seraphim,” etc., from which a person receives the attribute of awe

This is why the Sages placed blessings before the Shema that describe the angels standing in awe and the Ofanim and Chayos rising toward the Seraphim. By contemplating this, a person receives awe.

(משא"כ מדאורייתא סגי בק"ש [בקריאת שמע] לבד היינו כמו שהיה בימי משה שנמשך האור והשפע לישראל על ידי השכינה בעצמה שלא ע"י המלאכים שהרי משה לא רצה בשליחות מלאך כמ"ש אם אין פניך הולכים כו'³⁷)

(whereas by Torah law the Shema alone suffices. That is, as it was in the days of Moses, when the light and the flow were drawn down to Israel through the Shechinah itself, not through the angels — for Moses did not want an angel as messenger, as it is written, "If Your Face does not go," etc.

By Torah law the Shema alone would suffice. That reflects the time of Moses, when G-d's light reached Israel directly through the Shechinah and not through angels: Moses refused an angel as messenger, saying, "If Your Face does not go [with us], do not take us up from here."

ולכן גם בבחי' עבודה לא היו צריכים לקבל אהוי"ר [אהבה ויראה] על ידי המלאכים. אבל אח"כ כיון שהוצרכו לקבל ע"י פני אריה פני שור ואפי" [ואפילו] ביהושע אמר לו המלאך עתה באתי³⁸ ע"כ גם בעבודה לבא לבחי'

Therefore in [divine] service, too, they did not need to receive love and awe through the angels. But afterwards, since they needed to receive through the face of a lion and the face of an ox — and even with Joshua, the angel said to him, "Now I have come" — therefore in [divine] service, too, to come to the level of

In Moses' time, therefore, love and awe did not need to come through the angels. Later, however, Israel needed to receive through the angelic lion and ox; already in Joshua's time an angel appeared to him and said, "Now I have come."

אחד ואהבת בק"ש [בקריאת שמע] הוא ע"י שנים לפניה ששם נאמר מענין המלאכים איך שעומדים ביראה. ועי"ז נמשך להאדם ג"כ אהוי"ר [אהבה ויראה] ועמ"ש בד"ה כי תצא³⁹ וסד"ה ואריה כבקר יאכל תבן):⁴⁰

"One" and "You shall love" in the Shema comes through the two [blessings] before it, where it speaks of the angels, how they stand in awe; and through this, love and awe are drawn to the person as well. And see what is written in the discourse beginning "When you go out," and at the end of the discourse beginning "And the lion, like the ox, shall eat straw").

Therefore, to reach the love of "One" and "You shall love" in the Shema, we first say the two blessings before it, which describe the angels standing in awe; through them love and awe flow to the person. The Alter Rebbe refers to his discourses on "When you go out" and on "And the lion, like the ox, shall eat straw."

SECTION 3 • ¶5-7

Jacob's ladder and the falling spark

5 ב וזהו ענין הסולם שראה יעקב והנה סולם מוצב ארצה^{41, 42, 43} דקאי על כנס"י [כנסת ישראל] (ועי' זח"ג [זהר

חלק ג] י"ז א' קכ"ג ב') כללות נש"י [נשמות ישראל] שמוצב ארצה בגוף הגשמי וראשו מגיע השמימה

2. And this is the meaning of the ladder that Jacob saw: “And behold, a ladder set up on the earth,” which refers to the Congregation of Israel (Knesses Yisrael) (and see Zohar, Part III, 17a, 123b), the souls of Israel as a whole, which is “set up on the earth,” in the physical body, “and its top reaches heaven,”

Section 2 begins. Jacob's ladder, “set up on the earth” with “its top reaching heaven,” is read as the Congregation of Israel, all Jewish souls as one: they stand on the earth, clothed in physical bodies, yet their root reaches heaven. The Zohar passages in the parenthesis read the ladder in terms of the Shechinah and the souls of Israel.

כי ישראל עלו במחשבה^{44, 45} כו' שבשרש נשמותיהם הם למעלה יותר מהמלאכים אף על פי שלמטה מקבלים מהם

for “Israel arose in [G-d's] thought,” etc.: in the root of their souls they are higher than the angels, even though below they receive from them.

The Midrash teaches that Israel “arose in [G-d's] thought” before the world was created. So in the root of their souls Jews are higher than the angels, even though here below they receive G-dliness through the angels, as explained above.

כי חיות המלאכים⁴⁶ הם מרוח פיו ית' משא"כ ישראל עלו כו' וכמו שמצינו שבזמן ישע"י [ישעיה] כתי' [כתיב] קדוש קדוש⁴⁷ הוי' צבאות מלא כל הארץ כבודו (שם סי' ו')

For the life-force of the angels is from “the breath of His mouth,” blessed be He, whereas Israel “arose,” etc. And so we find that in the time of Isaiah it is written, “Holy, holy, [holy] is Havayah of Hosts; the whole earth is full of His glory” (there, chapter 6).

The angels draw their life from “the breath of His mouth,” G-d's speech, while Israel's root is in His thought, which is higher. Isaiah's vision shows the difference: the angels there proclaim G-d “holy” three times.

פִּי שֶׁלִּהוּת קְדוּשָׁתוֹ יִתֵּן נִמְשָׁךְ מִקֹּדֶשׁ הָעֲלִיּוֹן לַמָּטָה לְהִיּוֹתָן מִלֵּא כָּל הָאֲרֶץ כְּבוֹדוֹ וְהוּא עִי בְּחַי יְרִידַת הַשְׁתַּלְשָׁלוֹת גִּ' פַּעַמִּים קְדוֹשׁ לְהִיּוֹת הוּי צְבָאוֹת מְכַ"כ [מִלֵּא כָּל הָאֲרֶץ כְּבוֹדוֹ].

That is: for His holiness, blessed be He, to be drawn from the supernal Kodesh (Holiness) down below, so that “the whole earth is full of His glory,” comes about through the level of descent through the chain of worlds (hishtalshelus) — three times “holy” — so that there be “Havayah of Hosts; the whole earth is full of His glory.”

The threefold “holy” describes G-d’s holiness descending step by step from the supernal Kodesh, holiness as it is in itself, through the chain of worlds, until “the whole earth is full of His glory.”

דְּהֵיִינוּ עִי הַתְּלַבְּשׁוֹת הַמִּלְאָכִים שֶׁהֵם נִקְי צְבָאוֹת (וְעַמִּי"ש בִּפִּי בֹא בְּדִ"ה בְּעֶצֶם הַיּוֹם הַזֶּה כּוֹי) וְאִזִּי מִלֵּא כָּל הָאֲרֶץ כְּבוֹדוֹ שֶׁמִּקְבָּלִים מֵהֶם יִשְׂרָאֵל לַמָּטָה.

That is, through the enclothement in the angels, who are called “Hosts” (and see what is written in Parshas Bo, in the discourse beginning “On that very day,” etc.); and then “the whole earth is full of His glory,” which Israel below receive from them.

This descent passes through the angels, who are the “Hosts” of “Havayah of Hosts”; only then is the whole earth full of G-d’s glory, and Israel below receives it from them. The parenthesis refers to the discourse “On that very day” in Parshas Bo.

אֲבָל לַמַּעֲלָה בְּשֶׁרֶשׁ נִשְׁמוֹתֵיהֶם כְּתִיב קְדֹשׁ יִשְׂרָאֵל לֵה⁴⁸ שֶׁהֵם מִבְּחַי קְדֹשׁ הָעֲלִיּוֹן עֲצָמוּ (וְעַמִּי"ש בְּדִ"ה יוֹנְתִי בַּחֲגוּי הַסֵּלַע וּבְדִ"ה קְדֹשׁ יִשְׂרָאֵל כּוֹי בִּפִּי פִּנְחָס)

But above, in the root of their souls, it is written, “Israel is holiness (kodesh) to Havayah,” for they are from the level of the supernal Kodesh itself (and see what is written in the discourse beginning “My dove, in the clefts of the rock,” and in the discourse beginning “Israel is holiness,” etc., in Parshas Pinchas)

In their root, however, Israel is called kodesh (“Israel is holiness to Havayah”): they come from the supernal Kodesh itself, not from holiness that has descended. The parenthesis refers to two discourses that discuss this.

וְלֹא מִבְּחִינַת קְדוּשָׁה שֶׁהוּא בְּחַי הַמִּשְׁכָּת קְדוּשָׁתָּהּ לַמָּטָה בִּירִידַת הַמַּדְרִיגוֹת וְזֶהוּ וְרָאִשׁוּ מִגִּיעַ הַשְּׁמִימָה. וְעִי"ז

and not from the level of kadosh (holy), which is the drawing down of His holiness below through the descent of the levels. And this is “and its top reaches heaven.” And through this,

Kadosh (“holy”) denotes holiness drawn down through descending levels; kodesh denotes the supernal holiness itself. Israel’s root in the supernal Kodesh is what the verse means by “its top reaches heaven.”

והנה מלאכי אלהים עולים ויורדים בו עולים פי' שהם מתעלים ע"י ישראל כמ"ש אכלתי יערי עם דבשי.⁴⁹

“and behold, angels of G-d ascending and descending on it.” “Ascending” means that they are elevated through Israel, as it is written, “I have eaten my honeycomb with my honey.”

Because of this root, the angels “ascend” through Israel: the angels on the ladder are elevated by the souls of Israel. The verse “I have eaten my honeycomb with my honey” expresses this.

יערי הם המלאכים כמ"ש במ"א⁵⁰ שע"י מסירת נפש בק"ש [בקריאת שמע] באחד ואהבת ככל לבכך וככל נפשך⁵¹ דהיינו בבחי' אליך ה' נפשי אשא⁵² הנה הנשמה עולה למקור חוצבה.

“My honeycomb” is the angels, as is explained elsewhere: through self-sacrifice (mesirus nefesh) in the Shema, in “One” and in “You shall love with all your heart and with all your soul” — that is, in the manner of “To You, Havayah, I lift up my soul” — the soul ascends to the source from which it was hewn.

The “honeycomb” is the angels, as explained elsewhere. When a Jew gives himself over completely in the Shema, in “One” and “with all your soul,” his soul ascends to its source, and (as the next paragraph explains) the angels rise with it, the honeycomb taken up together with the honey.

6 וכמאמר ואתה נפחתה בי כו'⁵³ ואתה עתיד ליטלה ממני⁵⁴ כו'. דהיינו למקורה למקום שנפחת בי והרי בשרשה הגבה למעלה יותר מהמלאכים והמלאכי' [והמלאכים] מתעלים ג"כ עי"ז

As it is said, “You breathed it into me,” etc., “and You will in the future take it from me,” etc. — that is, to its source, to the place from which it was breathed into me. And in its root it is lofty, higher than the angels; and the angels, too, are elevated through this.

The soul’s ascent follows the words of the morning blessing: “You breathed it into me... and You will in the future take it from me.” It returns to the place from which G-d breathed it, a root higher than the angels, and through this the angels too are elevated.

כי מאחר שמהם קבלה אהבתם ויראתם להעלות לה' אחד לאהבה ככל נפשך יהי' [יהיה] גם הם עולים ונכללים בבחי' יחוד העליון ב"ה ולאשתאבא בגופא דמלכא⁵⁵

For since it was from them that it received their love and their awe, to rise up to Havayah [Who is] One, to love “with all your soul,” they too will ascend and be included in the level of the supernal unity, blessed be He, and “be absorbed into the body of the King.”

The angels rise because the soul received its love and awe from them, from the lion and the ox. When the soul uses that love and awe to rise to the One G-d in self-sacrifice, the angels are included with it in the supernal unity, “absorbed into the body of the King,” in the Zohar’s words.

(ועמ"ש בפ' וישב בד" ונתתי לך מהלכים בין העומדים וממש"ש [וממה שכתוב שם] ונמצא שהשפעת המלאכים מישראל היא בין מלמטה למעלה ובין מלמעלה למטה כו' ע"ש מזה יובן פי' עולים ויורדים כו' שהם ב' בחי' הילוך הנזכר שם).

(See what is written in Parshas Vayeishev, in the discourse beginning “And I will give you places to walk among these who stand,” and from what is written there — “It follows that the influence the angels receive from Israel is both from below upward and from above downward,” etc.; see there — from this the meaning of “ascending and descending,” etc. will be understood: these are the two kinds of walking mentioned there.)

The parenthesis refers to the discourse in Parshas Vayeishev on “places to walk among these who stand,” which explains that Israel’s influence on the angels runs both from below upward and from above downward. These two kinds of movement are the angels’ “ascending and descending” on the ladder.

והנה כתיב עולים ויורדים עולים תרי והיינו פני ארי' [אריה] ופני שור ויורדים הוא בחי' נשר כי נשר הוא מלשון נושר⁵⁶

Now, it is written, “ascending and descending.” “Ascending” is two, namely the face of a lion and the face of an ox; and “descending” is the level of the eagle, for nesher (eagle) comes from the word noshar (dropping off),

The verse says “ascending and descending.” “Ascending,” a plural, means two, the faces of the lion and the ox; “descending” is the eagle, for nesher (eagle) is related to noshar, something that drops off.

דהיינו דבר שנפל למטה והוא הוא בחי' הרחמנות על ניצוץ אלקות שהרחמנות אינה על גופו ונפשו הבהמית אלא כמ"ש וישוב אל⁵⁷ ה' וירחמהו

that is, something that has fallen down. And this is the very level of compassion for the spark of G-dliness. For the compassion is not for his body and his animal soul, but as it is written, “Let him return to Havayah, and He will have compassion on him”

The eagle therefore stands for compassion on what has fallen: the spark of G-dliness in the soul. This compassion is not for the body or the animal soul but for the G-dly spark, as in “Let him return to Havayah, and He will have compassion on him.”

דהיינו על ניצוץ אלקות שנפל מאיגרא רמה⁵⁸ כו' בהתלבשו' בגוף הגשמי בעוה"ז שמחמת זה נמשך
אחר חומריות הגוף ולכן אומרים מחל לנו כי פשענו כי

— that is, for the spark of G-dliness that has fallen “from a high roof,” etc., in its enclothing in the physical body in this world, because of which it is drawn after the materiality of the body. Therefore we say, “Pardon us, for we have transgressed (pashanu).” For

The spark has fallen “from a high roof [to a deep pit],” clothed in a physical body in this world, and so it is drawn after the body’s materiality. That is why we say in the daily Amidah, “Pardon us... for we have transgressed (pashanu),” a word the next section explains as negligence.

הנה כתיב ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה⁵⁹ שצריך שמירה לג"ע [לגן עדן] הוא בחי' גילוי אלקות
שמתגלה בנפשו (עמ"ש בד"ה כי תשמע בקול בפי' ראה)

it is written, “And He placed him in Gan Eden to work it and to guard it”: Gan Eden needs guarding, and it is the revelation of G-dliness that is revealed in his soul (see what is written in the discourse beginning “When you hearken to the voice,” in Parshas Re’eh).

Adam was placed in Gan Eden “to work it and to guard it,” so Gan Eden needs guarding. In a person, Gan Eden is the revelation of G-dliness in his soul, and this is what he must guard.

וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] צדיקים יושבים ועטרותיהן בראשיהם ונהנהין מ זיו השכינה ושכר
מצוה⁶⁰ הוא המצוה בעצמה⁶¹

Of this our Sages, of blessed memory, said, “The righteous sit with their crowns on their heads and delight in the radiance of the Shechinah.” And the reward of a mitzvah is the mitzvah itself,

The Sages describe the World to Come: “The righteous sit with their crowns on their heads and delight in the radiance of the Shechinah.” And the reward of a mitzvah is the mitzvah itself, as the next part explains.

כי המצות הן הן המשכות גילוי אלקות על נפשו במצות שמקבל עליו עול מלכות שמים כך

for the mitzvos are themselves the drawing down of a revelation of G-dliness upon one’s soul. As in the mitzvos he accepts upon himself the yoke of the Kingship of Heaven, so

Each mitzvah is itself a drawing down of G-dliness onto the soul. The more a person accepts the yoke of the Kingship of Heaven in doing the mitzvos, the more of this revelation he draws.

יהיה שכרו בג"ע [בגן עדן] להיות נהנה ומתענג על גילוי ה' משא"כ מי שעושה מצות אנשים מלומדה⁶²
 אע"פ [אף על פי] שהוא סור מרע ועשה טוב ובודאי יהיה שכרו בג"ע [בגן עדן].

will his reward be in Gan Eden: to enjoy and delight in the revelation of G-d. Not so one who performs mitzvos as “a commandment of men learned by rote”: even though he “turns from evil and does good,” and his reward will certainly be in Gan Eden,

His reward in Gan Eden is to enjoy and delight in the revelation of G-d that his mitzvos drew down. One who keeps the mitzvos by rote, out of habit (“a commandment of men learned by rote”), still avoids evil and does good, and he too will certainly be rewarded in Gan Eden.

אך אין זה גילוי אלקות ממש שדייקא צדיקים יושבים ונהנים מזיו השכינה⁶³ ממש (עמ"ש מענין זיו השכינה בעוה"ב [בעולם הבא] בד"ה להבין ענין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] בפ' חיי שרה⁶⁴ ועמ"ש ע"פ במדבר סיני כו')

yet this is not an actual revelation of G-dliness. For it is specifically the righteous who sit and delight in the radiance of the Shechinah itself (see what is written about the radiance of the Shechinah in the World to Come in the discourse beginning “To understand what our Sages, of blessed memory, said,” in Parshas Chayei Sarah, and see what is written on the verse “In the wilderness of Sinai,” etc.)

Yet his reward is not a true revelation of G-dliness: only the righteous delight in “the radiance of the Shechinah” itself. The parenthesis points to the discourse in Torah Ohr on Chayei Sarah, which explains what the radiance of the Shechinah in the World to Come is, and to the discourse on “In the wilderness of Sinai.”

דהיינו הממשיכים גילוי אלקות על נפשם שכוונתם שישרה ויתגלה אור א"ס בהמשכת מצותיו שכל המצות הן מצות המלך וע"י קיום המצות ממשיכים מ"ש שיתגלה בנפשם והם שנעשים בחי' מרכבה להשראת קדושתו ית'

— namely, those who draw a revelation of G-dliness upon their souls, whose intent is that the Infinite Light (Or Ein Sof) should rest and be revealed through the drawing down of His mitzvos; for all the mitzvos are the commands of the King, and through fulfilling the mitzvos they draw down the Kingship of Heaven, that it be revealed in their souls. And it is they who become a chariot for the resting of His holiness, blessed be He,

The righteous are those whose intent in the mitzvos is that the Infinite Light rest on them and be revealed. Since every mitzvah is a command of the King, keeping it draws the Kingship of Heaven into the soul, and they become a “chariot,” a vehicle wholly given over to G-d's holiness.

כמאמר אשר קדשנו במצותיו והנה זלעז"ז [זה לעומת זה] עשה אלקים⁶⁵ כדכתיב כי לא מחשבותי מחשבותיכם⁶⁶ ולא דרכיכם דרכי פי' כי כשאינן דרכיכם דרכי גם מחשבותי לא מחשבותיכם כי

as it is said, "Who has sanctified us with His commandments." Now, "G-d has made one opposite the other," as it is written, "For My thoughts are not your thoughts, nor are your ways My ways." The meaning is: when your ways are not My ways, My thoughts, too, are not your thoughts. For

This is what we say in the blessing over a mitzvah: "Who has sanctified us with His commandments." But G-d made one thing opposite the other, as Isaiah says, "My thoughts are not your thoughts, nor are your ways My ways": when a person's ways are not G-d's ways, G-d's thoughts are not his thoughts either.

הנה כשדרכיכם דרכי הם ממשיכים להיות מחשבותי מחשבותיכם. משא"כ בהיפך בהמשכת מחשבות אחרים שמצד הקליפה וסט"א [וסטרא אחרא].

when your ways are My ways, they draw down [a state in which] My thoughts are your thoughts. Not so in the opposite case, when the thoughts of "others" are drawn down, which come from the side of kelipah and the sitra achra.

When a person's ways, his deeds, are G-d's ways, he draws G-d's thoughts into his own. When they are not, he draws in the opposite: thoughts of "others," from kelipah and the sitra achra.

7 והנה כל איש ישראל יש בו ניצוץ אלקות שלפעמים ועתים מזומנים מעורר את האהבה כל חד לפום שיעורא דילי [דיליה]⁶⁷ ואח"כ נופל כו הנה כנפילה זו נאכד ונשקע גם ניצוץ שכנפשו וממנו יונקים הקליפות וסט"א [וסטרא אחרא].

Now, every Jew has within him a spark of G-dliness that at times, at appointed times, arouses love, "each one according to his own measure"; and afterwards he falls, etc. In this fall the spark in his soul, too, is lost and sunk, and the kelipos and the sitra achra draw nourishment from it.

Every Jew has a G-dly spark that at certain moments awakens love of G-d, each according to his own capacity, as the Zohar puts it. But afterward he falls back, and in that fall the spark itself is lost and sunk, and the kelipos and the sitra achra draw their nourishment from it.

SECTION 4 • 18

Negligence, pardon and finding

8 וזהו כי פשענו כי פשיעה נזכר בתורה בענין שומרים שהשומר חנם חייב על הפשיעה שניצוץ אלקות צריך שמירה שלא יאבד ואחר ימצאנה והשמירה הוא כדאיתא בספרים שמור זה משנה.^{68,69}

This is [the meaning of] “for we have transgressed (pashanu)”: for peshiah (negligence) is mentioned in the Torah in connection with guardians, [where] an unpaid guardian is liable for negligence. For the spark of G-dliness needs guarding, lest it be lost and another find it. And the guarding is, as is found in the books, “Guard” — this is Mishnah.”

The word pashanu is read through its Torah sense: peshiah is the negligence for which an unpaid guardian is liable. The G-dly spark is a deposit that must be guarded so that it is not lost and found by “another,” the other side. The way to guard it is Mishnah, the study of the Oral Torah.

דהיינו כמאמר רז”ל [רבתינו זכרונם לברכה] וירא אלקים כי טוב לגנוז^{70,71} והיכן גנוז בתורה^{72,73} דהיינו כשמתגלה אור האהבה בנפש האדם צריך לשמור שלא יפול הנופל ממנו⁷⁴ והשמירה הוא ע”י עסק התורה שע”י עסק התורה היא מתקיימת כו’

That is, as our Sages, of blessed memory, said: “And G-d saw that it was good” — to hide it away; and where did He hide it? In the Torah. That is, when the light of love is revealed in a person’s soul, he must guard it so that “the one who falls” will not fall from it; and the guarding is through occupation with Torah, for through occupation with Torah it endures, etc.,

The Sages say that G-d saw that the first light “was good” and hid it away, in the Torah. So too, when the light of love is revealed in a person’s soul he must guard it from falling away, and it is kept through occupation with Torah, in which it endures.

כמ”ש במ”א (ועי’ מזה בד”ה צו את בניי [בני ישראל] כו’ תשמרו להקריב כו’ בפי פנחס) משא”כ כשאנו שומר הרי הוא פושע בניצוץ אלקות אשר יאבד ממנו וימצאנו אחר.⁷⁵

as is explained elsewhere (and see on this the discourse beginning “Command the children of Israel,” etc., “you shall guard to offer,” etc., in Parshas Pinchas). But when he does not guard [it], he is negligent (poshea) with the spark of G-dliness, which will be lost to him, and another will find it.

The parenthesis points to the discourse in Parshas Pinchas on “you shall guard to offer.” One who does not guard the spark this way is a negligent guardian: the spark is lost to him, and “another,” the other side, finds it.

וזהו בנים גדלתי ורוממתי והם פשעו בי.⁷⁶ פירוש שאני גדלתי ורוממתי מקור חוצכם של נשמתם שישראל עלו במחשבה והם פשעו בי ממש דהיינו הניצוץ אלקות שבהם.

This is [the meaning of] “Children I have raised and exalted, and they have transgressed against Me (pash’u vi).” That is: I raised and exalted the source from which their souls were hewn, for “Israel arose in [G-d’s] thought”; and “pash’u vi,” they were negligent with Me Myself — that is, with the spark of G-dliness within them.

Isaiah’s verse is read the same way. G-d raised and exalted the source of Israel’s souls, which “arose in thought,” and “they pash’u bi”: they were negligent with Me, that is, with the G-dly spark within them.

והתיקון לזה הוא מחל לנו מחילה הוא ענין גילוי רצון שכשהאדם ברוגז על חבירו מסלק רצונו ממנו וכשחוזר ונתפייס הרי חוזר להיות גילוי רצון אליו.

The rectification for this is “Pardon us.” Pardon (mechilah) is a revelation of will (ratzon): when a person is angry with his fellow, he withdraws his will from him, and when he is appeased again, there is once more a revelation of will toward him.

The remedy is “Pardon us.” Pardon (mechilah) means that one’s will and favor are revealed again: when a person is angry with his friend he withdraws his will from him, and when he is appeased his will toward him returns.

והנה הגילוי רצון זה הוא ע”י אתעדל”ע [אתערותא דלעילא] מבחי מי אל כמוך נושע עון ועובר על פשע^{77,78} שאין הפשע והפשיעה תופס מקום

Now, this revelation of will comes through an arousal from above, from the level of “Who is a G-d (Kel) like You, Who bears iniquity and passes over transgression,” where transgression and negligence (pesha and peshiah) have no place

This renewed favor comes from above, from the level of “Who is a G-d like You, Who bears iniquity and passes over transgression,” a level at which neither transgression nor negligence has any hold.

(ועי' בזח”ג [בזהר חלק ג] קל”ג א’. ח”א [חלק א'] ר”ו ב’ ועמ”ש מזה ג”כ בד”ה להבין פי' הפסוק מי אל כמוך)⁷⁹

(and see Zohar, Part III, 133a; Part I, 206b; and see what is written on this also in the discourse beginning “To understand the meaning of the verse ‘Who is a G-d (Kel) like You’”),

The parenthesis cites two Zohar passages and the Alter Rebbe’s discourse “To understand the meaning of the verse ‘Who is a G-d like You,’” in Likkutei Torah on Rosh Hashanah.

כי אם צדקת מה תתן לו⁸⁰ והמשכת גילוי רצון זה הוא ע"י אתערותא דלתתא בחי' תשובה מעומקא דליבא כמ"ש מ מעמקים קראתיך ה' וע"י בחי' עומק זה מעוררים למעלה בחי' עומק העליון עומקא דכולא

for "If you are righteous, what do you give Him?" And the drawing down of this revelation of will comes through an arousal from below: the level of teshuvah from the depth of the heart, as it is written, "Out of the depths I have called You, Havayah." And through this level of depth one arouses above the level of the supernal depth, "the depth of all,"

At that level, as Job says, "If you are righteous, what do you give Him?": nothing a person does affects it. It is drawn down from below by teshuvah from the depth of the heart, "Out of the depths I have called You," and this human depth arouses the supernal depth, "the depth of all."

שהוא למעלה מעלה מן ההשתלשלות שע"י שחזור ומתגלה הרצון העליון שלמעלה מן ההשתלשלות הרי שם אין הפשע תופס מקום כלל ואם צדקת כו'

which is far, far above the chain of worlds (hishtalshelus). For when the supernal will that is above the chain of worlds is revealed again, there transgression has no place at all, and "if you are righteous," etc.

That supernal depth is far above the chain of worlds. When the supernal will that is beyond the chain of worlds is revealed again, transgression has no place there at all, just as righteousness adds nothing there.

וע"י בחי' תשובה⁸¹ הנ"ל הוא חוזר ומוציא את הניצוץ אלקות מהקליפה וסט"א [וסטרא אחרא] שינקו וקבלו חיות ממנו שיעלה למקורו ושרשו ע"י עקירת הרצון בעומקא דליבא ואזי נתקיים מ"ש חיל בלע ויקיאנו ומבטנו יורישנו אל⁸² (באיוב ס"י כ')

And through the level of teshuvah mentioned above, he brings the spark of G-dliness back out of the kelipah and the sitra achra, which drew nourishment and received life-force from it, so that it ascends to its source and root, through the uprooting of the will in the depth of the heart. And then what is written is fulfilled: "He swallowed wealth, and he vomits it up; G-d (Kel) will drive it out of his belly" (in Job, chapter 20).

Through such teshuvah, uprooting his former will from the depth of his heart, a person brings the G-dly spark back out of the kelipah that fed on it and raises it to its source. Then the verse in Job is fulfilled: what the wicked one "swallowed" he must vomit up, and G-d drives it out of his belly.

(פ"י שע"י הגילוי⁸³ מבחי"י יג"מ [י"ג מדות] הרחמים שע"ז נאמ' [נאמר] מי אל כמוך וכן ביג"מ [כ"י"ג מדות] שבתורה כתיב אל רחום וחנון כו'⁸⁴ ע"ז נמשך להיות ומבטנו יורישנו אל. ועמ"ש בד"ה כי תצא⁸⁵ גבי ושבת שבו ובביאור ע"פ כי המצוה הזאת)

(That is: through the revelation from the level of the Thirteen Attributes of Mercy — of which it is said, “Who is a G-d (Kel) like You,” and likewise in the Thirteen Attributes in the Torah it is written, “G-d (Kel), merciful and gracious,” etc. — through this it comes about that “G-d (Kel) will drive it out of his belly.” And see what is written in the discourse beginning “When you go out,” regarding “and you take his captives captive,” and in the explanation on the verse “For this commandment.”)

The parenthesis explains that this comes through the Thirteen Attributes of Mercy. The Name Kel (“G-d”) appears in “Who is a G-d (Kel) like You,” in “Kel, merciful and gracious,” and in “Kel drives it out of his belly.” The Alter Rebbe refers to his discourses “When you go out” and on “For this commandment.”

והנה בחי"י גילטוי רצון זה הוא מתגלה בעשרת ימי תשובה ע"י בחינת ממעמקים ולכן כתיב דרשו ה' בהמצאו.

Now, this revelation of will is revealed in the Ten Days of Teshuvah, through the level of “out of the depths.” Therefore it is written, “Seek Havayah while He may be found.”

This revelation of the supernal will comes in the Ten Days of Teshuvah, through the cry “out of the depths.” That is why Isaiah says, “Seek Havayah while He may be found.”

וארז"ל [ואמרו רבותינו זכרונם לברכה] בהמצאו אלו עשי"ת [עשרת ימי תשובה].⁸⁶ פ"י שבחי"י ניצוץ אלקות⁸⁷ הנאבד בפשיעת השמירה חוזר ונמצא להיות עולה למקורו.

And our Sages, of blessed memory, said, “While He may be found’ — these are the Ten Days of Teshuvah.” The meaning is that the spark of G-dliness that was lost through negligence in guarding is found again, so that it ascends to its source.

The Sages say that “while He may be found” refers to the Ten Days of Teshuvah. The Alter Rebbe reads “found” literally: in these days the spark that was lost through negligent guarding is found again and rises to its source.

(וזהו ג"כ ענין ימצאהו בארץ מדבר כו' ימצאהו דייקא שימצא האבידה ועמ"ש בד"ה אני לדודי בענין ובקשתם משם⁸⁸ כו' ומצאת כו')

(This, too, is the meaning of “He found him in a desert land,” etc. — “He found him,” specifically, for the lost object will be found. And see what is written in the discourse beginning “I am my Beloved’s,” regarding “And from there you will seek,” etc., “and you will find,” etc.)

The same idea explains “He found him in a desert land”: “found,” like a lost object that is found again. The parenthesis points to the discourse “I am my Beloved’s,” on “From there you will seek... and you will find.”

ואזי קראוהו להמשיך שיתגלה בנפשו בהיותו קרוב שעתה קרוב הדבר מאד⁸⁹ בהיותו חיל בלע ויקיאנו (וע"ד מ"ש ויאמר ה' לדג ויקא את יונה):^{90, 91, 92, 93, 94, 95}

And then, "Call upon Him," to draw [Him] down so that He is revealed in one's soul, "while He is near" — for now "the matter is very near," when "he swallowed wealth and vomits it up" (along the lines of what is written, "And Havayah spoke to the fish, and it vomited out Jonah").

Then Isaiah's next words apply, "call upon Him while He is near": now "the matter is very near," because the kelipah is giving back the spark it swallowed, as the fish gave back Jonah at G-d's command.

SECTION 5 • 19-10

The eagle's stages

9 ג וזהו כנשר יעיר שע"י בחי' רחמנות מן הנשר ונפל הנה ע"י כתיב דרך הנשר בשמים^{96, 97} שמגביה למעלה עד רום המעלות ומתעלה בעילוי אחר עילוי

3. This is [the meaning of] "As an eagle (nesher) rouses": through the level of compassion [arising] from what has dropped off (nashar) and fallen. Of this it is written, "the way of an eagle in the heavens," for it soars upward to the very highest heights and rises from one elevation to the next

Section 3 returns to the eagle. "As an eagle rouses" is compassion for what has dropped off and fallen, nesh-er read as noshar. Of this eagle it is said, "the way of an eagle in the heavens": it soars to the highest heights, rising from one level to the next.

(ועמ"ש בפ"י וענין שמים בד"ה כי המצוה הזאת⁹⁸ גבי לא בשמים היא⁹⁹ כו' ע"ש איך דבחי' שמים שייך למצות תשובה ועד"ז י"ל [יש לומר] פ"י דרך הנשר בשמים ובהר)

(and see what is written on the meaning and the concept of "heaven" in the discourse beginning "For this commandment," regarding "It is not in heaven," etc.; see there how the level of "heaven" relates to the mitzvah of teshuvah; along these lines one may explain "the way of an eagle in the heavens." And in the Zohar

The parenthesis points to the discourse on "For this commandment," which explains how "heaven," in "It is not in heaven," is connected with the mitzvah of teshuvah; the same may be said of "the way of an eagle in the heavens."

(פ' יתרו ד"פ ע"ב)¹⁰⁰ פ"י דשמים היינו תפארת דאצילות ועמ"ש לקמן ומתחלה יעיר קנו שאינו

(Parshas Yisro, 80b) it explains that "heaven" is Tiferes of Atzilus; and see what is written below). And at first, "rouses its nest," which is nothing

The Zohar on Yisro explains "heaven" as Tiferes of Atzilus, the attribute associated with compassion. The Alter Rebbe then reads the verse in stages, beginning with "rouses its nest."

אלא שמעורר בלבד נוגע ואינו נוגע בכחי מטי ולא מטי^{101, 102, 103} דהיינו שיתגלה על נפשו אלקות ונגעה עד הנפש.¹⁰⁴

but a mere arousal, touching and not touching, in the manner of “reaching and not reaching” (mati velo mati): that is, G-dliness is revealed upon his soul, and “it touches the soul.”

“Rouses” is only an arousal: it “touches and does not touch,” like the eagle’s hovering in the Jerusalem Talmud’s image. G-dliness is revealed to the soul and touches it deeply, “to the soul.”

אך אינו נוגע לגמרי להיות נכנס תוך תוכו (עמ”ש בד”ה עיני כל בפי מטות) ולהיות כל עצמותי תאמרנה¹⁰⁵ ה’ מי כמוך ואח”כ על גוזליו ירחף שמלביש את הנפש ומקיפו מכל צד רק שאינו

But it does not touch completely, so as to enter his innermost core (see what is written in the discourse beginning “The eyes of all,” in Parshas Matos), and so that “all my bones shall say, ‘Havayah, who is like You?’” Afterwards, “hovers over its fledglings”: it envelops the soul and surrounds it on every side, except that it is nothing

But it does not yet penetrate his innermost core, so that “all my bones” would say “Havayah, who is like You?” The next stage, “hovers over its fledglings,” is a light that surrounds the soul on every side, though only as over fledglings. The parenthesis refers to the discourse “The eyes of all” in Parshas Matos.

אלא בכחי גוזליו שהם קטנים שאין להם גדפין דהיינו ענין גילוי בחינה זו בכל פסוקי דזמרה עד ק”ש [קריאת שמע].

but at the level of “its fledglings,” which are small and have no wings. This is the revelation of this level throughout Pesukei deZimrah, up to the Shema.

Fledglings are small and have no wings of their own. This is the revelation of G-dliness during Pesukei deZimrah, the psalms of praise that lead up to the Shema.

10 וזהו ענין התעוררות רחמים שבברכות שלפני ק”ש [קריאת שמע] ברחמיך הרבים רחם עלינו כו’ אבינו אב הרחמן כו’ שהוא ענין כנשר כו’

This is the arousal of mercy in the blessings before the Shema — “In Your abundant mercy, have mercy on us,” etc., “Our Father, merciful Father,” etc. — which is [the meaning of] “As an eagle,” etc.,

The eagle’s compassion is expressed in the blessings before the Shema, which plead, “In Your abundant mercy, have mercy on us... Our Father, merciful Father.” These blessings correspond to the eagle that rouses its nest.

על גוזליו ¹⁰⁶ ירחף כו' משא"כ בק"ש [בקריאת שמע] ע"י מס"נ [מסירות נפש] באחד ¹⁰⁷ ואהבת בכל נפשך הוא ענין התגלות בחי' תשובה ממעמקים שע"י יראהו ¹⁰⁸ על אברתו ¹⁰⁹ על דייקא

“hovers over its fledglings,” etc. In the Shema, by contrast, through self-sacrifice (mesirus nefesh) in “One” and in “You shall love... with all your soul,” there is the revelation of the level of teshuvah “out of the depths,” and through this, “bears him upon its pinions” — “upon,” specifically.

Those blessings are the eagle hovering over its fledglings. The Shema itself is a higher stage: through self-sacrifice in “One” and “with all your soul” comes teshuvah “out of the depths,” and this is “bears him upon its pinions,” with stress on the word “upon.”

כי אברתו הוא בחי' אברין דמלכא שהם המצות ¹¹⁰ שהם המשכות רצון העליון המלוכב בעוה"ז הגשמי כמוט ציצית של צמר

For “its pinions” (evraso) is the level of “the limbs (evarin) of the King,” which are the mitzvos, which are drawings-down of the supernal will as it is encloded in this physical world, like a thread of tzitzis made of wool.

“Its pinions” (evraso) is read as evarim, “the limbs of the King,” which are the mitzvos. Each mitzvah draws the supernal will into something physical in this world, such as the woolen thread of tzitzis.

אבל ע"י תשובה עילאה מעורר רצון העליון שלמעלה מעלה מהשתלשלות העולמות שעל זה ארז"ל [אמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה כו'

But through the higher teshuvah (teshuvah ila'ah) one arouses the supernal will that is far, far above the chain of the worlds (hishtalshelus), of which our Sages, of blessed memory, said, “In the place where penitents (baalei teshuvah) [stand],” etc.

Higher teshuvah, however, reaches the supernal will that is far above the chain of worlds, beyond the will clothed in the mitzvos. Of this the Sages say, “In the place where penitents stand, the completely righteous cannot stand.”

(ועמ"ש מענין ק"ש [קריאת שמע] סד"ה מזמור שיר חנוכת הבית. ולשון על גוזליו א"ש [אתי שפיר] על בעלי תשובה דוקא כי הנה גוזל פי' בב"ר [בבראשית רבה])

(See what is written about the Shema at the end of the discourse beginning “A psalm, a song at the dedication of the House.”) And the phrase “over its fledglings” (gozalav) fits well with penitents specifically, for gozal is explained in Bereishis Rabbah

The parenthesis refers to a discourse on the Shema. It then adds that “over its fledglings” (gozalav) fits penitents in particular, because the Midrash reads gozal also as gazlan, a robber.

(פ' לך פמ"ד)¹¹¹ ג"כ לשון גזלן והחוטא נקרא גוזל אביו ואמו^{112, 113} כמארז"ל [כמאמר רבותינו זכרונם לברכה] (רפ"ו דברכות) אך ע"י התשובה אתהפכא חשוכא לנהורא וזדונות נעשו זכויות.¹¹⁴

(Parshas Lech, chapter 44) as also a term for a robber (gazlan); and the sinner is called one who “robs his father and his mother,” as our Sages, of blessed memory, said (beginning of chapter 6 of Berachos). But through teshuvah, “darkness is turned into light,” and intentional sins become like merits.

The Talmud calls one who enjoys this world without a blessing one who “robs his father and his mother,” and every sinner is called by this name. Yet through teshuvah darkness is turned into light, and intentional sins become like merits.

לכן מבחי' גוזל אביו ומו נעשה בחי' כנשר כו' על גוזליו ירחף כו' והיינו להיות ישאהו על אברתו.

Therefore, from the level of “robbing his father and his mother” comes the level of “As an eagle,” etc., “hovers over its fledglings,” etc. — and that is, so that “it bears him upon its pinions.”

So the “robber” (gozel) becomes one of the eagle’s “fledglings” (gozalav), over whom it hovers, and this leads to “bears him upon its pinions.”

ועמ"ש בד"ה תקעו בחדש שופר בענין כי רצון העליון יש לו שני בחינות כו' ע"ש דמשם יובן יותר פי' על אברתו.

And see what is written in the discourse beginning “Blow the shofar at the New Moon,” regarding the supernal will having two levels, etc.; see there, for from there the meaning of “upon its pinions” will be understood more fully.

The Alter Rebbe refers to his discourse “Blow the shofar at the New Moon,” which explains that the supernal will has two levels. That distinction clarifies why the verse says “upon its pinions.”

וברע"מ [וברעיא מהימנא] פ' פנחס (דרל"ח ע"ב) פי' ישאהו ע"ד ישא ה' פניו כו' ועמ"ש בפ"י ישא בפ' נשא סד"ה כה תברכו לפיכך נאמר מי אל כמוך נושא עון ועובר על פשע¹¹⁵ כו'.

And in the Raaya Mehemna, Parshas Pinchas (238b), it explains “bears him” (yisa’ehu) in the sense of “May Havayah lift up (yisa) His countenance,” etc. (and see what is written on the meaning of yisa in Parshas Nasso, at the end of the discourse beginning “Thus shall you bless”). Therefore it is said, “Who is a G-d (Kel) like You, Who bears (nosei) iniquity and passes over transgression,” etc.

The Raaya Mehemna reads “He bears him” (yisa’ehu) like “May Havayah lift up (yisa) His countenance” in the Priestly Blessing. In the same sense G-d “bears (nosei) iniquity,” lifting it up, and “passes over transgression.”

תתן אמת ליעקב¹¹⁶ חסד לאברהם כו' שהוא הוא הנותן אמת וחסד שלו כו' ואזי ה' בדד
ינחנו^{117, 118, 119, 120, 121, 122} כו' בחי' הוי' הוא בחי' צמצום והתפשטות המשכה כו'

“You give truth to Jacob, kindness to Abraham,” etc. — for it is He Himself Who gives His own truth and kindness, etc. And then, “Havayah alone led him,” etc. The level of Havayah is the level of contraction (tzimtzum) and of the spreading forth of the flow, etc.,

The next verse in Micah, “You give truth to Jacob, kindness to Abraham,” means that G-d gives His own truth and kindness. Then comes the verse after ours, “Havayah alone led him”: the Name Havayah stands for contraction and the spreading forth of the flow.

שהיא בחי' סדר המשכות והשתלשלות העולמות משא"ד בדד הוא בחי' לבדו¹²³ כמו קודם שנברא
העולם דהיינו בחי' לפני הוי' תטהרו שביום הכפורים

which is the level of the order of the drawings-down and of the chain of the worlds (hishtalshelus); whereas “alone” (badad) is the level of “He alone,” as before the world was created — that is, the level of “Before Havayah you shall be purified,” of Yom Kippur.

Havayah is the order of the descending worlds, whereas “alone” (badad) is G-d alone, as before creation. That is the level of Yom Kippur, “Before Havayah you shall be purified,” read as a level above even the Name Havayah.

(ועי"ל [ועוד יש לומר] בפי' כנשר יעיר כו' דהנה מבואר למעלה שבמ"ת [שבמתן תורה] וכן כל זמן שהיה
בהמ"ק [בית המקדש] קיים היה גילוי אלקות מבחי' כללות החיות שלמעלה מבחי' המלאכים פני ארי'
[אריה] כו' ופני נשר כו'.

(One may further explain “As an eagle rouses,” etc. For it was explained above that at the Giving of the Torah, and likewise as long as the Holy Temple stood, there was a revelation of G-dliness from the level of the life-force in its general and collective expression (klalus), which is above the level of the angels — the face of a lion, etc., and the face of an eagle, etc.

The Alter Rebbe offers a further reading. As explained above, at Sinai and in the Temple era G-dliness was revealed from a level above the angels, above the faces of the lion and the eagle.

וא"כ מובן דבחי גילוי גי"מ [י"ג מדות] הרחמים זהו ודאי בחי' רחמים גדולים שלמעלה מעלה הרבה מבחי' ומדרגת דבחי' פני נשר. ועמ"ש בד"ה ש"ה [שיר המעלות] ממעמקים¹²⁴ בענין שיש ב' בחי' רחמנות אב הרחמן ואב הרחמים כו'

If so, it is understood that the revelation of the Thirteen Attributes of Mercy is certainly the level of great mercy, far, far above the level and rung of the face of an eagle. And see what is written in the discourse beginning "A Song of Ascents: Out of the depths," on there being two levels of compassion, "merciful Father" (Av HaRachaman) and "Father of mercy" (Av HaRachamim), etc.;

It follows that the Thirteen Attributes of Mercy are a great mercy far above the eagle's face. He refers to the discourse "A Song of Ascents: Out of the depths," which distinguishes two levels of compassion, "merciful Father" (Av HaRachaman) and "Father of mercy" (Av HaRachamim).

ע"ש וא"כ יש לומר הפ"י כך כנשר יעיר קנו כו' שזהו משל דכמו שנמשך בחי' רחמים ע"י בחי' פני נשר שבמרכבה על ירידת הנשמה בגוף הגשמי ונה"ב [ונפש הבהמית] וכמ"ש ביצ"מ [ביציאת מצרים] ואשא אתכם על כנפי נשרים¹²⁵ כו'

see there. If so, one may say the meaning is as follows: "As an eagle rouses its nest," etc., is an analogy. Just as mercy is drawn down through the level of the face of an eagle in the Chariot over the soul's descent into the physical body and the animal soul — as it is written regarding the Exodus from Egypt, "And I bore you on eagles' wings," etc. —

On this reading the eagle is an analogy. The eagle's face in the Chariot draws mercy onto the soul that has descended into a body and an animal soul, as at the Exodus, when G-d bore Israel "on eagles' wings."

כמו כן ויתר מכן לאין קץ מה שעיי"א אח"כ הוי' בדד ינחנו היינו גילוי רחמים גדולים י"ג מדה"ר [מדות הרחמים] המתגלים ביוהכ"פ [ביום הכפורים] שעיי"א בדד ינחנו דהיינו בעצמות אור א"ס ממש וכמאמר והחזירנו בתשובה שלימה לפניך.¹²⁶

so too, and infinitely more so, is what afterwards comes about through this: "Havayah alone led him" — that is, the revelation of great mercy, the Thirteen Attributes of Mercy, which are revealed on Yom Kippur, through which "alone He led him," that is, in the very essence of the Infinite Light (Or Ein Sof), as in the words, "And bring us back in complete teshuvah before You."

Infinitely greater is what follows: "Havayah alone led him," the great mercy of the Thirteen Attributes revealed on Yom Kippur. Then G-d leads the soul "alone," in the very essence of the Infinite Light, as we pray in the weekday Amidah, "Bring us back in complete teshuvah before You."

ולפ"ז [ולפי זה] פ"י ישאהו על אברתו דגבי נשר^{127, 128} יעיר קאי על מצות עשה דייקא כי גבי מ"ע [מצות עשה] ארז"ל [אמרו רבותינו זכרונם לברכה] עבר אדם על מ"ע [מצות עשה] ושב¹²⁹ לא זו משם עד שמוחלין לו וא"צ [ואין צריך / ואינו צריך] ע"ז ליוהכ"פ [ליום הכפורים] דייקא.

Accordingly, the meaning of "bears him upon its pinions," in connection with "an eagle rouses," refers specifically to positive commandments. For regarding positive commandments our Sages, of blessed memory, said, "If a person transgressed a positive commandment and repented, he does not move from there before he is pardoned"; for this he does not need Yom Kippur specifically.

Accordingly, "bears him upon its pinions," the eagle's work, applies to positive commandments. The Talmud teaches that one who neglects a positive commandment and repents is forgiven at once, without needing Yom Kippur.

וזהו על אברתו דרמ"ח פקודין אינון רמ"ח אברין דמלכא^{130, 131} וזהו ע"י כנשר יעיר כו'. אכן ע"י יג"מ [י"ג מדות] הרחמים המתגלים ביוהכ"פ [ביום הכפורים] עם התשובה נתקן ונמחל אפילו הפשעים דל"ת [דלא תעשה] שהל"ת [שהלא תעשה] הן למעלה ממ"ע [ממצות עשה] דמ"ע [דמצות עשה] תלויין בו"ה דשם הוי' ול"ת [ולא תעשה] תלויין ב"ה

This is "upon its pinions": for "the 248 commandments are the 248 limbs of the King," and this comes through "As an eagle rouses," etc. However, through the Thirteen Attributes of Mercy that are revealed on Yom Kippur, together with teshuvah, even transgressions of prohibitions are rectified and pardoned; for the prohibitions are higher than the positive commandments, since the positive commandments depend on the vav and hei of the Name Havayah, and the prohibitions depend on the yud and hei.

The pinions are the 248 commandments, "the 248 limbs of the King," and their repair comes through the eagle's compassion. Prohibitions are rooted higher, in the first letters of the Name (yud-hei), while positive commandments are rooted in its last letters (vav-hei); their transgressions are repaired only by the Thirteen Attributes revealed on Yom Kippur together with teshuvah.

אך ע"י שביוהכ"פ [שביום הכפורים] הוא בחי' לפני הוי' תטהרו למעלה גם מבחי' י"ה וזהו בדד ינחנו כו'. לכן נתקן גם הפגמים והעוונות והפשעים דל"ת [דלא תעשה] ועמ"ש בד"ה כי ההרים ימושו.

But since Yom Kippur is the level of "Before Havayah you shall be purified," higher even than the level of yud-hei — and this is "alone He led him," etc. — therefore the blemishes, iniquities and transgressions of the prohibitions are also rectified. And see what is written in the discourse beginning "For the mountains may depart."

Yom Kippur reaches "before Havayah," above even yud-hei, and that is "alone He led him." So even blemishes and transgressions of prohibitions are repaired; the Alter Rebbe refers to his discourse "For the mountains may depart."

גם י"ל [יש לומר] דכנשר יעיר זהו ענין יג"מ [י"ג מדות] הרחמים שמתגלים בחדש אלול לפמ"ש [לפי מה שכתוב] בזהר הרקיע ר"פ בראשית דתליסר עלין דשושנה הם י"ב בקר דבריאה והים עליהם¹³² כו' ע"ש והוי' בדד ינחנו זהו ענין יג"מ [י"ג מדות] הרחמים המתגלים ביוהכ"פ [ביום הכפורים].

It may also be said that "As an eagle rouses" is the Thirteen Attributes of Mercy that are revealed in the month of Elul, according to what is written in Zohar HaRakia, at the beginning of Bereishis, that the thirteen petals of the rose are the twelve oxen of Beriah, "and the sea upon them," etc.; see there. And "Havayah alone led him" is the Thirteen Attributes of Mercy that are revealed on Yom Kippur.

Another reading: "As an eagle rouses" is the Thirteen Attributes of Mercy as revealed in Elul, and "Havayah alone led him" is the same attributes as revealed on Yom Kippur. Zohar HaRakia identifies the rose's thirteen petals with the twelve oxen of Beriah and "the Sea upon them."

ועיין מענין בדד ינחנו ברבות פ' בלק¹³³ גבי הן עם לבדד ישכון¹³⁴ (זח"א [זהר חלק א] כ"ו א'. ח"ג [חלק ג'] קכ"ד ב'. ר"י ב' רצ"ח ב' ובלק"ת [ובלקוטי תורה (להאריז"ל)] ס"פ האזינו).

And see on "alone He led him" in Midrash Rabbah, Parshas Balak, regarding "Behold, it is a people that dwells alone." (Zohar, Part I, 26a; Part III, 124b, 210b, 298b; and in the Arizal's Likkutei Torah, end of Parshas Ha'azinu.)

The parenthesis also cites the Midrash that links "a people that dwells alone" with "Havayah alone led him," together with passages of the Zohar and the Arizal's Likkutei Torah on Ha'azinu.

ובעה"מ [ובעמק המלך] סוף שער ג' ובשער ששי ס"פ מ"ו¹³⁵ פי' שזהו ענין ונשגב ה' לבדו ביום ההוא והארה מעין זה מתגלה בכל יום בק"ש [בקריאת שמע]

And in Emek HaMelech, at the end of Shaar 3 and in Shaar 6, at the end of chapter 46, it is explained that this is the meaning of "And Havayah alone shall be exalted on that day." And a glimmer of this is revealed every day in the Shema,

Emek HaMelech explains that this is "Havayah alone shall be exalted on that day," the revelation of G-d alone. A glimmer of this is revealed every day in the Shema.

כי בכל יום צריך להיות המשכה מעט כדי שיתגלה בעשיית [בעשרת ימי תשובה] וביהכ"פ [וביום הכפורים]
בכלל כי כך הוא מדת¹³⁶ התורה כלל ופרט וחזר וכלל¹³⁷ להיות חוזר ונכלל

for every day there must be a small drawing down, so that it be revealed in the Ten Days of Teshuvah and on Yom Kippur in a general way. For such is the rule of the Torah: a general statement, a particular, and a general statement again — so that there is included again

Each day a small measure of this revelation must be drawn down, so that it can be revealed as a whole in the Ten Days of Teshuvah and on Yom Kippur. This follows the Torah's rule of interpretation: general, particular, and general again.

מה שנפרט לפרטי פרטיות בכל יום שעייז יהיה גילוי כללות לפי שהפרט נמשך מגילוי כללות כו' ועייז בפרש"י [בפירוש רש"י / בפירוש רש"י] (באיוב סי' ל"ט כ"י)¹³⁸ גבי יגביה נשר.

what was divided into finest particulars each day, so that through this there will be a revelation of the general (klalus); for the particular is drawn from the revelation of the general, etc. And see Rashi's commentary (on Job, chapter 39, [verse] 27) regarding "the eagle mounts up."

What was spread into countless particulars day by day is gathered again into one general revelation, for every particular is drawn from the general. The Alter Rebbe adds a reference to Rashi on Job's "the eagle mounts up," which Rashi explains through "As an eagle rouses its nest" and Yom Kippur.

והנה ע"י תשובה מעומקא דליבא הנ"ל נאמר יצרנהו כאישון עינו¹³⁹ כי אישון בת עין הוא החושך שבעין ובו דוקא

Now, it is through the teshuvah from the depth of the heart mentioned above that it is said, "He guarded him like the pupil of His eye." For the pupil (ishon), the "daughter of the eye" (bas ayin), is the darkness in the eye, and specifically in it

Teshuvah from the depth of the heart is also "He guarded him like the pupil of His eye." The pupil, the "daughter of the eye," is the dark part of the eye.

הוא המאיר¹⁴⁰ ומתגלה עיקר ראיית האדם שבו האדם רואה כך ע"י בחי' החושך¹⁴¹ שמחשיך האדם א"ע [את עצמו] במרירות נפשו בעומק הלב הוא מאיר גילוי רצון העליון

is that which gives light, and the essence of a person's sight is revealed — it is with it that a person sees. So too, through the darkness with which a person darkens himself in the bitterness of his soul, in the depth of the heart, the revelation of the supernal will shines.

Yet precisely in the dark pupil is the light by which a person sees. So too, when a person darkens himself with bitterness of soul in the depth of his heart, the revelation of the supernal will shines in him.

וזהו ימצאהו בארץ מדבר דהיינו לפי שהיה במדבר בארץ ציה כו'. וזהו מי זאת עולה מן המדבר¹⁴²
 עילויי [עילויה] מן המדבר וסילוקי [וסילוקה] מן המדבר כו':^{143, 144, 145, 146}

And this is “He found him in a desert land”: because he was in the desert, “in a parched land,” etc. And this is “Who is this coming up from the desert?” — her elevation is from the desert, and her departure is from the desert, etc.

That is why the verse says “He found him in a desert land”: the soul was in the desert, a parched land, and there it is found. So too, “Who is this coming up from the desert?”: both the rise and the departure come from the desert itself.

IN ONE'S AVODAH

Every moment of inspiration must be guarded through Torah study, or the G-dly spark it revealed is lost. When one has been negligent, the answer is teshuvah from the depth of the heart, a bitter and honest reckoning that, like the dark pupil of the eye, becomes the place where G-d's will shines. Each day's prayer draws a little of this, in the pleas for mercy before the Shema and in self-sacrifice in the Shema, so that it can be revealed in full in the Ten Days of Teshuvah and on Yom Kippur.

QUESTIONS FOR DISCUSSION

1. Why does the maamar read “He found him in a desert land” as describing the soul, and what makes the body a “desert” for it?
2. How do the faces of the lion, the ox and the eagle differ, and why does exile require receiving love and awe through the angels?
3. What does it mean to be a “negligent guardian” of the G-dly spark, and how does Torah study guard it?
4. Why can teshuvah from the depths reach a level where “transgression has no place,” beyond the mitzvos themselves?
5. How can darkness, like the pupil of the eye or the desert, become the source of light and ascent?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כנשר יעיר

This is the Mitteler Rebbe's transcript of this maamar.

KEHOT'S NOTE

ההנחת כ"ק אדמו"ר האמצעי כסה"מ תקס"ד ע' ריט. וזאה גם ס' מאמרי אדה"צ על פרשיות התורה ע' תתצח. ביאור באוה"ת האינו ע' איתרסד. כנשר יעיר קנו כו' (תקס"ה שבת שובה) וז"ל מכ"י הרי"ל. לכללות המאמר ראה ד"ה זה מש"פ האינו תשל"ח. ד"ה כנשר יעיר תשמ"ב.

2 כנשר יעיר קנו

The verse of Ha'azinu compares G-d's care for Israel in the wilderness to an eagle that rouses its nest, hovers over its young and carries them on its wings. The whole maamar is an explanation of this verse.

Deuteronomy 32:11א"ב:י"א

כְּנֹשֶׁר יַעִיר קִנּוּ עַל-גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִקְחֵהוּ יִשְׂאֵהוּ עַל-אֲבֵרָתוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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KEHOT'S NOTE

דברים לב, יא.

3 Ben Zoma, contemplating the work of creation, compares “the spirit of G-d hovering” over the waters to the eagle that “hovers over its fledglings”: as the eagle’s hovering touches and does not touch, so does that hovering. The maamar later uses this “touching and not touching” for the first stage of the eagle’s arousal.

תלמוד ירושלמי חגיגה ב'א:ח'2:18 Jerusalem Talmud Chagigah 2:18:ח'2:18

שוב מַעֲשֶׂה בִּירְבִּי יְהוֹשֻעַ שֶׁהָיָה מֵחֵלֶךְ בְּדָרָה. וְכֵן זִמְנָא כְּאֵן כְּנָגְדוּ. שְׁאֵל בְּשִׁלּוּמוֹ וְלֹא הִשְׁכִּיחוּ. אָמַר לוֹ. מַאיִין וְלֹאִיִין בֵּן זִמְנָא. אָמַר לוֹ. מִסְתַּכֵּל הֵייתִי כְּמַעֲשֶׂה בְּרֵאשִׁית. וְאֵין בֵּין מִים הֶעָלְיוֹנִים לְמִים הַתַּחְתּוֹנִים אֱלָא (אָחֵד) (כְּמֵלֵא) פּוֹתֵחַ טַפַּח. נֶאֱמַר כֵּאֵן רִיחוּף. וְנֶאֱמַר לְחֵלֶךְ כְּנֶשֶׁר יַעִיר קִינוֹ עַל גּוֹזְלָיו יִרְחֶף. מִה רִיחוּף שֶׁנֶּאֱמַר לְחֵלֶךְ נוֹגַע וְאֵינוֹ נוֹגַע. אָף רִיחוּף שֶׁנֶּאֱמַר כֵּאֵן נוֹגַע וְאֵינוֹ נוֹגַע. אָמַר רַבִּי יְהוֹשֻעַ לְתַלְמִידָיו. הֲרִי בֵּן זִמְנָא מִבְּחוּץ. וְלֹא הִיוּ ...

It also happened that Rebbi Joshua was on the road when Ben Zoma came towards him. He greeted him but he did not answer. He asked him, from where and whence, Ben Zoma? He told him, I was observing the Creation, and the distance between the upper waters and the lower waters is (one) [a full] opening of a hand-breadth. It says here “hovering”, and it says there, as an eagle watches his nest, over his chicks he hovers. 32:11.. Since in case of the hovering mentioned there it means ...

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4 כנשר יעיר קנו על גוזליו ירחף

The Zohar on Yisro explains “I bore you on eagles’ wings” as “with mercy,” citing “As an eagle rouses its nest” and “the way of an eagle in the heavens”: the eagle is merciful to its young. The Alter Rebbe draws on this page again in section 3.

ספר הזהר, יתרו ט"ו ער"ז-י"ז רפ"ו Zohar, Yitro 15:277-17:286

5 כנשר יעיר קנו על גוזליו ירחף

The Zohar on Beha'aloscha brings this verse in a passage about an eagle that raises its wings and covers the body; it is one of the places the Alter Rebbe lists where the verse is expounded.

ספר הזהר, בהעלותך י"ח ק"י-18:110-20:122 Zohar, Beha'alotcha
כ:קכ"ב

The second group contained fifty-four thousand and four hundred besides those of the lower grades, who were innumerable. The third group, which followed behind, contained fifty-seven thousand and four hundred. So soon as the first standard began to march the tabernacle was taken down, and all the Levites chanted hymns, and the lords of praise were all ranged there “for the spirit of the Hayoth was in the Ophanim (Wheels)”. The second standard bore on it the Eagle, symbolic of the angel Uriel, and was ranged on the south. Two ...

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

6 כנשר יעיר קנו על גוזליו ירחף

The Zohar on Pinchas opens with this verse and says that no creature in the world is as merciful to its young as the eagle. This is the basis for the maamar's identification of the eagle with compassion.

ספר הזהר, פנחס ס"ה:שפ"א-ס"ז:ש"צ 65:381-67:390, Zohar, Pinchas

7 כנשר יעיר קנו על גוזליו ירחק

The Raaya Menemna on Pinchas reads the verse phrase by phrase: “its pinions” (evraso) is the limb in which a person does a mitzvah, called a limb of the Shechinah, and “He bears him” is like “May Havayah lift up His countenance.” The Alter Rebbe quotes this reading in section 3.

ספר הזהר, פנחס ע"ט:תפ"ט-פ"א:ת"ק 79:489-81:500, Zohar, Pinchas

8 כְּנֶשֶׁר יַעִיר קִנּוּ עַל גִּזְלָיו יִרְחַף

The Zohar on Ha'azinu explains "He found him in a desert land" and says that from then on G-d led Israel in every

generation with mercy, as it is written, “As an eagle rouses its nest.”

ספר הזהר, האזינו י"ב:רל"א-12:231-15:242 Zohar, Ha'Azinu ט"ו:רמ"ב

9 (ד"ה כנשר)

A handwritten note points to an explanation of “Kenesh-er” in two manuscript volumes.

KEHOT'S NOTE

ביאור כנשר ע' בוך הפערטעל שלי (עז, א). וגם בוך ג (שך, ב) [כ]. [נסמן בספריית כ"ק אדמו"ר מס' 470].

10 Kehot's note points to Deuteronomy 32:10-11 for these words.

דברים ל"ב:י"א-י"ב:10-32 Deuteronomy

ימצאהו בארץ מדבר וכתהו ילל ישמן יסבכנהו יבוננהו יצנהו כאישון עינו: כנשר יעיר קנו על-גוזליו ירחף יפרש כנפיו יקחהו ישאהו על-אברתו:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye. As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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11 ימצאהו בארץ מדבר

“He found him in a desert land, in a desolate, howling waste.” The Alter Rebbe reads the desert as the state of the G-dly soul that has followed the transient body.

דברים ל"ב:י"א-י"ב:10 Deuteronomy

ימצאהו בארץ מדבר וכתהו ילל ישמן יסבכנהו יבוננהו יצנהו כאישון עינו:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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12 כי חלק הוי עמו

“For Havayah’s portion is His people; Jacob is the lot of His inheritance.” The Alter Rebbe takes the “portion” to be the soul itself, a part of Havayah.

דברים ל"ב:ט"ז-32 Deuteronomy

כי חלק ה' עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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13 חלק אלו-ה ממעל

Job speaks of “the portion of G-d from above.” Chassidus applies the phrase to the G-dly soul, and the Alter Rebbe uses it to explain “Havayah’s portion is His people.”

איוב ל"א:ב' Job 31:2

ומה חלק אלוה ממעל ונחלת שדי ממרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

PARAGRAPH 2

14 במרכבת יחזקאל כתיב פני . . לארבעתן

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

KEHOT'S NOTE

א, י.

15 וביאור הענין שיחזקאל ראה

Part of this passage is copied in that discourse, with changes and additions.

KEHOT'S NOTE

חלק נעתק בד"ה ויהי בשלח תרכ"ז סעי' ג. [הוצאת תש"ס] ע' קיה בשינויים והוספות. בהמשך תערי"ב ח"ג ע' איתמו עם הגהות.

16 וגלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai teaches that wherever Israel was exiled the Shechinah went with them: when they were exiled to Babylon, the Shechinah was with them. This is why Ezekiel could see the Chariot in Babylon.

מגילה כ"ט א:ד' Megillah 29a:4

תנ"א, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: “הנגלה נגליתי לבית אביך בהיותם במצרים וגו'.” גלו לבבל — שכינה עמהן, שנאמר: “למענכם שלחתי כבלי.” ואף כשהן עתידין ליגאל — שכינה עמהן, שנאמר: “ושב ה' אלקיה את שבותי.” “והשיב” לא נאמר, אלא “ושב”. מלמד שהקדוש ברוך הוא שם עמהן מבין הגלויות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, “Did I reveal myself to the house of your father when they were in Egypt” (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, “For your sake I was sent to Babylon” (Isaiah 43:14). And when ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

KEHOT'S NOTE

מגילה כט, א.

17 ואני בתוך הגולה

Ezekiel opens his book: “I was among the exiles by the river Kevar; the heavens opened and I saw visions of G-d.” The Alter Rebbe cites it to show that the vision came in exile.

יחזקאל א:1' Ezekiel 1:1

ויהי בשלשים שנה ברכיעי בחמשה לחדש ואני בתוך-הגולה על-נהר-קבר נפתחו השמים ואראה מראות אלקים:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the

captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

- 18 In Ezekiel's vision each of the four living creatures had the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The Alter Rebbe takes these faces as the angelic channels through which G-dliness reached Ezekiel in exile.

יחזקאל א:10

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הֵימִין לְאַרְבַּעָתָם וּפְנֵי־שׁוֹר מִהַשְׂמָאוֹל לְאַרְבַּעָתָם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעָתָם:

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

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PARAGRAPH 3

- 19 פנים בפנים דיבר ה' עמכם

Moses reminds Israel: "Face to face Havayah spoke with you on the mountain, from the midst of the fire." The Alter Rebbe reads "face to face" as revelation without any intermediary or garment.

דברים ה:4

פְּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

- 20 פני פנים בפנים בלי שום אמצעות והתלבשות כלל

The version there adds a gloss: "See on panim befanim and on panim el panim (two expressions for 'face to face') in the discourse beginning Re'eh."

KEHOT'S NOTE

בסה"מ מהר"ש נוסף הגהה: "ויע' מענין פכ"פ ומענין פא"פ בד"ה ראה)". ראה אוה"ת פ' ראה ע' תרמ. שם כרך ה ע' בילה ואילך. ובאוה"ת שה"ש ע' סב. ובהמשך תעריב ח"ג ע' אתמוז הגהה ארוכה.

- 21 וכל העם רואים את הקולות

At the Giving of the Torah "all the people saw the sounds and the flames." The Sages read this as seeing what is heard, and the Alter Rebbe takes it as a sign that sight and hearing were not divided.

שמות כ:15

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֹשֶׂה וְיָרָא הָעָם וַיִּנָּעוּ וַיַּעֲמְדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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KEHOT'S NOTE

שמות כ, טו.

- 22 רואים את הנשמע ושומעים את הנראה

Kehot notes that the Mechilta reads "they saw and heard what is seen," and some read "what is seen and what is heard." Likkutei Sichos discusses the Mechilta's reading at length and notes that it implies they saw and heard both what is seen and what is heard.

KEHOT'S NOTE

במכילתא הגירסא: רואין ושומעין הנראה. ויש שגורסים "רואין ושומעין הנראה והנשמע". בענין גירסת המכילתא בארוכה בלקו"ש ח"ו ע' 120, ושם מציין שמכאן משמע שהיו רואין ושומעין בין הנראה ובין הנשמע ע"ש.

- 23 ולכן כתיב . . ואין שום פירוד ח"ו בין ראה לשמיעה

Or HaTorah copies this passage and adds that it is like the revelation of the soul's very essence, in which all the powers are included together, "encompassing" relative to the powers clothed in the body.

KEHOT'S NOTE

באוה"ת שמות כרך ז ע' בתצג מעתיק קטע זה ומוסיף "ור"ל ע"ד הגילוי ממנהות הנפש עצמה שבה כלולים כל הכחות יחד שבחי' זו נקי' סובב ומקיף לגבי החיות וכחות הנפש המלוכשים בכלי הגוף, וכך במ"ת האיר מבחי' אצ"י שנקי' מקיף וסובב לגבי בי"ע שבבי"ע הוא התחלקות ופירוד ראובן רא"י שמעון שמיעה כ"ו ע"ש".

PARAGRAPH 4

- 24 בדי"ה אז ישיר ישראל

On page 63a of that discourse the Alter Rebbe explains that an angel cannot carry two missions, while every word of the Torah, which comes from G-d's wisdom, includes the whole Torah.

KEHOT'S NOTE

לעיל פ' חקת סג, א.

- 25 פני ארי' מנחה מיכאל . . תימנה

The Zohar on Bamidbar sets the camps of Israel in the wilderness opposite the camps of the angels: the camp of Reuben, on the south, corresponds to the camp of Michael. Kehot gives this as the source for the lion's face being Michael's camp.

Zohar III, 118b

KEHOT'S NOTE

זח"ג ק"ח, ב.

- 26 כי מלאכיו יצוה

The Zohar says that two angels go with a person, one on the right and one on the left: if he is meritorious they guard him, as it is written, "For He will command His angels for you," and if not, they accuse him.

ספר זוהר, הקדמה כ"ד:ר"ט-24:209-26:220

And this is the inner meaning of the text: Let there be lights in the firmament of heaven. The omission of the vau from

the word emoroth (lights) points to complete unity, to the black light and the white light being only two manifestations of one indivisible light. The same is symbolised by the “white cloud by day” and the “cloud of fire by night” (Exod. 13, 21); the two phases of day and night are complementary to each other, both forming one whole, in order-as we read- “to give ...

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

27

כי מלאכיו יצוה

The Zohar on Vayishlach opens with this verse, in connection with Jacob's sending of angels, explaining that from the moment a person comes into the world the evil inclination accompanies him as his accuser.

Zohar, Vayishlach 1:1-5'ה' וישלח א'א' ה'5-1

AND JACOB SENT MESSENGERS (lit. angels), ETC. R. Judah discoursed on the text: For he will give his angels charge over thee, to keep thee in all thy ways (Ps. 91, 11). ‘According to the companions,’ he said, ‘the moment a child is born into the world, the evil prompter straightway attaches himself to him, and thenceforth brings accusations against him, as it says, “sin coucheth at the door” (Gen. 4, 7), the term “sin” being a designation of the evil prompter,

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

28

כי מלאכיו יצוה

The Zohar on Bo speaks of four angels, Michael, Gabriel, Nuriel and Raphael, who come down with a person by the merit of the forefathers and of Adam, and of them it is said, “For He will command His angels for you.”

Zohar, Bo 12:192-14:202'ב' י"ב:קצ"ב-י"ד:ר"ב' 12:192-14:202

And because He killed all the firstborn of the “other side”, He ordered that the firstborn of Israel should be redeemed, so that nothing of that “side” should cleave to them. In all things He watched over Israel like a father over his children. WITH BITTER HERBS THEY SHALL EAT IT... NEITHER SHALL YE BREAK A BONE THEREOF. The bitter herbs signify the Shekinah's exile with Israel in all their bitter afflictions in Egypt. Why were the bones of the Passover lamb not allowed to be broken? So that the ...

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

29

כי מלאכיו יצוה

The Zohar on Ha'azinu says that wherever Israel dwells, and wherever the sages go, the Holy One, blessed be He, is with them, and cites “For He will command His angels for you.”

Zohar, Ha'Azinu 11:221-12:231'א' י"א:רכ"א-י"ב:רל"א 11:221-12:231

He replied: ‘Of a truth wherever Israel dwell the Holy One, blessed be He, is among them, and wherever the wise of the generation walk the Holy One, blessed be He, walks with them. How do we know? From Jacob, of whom it is written, “And Jacob went on his way” (Gen. 22, 1), and then, “And Jacob said when he saw them, This is G-d's host”. Now let us join one another and proceed, as I know we are going to the same place, to pay our respects to ...

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30

The Talmud teaches here too that the two ministering angels who accompany a person testify about him, citing “For He will command His angels for you.”

Taanit 11a:9'ט"א א'א' ט"א:9

ושמא יאמר אדם: מי מעיד בי? אבני ביתו של אדם וקורות ביתו של אדם מעידים בו, שנאמר: “כי אבן מקיר תזעק וכפס מעץ יעננה”. דבי רבי שילא אמרי: שני מלאכי השרת המלווין לו לאדם, הן מעידין עליו, שנאמר: “כי מלאכיו יצוה לך”.

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

31

The Talmud expounds the verses of Psalm 91 as blessings, among them “For He will command His angels for you, to guard you in all your ways; upon [their] palms they will bear you up.”

Sanhedrin 103a:15'ט"ו א'א' ט"ו:15

עד כאן ברכו אביו, מכאן ואילך ברכתו אמו. “כי מלאכיו יצוה לך לשמרה בכל דרכיה. על כפיים ישאונו וגו'. על שחל ופתח תדרה וגו'”.

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

32

Rabbi Zerika says that the two ministering angels who accompany a person testify about him, as it is written, “For He will command His angels for you.”

Chagigah 16a:17'י"ז א'א' י"ז:16

והכמים אומרים: נשמתו של אדם מעידה בו שנאמר “משכבת חיקך שמור פתחי פיה”, (אי זו היא דבר ששוכבת) [אי זה הוא דבר ששרוי] בחיקו של אדם — הוי אומר: זו נשמה. רבי זריקא אמר: שני מלאכי השרת המלווין אותו, הן מעידין בו, שנאמר: “כי מלאכיו יצוה לך לשמרה בכל דרכיה”. והכמים אומרים: אבריו של אדם מעידין בו, שנאמר: “ואתם עדי נאם ה' ואני אל”.

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

33

על כפיים

The Zohar says that one who toils in Torah, when he leaves this body, goes to be a head over the four Chayos, and of them it is said, “upon [their] palms they will bear you up.”

Zohar, Bereshit 24:264-25:273'ד' רס"ד-כ"ד 24:264-25:273

A further lesson can be derived from the words “and from there it parted”: happy is the man who devotes himself to the Torah, for when G-d takes him from this body, from the four elements, he is detached from them and ascends to become the head of the four Hayyoth, as it is written, “and they shall bear thee on their hands” (Ps. 91, 12). AND THE L-RD GOD COMMANDED THE MAN, SAYING. It is agreed that the term “command” in the Scripture always has reference to the prohibition ...

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

34

כי מלאכיו יצוה לך . . על כפיים ישאונו

The words here quote Psalms 91:11; the passage is shown below.

Psalms 91:11'א"י צ"א:11

כי מלאכיו יצוה לך לשמרה בכל דרכיה:

For He will give His angels charge over thee, To keep thee in all thy ways.

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KEHOT'S NOTE

תהלים צא, י-יא.

35 כי מלאכיו יצוה לך לשמרך בכל דרכיך על כפים ישאונך

“For He will command His angels for you, to guard you in all your ways; upon [their] palms they will bear you up, lest your foot strike a stone.” The Alter Rebbe reads it as the soul receiving and being lifted up through the angels.

Psalms 91:11-12

כי מלאכיו יצוה לך לשמרך בכל דרכיך: על כפים ישאונך פן תגף בראשך ורגלך:

For He will give His angels charge over thee, To keep thee in all thy ways. They shall bear thee upon their hands, Lest thou dash thy foot against a stone.

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36 תקנו חז"ל ברכות שלפני ק"ש

Tanya asks why these blessings are called the blessings of the Shema and why they were instituted specifically before it, the same question this passage answers through the angels described in them.

KEHOT'S NOTE

ראה תניא פרק מט: ולמה קראו אותן ברכות ק"ש ולמה תקנו אותן לפני דוקא, וראה בליקוט פירושים שם.

37 אם אין פניך הולכים כו'

After the sin of the Golden Calf, Moses tells G-d: “If Your Face does not go [with us], do not take us up from here,” refusing to be led by an angel. The Alter Rebbe cites it to show that in Moses’ days the light came through the Shechinah itself.

Exodus 33:15

ויאמר אליו אם אין פניך הולכים אלתעלנו מזה:

And he said unto Him: ‘If Thy presence go not with me, carry us not up hence.

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KEHOT'S NOTE

שמות לג, טו.

38 עתה באתי

Before the conquest of Jericho an angel appears to Joshua: “I am the captain of the host of Havayah; now I have come.” The Alter Rebbe cites it to show that after Moses, Israel received through angels.

Joshua 5:14

ויאמר לא כי אני שר צבא ה' עתה באתי ויפל יהושע אליפניו ארצה וישתחו ויאמר לו מה אדני מדבר אלי עבדו:

And he said: ‘Nay, but I am captain of the host of the L-RD; I am now come.’ And Joshua fell on his face to the earth, and bowed down, and said unto him: ‘What saith my lord unto his servant?’

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39

בד"ה כי תצא

There the Alter Rebbe explains that to draw down the “fire above,” a person contemplates the root of his animal soul in the supernal Chariot, how its creatures are nullified and burn to be included in G-d’s light; then the light of love shines on the animal soul too.

KEHOT'S NOTE

לעיל כי תצא לד, ד.

40

ביהושע א"ל המלאך עתה באתי

The Talmud explains the angel’s words to Joshua: Israel had neglected the afternoon daily offering and now Torah study, and when asked for which of them he had come, the angel answered, “Now I have come.”

Megillah 3a:21

אמר לו: אמש בטלתם תמיד של בין הערבים, ועכשיו בטלתם תלמוד תורה. אמר לו: על איזה מהן באת? אמר לו: “עתה באתי.” מיד: “וילן יהושע בלילה ההוא בתוך העמק,” אמר רבי יוחנן:

He said to him: This evening you neglected the regular afternoon sacrifice, and now you have neglected the study of the Torah. Joshua replied: For which of them did you come? He answered: I have come now. Straightway, “Joshua spent that night in the midst of the valley [ha-emek]” (Joshua 8:9), and R. Yohanan said:

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KEHOT'S NOTE

ה, יד. וראה מגילה ג, א.

PARAGRAPH 5

41

סולם מוצב ארצה

Jacob dreamed of a ladder set up on the earth with its top reaching heaven, and angels of G-d ascending and descending on it. The Alter Rebbe reads the ladder as the souls of Israel.

Genesis 28:12

ויחלם והנה סולם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, יב.

42

סולם מוצב ארצה

The Zohar reads the ladder of Jacob’s dream as “set up on the earth” in the lower Shechinah and reaching “heaven” in the supernal Imma, with the angels of Elokim ascending and descending on it.

Sofar Zohar, Vayikra 40:278-41:285

43

סולם מוצב ארצה

The Raaya Mehemna calls the ladder the “breath of life,” a throne for the Name, from which all the souls of Israel are

hewn.

Zohar, Nasso 4:49-59ט"ט-נ"ט נשא ד' מ"ט-נ"ט

44 ישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר רפ"א. ע"ל מטות (פ"ג, ג). וש"נ. [כ].

45 ישראל עלו במחשבה

Six things preceded the creation of the world: some were created, and some "arose in thought" to be created, Israel among them. The Alter Rebbe uses it to show that Israel's root is higher than the angels.

Bereshit Rabbah 1:4 ד'ר"א רבה

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

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

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46 חיות המלאכים מרוח פיו ית'

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Kehot points here for the angels' life coming from "the breath of His mouth."

Psalms 33:6 ו"ג:ר"א תהילים

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל-צִבְאוֹם:

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

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KEHOT'S NOTE

ראה תהלים לג, ו.

47 קדוש קדוש הוי צבאות מלא כל הארץ כבודו

The Seraphim call to one another, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The

Alter Rebbe reads the threefold "holy" as holiness descending through the levels by way of the angels.

ישעיהו ו'ג:ו' Isaiah 6:3

וְקָרָא זֶה אֶל-זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

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

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48 קדש ישראל לה

"Israel is holiness (kodesh) to Havayah, the first of His produce." The Alter Rebbe reads kodesh as the supernal holiness itself, the root of Israel's souls.

ירמיהו ב'ג:ו' Jeremiah 2:3

קֹדֶשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ כָּל-אֲכָלֶיךָ יֵאָשְׁמוּ רָעָה תְּבַא אֲלֵיהֶם נְאֻם-ה'

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

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KEHOT'S NOTE

ירמיה ב, ג.

49 אכלתי יערי עם דבשי

"I have come into My garden... I have eaten my honeycomb with my honey." The honeycomb is read as the angels, elevated together with the souls of Israel.

שיר השירים ה'א:1 Song of Songs 5:1

בָּאתִי לְגַנִּי אֶחָתִי כָלָה אֶרִיתִי מוֹרִי עִם-בִּשְׁמִי אֶכְלֵתִי יַעֲרִי עִם-דְּבָשִׁי שְׁתִּיתִי יַיִן עִם-חֶלְבִי אָכְלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

50 כמ"ש כמ"א

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

KEHOT'S NOTE

בשה"ש לקמן ד"ה באתי לגני פ"ב ובביאור פ"ב [כ].

51 ואהבת בכל לבבך ובכל נפשך

"You shall love Havayah your G-d with all your heart and with all your soul and with all your might." "With all your soul" is read as the soul's self-sacrifice in the Shema.

דברים ו'ה:5 Deuteronomy 6:5

וְאָהַבְתָּ 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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52

אליך ה' נפשי אשא

"To You, Havayah, I lift up my soul": the soul's ascent to its source in the Shema.

Psalms 25:1 א"ה:א' תהילים

לְדוֹד אֵלֶיךָ ה' נַפְשִׁי אֲשֹׂא:

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

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KEHOT'S NOTE

תהלים כה, א.

PARAGRAPH 6

53

ואתה נפחתה בי כו'

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

KEHOT'S NOTE

ברכת אלקי נשמה.

54

ואתה נפחתה בי כו' ואתה עתיד ליטלה ממני

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure... You breathed it into me... and You will in the future take it from me." The Alter Rebbe reads "take it" as the soul's return to its source.

Berakhot 60b:4 ב:ד' ברכות סי'

בי 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 hereafter. 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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55

ולאשתאבא בגופא דמלכא

The Zohar speaks of the spirit that must be cleansed and repaired "in order to be absorbed into the body of the King." The Alter Rebbe uses the phrase for the angels' inclusion in the supernal unity.

Zohar I, 217b זח"א ריו, ב'ב

KEHOT'S NOTE

זח"א ריו, ב. ע"ל ראה כה, א [כ].

56

מלשון נושר

A Kabbalistic lexicon arranged by entries; Kehot points to its entry on neshar for reading neshar (eagle) as noshar (dropping off).

KEHOT'S NOTE

ראה קהלת יעקב בערך נושר.

57

וישוב אל ה' וירחמהו

"Let the wicked forsake his way... let him return to Havayah, and He will have compassion on him." The compassion, the Alter Rebbe says, is for the G-dly spark that has fallen.

Isaiah 55:7 י"ז:ה' ישעיהו

יָעֻז רֶשַׁע דְּרָכּוֹ וְאִישׁ אֶנּוּן מִחֻשְׁבְּתָיו וְיָשָׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסֻלּוֹחַ:

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

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KEHOT'S NOTE

ישע"י נה, ז.

58

מאיגרא רמה

When Rabbi read the verse "He cast down from heaven to earth" in Lamentations, the scroll fell from his hand and he said, "From a high roof to a deep pit." The Alter Rebbe uses the phrase for the G-dly spark that has fallen into the body.

Chagigah 5b:16-17 י"ז-י"ז חגיגה ה' ב:ט"ז

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

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59

ויניחחו בג"ע לעבדה ולשמרה

Man was placed "in Gan Eden to work it and to guard it." The Alter Rebbe reads it as the duty to guard the revelation of G-dliness in the soul.

Genesis 2:15 ראשית ב:ט"ו

ויקח ה' אלקים את־הָאָדָם וַיְנַחֲהוּ בְּגִנְעֶדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

60

ושכר מצוה

Ben Azzai teaches that "the reward of a mitzvah is a mitzvah." The Alter Rebbe reads it as: the mitzvah itself, the G-dliness it draws into the soul, is the reward.

Pirkei Avot 4:2 ד'ב:ב משנה אבות

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שְׂמִצְוָה גוֹרֶרֶת מִצְוָה, וְעִבְרָה גוֹרֶרֶת עִבְרָה. שְׂשֹׁכֵר מִצְוָה, מִצְוָה. וְשֹׁכֵר עִבְרָה, עִבְרָה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgres-

sion; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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61 **ושכר מצוה הוא המצוה בעצמה**

Tanya, chapter 39, discusses how high a person's Torah and mitzvos ascend, and where in Gan Eden his soul rests, according to the love and awe with which they were done.

KEHOT'S NOTE

ראה אבות פ"ד, מ"ב. ולהעיר ג"כ מתניא פל"ט.

62 **מצות אנשים מלומדה**

G-d rebukes a people whose "fear of Me is a commandment of men learned by rote." The Alter Rebbe applies it to mitzvos done out of habit.

ישעיהו כ"ט:י"ג

וַיֹּאמֶר אֲדֹנָי יְצִן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִי וּבִשְׁפָתָיו כְּבֹדוֹנִי וְלִבּוֹ רַחַק מִמֶּנִּי וְתִהְיֶה יִרְאַתָּם אֵתִי מִצְוֹת אֲנָשִׁים מְלֻמָּדָה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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63 **צדיקים יושבים . . ונהנין מזיו השכינה**

Rav used to say that the World to Come has no eating or drinking; rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah.

ברכות י"ז א:י"ב

מְרַגְלָא בְּפֻמִּיהָ דְּרַב: לֹא כְּעוֹלָם הָהָא הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׂנְאָה וְלֹא תַחְרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִיִּם מִזֵּי הַשְׁכִּינָה, שְׂנֵאָמַר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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KEHOT'S NOTE

ברכות יז, א.

64 **בד"ה להבין . . בפ' חיי שרה**

That discourse asks how one hour of teshuvah and good deeds in this world can be better than all the life of the World to Come, when their purpose is to make garments for the soul to enjoy the radiance of the Shechinah there.

KEHOT'S NOTE

תו"א טז, א.

זלעז עשה אלקים

65

"G-d has made the one opposite the other." The Alter Rebbe applies it to the two directions of thought: drawn from G-d, or from the other side.

Ecclesiastes 7:14

כִּיּוֹם טוֹבָה הִנֵּה כְּטוֹב וּכְיוֹם רָעָה רָאָה גַם אֶת־זוֹה לְעִמְתּוֹה עָשָׂה הָאֱלֹקִים עַל־דְּבַרְתָּ שְׁלֹא יִמָּצָא הָאָדָם אַחֲרָיו מְאוּמָה:

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

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KEHOT'S NOTE

קהלת ז, יד.

66

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe reads it as conditional: when your ways are not My ways, My thoughts are not your thoughts.

ישעיהו נ"ה:ח

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכֵי נְאֻם ה' For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיי נה, ח.

PARAGRAPH 7

67

כל חד לפום שיעורא דילי

On "Her husband is known in the gates," the Zohar says that the Holy One, blessed be He, is known to each person according to what he measures in his heart, each as far as he is able to cleave to Him. The Alter Rebbe uses the idea for each person's love "according to his own measure."

זח"א קג, א

KEHOT'S NOTE

זח"א קג, א. ב.

PARAGRAPH 8

68

כדאיתא בספרים שמור זה משנה

The Gemara expounds "the statutes and the ordinances... which you shall guard": "which you shall guard" is Mishnah. Kehot cites it as a similar teaching.

Kiddushin 37a:4-5

מִנָּא הֵנִי מִיִּלִּי? דְּתַנּוּ רַבְנֵינוּ: "אֲלֵה הַקִּים" - אֵלּוּ הַמְדְּרָשׁוֹת. "וְהַמְשַׁפְּטִים" - אֵלּוּ הַדִּינִים. "וְאֶשֶׁר תִּשְׁמְרוּן" - זוּ מִשְׁנָה. "לְעִשׂוֹת" - זוּ מַעֲשֵׂה. "בְּאֶרֶץ" - יָכוֹל כָּל הַמִּצְוֹת כּוֹלֵן לֹא יִהְיֶה נוֹהֲגִים אֲלֵא בְּאֶרֶץ? תִּלְמוּד לומר: "כָּל הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל הָאָדָמָה". אִי כָּל הַיָּמִים, יָכוֹל יִהְיֶה נוֹהֲגִים בֵּין בְּאֶרֶץ בֵּין בְּחוּצָה לְאֶרֶץ? תִּלְמוּד לומר: "בְּאֶרֶץ".

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KEHOT'S NOTE

cause it is written “and passes over transgression”: a path made for passing over.

ספר זוהר, האדרא רבא ז"ג:קכ"ג-134:123-135:123 Zohar, Idra Rabba
ט"ו:קל"ד

78 ועובר על פשע

The Zohar on Vayigash says that the sins of the world are not passed over and atoned until they are joined together as one, and cites “and passes over transgression.”

ספר זוהר, ויגש ג' כ"ו:ה"ל:36-5:26 Zohar, Vayigash

79 בד"ה להבין פי הפסוק מי אל כמוך

That discourse explains “Who is a G-d like You” as the Thirteen Attributes: Kel is kindness, flowing without end from the Infinite Light down to the lowest place.

KEHOT'S NOTE

ראה לעיל ס, ד (ושם ההתחלה: להבין ענין הפסוק. אולם בסי מאמרי אדה"י — הקצרים הנסמן לעיל בהמ"מ שם ההתחלה: להבין פי הפסוק. וראה גם להלן דרושים לשמע"צ פה, רע"ב. פז, רע"ד).

80 אם צדקת מה תתן לו

“If you are righteous, what do you give Him, or what does He receive from your hand?” At the level above the chain of worlds, neither righteousness nor sin makes a difference.

איוב ל"ה:7:35 Job

אם צדקת מה תתן לו או מה ימנך יקח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

81 וע"י בחי תשובה . יורישנו א-ל

This passage is quoted in Or HaTorah on the Prophets and Writings.

KEHOT'S NOTE

מובא באוה"ת נ"ך ע' תרסג.

82 חיל בלע ויקאנו ומבטנו יורישנו אל

“He swallowed wealth and vomits it up; G-d drives it out of his belly,” said of the wicked man’s ill-gotten gain. The Alter Rebbe applies it to the kelipah forced to give up the G-dly spark.

איוב כ"ט:15:20 Job

חיל בלע ויקאנו ומבטנו ירשנו אל:

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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83 (פי) שע"י הגילוי . . שע"י נאמר מי א-ל כמוך

Kehot points to Or HaTorah on Bereishis for this explanation of the Thirteen Attributes and “Who is a G-d like You.”

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ד תתכט, ב.

84 א-ל רחום וחנון כ"ו

The Thirteen Attributes of Mercy begin “Havayah, Havayah, G-d (Kel), merciful and gracious.” The Name Kel links them to “Who is a G-d (Kel) like You” and to “G-d (Kel) drives it out of his belly.”

שמות ל"ד:6:34 Exodus

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: ‘The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

85 בד"ה כי תצא

There “When you go out to war” is the soul’s war of one side against the other; one is then “above your enemies,” in the point of the heart, which they cannot reach, and “you take his captives captive” means that evil is transformed into good by the removal of the soiled garments.

KEHOT'S NOTE

לעיל לו, א “בענין ושכית שביו שנתהפך הרע לטוב בהסרת הבגדים הצואים כו” — אוה"ת בראשית כרך ד דף תתל, א.

86 אלו עש"ת

The Gemara explains “Seek Havayah while He may be found” as the ten days between Rosh Hashanah and Yom Kippur.

ראש השנה י"ח א"א Rosh Hashanah 18a

KEHOT'S NOTE

ר"ה יח, א.

87 פי שבחי ניצוץ אלקות

This explanation is quoted in Or HaTorah; in the Shir HaShirim volume it adds: “that is, through the revelation from the level of ‘Who is a G-d (Kel) like You.’”

KEHOT'S NOTE

מובא באוה"ת ש"ש ע' איתרו. ושה"ש כרך א ע' רסט “והיינו ע"י הגילוי מבחי מי א-ל כמוך”.

88 ובקשתם משם

“And from there you will seek Havayah your G-d, and you will find [Him], if you search for Him with all your heart and with all your soul.”

דברים ד:29:42 Deuteronomy

ובקשתם משם את-ה' אלקיך ומצאת כי תדרשנו בכל-לבבך ובכל-נפשך:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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89

קרוב הדבר מאד

“For the matter is very near to you, in your mouth and in your heart, to do it.” The Alter Rebbe uses it for the nearness of G-d in these days.

Deuteronomy 30:14 דברים ל:יד

כִּי־קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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90

נוזר בתו' . . שהש"ח חייב על הפשיעה

The Gemara discusses the four kinds of guardians and which Torah passage speaks of each, the first passage being about the unpaid guardian. The unpaid guardian is liable for negligence, and the Alter Rebbe applies this to guarding the G-dly spark.

Bava Metzia 94b בבא מציעא צ"ד ב94

Exodus 22:6 שמות כ"ב:ו

כִּי־יִתֵּן אִישׁ אֶל־רֵעֵהוּ כֶּסֶף אוֹכֵלִים לְשֹׁמֵר וְגִנֵּב מִבֵּית הָאִישׁ אִם־יִמָּצָא הַגֵּנֵב יִשְׁלֹם שְׁנַיִם:

If a man deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double.

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KEHOT'S NOTE

ב"מ צד, ב. ע"פ שמות כב, ו ואילך. בסה"מ תקס"ד ע' רכא מבואר זה באריכות יותר "דהיינו כמו שומר חנם שחייב בפשיעה, הענין הוא לפי שלא שמר היטב את הגנוז ונפקד בידו לתתו בכלי תוך כלי כו', ונקי פושע כאשר תאבד ויגנובו גנבים וכדומה, וכמו"כ אנו אומרים מחל לנו מלכנו כי פשענו פי' פשענו בשמירת האור האלקי לתתו בכלים מכלים שונים"

91

מי א-ל כמוך נושא גוי

“Who is a G-d like You, Who bears iniquity and passes over transgression for the remnant of His heritage.” The text connects it with the Thirteen Attributes of Mercy and reads it as a level where transgression has no place.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עֹון וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־יִחַזֵּק לְעַד אֲפֹ כִי־חַפֵּץ 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.

92

ממעמקים קראתיך ה'

“A Song of Ascents: Out of the depths I have called You, Havayah.” The Alter Rebbe reads it as teshuvah from the depth of the heart.

Psalms 130:1 תהילים קל"א:י

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה'

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

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KEHOT'S NOTE

תהלים קל, א.

93

דרשו ה' בהמצאו

“Seek Havayah while He may be found; call upon Him while He is near.” The Sages apply it to the Ten Days of Teshuvah.

Isaiah 55:6 ישעיהו נ"ה:ו

דְּרֹשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֵהוּ בְּהִיּוֹתוֹ קְרוֹב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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KEHOT'S NOTE

ישע"י נה, ו.

94

ויאמר ה' לדג ויקא את יונה

“And Havayah spoke to the fish, and it vomited out Jonah onto dry land”: the image of the kelipah giving back what it swallowed.

Jonah 2:11 יונה ב:י"א

וַיֹּאמֶר ה' לְדָג וַיִּקְא אֶת־יוֹנָה אֶל־הַיָּבֶשֶׁת:

And the L-RD spoke unto the fish, and it vomited out Jonah upon the dry land.

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KEHOT'S NOTE

יונה ב, יא.

95

KeHOT's note points to Leviticus 6:1-8:36 for these words.

ויקרא ו':א-ח':ל"ו"ל"ו:6:1-8:36

PARAGRAPH 9

96

דרך הנשר בשמים

Among the things too wondrous to know is “the way of an eagle in the heavens.” The Alter Rebbe reads it as the eagle's compassion rising ever higher.

Proverbs 30:19 משלי ל:י"ט

דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נֶחֱשׁ עַל־יִצְוֹר דֶּרֶךְ־אֲנִיָּה בְּלִבָּיִם וְדֶרֶךְ גִּבֹּר בְּעֶלְמָה:

The way of an eagle in the air; The way of a serpent upon a rock; The way of a ship in the midst of the sea; And the way of a man with a young woman.

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KEHOT'S NOTE

משלי ל, יט.

97

דרך הנשר בשמים

Rabbi Shimon explains “the way of an eagle in the heavens”: “in the heavens” means with mercy, for the ea-

gle is merciful to its young. The Alter Rebbe cites this page for “heaven” as Tiferes of Atzilus.

ספר זוהר, יתרו ט"ו:ער"ו-רפ"ו:277-15:Zohar, Yitro
YE HAVE SEEN WHAT I DID UNTO THE EGYPTIANS. AND HOW I BARE YOU ON EAGLES' WINGS. What do “eagles' wings” denote? According to R. Judah, the “eagles” are a symbol of mercy, as it says: “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the L-rd...” (Deut. 32, 11). As the eagle watches lovingly over its own young, but is cruel towards others, so does the Holy One manifest His loving mercy to Israel and ...

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

98 בד"ה כי המצוה הזאת

That discourse on “For this commandment” reads “it is not hidden from you” as the inner light (memalei) clothed within the very souls of Israel, and “nor is it far” as the encompassing light (sovev), which is not clothed within but shines from around.

KEHOT'S NOTE

לעיל מו, א.

99 לא בשמים היא

Of the commandment Moses says, “It is not in heaven.” The discourse cited here connects “heaven” with the mitzvah of teshuvah.

דברים ל"ב:12:Deuteronomy 30

לא בשמים הוא לאמר מי יעלה לנו השמים ויקחה לנו וישמענו אתה ונעשה:

It is not in heaven, that thou shouldest say: ‘Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?’

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100 ובזהר (פי יתרו ד"פ ע"ב)

Kehot points to Or HaTorah on Ha'azinu in connection with this Zohar on Yisro.

KEHOT'S NOTE

ראה באוה"ת פי האזינו ע' איתרפה.

101 מטי ולא מטי

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

KEHOT'S NOTE

זח"א (טז, ב. סה, א.) [כ].

102 מטי ולא מטי

Describing the first light of creation, the Zohar speaks of a light that “reaches and does not reach.”

ספר זוהר, בראשית ה"כח-ל"ח:28-5:Zohar, Bereshit
When the first point had developed from it, it showed itself upon it, touching and yet not touching it. When it expanded, it emerged into being, and thus was light (awr) left from ether (awir); and this is what we mean by saying that it “had been” previously; and so it remained. It went up and was stored away, and there was left of it one dot, which continu-

ally approaches by invisible paths the other point, touching and yet not touching, illuminating it in the manner of the first point ...

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

103 מטי ולא מטי

The Zohar describes the pursuit of the supernal thought to be illuminated, a light that “reaches and does not reach.”

ספר זוהר, נח ט"ו:קב"א-ט"ז:קל"א:121-15:131:Zohar, Noach
It is the desire of the upward-striving thought to pursue after this and to be illumined by it. In the process a certain fragment is detached, and from that fragment, through the pursuit of the upward-striving thought, which reaches and yet does not reach it, there is a certain illumination. The upward-striving thought is thus illumined by a light undisclosed and unknowable even to that thought.

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

104 ונגעה עד הנפש

Jeremiah's words, “and the sword has reached to the soul,” are borrowed here for a revelation of G-dliness that touches the soul, though it does not yet enter its innermost core.

ירמיהו ד':10:Jeremiah 4

ואמר אהה אדני ה' אכן השא השאת לעם הזה ולירושלם לאמר שלום יהיה לכם ונגעה חרב עד הנפש:

Then said I: ‘Ah, L-rd GOD! surely Thou hast greatly deceived this people and Jerusalem, saying: Ye shall have peace; whereas the sword reacheth unto the soul.’

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105 כל עצמותי תאמרנה

“All my bones shall say, ‘Havayah, who is like You?’”: G-dliness penetrating a person's very being, which the first stage does not yet reach.

תהילים ל"ה:10:Psalms 35

כל-עצמותי תאמרנה ה' מיי-כמוך מציל עני מחזק ממנו ועני ואביון מגזלו:

All my bones shall say: 'L-RD, who is like unto Thee, Who deliverest the poor from him that is too strong for him, Yea, the poor and the needy from him that spoileth him?'

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KEHOT'S NOTE

תהלים לה, י.

PARAGRAPH 10

106 גוזל

On “a turtledove and a young pigeon (gozal)” at the Covenant between the Parts, the Midrash reads gozal as

related to gazlan, a robber. The Alter Rebbe uses this to read “its fledglings” as penitents who were once “robbers.”

Bereshit Rabbah 44d רבה מ"ד

107

מס"נ באחד

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ב"ח טאו"ח רס"א. פע"ח שער הק"ש פ"ב.

108

ישאהו

The Raaya Mehemna on Pinchas explains “He bears him” (yisa’ehu) as in “May Havayah lift up (yisa) His countenance to you,” and “its pinions” as the limb with which a person does a mitzvah.

ספר זוהר, פנחס ע"ט:תפ"ט-פ"א:ת"ק 79:489-81:500 Zohar, Pinchas

109

ישאהו על אברתו

The last words of the eagle verse, “bears him upon its pinions,” are read here as the teshuvah of the Shema, which lifts a person above the “limbs” of the mitzvos.

דברים ל"ב:י"א 32:11 Deuteronomy

כנשר יעיר קנו על-גוזליו ירחף יפרש כנפיו יקחהו ישאהו על-אברתו:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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110

כי אברתו הוא כחי אברין דמלכא שהם המצות

There the Alter Rebbe suggests that “bears him upon its pinions” refers to the mitzvos, the “248 limbs of the King,” through which G-d lifts a person up, citing the same Raaya Mehemna; and he notes that elsewhere, on Kenesher ya'ir (this maamar), it is explained as teshuvah.

KEHOT'S NOTE

ראה לעיל פי' שלח לט, ב.

111

פי' כב"ר (פי' לך פמ"ד)

It cites the Midrash on “a turtledove and a young pigeon (gozal)”: the gozal is a robber (gazlan), referring there to a destroyer.

KEHOT'S NOTE

ע"פ ותור וגוזל כו' שהוא גוזל ע"ש דקאי על איש משחית" — ביאוריו להצ"צ כרך א ע' תקעג.

112

והחוטא נקרא גוזל אביו ואמו

Kehot points to the same page for the sinner being called one who “robs his father and his mother.”

KEHOT'S NOTE

ראה ביאוריו להצ"צ כרך א ע' תקעג. המשך חייב אדם לברך תרל"ח פ"ז. לקו"ש חכ"ה ע' 453.

113

Rabbi Chanina bar Papa: whoever benefits from this world without a blessing is as if he robbed the Holy One, blessed

be He, and the Congregation of Israel, as it is said, “He who robs his father and his mother...”

Berachot 35b:2'ב:ב' ברכות

אמר רבי חנינא בר פפא: כל הנהנה מן העולם הזה בלא ברכה כאילו גוזל להקדוש ברוך הוא וכנסת ישראל, שנאמר: “גוזל אביו ואמו ואומר אין פשע חבר הוא לאיש משחית”. ואין “אביו” אלא הקדוש ברוך הוא, שנאמר: “הלא הוא אביה קנה”, ואין “אמו” אלא כנסת ישראל, שנאמר: “שמע בני מוסר אביך ואל תטוש תורת אמה”.

R. Hannina b. Pappa said : Whoever enjoys anything of this world without a benediction is as though he robbed the Holy One, blessed be He, and the Community of Israel ; as it is said, "Whoso robbeth his father or his mother and saith, It is no transgression, the same is the companion of a destroyer" (Prov. xxviii, 24) — "father" is none other than the Holy One, blessed be He ; as it is said, "Is not He thy father that hath gotten thee?" (Deut. xxxii. 6) ; ...

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

114

ע"י התשובה . . וזדונות נעשו כזכויות

Reish Lakish: great is teshuvah, for through it intentional sins become like merits; the Gemara explains that this is teshuvah out of love.

יומא פ"ו ב:ג:ד-ד' 86b:3 Yoma

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: “שוכה ישראל עד ה' אלקיה כי כשלת פְּעוֹנָהּ”, הא “עוֹן” — מזיד הוא, וקא קרי לקה מְכָשׁוּל. איני?! והאמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כזכויות, שנאמר: “ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) חיה!” לא קשיא: כאן מאהבה, כאן מיראה. אמר רבי שמואל בר נחמני אמר רבי יונתן: גדולה תשובה שמארכת שנותיו של אדם, שנאמר: “ובשוב רשע ...

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

KEHOT'S NOTE

יומא פו, ב.

115

מי אל כמוך נושא עון ועובר על פשע

“Who is a G-d like You, Who bears iniquity and passes over transgression.” G-d’s “bearing” of iniquity is linked here to the eagle that “bears him.”

Micah 7:18 מ"ח:ז' Micah

מייאל כמוך נושא עון ועבר על-פשע לשארית נחלתו לא-החזיק לעד אפו כִּי-חָפֵץ חֶסֶד הוא:

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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116

תתן אמת ליעקב

“You give truth to Jacob, kindness to Abraham, as You swore to our fathers.” The Alter Rebbe reads it as G-d giving His own truth and kindness.

Micah 7:20 מ"ז:כ' Micah

תתן אמת ליעקב חסד לאברהם אשר-נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

117

ה' בַּדַּד יִנְחֵנוּ

“Havayah alone led him, and there is no strange god with Him,” the verse right after the eagle verse. “Alone” is read as G-d’s essence, as before creation, revealed on Yom Kippur.

Deuteronomy 32:12ב”י:ב”י

ה' בַּדַּד יִנְחֵנוּ וְאֵין עִמּוֹ אֵל נֹכַר:

The L-RD alone did lead him, And there was no strange god with Him.

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118

בַּדַּד יִנְחֵנוּ

On “a people that dwells alone,” the Midrash says that when G-d gives Israel joy He gives it to them alone, as it is said, “Havayah alone led him.”

Bamidbar Rabbah 20:19ט”ז:כ”א

119

בַּדַּד יִנְחֵנוּ

Describing the time when the Shechinah will no longer be subject to the other side, the Zohar cites “Havayah alone led him, and there is no strange god with Him.”

ספר זוהר, בראשית כ”א:רל”ח-רמ”ח 21:238-248

120

בַּדַּד יִנְחֵנוּ

The Raaya Mehemna on Nasso says that through the Book of the Zohar Israel will go out of exile with mercy, and “Havayah alone led him” will be fulfilled in them.

ספר זוהר, נשא ה':פ”ז-ר”צ:ג”ג 5:87-6:93

121

בַּדַּד יִנְחֵנוּ

The Zohar on Balak explains “Behold, a people that dwells alone” through “Havayah alone led him.”

ספר זוהר, בלק מ”ה:תנ”ח-ת”ע 45:458-470

122

בַּדַּד יִנְחֵנוּ

The Zohar on Ha'azinu: “Havayah alone led him” means He alone, not through an angel or any appointed power, as Moses said, “If Your Face does not go...”

ספר זוהר, האזינו י”ב:רל”א-12:231-15:242

ט”ו:רמ”ב

123

בַּדַּד הוּא בַּחַי לְבַדּוֹ

Or HaTorah reads badad as bad with an added dalet, bad meaning “alone” (yechidi).

KEHOT'S NOTE

באוה”ת כאן ע’ איתרפו “ובדד בד ד’ פי’ ביד רי”ל יחיד”.

124

בד”ה ש”ה ממעמקים

That discourse distinguishes two kinds of compassion: Av HaRachaman (“merciful Father”) is the compassion that

reason calls for, as a person forgives his fellow once or twice when appeased; Av HaRachamim (“Father of mercy”) is great mercy without measure, even where reason does not call for pardon.

KEHOT'S NOTE

לעיל ר”ה סב, ד.

125

וַאֲשֶׁא אַתְּכֶם עַל כַּנְפֵי נְשָׁרִים

“You have seen what I did to Egypt, and I bore you on eagles’ wings and brought you to Me”: the eagle’s compassion at the Exodus.

שמות י”ט:ד”ד 19:4

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשֶׁא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וְאָבֵא אֶתְכֶם אֵלַי:

Ye have seen what I did unto the Egyptians, and how I bore you on eagles’ wings, and brought you unto Myself.

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KEHOT'S NOTE

שמות יט, ד.

126

וְהַחֲזִירְנוּ בְּתִשּׁוּבָה שְׁלֵמָה לִפְנֵיךָ

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

KEHOT'S NOTE

תפלת שמו”ע של חול.

127

יִגְבִּיָּה נֶשֶׁר

G-d asks Job, “Is it at your command that the eagle mounts up and makes its nest on high?”

איוב ל”ט:כ”ז 39:27

אִם־עַל־פִּיךָ יִגְבִּיָּה נֶשֶׁר וְכִי יָרִים קִנּוֹ:

Doth the vulture mount up at thy command, And make her nest on high?

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128

יִגְבִּיָּה נֶשֶׁר

Rashi explains the eagle as the Shechinah, as it is said, “As an eagle rouses its nest”: G-d would remove His retinue so that they would not harm Aaron when he entered the Sanctuary on Yom Kippur. This links the eagle verse with Yom Kippur.

Rashi on Job 39:27כ”ז:כ”ז

אִם עַל פִּיךָ יִגְבִּיָּה נֶשֶׁר. הַשְׂכִּינָה, שְׁנֵאמַר: “כְּנֶשֶׁר יַעִיר קִנּוֹ” (דברים לב:יא) - הִנֵּה מְסַלֵּק מִמְּלֶכֶת שָׁלוֹ, שֶׁלֹּא יִזְקוּ לְאַהֲרֹן בְּבֹאוֹ אֶל הַקֹּדֶשׁ בְּיוֹם הַכִּפּוּרִים:

Or is it by your order that the eagle flies high [This refers to] the Shechinah, as it is said (Deut. 32:11): “As an eagle first stirs up its nest.” He would remove His court so that they should not injure Aaron when he entered the sanctuary on Yom Kippur.

Vocalized Edition (CCO) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

129

עֶבֶר אָדָם עַל מַעַשׂוֹ וּשְׁבַח

One who neglected a positive commandment and repented is forgiven before he moves from his place; for a prohibi-

tion, teshuvah suspends the punishment and Yom Kippur atones. The Alter Rebbe uses this to divide the verse between positive commandments and prohibitions.

Yoma 86a:7ו' א: יומא פ"ו

עבר על עשה ושב — אינו זו משם עד שמוחליו לו, שנאמר: "שובו בנים שובבים". עבר על לא תעשה ועשה תשובה — תשובה תולה, ויום הכפורים מכפר. שנאמר: "כי ביום הזה יכפר עליכם מכל חטאתיכם". עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום הכפורים תוליו, ויסורין ממרקין. שנאמר: "ויפקדתי בשבט פשעם ובנגעים עונם".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

יומא פו, א.

130 רמ"ח פקודין אינו רמ"ח אברין דמלכא

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

131 רמ"ח פקודין אינו רמ"ח אברין דמלכא

Kehot points to Tikkun 30 of the Tikkunei Zohar for the teaching that the 248 positive commandments are the 248 "limbs of the King."

Tikkunei Zohar 74a:8ח"א: תקוני זוהר ע"ד

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו ראש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרין, ובגין דא אתמר על תרין, אשר קדשנו, אמא קדשנו ואבא צנו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהו מצות יהוה בכל אבר ואבר דמלכא, איהו מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

132 והים עליהם

The bronze Sea in Solomon's Temple stood on twelve oxen, "and the Sea was upon them, above." Zohar HaRakia, as cited, sees in the twelve oxen and the Sea the thirteen petals of the rose.

I Kings 7:25ה"כ: מלכים א ז'

עמד על-שני עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל-אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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133 ברבות פ' בלק

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

KEHOT'S NOTE

פ"כ, יט.

הן עם לבדד ישכון

Balaam's words, "Behold, it is a people that dwells alone." The Midrash links them to "Havayah alone led him."

Numbers 23:9ט"ט: במדבר כ"ג:

כי־מראש צרים אראנו ומגבעות אשורנו ה'־עם לבדד ישכון ובגוים לא יתחשב:

For from the top of the rocks I see him, And from the hills I behold him: Lo, it is a people that shall dwell alone, And shall not be reckoned among the nations.

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135 ברבות פ' בלק . . . (זח"א כ"ו א . . . ובשער ששי ס"פ מ"ו)

All these references are copied there word for word, several of them with glosses by the Tzemach Tzedek.

KEHOT'S NOTE

כל המראה מקומות נעתקו לשונם באוה"ת פ' האזינו ע' ארצא ואילך וכמה מהם עם הגהות מכ"ק אדמו"ר הצ"צ.

136 כך הוא מדת התו' כלל ופרט

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

KEHOT'S NOTE

ראה תו"כ ר"פ ויקרא (בריייתא דר"י).

137 כלל ופרט וחזר וכלל

Among Rabbi Yishmael's thirteen rules of Torah interpretation is "a general statement, a particular, and a general statement again." Kehot points here; the Alter Rebbe applies the rule to the daily particular revelations gathered into the general revelation of Yom Kippur.

Sifra, Baraita DeRabbi Yishmael 9ט' שפרא, ברייתא דרבי ישמעאל

138 ועיין בפרש"י באיוב ס"י ל"ט כ"ז

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

KEHOT'S NOTE

ע"פ אם על פיך יגביה נשר וכי ירים קנו, פרש"י: "השכינה, שנאמר כנשר יעיר קנו היה מסלק פמליא שלו שלא יזיקו לאהרן בבאו אל הקדש ביום הכפורים".

139 יצרנהו כאישון עינו

"He guarded him like the pupil of His eye," in the verse before the eagle verse. The Alter Rebbe reads the dark pupil as bitter, deep teshuvah.

Deuteronomy 32:10י"ב: דברים ל"ב:

ימצאהו בארץ מדבר ובתהו ללל לשמן יסבכנהו יבוננהו יצרנהו כאישון עינו:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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140 ובו דוקא הוא המאיר

Kehot points there on the dark pupil in which sight is revealed.

KEHOT'S NOTE

ראה אוה"ת כאן עי איתרעג. וביהל אור עי טו ואילך. המשך וככה תרלי"ז פרק נז ופרק עג.

141 כר ע"י בחי החושך

This passage is quoted in Or HaTorah on Bereishis.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך א לב, ב.

142 מי זאת עולה מן המדבר

"Who is this coming up from the desert like columns of smoke?" The Alter Rebbe adds that her elevation and her departure are both from the desert: the rise comes out of the desert itself.

Song of Songs 3:6: וי"ג השירים

מי זאת עלה מן המדבר כתימרות עשן מקטרת מר ולבונה מכל אכלת רובל:

Who is this that cometh up out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

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KEHOT'S NOTE

שה"ש ג, ו.

143 במקום שבע"ת

"In the place where penitents stand, the completely righteous cannot stand." The Alter Rebbe explains it by the supernal will, beyond the chain of worlds, that higher teshuvah reaches.

Berakhot 34b:22-23: כ"ב-כ"ג

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

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

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KEHOT'S NOTE

ברכות לד, ב.

144 וסילוק מן המדבר כו'

Kehot points there for "her departure is from the desert."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א עי שכב, א.

145 ישא ה' פניו

The Priestly Blessing: "May Havayah lift up His countenance to you and grant you peace." The Raaya Mehemna

reads "He bears him" in this sense.

Numbers 6:26: כי"ו

ישא ה' פניו אליך וישם לך שלום:

The L-RD lift up His countenance upon thee, and give thee peace.

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146 לפני הוי' תטהרו

"For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified." The Alter Rebbe reads "before Havayah" as a level above the order of the Name Havayah.

Leviticus 16:30: ויקרא ט"ז

כיי"ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

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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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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