



LIKKUTEI TORAH • PARSHAS HAAZINU • MAAMAR 2

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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.

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

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** ¶3-5
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

¶6-7

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

¶8-10

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 • 13-5

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 ואליה 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 כַּמָּטָר לִקְחֵי תִזְלַ כְּטָל אֲמַרְתִּי כְּשִׁעְיָם עַל־יִדְשָׁא וְכִרְכִּיכִים עַל־יִי־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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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 בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַּחַיִּים 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. וע"ע בילקוט ראובני ר"פ האזינו. [כ]. ראה אוה"ת נ"ך כרך א ע' שיו.

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: עֲשָׂרָה 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: “וַיְהי עֶרֶב וַיְהי 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"ז א:א בבא קמא

הֵיכָה מְבַעֲטָה, אוֹ שֶׁהִיוּ צְרוּרוֹת מִנְתִּיזִין מִתַּחַת רִגְלֶיהָ - וְשִׁבְרָה אֶת הַפְּלִים, מְשַׁלֵּם חֲצִי נֶזֶק. דְּרָסָה עַל הַכִּלִּי וְשִׁבְרָתוֹ, וְנִפְלַל עַל כִּלִּי וְשִׁבְרוֹ - עַל הָרִאשׁוֹן מְשַׁלֵּם נֶזֶק שְׁלֵם, וְעַל הָאֲחֵרוֹן 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:ה ישעיהו

הוֹי כָּל־צֹמֵא לְכוּ לַמַּיִם וְאֲשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלוּ־כֶסֶף וּבְלוּ מַחִיר יֵין וְחֶלֶב:

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.

Exodus 2:10 שמות ב':י

וַיִּגְדַּל הַיֵּלֶד וַתִּבְאֶהוּ לְבֶת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
כִּי מִן־הַמַּיִם מְשִׁיתֶהוּ:

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 ברית.
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 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'י"א:י"ב 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 ויקרא כ"ז:ל"ד

אַלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה ה' אֶת־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 כז, 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 ויקרא י"ח:ה

וּשְׁמַרְתֶּם אֶת־חֻקֵּי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם 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'י"ב:י"ג סנהדרין צ"ט

... רבי אֶלְעָזָר אָמַר: כְּאִילוּ עֲשָׂאן לְדַבְרֵי תוֹרָה, שְׁנֵאָמַר: "וּשְׁמַרְתֶּם אֶת
דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם". רַבָּא אָמַר: כְּאִילוּ עֲשָׂאוּ לְעַצְמוֹ,
שְׁנֵאָמַר: "וַעֲשִׂיתֶם אֹתָם" - אֵל תִּקְרֵי "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 אֶהְיֶה הַהוּא! אֵלֶּא לֹמַר לָהּ: כָּל הַמַּעֲשֵׂה אֶת חֲבִירוֹ לְדַבֵּר מִצְוָה, מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוֹ עָשָׂאָה.

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Yayikra Rabbah 35:7ז"ה: ויקרא רבה

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:א1 Pirkei Avot 6:1

שְׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחָר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לְשִׁמָּה, זֹכֶה לְדַבְרִים הַרְבֵּה. וְלֹא עוֹד אֵלֶּא שֶׁכָּל הָעוֹלָם כְּלוּ כְּדִי הוּא לוֹ. נִקְרָא רַע, אֶהוּב, אֶהָב אֶת הַמָּקוֹם, אֶהָב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמִלְבִּשְׁתוֹ עֲנוּה וְיִרְאָה, וּמִכְשָׁרְתוֹ לְהִיּוֹת צַדִּיק וְחָסִיד וְיֹשֵׁר וְנֶאֱמָן, וּמְרַחֲקֵתוֹ מִן הַחֶטֶא, וּמְקַרְבֵּתוֹ לִידֵי זְכוּת, וְנִהְיֶינּוּ מִמֶּנּוּ עֲצָה וְתוֹשִׁיָּה בִּינָה וּגְבוּרָה, שְׁנֵאָמַר (משלי ח) לִי עֲצָה וְתוֹשִׁיָּה אָנִי ...

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 Isaiah 43:7

כָּל הַנִּקְרָא בְּשִׁמִּי וּלְכָבוֹדִי בְּרָאֲתִיו וְצִרְתִּיו אֶחָד עֲשִׂיתִיו:

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

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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:ג3 Pirkei Avot 6:3

... וְהָלֹא דְבָרִים קָל וְחֹמֶר, וּמֵה דּוֹד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לִמַּד מֵאַחֲרֵיכֶם אֵלֶּא שְׁנֵי דְבָרִים בְּלִבְדִּי קִרְאוּ רַבּוֹ אֶלּוּפּוֹ וּמִיָּדְעוֹ, הַלּוּמַד מִחֲבֵירוֹ פֶּרֶק אֶחָד אוֹ הִלְכָה אֶחָת אוֹ פְּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפְלוֹ אוֹת אֶחָת, עַל אֶחָת פֶּמָּה וְכִמְהָ שְׁצָרִיךְ לְהוֹגִי בּוֹ כְּבוֹד. וְאִין כְּבוֹד אֵלֶּא תּוֹרָה, שְׁנֵאָמַר (משלי ג) כְּבוֹד חֲכָמִים יִנְחֵלוּ, (משלי כח) וְתַמִּימִים יִנְחֵלוּ טוֹב, וְאִין טוֹב אֵלֶּא תּוֹרָה, שְׁנֵאָמַר (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 104:2תהילים ק"ד:ב2

עֹטֶה-אֹר כְּשֶׁלֶמָּה נוֹטֶה שָׁמַיִם כִּיְרִיעָה:

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:14שבת קי"ג א:14

"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 ובלקחתך 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'4:47

ידבר עמים תחתינו ולאמים תחת רגלינו:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים 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

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] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

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

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.

Deuteronomy 11:15 ו"ט: דברים י"א

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

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 קצה בבשר חזיר, אי אפשי לקבש 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 דאמרת כל מלתא דאתיא מדקשא חביבא לקה, ליתני לאחות אשה לבסוף! אידי דאיירי באיסור אהווא, 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"ז:

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 תסתר 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 עָבְדִּי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם
אֲנִי הִ' אֱלֹהֵיכֶם:

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 עֲבָדִי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ וְרַע אֲבָרָהָם אֶהְיֶה:

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”ב Joshua 1:2

מֹשֶׁה עֲבָדִי מָתָּ וְעַתָּה קוּם עֲבַר 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 לְבָנָיָהּ לְמַעַן דָּוִד עֲבָדִי
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 עֲבָדְךָ עֲזָרְתִּי הָיִיתָ אֶל־תִּשְׁשֵׁנִי וְאֶל־
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 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 וְזִרְעֶךָ:

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 תוֹלַל כְּשֶׁעִירִם עַל־יְדֹשָׁא וְכַרְבִּיבִים עַל־יְעֹשֵׁב:

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

ובכר ה'יה 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.

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

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 וישמה 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 mitzvos 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.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

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

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

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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