



LIKKUTEI TORAH • PARSHAS HAAZINU • MAAMAR 4

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The 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.

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

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 (nesher, 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** ¶5-7
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

¶8

“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

¶9–10

“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 קדוש / 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 enclothement 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 הקולו' [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 enclothement 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 [זוהר 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 לְמִטָּה לְהִיּוֹתָן מִלֵּא כֹל הָאֲרֶץ כְּבוֹדוֹ וְהוּא עִי בְּחַי יְרִידַת הַשֵּׁשֶׁלְלוֹת גִּ' פַּעֲמִים קְדוֹשׁ לְהִיּוֹת הוּי צְבָאוֹת מְכַ"כ [מִלֵּא כֹל 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.”

דְּהֵינּוּ עִי הַתְּלַבְּשׁוֹת הַמִּלְאָכִים שֶׁהֵם נִקְי צְבָאוֹת (וְעַמִּי"ש בִּפְּיָא בִּדְ"ה בְּעֶצֶם הַיּוֹם הַזֶּה כּוֹי) וְאִזִּי מִלֵּא כֹל הָאֲרֶץ כְּבוֹדוֹ שֶׁמִּקְבָּלִים מֵהֶם יִשְׂרָאֵל לְמִטָּה.

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 לְמַעַלָּה בְּשֶׁרֶשׁ נִשְׁמוֹתֵיהֶם כְּתִיב קְדֹשׁ יִשְׂרָאֵל לֵה⁴⁸ שֶׁהֵם מִבְּחַי קְדֹשׁ הָעֲלִיּוֹן עֲצָמוֹ (וְעַמִּי"ש בִּדְ"ה יוֹנְתִי בַּחֲגוּי הַסֵּלַע וּבִדְ"ה קְדֹשׁ יִשְׂרָאֵל כּוֹי בִּפְּיָא 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 לְמִטָּה בִּירִידַת הַמַּדְרִיגוֹת וְזֶהוּ וְרָאִשׁוֹ 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 כרוגו 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”י 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.

(וע’ בזח”ג [בזהר חלק ג] קל”ג א’. ח”א [חלק א’] ר”ו ב’ ועמ”ש מזה ג”כ בד”ה להבין פ”י 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 מבח"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 בח"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 עשיית [עשרת ימי תשובה].⁸⁶ פ"י שבח"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 המלוכש 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 en clothed 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 לכדד ישכון¹³⁴ (זח"א [זהר חלק א] כ"ו א'. ח"ג [חלק ג'] קכ"ד ב'. ר"י [רבינו יצחק] 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 [ובעל המחבר] 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 Mittlerer Rebbe's transcript of this maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ד ע' ר"ט. וראה גם ס' מאמרי אדה"צ על פרשיות התורה ע' תתצח. ביאור באוה"ת האינו ע' איתרסד. כנשיא 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

כַּנְשֵׁר יַעִיר קִנּוּ עַל-גּוֹזְלָיו יִרְחַף יִפְרֹשׁ כַּנְפָּיו 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—

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

KEHOT'S NOTE

דברים לֵב, 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 מֵהֶלֶךְ בְּדָרֵךְ. וְכֵן זִמְנָא כְּאֵן כְּנָגְדֹו. שְׁאֵל בְּשִׁלּוּמֹו וְלֹא הִשְׁכִּינֹו. אָמַר לוֹ. מַאיִן וְלֹאִיִן בֵּן זִמְנָא. אָמַר לוֹ. מִסְתַּכֵּל הֵייתִי כְּמַעֲשֶׂה בְּרֹאשִׁית. וְאֵין בֵּין מִים הֶעָלְיוּנִים לְמִים הַתַּחְתּוֹנִים אֶלָּא (אָחֵד) (כְּמִלָּא) פּוֹתֵחַ טַפַּח. נֶאֱמַר כְּאֵן רִיחוּף. וְנֶאֱמַר לְהֵלֵךְ כְּנֹשֶׁר יַעִיר קִינֹו עַל גּוֹזְלָיו יִרְחֶף. מִה רִיחוּף שֶׁנֶּאֱמַר לְהֵלֵךְ נוֹגֵעַ וְאֵינִי נוֹגֵעַ. אִף רִיחוּף שֶׁנֶּאֱמַר כְּאֵן נוֹגֵעַ וְאֵינִי נוֹגֵעַ. 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 ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999–2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999–2015 (CC-BY)

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 ירחף

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 גּוֹזְלֵיוֹ יִרְחֹף

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 עי 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 יצרנהו 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—

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

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:10-32 Deuteronomy

ימצאהו בארץ מדבר וכתהו ילל ישמן 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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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-32:9 Deuteronomy

כי חלק Havayah 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'2:31 Job

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] עי קיה בשינויים והוספות. בהמשך תערי"ב ח"ג עי 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'29a:4 Megillah

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' אלקיך את שבותך.” “והשיב” לא נאמר, אלא “ושב”. מלמד שהקדוש ברוך הוא שם עמהן מבין הגליות.

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 ...

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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:1:1:1 Ezekiel

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

בס"מ מהר"ש נוסף הגהה: "ויע' מענין פכ"פ ומענין פא"פ בדי"ה ראה)". ראה אוה"ת פ' ראה ע' תרמ. שם כרך ה ע' בילה ואילך. ובאוה"ת שה"ש ע' סב. ובהמשך תער"ב 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 רְאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֲשׂוֹ וַיֵּרָא 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 ראייה 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

There shall no evil befall thee, Neither shall any plague come nigh thy tent.

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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: תהילים צ"א: י"א-י"ב

כי מלאכיו יצוה לך לשמרך בכל דרכיך: על כפים ישאונך פן תגף באבן רגלך:

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: שמות ל"ג: ט"ו

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: יהושע ה: י"ד

ויאמר לא כי אני שר צבא ה' עתה באתי ויפל יהושע אליפניו ארצה וישתחו ויאמר לו מה אדני מדבר אל 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:21א: מגילה ג' א: כ"א

אמר לו: אמש בטלתם תמיד של בין הערבים, ועכשיו בטלתם תלמוד תורה. אמר לו: על איזה מהן באת? אמר לו: "עתה באתי", מיד: "ויקלן 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: בראשית כ"ח: י"ב

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.

Zohar, Vayikra 40:278-41:285: ספר הזהר, ויקרא מ: ער"ח-מ"א: רפ"ה

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 1:4ד'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 עתך 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 33:6ו"ג: תהלים

בְּדִבְרֵי ה' שָׁמַיִם נִעָשׂוּ 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:3ג':

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:3ג':

קִדְשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ כָּל-אֲכָלְיוֹ יֹאשְׁמוּ רָעָה תְּבֹא 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:1א':

בָּאתִי לְגַנִּי אֶחָתִי כָּלָה אֶרִיתִי מוֹרֵי עֵם-בְּשָׁמִי אֶכְלֵתִי יַעֲרִי עֵם-דְּבָשִׁי שְׁתִּיתִי יַיִן עֵם-חֶלְבִי אָכְלוּ רְעִים 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 במ"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:5ה':

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 אֱלֹהֵי 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"ה:ו' ישעיהו

יָעֻז רֶשַׁע דְּרָכּוֹ וְאִישׁ אֶנּוּן מִחֲשַׁבְתּוֹ 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.

חגיגה ה' ב:ט"ז-י"ז Chagigah 5b:16-17

רבי הוה נקיט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן ידיה, 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 בְּגִן־עֵדֶן לְעֲבֹדָהּ וּלְשָׁמְרָהּ:

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 משנה אבות ד:כ"ב

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.

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

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: Isaiah 29:13

וַיֹּאמֶר אֲדֹנָי יְצוּן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִי וּבִשְׁפָתָיו כְּבֹדוֹנִי וְלִבּוֹ רָחַק 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: Berakhot 17a:12

מְרַגְלָא בְּפוּמִיָּה דְּרַב: לֹא כְּעוֹלָם הָהָא הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׁנֵאָה וְלֹא תַחְרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִיִּים מִזֵּי הַשְׁכִּינָה, שְׁנֵאָמַר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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KEHOT'S NOTE

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 קהלת ז'

כִּיּוֹם טוֹבָה הִנֵּה כְּטוֹב וּכְיוֹם רָעָה רָאָה גַם אֶת־יְהוָה לְעִמְתוֹ עָשָׂה הָאֱלֹקִים עַל־דְּבַרְתָּ שְׁלֹא יִמָּצָא הָאָדָם אַחֲרָיו מְאוּמָּה:

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: Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכֵי נֹאֵם 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: Zohar I, 103a

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 ד'י-ה' Kiddushin 37a

מִנָּא הֵנִי מִיֵּלִי? דְּתַנּוּ רַבָּנִן: "אֵלֶּה הַחֻקִּים" - אֵלֶּי הַמְדַּרְשׁוֹת. "וְהַמִּשְׁפָּטִים" - אֵלֶּי הַדִּינִים. "וְאֲשֶׁר תִּשְׁמְרוּן" - זוּ מִשְׁנָה. "לַעֲשׂוֹת" - זוּ מַעֲשֶׂה. "בְּאֶרֶץ" - יָכוֹל כָּל הַמִּצְוֹת כּוֹלֵן לֹא יִהְיֶה נוֹהֲגִים אֲלֵא בְּאֶרֶץ? תַּלְמוּד לומֵר: "כָּל הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל הָאָדָמָה". אִי כָּל הַיָּמִים, יָכוֹל יִהְיֶה נוֹהֲגִים בֵּין בְּאֶרֶץ בֵּין בְּחוּצָה לְאֶרֶץ? תַּלְמוּד לומֵר: "בְּאֶרֶץ".

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KEHOT'S NOTE

ראה עדיין קידושין לו, א. "תשמרון זו משנה". וראה לעיל פי פנחס עו, ב. ובפי ואתחנן י, א ושינ. ובאוה"ת פי האזינו ע' איתרפב. ע' לעיל בואתחנן (י, א). ושינ, מרשיי ראה (יב, כח). ומ"ש ספרים א"י [איני יודע]. [כ].

69

שמור זה משנה

On "Guard and hearken," Rashi explains: "Guard" is Mishnah, which you must guard within you so that you do not forget it. Kehot points here for the Alter Rebbe's "as is found in the books."

Rashi on Deuteronomy 12:28 כ"ב: "רש"י על דברים י"ב: כ"ב: שמר. זו משנה שאתה צריך לשמרה בבטנה שלא תשכח, כענין שנאמר (משלי כ"ב) "כי נעים כי תשמרם בבטנה", ואם שנית אפשר שתשמע ותקום, הא כל שאינו בכלל משנה אינו בכלל מעשה (ע"י ספרי): את כל הדברים. שתהא חביבה עליה מצוה קלה כמצוה חמורה (שם): הטוב. בעיני השמים: והישר. בעיני אדם:

KEEP [AND HEAR (understand) ALL THESE WORDS WHICH I COMMAND THEE] — This (the word שמר) implies the studying of the oral law — that you must keep it within you that it should not be forgotten, just as it is said, (Proverbs 22:18) "[And apply thy heart unto my knowledge] for it is a pleasant thing if thou keep (תשמרם) them within thee", and only if thou learnest is it possible that thou wilt understand and fulfil the commands, but one who is not amongst those who study ...

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)

70

כי טוב לגנוז

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

KEHOT'S NOTE

זח"א (מה, סע"ב) כי טוב לגנוז אותו. [כ].

71

וירא אלקים כי טוב לגנוז

Rabbi Abba reads "And G-d saw the light, that it was good" as "good to hide away": the first light was hidden away.

Sofar Zohar, Bereshit 70:139-148 קמ"ט-קל"ט: בראשית ע' קל"ט-קמ"ט: AND GOD SAW THE LIGHT AND DIVIDED. Said R. Isaac: 'This implies, as we have explained, that he foresaw the works of the wicked and stored the light away.' R. Abba said: 'He saw its radiance flashing from one end of the world to the other, and concluded that it was better to store it away in order that sinners might not have the benefit of it.'

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

72

גנוז בתורה

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

KEHOT'S NOTE

ע' במדבר (יה, ד) וציין אדמו"ר ע"י מתרומה (קמט, ריש א) וכן משמע מזח"א מז, א ד"ה ויכולו. [כ].

73

גנוז בתורה

The Zohar on Terumah says that had the first light been hidden away entirely the world could not stand; it was hid-

den and sown like a seed, and wherever people toil in Torah at night a thread of that hidden light comes forth.

Sofar Zohar, Terumah 37:415-38:424 ל"ז: תרומה ל"ז: ת"ו-ת"ז: "ליח: תכ"ד

Said R. Judah: 'Had it been hidden away altogether, the world would not have been able to exist for one moment. But it was only hidden like a seed which generates others, seeds and fruits, and the world is sustained by it. There is not a day that something does not emanate from that light to sustain all things, for it is with this that the Holy One nourishes the world. Moreover, whenever the Torah is studied by night, a little thread of this hidden light steals down and plays ...

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

74

יפול הנופל ממנו

"When you build a new house, make a parapet for your roof, so that you do not bring blood upon your house if the one who falls should fall from it." The Alter Rebbe borrows the words for guarding the light of love so that it does not fall away.

Deuteronomy 22:8 ח"ב: דברים

כי תבנה בית חדש ועשית מעקה לגגך ולא תשים דמים בביתך כ"י: פל הנפל ממנו:

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

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75

וימצאנו אחר

Or HaTorah explains "another will find it": through this the flow descends to the external forces.

KEHOT'S NOTE

"דהיינו שע"י יורד השפע לחיצונים" — אוה"ת האזינו ע' איתרפב.

76

בנים גדלתי ורוממתי והם פשעו בי

"Hear, O heavens... Children I have raised and exalted, and they have transgressed against Me." The Alter Rebbe reads "transgressed against Me" as negligence with the G-dly spark.

Isaiah 1:2 ב"ב: ישעיהו

שמעו שמים והאזיני ארץ כי ה' דבר בנים גדלתי ורוממתי והם פשעו בי:

Hear, O heavens, and give ear, O earth, For the L-RD hath spoken: Children I have reared, and brought up, And they have rebelled against Me.

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KEHOT'S NOTE

ישע"י א, ב.

77

ועובר על פשע

In the Idra Rabba, the third adornment of the supernal beard is a path beneath the nose where no hair grows, be-

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 13:123-15:134-16:123 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"ו-3:26-5:36 Zohar, Vayigash 3:26-5:36

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 Job 35:7

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 Job 20:15

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 Exodus 34:6

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 Deuteronomy 4:29

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 Metzria 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־יִמָּצֵא 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 כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחֲלָתוֹ 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

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 הָאֱלֹהִים לְדָג וַיִּקְא אֶת־יוֹנָה אֶל־הַיָּם:

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: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 נָחַשׁ עַל־יִצְוֹר דֶּרֶךְ־אֲנִיָּה בְּלִבָּיִם וְדֶרֶךְ גִּבּוֹר בְּעֵלְמָה:

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:286-17:277 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 השמימה 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:131-16:121-15 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 Havayah מי כמותך מציל עני מחזק מקומו 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' ל"ה

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 מכשול. 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'

מייאל כמוך נשא עון ועבר על-פשע לשארית נחלתו לא-החזיק לעד אפו כחפץ חסד 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'

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' בדר ינחננו

"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 32:12

Havayah בַּדָּד יִנְחֲנֵנוּ וְאֵין עִמּוֹ אֵל נָכַר:

The L-RD alone did lead him, And there was no strange god with Him.

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118

בדר ינחננו

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 20:19

119

בדר ינחננו

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."

Zohar, Bereshit 21:238-248

120

בדר ינחננו

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.

Zohar, Nasso 5:87-6:93

121

בדר ינחננו

The Zohar on Balak explains "Behold, a people that dwells alone" through "Havayah alone led him."

Zohar, Balak 45:458-470

122

בדר ינחננו

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..."

Zohar, Ha'Azinu 12:231-15:242

123

בדר הוא בחי לבדו

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' פיי בייד רייל 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

ואשא אתכם על כנפי נשרים

"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.

Exodus 19:4

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־כְּנָפֵי 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

והחזירנו בתשובה שלמה לפניך

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

KEHOT'S NOTE

תפלת שמו"ע של חול.

127

יגביה נשר

G-d asks Job, "Is it at your command that the eagle mounts up and makes its nest on high?"

Job 39:27

אִם־עַל־פִּיךָ יִגְבִּיֶה נֶשֶׁר וְכִי יָרִים קִנּוֹ:

Doth the vulture mount up at thy command, And make her nest on high?

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128

יגביה נשר

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 39:27

אם על פיך יגביה נשר. השכינה, שנאמר: "כנשר יעיר קנו" (דברים לב:יא) - הנה מסלק ממלך אשלו, שלא יזיקו לאהרן בבואו אל הקדש ביום הכפורים:

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

עבר אדם על מ"ע ושב

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: וימא 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 ממקוין. שנאמר: "ויפקדתי בשבט פשעם ובנגעים עונם".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

וימא 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' א: וכלים 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' ב: במדבר כ"ג:ט'

כי-מראש צרים אראנו ומגבעות אורנו 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' ספרא, 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:י'

ימצאהו בארץ מדבר ובתהו ללל שמן 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" פרישא, 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 Havayah פניו אליך וישם לה 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

כייביום 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/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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