



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת כי תבוא

Parshas Ki Savo



The 4 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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Contents

PARSHAS KI SAVO

Maamar 1	היום הזה הוי"ה אלהיך מצוך לעשות את החוקים... "This Day Havayah Your G-d Commands You"	3
Maamar 2	ענין ראש השנה ויום הכפורים The Matter of Rosh HaShanah and Yom Kippur	44
Maamar 3	תחת אשר לא עבדת את ה' אלקיך בשמחה וגו' "Because you did not serve Havayah your G-d with joy"	59
Maamar 4	ויקרא משה אל כל ישראל ויאמר אליהם אתם... "And Moshe Called to All Israel"	109

היום הזה הוי"ה אלהיך מצוך לעשות את החוקים...

“This Day Havayah Your G-d Commands You”



The covenant over the Torah is renewed every year before Rosh HaShanah, when G-d's will and kingship are revealed as in the Oral Torah; through awe, the sense of distance in the Ten Days and the removal of the heart's "foreskin," a Jew's inner love comes out until Yom Kippur brings him "before Havayah." Serving G-d with both hearts and both souls, in Torah thought and speech, "causes" G-d to say "Let us make man in our image."

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

"This day" is the day Israel entered the Land, when the covenant over the Torah was renewed; the first letters of "and honey. This day Havayah" form a combination of the Name. The Land is the Oral Torah, the "feet" of the figure of "man" that is the Written Torah: in it G-d's will is revealed, and through it the Torah's inner reasons are reached. In the year this is Rosh HaShanah, the "head" of the year, when G-d's will and kingship are revealed, so the covenant is renewed before it. Two loves explain the season. Like a son far from his father, the soul's love comes out openly through distance, created by recalling the year's misdeeds; in the Ten Days G-d is near but hidden, drawing out "Our Father, our King"; on Yom Kippur, every screen torn, love returns to the inner heart, absorbed in joy. The covenant reaches the heart's inner point once its "foreskin" is removed. Finally, as G-d is hidden and revealed, man has two hearts and two souls; serving with both in Torah thought and speech "causes" G-d to say "Let us make man," and G-d puts His word in man's mouth.

- 1

“This day”: the covenant at the entry into the Land

“This day” continues the passage ending “a land flowing with milk and honey”: the covenant over the Torah was renewed as Israel entered the Land. The first letters of “and honey. This day Havayah” form one combination of the Name.

¶1

- 2

The Land of Israel and the Oral Torah

The Land is the Oral Torah, the “feet” of the Written Torah’s figure of “man.” Only through it are the Torah’s “milk and honey,” its inner reasons, reached and G-d’s will revealed; it is the “woman of valor” with extra binah and the “house” its scholars build.

¶2-3

- 3

Rosh HaShanah, the head of the year

World, year and soul: in the year, the covenant is renewed before Rosh HaShanah, which, like the Oral Torah, reveals the Supreme Will. It is the “head” of the year and the time of awe, called feminine yet “the gate,” rooted in the higher awe.

¶4

- 4

Two loves: the son at home and the son far away

The first Tablets came with thunder, the second without them. There are two loves: an inner love, hidden and absorbed in joy when the son is at home, and a revealed longing that comes out when the father is far away.

¶5-6

- 5

From the awe of the King to Yom Kippur

Rosh HaShanah’s awe of the King nullifies a person like the covered new moon; distance, felt by recalling the year, brings out love like the moon’s growing light; in the Ten Days G-d is near but hidden, and we cry “Our Father, our King”; on Yom Kippur Israel is “before Havayah,” face to face, and love returns inward.

¶7-9

- 6

The covenant and the foreskin of the heart

On Rosh HaShanah G-d brings a person into the covenant of the heart’s inner point; it is revealed once the “foreskin,” attachment to physical desires, is removed, and Yom Kippur completes the seal. G-d is both hidden and revealed: His creation’s nothingness before Him is plain to see.

¶10

- 7

Two hearts and two souls: “in our image, after our likeness”

Like G-d, hidden and revealed, man has an inner and an outer heart, and two souls, of thought and of speech. Serving with both hearts is “in our image”; devoting both thought and speech to Torah is “after our likeness.”

¶11

- 8

“You have caused Havayah to say”

Torah studied deeply and spoken aloud “causes” G-d to say “Let us make man”; G-d in turn puts His word in man’s mouth and raises him above the “nations” within, so that Chochmah, Binah and Daas, “praise, name and glory,” shine in him.

¶12

KEY CONCEPTS

the Oral Torah (Torah she-be'al peh) תורה שבעל פה

The explanation of the Written Torah's commands, here identified with the Land of Israel and with Malchus. In it G-d's will is revealed in practice, and through it the Torah's inner reasons are reached.

the revelation of the Supreme Will גילוי רצון העליון

G-d's will made explicit in the details of the commandments. In the year it is Rosh HaShanah, the gulgalta, the "skull" that covers over the brain.

the inner and outer dimensions of the heart פנימיות

והיצוניות הלב

The inner love, "the desire of the heart" (reusa deliba), hidden and absorbed in joy when one is close to G-d; and the outward, revealed love that comes out through a sense of distance.

distance (richuk makom) ריחוק מקום

As the moon shines when it is far from the sun, the soul's love is revealed when a person sees himself as far from G-d, by recalling the year's thoughts, words and deeds that were not for Him.

covenant (bris) ברית

The bond of the heart's inner point with G-d, renewed before Rosh HaShanah and made on Rosh HaShanah; it is revealed when the heart's "foreskin" is removed and sealed on Yom Kippur.

the foreskin of the heart (orlas halev) ערלת הלב

Attachment to cravings and the physical world, which rules the outer heart and hides the inner one; it does not take away the inner heart, which every Jew has.

hidden and revealed (sasim vegalya) סתים וגליא

G-d is revealed, since creation's nothingness before Him is plain to see, and hidden, since no thought can grasp Him. Man's two hearts, inner and outer, mirror this.

image and likeness (tzelem and demus) צלם ודמות

Tzelem, the very essence, is serving G-d with both hearts; demus, the likeness, is the two souls, whose letters of thought and speech depict and clothe the intellect.

SECTION 1 • 11

“This day”: the covenant at the entry into the Land

1 היום הזה הוי"ה¹ אלהיך מצוך לעשות את החוקים האלה ואת המשפטים ושמרת ועשית אותם בכל לבבך ובכל נפשך. את ה' האמרת היום² וגו' וה' האמירך³ היום⁴ וגו'.

“This day Havayah your G-d commands you to do these statutes and the ordinances; and you shall keep and do them with all your heart and with all your soul.” “You have caused Havayah to say this day,” etc., “and Havayah has caused you to say this day,” etc.

The maamar opens with Deuteronomy 26:16-18, the verses that close the laws of Deuteronomy: G-d commands the statutes and ordinances to be kept “with all your heart and with all your soul,” and then Israel and G-d each “cause” the other “to say.” The unusual verbs he'emarta and he'emircha are explained only at the end of the maamar (paragraph 12).

להבין פירוש היום הזה ולא כתיב איזה יום משום דהמקרא מחובר לפרשה שלמעלה הימנה שמסיימת ארץ זבת

To understand the meaning of “this day,” when it does not say which day: [it is] because the verse is connected to the section above it, which ends “a land flowing with

The first question is why the verse says “this day” without saying which day. The answer is that it is joined to the passage just before it, the declaration over the tithes, which ends with the words “a land flowing with milk and honey” (Deuteronomy 26:15).

חלב ודבש^{5,6} שקודם שנכנסו לארץ היה כריתת ברית על קבלת התורה מלבד הברית אשר כרת אתם בחורב⁷ וזהו היום הזה וגו' דהיינו בשעת כניסתן לארץ

milk and honey.” For before they entered the land there was the making of a covenant over the acceptance of the Torah, “besides the covenant which He made with them at Chorev”; and this is [the meaning of] “this day,” etc., that is, at the time of their entry into the land.

Before Israel entered the Land, a covenant over accepting the Torah was made again, in addition to the covenant at Chorev (Sinai), as Deuteronomy 28:69 says. So “this day” is the day of entering the Land that flows with milk and honey.

ולכן ודבש היום הזה הוי"ה^{8,9} הוא ראשי תיבות צירוף הוי"ה¹⁰ אחת שהוא"ו של ודבש שבפרשה ראשונה מחובר למקרא שלמטה הימנה כי¹¹ ככל ענין אחד.¹²

Therefore “and honey. This day Havayah”: their initial letters are one combination of [the letters of] Havayah, for the vav of “and honey” in the first section is joined to the verse below it, since it is all one matter.

The two verses are tied together even in their letters: the first letters of “and honey. This day Havayah” (vav, heh, heh, yud) form one of the twelve combinations of the four letters of the Name Havayah, as the Tikkunei Zohar lists them. So the vav that ends the earlier passage belongs with the next verse, because both speak of one matter.

SECTION 2 • ¶2-3

The Land of Israel and the Oral Torah

2 והנה בחי ארץ ישראל הוא בחי תורה שבעל פה. כי בחי ישראל הוא בחי אדם.

Now, the level of the Land of Israel is the level of the Oral Torah. For the level of Israel is the level of “man” (adam).

The Alter Rebbe now explains why the covenant was tied to the entry into the Land. The Land of Israel corresponds to the Oral Torah, while “Israel,” the people, corresponds to “man” (adam), which the next part identifies with the Written Torah.

והוא כמ"ש ועל דמות הכסא דמות¹³ כמראה אדם וגו' וזהו תורה שבכתב. וארץ ישראל הוא בחי תורה שבעל פה בחי והארץ הדום רגלי¹⁴

This is as it is written, “And upon the likeness of the throne was a likeness as the appearance of a man,” etc.; and this is the Written Torah. And the Land of Israel is the level of the Oral Torah, the level of “and the earth is My footstool”

In Ezekiel’s vision of the Chariot, upon the throne was “a likeness as the appearance of a man” (Ezekiel 1:26); this figure of “man” is the Written Torah. The Land is the Oral Torah, the earth that is G-d’s “footstool” (Isaiah 66:1), below the figure on the throne.

(וע' מזה בד"ה השמים כסאי¹⁵ ר"פ בראשית) כי אע"פ [אף על פי] שעיקר דיני התורה שבע"פ [שבעל פה] הוא בבחי' עשיי [עשיה] גשמיות מ"מ הרי היא

(and see on this in the discourse beginning "The heavens are My throne," at the beginning of Parshas Bereishis). For although the main body of the laws of the Oral Torah is at the level of physical action, nevertheless it is

The bracket refers to the opening discourse of Torah Ohr, on "The heavens are My throne." The Alter Rebbe grants that the laws of the Oral Torah deal mainly with physical action, but, as the next part says, that does not set it apart from the higher figure.

כמו בחי' רגל וסוף מעשה לבחי' אדם הנ"ל אלא שירדה ונתלבשה ממקום גבוה למקום נמוך ונקרא ארץ זבת חלב ודבש.¹⁶

like the level of the foot and the final deed in relation to the level of "man" mentioned above; only that it descended and was enclothed, from a high place to a low place. And it is called "a land flowing with milk and honey."

Like the feet of a body, the Oral Torah is the last stage, the "final deed," of the same figure of "man": it came down from a high place and was clothed in a low one. That is why the Land is called "a land flowing with milk and honey" (Exodus 3:8 and elsewhere).

כי דבש וחלב תחת לשונך¹⁷ וזהו סתרי תורה לפי שיש בה מתיקות והן הם טעמי תורה והכל נמשך ונשפע מבחי' ארץ הנ"ל

For "honey and milk are under your tongue," and these are the secrets of the Torah, because there is sweetness in it; and these are the very reasons of the Torah. And all of it is drawn and flows forth from the level of "land" mentioned above.

"Honey and milk are under your tongue" (Song of Songs 4:11) is read as the secrets of the Torah, which are sweet like honey and milk: the reasons of the Torah. All of them are drawn from the level of "land," the Oral Torah.

כי סוף מעשה במחשבה תחלה ואי אפשר להשיג טעמי תורה וסודותיה אם לא על ידי ידיעת התורה שבע"פ [שבעל פה]

For "last in deed, first in thought"; and it is impossible to grasp the reasons of the Torah and its secrets except through knowledge of the Oral Torah,

The principle "last in deed, first in thought" means that what comes about last was intended first. So the Torah's reasons and secrets, its inner "thought," can be grasped only through knowing the Oral Torah, its final "deed."

כמו למשל מלך שבונה בנין מפואר ואי אפשר להשיג חכמתו ורצונו שבבנין בלי שיוגמר בנין הנ"ל בשלימותו.

as, for example, a king who builds a magnificent building: it is impossible to grasp his wisdom and his will in the building unless that building is completed in its wholeness.

The parable: a king's wisdom and will in a magnificent building can be grasped only once the building is complete. In the same way, the inner intent of the Torah is grasped only through its completed practice, as the Oral Torah sets it out.

3 והנה שלימות וגמר הזה הוא בסוף מעשה שהוא על פי תורה שבעל פה אשר בה גילוי רצונו יתי

Now, this wholeness and completion is in the final deed, which is according to the Oral Torah, in which is the revelation of His will, may He be blessed.

The completion of the "building" is the final deed, done according to the Oral Torah. In the Oral Torah G-d's will is revealed, because it spells out exactly what He wants done.

כי על פי תורה שבכתב אי אפשר לידע שום דין על בוריו בלתי פירוש הגמרא כמו דרשת טטפת שבתפילין^{18,19} כוי וכיוצא בהן.

For according to the Written Torah it is impossible to know any law clearly without the explanation of the Gemara: for example, the exposition of totafos in tefillin, etc., and the like;

From the Written Torah alone no law can be known clearly without the Gemara's explanation. The example is the word totafos in the passage of tefillin, from which the Talmud (Menachos 34b) learns that the head-tefillin has four compartments.

ואיך הם נכתבין וכל פרטי דקדוקיהם (ועי באגה"ק [באגרת הקודש] קרבו לסופו²⁰ בד"ה אשת חיל עטרת בעלה²¹ וזהו ענין בינה יתירה ניתנה באשה כוי שדרשו רז"ל [רבותינו זכרונם לברכה] פ"ה דנדה²² ע"פ ויבן הוי"ה²³ אלקים את הצלע²⁴ כוי ועי בזהר בראשית)

and how they are written, and all the details of their fine points. (And see in Iggeres HaKodesh, near its end, in the discourse beginning "A woman of valor is the crown of her husband." And this is the matter of "an extra measure of understanding (binah) was given to woman," etc., which our Sages, of blessed memory, expounded in the fifth chapter of Niddah on the verse "And Havayah Elokim built the rib," etc. And see in the Zohar, Bereishis)

Likewise, how the tefillin are written and all their details are known only from the Oral Torah. The bracket refers to Iggeres HaKodesh, section 29, which calls the Oral Torah the "woman of valor" of Proverbs 12:4, and to the Sages' teaching that "And Havayah Elokim built (vayiven) the rib" (Genesis 2:22) shows that "an extra measure of understanding (binah) was given to woman" (Niddah 45b).

(דמ"ח ע"ב) ועמ"ש בפי' וארא ע"פ לכן אמור לבנ"י [לבני ישראל]²⁵ בביאור ענין והבאתי אתכם אל הארץ²⁶

כוי וכם ויבן לשון בנין כמ"ש רז"ל [רבתינו זכרונם לברכה] ע"פ ורב שלום בניך א"ת [אל תקרי] בניך

(page 48b). And see what is written in Parshas Va'eira on the verse "Therefore say to the children of Israel," in explaining the matter of "And I will bring you to the land," etc. And also, "And He built" (vayiven) is a term of building, as our Sages, of blessed memory, said on the verse "And great shall be the peace of your children (banayich)": do not read "your children,"

The Zohar reference is to 1:48b, where "And Havayah Elokim built the rib" is read as the Oral Torah; the text also refers to its discourse in Parshas Va'eira on "Therefore say to the children of Israel" (Exodus 6:6), which explains "And I will bring you to the land" (Exodus 6:8). Vayiven also means "building," as in the Sages' reading of "And great shall be the peace of your children (banayich)" (Isaiah 54:13).

אלא בוניך^{27,28} כי תורה שבעל פה נקי ג"כ בית כמ"ש במ"א ונודע דבחי' בית שרשו ממקום גבוה מאד כוי

but "your builders (bonayich)." For the Oral Torah is also called a "house," as is explained elsewhere; and it is known that the level of "house" has its root in a very high place, etc.

The Sages said not to read banayich, "your children," but bonayich, "your builders," meaning the Torah scholars (Berachos 64a). The Oral Torah too is called a "house," and the level of "house" is rooted very high.

ועמ"ש בפי' נשא סד"ה כה תברכו²⁹ מענין ורב שלום בניך כוי ולכן הוי"ו של ודבד מחובר עם היום הזה הוי"ה להיות בצירוף שם הוי"ה אחת.³⁰

And see what is written in Parshas Naso, at the end of the discourse beginning "Thus shall you bless," on the matter of "And great shall be the peace of your children," etc. And therefore the vav of "and honey" is joined with "this day Havayah," so as to be in the combination of one Name Havayah.

After a reference to the end of the discourse "Thus shall you bless" in Parshas Naso, the Alter Rebbe returns to the combination of letters in paragraph 1. Because the Land and the Oral Torah are one, the vav of "and honey" joins "This day Havayah" to form one combination of the Name.

SECTION 3 • 14

Rosh HaShanah, the head of the year

4 והנה יש בחיי עולם שנה נפש^{31,32,33} כי כמו שיש בחי' זו בעולם כך יש בשנה והוא בראש השנה.

Now, there is the aspect of world, year and soul: for just as this aspect exists in the world, so it exists in the year, and that is on Rosh HaShanah.

Sefer Yetzirah sees everything in three frames: world, year and soul, that is, space, time and the person. The covenant renewed at the entry into the Land, in "world," has its counterpart in the "year," and that is Rosh HaShanah.

ולכן קורין פרשה זו קודם ראש השנה כי היום הזה וגוי' קאי על ר"ה [ראש השנה]³⁴ (עיין בפ"י הרמ"ז [הרב משה זכות] בזהר ר"פ בא) (דלי"ב ע"ב)³⁵

Therefore this section is read before Rosh HaShanah, for "this day," etc., refers to Rosh HaShanah (see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Bo) (page 32b),

That is why this portion is read before Rosh HaShanah: "this day" refers to Rosh HaShanah. The bracket cites the Ramaz's commentary on the Zohar at the beginning of Parshas Bo (2:32b), on the Zohar's reading of "And it was the day" (Job 1:6).

גבי היום דא ראש השנה³⁶ ובכל שנה קודם ראש השנה צריך כריתת ברית מחדש על קבלת התורה³⁷ שבראש השנה הוא בחי' מצוך לעשות את החקים וגוי'

on [the words] "'the day': this is Rosh HaShanah." And every year before Rosh HaShanah a covenant must be made anew over the acceptance of the Torah, for on Rosh HaShanah is the level of "commands you to do the statutes," etc.

The Zohar there says, "'The day': this is Rosh HaShanah." So every year, before Rosh HaShanah, the covenant over accepting the Torah must be renewed, because Rosh HaShanah is the level of "commands you to do the statutes."

(לפי שבר"ה [שבראש השנה] הוא ענין אחד עם תורה שבעל פה כי ר"ה [ראש השנה] הוא בחי' שתמליכוני עליכם ומלכות פה³⁸ תורה שבעל פה קרינן לה³⁹ כו' לכך

(Because Rosh HaShanah is one matter with the Oral Torah: for Rosh HaShanah is the level of "that you make Me King over you," and "Malchus is the mouth; we call it the Oral Torah," etc. Therefore,

The parenthesis explains why: Rosh HaShanah is one with the Oral Torah. On Rosh HaShanah G-d asks, "make Me King over you" (Rosh HaShanah 16a), and the Tikkunei Zohar says, "Malchus is the mouth; we call it the Oral Torah."

כמו שכתורה שבעל פה הוא גילוי הרצון עליון איך יעשו התפילין והסוכה כו' כך בראש השנה הוא גילוי רצון עליון ולכן ברי"ה [בראש השנה] הוא בחי' מצוך לעשות כו')

just as in the Oral Torah there is the revelation of the Supreme Will, how the tefillin and the sukkah, etc., are to be made, so on Rosh HaShanah there is the revelation of the Supreme Will; and therefore on Rosh HaShanah is the level of "commands you to do," etc.)

The Oral Torah reveals the Supreme Will in practice, such as how tefillin and a sukkah are to be made. Rosh HaShanah likewise reveals the Supreme Will, and so it is the time of "commands you to do."

ולכן נקרא ראש השנה ולא תחלת השנה כי כמו שיש בחי' ראש בנפש⁴⁰ שהוא ראש ושכל לגבי הגוף כך יש בחי' ראש בשנה והוא ראש השנה

And therefore it is called Rosh HaShanah (the head of the year) and not the beginning of the year: for just as there is the level of the head in the soul, which is head and intellect in relation to the body, so there is the level of a head in the year, and that is Rosh HaShanah

This is also why it is called "the head of the year" and not its beginning. As the soul has a "head," the intellect that stands over the body, so the year has a head, Rosh HaShanah.

(הוא בחי' גלגלתא דחפא על מוחא שהוא בחי' גילוי רצון העליון⁴¹ וכמ"ש במ"א ע"פ תקעו בחדש⁴² כו' והנה כמו דכתבשבע"פ [דכתורה שבעל פה] הוא בחי' בינה יתירה ניתנה כו')

(it is the level of the skull (gulgulta) that covers over the brain, which is the level of the revelation of the Supreme Will, as is explained elsewhere on the verse "Sound the shofar at the new moon," etc. Now, just as in the Oral Torah there is the level of "an extra measure of understanding was given," etc.,

This head is the gulgulta, the skull that covers over the brain, which stands for the revelation of the Supreme Will above the intellect; the text refers to its discourse on "Sound the shofar at the new moon" (Psalms 81:4). It then begins to compare Rosh HaShanah with the Oral Torah's "extra measure of understanding."

כך ג"כ בבחי' יראה שהיא בחי' ראש השנה אע"ג [אף על גב] דיראה נקי בחי' נוקבא לגבי אהבה וכמ"ש אשה יראת⁴³ ה' וכתוב זכר חסדו⁴⁴ אעפ"כ [אף על פי כן] זה השער⁴⁵ כו' ושרשה מיראה עילאה כו'

so too in the level of awe, which is the level of Rosh HaShanah: even though awe is called the feminine level (Nukva) in relation to love, as it is written, "a woman who fears Havayah," and it is written, "He remembered (zachar) His kindness," nevertheless "this is the gate," etc., and its root is from the higher awe, etc.

Awe, the quality of Rosh HaShanah, is called feminine (Nukva) compared with love, as in "a woman who fears Havayah" (Proverbs 31:30), while of kindness it says "He remembered (zachar, also "male") His kindness" (Psalms 98:3). Yet awe is "the gate" (Psalms 118:20), and its root is the higher awe.

וכן בבחי' דיבור שהוא בחי' בנין המלי' שנקרא דבר ה' שזהו בחי' ר"ה [ראש השנה] שייך ג"כ בחי' זו דבינה יתירה ניתנה כו' והיינו דמ"ש ויכן ה' אלהים את הצלע⁴⁶ הוא כיום ו' למע"ב [למעשה בראשית] שהוא ר"ה [ראש השנה]:^{47, 48}

And likewise in the level of speech, which is the level of the building of Malchus, which is called "the word of Havayah," which is the level of Rosh HaShanah: this level of "an extra measure of understanding was given," etc., applies to it too. And this is [the point]: what is written, "And Havayah Elokim built the rib," was on the sixth day of the work of creation, which is Rosh HaShanah.)

Speech, the "building" of Malchus, called "the word of Havayah," is also Rosh HaShanah, and it too has the extra binah given to the feminine. That is why "And Havayah Elokim built the rib," the building of the woman, happened on the sixth day of creation, which was Rosh HaShanah.

SECTION 4 • ¶5-6

Two loves: the son at home and the son far away

5 ב והנה בשבועות ניתנו לוחות הראשונות וביום כפור ניתנו לוחות האחרונות. ולוחות הראשונות ניתנו בקולות וברקים⁴⁹ משא"כ לוחות האחרונות. והענין כי יש ב' מיני אהבות. האחת בחי' פנימיות הלב הנקרא רעותא דליבא.

2. Now, on Shavuot the first Tablets were given, and on Yom Kippur the second Tablets were given. And the first Tablets were given with thunder and lightning, whereas the second Tablets were not. The explanation is that there are two kinds of love. The first is the level of the inner dimension (pnimiyus) of the heart, which is called "the desire of the heart" (reusa deliba).

The second section opens with a new contrast: the first Tablets were given on Shavuot amid thunder and lightning (Exodus 19:16), while the second, given on Yom Kippur, came without them. The difference is explained through two kinds of love, the first being the inner love of the heart, called "the desire of the heart" (reusa deliba).

6 והבי' בבחי' חיצוניות בהתגלות הלב. וע"ד משל בכן אצל אביו יש ב' בחינות באהבתו אליו.

And the second is at the level of the outer dimension (chitzoniyus), in the revelation of the heart. By way of analogy: with a son and his father, there are two levels in his love for him.

The second kind of love is outward, revealed in the heart. The two loves are illustrated by a son's love for his father.

כי הנה אם הוא שרוי אצל אביו בביתו עדיין אינו ניכר ומתגלה בו בחי' ומדת האהבה והרי היא בבחי' פנימית הלב לבד מה שאין כן אם הרחיק אביו ממנו

For if he dwells with his father in his house, the level and attribute of love is not yet recognizable and revealed in him, and it is only at the level of the inner dimension of the heart. Whereas if his father has gone far from him,

While the son lives at home with his father, his love does not show; it stays in the inner heart. It is different when the father has gone far away from him.

אזי נתגלה ויוצא לחוץ בחי' האהבה בבחי' גילוי רב להיות נפשו צמאה וכלתה אליו. אבל כשהוא שרוי עמו הנה האהבה בטילה ונכללת ברוב השמחה והתענוג שהוא בהיכל אביו.

then the level of love is revealed and goes outward, at the level of great revelation, so that his soul thirsts and pines for him. But when he dwells with him, the love is nullified and included in the abundant joy and delight of being in his father's palace.

Then the love comes out and is openly felt, so that the son's soul thirsts and pines for his father. But when he is with his father, the love is "nullified and included" in the great joy and delight of being in his father's palace: not lost, but absorbed.

SECTION 5 • ¶7-9

From the awe of the King to Yom Kippur

7 וזהו ענין יום כפור שהוא מעין עולם הבא עולם התענוג שאין בו אכילה ושתייה לפי שכל ישראל מתעלים בו עילוי רב וכדכתיב כי ביום הזה יכפר עליכם וגוי לפני⁵⁰ הוי' תטהרו.

And this is the matter of Yom Kippur, which is a semblance of the World to Come, the world of delight, in which there is no eating and drinking; because on it all Israel are raised to a great elevation, as it is written, "For on this day He shall atone for you," etc., "before Havayah you shall be purified."

Yom Kippur is the son at home with his father. It is a semblance of the World to Come, the world of delight, where there is no eating or drinking, and on it all Israel is raised high, as the verse says: "For on this day He shall atone for you ... before Havayah you shall be purified" (Leviticus 16:30).

פ"י שמכפר ומטהר כל העונות המבדילין וקורע כל המסכים ואין שום מסך מבדיל בין ישראל לאביהם שבשמים

That is, He atones for and purifies all the sins that separate, and tears all the screens, so that there is no screen at all separating Israel from their Father in heaven.

Atonement removes the sins that separate Israel from G-d and tears every screen, so that nothing at all stands between Israel and their Father in heaven.

וזהו לפני ה' תטהרו ואז ישמח ישראל בעושי⁵¹ בלי שום מניעה ומכלכל בעולם ומרוב השמחה והתענוג נכללה ובטלה מדת האהבה שיש בהם ודי בבחי' פנימיות הלב ברעותא דלכא לבד. (כמ"ש בד"ה האזינו השמים).

And this is [the meaning of] “before Havayah you shall be purified.” And then “Israel rejoices in its Maker,” without any hindrance or disturbance whatsoever; and from the abundance of joy and delight the attribute of love that is in them is included and nullified, and it suffices [for it to be] at the level of the inner dimension of the heart, in the desire of the heart (reusa deliba), alone. (As is explained in the discourse beginning “Give ear, O heavens.”)

Standing “before Havayah” with nothing between, “Israel rejoices in its Maker” (Psalms 149:2) without hindrance. In that great joy and delight the love is absorbed and stays only in the inner heart, “the desire of the heart”; the bracket refers to the discourse “Give ear, O heavens.”

והנה בכדי שיגיע האדם לבחי' ומדרגה זו הנה ראשית חכמה יראת⁵² ה' שהוא בחי' ראש השנה להמיך עליו בחי' יראה⁵³ בחי' מלכותו שקוראין לו המלך שתהא יראתו ופחדו עלינו

Now, in order for a person to reach this level and rung: “The beginning of wisdom is the awe of Havayah,” which is the level of Rosh HaShanah — to bring down upon himself the level of awe, the level of His kingship (Malchus), for we call Him “the King,” so that awe and dread of Him be upon us

The way to this level begins with awe: “The beginning of wisdom is the awe of Havayah” (Psalms 111:10), and that is Rosh HaShanah. On Rosh HaShanah a person draws upon himself awe of G-d’s kingship, for in these days we call Him “the King,” so that awe and dread of Him rest upon us.

(עיין בזהר פנחס רי"ד ב' ועמשי"ל [ועיין מה שכתוב לעיל] בד"ה אני לדודי) וזהו אמרו לפני מלכות שתמליכוני עליכם⁵⁴ כי

(see the Zohar, Pinchas, 214b; and see what is written above in the discourse beginning "I am my beloved's"). And this is [the meaning of] "Say before Me [verses of] Kingship, so that you make Me King over you." For

The bracket cites the Zohar on Pinchas (3:214b), which describes Rosh HaShanah as a time of awe and judgment, and the discourse "I am my beloved's" above. This is the Sages' teaching, "Say before Me [verses of] Kingship, so that you make Me King over you" (Rosh HaShanah 16a).

הנה מלכותך מלכות כל עולמים⁵⁵ כתיב והוא ית' מניח את העליונים ומוריד וממשיך בחינת מלכותו למטה על ישראל לבד.

it is written, "Your kingship is the kingship of all worlds," and He, may He be blessed, leaves the higher beings and lowers and draws down the level of His kingship below, upon Israel alone,

G-d's kingship extends over all worlds, as "Your kingship is the kingship of all worlds" (Psalms 145:13) says. Yet He leaves the higher beings and draws His kingship down below, upon Israel alone.

כמ"ש ה' אלהי ישראל מלך וכתוב כה אמר⁵⁶ ה' מלך ישראל וגואלו וגוי' וזהו ה' מלך גאות לבש⁵⁷ כו' as it is written, "Havayah, the G-d of Israel, is King," and it is written, "Thus says Havayah, the King of Israel and his Redeemer," etc. And this is [the meaning of] "Havayah reigns; He is clothed in majesty," etc.,

So G-d is called King specifically of Israel: "Havayah, the G-d of Israel, is King" and "the King of Israel and his Redeemer" (Isaiah 44:6). This kingship is "Havayah reigns; He is clothed in majesty" (Psalms 93:1).

שהוא שיר של יום הששי⁵⁸ שבששי למעשה בראשית נברא אדם הראשון ואז היה ר"ה [ראש השנה] ביום ו' כי זה היום תחלת מעשיך זכרון ליום ראשון.⁵⁹

which is the song of the sixth day: for on the sixth [day] of the work of creation the first man (Adam HaRishon) was created, and Rosh HaShanah was then, on the sixth day, for "This day is the beginning of Your works, a remembrance of the first day."

Psalm 93 was the song for the sixth day of the week (Rosh HaShanah 31a). Man was created on the sixth day of creation, and that day was Rosh HaShanah, as the prayer says, "This day is the beginning of Your works, a remembrance of the first day" (quoted in Rosh HaShanah 27a).

פ"י שבו נברא אדם הראשון ולכן שר את דברי השירה הזאת ה' מלך גאות לבש.

That is, on it the first man was created; and therefore he sang the words of this song, "Havayah reigns; He is clothed in majesty."

Since Adam, the first man, was created on that day, he sang this song, "Havayah reigns; He is clothed in majesty."

פ"י עד"מ כמו לבוש שהוא מסתיר ומכסה על האדם כך הוא ענין בחי' מלוכה שנתלבש ונתצמצם בכמה לבושין וצמצומים עד שנקרא בחי' מלך ולהיות מלכותו על ישראל

The meaning, by way of analogy: just as a garment conceals and covers the person, so is the matter of the level of kingship, that He clothed and contracted Himself in many garments and contractions until He is called by the level of "King," and so that His kingship be over Israel.

The "clothing" of majesty is an analogy. As a garment hides and covers a person, so G-d's kingship is clothed and contracted in many garments and contractions until He is called "King," and King over Israel.

והנה ישראל נמשלו ללבנה שמאירה בריחוק מקום מהשמש דוקא כך כביכול הנה כתיב מרחוק ה' נראה לי^{60, 61, 62} שע"י ריחוק מקום מאיר בו אור אהבתו ית' להיות כלתה נפשו אליו לדבקה בו.

Now, Israel are likened to the moon, which shines specifically at a distance from the sun. So too, as it were, it is written, "From afar Havayah appeared to me": through distance, the light of love for Him, may He be blessed, shines in him, so that his soul pines for Him, to cleave to Him.

Israel is likened to the moon, which shines precisely when it is far from the sun. So too "From afar Havayah appeared to me" (Jeremiah 31:3): through distance the light of love for G-d shines in a person, so that his soul pines to cleave to Him.

(ועיין מענין מרחוק ה' נראה לי ברבות שמות פרשה א' גבי ותתצב אחותו מרחוק⁶³ ובוזה ח"ב [חלק ב'] י"ב א' ובמק"מ [ובמקדש מלך] שם ועוד נזכר פסוק זה בזח"א [בוזה חלק א'] ו' א' צ"ז א' ק"כ א' קצ"ו ב'.

(And see on the matter of "From afar Havayah appeared to me" in Rabbah, Shemos, section 1, regarding "And his sister stood from afar"; and in the Zohar, Part II, 12a, and in the Mikdash Melech there. This verse is also mentioned in the Zohar, Part I, 6a, 97a, 120a, 196b;

The bracket lists places where this verse is discussed: Shemos Rabbah, section 1, on "And his sister stood from afar" (Exodus 2:4); the Zohar (2:12a) with the commentary Mikdash Melech; and further passages of the Zohar.

ח"ב [חלק ב'] קכ"ה ב' קכ"ו א'. ח"ג [חלק ג'] כ' סע"ב [סוף עמוד ב] ל"ה ב' נ"ח ב' ס"ד ב' קע"ד א' רמ"ח ב' כנרשם כ"ז [כל זה] בס' בית אהרן).

Part II, 125b, 126a; Part III, end of 20b, 35b, 58b, 64b, 174a, 248b; as all this is recorded in the book Beis Aharon.)

The list of Zohar passages that mention "From afar Havayah appeared to me" continues, as all of them are recorded in the book Beis Aharon.

כי ראש השנה נק' כסה שהחדש מתכסה בו פי' בטל ונכלל ברצונו לפי שמחמת גילוי אלקותו ומלכותו נתעורר בחי' יראה וביטול רצון בחי' נקודה שאין בה אור כלל ובריחוק מקום הולך ומאיר בו אור האהבה בגילוי

For Rosh HaShanah is called keseh ("covered"), for on it the new moon is covered; that is, it is nullified and included in His will. For because of the revelation of His G-dliness and His kingship, the level of awe is aroused, and the self-nullification (bittul) of will, the level of a point that has no light at all; and with distance the light of love goes on shining in it more and more openly.

Rosh HaShanah is called keseh, "covered," because on it the new moon is hidden: it is nullified and absorbed in G-d's will. The revelation of His kingship arouses awe and self-nullification, like the moon as a point with no light; then, as the distance grows, the light of love shines ever more openly.

והיינו על ידי שיעשה את עצמו כאלו הוא רחוק מאד מאור פניו ית' על ידי שיחשוב כל המחשבות והדיבורים והמעשים אשר לא לה' המה שעברו בכל השנה

That is, by his making himself as if he were very far from the light of His countenance, may He be blessed, through considering all the thoughts, words and deeds that are not for G-d which passed during the whole year;

In a person, this distance means regarding himself as very far from G-d's countenance. He does this by considering all the thoughts, words and deeds of the past year that were not for G-d.

ועל ידי זה יתגלה אהבתו לה' בחוץ בבחי' צעק לבם⁶⁴ יותר מבכל השנה שבכל השנה הוא כמשל האב שנתרחק מעל בנו כנ"ל אבל בעשרת ימי תשובה כתיב קראוהו בהיותו קרוב.⁶⁵

and through this his love for G-d will be revealed outwardly, at the level of "their heart cried out," more than in all the year. For during all the year it is like the analogy of the father who has gone far from his son, as mentioned above; but of the Ten Days of Teshuvah it is written, "Call upon Him while He is near."

This makes his love for G-d come out openly, like "their heart cried out" (Lamentations 2:18), more than during the rest of the year. During the year G-d is like the father who has gone far from his son, but of the Ten Days of Teshuvah it says, "Call upon Him while He is near" (Isaiah 55:6).

8 ודרשו חז"ל [חכמינו זכרונם לברכה] אלו עשרת ימי תשובה⁶⁶ שנקרא קרוב אלא שנתרחק ונסתר ממנו והוא כמו למשל בן שהוא אצל אביו בביתו

And our Sages, of blessed memory, expounded: "These are the Ten Days of Teshuvah," when He is called "near," only that He has gone far and hidden from him. And this is like, for example, a son who is with his father in his house,

The Sages expound the verse as the Ten Days of Teshuvah (Rosh HaShanah 18a): G-d is called "near," yet He has withdrawn and hidden. The parable is a son who is at home with his father.

אלא שהאב מסתיר פניו ממנו בכדי שבנו יתן אל לבו האהבה ויתגלה אהבתו ביתר שאת וכאשר יכיר הבן שהאב הוא בכאן ומסתיר פניו ממנו

only that the father hides his face from him, so that his son will take the love to heart and his love will be revealed with greater force. And when the son recognizes that the father is here and is hiding his face from him,

The father is there but hides his face from his son, so that the son will take the love to heart and reveal it with greater force. The son comes to realize that his father is right here, only hiding his face from him.

אזי כודאי תגדל אהבתו בכחי גילוי יותר וזהו שאומרים אבינו מלכנו בעשרת ימי תשובה⁶⁷ שהוא כחי התגלות האהבה בכחי צעק לכם אבא אבא.^{68, 69}

then his love will certainly grow, at the level of greater revelation. And this is why we say "Our Father, our King" during the Ten Days of Teshuvah: it is the level of the revelation of love, at the level of "their heart cried out": "Father, Father!"

Then the son's love surely grows and comes out more openly. This is why we say "Our Father, our King" during the Ten Days of Teshuvah: it is love revealed, the heart crying out, "Father, Father!"

9 והנה כמו לבנה בהתרחקה מאור השמש סובבת והולכת בעיגולה עד שתחזור ותגיע לאור השמש כך כביכול ע"י ריחוק מקום שנעשים עצמינו כרחוקים הולך וסובב עלינו אור האהבה עד

Now, just as the moon, as it moves away from the light of the sun, goes around in its circuit until it returns and reaches the light of the sun, so, as it were, through distance, in that we make ourselves as though far away, the light of love goes on circling upon us, until

The moon, moving away from the sun, travels its circuit until it comes back to the sun. So too, as we regard ourselves as far away, the light of love keeps circling and growing in us, until Yom Kippur.

שביום כפור חוזרים ומתעלים עלוי גדול ועצום עד שנהיו לפני ה' שהאהבה הוא בחי' פנימית הלב ונכללת ובטלה בשמחת ה' לפי שאז ביום כפור כנ"י [כנסת ישראל] הם בבחי' פנים ועיין לקמן בד"ה ביום השמיני שלח:⁷⁰

on Yom Kippur we return and rise to a great and mighty elevation, until we come to be “before Havayah,” where the love is at the level of the inner dimension of the heart and is included and nullified in rejoicing in G-d; because then, on Yom Kippur, the Community of Israel (Knesses Yisrael) are at the level of “face” (panim). And see below, in the discourse beginning “On the eighth day he sent.”

On Yom Kippur we return and rise very high, to be “before Havayah,” where the love is again in the inner heart, absorbed in the joy of G-d, because on Yom Kippur the Community of Israel is at the level of “face” (panim). The text refers to a later discourse, on “On the eighth day he sent” (1 Kings 8:66).

SECTION 6 • 110

The covenant and the foreskin of the heart

10 ג אך אי אפשר להגיע לבחי' ומדריגה זו בחי' פנים הנ"ל כ"א ע"י חיפוש ופשפוש במעשיו בעשיית [בעשרת ימי תשובה] וכמ"ש בקשו פני⁷¹ שתהיה כאכידה המתבקשת שצריך לחפש אחריה ולפשפש במעשיו כנ"ל.

3. However, it is impossible to reach this level and rung, the level of “face” mentioned above, except through searching and examining one’s deeds during the Ten Days of Teshuvah, as it is written, “Seek My face”: that it be like a lost object that is sought, which one must search after, and [so one must] examine one’s deeds, as mentioned above.

The third section begins. The level of “face” is reached only by searching and examining one’s deeds during the Ten Days of Teshuvah, as in “Seek My face” (Psalms 27:8): one must search for it as for a lost object.

וזהו אתם נצבים היום⁷² כולכם וגוי לעכרך בברית⁷³ ה' אלהיך וגוי כי בכל מקום שנאמר היום הוא ראש השנה. ובר"ה [וכראש השנה] הוא מעביר כך הברית שהוא התקשרות בנקודת הלב הפנימית

And this is [the meaning of] “You are standing this day, all of you,” etc., “that you may pass into the covenant of Havayah your G-d,” etc.: for wherever “this day” is said, it is Rosh HaShanah. And on Rosh HaShanah He passes the covenant into you, which is the bond in the inner point of the heart

The portion read before Rosh HaShanah says, “You are standing this day, all of you ... that you may pass into the covenant of Havayah your G-d” (Deuteronomy 29:9-11), and “this day” means Rosh HaShanah. On Rosh HaShanah G-d brings a person into the covenant, the bond of the heart’s innermost point.

(כי עם היות דבר"ה [דבראש השנה] הוא המשכת בחי' יראה כנ"ל אך תוכה רצוף אהבה⁷⁴ אלא שהאהבה היא בפנימית הלב לבד ע"ד וגילו ברעדה⁷⁵ וכמ"ש לקמן ע"פ שוש אשיש בהוי' ותגל נפשי באלהי⁷⁶ כו' ע"ש)

(for although on Rosh HaShanah there is the drawing down of the level of awe, as mentioned above, nevertheless "its inside is inlaid with love," only that the love is in the inner dimension of the heart alone, in the manner of "and rejoice with trembling"; and as is explained below on the verse "I will greatly rejoice in Havayah; my soul shall exult in my G-d," etc.; see there).

Although Rosh HaShanah draws down awe, its inside is "inlaid with love" (Song of Songs 3:10); but that love stays in the inner heart, as in "rejoice with trembling" (Psalms 2:11). The text refers to its discourse on "I will greatly rejoice in Havayah" (Isaiah 61:10).

ונקרא ברית לפי שאי אפשר לדבקה בו בפנימיות הלב (עם היות שיש בודאי בכל נפש מישראל בחי' זו).

And it is called a "covenant" because it is impossible to cleave to Him in the inner dimension of the heart (even though this level certainly exists in every soul of Israel)

This bond is called a "covenant" because a person cannot cleave to G-d in the inner heart until the heart's "foreskin" is removed, as the next part says, even though every Jewish soul certainly has that inner point.

אלא כ"כ [כל כך] מעביר ערלת הלב. וכמ"ש ומלתם את ערלת לבבכם⁷⁷ והערלה היא ההתקשרות בתאוות ושאר גמשיות העולם וכל זמן שיש עליו בחי'

unless He removes the foreskin of the heart, as it is written, "You shall circumcise the foreskin of your heart." And the foreskin is the attachment to cravings and the other physical things of the world. And as long as he has upon him this level of

It becomes possible only when the "foreskin" of the heart is removed, as in "You shall circumcise the foreskin of your heart" (Deuteronomy 10:16). The foreskin is attachment to cravings and the other physical things of the world.

ערלה זו בלבבו הרי מכסה ומסתיר ממנו אור פניו מלדבק בו בפנימיות לבו כיון שחיצוניותו מקושר ומדובק בהבלי עולם. (וע' בפ' שלח ע"פ מקושש עצים).⁷⁸

foreskin in his heart, it covers and hides from him the light of His countenance, [keeping him] from cleaving to Him in the inner dimension of his heart, since his outer dimension is bound and attached to the vanities of the world. (And see in Parshas Shelach, on the verse "gathering wood.")

As long as this foreskin covers the heart, it hides G-d's light from the person and keeps him from cleaving to Him inwardly, because his outer self is bound to worldly vanities. The bracket refers to the discourse on "gathering wood" in Parshas Shelach.

וזהו בברית ה' אלקיך פי' שההתקשרות יהיה שבחי הוי"ה יהיה אלהיך שלך ליבטל אליו מעומקא דליבא.

And this is [the meaning of] “into the covenant of Havayah your G-d”: that is, that the bond be that the level of Havayah becomes “your G-d,” your own, so that you are nullified to Him from the depth of the heart.

“The covenant of Havayah your G-d” means a bond in which Havayah becomes “your G-d,” your own, so that you are nullified to Him from the depth of the heart.

וזהו שאמר ירמיהו הנביא הסירו את ערלת לבבכם והמולו להי' ⁷⁹ פירוש שלימד דעת את העם שלא יפול לב האדם עליו בראותו חיצוניות לבו מקושר בגשמיות העולם לאמר ח"ו [חס ושלום] נגזרנו אבדה תקותנו ⁸⁰

And this is what Jeremiah the prophet said: “Remove the foreskin of your heart and circumcise yourselves to Havayah.” The meaning is that he taught the people knowledge, that a person’s heart should not fall within him when he sees the outer dimension of his heart bound to the physicality of the world, so that he says, G-d forbid, “We are cut off; our hope is lost.”

Jeremiah’s call, “Remove the foreskin of your heart and circumcise yourselves to Havayah” (Jeremiah 4:4, quoted with a slight change), teaches the people not to lose heart when they see their outer heart bound to the physical world. They must not say, “We are cut off; our hope is lost” (Ezekiel 37:11).

אלא הסירו את ערלת לבבכם פי' שיש בכל אחד ואחד מישראל בחי' פנימיות הלב אלא מכיון שהערלה שולט על חיצוניותו הנה גם הפנימי ^[הפנימיות / הפנימית] נסתר ונתעלם בו

Rather, “remove the foreskin of your heart”: that is, in each and every one of Israel there is the level of the inner dimension of the heart; only, since the foreskin rules over his outer dimension, the inner dimension too is hidden and concealed within him.

Rather, every Jew has an inner heart; it is only hidden because the foreskin rules over his outer self.

אבל כשתסירו את הערלה ממילא יתגלה הברית וההתקשרות בהמולו להי' ואז יהיה גם חיצוניות לבו בהתגלות להי' כרשפי אש שלהבת ⁸¹ העולה מאליה.

But when you remove the foreskin, the covenant and the bond will of itself be revealed, in “circumcise yourselves to Havayah”; and then even the outer dimension of his heart will be openly for G-d, like flashes of fire, a flame that rises of itself.

Once the foreskin is removed, the covenant and the bond appear of themselves, and even the outer heart burns openly for G-d, like “flashes of fire, a flame” (Song of Songs 8:6) that rises of its own accord.

(וזהו ענין ויחד לבכנו כמ"ש בדי"ה מי מנה⁸² ועמ"ש בפ' בראשית סדי"ה להבין ענין הברכות⁸³ ולזאת צ"ל המשכת החותם כו' ע"ש).

(And this is the matter of "and unify our hearts," as is explained in the discourse beginning "Who has counted"; and see what is written in Parshas Bereishis, at the end of the discourse beginning "To understand the matter of the blessings," that for this reason there must be the drawing down of the seal, etc.; see there.

The bracket links this to "and unify our hearts," a phrase from the morning prayers, explained in the discourse "Who has counted," and to the discourse in Parshas Bereishis on the blessings, which says that a "seal" must be drawn down.

ומזה יובן ענין החותם דיוהכ"פ [דיום הכפורים] שלפי שיוהכ"פ [שיום הכפורים] הוא בחי' פנימית הלב לכך זוכים אז לבחי' החותם שהוא בחי' ויחד לבכנו ע"ש וגם הוא בחי' חותם בברוך דתשבע"פ [דתורה שבעל פה] כמבואר שם בענין חתום תורה בלמודי⁸⁴

And from this the matter of the seal of Yom Kippur will be understood: because Yom Kippur is the level of the inner dimension of the heart, therefore we merit then the level of the seal, which is the level of "and unify our hearts" (see there); and it is also the level of the seal with "Blessed" of the Oral Torah, as is explained there on the matter of "Seal the Torah among My disciples."

Because Yom Kippur is the inner heart, on it one merits the "seal," which is "unify our hearts." It is also the "seal" with which a blessing closes, "Blessed ...," as it applies to the Oral Torah, explained there on "Seal the Torah among My disciples" (Isaiah 8:16).

וזהו ענין הכריתת ברית על קבלת התורה שקודם ר"ה [ראש השנה] שבכלל זה הוא להיות עסק התורה לשמה ע"ד זכה נעשה לו סם חיים⁸⁵ כו' וע"ז נמשך גמר החותם ביוהכ"פ [ביום הכפורים] כו' ועמ"ש בפ' עקב בענין וצריך שיזכיר ברית ותורה בברכת הארץ⁸⁶.

And this is the matter of the making of the covenant over the acceptance of the Torah before Rosh HaShanah, which includes that the study of Torah be for its own sake, in the manner of "If he merits, it becomes for him an elixir of life," etc.; and upon this the completion of the seal is drawn down on Yom Kippur, etc. And see what is written in Parshas Eikev on the matter of "and he must mention covenant and Torah in the blessing of the land."

The covenant over the Torah made before Rosh HaShanah includes studying Torah for its own sake, of which the Sages say, "If he merits, it becomes for him an elixir of life" (Yoma 72b), and from this comes the completed seal on Yom Kippur. The text also refers to the law that the blessing over the land in Grace after Meals must mention the covenant and the Torah (Berachos 48b).

וזהו נעשה אדם בצלמנו כדמותנו⁸⁷ שלכאורה אינו מובן הלא אין לו דמות הגוף⁸⁸ ח"ו [חס ושלום]⁸⁹ וגם מהו בצלמנו לשון רבים.⁹⁰

And this is [the meaning of] "Let us make man in our image, after our likeness," which at first glance is not understood: surely He has no likeness of a body, G-d forbid! And also, what is [the meaning of] "in our image," in the plural?

The maamar now turns to "Let us make man in our image, after our likeness" (Genesis 1:26), which raises two questions: G-d has no bodily likeness, and why the plural, "our image"?

ויוכן עם הנ"ל כי הנה הקב"ה סתים וגליא⁹¹ פי גליא כמ"ש אתה הראת לדעת⁹² כי הוי"ה הוא האלהים אין עוד מלבדו

It will be understood through what was said above. For the Holy One, blessed be He, is "hidden and revealed." The meaning of "revealed" is as it is written, "You have been shown, to know that Havayah is G-d; there is none else besides Him,"

The answer builds on what was said above. The Holy One, blessed be He, is "hidden and revealed" (Zohar 3:73a), and He is revealed as in "You have been shown, to know that Havayah is G-d; there is none else besides Him" (Deuteronomy 4:35).

מפני שנראה בראיה חושיית דכולא קמיה כלא חשיב⁹³ ותמיד מהוה ומחיה אותם מאין ליש ואלו הי'
[היה] מסתלק חיותו כרגע היו חוזרים להיות אין ואפס ממש.

because it is seen with the sight of the senses that "all before Him is considered as nothing," and He constantly brings them into being and gives them life from nothing to something; and were His life-force to withdraw for an instant, they would revert to being nothing and utter nullity.

One can see with the senses that "all before Him is considered as nothing" (Zohar 1:11b): He constantly brings everything into being from nothing and gives it life, and were His life-force to withdraw for an instant, all would return to utter nothingness.

SECTION 7 • 111

Two hearts and two souls: “in our image, after our likeness”

11 וא"כ נראה תמיד האין והאפס שבהם ונגלה כבוד⁹⁴ ה' בהתגלות כי אפס זולתו. אך אעפ"כ [אף על פי כן] הוא סתימו דכל סתימין לית מחשבה תפיסא ביה⁹⁵ ועמ"ש מזה בד"ה וידעת היום.⁹⁶

If so, the nothingness and nullity in them is constantly seen, and “the glory of Havayah is revealed” openly, for “there is nothing besides Him.” Yet even so, He is “the most hidden of all hidden,” “no thought can grasp Him.” And see what is written on this in the discourse beginning “And you shall know this day.”

Because G-d constantly brings everything into being, its nothingness before Him is always visible, and “the glory of Havayah is revealed” (Isaiah 40:5): there is nothing besides Him. Yet He is also “the most hidden of all hidden,” whom “no thought can grasp,” in the words of Patash Eliyahu (Tikkunei Zohar 17a); the text refers to the discourse “And you shall know this day.”

וכמו כן עשה את האדם בשתי לבבות בחי פנימיות וחיצוניות הנ"ל. (ברבות הובא פסוק נעשה אדם בראשית ס"פ ח' ר"פ חקת פ' ואתחנן ובקהלת בפסוק כי אדם אין צדיק⁹⁷).

So too He made man with two hearts, the levels of the inner and the outer dimension mentioned above. (In Rabbah the verse “Let us make man” is brought in Bereishis, at the end of section 8; at the beginning of Parshas Chukas; Parshas Va'eschanan; and in Koheles, on the verse “For there is not a righteous man.”

In the same way G-d made man with two hearts, an inner and an outer, matching His hidden and revealed sides. The bracket lists where the Midrash Rabbah cites “Let us make man”: on Bereishis (end of section 8), at the beginning of Chukas, on Va'eschanan, and on Koheles at “For there is not a righteous man” (Ecclesiastes 7:20).

זהר ח"א [חלק א'] כ"ב א' כ"ג א' ל"ד ב' וע"ש מ"ז א' ח"ב [חלק ב'] נ"ה א' ק"כ א' ח"ג [חלק ג'] י"ב א' ל"ג ב' ל"ה סע"ב [סוף עמוד ב] וע"ש בהרמ"ז [בהרב משה זכות] מ"ב א' ק"ד א' וע"ש בהרמ"ז [בהרב משה זכות] רי"ט ב' רל"ח ב' רע"ח ב').

Zohar, Part I, 22a, 23a, 34b, and see there 47a; Part II, 55a, 120a; Part III, 12a, 33b, end of 35b, and see there in the Ramaz; 42a, 104a, and see there in the Ramaz; 219b, 238b, 278b.)

The list continues with passages of the Zohar that cite the verse, some with the Ramaz's commentary.

וזהו ושמרת ועשית אותם בכל לבבך⁹⁸ דהיינו בשני לבבות הנ"ל וזהו בחי' בצלמנו כי צלם הוא בחי' עצמיות ומהות ממש ועמ"ש בד"ה

And this is [the meaning of] “and you shall keep and do them with all your heart,” that is, with the two hearts mentioned above; and this is the level of “in our image,” for “image” (tzelem) is the level of the very essence and being itself; and see what is written in the discourse beginning

This is “keep and do them with all your heart”: with both hearts, inner and outer. It is also the meaning of “in our image,” since tzelem, “image,” is the very essence and being; the text refers to the discourse “When you go out.”

כי תצא וכדמותנו הוא ענין בכל נפשך שיש שתי נפשות נפש השכליות ונפש המדברת החיונית ושתי הנפשות הם בחי' אותיות

“When you go out.” And “after our likeness” is the matter of “with all your soul”: for there are two souls, the intellectual soul and the speaking, life-giving soul; and the two souls are at the level of letters,

“After our likeness” matches “with all your soul.” A person has two souls, the intellectual soul and the speaking, life-giving soul, and both are “letters.”

אלא שזו היא בחי' אותיות המחשבה וזו בחי' אותיות הדיבור וזהו ובכל נפשך שצריך להיות כולו להי' בשתי הנפשות

only that this one is the level of the letters of thought, and that one the level of the letters of speech. And this is [the meaning of] “and with all your soul”: that one must be entirely for G-d with both souls;

The intellectual soul is the letters of thought, and the life-giving soul the letters of speech. “With all your soul” means devoting both of them entirely to G-d.

דהיינו להעמיק דעתו בתורה בכל שכלו עד מקום שיד שכלו מגעת שיהיה כולו מקושר ומדובק בתורת ה' לדבקה בו

that is, to deepen his mind in the Torah with all his intellect, as far as the hand of his intellect reaches, so that he be wholly bound and attached to the Torah of G-d, to cleave to Him;

With the soul of thought, a person should immerse his mind in Torah as far as his intellect can reach, until he is wholly bound to G-d's Torah and cleaves to Him.

וגם שיהיה דיבורו בתורה להמשיך כח המחשבה העליונה מהעלם אל הגילוי בפיו כדיבורו בתלמוד תורה וזהו כדמותנו שהאותיות יש להם בחי' דמות וציור המצייר את השכל ומלכישו ואינו עצם הדבר ומהותו.

and also that his speech be in the Torah, to draw down the power of the Supernal Thought from concealment into revelation in his mouth, in his speech in the study of Torah. And this is [the meaning of] "after our likeness": for the letters have the level of a likeness and a form, which depicts the intellect and clothes it, and is not the essence and being of the thing itself.

With the soul of speech, he should speak the words of Torah aloud, drawing the power of the Supernal Thought from concealment into revelation in his mouth. This is "after our likeness," since letters are a likeness and form that depict and clothe the intellect but are not its essence.

SECTION 8 • 112

"You have caused Havayah to say"

12 וזהו את ה' האמרת היום⁹⁹ כי האמרת הוא פועל יוצא כלומר הפעלת את ה' שיאמר מאמר זה בצלמנו כדמותנו

And this is [the meaning of] "You have caused Havayah to say this day": for he'emarta is a transitive verb; that is to say, you have caused G-d to say this utterance, "in our image, after our likeness."

Now the verse "You have caused Havayah to say this day" is explained. He'emarta is a verb of causing: you caused G-d to say this utterance, "in our image, after our likeness."

כי ע"י שיהיה עמלו בתורה ומוציאה בפה ממשיך מההעלם אל הגילוי דבר ה' לאמר מאמר נעשה אדם בצלמנו¹⁰⁰ וגו'

For through his toiling in the Torah and bringing it out with his mouth, he draws down from concealment into revelation the word of G-d, to say the utterance "Let us make man in our image," etc.,

By toiling in Torah and saying it aloud, a person draws G-d's word from concealment into revelation, so that He says, "Let us make man in our image" (Genesis 1:26).

כנודע דבאתעדלית [דבאתערותא דלתתא] כו' ורוח אייתי רוח¹⁰¹ כו' (ועמ"ש מענין את ה' האמרת בד"ה לסוסתי ברכבי פרעה¹⁰² גבי שה"ש [שיר השירים] וע"פ וארשתיך לי)¹⁰³

as is known, that “through an arousal from below (isarusa dilesata),” etc., and “breath brings breath,” etc. (And see what is written on the matter of “You have caused Havayah to say” in the discourse beginning “To My mare among Pharaoh’s chariots,” on the Song of Songs, and on the verse “And I will betroth you to Me.”)

This follows the known principle of the arousal from below, and the Zohar’s words (2:162b), “breath draws breath and brings breath.” The bracket refers to the discourses on “To My mare among Pharaoh’s chariots” (Song of Songs 1:9) and on “And I will betroth you to Me” (Hosea 2:21).

וכל זה למה כדי להיות לך לאלהים פי' שיהיה אלהים שלך פי' שיוקבע ענין אלהותו במחשבתך ובלבך היטב ליבטל וליכלל ברצונו ית' וה' האמירך היום¹⁰⁴

And why all this? In order “to be your G-d”: that is, that He be your own G-d; that is, that the matter of His G-dliness be firmly fixed in your thought and in your heart, to be nullified and included in His will, may He be blessed. “And Havayah has caused you to say this day”:

All this is so that He will be “your G-d” (Deuteronomy 26:17), your own: His G-dliness firmly fixed in your thought and heart, so that you are nullified and included in His will. The next words, “And Havayah has caused you to say this day,” are explained in the next part.

כי יתן דיבורו לך לישא וליתן בדבורו של מקום כמ"ש ואשים דברי בפ"ך¹⁰⁵ שבוה תתעלה עילוי רב

for He will give His speech to you, to engage in give-and-take in the word of the Omnipresent, as it is written, “And I have put My words in your mouth”; and through this you will be raised to a great elevation.

G-d gives His speech to you, so that you engage in give-and-take in the word of the Omnipresent, the study of Torah, as in “And I have put My words in your mouth” (Isaiah 51:16). Through this a person is raised very high.

(ועמ"ש מענין זה בד"ה זאת חקת התורה¹⁰⁶ ובדבור השני שע"פ ביום השמיני עצרת¹⁰⁷ ועיין מענין וה' האמירך ברבות כי תשא ר"פ מ"ה) ולתתך עליון כל כל הגוים¹⁰⁸ וגו'.

(And see what is written on this matter in the discourse beginning “This is the statute of the Torah,” and in the second discourse on the verse “On the eighth day, a solemn assembly”; and see on the matter of “and Havayah has caused you to say” in Rabbah, Ki Sisa, at the beginning of section 45.) “And to set you high above all the nations,” etc.

The bracket refers to the discourses on “This is the statute of the Torah” (Numbers 19:2) and the second on “On the eighth day, a solemn assembly” (Numbers 29:35), and to Shemos Rabbah, section 45. The verse continues: “And to set you high above all the nations” (Deuteronomy 26:19).

פ"י הגוים ואויבים שבקרבך להכניע¹⁰⁹ [להכניעם] שלא יהיה מונע מבית ומחוץ ולהיות מאיר כך חכמתו ובינתו של א"ס ב"ה (ועיין ברכות וישלח פ"ע"ה) וזהו לתהלה ולשם ולתפארת

That is, the nations and enemies within you: to subdue them, so that there be no hindrance from within or from without, and so that the wisdom and understanding of the Infinite One (Ein Sof), blessed be He, shine in you (and see Rabbah, Vayishlach, section 75). And this is [the meaning of] "for praise (tehillah), and for a name (shem), and for glory (tiferes)":

Here "the nations" are the enemies within a person, which he must subdue so that nothing hinders him from within or from without, and the wisdom and understanding of the Infinite One can shine in him; the text refers to Bereishis Rabbah, section 75. This is "for praise, for a name and for glory."

כי תהלה מלשון כהלו נרו¹⁰⁹ שהוא לשון אורה בחי' חכמה ראה ושם הוא בחי' בינה שנקרא שם הגדול ותפארת הוא בחי' דעת שהוא כולל חסד וגבורה כו'

for tehillah is from the term "when His lamp shone (b'hilo)," which is a term of light: the level of Chochmah, sight. And "name" is the level of Binah, which is called "the great Name." And tiferes is the level of Daas, which includes Chesed and Gevurah, etc.

Each of the three words is a level of intellect. Tehillah, "praise," is related to "when His lamp shone" (b'hilo, Job 29:3), a term of light and sight, which is Chochmah; shem, "name," is Binah, called "the great Name"; and tiferes, "glory," is Daas, which includes Chesed and Gevurah.

(וע' בזהר דמשפטים) (דקב"ג ע"א) שנקרא הדעת בשם תפארת¹¹⁰ וגם כמ"ש הרמ"ז [הרב משה זכות] ר"פ ויקרא דדעת אסהיד באנפין ובאדר"ז [ובאדרא זוטא] (דרצ"ג סע"ב [סוף עמוד ב]) ומהאי נהיר אנפוי כו'

(And see in the Zohar on Mishpatim) (page 123a) that Daas is called by the name tiferes; and also as the Ramaz writes at the beginning of Parshas Vayikra, that "Daas testifies in the face"; and in the Idra Zuta (end of page 293b): "and from this his face shines," etc.

The Zohar on Mishpatim (2:123a) calls Daas, hidden in the King's mouth, by the name Tiferes. The Ramaz writes that "Daas testifies in the face," and the Idra Zuta says, "and from this his face shines."

והוא בחי' יאר ה' פניו אליך¹¹¹ שמזה נמשך לך אמר לבי בקשו פני¹¹² רעו"ד [רעותא דליבא] כו' וכמ"ש לעיל ע"פ כי תצא ובפ' ויצא בד"ה אם לא תדעי לך¹¹³ כו'

And this is the level of "May Havayah make His face shine upon you," from which is drawn "To You my heart said, 'Seek My face,'" the desire of the heart (reusa deliba), etc.; and as is explained above on the verse "When you go out," and in Parshas Vayeitzei, in the discourse beginning "If you do not know," etc.

This shining face is "May Havayah make His face shine upon you" (Numbers 6:25), from which comes "To You my heart said, 'Seek My face'" (Psalms 27:8), the desire of the heart. The text refers to its discourses on "When you go out" and, in Parshas Vayeitzei, on "If you do not know" (Song of Songs 1:8).

ועי מענין לתהלה במ"ש לקמן ע"פ יצמיח צדקה ותהלה נגד כל הגוים¹¹⁴ ומענין שם הגדול ע"פ אני כו' דפ' ציצית. וע"פ ראה אנכי¹¹⁵ כו':

And see on the matter of “for praise” in what is written below on the verse “will cause righteousness and praise to sprout before all the nations,” and on the matter of “the great Name,” on the verse “I,” etc., of the section of tzitzis; and on the verse “See, I,” etc.

Further discussions are listed: on “praise,” in the discourse below on “will cause righteousness and praise to sprout before all the nations” (Isaiah 61:11); on “the great Name,” in the discourse on the verse “I...” in the section of tzitzis; and in the discourse on “See, I” (Deuteronomy 11:26).

IN ONE'S AVODAH

Before Rosh HaShanah a person should renew his covenant with the Torah, including studying it for its own sake. On Rosh HaShanah he takes upon himself the awe of G-d's kingship; in the Ten Days of Teshuvah he searches and examines his deeds, considering all the thoughts, words and deeds of the past year that were not for G-d, so that he feels far from Him and his love comes out openly, as in “Our Father, our King.” He should not despair on seeing his outer heart bound to the physical, for the inner heart is always there and is revealed when the “foreskin” is removed. And he should give both his thought and his speech to Torah: studying it as deeply as his mind can reach, and saying its words aloud.

QUESTIONS FOR DISCUSSION

1. Why does the maamar identify the Land of Israel with the Oral Torah, and why can the Torah's inner reasons be reached only through it?
2. How can distance from G-d bring out a greater love than closeness, and why does that love become hidden again on Yom Kippur?
3. What is the “foreskin” of the heart, and why is Jeremiah's call to remove it an answer to despair?
4. How do the two hearts and the two souls correspond to “in our image” and “after our likeness”?
5. In what sense does a person's Torah study “cause” G-d to say “Let us make man,” and how does G-d “cause” the person to speak?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 היום הזה ה"א מצויר

The note cites this list for the date of the maamar: it was said in 5557 (1796-97).

KEHOT'S NOTE

ראה להלן ברשימת הכתבי-יד וברשימת המאמרים שבסו"ס מאמרי אדה"י — הקצרים עי תריח הערה 96, שמאמר זה נאמר בשנת תקנ"ז. ביאור למאמר זה נדפס באוה"ת תבוא עי תתמז. כרך ו עי בישעג קיצורים. וראה גם ד"ה היום הזה — תשמ"א.

2 את ה' האמרת היום

"You have caused Havayah to say this day, to be your G-d and to walk in His ways." The maamar explains he'emarta in paragraph 12.

דברים כ"ו:17:18

אֲתָהּ הָאֵמַרְתָּ הַיּוֹם לְהִיּוֹת לְךָ לֵאלֹהִים וּלְלַכֵּת בְּדַרְכָּיו וּלְשַׁמֵּר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשָׁמֶעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldst walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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3 היום הזה . . וה' האמריך

"This day Havayah your G-d commands you to do these statutes and ordinances; you shall keep and do them with all your heart and with all your soul." The whole maamar explains this verse and the two after it.

דברים כ"ו:18:19

הַיּוֹם הַזֶּה ה' אֱלֹהֶיךָ מְצַוְךָ לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשִׁמְרַת וְעֲשִׂית אוֹתָם בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ:

This day the L-RD thy G-d commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul.

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KEHOT'S NOTE

דברים כו, טז. יח.

4 וה' האמריך היום

"And Havayah has caused you to say this day, to be His treasured people." Paragraph 12 explains it as G-d placing His word in a person's mouth.

דברים כ"ו:18:19

וְה' הָאֵמַרְיָךְ הַיּוֹם לְהִיּוֹת לוֹ לְעַם סֻגְלָה כַּאֲשֶׁר דִּבֶּר־לְךָ וּלְשַׁמֵּר כָּל־מִצְוֹתָיו:

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldst keep all His commandments;

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5 Kehot's note points to Jeremiah 11:5 for these words.

ירמיהו י"א:ה'5:Jeremiah

לְמַעַן הָקִים אֶת־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתֵיכֶם לֵאמֹר לְהֵם אֶרֶץ וְבֵת חֶלֶב וְדָבֶשׁ כִּי־הֵם הָיָה וְאָנֹכִי וְאָמַר אָמֵן Havayah

that I may establish the oath which I swore unto your fathers, to give them a land flowing with milk and honey, as at this day.' Then answered I, and said: 'Amen, O L-RD.'

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6 ארץ זבת חלב ודבש

The declaration over the tithes ends with the prayer, "bless Your people Israel and the land You have given us ... a land flowing with milk and honey." The Alter Rebbe reads the next verse, "This day," as its continuation.

דברים כ"ו:ט"ו:15:Deuteronomy

הַשְׁקִיפָה מִמַּעַן קִדְשֶׁךָ מִן־הַשָּׁמַיִם וּבִרְךָ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֶת הָאָדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ אֶרֶץ זֶבֶת חֶלֶב וְדָבֶשׁ:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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7 מלבד הברית אשר כרת אתם בחורב

"These are the words of the covenant that Havayah commanded Moshe to make with the children of Israel in the land of Moav, besides the covenant that He made with them at Chorev." The Alter Rebbe cites it for the second covenant over the Torah, made before entering the Land.

דברים כ"ח:69:28:Deuteronomy

אֵלֶּה דְּבָרֵי הַבְּרִית אֲשֶׁר־צִוָּה ה' אֶת־מֹשֶׁה לְכַרֵּת אֶת־בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלִּבְד הַבְּרִית אֲשֶׁר־כָּרַת אִתָּם בְּחֹרֵב:

These are the words of the covenant which the L-RD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb.

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8 ודבש היום הזה הוי"ה

The introduction to the Tikkunei Zohar lists the twelve combinations of the Name Havayah, each with a verse whose first letters spell it; for one of them it gives "and honey. This day Havayah." The Kehot note gives this as the source.

תקוני זוהר ט"ב:10:9b:Tikkunei Zohar

תַּלַּת וָיוּיין בְּהַאי שְׁמָא יו"ד ה"י וי"ו ה"י, והי"ה והה"י ויה"ה, ונקודין דְּלֶהוֹן וְיִרְאוּ אוֹתָהּ שְׁרֵי פִרְעָה (בראשית יב טו) וְהִי"ה, וְהִי"ה וְדָבֶשׁ הַיּוֹם הַזֶּה יְהוּיָהּ (דברים כו טו), וְיִה"ה וְיִרְאָה יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי (בראשית נ טו). הוהי"ה הי"הי"ה הִי"הי"ה מְקוֹרָא דְּלֶהוֹן, הָוָה"י וְכָל זֶה אֵינְנו שׁוֹה לִי (אסתר ה יג), הִי"ה הָמָר יְמִירְנוּ וְהִיָּה הוּא (ויקרא כו לג),

הַהֵן"וּ עִירָה וְלִשְׁרָקָה בְּנֵי אֶתְנֹו (בראשית מט יא), הִיהִיו הוֹיִי"ה הַהֵוִי, הִיהִה"ו לִיהֵן"ה אֶתִי וְנִרְמָמָה שְׁמֹו (תהלים לד ד), הוֹי"ה הֵנָּה יָד הַהֵוִי הוֹיָה (שמות ט ג), הַהֵן"ו? (דברים ו ...

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9 ודבש היום הזה הוי"ה

In the Gate of the Particular Names, the Pardes brings the same list of verses for the combinations of the Name, among them "and honey. This day Havayah." The Kehot note cites it after the Tikkunei Zohar.

Pardes Rimmonim 21:14ד"ר: "פירס רמוןים כ"א

10 ודבש היום הזה הוי"ה הוא ראשי תיבות צירוף הוי"ה

The note cites this sicha, after the Kabbalistic sources, for the combination of the Name formed from "and honey.

KEHOT'S NOTE

הקדמת תקו"ו (ט, ב), הובא בפרדס שער פרטי השמות פ"ד (וענין צירוף זה ראה שם פט"ו. ע"ה ש' השמות פ"ז). והוא צירוף השולט בחודש חשוון (מ"ח ריש מסי חשוון). — לקו"ש ח"ט ע' 231 הערה *31. ראה אוה"ת פ' תבוא ע' תתרנג.

11 מחובר למקרא שלמטה הימנה כי הכל ענין אחד

The note quotes this sicha on the joining of the two verses: "this matter accords with Rashi's commentary on the verse."

KEHOT'S NOTE

"וענין זה מתאים עם פרש"י עה"פ". ראה משיחת ש"פ תבוא תנש"א הערה 13.

12 Kehot's note points to Deuteronomy 30:6 for these words.

Deuteronomy 30:6: לִבְרִים לִי: וְרָאָה

וְמִלֵּה הִי אֶלְקִידָה אֶת־לִבָּהּ וְאֶת־לִבָּהּ וְרָאָה לִאֲהָבָה אֶת־הִי אֶלְקִידָה בְּכָל־לִבָּהּ וּבְכָל־נַפְשָׁהּ לְמַעַן חַיִּיהָ:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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PARAGRAPH 2

13 ועל דמות הכסא דמות

Above the firmament Ezekiel saw the likeness of a throne, "and upon the likeness of the throne, a likeness as the appearance of a man." The Alter Rebbe identifies this "man" with the Written Torah.

Ezekiel 1:26ו"א: יחזקאל

וּמַעַל לְרִקְיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמִרְאָה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶּא וְעַל דְּמוּת הַכֶּסֶּא דְּמוּת כְּמִרְאָה אָדָם עֲלִיו מְלַמֶּעֱלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

...היום הזה הוי"ה אלהיך מצוך לעשות את החוקים

14 והארץ הדום רגלי

"The heavens are My throne, and the earth is My footstool." The Alter Rebbe applies "the earth" to the Land of Israel, the Oral Torah.

ישעיהו ס"ו:1Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כֶּסֶּאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵינֶנּוּ בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵינֶנּוּ מְקוֹם מְנוּחָתִי:

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

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KEHOT'S NOTE

ישע"י סו, א.

15 בד"ה השמים כסאי

The opening discourse of Torah Ohr asks how G-d, who has no bodily likeness and is not bounded by place, can say "The heavens are My throne and the earth is My footstool," and begins to explain it from the Torah, which is "from heaven."

KEHOT'S NOTE

תו"א בתחלתו.

16 ונק' ארץ זבת חלב ודבש

At the burning bush G-d promises to bring Israel up "to a land flowing with milk and honey," a phrase the Torah repeats elsewhere. The Alter Rebbe reads the milk and honey as the Torah's sweet inner reasons.

שמות ג':8Exodus 3:8

וְאָנֹכִי לְהַצִּילֹוּ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַזֹּאת אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זֹבַת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַנִּבְעָנִי וְהַחֲתִי וְהָאֱמֹרִי וְהַכְּנִזִּי וְהַחִיטִי וְהַיִּבְסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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KEHOT'S NOTE

שמות ג, ח. ועוד.

17 דבש וחלב תחת לשונך

"Honey and milk are under your tongue." The Alter Rebbe reads it as the hidden, sweet teachings of the Torah, its reasons.

שיר השירים ד':11Song of Songs 4:11

נִפְתָּ תִטְפְּנָה שְׁפָתוֹתַיךָ כֶּלֶה דָּבָשׁ וְחֶלֶב תַּחַת לְשׁוֹנְךָ וְרִיחַ שְׁלֹמֹתַיךָ כְּרִיחַ לְבָנוֹן:

Thy lips, O my bride, drop honey— Honey and milk are under thy tongue; And the smell of thy garments is like the smell of Lebanon.

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KEHOT'S NOTE

שה"ש ד, יא.

PARAGRAPH 3

18 דרשת טטפת שבתפילין

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

KEHOT'S NOTE

מנחות לד, רע"ב. וש"נ.

19 דרשת טטפת שבתפילין

The Talmud derives from the word totafos that the head-tefillin has four compartments. The Alter Rebbe cites it as a law that cannot be known from the Written Torah alone.

Menachot 34b ל"ד מנחות

20 ועי' באגדה"ק קרוב לסופו

The letter on "A woman of valor is the crown of her husband" explains that the Supreme Will clothed in the Written Torah's commandments is hidden and revealed only in the Oral Torah: the Written Torah says "they shall be for totafos between your eyes" without saying how, and the Oral Torah specifies the compartments, the leather, the square shape and the black straps.

KEHOT'S NOTE

סי' כט (דף קנ, ב). וראה לקמן פה, ב.

21 "A woman of valor is the crown of her husband." Iggeres HaKodesh 29, which the text cites, applies it to the Oral Torah, which reveals the Supreme Will.

משלי י"ב:ד' Proverbs 12:4

אשת־חַיִּל עֹטֶרֶת בְּעֵלָהּ וּכְרָקָב בְּעֶצְמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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22 פ"ה דנדה

The note lists this volume of the Alter Rebbe's maamarim for the teaching from Niddah on the extra binah given to woman.

KEHOT'S NOTE

מה, ב. ראה מאמרי אדה"י פרשיות — בראשית ע' נה. אוה"ת שה"ש כרך ב ע' תלה. תנ.

23 ויבן ה' את הצלע

"And Havayah Elokim built the rib that He had taken from the man into a woman." The Alter Rebbe reads vayiven both as binah and as "building."

בראשית ב':כ"ב Genesis 2:22

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֵלֶיָּהָ:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

24 From "And Havayah Elokim built (vayiven) the rib," the Sages learn that G-d gave woman an extra measure of un-

...היום הזה הוי"ה אלהיך מצוך לעשות את החוקים

derstanding (binah) beyond man. The Alter Rebbe applies it to the Oral Torah.

Niddah 45b:11א"ב נדה מ"ה ב

אמר רב חסדא: מאי טעמא דרבי? דכתיב "ויבן ה' [אלקים] את הצלע", מלמד שנתן הקדוש ברוך הוא בינה יתירה באשה יותר מבאיש.

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

25 לכן אמור לבניי

"Therefore say to the children of Israel: I am Havayah, and I will bring you out." The text refers to its discourse on this verse.

Exodus 6:6:ו' שמות

לכן אמר לבני־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהוֹצֵאתִי אֶתְכֶם מֵעֲבָדֵתָם וְגִאֲלֵתִי אֶתְכֶם בְּזֹרֹעַ נְטוּיָה וּבְשַׁפְטִים גְּדִלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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26 והבאתי אתכם אל הארץ

"And I will bring you to the land that I swore to give." The text refers to the explanation of this promise in its discourse in Parshas Va'eira.

Exodus 6:8:ו' שמות

וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מוֹרֶשֶׁה אֲנִי ה'.

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.

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27 ורב שלום בניך א"ת . . אלא בוניך

"All your children shall be taught of Havayah, and great shall be the peace of your children." The Sages read "your children" as "your builders."

Isaiah 54:13:ו' ישעיהו

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישע"י נד, יג. שלהי ברכות. וש"נ.

28 בניך אלא בוניך

Torah scholars increase peace in the world, as it says "great shall be the peace of your children": do not read banayich, "your children," but bonayich, "your builders." The Alter Rebbe uses it for the "building" of the Oral Torah.

Berachot 64a:14ד"א ברכות ס"ד א

אל תקרי "בְּנֵיךָ" אֶלָּא "בּוֹנֵיךָ". "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ מְכֻשׁוֹל". "יְהִי שְׁלוֹם בְּחִילָה שְׁלֹוה בְּאַרְמְנוֹתֶיךָ". "לְמַעַן אַחֵי וְרַעֲיָ

אֲדַכְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקִינוּ אֲבָקֶשָׁה טוֹב לָךְ. "ה' יֵצֵא לְעֲמֹו יָתֵן ה' יִכְרֶךְ אֶת עֲמֹו בְּשָׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid. cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

29

סד"ה כה תברכו

The end of the discourse on "Thus shall you bless" explains that peace (shalom) is the vessel that holds the blessing for Israel, at the level of "May Havayah lift up His countenance," which is above the chain of descending worlds; and that "they shall place My Name upon the children of Israel" means that G-d's Name is called upon them in their Torah study and service.

KEHOT'S NOTE

לעיל נשא כו, א.

30

The Zohar reads "And Havayah Elokim built the rib" as the Oral Torah, which came forth from the Written Torah. The text cites this page for its point.

ספר זוהר, בראשית ע"ח:קצ"ו-78:196-79:206 ע"ט:ר"י

AND THE L-RD GOD BUILT (vayiven) THE SIDE WHICH HE HAD TAKEN FROM THE MAN, ETC. Said R. Simeon: 'It is written, G-d understandeth the way thereof and he knoweth the place thereof (Job 28, 23). This verse may be taken in many ways. One is that the word "understood" (hevin) has the same sense as vayiven in the second chapter of Genesis. Hence the "side" here is the Oral Law, which forms a "way", as it is written, "who maketh a way in the sea" (Is. 43, 16).

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

PARAGRAPH 4

31

בחי' עולם שנה נפש

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

KEHOT'S NOTE

ראה ס"י פ"ג, מ"ג ואילך וזהו "יסוד כל סיי". הובא בפרדס לרמ"ק ז"ל ש' הנתיבות נ' כג. ובש' פרטי השמות פ"ו מס"י. [כ].

32

עולם שנה נפש

Sefer Yetzirah sets the three "mother letters," alef, mem and shin, in the world (air, water, fire), in the year (heat, cold and the temperate season) and in the soul (head, belly and torso). The Alter Rebbe uses this threefold frame to find in the year what he found in the Land.

ספר יצירה ג'ה-5:3-3

שלש אמות אמ"ש בעולם אויר מים אש שמים נבראו תחלה מאש וארץ נבראת ממים והאויר מכריע בין האש ובין המים: שלש אמות אמ"ש

...היום הזה הוי"ה אלהיך מצוץ לעשות את החוקים

בשנה אש ומים ורוח חום נברא מאש קור ממים ורויה מרוח מכריע בינתים. שלש אמות אמ"ש בנפש אש ומים ורוח ראש נברא מאש ובטן נברא ממים וגויה נברא מרוח מכריע בינתים: שלש אמות אמ"ש חקקן וחצבן וצרפן וחתם בהן שלש אמות בעולם ושלש אמות בשנה ושלש אמות בנפש זכר ונקבה:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

33

עולם שנה נפש

The Pardes matches twelve constellations in the world, twelve months in the year and twelve faculties in the soul, "world, year, soul," as explained in Sefer Yetzirah. The Kehot note cites it together with Sefer Yetzirah.

Pardes Rimmonim 21:7ז"א:כ"א:פרדס רמונים

... נמצא כלל הגבולים האלה ששה לדין וששה לרחמים ולכן בחינתם י"ב כדפי". וכאשר נבחינם בערך די קצוות שהם מזרח ומערב צפון ודרום שהם עיקר ועולים ג"כ ברוחניות אל די רגלי המרכבה ואין מעלה ומטה נחשבים לעצמם אלא נטפלים אל הדי הנזכר כנודע ומפורסם בדברי הרשב"י ע"ה בענין די רגלי המרכבה אברהם יצחק יעקב דוד כי יסוד ומלכות הכל אחד לענין מערב כמפורסם הם י"ב נחלקים אל די. כיצד, גי לכל אחד מהדי רוחות והם די פעמים גי יעלו י"ב. הנה גבול מזרחית צפונית משוך כל פני המזרח וגבול מזרחית ...

Pardes Rimmonim (Public Domain)

34

היום הזה וגוי קאי על ר"ה

Vol. 19 is cited for reading "this day" as Rosh HaShanah.

KEHOT'S NOTE

ראה לקו"ש ח"י"ט ע' 231. חכ"ד ע' 191 הערה 29 מהשינוי כאן למ"ש לקמן מ"ד, א.

35

בפי' הרמ"ז בזהר ר"פ בא (דל"ב ע"ב)

The note says the Ramaz's comment is copied in Nitzutzei Oros on this passage of the Zohar.

KEHOT'S NOTE

הועתק בנצוצי אורות לזהר שם. וראה גם אור החמה שם. — ובזו"ג (רלא, א) "בכל אתר דכתיב ויהי איהו צער. ויהי היום דאית ב" צער ודא ראש השנה דאית ב" דינא קשיא כו". וראה אוה"ח לזו"ב שם ד"ה ר' אלעזר. — לקו"ש חכ"ד ע' 192 הערה 35.

36

היום דא ראש השנה

At the beginning of Parshas Bo the Zohar reads "And it was the day" (Job 1:6): "this is Rosh HaShanah," when the Holy One, blessed be He, stands to judge the world. The Alter Rebbe uses it to read "this day" as Rosh HaShanah.

ספר זוהר, בא א"א:ב'ח:1-2:8

R. Eleazar then discoursed on the verse: And there was a day when the sons of G-d came to stand before the L-rd, and Satan came also among them (Job 1, 6). 'This "day" ', said he, 'was New Year's Day, on which the Holy One sits in judgement on the world.

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

37

צריך כריתת ברית מחדש על קבלת התורה

The note records that Or HaTorah quotes a passage from

here and adds a gloss to it.

KEHOT'S NOTE

באוה"ת דברים כרך ו ע' ב'תכט מביא קטע מכאן ומוסיף הגהה לכאן.

38 ומלכות פה תושבע"פ

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

KEHOT'S NOTE

ת"ץ בהקדמה (פתח אלי').

39 ומלכות פה תורה שבעל פה קרינן לה

In Patach Eliyahu, in the introduction to the Tikkunei Zohar, Malchus is called "mouth," "and we call it the Oral Torah." This joins Rosh HaShanah, the crowning of Malchus, with the Oral Torah.

Tikkunei Zohar 17a:16-17 ט"ז-ט"ז א:תקוני זוהר

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

40 ולכן נקרא ראש השנה . . כמו שיש בחי' ראש בנפש

The note says that why the day is called the "head" of the year, like the head in the soul, is explained at the beginning of this work.

KEHOT'S NOTE

נתבאר בעטרת ראש בתחלתו, ובד"ה ארבעה ראשי שנים — תשמ"ה.

41 גלגלתא דחפאי על מוחא שהוא בחי' גילוי רצון העליון

The note points to these pages for the gulgalta that covers the brain as the revelation of the Supreme Will.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 363 וע' 365.

42 תקעו בחדש

"Sound the shofar at the new moon, at the covered time, for the day of our festival." The text refers to its discourse on this verse for the gulgalta as the revealed Supreme Will.

Psalms 81:4 ד"ד:תהילים

תקעו בחדש שופר בפסח ליום חגנו:

Blow the horn at the new moon, at the full moon for our feast-day.

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43 אשה יראת ה'

"A woman who fears Havayah, she shall be praised." The verse links awe with the feminine.

משלי ל"א:30:Proverbs

שקר החן והקבל היפי אשה יראת ה' היא תתקלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

...היום הזה הוי"ה אלהיך מצוך לעשות את החוקים

משלי לא, ל.

44

זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel." Zachar, "remembered," also means "male," so kindness, love, is linked with the masculine.

Psalms 98:3 ג'ג:תהילים

זכר חסדו ואמונתו לבית ישראל ראו כל-אפסי-ארץ את ישועת אלקינו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

45

זה השער

"This is the gate to Havayah; the righteous shall enter through it." The Alter Rebbe applies it to awe, the gateway, even though awe is called feminine.

Psalms 118:20 כ"ח:תהילים

זה השער לה צדיקים יבאו בו:

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

46

ויבן ה' אלהים את הצלע

The building of the woman from the rib took place on the sixth day of creation, which the Alter Rebbe identifies with Rosh HaShanah.

בראשית ב' כ"ב:Genesis

ויבן ה' אלקים את-הצלע אשר-לקח מן-האדם לאשה ויבאה אל-האדם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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47

וזהו ענין הכריתת ברית . . שקודם ר"ה

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

"להעיר מהשינוי שבלקו"ת [— כאן] (שבא נאמר "מצוך גוי להיות לעם") כותב ד"בכל שנה קודם ראש השנה צריך כריתת ברית מחדש" ובפ' נצבים [— מד, א] (שנאמר "להקים גוי לו לעם") מבאר זה שבר"ה ישנו "זכרון הברית" — לקו"ש חכ"ד ע' 191 הערה 29.

48

ר"ה . . שתמליכוני עליכם

G-d tells Israel, "Say before Me on Rosh HaShanah [verses of] Kingship, so that you make Me King over you." The Alter Rebbe uses it to identify Rosh HaShanah with Malchus.

ראש השנה ט"ז א:ט"ז:Rosh Hashanah

ומפני מה אָמְרָה תוֹרָה נִסְכּוּ מִיָּם בְּחָג — אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: נִסְכּוּ לְפָנַי מִיָּם בְּחָג, כִּדִּי שִׁיתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאָמְרוּ לְפָנַי בְּרָאשׁ

השנה מלכיות וזרונות ושופרות. מלכיות — כדי שתמליכוני עליכם, זרונות — כדי שיעלה זרונותכם לפני לטובה, ובמה — בשופר.

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KEHOT'S NOTE

ר"ה טז, א.

PARAGRAPH 5

49

בקולות וברקים

On the third day at Sinai “there were thunders and lightning, and a heavy cloud upon the mountain.” The Alter Rebbe contrasts this with the quiet giving of the second Tablets.

שמות י"ט:16

ויהי ביום השלישי בהית הבקר ויהי קולת וברקים וענן כבד עליההר וקל שפר חזק מאד ויחרד כל העם אשר במחנה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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PARAGRAPH 7

50

כי ביום הזה יכפר עליכם וגוי לפני הוי' תטהרו

“For on this day He shall atone for you, to purify you; from all your sins, before Havayah you shall be purified.” The Alter Rebbe reads “before Havayah” as Israel standing before G-d with no screen between.

Leviticus 16:30

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

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51

ישמח ישראל בעושי

“Israel rejoices in its Maker; the children of Zion delight in their King.” The Alter Rebbe applies it to the joy of Yom Kippur.

Psalms 149:2

יִשְׁמַח יִשְׂרָאֵל בְּעֹשֵׂיו בְּנֵי־צִיּוֹן יִגִּילוּ בַּמֶּלֶכֶם:

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

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52

ראשית חכמה יראת ה'

“The beginning of wisdom is the awe of Havayah.” Awe comes first, and the Alter Rebbe identifies it with Rosh HaShanah.

Psalms 111:10

רִאשִׁית חֲכָמָה יִרְאֵת ה' שְׂכָל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֲמֶדֶת לְעַד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

...היום הזה הוי"ה אלהיך מצוך לעשות את החוקים

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53

ראש השנה להמיר עליו בחי' יראה

The Zohar on Pinchas describes Rosh HaShanah as the time when the left side, judgment, is roused and “the whole world is in awe, in judgment,” so that the world must stand before G-d in complete teshuvah. The text cites it for the awe of Rosh HaShanah.

Zohar, Pinchas 7:26-9:34

54

שתמליכוני עליכם

“Say before Me on Rosh HaShanah [verses of] Kingship, so that you make Me King over you.” The Alter Rebbe reads it as drawing G-d's kingship down upon Israel.

Rosh Hashanah 16a:15

ומפני מה אמרה תורה נסכו מים בחג — אמר הקדוש ברוך הוא: נסכו לפני מים בחג, כדי שיתברכו לכם גשמי שנה. ואמרו לפני בראש השנה מלכיות וזרונות ושופרות. מלכיות — כדי שתמליכוני עליכם, זרונות — כדי שיעלה זרונותכם לפני לטובה, ובמה — בשופר.

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

55

מלכותך מלכות כל עולמים

“Your kingship is the kingship of all worlds.” The Alter Rebbe contrasts this kingship over all worlds with the kingship drawn down upon Israel alone.

Psalms 145:13

מִלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִשְׁשֶׁלְתְּךָ בְּכָל־דּוֹר וָדָר:

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

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56

כה אמר ה' מלך ישראל וגואלו

“Thus says Havayah, the King of Israel and his Redeemer.” G-d is called King of Israel in particular.

Isaiah 44:6

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלִעְדֵי אֵין אֱלֹהִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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57

ה' מלך גאות לבש

“Havayah reigns; He is clothed in majesty.” The Alter Rebbe reads the “clothing” as the garments and contractions through which G-d becomes King.

Psalms 93:1

ה' מֶלֶךְ גָּאוֹת לָבַשׁ לְבָשׁ ה' עוֹ הַתְּאֹזֵר אֶרְיִתְכוֹן תִּבֵּל בַּל־תִּמּוּט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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58 ה' מלך גאות לבש כו' שהוא שיר של יום הששי

The Talmud lists the psalms the Levites sang each day of the week; on the sixth day they said “Havayah reigns; He is clothed in majesty,” because G-d completed His work and reigned over it. The Alter Rebbe ties the song to the creation of man on that day.

Rosh Hashanah 31a:5-6 ראש השנה ל"א א:ה'-ו'

בַּחֲמִישִׁי הָיוּ אוֹמְרִים: "הֲרֵנִינוּ לְאֻלָּמִים עֹזְנוֹ", עַל שֵׁם שֶׁבָּרָא עֹפוֹת וְדָגִים לִשְׂבַח לִשְׂמוֹ. בַּשֵּׁשִׁי הָיוּ אוֹמְרִים: "הִ' מְלֶךְ גְּאוּת לְבֶשֶׁת", עַל שֵׁם שֶׁגִּמַּר מְלֹאכְתּוֹ וּמְלֶךְ עָלֶיהָ. בַּשְּׁבִיעִי הָיוּ אוֹמְרִים: "מְזֹמֵר שִׁיר לְיוֹם הַשַּׁבָּת". לְיוֹם שְׂכּוּלוֹ שָׁבַת. אָמַר רַבִּי נַחֲמִיָּה: מָה רְאוּ חַכְמִים לְחַלֵּק בֵּין הַפְּרָקִים הַלֵּלוּ? אָלָּא: בְּרֹאשׁוֹן — שִׁמְנָה וְהִקְנָה וּשְׁלִיט בְּעוֹלָמוֹ. בַּשֵּׁנִי — שְׁחִילָק מַעֲשֵׂיו וּמְלֶךְ עָלֵיהֶם. בַּשְּׁלִישִׁי — שִׁגְלָה אֶרֶץ בַּחֲכֻמָּתוֹ וְהִכִּין תַּבַּל לַעֲדוּתָּהּ.

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59 **זה היום תחלת מעשיך זכרון ליום ראשון**

The Talmud quotes the Rosh HaShanah prayer “This day is the beginning of Your works, a remembrance of the first day” in discussing when the world was created. The Alter Rebbe uses it to identify the sixth day of creation with Rosh HaShanah.

ראש השנה כ"ז א:ט"ו-ט"ז Rosh Hashanah 27a:15-16

שְׁוֹה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיעָה וּלְבָרְכוֹת וכו'. אָמַר רַב שְׁמוּאֵל בַּר
צִדְקָה: כִּמְאֹן מְצַלִּינוּ הָאֵידִנָּא "זֶה הַיּוֹם תְּחַלַּת מַעֲשִׂיךְ וְכוּן לְיוֹם
רֵאשִׁי"ו, כִּמְאֹן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתַשְׁרִי נִבְרָא הָעוֹלָם. מֵתִיב רַב
עִנָּא: שְׁוֹה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיעָה וּלְבָרְכוֹת, וְהָאִיכָּא "זֶה הַיּוֹם
תְּחַלַּת מַעֲשִׂיךְ וְכוּן לְיוֹם רֵאשִׁי"ו, דְּבִרְאשׁ הַשָּׁנָה אֵיתָא, וְיוֹבֵל לֵיתָא!
כִּי קִתְנִי — אַשְׁמַרְא.

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

מרחוק הי' נראה לי

“From afar Havayah appeared to me; I have loved you with an everlasting love.” The Alter Rebbe reads it as love revealed through distance.

Jeremiah 31:3 ל"א:ג

מִרְחוֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְיֶה עֲלֵיכֶן מִשְׁכָּתִּי הַסֵּד:
'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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מרחוק ה' נראה לי

On “And his sister stood from afar,” the Sages read the whole verse as speaking of the holy spirit: “from afar,” as in “From afar Havayah appeared to me.” This is the Midrash the text cites.

שמות רבה א' כ"ב Shemot Rabbah 1:22

... אחותו על שם (משלי ז, ד): אמור לחכמה אחותי את. מרחוק על שם (ירמיה לא, ב): מרחוק ה' נראה לי. לדעת מה יעשה לו על שם (ש"א ב, ג): כי אל דעות ה' (וכל העניין):

“His sister positioned herself at a distance to know what would happen to him” (Exodus 2:4). “His sister positioned

herself at a distance.” Why did Miriam stand at a distance? Rabbi Amram said in the name of Rav: It is because Miriam had been prophesying and saying: ‘My mother is destined to bear a son who will redeem Israel.’ When Moses was born the house was filled with light. Her father stood and kissed her on her head. He said to her: ‘My daughter, your prophecy has been fulfilled.’ That ...

Daat Shemot Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

62 מרחוק ה' נראה לי

On “And his sister stood from afar,” the Zohar explains “from afar” with the verse “From afar Havayah appeared to me.” It is the first of the Zohar passages the text lists.

ספר הזהר, שמות י"ח:קצ"ב-כ':ר"ב Zohar, Shemot 18:192-20:202

AND HIS SISTER STOOD AFAR OFF. Whose sister? The sister of Him Who calls the Community of Israel "My sister", in the verse "Open to me, my sister, my love!" (Cant. 5, 2). "Afar off"-as it is written: "From far off hath the L-rd appeared unto me" (Jer. 31, 2).

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

63 ותתצב אחותו מרחוק

Miriam stood at a distance to see what would happen to the infant Moshe. The text notes that the Midrash on this verse discusses “From afar Havayah appeared to me.”

שמות ב'ד' Exodus 2:4

ותתצב אחתו מרחק לדעה מה-יעשה לו:

And his sister stood afar off, to know what would be done to him.

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64 **צעק לבם**

“Their heart cried out to Havayah.” The Alter Rebbe uses the phrase for love that comes out openly.

Lamentations 2:18 אִיכָה בִי יְיָ

צָעַק לָבָם אֶל־אֲדֹנָי חֹמֶת בַּת־צִיּוֹן הוֹרִידִי כִנְחָל דְּמָעָה יוֹמָם וּלְלֵילָה אֶל־
תַּתְּנִי פֹגַת לֶךְ אֶל־תְּדֹם בַּת־עֲנִיָּה:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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65 קראוהו בהיותו קרוב

“Seek Havayah while He may be found; call upon Him while He is near.” The Sages apply it to the Ten Days of Teshuvah (next paragraph).

ישעיהו נ"ה:ו' Isaiah 55:6

דרשו הי' בהמצאו קראהו בהיותו קרוב:

Seek ye the L-RD while He may be found, Call ye upon Him
while He is near:

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PARAGRAPH 8

66

ודרשו חז"ל אלו עשרת ימי תשובה

The Rambam rules that although teshuvah is always good, in the ten days between Rosh HaShanah and Yom Kippur it is most fitting and is accepted at once, as it says, "Seek Havayah while He may be found."

Mishneh Torah, Repentance 2:6: משנה תורה, הלכות תשובה ב"ר: אף על פי שהתשובה והצעקה יפה לעולם. בעשרה הימים שבין ראש השנה ליום הכפורים היא יפה ביותר ומתקבלת היא מיד שגאמר (ישעיה נה ו) "דרכו ה' בהמצאו". במה דברים אמורים בנחיד אכל צבור כל זמן שעושים תשובה וצוהקין בלב שלם הם נענין שגאמר (דברים ד ז) "פה אלקינו בכל קראנו אליו":

Although it is ever well to cry out and repent, but during the space of the ten days' time between Rosh ha-Shanah and Yom ha-Kippurim it is exceedingly better, and the supplication is presently accepted, even as it is said: "Seek ye the L-rd while He may be found" (Is. 55.6). But that is saying solely concerning an individual, but a community every time they cry out a whole hearted repentance they are answered, even as it is said: "As the L-rd our G-d is in all things that we ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

67

שאומרים אבינו מלכנו בעשרת ימי תשובה

In the laws of the Ten Days of Teshuvah, the Rema records the custom of saying "Our Father, our King" evening and morning, except on Shabbos.

Shulchan Arukh, Orach Chayim 602:1: שולחן ערוך, אורח חיים: תר"ב: א: סדר עשרת ימי תשובה. ובו סעיף אחד: הגה ומתענים למחרת ראש השנה (טור) והוא תענית צבור בכל הימים שבין ראש השנה ליום הכפורים מרבית בתפלה ובתחנונים: הגה ואומרים אבינו מלכנו ערב ובוקר מלבד בשבת (טור) ואפילו אם יש מילה שאין אומרים תחנון אפ"ה אומרים אבינו מלכנו (מנהגים) ואומרים בכל יום ג"פ וידוי קודם עלות השחר מלבד בע"כ שאין אומרים אותו אלא פעם אחד (רוקח) ואין נותנין חרם וכן אין משביעין אדם בב"ד עד אחר יום כפור (מהרי"ל) אין מקדשין הלכנה עד מוצאי יו"כ ושבת שבין ר"ה ליו"כ) המנהג לומר בו ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

68

אלו עשיית

On "Seek Havayah while He may be found" (Isaiah 55:6), the Talmud says, "These are the ten days between Rosh HaShanah and Yom Kippur." The Kehot note observes that the Talmud brings only "while He may be found" for these days.

Rosh Hashanah 18a:11-12: ראש השנה י"ח א: י"א-י"ב: ראש השנה י"ח א: י"א-י"ב: וקצת: "דרכו ה' בהמצאו!" ה"ה בנחיד, ה"ה בצבור. בנחיד, איתם? אמר רבה בר אבוח: אלו עשרה ימים שבין ראש השנה ליום הכפורים. ויהי כעשרת הימים ויגף ה' את נבל" — עשרה ימים מאי עבדתיהו?

...היום הזה הוי"ה אלהיך מצוך לעשות את החוקים

אמר רב יהודה אמר רב: כנגד עשר לגימות שנתן נבל לעבדי דוד. אמר רב נחמן אמר רבה בר אבוח: אלו עשרה ימים שבין ראש השנה ליום הכפורים.

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KEHOT'S NOTE

ר"ה יח, א. ושי"נ. רמב"ם הלי תשובה פ"ב ה"ו. "בגמרא ורמב"ם שם הובא לענין עשרה ימים שבין ר"ה ליו"כ רק "בהמצאו". וראה גם דרך חיים (כד, סע"ד), ש"קראוהו בהיותו קרוב" הוא ביו"כ, אבל בר"ה ועשיית הוא רק "דרשו ה' בהמצאו", אבל בכ"מ בדא"ח (לקו"ת תבא מא, סע"ד, מג סע"ד, ש"ש סו, ריש ע"ב. דרך חיים יג, ריש ע"ד. כא, סע"ב. צא, א. ועוד), וראה גם ר"ה לר"ה שם, שגם "בהיותו קרוב" קאי על עשיית — לקו"ש ח"ט ע"י 206 הערה 21.

69

שאומרים א"מ בעשיית

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

KEHOT'S NOTE

שו"ע או"ח סתר"ב ברמ"א.

PARAGRAPH 9

70

ביום השמיני שלח

"On the eighth day he sent the people away, and they blessed the king." The text refers to a later discourse on this verse.

I Kings 8:66: מלכים א ח: ס"ו

ביום השמיני שלח את העם ויברכו את המלך וילכו לאהליהם שמחים וטובי לב על כל הטובה אשר עשה ה' לדוד עבדו ולישראל עמו:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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PARAGRAPH 10

71

בקשו פני

"To You my heart said, 'Seek My face'; Your face, Havayah, I will seek." The Alter Rebbe reads it as searching one's deeds to reach the level of "face."

Psalms 27:8: תהלים כ"ז: ח

לך אמר לפני בקשו פני את פניך ה' אבקש:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ח.

72

אתם נצבים היום

"You are standing this day, all of you, before Havayah your G-d." The Alter Rebbe reads "this day" as Rosh HaShanah.

Deuteronomy 29:9: דברים כ"ט: ט

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקנייכם ושטריכם כל איש ישראל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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KEHOT'S NOTE

דברים כט, ט.

73 לעברך בברית ה' אלהיך

"That you may pass into the covenant of Havayah your G-d and into His oath." The Alter Rebbe reads it as the bond of the heart's inner point made on Rosh HaShanah.

Deuteronomy 29:11א"י: דברים

לְעֶבְרְךָ בְּבְרִית ה' אֱלֹהֶיךָ וּבְאֵלָתוֹ אֲשֶׁר ה' אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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74 תוכה רצוף אהבה

Of King Shlomo's palanquin it says, "its inside inlaid with love." Here it describes the love hidden within the awe of Rosh HaShanah.

Song of Songs 3:10ג': שיר השירים

עֲמֻדָיו עֲשָׂה כֶסֶף רִפְיָתוֹ זָהָב מְרַכְבוֹ אֲרָגְמָן תּוֹכוֹ רְצוּף אֲהָבָה מִבְּנוֹת יְרוּשָׁלַם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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75 וגילו ברעדה

"Serve Havayah with awe, and rejoice with trembling." The Alter Rebbe uses it for joy and love hidden within awe.

Psalms 2:11א"י: תהילים

עֲבֹדוּ אֶת־י' בִּירְאָה וּגְיִילוּ בִּרְעָדָה:

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

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KEHOT'S NOTE

תהלים ב, יא.

76 שוש אשיש בהוי ותגל נפשי באלהי

"I will greatly rejoice in Havayah; my soul shall exult in my G-d." The text refers to a later discourse on this verse.

Isaiah 61:10י"א: ישעיהו

שׁוֹשׁ אֲשִׁישׁ בַּה' תִּגַּל נַפְשִׁי בְּאֱלֹהֵי כִי הִלְבִּישָׁנִי בְּגָדֵי־יִשְׁעֵי מְעִיל צִדְקָה יַעֲטֵנִי כְּחָתָן יִכְהֶה פָּאֵר וְכִכְלָה תְּעֵדָה כְּלִיָּה:

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

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...היום הזה הוי"ה אלהיך מצויר לעשות את החוקים

77 ומלתם את ערלת לבבכם

"You shall circumcise the foreskin of your heart, and no longer stiffen your neck." The Alter Rebbe reads the foreskin as attachment to physical desires.

Deuteronomy 10:16י"ט: דברים

וּמְלַתֶּם אֶת עֶרְלַת לִבְבְּכֶם וְעִרְפְּכֶם לֹא תִקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז.

78 ע"פ מקושש עצים

That discourse explains, from the Talmud's contrast between Israel doing and not doing G-d's will, that love itself is a labor that takes great toil to reach, by contemplating, as Moshe taught, that G-d "is your life."

KEHOT'S NOTE

לעיל שלח מב, ג.

79 הסירו את ערלת לבבכם והמולו לה'

"Circumcise yourselves to Havayah and remove the foreskins of your heart, men of Yehudah." The Kehot note marks that the text quotes it with a change; the Alter Rebbe reads it as encouragement that the inner heart is always there.

Jeremiah 4:4ד': ירמיהו

הַמְּלֹו לַה' וְהִסְרוּ עֶרְלוֹת לִבְבְּכֶם אִישׁ יְהוּדָה וְיִשְׂכָּי יְרוּשָׁלַם פְּרוֹתֶיךָ כָּאֵשׁ חֲמָתִי וּבְעֵרָה וְאִין מִכְּבָה מִפְּנֵי רַע מַעַלְלֶיכֶם:

Circumcise yourselves to the L-RD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest My fury go forth like fire, and burn that none can quench it, Because of the evil of your doings.

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KEHOT'S NOTE

ירמיה ד, ד (בשינוי).

80 נגזרנו אבדה תקותנו

In the vision of the dry bones, the house of Israel says, "Our bones are dried up, our hope is lost; we are cut off." The Alter Rebbe uses these words for the despair that Jeremiah's call answers.

Ezekiel 37:11י"א: יחזקאל

וַיֹּאמֶר אֵלַי בְּנֵי־אָדָם הַעֲצָמוֹת הָאֵלֶּה כְּלִי־בַיִת יִשְׂרָאֵל הֵמָּה הֵנָּה אֲמָרִים יִבְשׁוּ עֲצָמוֹתֵינוּ וְאִבְדָּה תִּקְוָתֵנוּ נִגְזַרְנוּ לָנוּ:

Then He said unto me: 'Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried up, and our hope is lost; we are clean cut off.

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81 כרשפי אש שלהבת

Of love it says, "its flashes are flashes of fire, a flame of G-d." The Kehot note gives this verse as the source of the

image of love that rises of itself.

Song of Songs 8:6: שיר השירים ח:ו

שִׁמְנִי כְּחֹתֶם עַל־לִבְךָ כְּחֹתֶם עַל־זְרוֹעֶךָ כִּי־עֵזָה כְּמֹנֶת אֶהְבֶּה קֶשֶׁה
כְּשֹׂאֹל קִנְאָה רִשְׁפִּיהָ רִשְׁפִּיהָ אֵשׁ שֶׁלֶהֲבַתָּהּ:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the
L-RD.

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KEHOT'S NOTE

ע"פ שה"ש ח, ו.

82

בד"ה מי מנה

The explanation (biur) of "Who has counted the dust of Yaakov" first explains the root of "and unify our hearts": the two hearts, the outer and the inner dimension of the heart, and the purpose of the soul's descent, to refine and raise the sparks that fell below.

KEHOT'S NOTE

לעיל בלק סח, ג.

83

סד"ה להבין ענין הברכות

There the Alter Rebbe explains why a "seal" must be drawn down: when the attributes come into the open, the body and the animal soul give the kelipos a hold, so a seal must separate them, as in "unify my heart." Chosam (seal) has the letters of tchum (boundary): a person should give his animal soul no more than its measure, and this arousal from below brings a corresponding limit above.

KEHOT'S NOTE

תו"א ז, ג.

84

חתום תורה בלמודי

"Bind up the testimony, seal the Torah among My disciples." The text cites it for the "seal" connected with the Oral Torah.

Isaiah 8:16: שְׁעִיחוּ ח:ט"ז

זור תעודה חתום תורה בלמודי:

'Bind up the testimony, seal the instruction among My disciples.'

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85

זכה נעשה לו סם חיים

"If he merits, [the Torah] becomes for him an elixir of life; if not, an elixir of death." The Alter Rebbe applies it to Torah study for its own sake.

Yoma 72b:14: יומא ע"ב ב:י"ד

אמר רבי יהושע בן לוי, מאי דכתיב: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מִשְׁהָ",
זָכָה — נַעֲשִׂיתָ לוֹ סֵם חַיִּים, לֹא זָכָה — נַעֲשִׂיתָ לוֹ סֵם מִיתָה. וְהִינֵנו
דְּאָמְרִי רַבָּא: דְּאוֹמְנִי לָהּ — סְמָא דְחַיָּיא, דְּלֹא אוֹמְנִי לָהּ — סְמָא דְמוֹתָא.

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

KEHOT'S NOTE

יומא עב, ב.

...היום הזה הוי"ה אלהיך מצוך לעשות את החוקים

86

וצריך שיזכיר ברית ותורה בברכת הארץ

The Talmud records that the blessing over the land in Grace after Meals must mention the covenant and the Torah. The text refers to its discussion of this law in Parshas Eikev.

Berachot 48b:13ג: ברכות מ"ח ב:י"ג

תנא רבי אליעזר אומר: כל שלא אמר "ארץ המדה טובה ורחבה"
בברכת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי
חובתו. נחום הגזן אומר: צריך שזכור בה ברית. רבי יוסי אומר: צריך
שזכור בה תורה. פלימו אומר: צריך שיקדים ברית לתורה, שזו נתנה
בשלב בריתות,

There is a teaching : R. Eliezer says : Whoever does not say
"a desirable, good and ample land" in the benediction of
"the land" and "the kingdom of the house of David" in
"Who...rebuilt Jerusalem" has not complied with the re-
quirements of the law. Nahum the Elder says : He must men-
tion the Covenant in the blessing of "the land." R. Jose says :
He must mention the Torah therein. Pelemon says : He must
refer to the Covenant before the Torah, because the latter
was given with a ...

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

87

נעשה אדם בצלמנו כדמותנו

"Let us make man in our image, after our likeness." The
Alter Rebbe asks how G-d can have a likeness and why the
plural, and explains it through man's two hearts and two
souls.

Genesis 1:26: בראשית א:כ"ו

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויִרְדּוּ בְּדֶגְתַּי הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our like-
ness; and let them have dominion over the fish of the sea,
and over the fowl of the air, and over the cattle, and over all
the earth, and over every creeping thing that creepeth upon
the earth.'

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KEHOT'S NOTE

בראשית א, כו.

88

אין לו דמות הגוף

The Rambam explains that the Torah's bodily descriptions
of G-d are figures of speech, "to say that He has no like-
ness or form." The Kehot note cites it, with the Yigdal
hymn, for the words "He has no bodily likeness."

Mishneh Torah, Foundations of the Torah 1:9: משנה תורה,

הלכות יסודי התורה א:ט

... וְאֶחָד רָאָהוּ (ישעיה סג א) "חֲמוּץ בְּגָדִים מְבֻצָּרָה". מִשֶּׁה רִבְּנוּ עֲצָמוֹ
רָאָהוּ עַל הַיָּם כְּגִבּוֹר עוֹשֶׂה מִלְחָמָה. וּבִסְיָנִי כְּשִׁלְיָח צְבוֹר עֲטוּף. לֹמֵר
שֶׁאֵין לוֹ דְמוּת וְצוּרָה אֲלֵא כֹל כְּמִרְאֵה הַנְּבוּאָה וּבִמְחֻזָּה. וְאִמְתַּת הַדְּבָר
אֵין דַּעְתּוֹ שֶׁל אָדָם מִבֵּין וְלֹא יְכוּלָה לְהַשִּׁיגוֹ וּלְחַקְרוֹ. וְזֶה שֶׁאָמַר הַכֶּתוּב
(איוב יא ז) "הַחֶקֶר אֵלֹהִים תִּמְצָא אִם עַד תִּכְלִית שְׂדֵי תִמְצָא":

If so, wherefore is it written in the Torah, "And there was under his feet" (Ex. 24,10), "Written with the finger of G-d" (Ex.

31,18), "The hand of the L-rd" (Ex. 9,3), "The eyes of the L-rd" (Deut. 11, 12), "The ears of the L-rd" (Num. 11,18) and more like expressions? All such terminology is in accordance with the conception of sons of man who cannot recognize aught but corporeal things, and the words of the Torah is like human speech, but they are all attributes; for example, it is ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

89 אין לו דמות הגוף ח"ו

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

KEHOT'S NOTE

רמב"ם הלי יסודה"ת פ"א, ה"ט. תפלת יגדל.

90 מהו בצלמנו לשון רבים

The note says this question, why "in our image" is in the plural, is brought in Or HaTorah on Bereishis, and points also to Or HaTorah on Tavo.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ג תקד, א ע"ש. וראה גם אוה"ת פי תבוא ע"י תתרחם.

91 הקב"ה סתים וגליא

The Zohar teaches that three levels are bound one to another, the Holy One, blessed be He, the Torah and Israel, and each is level upon level, "hidden and revealed." The Alter Rebbe explains G-d's two sides as His evident presence in creation and His unknowable essence.

Zohar III, 73a, עג, זח"ג

KEHOT'S NOTE

זח"ג עג, א. ובכ"מ.

92 אתה הראת לדעת

"You have been shown, to know that Havayah is G-d; there is none else besides Him." This is G-d's "revealed" side: one can see that nothing exists apart from Him.

Deuteronomy 4:35 דברים ד:ל"ה

אַתָּה הִרְאָתָ לְדַעַת כִּי הוּא הָאֱלֹהִים אֵין עוֹד מִלְכָּדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

93 דכולא קמ"י כלא חשיב

The Zohar speaks of awe of G-d because He is the root of all worlds, "and all before Him are considered as nothing." Here it shows that the nothingness of creation before Him can be seen.

Zohar I, 11b, כ"א, זח"א

KEHOT'S NOTE

זח"א י"א, ב.

...היום הזה הוי"ה אלהיך מצוך לעשות את החוקים

PARAGRAPH 11

94 ונגלה כבוד ה'

"The glory of Havayah shall be revealed, and all flesh shall see it together." The Alter Rebbe uses it for G-d's revealed side, evident in creation's nothingness before Him.

ישעיהו מ"ה:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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95 סתיםו דכל סתיםו לית מחשבה תפיסא ביה

In Patach Eliyahu G-d is addressed as "hidden above all hidden; no thought can grasp You at all." Here it describes His hidden side.

Tikkunei Zohar 17a:10-12 א"י-י"ב

אנת הוא עלאה על כל עלאין סתיםא על כל סתיםו. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונים. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתיםו דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש כך.

Constantinople, 1740 (CC-BY-NC)

96 בד"ה וידעת היום

The passage there sets faith that is above knowledge, on the side of holiness, against its opposite, false beliefs: in the First Temple era, when holiness prevailed and the Shechinah was revealed, the opposing side brought strong false beliefs about G-dliness, and in the Second Temple era the false belief was in worldly matters, believing slanderers.

KEHOT'S NOTE

לעיל ואתחנן ד, ד.

97 "For there is not a righteous man on earth who does good and does not sin."

The text notes that the Midrash on Koheles cites "Let us make man" on this verse.

Ecclesiastes 7:20 קהלת ז':כ

כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחַטָּא:

For there is not a righteous man upon earth, that doeth good, and sinneth not.

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98 ושמרת ועשית אותם בכל לבבך

The closing words of the maamar's opening verse. The Alter Rebbe reads "with all your heart" as both hearts, inner and outer, and "with all your soul" as both souls.

Deuteronomy 26:16 דברים כ"ו:ט"ז

הַיּוֹם הַזֶּה ה' אֱלֹהֶיךָ מִצְוָה לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ:

107

ביום השמיני עצרת

"On the eighth day there shall be a solemn assembly for you." The text refers to the second of its discourses on this verse.

Numbers 29:35 ל"ה כ"ט: במדבר

ביום השמיני עצרת תהיה לכם כלימלאכת עבדה לא תעשו:

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

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108

ולתתך עליון כל כל הגוים

"And to set you high above all the nations that He has made, for praise, for a name and for glory." The Alter Rebbe reads "the nations" as the enemies within a person.

Deuteronomy 26:19 דברים כ"ו:19

ולתתך עליון על כלי-הגוים אשר עשה לך תהלה ולשם ולתפארת ולהיתר עמ-קדוש לה' אלקיך באשר דבר:

and to make thee high above all nations that He hath made, in praise, and in name, and in glory; and that thou mayest be a holy people unto the L-RD thy G-d, as He hath spoken.

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109

בהלו נרו

"When His lamp shone over my head." From this the Alter Rebbe shows that tehillah is a term of light, and so Chochmah.

Job 29:3 א"ב כ"ט: במדבר

בהלו נרו עלי ראשי לאורו אלה חשך:

When His lamp shined above my head, And by His light I walked through darkness;

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110

שנקרא הדעת בשם תפארת

The Zohar on Mishpatim says that Daas is hidden in the King's mouth, "which is called Tiferes," and fills all the chambers. The text cites it for calling Daas tiferes.

ספר הזהר, משפטים כ"ב:תקכ"ח-22:528-536 Zohar, Mishpatim תקלי

111

יאר ה' פניו אליך

"May Havayah make His face shine upon you and be gracious to you." The Alter Rebbe links the shining face with the level of Daas.

Numbers 6:25 ו' כ"ה: במדבר

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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112

לך אמר לבי בקשו פני

"To You my heart said, 'Seek My face.'" The Alter Rebbe reads it as the desire of the heart drawn from G-d's shin-

ing face.

Psalms 27:8 ח"ח:27 Psalms

לך אמר לבי בקשו פני את-פניך ה' אבקש:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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113

אם לא תדעי לך

"If you do not know, O fairest of women, go out in the tracks of the flock." The text refers to its discourse on this verse in Parshas Vayeitzei.

Song of Songs 1:8 ח"א:1 Song of Songs

אם-לא תדעי לך היפה פנשים צאיי-לך בעקבי הצאן ורעי את-גדיתיך על משכנות הרעים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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114

יצמיח צדקה ותהלה נגד כל הגוים

As the earth brings forth its growth, so G-d "will cause righteousness and praise to sprout before all the nations." The text refers to a later discourse on this verse for tehillah.

Isaiah 61:11 א"א:61 Isaiah

כי כארץ תוציא צמחה וכנגנה ורועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל-הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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115

ראה אנכי

"See, I set before you this day a blessing and a curse." The text refers to its discourse on this verse.

Deuteronomy 11:26 ו' כ"א: Deuteronomy

ראה אנכי נתן לפניכם היום ברכה וקללה:

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

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ענין ראש השנה ויום הכפורים

The Matter of Rosh HaShanah and Yom Kippur

On Rosh HaShanah Nukva receives her intellect directly from Binah, so the day calls for awe and self-nullification before the King, while the Ten Days of Teshuvah reveal love through distance and “saw” Z’eir Anpin and Nukva apart so that they come face to face, leading to the hidden love of Yom Kippur. Through the speech of Torah and prayer, Israel “causes Havayah to say” anew, “Let us make man.”

THE MAAMAR IN BRIEF

The maamar opens with the building of the first woman from Adam’s rib and the Sages’ teaching that she was given extra binah. On Rosh HaShanah, it explains, Nukva receives her intellect (mochin) not through Z’eir Anpin but from Binah itself: a great light contracted into Malchus, the kingship of “Havayah reigns; He is clothed in majesty.” On this day the new moon is covered: a day of awe and nullified will, with no place for love. In the Ten Days of Teshuvah love is revealed precisely through distance, “From afar Havayah appeared to me.” These days are not festivals, for their light serves to repair the emotive attributes and return them face to face: the “sawing” (nesirah). Love has two forms, the revealed Chasadim and the concealed Chasadim held in the Yesod of Imma, and Yom Kippur belongs to the concealed. In a person, a “foreskin” covers the heart’s inner point, and the Ten Days remove it. The maamar then reads “in Our image, after Our likeness,” and ends with the verses of Ki Tavo: our service through the year causes G-d to say again “Let us make man,” and the power of that speech is His gift.

OUTLINE

- 1 **Rosh HaShanah, the Ten Days and Yom Kippur** ¶11
On Rosh HaShanah Nukva receives mochin from Binah itself and the service is awe and bittul; in the Ten Days love is revealed through distance and the nesirah returns the attributes face to face; Yom Kippur belongs to the concealed Chasadim in the Yesod of Imma.
- 2 **The covering of the heart** ¶12
A union takes place at the chest as well; in a person, the inner point of the heart is covered by a “foreskin” that the Ten Days of Teshuvah remove, so that the heart’s inner dimension is revealed.

3 Image and likeness

¶3-4

The tzelem of Z'eir Anpin comes from the concealed and revealed Chasadim, rooted in Abba and Imma; the “likeness” is Leah and Rachel, the intellectual and vital souls, which are letters; they are “with all your heart” and “with all your soul.”

4 Causing G-d to say

¶5-6

Through the mayin nukvin of our deeds, Torah and prayer, the utterance “Let us make man” is drawn from concealment into revelation on Rosh HaShanah and G-d is crowned King; and G-d gives Israel the power of its speech, which forms the mochin of Nukva.

KEY CONCEPTS

Mochin from Binah מוחין מבינה עצמה

On Rosh HaShanah Nukva receives her intellect directly from Binah rather than through Z'eir Anpin; the maamar reads this as the “extra binah” given to the woman, and as a great light contracted into Malchus.

Love through distance ריחוק מקום

Love that is revealed because the light is not openly revealed, as in “From afar Havayah appeared to me”: the mode of the Ten Days of Teshuvah, which are therefore not festivals.

The sawing (nesirah) נסירה

The repair of the emotive attributes in the Ten Days of Teshuvah, which turns them from back to back to face to face; below, it is Israel's return to G-d and G-d's return to Israel, “Return to Me, and I will return to you.”

Concealed and revealed Chasadim חסדים מכוסים ומגולים

Two levels of love: love still enclosed in the Yesod of Imma, bound up with the world of delight, which belongs to Yom Kippur and “the heart's desire”; and love after it has come out into revelation.

The foreskin of the heart ערלת לבבכם

The covering that settles over the inner point of the heart as it descends and is clothed in a person's outer self; the Ten Days of Teshuvah remove it before Yom Kippur.

Feminine waters (mayin nukvin) מייין נוקבין

The arousal from below raised by our deeds, Torah study and prayer through the year, which draws the utterance “Let us make man” from concealment into revelation on Rosh HaShanah.

SECTION 1 • 11

Rosh HaShanah, the Ten Days and Yom Kippur

1 ענין ראש השנה ויום הכפורים. ויפל ה' אלהים תרדמה על האדם ויכן ה' אלהים את הצלע¹ וגוי' ואמרו רזל מלמד שנתן בינה יתירה² כו'.

The matter of Rosh HaShanah and Yom Kippur. “And Havayah Elokim cast a deep sleep upon the man,” “and Havayah Elokim built the rib,” etc. And our Sages, of blessed memory, said: “This teaches that He gave an extra [measure of] understanding (binah),” etc.

The maamar sets out to explain the inner meaning of Rosh HaShanah and Yom Kippur, and it opens with the verses on the making of the first woman: G-d cast a deep sleep on Adam and “built” the rib into a woman. The Talmud (Niddah 45b) reads the word “built” (vayiven) as a hint of binah, understanding: the woman was given an extra measure of it.

הענין דבר"ה [דבראש השנה] נעשו מוחין לנוק' [לנוקבא] שלא ע"י ז"א כ"א מבינה עצמה וזהו ענין הצמצום בחי' אור גדול

The matter is that on Rosh HaShanah the intellect (mochin) is made for Nukva (the feminine) not through Z'eir Anpin (the emotive attributes), but rather from Binah (understanding) itself. And this is the matter of the tzimtzum (contraction): the level of a great light,

In Kabbalistic terms, Nukva, the feminine configuration that corresponds to Malchus, normally receives her intellect (mochin) by way of Z'eir Anpin, the configuration of the emotive attributes. On Rosh HaShanah, the Alter Rebbe says, she receives it directly from Binah, and this is the “extra binah” given to the woman. He calls it a tzimtzum because a light as great as Binah must contract itself to enter Malchus.

כמו הבינה נמשך בבחי' מלכות וכמ"ש ה' מלך גאות לבש³ ולכן החודש מתכסה בו⁴ שהוא בחי' ביטול רצון

like Binah, drawn into the level of Malchus (sovereignty), as it is written, “Havayah reigns; He is clothed in majesty.” And therefore “the new moon is covered on it,” which is the level of the self-nullification (bittul) of will;

Psalm 93, “Havayah reigns; He is clothed in majesty,” describes kingship as a garment; the Rebbe's note, drawing on the parallel discourse in Likkutei Torah, explains that G-d clothed and contracted Himself in many garments and contractions until He could be called “King.” Rosh HaShanah is the festival on which “the new moon is covered” (Talmud, Rosh Hashanah 8a-b), and that concealment matches the service of the day: the nullification (bittul) of one's own will before the King.

והיינו ביטול מהות הנפש מפני היראה ולא שייך שם בחי' אהבה אבל בעשרת ימי תשובה נק' מרחוק ה' נראה לי.⁵

that is, the bittul of the very essence of the soul out of awe, and the level of love has no place there. But in the Ten Days of Teshuvah it is called "From afar Havayah appeared to me."

This bittul is the self-effacement that comes from awe, in which a person's very being is set aside, and in that state there is no room for love, since love needs someone who feels himself as the one who loves. The Ten Days of Teshuvah are different: they are described by Jeremiah's words "From afar Havayah appeared to me," which continue, "with an everlasting love I have loved you."

שנתגלה בחי' אהבה מחמת ריחוק מקום שאין האור שם בהתגלות כ"כ [כל כך] שהרי אינו יו"ט [יום טוב] דבכל יו"ט [יום טוב] הוא התגלות מוחין דא"א [דאבא ואימא]⁶ בנוק' [בנוקבא].

For the level of love is revealed because of the distance of place, since the light there is not so much in revelation; for after all, it is not a Yom Tov, since on every Yom Tov there is a revelation of the mochin of Abba and Imma (Chochmah and Binah) in Nukva.

In the Ten Days, love is aroused precisely by distance: the Divine light is not openly revealed then, and longing for what is hidden brings love out. The Rebbe's note compares this to a son who is at home with his father, yet the father hides his face from him. These days are not festivals, for on a festival (Yom Tov) the mochin of Abba and Imma, the intellectual configurations, are revealed in Nukva, as Pri Etz Chaim explains.

אלא שהם ע"י ז"א משא"כ בר"ה [בראש השנה]. (ועיין מ"ש בביאור ע"פ והי' [והיה] מדי חדש בחדשו) ולא משום התגלות הארות המוחין עצמם דהא כתיב בכל קראנו אליו⁷ ולא למדותיו⁸ אלא משום התגלות אור א"ס ב"ה.

But they are through Z'eir Anpin, which is not so on Rosh HaShanah. (And see what is written in the explanation on the verse "And it shall be, from new moon to new moon.") And [this is] not because of a revelation of the illuminations of the mochin themselves, for it is written, "whenever we call to Him," and not to His attributes, but rather because of a revelation of the Infinite Light (Or Ein Sof), blessed be He.

On a festival the mochin reach Nukva by way of Z'eir Anpin, whereas on Rosh HaShanah they come to her directly from Binah; the parenthesis refers to an explanation on Isaiah's verse "from new moon to new moon" for more on this. Yet what makes a festival is not the illumination of the mochin as such, for the Sifrei, cited in the Pardes Rimmonim, reads "whenever we call to Him" as to Him and not to His attributes; it is the Infinite Light, blessed be He, revealed through them.

ולפי שהארת המוחין הוא יותר מעולה לכן הוא יו"ט [יום טוב] משא"כ הארת המדות שהאור מאיר ע"י ריחוק מקום יורת מהמוחין מחמת שהארה שבו אינו רק לתיקון המדות להחזירם פנים בפנים.

And because the illumination of the mochin is more exalted, therefore it is a Yom Tov; which is not so with the illumination of the emotive attributes (middos), in which the light shines through distance of place more than [in] the mochin, because the illumination in it is only for the rectification of the middos, to return them face to face.

Because the illumination of the mochin is the higher revelation, the days that carry it are festivals. The Ten Days carry instead an illumination of the emotive attributes (middos), whose light shines through distance even more than that of the mochin, because its whole purpose is to repair the attributes and bring them back face to face.

וזהו ענין הנסירה^{9,10} (עיין בד"ה כי אברהם לא ידענו¹¹ ובאדם עצמו ג"כ הנפש החיונית חפצה כו' אבל בשכל כו', ועיין מענין זה דאב"א [דאחור באחור] ופב"פ [ופנים בפנים] ע"פ זכור את אשר עשה לך עמלק¹² כו' אחריו כו' ע"ש)

And this is the matter of the sawing (nesirah). (See in the discourse beginning "For Avraham does not know us"; and in man himself, too, the vital soul desires, etc., but in the intellect, etc. And see on this matter of back to back and face to face, on the verse "Remember what Amalek did to you," etc., "behind you," etc.; see there.)

This repair is called the nesirah, the "sawing": in the Arizal's teaching, Z'eir Anpin and Nukva first stand joined back to back and are "sawn" apart so that they can turn face to face, and Pri Etz Chaim says this happens over the ten days from Rosh HaShanah to Yom Kippur, one attribute each day. The parentheses point to two discourses in Torah Ohr: the one on "For Avraham does not know us," which says that in a person the vital soul desires worldly things, back to back, while in the intellect the will turns toward G-d, face to face; and the one on "Remember what Amalek did to you," on back to back and face to face.

וכן למטה בכללות ישראל הוא זמן תשובה קראוהו בהיותו קרוב¹³ וז"ש [וזהו שכתוב] (במלאכי סי' ג') שובו אלי ואשובה אליכם¹⁴ היינו פב"פ [פנים בפנים]

And so too below, in Israel as a whole, it is a time of teshuvah: "Call upon Him while He is near." And this is [the meaning of] what is written (in Malachi, chapter 3), "Return to Me, and I will return to you," that is, face to face;

The same happens below, in the Jewish people as a whole: the Ten Days are a time of teshuvah, of which Isaiah says "Call upon Him while He is near," and the Talmud (Rosh Hashanah 18a) applies the verse to these days. Malachi's "Return to Me, and I will return to you" describes the face-to-face turning: Israel turns toward G-d, and G-d turns toward Israel.

אבל אינה הארת המוחין ולכן נופל עליו שם יש ודבר בחי' אהבה כו' שיהא יש מי שאוהב כו'.

but it is not the illumination of the mochin. And therefore the terms “something” (yesh) and “a thing” (davar) apply to it, the level of love, etc.: that there be (yesh) someone who loves, etc.

Yet this closeness is not an illumination of the mochin; it lives in the emotions. That is why this love is called “something” (yesh), a felt thing: love means that there is someone who loves, a self that feels it.

אך הנה יש ב' בחינות אהבה שהם חסדים מגולים וחסדים מכוסים והמכוסים הם למעלה ביסוד אימא

However, there are two levels of love, which are the revealed Chasadim (kindnesses) and the concealed Chasadim. And the concealed ones are above, in the Yesod (foundation) of Imma,

The Alter Rebbe now distinguishes two kinds of love, which correspond to the Kabbalistic “revealed Chasadim” and “concealed Chasadim” (kindnesses). The concealed Chasadim are still enclosed within the Yesod of Imma: love still held within understanding, before it comes out as felt emotion.

ששם הם בהתקשרות בעולם התענוג לפי ששם הוא התגלות עתיק [ועמ"ש מענין חסדים המכוסים והמגולים בביאור ע"פ אלה מסעי¹⁵ ובביאור ע"פ והיה מספר בני ישראל].¹⁶

for there they are bound up in the world of delight, since there is the revelation of Atik. (And see what is written on the matter of the concealed and the revealed Chasadim in the explanation on the verse “These are the journeys,” and in the explanation on the verse “And the number of the children of Israel shall be.”)

There, still within Binah, the Chasadim are bound up with the world of delight, because Binah is where Atik, the inner dimension of Keser that is associated with delight, is revealed. The parenthesis refers to two other explanations that discuss the concealed and revealed Chasadim, on “These are the journeys” and on “And the number of the children of Israel shall be.”

וזהו ענין יוה"כ [יום הכפורים] לפני הויה תטהרו¹⁷ שהנוקבא מקבלת ה"ג [חמש גבורות] כו'. וכל העליות דרך אימא עד הדיקנא כו' והוא בחי' רעותא דליכא כו' משא"כ המגולים הוא אחר צאתם בהתגלות כו'.^{18, 19}

And this is the matter of Yom Kippur, “Before Havayah you shall be purified”: that Nukva receives the five Gevuros, etc. And all the ascents are by way of Imma, up to the Beard (dikna), etc.; and this is the level of the heart's desire (re'usa d'liba), etc. Whereas the revealed ones are after they come out into revelation, etc.

Yom Kippur, the day of “before Havayah you shall be purified,” belongs to the concealed Chasadim: on it Nukva receives the five Gevuros, and all the ascents of the day pass through Imma, up to the “Beard” (dikna), the source of the thirteen attributes of mercy. This is “the heart's desire” (re'usa d'liba), a longing hidden in the heart's depths. The revealed Chasadim, by contrast, are love after it has come out into the open.

SECTION 2 • 12

The covering of the heart

2 והנה למעלה בחזה יש שם זיווג כו' לפי ששם יש ג"כ בחי' יסוד כו', ועמ"ש בד"ה עיני כל.

Now above, in the chest (chazeh), there is a union (zivug), etc., because there, too, there is the level of Yesod, etc. And see what is written in the discourse beginning “The eyes of all.”

Above, at the level of Z'eir Anpin's “chest” (chazeh), there is also a union (zivug), because that place too has an aspect of Yesod, the Sefirah through which union takes place. The Alter Rebbe refers to his discourse on “The eyes of all look to You” for more on this.

והוא ענין נקודת פנימית הלב והתקשרותו לדבקה בו ובהשתלשלות למטה ע"י התלבשותו בחיצוניות חופף עליו בחי' ערלה ערלת לבבכם²⁰

And this is the matter of the point of the inner dimension (pnimiyus) of the heart and its bond, to cleave to Him. And in the descent (hishtalshelus) below, through its being enclothed in the outer dimension (chitzoniys), there hovers over it the level of a foreskin (orlah): “the foreskin of your heart.”

In a person this corresponds to the inner point of the heart and its bond with G-d, its wish “to cleave to Him.” As that point descends and is clothed in a person's outward self, a covering settles over it, which the Torah calls “the foreskin of your heart.”

לכן עשיית [עשרת ימי תשובה] קודם יוהכ"פ [יום הכפורים] להסיר בחי' ערלה הנ"ל ע"י נחפשה דרכינו²¹ כו' ואז יתגלה פנימיות הלב כו'.

Therefore the Ten Days of Teshuvah [come] before Yom Kippur: to remove the level of foreskin mentioned above through “Let us search our ways,” etc. And then the inner dimension of the heart will be revealed, etc.

This is why the Ten Days of Teshuvah come before Yom Kippur: through self-examination, “Let us search our ways” (Lamentations 3:40), the covering is removed. Then the inner dimension of the heart can be revealed, as it is on Yom Kippur.

SECTION 3 • 113-4

Image and likeness

3 וזהו בצלמנו כדמותנו²² כי צלם ז"א הוא מבחי' החסדים המכוסים והמגולים הנ"ל ומקורם הוא מא"א [מאבא ואימא] כו' דצלם כו' בחי' סתים וגליא כו'.

And this is [the meaning of] “in Our image, after Our likeness.” For the image (tzelem) of Z’eir Anpin is from the level of the concealed and revealed Chasadim mentioned above, and their source is from Abba and Imma, etc., for the tzelem, etc., [is] the level of “hidden and revealed,” etc.

The Alter Rebbe returns to the verse “Let us make man in Our image (tzelem), after Our likeness (demus).” The tzelem of Z’eir Anpin comes from the concealed and revealed Chasadim described above, whose source is Abba and Imma, and tzelem itself has a hidden and a revealed side. The Rebbe’s note suggests that “for the tzelem, etc.” should perhaps read “for the tzelem is the level of.”

וכן למעלה מעלה עד רום המעלות עד אין קץ כו' ואפילו למעלה מן הפרסא כו' ואפילו בא"ק [באדם קדמון] כו'.

And so it is higher and higher, up to the loftiest heights, without end, etc.; and even above the partition (parsa), etc.; and even in Adam Kadmon, etc.

The same pairing of hidden and revealed repeats at every level, without end: even above the parsa, the partition between the World of Atzilus and the worlds below it, and even in Adam Kadmon, the first and highest configuration of all.

4 וכדמותנו היא בחי' לאה ורחל. לאה היא נפש השכלית מאחוריים דאימא. ורחל היא נפש החיונית מחיה עולמות כו'

And “after Our likeness” is the level of Leah and Rachel. Leah is the intellectual soul, from the back (achorayim) of Imma; and Rachel is the vital soul, which gives life to worlds, etc.,

“After Our likeness” refers to Leah and Rachel, the two feminine configurations of Z’eir Anpin. Leah is called the “intellectual soul,” drawn from the back (achorayim) of Imma, and Rachel the “vital soul,” the one that gives life to the worlds.

שהם הם בחי' דמות ותמונת אותיות כו' והם מלבישים לז"א. וזהו בכל לבבך בחי' הצלם הנ"ל ובכל נפשך בחינת הנפשות כדמותנו הנ"ל.

for they themselves are the level of the likeness and form of letters, etc., and they enclothe Z'eir Anpin. And this is [the meaning of] “with all your heart”: the level of the image (tzelem) mentioned above; and “with all your soul”: the level of the souls, “after Our likeness,” mentioned above.

These two “souls” are likeness and form, the letters that clothe Z'eir Anpin; the Rebbe's notes add that the letters of thought are in the intellectual soul and the letters of speech in the vital soul, and that the letters clothe both intellect and emotions. So “with all your heart” corresponds to the tzelem, which the notes call the very essence and being, and “with all your soul” to the two souls of the likeness.

SECTION 4 • ¶5-6

Causing G-d to say

5 והוא ענין תורה שבעל פה בחי' דבור כו', וזהו את ה' האמרת היום²³ וגו'. כי בעת בריאת העולם ואדם אין²⁴ כו' כד סליק ברעותי [ברעותיה] כו',

And this is the matter of the Oral Torah, the level of speech, etc. And this is [the meaning of] “You have caused Havayah to say this day,” etc. For at the time of the creation of the world, “and there was no man,” etc., [it was] “when it arose in His will,” etc.;

Speech, the level of Nukva, is also the Oral Torah, and this explains the verse “You have caused Havayah to say this day.” When the world was first created “there was no man” to serve G-d, so creation came from G-d's own will alone, “when it arose in His will.”

אבל עכשיו ע"י מעשה התחתונים כו' וכפי ערך העלאת מ"ן [מ"ן נוקבין] במעשינו ובעבודתנו בתורה ותפלה של כל השנה רוח אייתי רוח ואמשיך רוח מלמעלה מהעלם

but now, through the deeds of the lower beings, etc. And according to the measure of the raising of mayin nukvin (feminine waters) through our deeds and our service in Torah and prayer throughout the whole year, “spirit brings spirit and draws down spirit” from above, from concealment

Now, however, the renewal each year depends on the deeds of those below. According to the “feminine waters” (mayin nukvin), the arousal that our deeds, Torah study and prayer raise through the whole year, “spirit brings spirit and draws down spirit”: an arousal from below draws down a matching arousal from above, out of concealment.

אל הגילוי בדיבור נעשה אדם בצלמנו כדמותנו²⁵ להיות בחי ר"ה [ראש השנה] מלך על כל האדם וזהו שתמליכוני עליכם.²⁶ כי הנשמות עלו במחשבה עליונה.

into revelation, in the utterance “Let us make man in Our image, after Our likeness,” so that there be the level of Rosh HaShanah, King over all of man. And this is [the meaning of] “that you make Me King over you.” For the souls arose in the Supreme Thought.

This drawing-down brings the utterance “Let us make man in Our image, after Our likeness” from concealment into revelation, so that on Rosh HaShanah G-d is again King over man; this is the Talmud’s “so that you make Me King over you.” It is possible because the souls of Israel “arose in the Supreme Thought”: they were first in G-d’s intent.

6 וכמו שמוציאים מחשבתם מכה אל הפועל בדיבור תלמוד תורה ותפלה. כך את ה' האמרת היום²⁷ וגו'.

And just as they bring their thought out from potential into actuality in the speech of Torah study and prayer, so “You have caused Havayah to say this day,” etc.

As people bring their thoughts from potential into actual speech when they study Torah and pray, so on Rosh HaShanah Israel “causes Havayah to say”: their speech below draws the Divine utterance out of concealment into revelation.

ור"ל [ורוצה לומר] שיאמר מאמר זה נעשה אדם²⁸ וגו' כי בחי תורה שבע"פ [שבעל פה] ובחי ר"ה [ראש השנה] הוא ענין א' בחי דיבור בחי נוק' [נוקבא] כו' וה' האמירך²⁹ וגו'

That is to say: that He should say this utterance, “Let us make man,” etc. For the level of the Oral Torah and the level of Rosh HaShanah are one matter, the level of speech, the level of Nukva, etc. “And Havayah has caused you to say,” etc.:

Israel causes G-d to say again the utterance “Let us make man.” The Oral Torah and Rosh HaShanah are one matter, because both are the level of speech, Nukva; and the next verse, “And Havayah has caused you to say,” is explained in what follows.

כי העלאת מ"נ [מיינ נוקבין] זו כתיב (תלים קמ"ז) לא עשה כן כו' והנשמות עלו במחשבה מפני

for of this raising of mayin nukvin it is written (Psalms 147), “He has not done so,” etc. And the souls arose in thought because

This raising of “feminine waters” is particular to Israel, as Psalm 147 says of G-d’s statutes and ordinances, “He has not done so for any nation.” The souls of Israel “arose in thought,” and the next words give the reason.

כי ה' הוא הנותן להם כח בדיבורם קבעם בפה³⁰ כו' לתהלה לשם ולתפארת³¹ שיעשו מוחין לנוק' [לנוקבא] בחי' חב"ד [חכמה בינה ודעת] וכו' וד"ל [ודי למבין]:³²

G-d is the One who gives them power in their speech, “He set them in the mouth,” etc., “for praise, for a name and for glory,” that they make mochin for Nukva, the level of Chochmah, Binah and Daas, etc. And this suffices for one who understands.

The power of Israel’s speech in Torah and prayer is given by G-d Himself, who, in the words of Sefer Yetzirah, “set the letters in the mouth”; this is “Havayah has caused you to say.” “For praise, for a name and for glory” are Chochmah, Binah and Daas: through their speech Israel forms the mochin of Nukva.

IN ONE’S AVODAH

In the Ten Days of Teshuvah, search one’s ways (“Let us search our ways”) to remove the covering over the inner point of the heart, so that its inner dimension is revealed on Yom Kippur. Through Torah study and prayer all year, bring one’s thought into speech: this raises the “feminine waters” that cause G-d to say again “Let us make man” and to be crowned King over us on Rosh HaShanah.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that love has no place in the bittul of Rosh HaShanah, yet is revealed in the Ten Days of Teshuvah?
2. How can distance reveal love more than closeness, as in “From afar Havayah appeared to me”?
3. What is the difference between the concealed and the revealed Chasadim, and why does Yom Kippur belong to the concealed ones?
4. What is the “foreskin of the heart” in a person, and how do the Ten Days of Teshuvah remove it?
5. In what sense do our Torah study and prayer “cause Havayah to say” “Let us make man” each Rosh HaShanah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויבן ה' אלהים את הצלע

“And Havayah Elokim built the rib that He had taken from the man into a woman.” The Talmud reads “built” as a hint of binah, which the Alter Rebbe applies to Nukva receiving mochin from Binah.

בראשית ב:כ"ב Genesis 2:22

ויבן ה' אלקים את־הצלע אשר־לקח מן־הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֵלֶיָּהֶם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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2 מלמד שנתן בינה יתירה

From “And Havayah Elokim built the rib” the Talmud learns that the Holy One, blessed be He, gave woman more understanding (binah) than man. The Alter Rebbe reads it as Nukva receiving her mochin directly from Binah on Rosh HaShanah.

נדה מ"ה ב:י"א–י"ב Niddah 45b:11–12

אמר רב חסדא: מאי טעמא דרבי? דכתיב [ויבן ה' אלקים] את הצלע, מלמד שנתן הקדוש ברוך הוא בינה יתירה בְּאִשָּׁה יוֹתֵר מִבָּאִישׁ. ואידך, ההוא מבני לקח לכדריש לקיש, דאמר ריש לקיש משום רבי שמעון בן מנסיא: [ויבן ה' אלקים] את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם — מלמד שקלעה הקדוש ברוך הוא לחיה והביאה אצל אדם הראשון, שכן בכרכי הים קורין לקלעי־תא — בנִי־תא.

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

3 “Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength.” Kingship is described as a garment: the great light of Binah contracted into Malchus.

תהילים צ"ג:א–ב Psalms 93:1

ה' מלך גאות לבש לבש ה' עו התאזר אֶת־תְּכוֹנִתִּי תָבַל כְּלִי־תְמוּטָה:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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4 החודש מתכסה בו

The Talmud expounds “Blow the shofar at the new moon, at the covered time for our festival day”: which festival is it on which the new moon is covered? Rosh HaShanah. The Alter Rebbe links that concealment to the bittul of the day.

ראש השנה ח' א:י"ז–ח' ב:א' Rosh Hashanah 8a:17–8b:1

ממאי דתשרי הוא? דכתיב: “תקעו בחדש שופר בכסה ליום חגנו”, איזהו חג ששהחדש מתכסה בו — הוי אומר זה ראש השנה. וכתיב: “כי חק לישראל הוא משפט לאלקי יעקב”.

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

5 מרחוק ה' נראה לי

“From afar Havayah appeared to me: with an everlasting love I have loved you; therefore I have drawn you with kindness.” The Alter Rebbe reads it of the Ten Days of Teshuvah, when love is revealed through distance.

ירמיהו ל"א:ג–ד Jeremiah 31:3–4

מרחוק ה' נראה לי וְאַהֲבַת עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חִסְדִּי:

‘From afar the L-RD appeared unto me.’ ‘Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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6 התגלות מוחין דאורייתא

The twentieth gate, on the festivals, explains that on Yom Tov the mochin of Abba and Imma come into Z'eir Anpin clothed in the Netzach, Hod and Yesod of Imma, and that Z'eir Anpin and Nukva receive them through Imma. The Alter Rebbe relies on it for the revelation of mochin on every Yom Tov.

פרי עץ חיים, שער מקרא קודש 1:3 Pri Etz Chaim, Gate of Festival 1:3

אך בייט, אשר אין הארה שלו מעצמו וממילא, רק מאמא היא מעצמה ולא מאבא, רק עיי מעשינו אנו קוראין את אבא, ומכניסין אותו תוך זיא, ואינו מתלבש הנהיי שלו דאבא בעצמו, רק באים המוחין של אבא ונכנסין תוך המוחין של אמא, ומתחברין במוחין של אמא, ובי בחי אלו מוחין דאורייתא, בי בחי יחד, ומתחברין המוחין אלו תוך נהיי דאמא הם עומדין, ואין כ"כ גדול הארת מוחין דאמא כמו בשבת:

Pri Etz Chaim (Public Domain)

7 בכל קראנו אליו

“For what great nation has G-d so near to it as Havayah our G-d is, whenever we call to Him?” The Alter Rebbe cites it for calling to G-d Himself.

דברים ד':ז–ח Deuteronomy 4:7–8

כי מִי־גוֹי גָדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרִיבִים אֵלָיו כִּהְיֵה אֱלֹקֵינוּ כְּכֹל־קְרָאָנוּ אֵלָיו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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8 בכל קראנו אליו ולא למדותיו

The Pardes Rimmonim quotes the Sifrei on “whenever we call to Him”: to Him, and not to His attributes, and asks how prayer may then be directed through the Sefiros. The Alter Rebbe uses the saying to show that the love of the Ten Days comes from the Infinite Light itself.

פרדס רמונים ל"ב–ג'–ב'–ג'–ב'–ג'–ב' Pardes Rimmonim 32:2–3

אחר שבפרק הקודם הפלגנו במעלת המכין. ראוי להתבונן כי בענין הכונה בספירות יש קצת גמגום כי איתא בספרי כה' אלדינו בכל קראנו

אליו (דברים ד ז) אליו ולא למדותיו. וכן ראוי כי איך אפשר שישאל מעבד המלך ולא מהמלך ואין ראוי להתפלל אלא לבעל האוצרות ולמה נייחס כל תפילתינו אל הספי. ובפרט שכל התיבות הם ככנויים אליהם ואם יכוין להם נמצא כל תפילתו רומזות בספי ולא נשאר לו כונה במקור המקורות. שנית כי איך אפשר לכוין במדות והלא כאשר ידמה האדם בדעתו ספי מן הספי בהכרח יגבילה ויגשימה כי מה ...

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9

ענין הנסירה

Among its principles concerning Nukva, Etz Chaim explains that the nesirah took place while Z'eir Anpin's back aspects, called "deep sleep" (tardemah), were upon him, and that afterwards they came face to face. The Alter Rebbe identifies the repair of the attributes in the Ten Days with this nesirah.

עץ חיים ל"ד:ב'2:34 Sefer Etz Chaim

10

ענין הנסירה

Because Z'eir Anpin and Nukva came out back to back at creation, each Tishrei the nesirah is needed: it is done in the ten days from Rosh HaShanah to Yom Kippur, one attribute each day, and on Yom Kippur it reaches the inward level, to return them face to face. The Alter Rebbe calls the repair of the attributes in the Ten Days "the matter of the nesirah."

פרי עץ חיים, שער ראש 1:6 ראש השנה א"י:1

והנה בתשרי נברא העולם, וחזר הדבר לקדמותו, לכן צריך הנסירה, וענין הנסירה הוא, ליתן לה כל הדינין, וישאר הוא כולו רחמים, וצריך למתק דיניה בכמה מיתוקים כאשר נבאר למטה. והנה הנסירה נעשית באלו עשרה ימים, בכל יום נסר מדה אחת, וידוע כי רישא דנוקבא הוא באחור שלו נגד החזה, ומשם ולמעלה היא מקום לאה, כנודע שעמה הוא הווג נעשית בכל אלו הימים, כי רחל עדיין לא נשלמת נסירה עד י"ח, ואפ"ה אינה ראוי לזווג עד ש"ע:

Pri Etz Chaim (Public Domain)

11

כי אברהם לא ידענו

"For You are our Father; for Avraham does not know us, and Israel does not recognize us; You, Havayah, are our Father." The verse opens the discourse to which the parenthesis refers.

ישעיהו ס"ג:ט"ז:16:63 Isaiah

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֹרָהֶם לֹא יֵדְעֵנוּ וְיִשְׂרָאֵל לֹא יִכְּרֹנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

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

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12

זכור את אשר עשה לך עמלק

"Remember what Amalek did to you on the way, when you came out of Egypt"; the next verse says he struck "all the

weak behind you." The parenthesis points to the discourse on this verse for back to back and face to face.

דברים כ"ה:י"ז:17:25 Deuteronomy

זְכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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13

קראוהו בהיותו קרוב

"Seek Havayah while He may be found; call upon Him while He is near." The Talmud (Rosh Hashanah 18a) applies the verse to the ten days between Rosh HaShanah and Yom Kippur.

ישעיהו נ"ה:ו"ר:6:55 Isaiah

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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14

שובו אלי ואשובה אליכם

"Return to Me, and I will return to you, says Havayah of Hosts." The Alter Rebbe reads the mutual return as a face-to-face relationship.

מלאכי ג'ז"ג:7:3 Malachi

לְמִימֵי אֲבֹתֵיכֶם סָרְתֶּם מִחֻקֵּי וְלֹא שָׁמַרְתֶּם שׁוּבוּ אֵלַי וְאֶשׁוּבָה אֲלֵיכֶם אֲמַר ה' צְבָאוֹת וְאֶמְרָתֶם בְּמַה נָּשׁוּב:

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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15

אלה מסעי

"These are the journeys of the children of Israel who went out of the land of Egypt." The text refers to an explanation on this verse that discusses the concealed and revealed Chasadim.

במדבר ל"ג:א'1:33 Numbers

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצֵבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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16

והיה מספר בני ישראל

"And the number of the children of Israel shall be like the sand of the sea." The text refers to an explanation on this verse for the concealed and revealed Chasadim.

הושע ב'א'1:2 Hosea

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עָמִי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it

shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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17

לפני הויה תטהרו

“For on this day He shall atone for you, to purify you; from all your sins, before Havayah you shall be purified.” The Alter Rebbe connects the purification of Yom Kippur with the concealed Chasadim in the Yesod of Imma.

ויקרא ט"ז:ל"ג

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

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

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18

“And Havayah Elokim cast a deep sleep upon the man, and he slept; and He took one of his ribs.” The maamar opens with the making of the woman as the image of what takes place above on Rosh HaShanah.

בראשית ב':כ"א

וַיִּפֹּל ה' אֱלֹהִים תְּרִדְמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעָתָיו וַיִּסְגֶּר בָּשָׂר תַּחְתָּנָה:

And the L-RD G-d caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof.

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19

“And it shall be, from new moon to new moon and from Sabbath to Sabbath, all flesh shall come to bow down before Me.” The text refers the reader to an explanation on this verse at this point in the argument.

ישעיהו ס"ו:כ"ג

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבָּתוֹ יִבֹּא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה':

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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PARAGRAPH 2

20

ערלת לבבכם

“Circumcise, then, the foreskin of your heart, and do not stiffen your neck any longer.” The Alter Rebbe uses “the foreskin of the heart” for the covering that settles over the heart’s inner point as it descends.

דברים י"ט:ל"ו

וּמִלֶּתֶם אֶת עֶרְלַת לִבְכֶּם וְעֲרַפְכֶם לֹא תִקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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21

נחפשה דרכינו

“Let us search and examine our ways, and return to Havayah.” The self-examination of the Ten Days removes

the covering over the heart.

Lamentations 3:40

נִחְפְּשֶׁה דְרָכֵינוּ וְנִחְקְרָה וְנִשׁוּבָה עֲדֵהּ

Let us search and try our ways, And return to the L-RD.

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PARAGRAPH 3

22

בצלמנו כדמותנו

“Let us make man in Our image, after Our likeness.” This paragraph explains “image” (tzelem), and the next explains “likeness” (demus), as levels of the configurations above.

בראשית א':כ"ו

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיְרִדוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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PARAGRAPH 5

23

את ה' האמרת היום

“You have caused Havayah to say this day that He will be your G-d, and that you will walk in His ways.” The maamar reads “caused to say” as Israel’s arousal drawing out the Divine utterance “Let us make man” on Rosh HaShanah.

דברים כ"ו:י"ז

אֲתָהּ הָאָמַרְתָּ הַיּוֹם לְהִיּוֹת לָךְ לְאֱלֹהִים וּלְלַכֵּת בְּדַרְכָיו וּלְשַׁמֵּר חֻקָיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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24

ואדם אין

“... and there was no man to work the ground.” At the creation there was no one below to arouse G-d’s will, so creation came from His will alone.

בראשית ב':ה'

וְכָל שִׁיחַ הַשָּׂדֶה טָרֵם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לְעֹבֵד אֶת־הָאֲדָמָה:

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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25

נעשה אדם בצלמנו כדמותנו

“Let us make man in Our image, after Our likeness.” The utterance that created man is drawn anew from concealment into revelation each Rosh HaShanah.

בראשית א: כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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26

שתמליכוני עליכם

G-d says: “Say before Me on Rosh HaShanah [verses of] kingship, remembrance and shofar: kingship, so that you make Me King over you.” The Alter Rebbe reads it as Israel renewing G-d’s kingship each Rosh HaShanah.

ראש השנה ט"ז א: ט"ו Rosh Hashanah 16a:15

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נִסְכּוֹ מִיָּם בְּחָג — אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: נִסְכּוֹ לְפָנַי מִיָּם בְּחָג, כְּדִי שִׁיתְכַּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאָמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכוּת וְזִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכוּת — כְּדִי שֶׁתִּמְלִיכוּנִי עֲלֵיכֶם, וְזִכְרוֹנוֹת — כְּדִי שֶׁיַּעֲלֶה זְכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבְמָה — בְּשׁוֹפָר.

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

PARAGRAPH 6

27

את ה' האמרת היום

“You have caused Havayah to say this day that He will be your G-d.” Israel brings its thought into speech, and so causes G-d to say again “Let us make man.”

דברים כ"ו: י"ז Deuteronomy 26:17

אֲתִי־ה' הָאֱמַרְתָּ הַיּוֹם לְהָיִיתׁ לְךָ לְאֱלֹקִים וְלָקַחְתָּ בְּדִרְכָיו וּלְשֹׁמֵר חֻקָיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשֹׁמֵעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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28

נעשה אדם

“Let us make man in Our image, after Our likeness.” This is the utterance that Israel “causes” G-d to say on Rosh HaShanah.

בראשית א: כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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29

וה' האמירך

“And Havayah has caused you to say this day that you will be His treasured people.” Read here as G-d giving Israel the very power of their speech.

דברים כ"ו: י"ח Deuteronomy 26:18

וְה' הָאֱמִירְךָ הַיּוֹם לֵהָיִיתׁ לְךָ לְעַם סֻּגְלָה כַּאֲשֶׁר דִּבַּרְתָּ לְךָ וּלְשֹׁמֵר כָּל־מִצְוֹתָיו:

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments;

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30

קבעם בפה

“Twenty-two foundation letters: engraved in the voice, hewn in the breath, set in the mouth in five places.” The Rebbe’s note cites this for “He set them in the mouth”: G-d is the source of the letters of human speech.

ספר יצירה ב: ג' Sefer Yetzirah 2:3

עשרים ושנים אותיות יסוד חקוקות בקול חצובות ברוח קבועות בפה בחמשה מקומות אחה"ע בומ"ק גיכ"ק דטלנ"ת זסר"י"ן [בדפוס מנטובה נוסף במשנה זו: קשורות בלשון כשהלכת בגחלת, אחה"ע משמשת בסוף הלשון ובבית הבליעה, בומ"ף בין השפתים ובראש הלשון, גיכ"ק על שלישייתה של לשון נכרתת, דטלנ"ת בראש הלשון משמשת עם הקול, וסצר"ש בין השינים ולשון שכובה ושטוטה. וע"ז קאי פי' הרמ"ב:]

Sefer Yetzirah, Warsaw 1884 (Public Domain)

31

לתהלה לשם ולתפארת

“... for praise, for a name and for glory, and that you be a holy people to Havayah your G-d.” The Alter Rebbe reads the three terms as Chochmah, Binah and Daas, the mochin that Israel’s speech forms for Nukva.

דברים כ"ו: י"ט Deuteronomy 26:19

וּלְתַתֵּךְ עֲלֵיוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתַהֲלָה וּלְשֵׁם וּלְתִפְאָרֶת וּלְהִיתָךְ עַם־קָדוֹשׁ לְה' אֱלֹקֶיךָ כַּאֲשֶׁר דִּבַּר:

and to make thee high above all nations that He hath made, in praise, and in name, and in glory; and that thou mayest be a holy people unto the L-RD thy G-d, as He hath spoken.

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32

“He has not done so for any nation, and His ordinances they have not known. Hallelujah.” The Alter Rebbe applies it to Israel’s raising of “feminine waters.”

תהילים קמ"ז: כ' Psalms 147:20

לֹא־עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטֵים בְּלִי־יָדְעוֹם הִלְלוּ־קָה:

He hath not dealt so with any nation; And as for His ordinances, they have not known them. Hallelujah.

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תחת אשר לא עבדת את ה' אלקיך בשמחה וגו'

“Because you did not serve Havayah your G-d with joy”



Every Jew can serve G-d with joy, because the Torah is G-d's own light: studying it quenches the longing to cleave to Him that is hidden in every heart. That joy is open even to one who has fallen from love, and it grows as he recognizes his own lowliness.

THE MAAMAR IN BRIEF

The maamar asks how the Torah can fault all Israel for not serving G-d “with joy,” when rejoicing in G-d seems to be the level of the righteous. It distinguishes two services, prayer and Torah study. Prayer, “the morning of Avraham,” is the time to wake the love for G-d that sleeps in every heart, by contemplating that G-d is “El Olam”: the world is only a ray of His light, which comes from Him without changing Him, as fruit comes from the earth's power of growth and thoughts from the soul. This contemplation runs through the morning prayers and leads to the Shema. Of two loves, the selfless flame of the righteous and the longing to cleave to G-d that every Jew has, the second can be fulfilled only through the Torah, in whose letters G-d's light is clothed; that fulfillment is the joy every Jew is commanded. Even one whose love has cooled can rejoice in his study, all the more as he recognizes his lowliness. The maamar closes with the preparation for prayer: heaviness of head, a mikveh, charity, and the study of musar.

OUTLINE

- 1 **The question and the two services** ¶1
How can all Israel be faulted for not serving with joy, the level of the righteous? The answer begins with two services, prayer and Torah; prayer is the morning time for waking the love that sleeps in every heart.
- 2 **The contemplation of prayer** ¶2-4
G-d is “El Olam”: the world is only a ray of His light, like fruit from the power of growth and thought from the soul. The morning prayers revolve around this, ask for help against accusations and distractions, and lead to the Shema.

3 Two loves, and the Torah that fulfills them

¶15-7

The selfless love of the righteous differs from the longing to cleave to G-d that every Jew has. That longing is fulfilled only through the Torah, whose letters hold G-d's light, and its fulfillment is the joy everyone can reach.

4 Joy for one who has fallen from love

¶18-10

One whose love has cooled can still rejoice in the Torah, which is one with G-d; recognizing his lowliness doubles the joy, while sadness comes from pride, and the Torah's light "passes over transgression" for the humble.

5 Yaakov and Yisrael; the joy of the righteous

¶11

The humble service is Yaakov, the servant; Yisrael is the time of great love, when joy comes easily. The joy of a mitzvah is commanded of all; the revealed joy in G-d Himself is the level of the righteous, open to all on Yom Tov.

6 Preparing for prayer

¶12-15

Heaviness of head, a recognition of lowliness in the mind; then three things that remove what hinders prayer: a mikveh, since prayer is fragrance and fragrance depends on purity; charity, against the accusations; and musar, in which simple faith is the crown of the great love.

KEY CONCEPTS

The hidden love אהבה מסותרת

The love for G-d present in every Jew's heart. It lies dormant, as if asleep, until contemplation in prayer brings it into the mind.

El Olam אל עולם

G-d as "world," not "the G-d of the world": the world is not a thing in its own right but a ray of His light.

Illumination הארה

An outflow that leaves its source undiminished and unchanged, like thought from the soul or fruit from the power of growth. The world, and the light in the letters of the Torah, are illuminations from G-d.

The two loves שני מיני אהבות

A selfless love that flares up of itself, the level of the righteous, and the longing to cleave to G-d that every Jew has. The second is fulfilled through the Torah.

Leftovers שיריים

Regarding oneself as superfluous in the world. For one so humble, the Torah's light "passes over transgression."

Yaakov and Yisrael יעקב וישראל

Two levels of service: Yaakov, the servant whose love has cooled yet who serves with joy, and Yisrael, the time of great love in prayer, when joy comes easily.

Heaviness of head כובד ראש

The sober recognition in the mind, before prayer, of one's own lowliness and of the sins that hide the level of Yisrael. It need not be a heaviness of the heart.

SECTION 1 • 11

The question and the two services

1 תחת אשר¹ לא עבדת² את ה' אלקיך בשמחה וגו'. ולהבין הלא זה הוא מדרגות הצדיקים כמ"ש שמחו צדיקים בה³ כו' ואיך יגיע כל אדם לזה.

"Because you did not serve Havayah your G-d with joy," etc. Now, to understand [this]: is this not [one of] the levels of the righteous, as it is written, "Rejoice, you righteous, in Havayah," etc.? And how can every person reach it?

The maamar opens with Deuteronomy 28:47, from the rebuke in Ki Tavo: the curses come "because you did not serve Havayah your G-d with joy and with gladness of heart." The difficulty is that rejoicing in G-d seems to be the level of the righteous, as Psalms 97:12 says, "Rejoice, you righteous, in Havayah"; how, then, can the Torah expect it of every Jew?

אך הנה יש ב' מדרגות בעבודת ה' מדת יום ומדת לילה בחינת יעקב ובחינת ישראל ובדרך פרט הם בחינת תורה ובחינת תפלה.

However, there are two levels in the service of G-d: the attribute of day and the attribute of night, the level of Yaakov and the level of Yisrael; and in particular terms, they are the level of Torah and the level of prayer.

The answer begins by distinguishing two levels in serving G-d, called "day" and "night" and linked to the patriarch's two names, Yaakov and Yisrael. In a person's daily life the two levels appear as Torah study and prayer; the maamar explains each pair as it goes on.

(עיינ מ"ש מענין מדת יום ומדת לילה בד"ה רני ושמחי^{4,5} גבי רננא ברמשא ושמחה בצפרא^{6,7} ובד"ה ענין חנוכה⁸ גבי בבקר כתיב בהיטיבו⁹ ובבין הערבים כתיב בהעלות¹⁰ וסד"ה להבין ענין הברכות¹¹ סד"ה וידעת היום¹² ועיין זח"א [זהר חלק א'] (קע"ד¹³ א') בענין יעקב וישראל.¹⁴)

(See what is written about the attribute of day and the attribute of night in the discourse beginning "Sing and rejoice," regarding "song in the evening and joy in the morning"; and in the discourse beginning "The matter of Chanukah," regarding "in the morning it is written 'when he makes [the lamps] good,' and toward evening it is written 'when he raises [them]'; and at the end of the discourse beginning "To understand the matter of the blessings"; [and] at the end of the discourse beginning "Know this day." And see the Zohar, Part I, 174a, on the matter of Yaakov and Yisrael.)

This parenthesis lists where the Alter Rebbe treats these themes elsewhere: Torah Ohr's discourse on "Sing and rejoice" (Zechariah 2:14), which takes up the Zohar's "joy in the morning and song in the evening," and its discourse on Chanukah, which contrasts the morning tending of the Menorah's lamps (Exodus 30:7) with their kindling toward evening (Exodus 30:8). The Zohar passage cited explains why the patriarch is sometimes called Yaakov and sometimes Yisrael.

והענין דהנה אמרו רז"ל [רבותינו זכרונם לברכה] זמן תורה לחוד¹⁵ וזמן תפלה לחוד¹⁶ שתפלה נקרא חיי שעה ותורה חיי עולם.

The explanation is this: our Sages, of blessed memory, said, "The time for Torah is one thing and the time for prayer is another," for prayer is called "the life of the hour" and Torah "eternal life."

Before explaining the two levels, the Alter Rebbe recalls the Talmud (Shabbos 10a): when Rava saw Rav Hamnuna lengthening his prayer, he said that people leave "eternal life" (Torah) for "the life of the hour" (prayer, in which one asks for present needs), and Rav Hamnuna held that each has its own time. Torah and prayer are thus two distinct services.

ולהבין ענין התפלה דכתיב וישכם אברהם בבקר^{17, 18, 19, 20, 21, 22, 23, 24} דהיינו שאהבה מסותרת שבלב כל אחד ואחד מישראל היא בהעלם ובהסתר ובבחינת שינה וצריך לעוררה משינתה כמו שכתוב אם תעירו ברי"ש אחד ואם תעוררו²⁵ בבי ריש"ן.

And to understand the matter of prayer, of which it is written, "And Avraham rose early in the morning": that is, the hidden love in the heart of each and every one of Israel is in concealment and hiddenness, in a state of sleep, and it must be awakened from its sleep, as it is written, "if you awaken (ta'iru)," with one reish, "and if you arouse (te'oreru)," with two reishes.

Prayer is linked to the verse "And Avraham rose early in the morning" (Genesis 22:3). Every Jew has a hidden love for G-d in the heart, but it lies dormant, as if asleep, and prayer is the time to wake it; the verse in Song of Songs uses two verbs for waking, ta'iru, written with one letter reish, and te'oreru, written with two.

פי' אם תעירו ברי"ש אחד היינו חיצוניות הלב ואם תעוררו בשני ריש"ן היינו פנימית הלב עיין בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהארי"י זכרוננו לברכה] בשה"ש [בשיר השירים].²⁶

That is: "if you awaken," with one reish, is the outer dimension (chitzoniyus) of the heart, and "if you arouse," with two reishes, is the inner dimension (pnimiyus) of the heart; see the Likkutei Torah of the Arizal, of blessed memory, on Song of Songs.

The single reish stands for waking the outer layer of the heart, and the doubled reish for stirring its inner depth. The Alter Rebbe cites this reading from the Arizal's Likkutei Torah on Song of Songs.

את האהבה עד שתחפץ^{27, 28, 29} (עיין) זח"ב [זהר חלק ב'] ט' א' קמ"ו ב' ת"ז [תיקוני זוהר] תיקון למ"ד) שיש זמן ועת לחפיצה ותשוקה של אהבה מסותרת הנ"ל דהיינו בשחרית.

"The love, until it desires" (see the Zohar, Part II, 9a, 146b; Tikkunei Zohar, Tikkun 30): for there is a time and a season for the desire and longing of the hidden love mentioned above, namely, at Shacharis.

The verse ends "the love, until it desires": the hidden love has its proper time to awaken into desire and longing for G-d. That time is Shacharis, the morning prayer.

וזהו וישכם אברהם בבקר (עיי' זח"א [זהר חלק א] ע"ב א' ר"ג א' רמ"ז ב'. ח"ג [חלק ג'] ויקרא כ"ב ב' נ"ב סע"ב [סוף עמוד ב] ר"ד סע"א [סוף עמוד א] רמ"ב ³⁰ א').

And this is [the meaning of] "And Avraham rose early in the morning" (see the Zohar, Part I, 72a, 203a, 247b; Part III, Vayikra, 22b, the end of 52b, the end of 204a, 242a).

This is why prayer is tied to Avraham rising early: the morning is Avraham's time. The Zohar passages cited speak of "the morning of Avraham," the hour of divine favor, and of Avraham as the one who instituted the morning prayer.

וענין השינה של אהבה זו הוא כמו למשל אדם הישן שהמחשבה שלו היא בבחינת הסתלקות למעלה מהמוח ואינה מלובשת במוחו כלל

The sleep of this love is like, for example, a person who is asleep, whose thought is in a state of withdrawal above the mind and is not en clothed in his mind at all;

The Alter Rebbe now explains what it means for love to "sleep." In a sleeping person, thought has withdrawn above the mind and is no longer clothed in it, so it does not operate through deliberate thinking.

ולכן החלומות הם דמיונות בלבד (עמ"ש בד"ה שיר כו' היינו כחולמים) ³¹ אבל בהקיצו ³² נכנס המחשבה זו בתוך המוח ומלובשת בתוך מוחו לחשוב בהם כרצונו.

and therefore dreams are mere imaginings (see what is written in the discourse beginning "A song," etc., "we were like dreamers"). But when he wakes, this thought enters into the mind and is en clothed within his mind, to think with [his thoughts] as he wishes.

That is why dreams are only imaginings; the Torah Ohr discourse on "we were like dreamers" (Psalms 126:1) explains that in sleep the discerning intellect withdraws and only imagination is left. On waking, thought enters the mind again, and a person directs his thinking as he wishes.

משא"כ בחלום אין בו בחירה ורצון כלל כמ"כ [כמו כן] הענין באהבה זו כשהיא בבחי' שינה אף שזוכר את ה' בלבו ויודע דרך כלל שמכ"כ [שמלא כל הארץ כבודו]. ³³

Whereas in a dream there is no choice or will at all. So too is the matter with this love when it is in a state of sleep: even though he remembers G-d in his heart and knows in a general way that "the whole earth is full of His glory,"

In a dream a person has no choice or will. The hidden love can be in the same state: a person remembers G-d in his heart and knows in a general way that "the whole earth is full of His glory" (Isaiah 6:3), yet this knowledge has the quality of a dream.

מ"מ יכול לעשות דבר עבירה שהוא נגד רצונו ית' ואפילו באותה שעה כמארז"ל [כמאמר רבותינו זכרונם לברכה] גנבא אפום מחתרתא רחמנא קריא³⁴ שיצליח בגנבתו

nevertheless he can commit a sin, which is against His will, may He be blessed, and even at that very moment, as our Sages, of blessed memory, said: "The thief at the mouth of the tunnel calls upon the Merciful One," that he succeed in his theft.

The proof is that a person can sin against G-d's will even at the moment he remembers Him. The Sages' saying (Berachos 63a, in the Ein Yaakov's reading, as the Kehot note says) describes a burglar who, at the very mouth of his tunnel, calls on G-d to help him succeed in his theft.

והוא מפני שאין זכירה זו אלא דרך דמיון והעברה בעלמא על המוח ואינו מלובש ונכנס בתוך מוחו

This is because this remembrance is only by way of imagination and a mere passing over the mind, and it is not en clothed in his mind and does not enter into it.

The burglar believes in G-d, but the belief only passes over his mind like an image; it has not entered the mind and been clothed there, so it does not govern what he does.

וצריך האדם לעורר את האהבה משינתה ולהכניסה בתוך מוחו ומחשבתו ע"י התבוננות רבים מהתחלת התפלה עד קריאת

שמע. ^{35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71}

And a person must awaken the love from its sleep and bring it into his mind and his thought, through much contemplation, from the beginning of the prayer until the reading of the Shema.

Prayer's task, then, is to wake the love and bring it into the mind through sustained contemplation, from the start of the prayers until the Shema. The next paragraphs describe that contemplation.

SECTION 2 • ¶2-4

The contemplation of prayer

² וענין התבוננות שבתפלה הוא איך שהוא ית' אל עולם ולא אל העולם שאין העולם ענין בפ"ע [בפני עצמו]

The contemplation in prayer is how He, may He be blessed, is "El Olam" (G-d, world) and not "El HaOlam" (G-d of the world): for the world is not a thing in its own right;

The contemplation that wakes the love concerns how G-d relates to the world. Avraham called on G-d as "El Olam" (Genesis 21:33); the Alter Rebbe reads it not as "the G-d of the world," as though the world were a separate thing that G-d rules, but as "G-d, world": the world is not a thing in its own right.

אלא שהן בחי' התפשטות הארה וזיו מאורו יתברך כמו זיו השמש שהאיר ממנו ית' כשעלה ברצונו לברוא את העולם.⁷²

rather, they are the aspect of a spreading forth of illumination and radiance from His light, may He be blessed, like the radiance of the sun: [a radiance] that shone forth from Him, may He be blessed, when it arose in His will to create the world.

Rather, everything in the world is only a ray spreading forth from G-d's light, as the sun's radiance spreads from the sun. That radiance shone forth when it arose in G-d's will to create the world.

3 ולמשל כמו כח הצומח⁷³ רוחני אשר בארץ שממנו יצמח עשבים ואילנות ופירות שבודאי הפרי הנצמח שהוא גשמי אינו ממהות ועצמות הכח רוחני הצומח

By way of analogy: like the spiritual power of growth in the earth, from which grasses, trees and fruits grow. Certainly the fruit that grows, which is physical, is not of the being and essence of the spiritual power of growth,

An analogy for how the world relates to G-d: the earth has a spiritual power that makes plants grow. The fruit that grows is physical, so it cannot be the very essence of that spiritual power.

אלא בחי' הארה בלבד המת פשטת מעצמות ומהות הכח רוחני הצומח והארה זו נתעבה ונתגשמה כ"כ [כל כך] עד שנעשה פרי גשמי בטעמים נרגשים לחיך מתיקות וכי' מה שאין ערך זה

but only an illumination that spreads forth from the essence and being of the spiritual power of growth. And this illumination became so coarse and so physical that it became a physical fruit, with tastes the palate can sense, sweetness and so on, something of a kind that is not

The fruit comes from only a ray of that power, which has become so coarse that it turns into physical fruit, with flavors such as sweetness that the palate can taste. Nothing like taste exists in the spiritual power itself.

נמצא ברוחני כלל, ואין התפשטות זו כמו התפשטות המים הנמשכים ממקום גבוה למקום נמוך שהמים

found in the spiritual at all. And this spreading forth is not like the spreading forth of water that flows from a high place to a low place, where of the water

The Alter Rebbe sharpens the analogy by a contrast: this "spreading forth" is not like water running downhill.

הנמשכים לא נשאר מהם במקומם הראשון כלל משא"כ בכח רוחני הצומח לא נחסר כלל בצמיחת הפרי ויכול הוא לחזור ולהצמיח פעמים רבות אין מספר

that has flowed, nothing at all remains in its first place; whereas the spiritual power of growth is not diminished at all by the growing of the fruit, and it can grow [fruit] again, many times without number.

Water that flows downhill leaves its source; none of it stays behind. The power of growth loses nothing by producing fruit and can produce again and again without limit, because what goes out from it is only a ray.

ולכן קראו חכמי האמת להתפשטות זו בשם הארה כמו למשל מחשבות האדם שנמשכים מנפשו ונשמתו שאין תופסים מקום כלל ולא שינוי וגירעון כלל בנפשו מחמת המחשבות ויכולה היא לחשוב מחשבות עד אין קץ.

Therefore the sages of truth called this spreading forth by the name "illumination," like, for example, a person's thoughts, which are drawn forth from his soul and his neshamah, which take up no space at all, and [there is] no change or diminution at all in his soul because of the thoughts, and it can think thoughts without end.

This is why the Kabbalists, "the sages of truth," call such an outflow he'arah, "illumination." A person's thoughts are a second example: they come from the soul without occupying any space, they neither change nor diminish it, and the soul can go on thinking without end.

כך העולם הוא רק הארה והתפשטות ממנו ית' וכולא קמיה כלא חשיב⁷⁴ ואין תופסים מקום נגדו ית' ואין בו שינוי ח"ו [חס ושלום] כמ"ש אני ה' לא שנית⁷⁵ ואתה הוא קודם⁷⁶ שנברא העולם כו'

So the world is only an illumination and a spreading forth from Him, may He be blessed, and "all before Him is considered as nothing," and they take up no space in relation to Him, may He be blessed, and there is no change in Him, G-d forbid, as it is written, "I am Havayah, I have not changed," and "You are He before the world was created," etc.

So the world is only a ray of G-d's light: before Him it is "considered as nothing," as the Zohar says, and creating it brought no change in Him, as Malachi 3:6 says. The morning prayers say the same: "You are He before the world was created; You are He since the world was created."

(ועמ"ש מזה בד"ה קול דודי בשה"ש [בשיר השירים]),⁷⁷ ובוזה הוא מעורר את האהבה בתפלה. וזהו שאומרים הודו לה' קראו בשמו⁷⁸ כו'.

(And see what is written about this in the discourse beginning “The voice of my beloved,” on Song of Songs.) And with this one arouses the love in prayer. And this is what we say: “Give thanks to Havayah, call upon His Name,” etc.

The Alter Rebbe refers to his discourse on “The voice of my beloved” in Song of Songs for more on this. Contemplating this truth is what arouses the love in prayer, and it is the theme of “Give thanks to Havayah, call upon His Name” (I Chronicles 16:8), recited in the morning prayers.

פ"י שאנו מודים על זה שהשם הוא אל עולם כנ"ל. ועמ"ש בד"ה שובה ישראל עד גבי בא"י [ברוך אתה ה'] אלהינו מלך העולם.

That is, we give thanks for this: that G-d is “El Olam,” as mentioned above. And see what is written in the discourse beginning “Return, O Israel, unto,” regarding “Blessed are You, Havayah, our G-d, King of the world.”

When we say “Give thanks,” we acknowledge that G-d is “El Olam,” the world being only His light. The discourse “Return, O Israel” takes this up in explaining the blessing formula, “Blessed are You, Havayah, our G-d, King of the world.”

4 ועל ענין זה סובב והולך כל התפלה שצריך לחזור ע"ז פעמים רבות עד שיקבע בלבו בבחי' רא"י [ראיה] ממש ושיאריך בזה כל או"א [אחד ואחד] לפי שכלו, יש שמוחו מגושם יותר צריך להעמיק בזה יותר.

The whole of the prayer revolves around this matter, for one must go back over it many times, until it is fixed in his heart as actual sight; and each and every one should dwell on this at length according to his intellect: one whose mind is more coarse must go into it more deeply.

This contemplation, that the world is only G-d's radiance, is the thread that runs through the whole morning prayer. One must return to it again and again until it is settled in the heart as clearly as something seen with the eyes; each person dwells on it according to his capacity, and one whose mind is more bound up with the physical needs to go deeper.

ובקשות שבאמצע פסוקי דזמרה ושבחים תקנו אנשי כנה"ג [כנסת הגדולה] מחמת שיש קטרוגים על האדם ודנין אותו אם הוא ראוי לכך

And the requests in the midst of the Pesukei DeZimra and the praises were instituted by the Men of the Great Assembly because there are accusations against a person, and they judge him whether he is worthy of this;

Why, then, do the Pesukei DeZimra, the morning's verses of praise, contain requests? The Men of the Great Assembly placed them there because there are accusations against a person, and he is judged on whether he is worthy of reaching this contemplation and love.

וגם כי יש כמה מניעות וסיבות המטרידות את האדם מהתבוננות זו וע"ז אנו מבקשים רחמים הושיעה את עמך וגו' ורעם ונשאים ⁷⁹ כו'

and also because there are many hindrances and causes that distract a person from this contemplation. And about this we ask for mercy: "Save Your people," etc., "and tend them and carry them," etc.,

The requests also answer the many obstacles and distractions that keep a person from this contemplation. So among the praises we ask for mercy, with verses such as "Save Your people ... and tend them and carry them" (Psalms 28:9).

והוא רחום ⁸⁰ וגו' (ועמ"ש מזה בפ' פנחס סד"ה צו את בניי [בני ישראל]). וכל הענין עד ק"ש [קריאת שמע] הוא לעורר את האהבה ובק"ש [ובקריאת שמע] אומרים הויה אלקינו אחד. ⁸¹

"And He, being merciful," etc. (And see what is written about this in Parshas Pinchas, at the end of the discourse beginning "Command the children of Israel.") And the whole matter until the Shema is to awaken the love; and in the Shema we say, "Havayah our G-d ... One."

Another such verse is "And He, being merciful, forgives iniquity" (Psalms 78:38); the Alter Rebbe refers to his discourse "Command the children of Israel" in Pinchas for more. Everything before the Shema serves to awaken the love, and the Shema itself then declares G-d's oneness: "Havayah is our G-d, Havayah is One."

ואיתא בגמ' [בגמרא] אנשי יריחו ⁸² היו כורכין את שמע ולא היו מפסיקין בין אחד לואהבת בדבר אחר לפי

And it is stated in the Gemara that the men of Yericho would "wrap together" the Shema, and would not interrupt between "One" and "And you shall love" with anything else, because

The Talmud (Pesachim 56a) reports that the people of Yericho "wrapped together" the Shema: in one view they did not pause after "One," and in another they left out "Blessed be the Name of the glory of His kingdom forever and ever." The Alter Rebbe describes their practice as not interrupting between "One" and "And you shall love."

שהם תלויין זה בזה שלפי ערך התבוננותו באחדותו יתברך ככה תתעורר מדת האהבה, לפיכך היו כורכין את שמע כו' אלא שאין הלכה כאנשי יריחו שבשכמל"ו [שברוך שם כבוד מלכותו לעולם ועד] לא הוי הפסק משום שגם זה רזא דאחד.

they depend on each other: according to the measure of one's contemplation of His unity, may He be blessed, so will the attribute of love be aroused. Therefore they would "wrap together" the Shema, etc. But the halachah does not follow the men of Yericho, for "Blessed be the Name of the glory of His kingdom forever and ever" is not an interruption, because this, too, is the secret of "One."

Their reason, as the Alter Rebbe explains it, is that the love depends on the contemplation of G-d's oneness: as deep as one's contemplation of His unity, so strong will the love be. The halachah does not follow them, because "Blessed be the Name ..." is not an interruption: it too expresses the secret of "One."

ועד הוא רזא דאחד⁸³ בחילופי אתוון וגו' ונקי' יחודא תתאה כנודע (ועמ"ש מזה בד"ה בחדש השלישי):

And "va'ed" ("and ever") is the secret of "One" (echad) through an exchange of letters, etc., and it is called the lower unity (yichuda tata'ah), as is known. (And see what is written about this in the discourse beginning "In the third month.")

The Zohar (Part II, 134a) says that va'ed, "and ever," at the end of "Blessed be the Name ...," is echad, "One," with its letters exchanged. This is the "lower unity," G-d's oneness as it is found within the world's existence, as against the "higher unity" of the verse "Hear, O Israel."

SECTION 3 • ¶5-7

Two loves, and the Torah that fulfills them

5 ב והנה יש שני מיני אהבות^{84,85} אהבה שנעשית מאליה ע"י התבוננות בהוי' אחד והיא כשלהבת העולה מאליה ובושרת כרשפי אש⁸⁶ ואין בה שום מבוקש.

2. Now, there are two kinds of love. [One is] a love that comes about of itself through contemplation of "Havayah is One"; it is like a flame that rises of itself and burns like flashes of fire, and there is nothing at all that it seeks.

The second section begins here. There are two kinds of love for G-d; the first arises by itself from contemplating that "Havayah is One," rising like a flame and burning "like flashes of fire" (Song of Songs 8:6), and it seeks nothing for itself.

(והוא כמ"ש בס"ב [בספר של בינונים] ח"א [חלק א'] ספ"י ולא כדי לדבקה בו ית' בלבד לרוות צמאון נפשם הצמאה לה'.⁸⁷ אלא איזהו חסיד המתחסד עם קונו כו' ע"ש).

(This is as is written in Sefer Shel Beinonim, Part I, at the end of chapter 10: "and not only in order to cleave to Him, may He be blessed, to quench the thirst of their soul that thirsts for G-d; rather, 'Who is a chassid? One who acts with kindness toward his Maker,'" etc.; see there.)

Tanya, chapter 10, describes this love in the bnei aliyah, people of the highest rank: their service is not only to cleave to G-d and quench their own soul's thirst for Him. It follows the Tikkunei Zohar's "Who is a chassid? One who acts with kindness toward his Maker," which Tanya explains as uniting the Holy One, blessed be He, and His Shechinah in the lower worlds.

ועיין בד"ה כתיב מה יפית ומה נעמת⁸⁸ אהבה בתענוגים.⁸⁹ ועמ"ש לקמן סד"ה והקרבתם עולה אשה. גבי ובחינה זו נק' בשם עולה לפי שעולה מאליה כו' ע"ש).

And see the discourse beginning "It is written, 'How beautiful and how pleasant you are, love, in delights.'" And see what is written below, at the end of the discourse beginning "And you shall offer a burnt-offering, a fire-offering," regarding "and this level is called by the name olah (burnt-offering), because it rises (olah) of itself," etc.; see there.)

Two more discourses describe this love: one on "How beautiful and how pleasant you are, love, in delights" (Song of Songs 7:7), which the Kehot note suggests is Iggeres HaKodesh 18 in Tanya, and one on the burnt-offering. The word olah, "burnt-offering," also means "rising," and this love rises of itself.

ואהבה השנית הוא שחפץ ומשתוקק לדבקה בו ית' וזה יש בלב כל אחד ואחד מישראל.

And the second love is that one desires and longs to cleave to Him, may He be blessed; and this is in the heart of each and every one of Israel.

The second love is the desire and longing to cleave to G-d. Unlike the first, it is present in the heart of every Jew.

וזהו ואהבת דהיינו שתתאוה שיהיה הו"י אלקיך כנודע (משא"כ האהבה הראשונה היא מעלת ומדרגת בני עלייה כמ"ש בסש"ב [בספר של בינונים] שם ובד"ה מה יפית הנ"ל וע"ז נאמר שמחו צדיקים בה'.⁹⁰ ועיין סד"ה זה יתנו כו' מחצית השקל).^{91,92}

And this is [the meaning of] "And you shall love": that is, that you should desire that Havayah be your G-d, as is known. (Whereas the first love is the distinction and level of the elevated ones (bnei aliyah), as is written in Sefer Shel Beinonim there, and in the discourse beginning "How beautiful," mentioned above; and of this it is said, "Rejoice, you righteous, in Havayah." And see the end of the discourse beginning "This they shall give," etc., "half a shekel.")

This is how the Alter Rebbe reads the commandment "And you shall love Havayah your G-d": you shall long for Havayah to be your G-d, which every Jew can do. The first love, by contrast, belongs to the elevated few; it is the joy of "Rejoice, you righteous, in Havayah," and the discourse on the half-shekel in Torah Ohr speaks of the same distinction.

וזהו קבלת מ"ש בק"ש [בקריאת שמע]⁹³ רק שא"א לדבקה בו ית' כי לית מחשבה תפיסא ביה⁹⁴ שהוא ית' סתימו דכל סתימין^{95,96} וטמירא דכל טמירין.^{97,98}

And this is the acceptance of the kingdom of Heaven in the Shema; only, it is impossible to cleave to Him, may He be blessed, for "no thought can grasp Him," since He, may He be blessed, is "hidden of all the hidden ones" and "concealed of all the concealed ones."

This longing is the acceptance of the kingdom of Heaven that the Mishnah (Berachos 2:2) associates with the Shema. Yet a person cannot cleave to G-d by his own power, for, as the Tikkunei Zohar says, "no thought can grasp Him," and in the Zohar's words He is "hidden of all the hidden ones and concealed of all the concealed ones."

פ"י שיש עולמות שנקראים סתימין והם למעלה מבחי' עוה"ב [עולם הבא] והוא ית' סתים ונעלם מהם שאינם משיגים אותו וכן טמירא דכל טמירין כ"א ע"י התורה.⁹⁹

That is: there are worlds that are called "hidden ones," and they are above the level of the World to Come, and He, may He be blessed, is hidden and concealed from them, for they do not grasp Him; and likewise "concealed of all the concealed ones" — except through the Torah.

The Zohar's "hidden ones" are worlds so lofty that they are above even the World to Come, and still they cannot grasp G-d. The one way to cleave to Him is through the Torah, as the next paragraph explains.

6 וזהו ודברת במ¹⁰⁰ כו' שאותיות התורה¹⁰¹ מלובש בהם התפשטות והארה ממנו ית'. כמשל כח הצומח ואותיות המחשבה הנ"ל כמ"ש במן

And this is [the meaning of] "And you shall speak of them," etc.: that in the letters of the Torah there is en clothed a spreading forth and illumination from Him, may He be blessed, as in the analogy of the power of growth and the letters of thought mentioned above; as is explained regarding the manna,

This is the meaning of "And you shall speak of them" (Deuteronomy 6:7), which follows "And you shall love" in the Shema: the way to cleave to G-d is through words of Torah. A ray of G-d's light is clothed in the letters of the Torah, as the power of growth is present in the fruit and the soul in the letters of its thought, in the analogies above.

כי טל אורות טלך¹⁰² ונתגשם עד שדכו במדוכה¹⁰³ וכו'. ועמ"ש מזה בפ' עקב סד"ה ויאכילך את המן. "for a dew of lights is your dew," and it became physical, until "they pounded it in a mortar," etc. And see what is written about this in Parshas Eikev, at the end of the discourse beginning "And He fed you the manna."

The manna shows the same descent: it is linked with "a dew of lights" (Isaiah 26:19), yet it became so physical that the Israelites "pounded it in a mortar" (Numbers 11:8). The discourse on "And He fed you the manna" in Eikev explains this further.

7 וזהו ותורה אור¹⁰⁴ שהיא הארה מא"ס ב"ה ואי לזאת יהיה השמחה גדולה בעסק התורה והמצות כי בזה ירוה צמאוננו מה שחפץ ומשתוקק לדבקה בו יתברך.

And this is [the meaning of] "and the Torah is light": that it is an illumination from the Infinite One (Ein Sof), blessed be He. Accordingly, there should be great joy in occupying oneself with the Torah and the mitzvos, for through this one quenches his thirst: his desire and longing to cleave to Him, may He be blessed.

The verse "For a mitzvah is a lamp, and the Torah is light" (Proverbs 6:23) teaches that the Torah is a ray of light from the Infinite One. That is why there should be great joy in Torah and mitzvos: through them a person quenches his thirst, the longing to cleave to G-d that every Jew has.

וכמ"ש מזה באריכות בד"ה צו את בני ¹⁰⁵ ישראל כו' את קרבני לחמי ¹⁰⁶ בענין הקטר החלב ע"ג [על גבי] המזבח ובענין פקודי ה' ישרים משמחי לב ¹⁰⁷ וע"ז נאמר תחת אשר לא עבדת כו'

And as is written about this at length in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," regarding the burning of the fats upon the altar, and regarding "The precepts of Havayah are upright, gladdening the heart." And of this it is said, "Because you did not serve," etc.,

The Alter Rebbe refers to his discourse in Pinchas on "Command the children of Israel ... My offering, My bread" (Numbers 28:2), which discusses the burning of the fats on the altar and the verse "The precepts of Havayah are upright, gladdening the heart" (Psalms 19:9). This joy of the mitzvos is the joy that Deuteronomy 28:47 requires.

בשמחה ובטוב לבב ^{108, 109, 110} (ועיין זח"א [זהר חלק א] קט"ז ¹¹¹ א' קע"ז א') כי בחינת שמחה זו מהעבודה בתורה ומצות שבזה מרוה צמאוננו יוכל כל אדם להגיע אליה וכנ"ל.

"with joy and with gladness of heart" (and see the Zohar, Part I, 116a, 177a): for this level of joy, from the service in Torah and mitzvos through which one quenches his thirst — every person can reach it, as mentioned above.

Because this joy comes from quenching one's thirst through Torah and mitzvos, which are open to everyone, every person can reach it. This answers the opening question of how the Torah can demand joy of all.

אך הנה יש ב' בחי' בלימוד התורה. אחד תיכף אחר התפלה כשמעורר את האהבה ולומד התורה בנפש צמאה כצמא למים ואז הוא בודאי שמח בעבודתו.

However, there are two levels in the study of Torah. One is immediately after prayer, when one has aroused the love and studies the Torah with a thirsting soul, like one who thirsts for water; and then he is certainly joyful in his service.

The Alter Rebbe now distinguishes two situations in Torah study. The first is right after prayer, when the love has been aroused and a person studies with a thirsting soul; then he certainly rejoices in his service.

SECTION 4 • 18-10

Joy for one who has fallen from love

8 ועמ"ש בד"ה אוסרי לגפן עירה^{112, 113} גבי כי התענוג הוא שייך אחר מילוי הרצון כו' ע"ש.

And see what is written in the discourse beginning "Binding his foal to the vine," regarding "for delight belongs after the fulfillment of the will," etc.; see there.

The Alter Rebbe refers to his Torah Ohr discourse on "Binding his foal to the vine" (Genesis 49:11), which explains that delight comes after a desire has been fulfilled. So when Torah study fulfills the thirst aroused in prayer, joy follows.

ובחינה השנית הוא כשנופל מבחי' האהבה הן בעל עסק כשעוסק בעסקו או יושב אוהל כו'.

And the second level is when one has fallen from the level of love, whether a man of business when he is occupied with his business, or one who dwells in the tent, etc.

The second situation is when a person has fallen from the love aroused in prayer: a businessman busy with his affairs, or even one who spends his days in study, "dwelling in the tent," whose love has cooled.

אעפ"כ [אף על פי כן] יכול לשמוח א"ע [את עצמו] בלימודו ע"י התבוננות כי התורה הוא אור א"ס ב"ה ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד¹¹⁴ אף שהוא רחוק מה' בתכלית הריחוק כיון

Even so, he can make himself joyful in his study through contemplating that the Torah is the Infinite Light (Or Ein Sof), blessed be He, and "the Torah and the Holy One, blessed be He, are all one." Even though he is far from G-d, at the utmost distance, since

Even then he can make himself joyful by contemplating that the Torah is the Infinite Light itself, and that, as the Zohar teaches, "the Torah and the Holy One, blessed be He, are all one." He can rejoice in his study even while he feels utterly far from G-d.

שהוא עוסק בעניני העולם ומו"מ [ומשא ומתן] מ"מ מאחר שהוא בהיתר יכול לחזור לה' ולעבודתו כיון שאינו אסור וקשור בידי החיצונים ולכן נקרא בשם היתר ר"ל [רוצה לומר]

he is occupied with the matters of the world and with commerce, nevertheless, since he is within what is permitted (heter), he can return to G-d and to His service, since he is not bound (asur) and tied in the hands of the external forces; and therefore it is called by the name heter, that is to say,

His distance comes from his involvement in the world and in business, but since that involvement is permitted, he can still return to G-d. The Hebrew words carry the point: asur, "forbidden," also means "bound," and heter, "permitted," also means "untied"; one engaged in permitted things is not bound in the hands of the external forces, the kelipos.

כמו למשל האדם הניתן ביד שונאו רק שאינו חבוש ויכול לילך ואפשר לו לברוח אם לא שנכשל בדבר איסור ח"ו [חס ושלום] ואם נכשל אז אין לו תקנה אם לא בהרהורי תשובה באמת וכמ"ש במ"א.

like, for example, a person who has been handed over into the hand of his enemy, only he is not imprisoned and can walk about, and it is possible for him to escape — unless he has stumbled in something forbidden, G-d forbid; and if he has stumbled, then he has no remedy except through thoughts of teshuvah in truth, as is written elsewhere.

He is like a man handed over to his enemy but not imprisoned: he can still walk off and escape. One who has stumbled into something forbidden is bound, and has no remedy except sincere thoughts of teshuvah, as is explained elsewhere.

9 ואדרבה כל מה שיתבונן היטב איך הוא רחוק מה' ע"י שיכיר מקומו וידע ערכו שאפילו הוא יושב אוהל כו'

On the contrary: the more he contemplates well how far he is from G-d, by recognizing his place and knowing his worth — that even if he is one who dwells in the tent, etc.,

Far from blocking joy, the awareness of being far from G-d can increase it. A person should honestly consider his place and worth, even if he is a scholar who spends his days in study.

שהרי יכול לדבר דברים בטלים באמצע לימודו באין מונע מכש"כ [מכל שכן] אם נכשל בדבר איסור כחטאת נעורים כי ידע אינש בנפשיה,

for, after all, he can speak idle words in the middle of his study with nothing to stop him; all the more so if he has stumbled in something forbidden through the sins of youth, for “a person knows his own soul”;

Even such a person can break off his learning for idle talk with nothing to stop him; how much more so if he has stumbled into the sins of youth, which each person knows about himself.

ואף שהרהר ועשה תשובה אם עדיין לא עשה תשובה שלימה וסיגופים הממרקין¹¹⁵ יותר וכל מה שיאריך ויעמיק בענין פחיתת עצמו ויהיה נבזה בעיניו נמאס¹¹⁶ וישים עצמו כשיריים למה הוא נברא בעולם,

and even if he has had thoughts [of teshuvah] and done teshuvah, if he has not yet done complete teshuvah and the mortifications that cleanse more — and the more he dwells at length and goes deeply into his own lowliness, and is despicable in his own eyes, contemptible, and makes himself like leftovers: why was he created in the world? —

Even after teshuvah, he may not yet have done complete teshuvah, with the mortifications that cleanse sin more fully. The more deeply he dwells on his own lowliness, until he is “despicable in his own eyes, contemptible” (Psalms 15:4) and sees himself as leftovers, wondering why he was created at all, the greater his joy will become.

אזי תהיה שמחת הנפש^{117, 118} בעסק התורה כפולה ומכופלת ביתר שאת (ועיין בסש”ב [בספר של בינונים] פליא ל”ד וסדי”ה ויחפרו עבדי יצחק¹¹⁹ בענין באר מים חיים)¹²⁰ והעצבות הוא כשמבקש גדולות דוקא¹²¹ להגיע למדריגת רשב”י [רבי שמעון בר יוחאי] שתורתו אומנתו

then the joy of the soul in occupying himself with the Torah will be double and redoubled, with surpassing elevation (and see Sefer Shel Beinonim, chapters 31 and 34, and the end of the discourse beginning “And Yitzchak’s servants dug,” on the matter of “a well of living water”). And sadness is when he seeks great things specifically: to reach the level of Rabbi Shimon bar Yochai, whose Torah was his occupation,

Then the soul’s joy in studying Torah will be doubled and redoubled, as Tanya teaches in chapters 31 and 34, and as the Torah Ohr discourse on the well of living water dug by Yitzchak’s servants explains. Sadness, by contrast, comes from seeking greatness, such as wanting to be like Rabbi Shimon bar Yochai, whose Torah was his occupation; Tanya, chapter 27, calls such sadness a form of pride.

כמו שאמר בחד קטירא אתקטרנא^{122, 123} נשמתא ביה אחידא ביה להיטא^{124, 125} וכו' פ”י שלא היה בכחינת שינה¹²⁶ ולא היה צריך לעורר את האהבה ולכן היה פטור מתפלה.¹²⁷

as he said, “With one bond I am bound [to Him]; the soul is held fast in Him, aflame in Him,” etc. That is, he was not in a state of sleep and did not need to arouse the love, and therefore he was exempt from prayer.

Rabbi Shimon said of himself, “With one bond I am bound [to Him],” his soul always held fast to G-d and aflame in Him. His love never slept and needed no awakening, so he was exempt from prayer. The Jerusalem Talmud (Berachos 1:2) quotes him: people like us, occupied with Torah study, do not interrupt it even for the Shema.

10 וזהו שכתוב ועובר על פשע לשארית נחלתו¹²⁸ למי שמשים עצמו כשיריים¹²⁹ ענין גודל עוצם שפלות הנ"ל התורה אור א"ס ב"ה עובר על פשע שאין פשעיו

And this is what is written, “and passes over transgression for the remnant of His heritage”: for one who makes himself like leftovers — the matter of the great intensity of lowliness mentioned above — the Torah, the Infinite Light, blessed be He, “passes over transgression,” so that his transgressions

This is the meaning of Micah 7:18, “He passes over transgression for the remnant of His heritage”: the Talmud (Rosh Hashanah 17b) reads “remnant” as one who regards himself as leftovers. For one who has reached such deep humility, the Torah, which is the Infinite Light, passes over his transgressions, so that they count for nothing.

תופסים מקום כלל, וכמשל הארת אור השמש על הארץ שבמקום שכלה זריחת האור שם הוא יותר חמימות אור השמש כמו על הארץ ממש הוא חם יותר ובגובה האויר יש טורא דתלגא וכו'.

take up no space at all. It is like the analogy of the shining of the sun's light upon the earth: in the place where the shining of the light comes to an end, there the warmth of the sun's light is greater; so that right on the earth it is hotter, while high up in the air there is a mountain of snow, etc.

The analogy is sunlight: its warmth is felt most where its shining comes to an end, on the earth itself, while high in the air there are mountains of snow. So the Torah's light acts most strongly where a person is lowest in his own eyes.

SECTION 5 • ¶11

Yaakov and Yisrael; the joy of the righteous

11 וכן עד"מ בהארת אור תורה הוא יותר במי שהוא בחינת שיריים ומותר בעולם כו' וזהו ועובר על פשע

And so, by way of analogy, with the illumination of the light of Torah: it is greater in one who is at the level of leftovers and superfluous in the world, etc. And this is [the meaning of] “and passes over transgression,”

So too the light of the Torah shines most in one who sees himself as leftovers, as superfluous in the world. This is how “He passes over transgression” applies to him.

רק שיהיה חטאתי נגדי תמיד¹³⁰ ולא מלובש בהם דרך ישר ע"ד אוילים מדרך פשעם¹³¹ המבואר במ"א בד"ה בהעלותך את הנרות^{132, 133} וכמ"ש דרך אויל ישר בעיניו.¹³⁴

provided only that "my sin is ever before me," and that he not be encloded in them [as if they were] an upright way, in the manner of "fools, because of the way of their transgression," as is explained elsewhere, in the discourse beginning "When you raise up the lamps," and as it is written, "The way of a fool is upright in his own eyes."

There is one condition: "my sin is ever before me" (Psalms 51:5), so that he never thinks his sinful ways upright, like the "fools" who suffer "because of the way of their transgression" (Psalms 107:17), and as "the way of a fool is upright in his own eyes" (Proverbs 12:15). The discourse "When you raise up the lamps" explains this further.

והנה בחינה זו נקרא יעקב משא"כ בחי' ישראל כי שרית עם אלקים¹³⁵ (עמ"ש בד"ה מה טובו¹³⁶ אוהליך יעקב¹³⁷ וגו')

Now, this level is called Yaakov; whereas the level of Yisrael [is] "for you have striven with G-d" (see what is written in the discourse beginning "How goodly are your tents, Yaakov," etc.),

This humble service, of one who has fallen from the love of prayer, is called Yaakov. Yisrael is a higher level, named for "you have striven with G-d ... and prevailed" (Genesis 32:29); the discourse "How goodly are your tents, Yaakov" explains the two names.

והוא ענין עת התעוררות אהבה רבה בתפלה ובתורה שאחר התפלה ואזי השמחה היא בנקל יותר and it is the matter of the time of the arousal of great love (ahavah rabbah) in prayer and in the Torah [study] that follows prayer; and then joy comes more easily.

Yisrael is the time when great love is aroused, in prayer and in the Torah study that follows it. Then joy comes more easily.

וזהו ולישרי לב שמחה¹³⁸ ע"ד אשר עשה¹³⁹ האלהים את האדם ישר כו' וזהו בחי' ישראל ישר אל And this is [the meaning of] "and for the upright in heart, joy," in the manner of "G-d made man upright," etc.; and this is the level of Yisrael: yashar El, "upright [with] G-d."

So Psalms 97:11 says, "and for the upright in heart, joy," and Ecclesiastes 7:29 says that "G-d made man upright." The name Yisrael itself can be read as yashar El, "upright [with] G-d."

(ועמ"ש מזה בד"ה בפרשת נסכים כתיב.¹⁴⁰ ומ"מ גם מבחינה זו דישראל מאיר בכל אחד בשעת התפלה כנ"ל וגם שבת בכללו הוא בחי' ישראל כמ"ש בד"ה לא הביט און ביעקב^{141, 142} כו' וע"ש דיעקב נק' עבדי.

(And see what is written about this in the discourse beginning "In the passage of the libations it is written." Nevertheless, [a light] from this level of Yisrael also shines in each one at the time of prayer, as mentioned above; and also Shabbos as a whole is the level of Yisrael, as is written in the discourse beginning "He has not beheld iniquity in Yaakov," etc.; and see there that Yaakov is called "My servant."

The Alter Rebbe refers to his discourse "In the passage of the libations it is written." Even one whose service is that of Yaakov receives a glimmer of the level of Yisrael during prayer, and Shabbos as a whole is the level of Yisrael, as the discourse "He has not beheld iniquity in Yaakov" explains, where Yaakov is called "My servant."

וזהו תחת אשר לא עבדת בשמחה ועמ"ש ע"פ ועתה יגדל¹⁴³ הא' וע"פ אחרי ה' אלקיכם תלכו¹⁴⁴ וע"פ לכן אמור לבני ישראל¹⁴⁵ וע"פ רני ושמחי הנ"ל מענין עבדו את¹⁴⁶ ה' בשמחה כו' ובד"ה שוש אש"ש.^{147, 148}

And this is [the meaning of] "Because you did not serve with joy." And see what is written on the verse "And now, let [the power of] Ado-nai be great," and on the verse "After Havayah your G-d shall you walk," and on the verse "Therefore say to the children of Israel," and on the verse "Sing and rejoice," mentioned above, regarding "Serve Havayah with joy," etc.; and in the discourse beginning "I will greatly rejoice."

This explains "Because you did not serve with joy": "serving" is the level of Yaakov, G-d's servant, and that service too must be joyful. The Alter Rebbe lists other discourses on serving G-d with joy, among them those on "Serve Havayah with joy" (Psalms 100:2) and "I will greatly rejoice in Havayah" (Isaiah 61:10).

אמנם בחי' שמחו צדיקים בה' זהו ע"ד מה יפית ומה נעמת אהבה בתענוגים¹⁴⁹ הנזכר לעיל ואין כל אדם זוכה לזה,

However, the level of "Rejoice, you righteous, in Havayah" is along the lines of "How beautiful and how pleasant you are, love, in delights," mentioned above, and not every person merits this;

The joy of "Rejoice, you righteous, in Havayah" is the "love in delights" of Song of Songs 7:7, described above. Not every person merits it.

אבל שמחה של מצוה ותורה מה שעל ידי זה מרוה נפשו הצמ אה ליוצרה ע"ז מצווה כל אדם, ועיין בסש"ב [בספר של בינונים] ס"פ מ"א גבי אבל יחוד נפשו כו' בזה חפץ כל אדם מישראל באמת לאמתו¹⁵⁰ כו'

but the joy of a mitzvah and of Torah, through which one quenches his soul that thirsts for its Creator — this every person is commanded. And see Sefer Shel Beinonim, at the end of chapter 41, regarding “but the union of his soul,” etc., “this every person of Israel desires in very truth,” etc.;

But the joy of a mitzvah and of Torah, in which a person quenches his soul's thirst for its Creator, is commanded of everyone. Tanya, at the end of chapter 41, says that every Jew truly desires the union of his soul with G-d's light.

ע"ש, ועמ"ש ע"פ בהעלותך מענין ההפרש בין אהבה שמבחינת אברהם ומבחי' אהרן ומבואר לעיל ענין וישכם אברהם בבקר מדת יום ובחינת אהרן הוא בבקר בהיטיבו¹⁵¹ והוא בחינת הטבה יותר מבקר דאברהם מצד עצמו.

see there. And see what is written on the verse “When you raise up” about the difference between love from the level of Avraham and from the level of Aharon. And above was explained the matter of “And Avraham rose early in the morning,” the attribute of day; and the level of Aharon is “in the morning, when he makes good,” and it is a level of making good beyond the morning of Avraham as it is in itself.

The Alter Rebbe refers to his discourse on “When you raise up [the lamps]” for the difference between the love of Avraham and that of Aharon. Avraham's love is the “morning” of prayer, the attribute of day; Aharon's is the morning in which he “makes the lamps good” (Exodus 30:7), an improvement beyond Avraham's morning as it is by itself.

והיינו לבוא לבחינת ומדרגת שמחו צדיקים כו'. ועוד י"ל [יש לומר] בענין ההפרש שבין בחי' השמחה בעבודת ה' של כל ישראל מה שעליה נאמר תחת אשר לא עבדת כו'

And that is, to come to the level and rank of “Rejoice, you righteous,” etc. And further, it can be said regarding the difference between the level of joy in the service of G-d of all Israel, of which it is said, “Because you did not serve,” etc.,

Aharon's “making good” brings a person to the level of “Rejoice, you righteous.” The Alter Rebbe now offers a second way to distinguish the joy required of every Jew from the joy of the righteous.

בשמחה ובין השמחה דשמחו צדיקים בה', והוא ע"ד שנתבאר במ"א בד"ה ה' לי בעוזרי¹⁵² בענין פי' מועדים לשמחה כי בכל השנה השמחה גנוזה בעבודה

“with joy,” and the joy of “Rejoice, you righteous, in Havayah”: it is along the lines of what was explained elsewhere, in the discourse beginning “Havayah is for me among my helpers,” regarding the explanation of “festivals for joy”: that throughout the year the joy is hidden in the service,

It follows his discourse on “Havayah is for me among my helpers” (Psalms 118:7), which explains why the festivals are called “festivals for joy.” Throughout the year, joy is hidden within the service itself.

וזהו אשר לא עבדת בשמחה ועושין מהעבודה עיקר והשמחה היא שמחה של מצוה אבל כיו"ט [ביום טוב] השמחה היא בהתגלות וישמחו כך ישראל.¹⁵³ וע"ש הטעם כו'.

and this is “because you did not serve with joy”: one makes the service the main thing, and the joy is the joy of a mitzvah. But on Yom Tov the joy is in revelation: “and may Israel rejoice in You.” And see there the reason, etc.

During the year the service is primary and the joy is the joy of performing a mitzvah; this is what “because you did not serve with joy” requires. On Yom Tov the joy itself is revealed, as the festival prayer says, “and may Israel rejoice in You.”

ועל דרך זה יובן גם כאן כי להיות וישמחו כך ממש זהו מעלת הצדיקים אלא שביו"ט [שביום טוב] יכולים כל ישראל להגיע לבחינה זו וכענין מ"ש במ"א בענין גביע הכסף^{154, 155} שהטמין יוסף הצדיק באמתחת בנימין שהוא ענין נכסף נכספתה¹⁵⁶ כו'.

In this way it will be understood here as well: to be [at the level of] “they will rejoice in You” in actuality is the distinction of the righteous, except that on Yom Tov all Israel can reach this level; as in what is said elsewhere about the silver goblet that Yosef the Righteous hid in Binyamin’s sack, which is the matter of “you longed greatly (nichsof nichsafta),” etc.

To rejoice “in You,” in G-d Himself, is the level of the righteous, but on Yom Tov every Jew can reach it. The Alter Rebbe links this to the silver goblet Yosef hid in Binyamin’s sack (Genesis 44:2): kesef, “silver,” recalls “you longed greatly” (nichsof nichsafta, Genesis 31:30), a deep longing.

ודרך זה קרוב ג"כ לדרך הראשון. ועמ"ש בביאור ע"פ וכל בניך^{157, 158} בענין המדרש בשה"ש [בשיר השירים] רבה על פ' נגילה ושמחה בך¹⁵⁹ הא חדותא שלימא כו' ע"ש):

And this approach is also close to the first approach. And see what is written in the explanation on the verse "And all your children," regarding the Midrash in Shir HaShirim Rabbah on the verse "We will exult and rejoice in you": "this is complete joy," etc.; see there.)

This second approach is close to the first. The Alter Rebbe also refers to his explanation on "And all your children" (Isaiah 54:13), which discusses the Midrash on "We will exult and rejoice in you" (Song of Songs 1:4) and its "complete joy."

SECTION 6 • ¶12-15

Preparing for prayer

12 ג והנה קודם התפלה צריך כובד ראש^{160, 161} שהוא המרירות על שאין בחי' ישראל לי ראש מאיר בו בגילוי מחמת עונותי עברו ראשי.¹⁶²

3. Now, before prayer one needs koved rosh (heaviness of head), which is bitterness over the fact that the level of Yisrael — li rosh ("a head for Me") — does not shine in him openly, because "my iniquities have passed over my head."

The third section turns to the preparation for prayer. Before praying one needs koved rosh, "heaviness of head" (Berachos 30b): bitterness that the level of Yisrael, whose letters spell li rosh, "a head for Me," does not shine in him openly, for, as Psalms 38:5 says, "my iniquities have passed over my head."

וזהו בחי' כובד ראש והיינו שיבא לידי הכנעה והשפלות ופחיתות עצמו במוח בידיעה היטב וא"צ [ואין צריך / ואינו צריך] שיהיה בלב דוקא, ולא

And this is the level of heaviness of head: that is, that he come to submission, lowliness and [a sense of] his own inferiority in the mind, with thorough knowledge; and it need not be specifically in the heart. And [it is] not

This heaviness is a clear and thorough recognition, in the mind, of one's own lowliness, which brings submission. It need not be felt in the heart.

כמו שסוברים העולם שקודם התפלה יוכל להיות טמטום הלב כי א"א להיות בשחרית קודם התפלה כמשארו"ל [כמו שאמרו רבותינו זכרונם לברכה] אידלי יומא אידלי קצירא¹⁶³ שהחסד מתעורר בבקר דאברהם.

as people suppose, that before prayer there can be dullness of the heart; for it is impossible [for this] to be at Shacharis before prayer, as our Sages, of blessed memory, said: "When the day rises, the illness lifts," for Chesed (kindness) is aroused in the morning of Avraham.

People think that before prayer the heart may simply be dull, but at Shacharis that cannot be, for Chesed, Avraham's attribute, awakens in the morning. The Talmud (Bava Basra 16b) says, "When the day rises, the illness lifts," in connection with the healing stone that hung on Avraham's neck and was set in the sun when he died.

וג' דברים הם להסיר כל המונעים בתפלה אי מקוה וכמו שמצינו במשנה ספ"ח דיומא מה מקוה מטהר.¹⁶⁴

And three things serve to remove all that hinders prayer. The first is a mikveh, as we find in the Mishnah at the end of the eighth chapter of Yoma: "Just as a mikveh purifies."

Three things remove whatever hinders prayer, and the first is immersion in a mikveh. The Mishnah at the end of Yoma says, "Just as a mikveh purifies the impure, so the Holy One, blessed be He, purifies Israel."

13 והנה הרי"ף [הרי"ף (רבי יצחק אלפסי)]¹⁶⁵ פ"ג [פרק ג'] דברכות ותר"י [ותלמידי רבינו יונה] כתבו בשם רב האי דלא בטלו טבילת בעל קרי¹⁶⁶ אלא לד"ת [לדברי תורה]

Now, the Rif, in the third chapter of Berachos, and the Talmidei Rabbeinu Yonah wrote in the name of Rav Hai that the immersion of one who has had a seminal emission was annulled only for words of Torah,

The Alter Rebbe gives the halachic background for the mikveh. The Rif (Rabbi Yitzchak Alfasi) on the third chapter of Berachos, and the Talmidei Rabbeinu Yonah who comment on him, cite Rav Hai Gaon: the decree that one who has had a seminal emission must immerse was annulled only for the study of Torah.

אבל לתפלה צריך טבילה ואע"ג [ואף על גב] דאנן לא קיי"ל [קיימא לן] כן כמ"ש בש"ע [בשלחן ערוך]¹⁶⁷ מ"מ כתב תר"י [תלמידי רבינו יונה] שלדברי הכל התפלה מקובלת יותר עם הטבילה.¹⁶⁸

but for prayer, immersion is required. And although we do not hold so, as is written in the Shulchan Aruch, nevertheless the Talmidei Rabbeinu Yonah wrote that according to all opinions, prayer is more acceptable with immersion.

For prayer, in their view, immersion is still required. The Shulchan Aruch (Orach Chaim 88) does not rule this way, but the Talmidei Rabbeinu Yonah add that by all opinions prayer is more readily accepted with immersion.

ויש לומר קצת טעם לזה מ"ש תפלה מתורה והוא ע"פ גירסת הירושלמי במשנה סוף מסכת סוטה הטהרה נטלה את הריח.¹⁶⁹

And some reason can be given for this — what distinguishes prayer from Torah — and it is according to the Jerusalem Talmud's version of the Mishnah at the end of tractate Sotah: "Purity has taken away the fragrance."

Why should prayer differ from Torah study? The Alter Rebbe's answer rests on the Mishnah at the end of Sotah, in the Jerusalem Talmud's version: "Purity has taken away the fragrance," that is, when purity ceased, fragrance was lost.

וכן בגמרא דידן בסוטה (דמ"ט א') מורחנא ריחא דחנוניא¹⁷⁰ א"ל [אמר ליה] בני טהרה יש בך. הרי דבחינת ריח דוקא נמשך מענין הטהרה והוא משום

And likewise in our Gemara, in Sotah (49a): "I smell the fragrance of a chinunisa." He said to him, "My son, there is purity in you." We see, then, that the quality of fragrance specifically derives from the matter of purity; and this is because

The Babylonian Talmud (Sotah 49a) tells that Rav Huna found a date of the fragrant chinunisa kind and wrapped it in his cloak; when his son Rabbah came and said, "I smell the fragrance of a chinunisa," he answered, "My son, there is purity in you." Fragrance, then, is bound up with purity.

כי ענין טומאה וטהרה הוא בחי' מקיפים ועל כן שייך הטהרה דוקא לענין הריח שהוא ג"כ בחינת מקיף כמ"ש בד"ה אלה מסעי¹⁷¹ בענין ירדן יריחו.

the matter of impurity and purity is [on] the level of makifim (encompassing levels), and therefore purity pertains specifically to fragrance, which is also the level of a makif, as is written in the discourse beginning "These are the journeys," regarding "the Jordan [at] Yericho."

The reason is that impurity and purity belong to the makifim, the "encompassing" levels that surround a person rather than entering within, and smell too is an encompassing sense. The discourse "These are the journeys" explains this in connection with "the Jordan at Yericho," a name that echoes re'ach, "fragrance."

14 והנה הקרבנות נקרא ריח ניחוחי.¹⁷² וכתוב וירח ה' את ריח הניחוח.¹⁷³ ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] פרק הניזקין שנכנס לו יתוש בחוטמו.¹⁷⁴

Now, the offerings are called "My pleasing fragrance," and it is written, "And Havayah smelled the pleasing fragrance." And with this we will understand the saying of our Sages, of blessed memory, in the chapter HaNizakin, that a gnat entered his nose.

The offerings are called "My pleasing fragrance" (Numbers 28:2), and after Noach's offering "Havayah smelled the pleasing fragrance" (Genesis 8:21). This explains the Talmud's account (Gittin 56b) that a gnat entered the nose of Titus, who destroyed the Temple.

והיינו מדה כנגד מדה לפי שהחריב בהמ"ק [בית המקדש] וביטל הקרבנות שהיו בחי' ריח ניחוח להקב"ה וכתוב ותהלתי אחסם לך¹⁷⁵ ועמ"ש בדי"ה באתי לגני^{176, 177} בענין אריתי מורי.

That is, measure for measure: because he destroyed the Holy Temple and abolished the offerings, which were the level of a pleasing fragrance to the Holy One, blessed be He. And it is written, "and [for] My praise I will restrain (echetom) for you." And see what is written in the discourse beginning "I have come into My garden," regarding "I have gathered My myrrh."

His punishment was measure for measure: he destroyed the Temple and ended the offerings, G-d's "pleasing fragrance," so he was struck in the nose. Isaiah 48:9, "and [for] My praise I will restrain (echetom) for you," uses a verb related to chotem, "nose"; the discourse "I have come into My garden" explains this in connection with "I have gathered My myrrh" (Song of Songs 5:1).

והנה התפלה היא במקום קרבנות¹⁷⁸ והיא ג"כ בחי' ריח ניחוחי ולכן אמרו לבעל החוטם אני מתפלל^{179, 180} כמ"ש בזח"ג [בזהר חלק ג'] (נשא ק"ל ע"ב).

Now, prayer is in place of the offerings, and it, too, is the level of "My pleasing fragrance." And therefore they said, "To the Master of the nose I pray," as is written in the Zohar, Part III (Naso, 130b).

Prayer takes the place of the offerings (the Talmud, Berachos 26b, says the prayers were instituted to correspond to them), so it too is a "pleasing fragrance." That is why, the Zohar relates, Rav Hamnuna Saba would say before praying, "To the Master of the nose I pray"; the Zohar applies Isaiah's "My praise I will restrain for you" to Atik Yomin, the "Ancient of Days."

וכיון שכן לכן צריך לזה טהרה כנ"ל שהטהרה שייך לבחינת ריח. וריחא דחנוניתא זהו כענין לבעל החוטם אני מתחנן.

And since this is so, it therefore requires purity, as mentioned above, for purity pertains to the level of fragrance. And "the fragrance of a chinunisa" is like the matter of "To the Master of the nose I supplicate (mischanen)."

Since prayer is "fragrance," it calls for purity, which is bound up with fragrance. Rav Huna's "fragrance of a chinunisa" matches Rav Hamnuna's words, for chinunisa echoes mischanen, "I supplicate," in "To the Master of the nose I supplicate."

ועי"כ לדברי הכל התפלה מקובלת יותר עם הטבילה ועיין בר"ח [בראשית חכמה] שער האהבה פי"א [פרק י"א] גי"כ טעם לזה כי התורה כו' אמנם תפלה ¹⁸¹ כו' ¹⁸² יעו"ש [יעיין שם].

And therefore, according to all opinions, prayer is more acceptable with immersion. And see Reishis Chochmah, Sha'ar HaAhavah, chapter 11, which also [gives] a reason for this: "for the Torah," etc., "but prayer," etc.; see there.

This is why, by all opinions, prayer is more acceptable after immersion. Reishis Chochmah gives a further reason, contrasting the Torah, which does not receive impurity, with prayer.

הב' צדקה כמו ר"א [רבי אלעזר] יהיב פרוטה ¹⁸³ כו' בצדק אחזה פניך ¹⁸⁴ מפני שיש קטרוגים על האדם ודנין אותו אם ראוי לכנס להיכל ממ"ה [מלך מלכי המלכים] הקב"ה בתפלה וצדקה תציל כו' ¹⁸⁵ וצדקה תרומם גוי ¹⁸⁶ ועמ"ש סדי"ה וארשתוך לי. ^{187, 188}

The second is charity, as Rabbi Elazar would give a perutah, etc., "In righteousness I shall behold Your face"; because there are accusations against a person, and they judge him whether he is worthy to enter the palace of the King of the kings of kings, the Holy One, blessed be He, in prayer; and "charity saves," etc., and "charity exalts a nation." And see what is written at the end of the discourse beginning "And I will betroth you to Me."

The second of the three preparations is charity. Rabbi Elazar would give a coin to a poor man before praying, citing "In righteousness (be-tzedek) I shall behold Your face" (Bava Basra 10a), because charity protects against the accusations that question whether one may enter the King's palace in prayer: "charity saves" (Proverbs 10:2) and "charity exalts a nation" (Proverbs 14:34).

15 והג' הוא עסק ולימוד דברי מוסר ובפרט דברי מוסר הנמצאים בזוהר מלשון הארה שמאיר במקום החושך

And the third is occupying oneself with and studying words of musar, and in particular the words of musar found in the Zohar ([a name] from the language of "illumination"), which shines in the place of darkness,

The third preparation is studying musar, words of moral instruction, especially those in the Zohar. The name Zohar means "radiance," a light that shines in the place of darkness.

שהוא חכמת אמת אשת חיל עטרת בעלה¹⁸⁹ היא האמונה שמלא כה"כ [כל הארץ כבודו] אף בלי התבוננות יקרה מאד למעלה מצד דירה בתחתונים וכו' והיא עטרת בעלה.

for it is the wisdom of truth. "A woman of valor is the crown of her husband": this is the faith that "the whole earth is full of His glory"; even without contemplation, it is very precious above, on account of a dwelling place among the lower realms, etc.; and it is "the crown of her husband."

The Zohar is "the wisdom of truth," the Kabbalah. In "A woman of valor is the crown of her husband" (Proverbs 12:4), the woman of valor is simple faith that "the whole earth is full of His glory," held even without contemplation; it is very precious above because G-d desires a dwelling place among the lower realms, and so it is the crown of her husband.

פ"י בעלה היא אהבה רבה שאחר התבוננות באמונה זו הפשוטה לדבקה בה' אחד סובב כ"ע [כל עלמין] שאהבה רבה זו הוא בחי' דכר כמ"ש זכר חסדו¹⁹⁰ וכו'.

That is: "her husband" is the great love that [comes] after contemplation of this simple faith: to cleave to G-d, the One, Who encompasses all worlds (sovev kol almin); for this great love is the level of the masculine (dechar), as it is written, "He has remembered (zachar) His kindness," etc.

Her "husband" is the great love that comes from contemplating this simple faith: the love to cleave to G-d, the One who encompasses all worlds. This love is called "masculine" (dechar), as hinted in "He has remembered (zachar) His kindness" (Psalms 98:3), for zachar, "remembered," also means "male," and kindness is love.

ומפני שנתאוה הקב"ה להיות לו דירה בתחתונים^{191, 192} היא האמונה הפשוטה נעשית עטרת לראשו כו':¹⁹³

And because the Holy One, blessed be He, desired to have a dwelling place among the lower realms, the simple faith becomes a crown for his head, etc.

Because G-d desired a dwelling place among the lower realms, as the Midrash Tanchuma says, the simple faith, held even without contemplation, becomes a crown on the head of her husband, the great love. What is lowest is thus raised highest.

IN ONE'S AVODAH

Before praying, recognize your lowliness clearly in the mind, and prepare with a mikveh, with charity and with the study of musar. In prayer, contemplate that the world is only G-d's light until the hidden love wakes. In Torah study, even when the love has cooled, rejoice that the Torah is G-d's own light and that it quenches your longing for Him; the more you feel how far you are, the greater that joy should be.

QUESTIONS FOR DISCUSSION

1. Why is the joy of Torah and mitzvos within every Jew's reach, while "Rejoice, you righteous, in Havayah" is not?
2. What does each analogy, the power of growth and the soul's thoughts, teach about how the world relates to G-d?
3. How can the awareness of being far from G-d increase the joy of Torah study, and where does it turn into the sadness the maamar warns against?
4. Why is the burglar who prays for success an example of a love that is "asleep"? What would it mean for that love to be awake?
5. Why does purity matter more for prayer than for Torah study, according to the maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 תחת אשר

The Kehot note dates this maamar to 5556-5557 and refers to the list of maamarim in this volume, which records it.

KEHOT'S NOTE

נאמר בשנת תקנ"ו-ז. ראה ברשימת המאמרים בסו"ס מאמרי אדה"י הקצרים ע' תרטז הע' 71. ובאוה"ת נ"ך כרך ג ע' אשיג כמ"מ לשם. ולהלן ברשימת הכתבי-יד. הגהה על מאמר זה נדפס באוה"ת תבוא ע' תתשלה. ראה גם המשך בששה"ק תער"ב ח"ג ע' אירסה ואילך. חלק ממאמר זה ראה בסה"מ תרכ"ו [הוצאת תשנ"ט] ע' קכב.

2 תחת אשר לא עבדת

In the rebuke of Ki Tavo: "Because you did not serve Havayah your G-d with joy and with gladness of heart, from the abundance of all things." The whole maamar explains how this joy is expected of every Jew.

דברים כ"ח:מ"ז Deuteronomy 28:47

תחת אשר לא-עבדת את-ה' אלקיך בשמחה ובטוב ללב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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

KEHOT'S NOTE

דברים כח, מז.

3 שמחו צדיקים בה'

"Rejoice, you righteous, in Havayah, and give thanks to His holy Name." The maamar asks how joy that seems to be the level of the righteous can be demanded of all.

תהילים צ"ז:יב Psalms 97:12

שמחו צדיקים בה' והודו לזכר קדשו:

Be glad in the L-RD, ye righteous; And give thanks to His holy name.

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KEHOT'S NOTE

תהלים צז, יב.

4 בד"ה רני ושמחי

This discourse opens with "Serve Havayah with joy, come before Him with song" and the Zohar's "joy in the morning and song in the evening," and explains song as the angels' yearning to rise and be included in the Infinite Light.

KEHOT'S NOTE

תו"א מקץ לו, א.

5 "Sing and rejoice, daughter of Zion, for behold, I am coming and I will dwell in your midst." The opening of the Torah Ohr discourse on song in the evening and joy in the morning.

Zechariah 2:14 זכריה ב':יד

רני ושמחי בתציון כי הנני-בא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻמ־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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6 רננא ברמשא ושמחה בצפרא

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

KEHOT'S NOTE

זח"א (רכט, ב). [כ].

7 רננא ברמשא ושמחה בצפרא

The Zohar teaches that one should serve G-d in prayer with joy and song, "joy in the morning and song in the evening," corresponding to the two daily prayers and the two daily offerings. The Alter Rebbe cites it for the attributes of day and night.

Sofar Zohar, Vayechi 38:409-41:419 ת"ט-מ"א:ת"י

These two activities of gladness and song correspond to the two prayers of morning and afternoon, and to the two daily sacrifices-gladness in the morning and singing in the afternoon.

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

8 ובד"ה ענין חנוכה

The Chanukah discourse explains why the miracle was fixed in lights, on the verse "For a mitzvah is a lamp and the Torah is light." The Alter Rebbe refers to it for the morning tending and the evening kindling of the lamps.

Song of Songs 5:4 שיר השירים ה':ד

דודי שלח ידו מן-הדֹּחַר וּמַעַי הָמוּ עָלָיו:

My beloved put in his hand by the hole of the door, And my heart was moved for him.

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KEHOT'S NOTE

תו"א מקץ לב, ב. ראה לקמן שה"ש ה, ד.

9 בבקר כתיב בהיטיבו

"Aharon shall burn incense on it every morning; when he makes the lamps good, he shall burn it." The morning tending of the Menorah is contrasted with its kindling toward evening.

Exodus 30:7 שמות ל':ז

וְהִקְטִיר עָלָיו אֶהְרֹן קֶטֶרֶת סַמִּים בְּבֹקֶר בִּבְקֹר בְּהִיטְבוֹ אֶת־הַנֵּרוֹת יְקַטִּירָנָה:

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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10 הערבים כתיב בהעלות

"And when Aharon raises up the lamps toward evening, he shall burn it." The evening kindling is the counterpart of

the morning tending in the previous verse.

שמות ל':ח"ד Exodus 30:8

וּבְהִעָלֶת אֶהָרֹן אֶת־הַנֵּרוֹת בֵּין הָעֶרְבִים יִקְטִירָנָה קִטְרֶת תָּמִיד לִפְנֵי ה' לְדֹרֹתֵיכֶם:

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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11 וסד"ה להבין ענין הברכות

The end of this discourse explains that the Infinite Light in the Torah is drawn into holiness according to the intent of the one who studies, and that a "seal" keeps the kelipos from drawing on it, which is why blessings close with "Blessed." It then applies the same to divine service.

KEHOT'S NOTE

תו"א ז, ב.

12 וסד"ה וידעת היום

The discourse "Know this day" (Likkutei Torah, Va'eschanan, from 8a) ends at 8d-9a by explaining "this day" as day joined with night, "and it was evening and it was morning, one day": first darkness, then light, as the revelation of the Infinite Light comes out of a supernal darkness.

KEHOT'S NOTE

לעיל פי' ואתחנן ח, ד.

13 ועיין זח"א קע"ד א'

At 51b Likkutei Torah explains that the two names Yaakov and Yisrael correspond to two levels in the soul and are rooted in the two Names Havayah and Elokim.

KEHOT'S NOTE

ראה לעיל פי' שלח נא, ב' הלשון. נוכר גם לעיל פי' שלח מה, ד. פי' בלק ע, ג. עב, א. עג, א. שבת שובה סד, ג.

14 יעקב וישראל

The Zohar explains that just as G-d is sometimes called Havayah and sometimes Elokim, so the patriarch is sometimes called Yisrael and sometimes Yaakov, each name for a known level. The text sends the reader here on the two levels of Yaakov and Yisrael.

ספר זוהר, Vayishlach 16:169-17:178:קס"ט וישלח ט"ז:קס"ט

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

תחת אשר לא עבדת את ה' אלקיך בשמחה וגו'

15 זמן תורה לחדוד . . שתפלה נקי חיי שעה

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

KEHOT'S NOTE

שבת, י, א.

16 זמן תורה לחדוד וזמן תפלה לחדוד

Rava, seeing Rav Hamnuna lengthen his prayer, said that people leave eternal life for the life of the hour; Rav Hamnuna held that the time for prayer and the time for Torah are separate. The Alter Rebbe uses this to distinguish the two services.

Shabbat 10a:3:ג"א שבת י"א

רְבָא חֲזִייה לְרַב הַמְנוּנָא דְקָא מְאִירָא בְּצִלּוֹתֶיהָ. אָמַר: מְנַחֲמִין חַיֵּי עוֹלָם, וְעוֹסְקִים בְּחַיֵּי שָׁעָה. וְהוּא סָבַר זְמַן תְּפִלָּה לְחֻדּוּ וְזְמַן תּוֹרָה לְחֻדּוּ. רַבִּי יִרְמְיָה הָוָה יְתִיב קַמֵּיה דְּרַבִּי וְהוּוּ עָסְקִי בְּשִׁמְעָתָא. נִגַּה לְצִלוֹנִי וְהוּוּ קָא מְסַרְהַב רַבִּי יִרְמְיָה. קָרִי עָלֶיהָ רַבִּי זִירָא: "מְסִיר אֲזִנּוּ מִשְׁמוֹעַ תּוֹרָה גַּם תְּפִלָּתוֹ תוֹעֵכָה".

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

17 וישכם אברהם בבוקר

"And Avraham rose early in the morning" to go to the Akeidah (the phrase also appears elsewhere in Genesis). The maamar reads it as the morning prayer, the time when the hidden love is to be awakened.

בראשית כ"ב:ג' Genesis 22:3

וַיִּשְׁכֶּם אֲבִרְהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־הַחֲמֹר וַיַּקְח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבָּקַע עֲצֵי עֵלָה וַיִּקֶּחַ וַיִּלָּךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים: And Avraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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KEHOT'S NOTE

בראשית כב, ג. ועוד.

18 Kehot's note points to Genesis 19:27 for these words.

בראשית י"ט:כ"ז Genesis 19:27

וַיִּשְׁכֶּם אֲבִרְהָם בַּבֹּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי ה'

And Avraham got up early in the morning to the place where he had stood before the L-RD.

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19 וישכם אברהם בבקר

The Zohar says that Avraham instituted the morning prayer, as it is written, "And Avraham rose early in the morning," while Yitzchak instituted the afternoon prayer and Yaakov the evening prayer.

ספר זוהר, נח ליד:ערי"ב-ל"ה:רפ"ג Zohar, Noah 34:272-35:283

Now, Abraham instituted morning prayer and taught the world the character of his Master, and made that hour a propitious one for prayer. Isaac instituted afternoon prayer (minhah) and taught the world that there is a supreme Judge who can either pardon or condemn the world.

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20

וישכם אברהם בבקר

Expounding “And Avraham rose early in the morning,” the Zohar says that the morning of Avraham shone and protected Yosef’s brothers through his merit as they set out at dawn.

ספר זוהר, מקץ י”ג:ר”י-י”ד:רכ”ח Zohar, Miketz 13:217-14:228
There is also an allusion to the verse: “And Abraham rose early in the morning, and saddled his ass, etc.” (Ibid. 22, 3). It was that morning of Abraham that shone for the brethren to support them by its merits, so that, strong in the merit of Abraham, they went away in peace and were delivered from judgement. For at that moment the rigour of judgement was impending over them and would have exacted punishment from them but for the merit of that morning of Abraham.’

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21

וישכם אברהם בבקר

The Zohar explains “in the morning” as the time when Avraham awakens in the world and it is an hour of divine favor, citing “And Avraham rose early in the morning.”

ספר זוהר, ויחי ע”ה:תשפ”א-76:792 Zohar, Vayechi 75:781-76:792
ע”ו:תשצ”ב

We may also translate “In the morning ‘Ad shall eat”, this being the supernal throne which is forever and ever (‘ade ‘ad).

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22

וישכם אברהם בבקר

The Zohar describes the dawn, when the hosts above praise G-d and gates open on every side, and the gate of Avraham opens to welcome all the people of the world.

ספר זוהר, מצורע א”א-ג:ט”ז Zohar, Metzora 1:1-3:9

23

וישכם אברהם בבקר

On “Havayah, in the morning You hear my voice,” the Zohar says this is the morning of Avraham, as it is written, “And Avraham rose early in the morning”: an hour of favor for all and the time for prayer before the holy King.

ספר זוהר, בלק ל”ב:שמ”ה-ל”ג:שנ”ד Zohar, Balak 32:345-33:354
1The first 27 lines of the Hebrew text are not found in our translation.R. Eleazar discoursed on the verse: “O L-rd, in the morning shalt thou hear my voice”, etc. (Ps. 5, 4). ‘When daylight comes’, he said, ‘that “Morning” of Abraham awakes, and then is a time of grace for all, both virtuous and wicked, and therefore it is the hour to offer prayer to the Holy King since all the prisoners of the King then have respite. And most of all is it the time for those who ...

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24

וישכם אברהם בבקר

The Zohar explains the lamb offered “in the morning” as the morning of Avraham, citing “And Avraham rose early

in the morning.” The Alter Rebbe cites it for the morning prayer as Avraham’s time.

ספר זוהר, פנחס פ”ד:תקנ”ג-84:553 Zohar, Pinchas 84:553-560

25

אם תעירו . . ואם תעוררו

“I adjure you, daughters of Jerusalem ... if you awaken or if you arouse the love, until it desires.” The two verbs, with one reish and with two, are read as waking the outer and the inner heart, and “until it desires” as the proper time for this love.

שיר השירים ג:ה”ו Song of Songs 3:5

השבעתי אתכם בנות ירושלם בצבאות או באילות השדה אם תעירו ואם תעוררו אתי האהבה עד שתחפץ:

‘I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, Until it please.’

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KEHOT’S NOTE

שה”ש ג, ה.

26

בלק”ת מהאריז”ל בשה”ש

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

KEHOT’S NOTE

במקומו.

27

Kehot’s note points to Song of Songs 2:7 for these words.

שיר השירים ב:ה”ו Song of Songs 2:7

השבעתי אתכם בנות ירושלם בצבאות או באילות השדה אם תעירו ואם תעוררו אתי האהבה עד שתחפץ:

‘I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, until it please.’

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28

את האהבה עד שתחפץ

On this verse the Zohar says that “the love” is the right hand of the Holy One, blessed be He, and “until it desires” refers to the one who lies in the dust, until the King desires her. The text cites it for the time when the love is to be awakened.

ספר זוהר, שמות י”ג:קכ”ט-139:129 Zohar, Shemot 13:129-139

Then said R. Simeon: ‘Eleazar, my son! Thou canst find all this in the mystery of the thirty-two paths of the Holy Name. Before these wonders have taken place in the world, the mystery of the Holy Name will not be manifested in perfection and love will not be awakened: “Ye daughters of Jerusalem, I adjure you by the gazelles and by the hinds of the field, that ye stir not up, nor awake the love until she pleases” (Cant 2, 7). The “gazelles” (zebaath) symbolize the king, who is ...

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29

את האהבה עד שתחפץ

The Tikkunei Zohar speaks of love from the side of the right, the love of Chesed, and says of it, “if you awaken or

shown below.

ויקרא ט"ז:ל"ו:Leviticus 16:30

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

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

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KEHOT'S NOTE

ויקרא טז, ל.

56

בד"ה עיני כל

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

KEHOT'S NOTE

בלקו"ת פ' מטות [פה, ב]. — הערת כ"ק אדמו"ר.

57

ערלת לבבכם

The words here quote Deuteronomy 10:16; the passage is shown below.

Deuteronomy 10:16 דברים י"ט:ט"ז

וּמִלְתֶּם אֶת עֲרֵלַת לִבְכֶּם וְעֲרֹפְכֶם לֹא תִקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז.

58

נחפשה דרכינו

The words here quote Lamentations 3:40; the passage is shown below.

Lamentations 3:40 איכה ג:מ"א

נִחְפְּשֵׁה דַרְכֵּינוּ וְנִחְקְרָה וְנִשׁוּכָה עַד־ה'

Let us search and try our ways, And return to the L-RD.

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KEHOT'S NOTE

איכה ג, א.

59

ומקורם הוא מאו"א כו' דצלם כו'

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

KEHOT'S NOTE

"אולי צ"ל: דצלם הוא בחי"י — הערת כ"ק אדמו"ר.

60

[ובכמה כתי"י רשום

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

KEHOT'S NOTE

מאו"א דצלם כו' ובכתי"י 1101 הנסמן שם הוא ככהנדפס. הכתי"י באו לאחר הדפסת הקונטרס הגנ"ל].

61

ותמונת אותיות

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

KEHOT'S NOTE

"המחשבה — בנפש השכלית" הדבור — בנפש החיונית (לקו"ת שם). — הערת כ"ק אדמו"ר.

62

מלבישים לו"א

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

KEHOT'S NOTE

תחת אשר לא עבדת את ה' אלקיך בשמחה וגו'

"שהאותיות מלבישות השכל והמדות (ראה לקו"ת שם)". — הערת כ"ק אדמו"ר.

63

הצלם הנ"ל

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

KEHOT'S NOTE

"עצמיות ומהות ממש (לקו"ת שם)". — הערת כ"ק אדמו"ר.

64

ואדם אין

The words here quote Genesis 2:5; the passage is shown below.

בראשית ב':ה"ה:Genesis 2:5

וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאֶרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹקִים עַל־הָאָרֶץ וְאָדָם אֵין לְעֹבֵד אֶת־הָאֲדָמָה:

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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KEHOT'S NOTE

בראשית ב, ה.

65

מלך על כל האדם

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

KEHOT'S NOTE

"בדפוס הראשון (זיטומיר, תר"ח): כל האד". ואולי נתחלף רי"ש בדלי"ת וצ"ל: כל האר — כל הארץ". — הערת כ"ק אדמו"ר. [ובבוך רח"ל: מלך על ישראל].

66

שתמליכוני עליכם

The words here quote Rosh Hashanah 16a:15; the passage is shown below.

ראש השנה ט"ז א:ט"ו:Rosh Hashanah 16a:15

וּמִפְנֵי מָה אָמְרָה תּוֹרָה נִסְכּוֹ מִיָּם בְּחָג — אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: נִסְכּוֹ לִפְנֵי מִיָּם בְּחָג, כִּדִּי שִׁיתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאָמְרוּ לִפְנֵי בְּרֹאשׁ הַשָּׁנָה מַלְכִּיּוֹת וְזִכְרוֹנוֹת וְשׁוּפְרוֹת. מַלְכִּיּוֹת — כִּדִּי שִׁתְמַלְכִּיכוֹנִי עֲלֵיכֶם, וְזִכְרוֹנוֹת — כִּדִּי שִׁיעֲלָה וְזִכְרוֹנֵיכֶם לִפְנֵי לְטוֹבָה, וּבְמָה — בְּשׁוּפָר.

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KEHOT'S NOTE

ר"ה טז, א.

67

הנשמות עלו במה'

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

KEHOT'S NOTE

ב"ר רפ"א.

68

כח בדיבורם

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

KEHOT'S NOTE

"כן הוא בדפוס הא' ובלוח התיקון". — הערת כ"ק אדמו"ר.

69

קבעם בפה

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

KEHOT'S NOTE

כ"ב אותיות . . קבעם בפה (ספר יצירה רפ"ב). — הערת כ"ק אדמו"ר.

70 לתהלה לשם ולתפארת . . חב"ד

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

KEHOT'S NOTE

"מבואר בלקו"ת סד"ה שקדמו" — הערת כ"ק אדמו"ר.

71 "When Havayah returned the captivity of Zion, we were like dreamers." The Alter Rebbe refers to his discourse on this verse, which explains that in a dream only imagination remains.

Psalms 126:1 א'ל תהילים קכ"ו:

שיר המעלות בשב"ד ה' את־שיבת ציון הנינו כחלמים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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PARAGRAPH 2

72 א-ל עולם

"And he planted an eshel in Be'er Sheva, and called there in the Name of Havayah, El Olam." The Alter Rebbe reads El Olam as teaching that the world itself is only G-d's radiance.

Genesis 21:33 א'ל עולם ראשית כ"א:

ויטע אָשׁל בבאר שבע ויקרא־שם בשם ה' אֵל עולם:

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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KEHOT'S NOTE

בראשית כא, לג. ראה בארוכה באוה"ת בראשית כרך ד תשסח, ב. ואילך. המשך תעריב ח"ב פרק שלג. סד"ה ויטע אשל תשי"ב ע' 59. לקמן מג, ג.

PARAGRAPH 3

73 ולמשל כמו כח הצומח

Or HaTorah quotes this analogy of the power of growth and refers to the maamar "Tachas asher lo avadta" of 5557, that is, this maamar, as the Kehot note says.

KEHOT'S NOTE

מובא אוה"ת נ"ך כרך ג ע' אישיג ושם מציין לד"ה תחת אשר לא עבדת תקנ"ו.

74 וכולא קמי' כלא חשיב

The Zohar says that true fear is to fear G-d because He is great and rules, the root of all worlds, and "all before Him are considered as nothing." The Alter Rebbe applies it to the world as a mere ray of G-d's light.

Zohar I, 11b א'א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

75 אני ה' לא שנית

"For I am Havayah, I have not changed." Creating the world, which is only an illumination from Him, brought

no change in G-d.

Malachi 3:6 מלאכי ג':

כי אני ה' לא שניתי ואתם בני־יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

76 ואתה הוא קודם שנבה"ע

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

KEHOT'S NOTE

נוסח התפלה.

77 בד"ה קול דודי בשח"ש

The discourse "The voice of my beloved" begins at 14c of the Shir HaShirim section and explains, with the same verses, that the G-dly power that gives life to all worlds is called "light" because it brings no change in His essence: "I am Havayah, I have not changed," and "You are He before the world was created." The Kehot note gives the page without naming the section.

KEHOT'S NOTE

לקמן יד, ג.

78 "Give thanks to Havayah, call upon His Name, make His deeds known among the peoples." Said in the morning prayers; the Alter Rebbe reads the thanks as acknowledging that G-d is "El Olam."

I Chronicles 16:8 דברי הימים א ט"ז:

הודו לה' קראו בשמו הודיעו בעמים עלילתיו:

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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PARAGRAPH 4

79 הושיעה את עמך וגו' ורעם ונשאים

"Save Your people and bless Your inheritance, and tend them and carry them forever." Said among the morning praises; the Alter Rebbe cites it as a plea for help against what hinders the contemplation.

Psalms 28:9 תהילים כ"ח:

הושיעה את־עמך וברך את־נחלתך ורעם ונשאים עד־העולם:

Save Thy people, and bless Thine inheritance; And tend them, and carry them for ever.

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80 והוא רחום

"And He, being merciful, forgives iniquity and does not destroy." Another plea for mercy within the morning praises, against the accusations a person faces.

Psalms 78:38 תהילים ע"ח:

והוא רחום יכפר עון ולא־ישחית והרבה להשיב אפו ולא־יעיר כל־חמתו:

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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81 הויה אלקינו אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The contemplation of the morning prayer leads up to this declaration of G-d's oneness, from which the love is aroused.

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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82 אנשי יריחו היו כורכין את שמע

Among the practices of the people of Yericho, they "wrapped together" the Shema: Rabbi Meir says they did not pause after "One"; Rabbi Yehudah says they paused but did not say "Blessed be the Name of the glory of His kingdom."

Pesachim 56a:10 פסחים נ"ו א"י:10

תנו רבנן: ששה דברים עשו אנשי יריחו, שלשה ברצון חכמים, ושלושה שלא ברצון חכמים. ואלו ברצון חכמים: מרקיבין דקלים כל היום, וכורכין את שמע, וקוצרין לפני העומר. ואלו שלא ברצון חכמים: גודשין לפני העומר, ופוצרין פרצות בגנותיהן ובפרדסותיהן להאכיל נשר לעניים בשני בצורת בשבתות וימים טובים, ומתירין גמזיות של הקדש של חרוב ושל שקמה, דברי רבי מאיר.

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KEHOT'S NOTE

פסחים נו, א. ראה לעיל פ' צו יד, ג.

83 ועד הוא רוא דאחד

The Zohar explains that "Hear, O Israel" is the unity above and "Blessed be the Name of the glory of His kingdom forever and ever" the unity below, and that va'ed is echad with its letters exchanged. The Alter Rebbe calls this the lower unity.

Zohar II, 134a חז"ב קלד,

KEHOT'S NOTE

חז"ב קלד, א.

PARAGRAPH 5

84 שני מיני אהבות

Part of this section, on the two kinds of love, is quoted with changes in Or HaTorah, Beshalach, as the Kehot note records.

KEHOT'S NOTE

חלק מסעי' זה מובא באוה"ת בשלח ע' שסט בשינויים. ראה המשך בששה"ק הנ"ל בריש המאמר.

85 ואהבת

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter

Rebbe reads it as a longing that Havayah be one's G-d, a love found in every Jew.

Deuteronomy 6:5 דברים ו':ה

וְאַהֲבַת 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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86 כרשפי אש

"For love is strong as death ... its flashes are flashes of fire, a flame of G-d." The Alter Rebbe uses the image for the love that flares up of itself.

Song of Songs 8:6 שיר השירים ח':ו

שִׁימֵנִי כַחֲתָם עַל-לִבִּי כַחֲתָם עַל-זְרוּעִי כִּי-עָזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כִּשְׂאוֹל קִנְיָה וְשִׁפְיָהּ רֹשְׁפִיהָ אֵשׁ שֶׁלֹּהֶבְתֶּיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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87 ולא כדי לדבקה בו ית' בלבד לרוות צמאון נפשם הצמאה לה'

Tanya says that the bnei aliyah serve not only to cleave to G-d and quench their soul's thirst, but as "Who is a chasid? One who acts with kindness toward his Maker," to unite the Holy One and His Shechinah in the lower worlds. The text cites it for the selfless love.

Tanya, Likkutei Amarim 10:7 תניא, חלק ראשון; ליקוטי אמרים י"ז:7

... לצורך גבוה ומעלה מעלה עד רום המעלות, ולא כדי לדבקה בו יתברך בלבד לרוות צמאון נפשם הצמאה לה', כמו שכתוב: "הוי כל צמא לכו למים", וכמו שנתבאר במקום אחר, אלא כדפי'רשו בתיקונים: "איזהו חסיד - המתחסד עם קונו"; עם קו דיליה, ליתדא קודשא בריה הוא ושכינתיה בתחתונים, וכמו שכתוב ברע"א מהימנא פרשת תצא: "כברא דאשתדל בתר אבוי ואימיה, דרחים לון יתיר מגרמיה ונפשיה ורוחיה ונשמתיה בו, ...

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88 בדי"ה כתיב מה יפית ומה נעמת

Iggeres HaKodesh 18 opens with "It is written, 'How beautiful and how pleasant you are, love, in delights'" and distinguishes two loves: "love in delights," a wondrous joy in G-d of which it is said "Rejoice, you righteous, in Havayah" and which not everyone merits, and a second love of longing.

KEHOT'S NOTE

אולי הכוונה לאה"ק ס"י יח. כ"ה בסה"מ תרכ"ז ע' קכב.

89 מה יפית ומה נעמת אהבה בתענוגים

"How beautiful and how pleasant you are, love, in delights." The opening words of a discourse on the love of delight, which only the righteous reach.

Song of Songs 7:7 שיר השירים ז':ז

מֶה-יִפִּית וּמֶה-נִּעְמֶת אֶהְבֶּה בַּתְּעֻנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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90 שמחו צדיקים בה
 “Rejoice, you righteous, in Havayah.” Said of the first, self-less love, the level of the elevated few.

Psalms 97:12 תהילים צ"ז:יב

שמחו צדיקים בה והודו לזכר קדשו:
 Be glad in the L-RD, ye righteous; And give thanks to His holy name.

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 KEHOT'S NOTE

תהלים צז, יב.

91 סד"ה זה יתנו כו' מחצית השקל
 The end of this discourse sets the “great love” apart from a love that is an obligation on everyone, the “half-shekel”: giving over one’s soul, which even one who has transgressed a commandment must give.

KEHOT'S NOTE

תו"א פו, ד. ובאוה"ת תצוה ע' תתקכג ואילך.

92 זה יתנו כו' מחצית השקל
 “This they shall give, everyone who passes among those counted: half a shekel.” The opening words of the Torah Ohr discourse the Alter Rebbe refers to.

Exodus 30:13 שמות ל"ג:יג

זה יתנו כל-העבר על-הפקדים מחצית השקל השקל הקדש עשרים גרה
 השקל מחצית השקל תרומה לה'

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary —the shekel is twenty gerahs—half a shekel for an offering to the L-RD.

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93 קבלת מ"ש בק"ש
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות פ"ב מ"ב.

94 לית מחשבה תפיסא ביה
 In Eliyahu's prayer that opens the Tikkunei Zohar, G-d is addressed as One whom “no thought can grasp at all.” This is why, by his own power, a person cannot cleave to Him.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א:י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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תחת אשר לא עבדת את ה' אלקיך בשמחה וגו'

95 סתימו דכל סתימין
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"ב (רעו, ב). ח"ג (רפה, א). ושם (רצ, א-ב. רצב, א. רצד, א. רצה, ב). [כ].

96 סתימו דכל סתימין
 In the Idra Zuta the Holy Ancient One is called “hidden of all the hidden,” not mentioned and not found, the supreme head above all. The Kehot note lists this place among the sources of the phrase.

Sofar Zohar, Idra Zuta 1:29-4:37 ספר זוהר, האדרא זוטא א"כ ט-ד:ל"ז

97 לית מחי תפיסא ביי
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

98 סתימו דכל סתימין וטמירא דכל טמירין
 The Zohar speaks of the Holy Ancient One, “hidden of all the hidden,” in whose delights the souls of the righteous delight on Shabbos. The text cites the phrase for G-d's utter hiddenness.

Zohar II, 89a זח"ב פט, אא

Zohar III, 292a זח"ג רצב, אא

KEHOT'S NOTE

זח"ב פט, א. זח"ג רצב, א.

99 בד"ה בחודש השלישי
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א פ' יתרו.

PARAGRAPH 6

100 ודברת בהם
 “And you shall speak of them, when you sit in your house and when you walk on the way.” In the Shema it follows “And you shall love”; the Alter Rebbe reads it as the way to fulfill that love.

Deuteronomy 6:7 דברים ו':ז

ושננתם לבניך ודברת בהם בשבתך בביתך ובלכתך בדרך ובשוקך
 ובקומך:

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

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101 ודברת בהם . . התורה
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

להעיר מברכות כא, א.

102

כי טל אורות טלך

“For a dew of lights is your dew.” Applied here to the manna, a heavenly light that became food.

Isaiah 26:19 ט”ו:י”ט

יְחִיּוּ מִתֵּיָד נִבְלָתִי יְקוֹמוּן הַקִּיצוֹ וְרִנְנוּ שְׂכָנֵי עֶפְרַיִם כִּי טַל אֹרֹת טִלָּךְ וְאַרְצֶךָ רַפְּאִים תִּפְּלִי:

Thy dead shall live, my dead bodies shall arise— Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT’S NOTE

ישעיהו כו, יט.

103

שדכו במדוכה

The people gathered the manna and “ground it in mills or pounded it in a mortar.” It shows how far the light of the manna had become physical.

Numbers 11:8 ח”ח:ח”ח

KEHOT’S NOTE

במדבר יא, ח.

PARAGRAPH 7

104

ותורה אור

“For a mitzvah is a lamp, and the Torah is light.” The Torah is light from the Infinite One, so studying it quenches the soul’s thirst for G-d.

Proverbs 6:23 ג”כ:ג”כ

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT’S NOTE

משלי ו, כג.

105

בד”ה צו את בני”

At 78a this discourse explains that the Infinite Light fills all worlds, and that only a contracted ray of the mind’s comprehension enters the emotions of the heart, through channels likened to sinews and veins; the discussion goes on from there.

KEHOT’S NOTE

לעיל פי פנחס עה, א ואילך.

106

צו את בני ישראל כו את קרבני לחמי

“Command the children of Israel and say to them: My offering, My bread for My fire-offerings, My pleasing fragrance.” The opening words of the Likkutei Torah discourse referred to.

Numbers 28:2 ב”ח:ב”ח

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לַחֲמֵי לֶאֱשִׁי רִיחַ נִיחָחִי תִשְׁמְרוּ לִהְקָרִיב לִי בְמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire,

תחת אשר לא עבדת את ה' אלקיך בשמחה וגו'

of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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107

פקודי ה' ישרים משמחי לב

“The precepts of Havayah are upright, gladdening the heart.” The mitzvot themselves bring joy.

Psalms 19:9 ט”ט:ט”ט

פְּקוּדֵי ה' יִשְׁרִים מְשַׂמְחִי־לֵב מִצְוֹת ה' פְּרָה מְאִירַת עֵינַיִם:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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108

בשמחה ובטוב לבב

“Because you did not serve Havayah your G-d with joy and with gladness of heart.” This is the joy that the service of Torah and mitzvot brings within reach of everyone.

Deuteronomy 28:47 מ”ז:מ”ז

תַּחַת אֲשֶׁר לֹא־עַבַּדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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109

בשמחה ובטוב לבב

The Zohar reads the verse in terms of the Temple: “with joy” is when the priests brought offerings, “with gladness of heart” the Levites, and “from the abundance of all” Israel, who stood between them and received blessing from every side.

Sforno, Vayera 29:432-438 תלי”ב-תלי”ב

It is written, “Because thou didst not serve the L-rd thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things” (Deut. 28, 47). The words “because thou didst not serve with joyfulness” refer to the priests, who offered sacrifices and holocausts “with joyfulness”; “and with gladness of heart” alludes to the Levites; “by reason of the abundance of all things” is an allusion to the lay Israelites whose position was in the middle, and who received blessings from all sides.

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

110

בשמחה ובטוב לבב

The Zohar says that since the Temple was destroyed there is anger every day and Israel goes into exile under the rule of other powers, and asks why: because they did not serve G-d “with joy and with gladness of heart.”

Sforno, Vayishlach 22:229-24:240 כ”ב:כ”ב

כ”ד:ר”מ

Why all this? “Because thou didst not serve the L-rd thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things. Therefore shalt thou serve thine enemy, etc., in want of all things” (Ibid. 28, 47-48).

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

111 ועיין זח"א קט"ז א'
The Kehot note points to Or HaTorah on Ki Tavo for the wording of the Zohar passage cited here.
KEHOT'S NOTE
ראה הלשון באוה"ת פ' תבוא ע' תתשו.

PARAGRAPH 8

112 בד"ה אוסרי לגפן עירה
In this discourse (Torah Ohr, Vayechi, 46c) the Alter Rebbe says that the joy in the mitzvot comes from contemplating that they are the Infinite Light itself, and that "delight belongs after the fulfillment of the will": the greater the longing, the greater the delight when it is fulfilled.
KEHOT'S NOTE
תו"א פ' ויחי מו, ג.

113 אוסרי לגפן עירה
"Binding his foal to the vine, and his donkey's colt to the choice vine." From Yaakov's blessing of Yehudah; the opening words of the Torah Ohr discourse referred to.
בראשית מ"ט:11
אסרי לגפן עירה ולשרקה בני אתנו כבס בינו לבשו וכדום ענבים סוטה:
Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;
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114 ואורייתא וקוב"ה כולא חד
The Zohar says that prayer corresponds to the Shechinah, "and the Torah, this is the Holy One, blessed be He." The Alter Rebbe cites it for the unity of the Torah with G-d.
Zohar I, 24a כד, זח"א
Zohar II, 60a כד, זח"ב
KEHOT'S NOTE
זח"א כד, א. זח"ב ס, א. ולהעיר ג"כ מת"ז ת"ו ותכ"ב.

PARAGRAPH 9

115 וסיגופים הממרקין
The Talmud speaks of sufferings that scour a person's whole body. The Alter Rebbe applies the term to the self-imposed mortifications that cleanse sin beyond teshuvah alone.
Berakhot 5a ברכות ה'
Yoma 86a יומא פ"ו
KEHOT'S NOTE
ראה ברכות ה, א. יומא פו, א.

116 נבוה בעיניו נמאס
Among the traits of one who may dwell on G-d's holy mountain; the Alter Rebbe reads the words as "despicable

in his own eyes, contemptible," the self-abasement that brings greater joy.

Psalms 15:4 תהילים ט"ו:ד'

נבוה בעיניו נמאס ואת־יראי ה' יכבד נשבע להרע ולא ימר:
In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;
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117 שמחת הנפש
Tanya describes the soul's joy at leaving its exile in the body and returning to its Father during Torah and prayer, a joy that should not be muddled by the body's sorrow. The text sends the reader there.

Tanya, Likkutei Amarim 31:11 תניא, חלק ראשון; ליקוטי אמרימ 31:11 ל"א:יא

וזאת תהיה עבודתו כל ימיו בשמחה רבה, היא שמחת הנפש בצאתה מהגוף המתועב, וישבה אל בית אביה כנעוריה, בשעת התורה והעבודה, וכמאמר רבותינו זכרונם לברכה: להיות כל ימיו בתשובה.
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118 שמחת הנפש
Tanya teaches that one who makes his Torah study a dwelling for G-d should rejoice and thank Him for his portion "with joy and with gladness of heart." The text sends the reader there.

Tanya, Likkutei Amarim 34:8 תניא, חלק ראשון; ליקוטי אמרימ 34:8 ל"ד:ח'

והנה, בכל פרטי מיני שמחות הנפש הנזכרים לעיל - איז מהו מניעה להיות נבוה בעיניו נמאס, ו"לב נשבר", ורוח נמוכה - בשעת השמחה ממשי, מאחר כי היותו נבוה בעיניו וכו' - הוא מצד הגוף ונפש הבהמית, והיותו בשמחה - הוא מצד נפש האלהית וניצוץ אלהות המלוכש בה להחיותה, כנזכר לעיל [בפרק ל"א].
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119 וסידה ויחפרו עבדי יצחק
The end of this discourse describes digging in the "earth" of one's body: when a little sweet water comes out, it is very pleasant to him, because his body is hungry for the service of G-d.

KEHOT'S NOTE

תו"א כ, ב.

120 באר מים חיים
"And Yitzchak's servants dug in the valley and found there a well of living water." The opening of the Torah Ohr discourse the Alter Rebbe refers to.

Genesis 26:19 בראשית כ"ו:י"ט

ויחפרו עבדי־יצחק בנחל וימצאו־שם באר מים חיים:
And Isaac's servants digged in the valley, and found there a well of living water.

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121 והעצבות הוא כשמבקש גדולות דוקא

Tanya says that sadness over not being at the level of a tzaddik comes from pride: the person does not recognize his place.

תניא, חלק ראשון; ליקוטי אמרים כ"ז:37 Tanya, Likkutei Amarim 27:37
ואדרבה, העצבות היא מגסות הרוח, שאינו מכיר מקומו, ועל כן ירע
לכבו על שאינו במדרגת צדיק, שלצדיקים בודאי אין נופלים להם
הרהורי שטות כאלו, כי אילו היה מכיר מקומו, שהוא רחוק מאד
ממדרגת צדיק, והלא היה בינוני ולא רשע כל ימיו, אפילו שעה אחת,
הרי זאת היא מדת הפינוגים ועבודתם - לכבוש הוצר וההרהור העולה
מהלב למוח, ולהסיח דעתו לגמרי ממנו, ולדחותו בשתי ידים, כנזכר
לעיל.

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KEHOT'S NOTE

ראה תניא פכ"ז: "העצבות היא מגסות הרוח שאינו מכיר מקומו ועל כן ירע
לכבו על שאינו במדרגת צדיק". וראה גם מאמרי אדה"ז הקצרים ע' סב
ואילך.

122 בחד קטירא אתקטרנא

There the Alter Rebbe says almost the same: Rabbi Shimon bar Yochai, whose Torah was his occupation, said "With one bond I am bound," for he was never separate even for a moment, did not need to arouse the love, and was therefore exempt from prayer.

KEHOT'S NOTE

ראה המצויין לעיל מטות פד, ג.

123 בחד קטירא אתקטרנא

In the Idra Zuta, on the day of his passing, Rabbi Shimon says: "All the days that I have been bound to this world, with one bond I was bound to the Holy One, blessed be He." The Alter Rebbe cites it for a love that never slept.

ספר זוהר, האדרא זוטא א"כ"ט-ד"ל:129-4:37 Zohar, Idra Zuta

124 נשמתא . . להיטא

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

KEHOT'S NOTE

זח"ג (רצב, א). [כ].

125 נשמתא ביה אחידא ביה להיטא

The Rebbe explains why many discourses quote "my soul is held fast in Him" together with "With one bond I am bound": the bond already held the inner attachment, but it was not revealed during Rabbi Shimon's lifetime; on the day of his passing, when the inner root of all a person's service is revealed, the attachment was revealed too.

KEHOT'S NOTE

בסה"מ מלוקט ח"ג ע' קנב מבאר "זה שבכמה דרושים מובא הענין דנשמתא
ביי אחידא כו' בהמשך אחד עם בחד קטירא אתקטרנא, הוא, כי גם בהענין
דבחד קטירא אתקטרנא יש בפנימיות ביי אחידא כו', אלא שבמשך כל ימי
חייו לא הי' זה (ביי אחידא כו') בגילוי, וביום ההסתלקות שלו, שאז מתגלה
הפנימיות (השרש והמקור) של כל עניני עבודת האדם שעבד במשך כל חייו,
אז מתגלה הפנימיות דבחד קטירא אתקטרנא, שהוא (לא רק התקשרות,
אלא גם) ביי אחידא". וראה שם הערה 15.

126 שלא היה בבחינת שינה

The Rebbe remarks that "he was not in a state of sleep" seems to mean not even for less than sixty breaths, which would place Rabbi Shimon above the level of King David, and leaves the question for further study.

KEHOT'S NOTE

"לכאורה הפי' דאפילו פחות מסי' נשימין ג"כ לא. וא"כ זהו למעלה מבחי'
דהמע"ה, וצ"ע". — לקו"ש ח"ז ע' 346.

127 רשביי שתורתו אומנתו . . הי' פטור מתפלה

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

KEHOT'S NOTE

ירושלמי ברכות פ"א, ה"ב.

PARAGRAPH 10

128 ועובר על פשע לשארית נחלתו

"Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His heritage." Read here as G-d's forgiveness for the humble.

Micah 7:18 מיכה ז':18

מיאֵל כְּמוֹךְ נִשְׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשִׁאֲרִית נַחְלָתוֹ לֹא־הִחְזִיק לְעַד
אִפּוֹ כִּי־תִפְחַץ 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.

129 למי שמשלים עצמו כשיריים

The Talmud expounds "for the remnant (she'eris) of His heritage" as "for one who makes himself like leftovers (sheyarim)." The Alter Rebbe builds the paragraph on this reading.

Rosh Hashanah 17b:1-3 ראש השנה י"ז ב'א-ג'א-17b:3

לְמִי שִׁמְשָׁמִים עֲצָמוֹ כְּשִׁירִים. רַב הוּנָא רַמִּי, כְּתִיב: "צִדִּיק ה' בְּכָל דְּרָכָיו", וּכְתִיב: "וְחִסֵּד בְּכָל מַעֲשָׂיו"! בְּתַחֲלָה — צִדִּיק, וּלְבִסּוֹף — חִסֵּד. רַבִּי אֱלֵעָזָר רַמִּי, כְּתִיב: "וּלְה' חִסֵּד", וּכְתִיב: "כִּי אַתָּה תִּשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ". בְּתַחֲלָה — "כִּי אַתָּה תִּשְׁלַם כְּמַעֲשָׂהוּ", וּלְבִסּוֹף — "וּלְה' חִסֵּד".

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

KEHOT'S NOTE

ר"ה יז, ב.

PARAGRAPH 11

130 טאטא נגדי תמיד

"For I know my transgressions, and my sin is ever before me." The condition for the humble one's joy: he never forgets his sins.

Psalms 51:5 תהילים נ"א:5

כִּי־פִשְׁעִי אֲנִי אֹדֵעַ וְחַטָּאתִי נִגְדִי תָמִיד:

For I know my transgressions; And my sin is ever before me.
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KEHOT'S NOTE

תהלים נא, ה.

131 אוילים מדרך פשעם

“Fools, because of the way of their transgression and because of their iniquities, are afflicted.” The Alter Rebbe uses it for one who is at ease in his sins.

Psalms 107:17: תהילים קיז:יז

אוילים מדרך פשעם ומעונותיהם יתענו:

Crazed because of the way of their transgression, And afflicted because of their iniquities—

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KEHOT'S NOTE

תהלים קו, יו.

132 בד"ה בהעלותך את הנרות

This passage speaks of the “great love” that is above the “love of the world,” and of a person’s bitterness when darkness conceals G-d’s holiness; an addition explains why tears and bitterness bring an arousal from above.

KEHOT'S NOTE

לעיל פ' בהעלותך ל, ב.

133 בהעלותך את הנרות

“When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah.” The opening words of the discourse referred to.

Numbers 8:2: במדבר ח:ב

דבר אל־אֶהֱרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּנְוָה יֹאִירוּ שִׁבְעַת הַנֵּרוֹת:

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

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134 דרך אויל ישר בעיניו

“The way of a fool is upright in his own eyes, but one who listens to counsel is wise.” Said of one who sees nothing wrong in his ways.

Proverbs 12:15: משלי יב:טו

דֶּרֶךְ אוֹיֵל יֵשֶׁר בְּעֵינָיו וְשָׁמַע לְעֵצָה חָכָם:

The way of a fool is straight in his own eyes; But he that is wise hearkeneth unto counsel.

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KEHOT'S NOTE

משלי יב, טו.

135 כי שרית עם אלקים

“Your name shall no longer be called Yaakov, but Yisrael, for you have striven with G-d and with men and have pre-

תחת אשר לא עבדת את ה' אלקיך בשמחה וגו'

vailed.” The source of the name Yisrael as a higher level than Yaakov.

Genesis 32:29: בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמִי כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וְתוֹכַל:

And he said: ‘Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.’

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KEHOT'S NOTE

בראשית לב, כט.

136 בד"ה מה טובו

The discourse asks why Yaakov may still be called Yaakov after receiving the name Yisrael, and answers that one cannot reach the level of Yisrael without first passing through the level of Yaakov.

KEHOT'S NOTE

לעיל פ' בלק עג, א ואילך.

137 מה טובו אוהליך יעקב

“How goodly are your tents, Yaakov, your dwellings, Yisrael.” The opening of the Likkutei Torah discourse on the two names.

Numbers 24:5: במדבר כ"ד:ה

מַה־טֹבֹו אוֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל:

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

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138 ולישרי לב שמחה

“Light is sown for the righteous, and for the upright in heart, joy.” Joy belongs to the “upright,” the level of Yisrael.

Psalms 97:11: תהילים צ"ז:יא

אוֹר וְרֵעַ לְצַדִּיק וְלִישְׁרֵי־לֵב שִׂמְחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

139 אשר עשה האלקים את האדם ישר

“G-d made man upright, but they have sought many schemes.” Uprightness is man’s essential state.

Ecclesiastes 7:29: קהלת ז:כ"ט

לִבְדֹּ כִּי־רָאִיתִיזָה מִצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת־הָאָדָם יֵשֶׁר וְהִמָּה בִקְשׁוּ חֲשֹׁבוֹנוֹת רַבִּים:

Behold, this only have I found, that G-d made man upright; but they have sought out many inventions.

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KEHOT'S NOTE

קהלת ז, כט.

140 בד"ה בפרשת נסכים כתיב

This passage says that one who is clothed in a body and an animal soul and busy all day with physical things can arouse love only through the Shema, and that each day this strengthens the G-dly fire within him.

KEHOT'S NOTE

לעיל פי' שלח מ, ג.

141 בד"ה לא הביט און ביעקב

The discourse explains Yaakov and Yisrael as two levels in serving G-d, the servant and the son: Yaakov is called "My servant" and Yisrael "My son, My firstborn." It goes on to ask what "service" can mean toward G-d, citing "Because you did not serve."

KEHOT'S NOTE

לעיל פי' בלק ע, ג.

142 לא הביט און ביעקב

"He has not beheld iniquity in Yaakov, nor seen perversity in Yisrael." The opening of the Likkutei Torah discourse on Yaakov and Yisrael.

במדבר כ"ג:כ"א

לֹא־הִבִּיט אֶן בְּיַעֲקֹב וְלֹא־רָאָה עֲמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֵּךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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143 ועתה יגדל

"And now, let the power of Ado-nai be great, as You have spoken." The opening words of a discourse the Alter Rebbe refers to.

במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כַחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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144 אחרי ה' אלקיכם תלכו

"After Havayah your G-d shall you walk, and Him shall you fear." The opening words of another discourse referred to.

דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלְכוּ וְאֵת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֵתֹר תַּעֲבֹדוּ וְבוֹ תִּדְבְּקוּ:

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

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145 לכן אמור לבני ישראל

"Therefore say to the children of Israel: I am Havayah."

The opening words of another discourse referred to.

שמות ו':ו'

לֵכוּ אָמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֵּתָם וְגָאֻלְתִּי אֶתְכֶם בְּזֵרֹעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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146 עבדו את ה' בשמחה

"Serve Havayah with joy, come before Him with song." The command to serve G-d joyfully, discussed in the discourses listed.

תהילים קי"ב:ב'

עֲבֹדוּ אֶת־ה' בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְרִנָּה:

Serve the L-RD with gladness; come before His presence with singing.

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147 ובד"ה שוש אשיש

This passage says that when the Jewish people rejoice below in the joy of a mitzvah, they arouse a supernal joy above, referring to the discourse on "I will greatly rejoice in Havayah." It supports the point that the joy of a mitzvah is what every Jew brings.

KEHOT'S NOTE

לעיל תזריע כ, ג.

148 שוש אשיש

"I will greatly rejoice in Havayah; my soul shall exult in my G-d." The opening of a discourse on joy.

ישעיהו ס"א:י'

שׁוֹשׁ אֲשִׁישׁ בְּה' תִּגַּל נַפְשִׁי בְּאֱלֹקֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁשׁעַ מַעֲיֵל צִדְקָה יַעֲשִׂנִי כְּתָתָן יִכְהֶן פָּאֵר וּכְכֹלָה תַּעֲדָה כְּלִיָּה:

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

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149 מה יפית ומה נעמת אהבה בתענוגים

"How beautiful and how pleasant you are, love, in delights." The love of delight that belongs to the righteous.

שיר השירים ז':ז'

מֶה־יִפִּית וּמֶה־נִּעְמַת אֲהָבָה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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KEHOT'S NOTE

שה"ש ז, ז.

150 בזה חפץ כל אדם מישראל באמת לאמתו

Tanya says that the union of the soul with G-d's light is something every Jew truly desires, from the natural love hidden in every Jewish heart. Hence the joy of a mitzvah is within everyone's reach.

Tanya, Likkutei Amarim 41:22 אמרתי ראשון; ליקוטי אמרימים מ"א:כ"ב

אכל יחוד נפשו והתפללותה באור ה' - להיות לאחדים, בזה חפץ כל אדם מישראל באמת לאמתו לגמרי בכל לב ובכל נפש, מאהבה הטבעית המסותרת בלב כל ישראל לדבקה בה, ולא ליפרד ולהיות נכרת ונבדל חס ושלום מיחודו ואחדותו יתברך בשום אופן, אפילו במסירת נפש ממש.

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151 בבקר בהיטיבו

"Every morning, when he makes the lamps good." Aharon's tending of the Menorah represents a love that goes beyond Avraham's morning.

Exodus 30:7 שמות ל"ז

והקטיר עליו אהרן קטרת סמים בבקר בבקר בהיטיבו את־הנרות הקטרתה:

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresses the lamps, he shall burn it.

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152 ה' לי בעוזרי

"Havayah is for me among my helpers." The opening words of the discourse on "festivals for joy."

Psalms 118:7 תהילים קי"ח:ז

ה' לי בעוזרי ואני אראה בשנאי:

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

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153 וישמחו בך ישראל

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

KEHOT'S NOTE

תפלת יו"ט.

154 בענין גביע הכסף

At Masei 90b the Alter Rebbe explains Yosef's silver goblet: kesef, "silver," is love, from "you longed greatly (nichsof nichsafta)," and Yosef drew this love, the "love in delights," down to Binyamin so that even the souls of the beinonim could have it, but hid it, so that they would not know of a love above their level.

KEHOT'S NOTE

ראה אוה"ת מקץ תתשד, א. במסעי (צ, ב-ג). [כ].

155 גביע הכסף

Yosef instructs that his silver goblet be put in the mouth of the youngest brother's sack. The Alter Rebbe links kesef,

silver, to longing.

בראשית מ"ד:ב' Genesis 44:2

ואת־גביעי גביע הכסף תשים בפי אמתחת הקטן ואת כסף שברו יעש כדבר יוסף אשר דבר:

And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

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156 נכסף נכספתה

Lavan to Yaakov: "you longed greatly for your father's house." The doubled verb expresses intense longing.

בראשית ל"א:ל' Genesis 31:30

ועתה הלה הלכת ביינכסף נכספתה לבית אביך למה גנבת את־אלקי:

And now that thou art surely gone, because thou sore longed after thy father's house, wherefore hast thou stolen my gods?"

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157 בביאור ע"פ וכל בניך

This passage explains "My words that I have placed in your mouth" as the Torah, which one reaches through "And all your children shall be taught of Havayah," and goes on to the theme of peace and salvation.

KEHOT'S NOTE

לעיל פ' ראה לא, ג.

158 וכל בניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The opening words of the explanation referred to.

ישעיהו נ"ד:י"ג Isaiah 54:13

וקל־בניך למודי ה' ורב שלום בְּנִיךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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159 נגילה ונשמחה בך

"We will exult and rejoice in you." The Midrash on this verse speaks of complete joy.

שיר השירים א' ד"ד Song of Songs 1:4

משכני אחריי נרוצה הביאני המלך חדריו נגילה ונשמחה בך נופריה דדיה מיין מישרים אהבוה:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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PARAGRAPH 12

160 קודם התפלה צריך כובד ראש

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

KEHOT'S NOTE

ראה ברכות רפ"ה ל, ב.

161

כובד ראש

The Mishnah: "One may stand to pray only in a state of heaviness of head"; the early pious ones would wait an hour before praying to direct their hearts to their Father in Heaven.

Berakhot 30b:14 ד"ב: יב: ברכות

מתני' אין עומדין להתפלל אלא מתוך כובד ראש. חסידים הראשונים היו שוהין שעה אחת, ומתפללין, כדי שיכוונו להם לאביהם שבשמים. אפילו המלך שואל בשלום — לא ישיבנו, ואפילו נחש כרוך על עקבו — לא יפסיק.

MISHNAH One must not stand up to say the Tefillah except in a serious frame of mind. The pious men of old used to wait an hour and then say the Tefillah, in order to direct their heart to their Father in Heaven. Even when a king greets him, he must not respond; and though a serpent be wound round his heel, he must not interrupt.

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162

עונותי עברו ראשי

"For my iniquities have passed over my head; like a heavy burden they are too heavy for me." The cause of the bitterness before prayer.

Psalms 38:5 ה'ה: פסלם

כי עונותי עברו ראשי כמשא כבד יכבדו ממני:

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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KEHOT'S NOTE

תהלים לה, ה.

163

אידילי יומא אידילי קצירא

Rabbi Shimon bar Yochai says a precious stone hung on Avraham's neck and healed every sick person who saw it; when Avraham died, G-d hung it on the sun. Abaye adds the saying, "When the day rises, the illness lifts."

Bava Batra 16b:10 ב"ב: י"ז: בבא בתרא

... אבן טובה היתה תלויה בצוארו של אברהם אבינו, שכל חולה הרוא אותה מיד מתרפא; ובשעה שנפטר אברהם אבינו מן העולם - תלעה הקדוש ברוך הוא בגלגל חמה. אמר אביי, היינו דאמרי אינשי: אידילי יומא אידילי קצירא.

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KEHOT'S NOTE

ב"ב טז, ב. פרש"י: אידילי יומא הוגבה שמש כשהחמה זורחת, אידילי קצירא, מיקל החולי. וראה בתוס' בד"ה שכל שהקשה שהרי בימי אברהם לא הי' חולי בעולם, ע"ש. וראה בפ"י רבינו גרשום.

164

Rabbi Akiva: "Just as a mikveh purifies the impure, so the Holy One, blessed be He, purifies Israel." The first of the three things that prepare for prayer.

Mishnah Yoma 8:9 ח: ט: מישנה יומא

האומר, אָחַטָא וְאָשׁוּב, אָחַטָא וְאָשׁוּב, אין מספיקין כְּדוּ לַעֲשׂוֹת תְּשׁוּבָה. אָחַטָא וְיוֹם הַכַּפּוּרִים מְכַפֵּר, אין יום הכּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְמָקוֹם, יום הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְחֵבֶר, אין

יום הכּפּוּרִים מְכַפֵּר, עד שִׁירְצָה אֶת חֵבֶר. אֵת זֶה דָּרַשׁ רַבִּי אֱלֶעָזָר בֶּן עֲזַרְיָה, מִכָּל חַטָּאתֶיכֶם לִפְנֵי יְיָ תִּטְהָרוּ (ויקרא טז), עֲבֵרוֹת שְׁבִין אָדָם לְמָקוֹם, יום הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְחֵבֶר, אין יום הַכַּפּוּרִים מְכַפֵּר, עד שִׁירְצָה אֶת חֵבֶר. אָמַר רַבִּי ...

One who says: I shall sin and repent, sin and repent, they do not afford him the opportunity to repent. [If one says]: I shall sin and Yom HaKippurim will atone for me, Yom HaKippurim does not effect atonement. For transgressions between man and G-d Yom HaKippurim effects atonement, but for transgressions between man and his fellow Yom HaKippurim does not effect atonement, until he has pacified his fellow. This was expounded by Rabbi Elazar b. Azariah: "From all your sins before the L-rd you shall be clean" (Leviticus 16:30) ...

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PARAGRAPH 13

165

והנה הרי"ף

The Kehot note points to a passage in Meah She'arim (45a) that opens with the same words, "The Rif wrote."

KEHOT'S NOTE

ראה מאה שערים מה, א ד"ה הרי"ף כ'. וראה הוספות לסי' מאמרי אדה"י הקצרים ע' תדר.

166

טבילת בעל קרי

Ezra forbade one who had had an emission to study Torah, recite the Shema or pray until he immersed; the enactment was later annulled, and he may do all three without immersion, and so the custom spread. This is the ruling the text says "we hold."

Shulchan Arukh, Orach Chayim 88:1 חיים: אורח, שולחן ערוך, פ"ח: א'

בעל קרי מותר בק"ש. וכו' סעיף אחד: כל הטמאים קורין בתורה וקורין ק"ש ומתפללין חוץ מבעל קרי שהוציאו עזרא מכלל הטמאים ואסרו בין בד"ת בין בק"ש ובתפלה עד שיטבול כדי שלא יהיו ת"ח מצויין אצל נשותיהן כתרנגולין ואח"כ בטלו אותה תקנה והעמידו הדבר על הדין שאף בעל קרי מותר בד"ת ובק"ש ובתפלה בלא טבילה ובלא רחיצה דתשעה קבין וכן פשט המנהג: הגה יש שכתבו שאין לאשה גדה בימי ראייתה ליכנס לבית הכנסת או להתפלל או להזכיר השם או ליגע בספר (הגהות מיימוני פ"ד) וי"א שמוותרת בכל וכן עיקר (רש"י הלכות ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

167

אנן לא קיי"ל כן כמ"ש בשי"ע

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

KEHOT'S NOTE

או"ח ספ"ח.

168

שלדברי הכל התפלה מקובלת יותר עם הטבילה

The Kehot note refers to this letter of the Rambam, as cited in Likkutei Sichos, in connection with immersion be-

fore prayer.

KEHOT'S NOTE

ראה אגרת הרמב"ם לר' פינחס ב"ר משולם — נדפסה בשו"ת הרמב"ם ליפסיה סי' קמ. אגרות הרמב"ם ע' 178 ואילך — לקו"ש ח"כ ע' 345 הערה 177. ראה לקו"ש ח"ז ע' 315.

169

הטהרה נטלה את הריח

Rabbi Shimon ben Elazar says that purity, when it ceased, took away the taste and the fragrance of the fruits. The Alter Rebbe follows the Jerusalem Talmud's version, "Purity has taken away the fragrance," which ties purity to fragrance.

Mishnah Sotah 9:13ג"ט: טוטה סוטה ט'

רבי שמעון בן אלעזר אומר, הטהרה נטלה את הטעם ואת הריח. המעשרות נטלו את שמן הדגן. וחקמים אומרים, הגנות והקשפים כלו את הכל:

Rabbi Shimon ben Elazar says: [the cessation of observation of the] purity laws has removed taste and fragrance, [the cessation of observation of] the tithes has removed the fatness of grain. But the Sages say: licentiousness and sorcery destroyed everything.

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170

מורחין ריחא דחונינא

Rav Huna wrapped a fragrant chinunisa date in his cloak; his son Rabbah said, "I smell the fragrance of a chinunisa," and Rav Huna answered, "My son, there is purity in you." Proof that the sense of fragrance depends on purity.

Sotah 49a:10ט"א: טוטה סוטה

רב הונא אשכח תומרקא דחונינא, שקלה, כרכה בסודריה. אתא רבא בריה, אמר לקה: מורחין ריחא דחונינא. אמר לקה: בני, טהרה יש בך. יתבה ניהליה. אדהכי אתא אבא בריה, שקלה, יתבה ניהליה. אמר לקה: בני, שמחת את לבי, והקדית את שניי. היינו דאמרי אינשי: רחמי דאבא — אבני, רחמי דבני — אבני דהו לקה.

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171

בד"ה אלה מסעי

Just before this discourse begins, Likkutei Torah explains that what is clothed in a vessel is called a "strait and boundary" in relation to the encompassing light above the vessel, "which is the level of fragrance." The discourse "These are the journeys" then opens with the journeys of Israel; the Alter Rebbe refers to it for fragrance as an encompassing level.

KEHOT'S NOTE

לעיל פי' מסעי צ, ד ואילך.

PARAGRAPH 14

172

ריח נחוחי

"My offering, My bread for My fire-offerings, My pleasing fragrance, you shall take care to offer to Me in its season."

The offerings are G-d's "pleasing fragrance."

Numbers 28:2ב"ב: במדבר

צו את בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב.

173

וירח ה' את ריח הניחוח

After Noach's offering, "Havayah smelled the pleasing fragrance." Offerings reach G-d as fragrance.

Genesis 8:21א"ח: בראשית

וירח ה' את-ריח הניחוח ויאמר ה' אלי-לבו לא-אסוף לקלל עוד את-האדמה בעבור האדם כי יצר לב האדם רע מנעריו ולא-אסוף עוד להכות את-קלחי כאשר עשיתי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא.

174

שנכנס לו יתוש בחוטמו

Titus, who destroyed the Temple, was punished when a gnat entered his nose and pecked at his brain for seven years. The Alter Rebbe explains it as measure for measure.

Gittin 56b:15ו"ט: גיטין

עלה ליבשה ותעשה עמה מלחמה. עלה ליבשה, בא יתוש ונכנס בחוטמו, ונקר במוחו שבע שנים. יומא חד הוה קא חליה אבבא דבי נפחא, שמע קל ארופתא, אישתיק; אמר: איכא תקנתא. כל יומא מייתו נפחא ומחו קמיה. לגוי - יהיב לקה ארבע זוזי, ישראל - אמר לקה: מיסתירה דקא חזית בסנא. עד תלתין יומין עבד הכי: מכאן ואילך, כיון דמש, דש.

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KEHOT'S NOTE

גיטין נו, ב.

175

ותהלתי אחטם לך

"For My Name's sake I defer My anger, and [for] My praise I restrain it for you, so as not to cut you off." The verb echetom is related to chotem, "nose."

Isaiah 48:9ט"ח: ישעיהו

למען שמי אאריך אפי ותהלתי אחטם-לך לבלתי חכריתך:

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישע"י מה, ט. ראה לעיל פי' פנחס עט, ד.

176

בד"ה באתי לגני

This passage explains that Torah studied without depth is only "letters," and that one must study in depth so that understanding from Chochmah is drawn into the letters and the judgments are sweetened.

KEHOT'S NOTE

לקמן שה"ש לג, א.

177

באתי לגני

"I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice." The opening of the Likkutei Torah discourse referred to.

Song of Songs 5:1 א: שיר השירים

באתי לגני אחתי כלה אריתי מורי עם־בשמי אכלתי יערי עם־דבשי שתייתי ייני עם־חלבי אכלו רעים שתו ושקרו דודים:

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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178

התפלה היא במקום קרבות

The words here quote Berakhot 26b:7; the passage is shown below.

Berakhot 26b:7 ב: ברכות כ"ו

יעקב תקן תפלת ערבית, שנאמר: "ויפגע במקום וילן שם", ואין "פגיעה" אלא תפלה, שנאמר: "ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע בך"

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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KEHOT'S NOTE

ראה ברכות כו, ב.

179

לכן אמרו לבעל החוטם אני מתפלל

At 51d Likkutei Torah speaks of G-d as equally beyond heaven and earth, since all before Him is as nothing, and of Israel drawing His holiness down into thought, speech and action.

KEHOT'S NOTE

ראה לעיל פ' שלח נא, ד. פ' מסעי צא, א.

180

לבעל החוטם אני מתפלל

When Rav Hamnuna Saba wished to pray, he would say, "To the Master of the nose I pray, to the Master of the nose I supplicate," and the Zohar applies "My praise I will re-

strain for you" to Atik Yomin. The Alter Rebbe cites it for prayer as fragrance.

Zohar, Idra Rabba 9:63-10:73ג:ס:ט:ה: האדרא רבא ט:ס:ג:ע:ג:9:63

181

כי התורה כו' אמנם תפלה

Reishis Chochmah explains why prayer needs immersion and Torah does not: the Torah, by its great stature, cannot receive impurity, like fire, but prayer needs the heart's intent, which impurity confuses.

Reshit Chokhmah, Gate of Love 11:49ה:ה:ה: שער האהבה

ולכן צריך האדם לתקן נפשו באופן שתהיה כסא לשרות בה ידויד ועלת העילות, ולכן צריך לעשותה מאהבה כדי שיתדבק בו, וכן כתוב בספר החסידים (סימן ע"ג) שאחד מן הדברים המעכבים את התפלה שלא תהיה תפלתו נשמעת הוא אם אינו טהור, וכפי סברת התוספות (חולין דף קכב ע"ב ד"ה לגבל) שסוברין דלתפלה צריך טבילה, ולתורה אין צורך, יש טוב טעם על דרך הסוד וראוי למעשה, כי התורה מפני רוב מעלתה שהיא בעלמא דדכורא יש בכחה לקבל הקליפה, ואינה מקבל הטומאה כאש. אמנם תפלה היא בקשת רחמים ותחנונים, וצריך כוונת הלב, ובהיותו ...

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182

ועיין בר"ח שער האהבה פ"א ג"כ טעם לזה כי התורה כו' אמנם תפלה כו'

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

KEHOT'S NOTE

בדפוס אמשטרדם קט, רע"א: "כי התורה מפני רוב מעלתה שהיא בעלמא דדכורא יש בכחה לקבל הקליפה ואינה מקבלת הטומאה כאש, אמנם התפלה היא בקשת רחמים ותחנונים וצריך כוונת הלב ובהיותו טמא בודאי תתבלבל כוונתו ולכן צריך לזוהר בה".

183

ר"א יחיב פרוטה

"Rabbi Elazar would give a perutah to a poor man and then pray, saying, as it is written, 'In righteousness I shall behold Your face.'" Charity before prayer.

Bava Batra 10a:14ד:א: בבא בתרא

רבי אלעזר יחיב פרוטה לעני, והדר מצלי - אומר, דכתיב: "אני בצדק אֶחְזֶה פָּנֶיךָ". מאי "אֶשְׁבְּעָה בְּהַקְדִּיז תְּמוּנָתְךָ"? אומר רב נחמן בר יצחק: אלו תלמידי חכמים שמתנדבין שינה מעיניהם בעולם הזה, והקדוש ברוך הוא משביען מזיו השכינה לעולם הבא.

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KEHOT'S NOTE

ב"ב י, א.

184

בצדק אחזה פניך

"As for me, in righteousness I shall behold Your face." Read by the Sages as charity given before prayer.

Psalms 17:15ו:ט:תהילים

אני בצדק אֶחְזֶה פָּנֶיךָ אֶשְׁבְּעָה בְּהַקְדִּיז תְּמוּנָתְךָ:

As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.

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KEHOT'S NOTE

תהלים יז, טו.

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KEHOT'S NOTE

משלי יב, ד.

185

וצדקה תציל כו'

"Treasures of wickedness do not profit, but charity saves from death." Charity protects the one who prays from the accusations against him.

משלי י"ב:2: Proverbs 10:2

לא־יועִילוּ אוֹצְרוֹת רָשָׁע וְצִדְקָה תִּצְלֵל מִמוֹת:

Treasures of wickedness profit nothing; but righteousness delivereth from death.

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KEHOT'S NOTE

משלי י, ב. ראה לעיל (יח, ד) בהערות כ"ק אדמו"ר מוהרש"ב נ"ע.

186

וצדקה תרומם גו'

"Charity exalts a nation." Charity raises a person so that he may enter the King's palace in prayer.

משלי י"ד:34: Proverbs 14:34

צִדְקָה תְּרַומֵּם-גּוֹי וְחַסְדֵּי לְאֻמִּים תִּשָּׂאת:

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

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KEHOT'S NOTE

משלי יד, לד.

187

סדי"ה וארשתיה לי

The discourse ends at the top of 9a, where the Alter Rebbe reads "I will betroth you to Me in righteousness" as the redemption of the G-dly soul from the body through charity, citing Rabbi Elazar, who gave a coin to a poor man and then prayed.

KEHOT'S NOTE

לעיל פ' במדבר רט, רע"א.

188

וארשתיה לי

"And I will betroth you to Me forever; and I will betroth you to Me in righteousness and in justice." The opening of the discourse referred to, whose "righteousness" (tzdek) suits the theme of charity.

הושע ב"כ:21: Hosea 2:21

וְאֶרְשֶׁתִּיךָ לִי לְעוֹלָם וְאֶרְשֶׁתִּיךָ לִי בְצִדְקָה וּבְחֶסֶד וּבְחַסְדֵּי מִיָּמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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PARAGRAPH 15

189

אשת חיל עטרת בעלה

"A woman of valor is the crown of her husband." Read here as simple faith crowning the great love.

משלי י"ב:4: Proverbs 12:4

אִשְׁת־חַיִּל עֲטֶרֶת בַּעַלָּהּ וּכְרָקָה בְּעֶצְמוֹתָיו מְבִישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

190

זכר חסדו

"He has remembered His kindness and His faithfulness to the house of Israel." Zachar, "remembered," also means "male," hinting that the love of Chesed is the masculine.

Psalms 98:3: תהילים צ"ח:3

זָכַר חֶסֶדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל-אֶפְסֵי-אָרֶץ אֶת יְשׁוּעָתוֹ אֶלְקֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

191

שנתאוה הקב"ה להיות לו דירה בתחתונים

Kehot's note points to Bamidbar Rabbah 13:6 for these words.

במדבר רבה י"ג:6: Bamidbar Rabbah 13:6

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב"ר ספ"ג. במד"ר פי"ג, ו.

192

שנתאוה הקב"ה להיות לו דירה בתחתונים

"When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms, as He has among the higher ones." This is why simple faith, found below, is so precious above.

מדרש תנחומא, Nasso 16:1: מדרש תנחומא, נשא ט"ז:16

... בְּאֵתִי לְגַנִּי אֲחוּתִי כְּלָה (שֶׁה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָן, בְּשַׁעֲרֵי שְׁכָרָא הַקְדוּשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שְׁיָהָא לוֹ דִּירָה בְּתַתְּוֹנִים כְּמוֹ שֵׁשׁ בְּעֵלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הֵנָּה אָכַל תֹּאכַל, וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּיוֹ. אָמַר לָקַח הַקְדוּשׁ בְּרוּךְ הוּא, כֶּה הָיִיתִי מִתְאַוָּה שְׁיָהָא לִי דִירָה בְּתַתְּוֹנִים כְּמוֹ שֵׁשׁ לִי בְּעֵלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָהּ וְלֹא שָׁמְרָת אוֹתוֹ. מִיָּד סָלַק הַקְדוּשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

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193

לראשו כו'

In his notes at 18d the Rebbe Rashab copies a further passage of this maamar, beginning with a teaching in the name of the Baal Shem Tov, "Israel were scattered ...," as the Kehot note records.

KEHOT'S NOTE

ראה לעיל (יח, ד) בהערות כ"ק אדמו"ר מוהרש"ב נ"ע שמעתיק קטע נוסף ממאמר זה: "ובשם הבעש"ט ז"ל נתפזרו ישראל . . ." (וראה ג"כ ס' מאמרי אדה"ז הקצרים ע' רנו. ס' מאמרי אדה"ז ענינים ע' קלא ובהנסמן בהמ"מ שם).

ויקרא משה אל כל ישראל ויאמר אליהם אתם...

“And Moshe Called to All Israel”



What a person reaches by his own effort is real, but the “pure heart,” a lofty awe and love that binds his innermost will to G-d, can only be given from above, when G-d turns a “shining face” toward him. The Ten Days of Teshuvah are that time, and their fasts prepare a person to receive it.

THE MAAMAR IN BRIEF

Moshe tells Israel “You have seen,” yet “Havayah has not given you a heart to know and eyes to see.” The maamar begins its answer with Avraham’s “Kel Olam.” The nations acknowledge a supreme G-d but see the world as a separate thing; Avraham taught that the world is only a garment for the Name Havayah, as a person’s life is in his name, and all is one, as it will be openly when “Havayah will be One.” One who seeks his own desires becomes “separate.” G-d gives life with a “shining face,” but “with us”: when we too turn to Him in joy at His greatness, forgetting ourselves and every other desire. This shining is aroused on Rosh HaShanah; in the Ten Days a person feels ashamed of the distance his sins have made, and asks that the “pure water” of the Thirteen Attributes of Mercy, flowing from the hidden “Will of all wills,” wash away their odor. The shofar wakes the yechidah, each Jew’s own “will of all wills.” In these days a pure heart is given from above; fasting prepares for it, as the manna’s affliction did. So this portion is read before Rosh HaShanah.

OUTLINE

- 1 **The question, and Avraham’s “Kel Olam”** ¶1
Moshe says both “you have seen” and “Havayah has not given you ... eyes to see.” Avraham proclaimed “Kel Olam”: not a G-d above a separate world, as the nations see Him, but the Name Havayah enclothed in the world as in a garment, so that all is one.
- 2 **“Havayah will be One,” and the one who is separate** ¶2
Yihyeh is twice yud-hei: in the future all below will be like the higher letters, with no descent into a world that seems to stand by itself. One who sets his desires on delights, victories or bad traits is “separate” from this oneness.

3 The shining of the face, “with us”

¶3-5

G-d gives as to a true friend, with a beaming face, when we too turn a shining face to Him: “as in water face answers face.” Israel’s shining face is joy in His greatness, which makes a person forget himself and every desire but G-d.

4 Rosh HaShanah, shame and the pure water

¶6-7

The shining begins on Rosh HaShanah, “His left hand is under my head.” In the Ten Days we feel ashamed of our distance and ask G-d, who loves us like a bride in the tanners’ market, to wash away the odor of sin with pure water: the Thirteen Attributes of Mercy, flowing from the hidden “Will of all wills.”

5 The yechidah and the shofar

¶8-9

Every Jew has a “will of all wills,” the yechidah above Daas, to be freed from worldly desire. The shofar wakes it; through it the Thirteen Attributes flow each day, and each day one of the ten Sefiros returns face to face.

6 The pure heart, a gift from above

¶10-11

When “He is near,” awe and love beyond human reach are given from above: the pure heart that no created being can make for itself. Fasting prepares for it, as the manna did; so Israel had “seen,” yet not been given, and the portion is read before Rosh HaShanah.

KEY CONCEPTS

Kel Olam אל עולם

Avraham’s Name for G-d, read as G-d and world in one phrase, all one: the world is not a separate thing that G-d sustains from outside, but a garment in which the Name Havayah is en clothed, as a person’s life is in his name.

Yud-hei and vav-hei ייה / ויה

The two halves of the Name Havayah: yud-hei the higher letters, vav-hei the drawing down through which a world can seem to exist by itself. In the future (yihyeh, twice yud-hei) all below will be as above.

The shining of the face הארת פנים

G-d’s giving gladly, as to a beloved, rather than grudgingly, as to an enemy. It comes “with us”: when Israel too shows a shining face, joy in G-d’s greatness.

The Thirteen Attributes of Mercy י”ג מדות הרחמים

The “pure water” and the “thirteen rivers of pure balsam,” flowing from the hidden source, “the Will of all wills.” Drawn down on each of the Ten Days, they wash away the “odor” of sin.

Yechidah יחידה

The point of the heart above Daas, each Jew’s “will of all wills.” The shofar awakens it, and “here, for the individual” refers to it.

A pure heart לב טהור

A lofty awe and love that no created being can reach by his own arousal. It is “created” and given from above at the time of the shining face, and afflictions and fasting prepare for it.

SECTION 1 • 11

The question, and Avraham's "Kel Olam"

1 ויקרא משה¹ אל כל ישראל ויאמר אליהם אתם ראיתם כו' המסות הגדולות אשר ראו עיניך² כו' ולא נתן³ ה' לכם לב לדעת ועינים לראות⁴ וגוי.

"And Moshe called to all Israel and said to them: You have seen," etc.; "the great trials which your eyes saw," etc.; "yet Havayah has not given you a heart to know and eyes to see," etc.

The maamar opens with Moshe's address near the end of Parshas Ki Savo (Deuteronomy 29:1-3). He reminds Israel of the wonders they saw in Egypt and "the great trials" they witnessed with their own eyes, and then says that Havayah has not given them "a heart to know and eyes to see."

והוא תמוה דמתחלה אמר אתם ראיתם כו' ואח"כ אמר ולא נתן כו' ועינים לראות וכו'.

This is puzzling, for at first he said, "You have seen," etc., and afterwards he said, "yet [Havayah] has not given," etc., "and eyes to see," etc.

The two statements seem to contradict each other: if they saw, how can Moshe say they were not given eyes to see? The answer comes at the end of the maamar (paragraph 11): what they saw came through their own effort, while the "pure heart" is a gift from above that they had not yet received.

ולהבין זה הנה כתיב ויטע אשל⁵ בבאר שבע⁶ ויקרא שם בשם^{7,8,9,10} ה' אל עולם (נזכר ברבות וירא ס"פ נ"ד ויגש פצ"ד זח"א [זהר חלק א] ק"ב ב' ח"ג [חלק ג'] כ"ב ב' נ"ב ב').¹¹

To understand this: it is written, "And he planted an eshel in Beer Sheva, and he called there in the name of Havayah, Kel Olam" (mentioned in [Midrash] Rabbah, Vayera, end of chapter 54, Vayigash, chapter 94; Zohar, Part I, 102b; Part III, 22b, 52b).

To answer, the Alter Rebbe turns to Avraham, who planted an eshel in Beer Sheva and there proclaimed G-d as "Kel Olam." The Midrash explains the eshel as an orchard or as an inn where Avraham fed travellers; the parenthesis lists where the Midrash and the Zohar discuss the verse.

דהנה כתיב רם על כל¹² כו' מי לא יראך¹³ וגוי (ירמיה ס"י י"ד) דגם עובדי כוכבים קרו ליה אלקא דאלקיא כמ"ש ממזרח שמש עד מבואו גדול שמי¹⁴ וגוי.

For it is written, "High above all," etc., "Who would not fear You," etc. (Jeremiah, chapter 10): for even the worshippers of the stars call Him "the G-d of gods," as it is written, "From the rising of the sun to its setting My Name is great," etc.

The nations, too, acknowledge a supreme G-d: Psalms calls Him "high above all nations," Jeremiah calls Him "King of the nations," and the Talmud (Menachos 110a), on Malachi's "My Name is great among the nations," says that even idolaters call Him "the G-d of gods."

אך הם בבחינת פירוד להיות בחינת יש ודבר בפני עצמו ואברהם הנה היה עומד וצוח בשם ה' אל עולם.

But they are at the level of separateness, being at the level of an entity (yesh) and a thing by itself; whereas Avraham would stand and cry out in the name of Havayah, Kel Olam.

Yet their acknowledgment leaves a separation: in their view the world, and they themselves, are a yesh, a thing that exists in its own right, with G-d above it as the highest power. Avraham proclaimed something else: he called G-d "Kel Olam."

פ"י שהשם הוי"ו הוא אל עולם כולא חד ולא אל העולם שהעולם הוא יש ודבר בפ"ע [בפני עצמו] והוא המחיה אותם אינו כן

That is, the Name Havayah is Kel Olam, [G-d and world] all one, and not Kel HaOlam, [the G-d] of the world, [meaning] that the world is an entity and a thing by itself and He is the One who gives them life. It is not so;

The Alter Rebbe reads the words precisely. Not Kel HaOlam, "the G-d of the world," which would mean a world existing by itself that G-d keeps alive from outside, but Kel Olam, G-d and world joined in one phrase, all one.

אלא כמו ששמו של אדם אינו מעצמיות האדם אלא שהחיות שלו מלוּבש באותיות שמו שהרי אנו רואים שכשקורין אותו בשמו הוא מתעורר

rather, just as a person's name is not of the person's essence, but his life-force is en clothed in the letters of his name, for we see that when he is called by his name he is roused,

An analogy shows how the world can be one with G-d: a person's name is not part of his essence, yet his life is present in its letters, for when he is called by name he responds and is roused.

כמו כן שם הוי"ו ב"ה הוא מתלבש תוך כ"ע [כל עלמין] והם רק לבושים וטפלים אליו ית' וכולא חד ממש.¹⁵

so too the Name Havayah, blessed be He, is en clothed within all worlds, and they are only garments, and secondary to Him, may He be blessed; and all is truly one.

So the Name Havayah is en clothed in all the worlds: the worlds are only its garments, secondary to Him and with no standing of their own, and so all is truly one. This is what Avraham taught by "Kel Olam."

SECTION 2 • 12

“Havayah will be One,” and the one who is separate

2 וזהו אל עולם כמ"ש ביום ההוא¹⁶ יהיה ה' אחד ושמו אחד יהי"ה ב' פעמים י"ה שלא יהיה בבחינת ו"ה

And this is [the meaning of] Kel Olam, as it is written, “On that day Havayah will be One and His Name One”: yihyeh [“will be”] is twice yud-hei, so that it will not be at the level of vav-hei,

This is the meaning of “Kel Olam,” as Zechariah foretells: “On that day Havayah will be One and His Name One.” The word yihyeh (“will be”) is spelled yud-hei-yud-hei: the first two letters of the Name Havayah twice over, without its last two letters, vav-hei.

כי הוא"ו הוא בחינת המשכה שיוכל להשתלשל למטה עד שיוכל להיות יש ודבר בפ"ע [בפני עצמו] אלא שיהיה הכל בחינת י"ה למטה

for the vav is the aspect of drawing down, [by which] it can descend step by step below until it can be an entity and a thing by itself; rather, all will be at the level of yud-hei below

The vav, a line drawn downward, stands for drawing down: through it the light descends step by step until a world can exist that seems to be a thing by itself. In the future there will be no such separateness: everything below will be at the level of yud-hei, as it is above.

כמו למעלה ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] בזכריה¹⁷ על פסוק זה ומ"ש מזה בביאור ע"פ והיה מספר בני¹⁸ ישראל ומ"ש סד"ה ששים המה מלכות¹⁹ גבי תמתי

as above. And see the Likkutei Torah of the Arizal on Zechariah, on this verse, and what is written about this in the explanation on the verse “And the number of the children of Israel shall be,” and what is written at the end of the discourse beginning “Sixty are the queens,” regarding “my perfect one.”

The Alter Rebbe sends the reader to three places: the Arizal’s Likkutei Torah on this verse in Zechariah; the explanation on “And the number of the children of Israel shall be” (the haftarah of Bamidbar); and the end of the discourse on “Sixty are the queens,” on the words “my perfect one.”

אך הנה כתיב ונרגז מפריד אלוף^{20, 21, 22} (במשלי ס"י י"ו כ"ח) ועיין זח"ג [זהר חלק ג]²³ (י"ו א') וברבות בראשית רפ"כ

But it is written, “And a grumbler separates the Chief” (in Proverbs, chapter 16, [verse] 28); and see the Zohar, Part III (16a), and [Midrash] Rabbah on Bereishis, beginning of chapter 20.

Against this oneness stands the verse “a grumbler separates the Chief.” The Midrash reads it of the serpent, who “separated the Chief of the world,” and the Zohar of sinners who separate the King from the Queen (the Shechinah), so that He is not called One.

לתאוה יבקש נפרד²⁴ שכשאדם משים רצונותיו בתענוגי העולם או בנצחונות ומדות רעות ח"ו [חס ושלום] הוא בחינת נפרד שלא יוכל להיות בבחי' ה' אחד ושמו אחד הנ"ל.

“The one who is separate seeks desire”: when a person sets his desires on the delights of the world, or on victories and bad traits, G-d forbid, he is at the level of “separate,” so that he cannot be at the level of “Havayah is One and His Name One” mentioned above.

Another verse in Proverbs shows how a person becomes “separate”: by seeking his own desires. One who invests his will in worldly delights, in winning, or in bad traits is separate, and cannot belong to the oneness of “Havayah is One and His Name One.”

SECTION 3 • 13-5

The shining of the face, “with us”

3 והנה כתיב יאר פניו אתנו סלה.²⁵ פי' בחי' הארת פנים הוא כמשל אדם הנותן לאוהבו האמיתי איזה דבר

Now, it is written, “May He cause His face to shine with us, Selah.” The meaning: the level of the shining of the face is like the analogy of a person who gives his true friend something:

Psalms 67:2 asks that G-d “cause His face to shine with us.” The Alter Rebbe first explains what a “shining face” is through an analogy: a person giving a gift to someone he truly loves.

הוא נותן בעין יפה²⁶ ורצון הטוב וצהבו פניו מרוב אורה ושמחה. משא"כ לשונאו נותן כמאן דשדי בתר כתפוי בע"כ [בעל כרחך].

he gives with a generous eye and good will, and his face beams from the abundance of light and joy. Whereas to his enemy he gives like one who throws [something] behind his shoulders, against his will.

To a true friend one gives generously and gladly, one's face glowing with light and joy; to an enemy one gives grudgingly, “like one who throws something behind his shoulders,” without even looking. The gift may be the same; the difference is in the face of the giver.

4 וזהו יאר ה' פניו אליך²⁷ שישפיע החיות מבחינת הארת פנים הנ"ל משא"כ גבי כו'.

And this is [the meaning of] “May Havayah cause His face to shine upon you”: that He will bestow the life-force from the level of the shining of the face mentioned above, which is not so with regard to, etc.

This is the meaning of the Priestly Blessing, “May Havayah cause His face to shine upon you” (Numbers 6:25): that G-d grant life-force with a shining face, gladly, as to a beloved, and not as one gives to someone he dislikes.

אך הארת פנים הנ"ל הוא אתנו דוקא פי' כשאנחנו ג"כ בבחי' הארת פנים כמ"ש כמים הפנים לפנים כן לב האדם לאדם²⁸ כו'.

But the shining of the face mentioned above is "with us" specifically; that is, when we too are at the level of the shining of the face, as it is written, "As in water, face [answers] to face, so is the heart of man to man," etc.

Psalms, though, says "with us": the shining comes specifically when we too turn a shining face toward G-d. Proverbs says the same: "As in water face answers face, so the heart of man to man," for the face one shows is the face reflected back.

פי' האדם התחתון הוא כנ"י [כנסת ישראל] כמ"ש ואתנה צאני צאן מרעיתי אדם אתם.²⁹ אתם קרוים אדם³⁰ כו' לאדם פי' לאדם העליון שעל דמות הכסא³¹ כו'.

That is, the lower "man" is the Community of Israel (Knesses Yisrael), as it is written, "And you, My flock, the flock of My pasture, are man"; "You are called adam (man)," etc. "To man" means to the Supernal Man who is upon the likeness of the Throne, etc.

The Alter Rebbe reads the two "men" of that verse. The lower "man" is the Community of Israel, whom Ezekiel calls adam and the Talmud says "are called adam"; the other is the Supernal Man that Ezekiel saw upon the likeness of the Throne. Israel's heart toward G-d calls forth His shining face toward Israel.

5 ובחי' הארת פנים אצל ישראל הוא כמ"ש ישמח ישראל בעושי³² כמו שהוא ית' שש ושמח בנו כמ"ש ומשמחתך ששמחת בו קראת כו'.³³

The level of the shining of the face on the part of Israel is as it is written, "Let Israel rejoice in its Maker," just as He, may He be blessed, is glad and rejoices in us, as it is said, "and out of Your joy with which You rejoiced in him, You called," etc.

Israel's "shining face" toward G-d is joy in Him: "Let Israel rejoice in its Maker" (Psalms 149:2). It mirrors G-d's joy in Israel, which the morning prayers describe: "out of Your joy with which You rejoiced in him, You called" him by name.

והיא חדות ה' מגדולתו שאין חקר.³⁴ כמשל האדם שצהבו פניו מרוב אורה ושמחה כשרואה את אוהב ו האמיתי בבחי' הארת פנים³⁵ הנ"ל ושוכח לגמרי על צערו ויגונו שיש לו מחמת השמחה ותענוג מראות פני אוהבו.

And this is joy in G-d, at His greatness, which is unfathomable. As in the analogy of a person whose face beams from the abundance of light and joy when he sees his true friend at the level of the shining of the face mentioned above, and he completely forgets the pain and grief that he has, because of the joy and delight of seeing his friend's face.

This is joy in G-d at His greatness, which no one can fathom (an echo of Psalms 145:3). The analogy: one who sees the beaming face of a true friend is so gladdened that he forgets all his own pain and sorrow.

כך כשיזכור האדם על ה' שהוא אוהבו האמיתי בבחינת הארת פנים הנ"ל ויתבונן בגדולתו אשר ממלא כ"ע [כל עלמין] וסובב כ"ע [כל עלמין] וכולא קמיה כלא חשיב³⁶

So too, when a person remembers G-d, that He is his true Friend at the level of the shining of the face mentioned above, and contemplates His greatness, that He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and all before Him is considered as nothing,

So it is when a person remembers that G-d is his true Friend, turning a shining face toward him, and contemplates His greatness: that He fills all worlds and encompasses all worlds, and that before Him all is as nothing (a phrase of the Zohar).

ישכח ע"ע לגמרי אפילו יש לו צער ממילי דעלמא כו' וישכח הצער מפני השמחה בה' כו'.

he will forget himself completely, even if he has pain from worldly matters, etc.; and he will forget the pain because of the joy in G-d, etc.

In this joy a person forgets himself entirely; even pain from worldly troubles is forgotten because of his joy in G-d.

כמ"ש מי לי בשמים³⁷ ועמך לא חפצתי בארץ לבטל כל חפץ ותשוקה זולת התשוקה בה' אחד.^{38,39,40,41,42,43,44}

As it is written, "Whom have I in heaven? And with You I desire nothing on earth": to nullify every desire and longing other than the longing for the One G-d.

Psalms 73:25 expresses this: "Whom have I in heaven? And with You I desire nothing on earth." Such joy nullifies every desire and longing except the longing for G-d alone.

SECTION 4 • ¶6-7

Rosh HaShanah, shame and the pure water

6 והנה זמן התעוררות הארת פנים הנ"ל הוא בר"ה [בראש השנה] יושב על כסא רחמים ואז כתיב שמאלו

תחת לראשי⁴⁵ התחלת התקרבות עד שביוה"כ [שביום הכפורים] ושמחת תורה הוא וימינו תחבקני כו'

Now, the time of the arousal of the shining of the face mentioned above is on Rosh HaShanah, [when He] sits on the throne of mercy; and then it is written, "His left hand is under my head," the beginning of drawing near, until on Yom Kippur and Simchas Torah it is "and His right hand embraces me," etc.

The shining of the face is aroused on Rosh HaShanah, when G-d "sits on the throne of mercy." Then begins "His left hand is under my head" (Song of Songs 2:6), the first stage of drawing near, which reaches "and His right hand embraces me" on Yom Kippur and Simchas Torah.

ובעשיית [ובעשרת ימי תשובה] צריך האדם להתבושש מפני ה' אשר הוא יתברך מקרב אותנו בבחי' הארת פנים הנ"ל ואנחנו בתכלית הריחוק ממנו מפני

And in the Ten Days of Teshuvah a person must feel ashamed before G-d, for He, may He be blessed, draws us near at the level of the shining of the face mentioned above, while we are utterly far from Him because of

In the Ten Days of Teshuvah, therefore, a person should feel ashamed before G-d: He draws us near with a shining face, while we are far from Him.

עונות המבדילין כמ"ש בושתי ונכלמתי להרים⁴⁶ אלהי פני אליך⁴⁷ וכמ"ש בזהר ס"פ בחקתי⁴⁸ ע"פ ואף גם זאת בהיותם בארץ אויביהם לא מאסתם ולא געלתם לכלותם.⁴⁹

the sins that separate, as it is written, "I am ashamed and humiliated to lift up, my G-d, my face to You"; and as is written in the Zohar at the end of Parshas Bechukosai, on the verse "And yet even this, when they are in the land of their enemies, I will not despise them nor abhor them to destroy them (lechalosam)."

What makes us far is sin, which separates, as Ezra said: "I am ashamed and humiliated to lift my face to You." The Alter Rebbe then cites the Zohar on a verse of the Rebuke: even in their enemies' land, G-d will not reject Israel "to destroy them."

לכלתם כתיב למשל ככלה שהיא בשוקא דבורסקי⁵⁰ ומחמת עוצם אהבתו אליה דמי ליה כשוקא דרוכלין בריחין טבין

It is written lechallasam: as in the analogy of a bride (kallah) who is in the tanners' market, and because of the intensity of his love for her it seems to him like the perfumers' market, with fine fragrances;

The Zohar notes that lechalosam ("to destroy them") is written without a vav, so it can be read lechallasam, "for their bride." It compares this to a man whose beloved lives in the tanners' market: because she is there, the foul-smelling market seems to him like the perfumers' market.

וזהו שאנו מבקשים מחל לנו שלא ריח ריח הרע שבבורסקי דהיינו ע"י שיזרוק עלינו מים טהורים⁵¹ להרחיץ את הריח הרע שבבורסקי וכו'.^{52, 53}

and this is what we ask, "Pardon us": that He not smell the bad odor of the tannery, that is, by His sprinkling pure water upon us to wash away the bad odor of the tannery, etc.

So when we ask G-d to "pardon us," we ask that He not smell the stench of the "tannery," our sins, and that He wash it away by sprinkling pure water upon us, as Ezekiel promised.

7 וענין מים טהורים הם י"ג מדה"ר [מדות הרחמים] י"ג נהרי דאפרסמונא^{54, 55} דכ"א^{56, 57} והם נמשכים ממקום הנקרא טמירא דכל טמירין רעוא דכל רעוין פ"י למשל מקור המעין שאינו נראה ונגלה רק נהרות הנמשכות ממנו הם הנראים.

The matter of "pure water": they are the Thirteen Attributes of Mercy, the thirteen rivers of pure balsam; and they are drawn from the place called "the Most Hidden of all hidden," "the Will of all wills." That is, as an analogy: the source of a spring, which is not seen or revealed; only the rivers drawn from it are what is seen.

The "pure water" is the Thirteen Attributes of Mercy, which the Zohar calls "thirteen rivers of pure balsam." They flow from a level called "the Most Hidden of all hidden" and "the Will of all wills," like rivers from a spring whose source is never seen: only the rivers are visible.

כך הוא ית' נקרא טמירא דכל טמירין שהי"ג מדות הרחמים הם נמשכים ממנו. ולכן נקרא יושב על כסא רחמים שהוא רעוא דכל רעוין.

So He, may He be blessed, is called "the Most Hidden of all hidden," for the Thirteen Attributes of Mercy are drawn from Him. And therefore He is called "Who sits on the throne of mercy," for He is "the Will of all wills."

So G-d Himself, the unseen source from which the Thirteen Attributes flow, is called "the Most Hidden of all hidden." That is why on Rosh HaShanah He is called "Who sits on the throne of mercy": the mercy flows from Him as "the Will of all wills."

SECTION 5 • ¶8-9

The yechidah and the shofar

8 והנה בחיי זו רעוא דכל רעוין^{58,59} ישנו אצל כל או"א [אחד ואחד] מישראל והוא בחיי נקודת הלב שלמעלה מן הדעת והיא נקראת יחידה.

Now, this level, “the Will of all wills,” is present in each and every one of Israel: it is the level of the point of the heart that is above Daas (knowledge), and it is called yechidah.

This “Will of all wills” has a counterpart in every Jew: the “point of the heart,” deeper than Daas, a person’s conscious knowing and feeling. It is called yechidah, the innermost and highest level of the soul.

וזהו שכתוב מיד כלב יחידתי⁶⁰ להוציא בחיי חפצו ורצונו מעניני זה העול' ולדבק בדביקה וחשיקה רצון של כל הרצונות לה' אחד לבדו.

And this is what is written, “from the hand of the dog, my only one (yechidasi)”: to take the level of his desire and will out of the matters of this world, and to attach, with cleaving and ardent longing, the will of all wills to the One G-d alone.

Psalms 22:21 prays that “my only one” (yechidasi) be saved “from the hand of the dog.” The Alter Rebbe reads it as the yechidah: to free a person’s desire and will from the matters of this world, and to bind this inmost will, the will of all wills, to G-d alone in cleaving and ardent longing.

9 ובשופר הוא מעורר בחיי זו שהיתה בבחי' שינה שישנו אצל כל אחד ואחד מישראל. ועיי' בחיי זו נמשך בכל יום מעשיית [מעשרת ימי תשובה] בחיי י"ג מדות הרחמים

And with the shofar one arouses this level, which had been in a state of sleep, which is present in each and every one of Israel. And through this level, on each day of the Ten Days of Teshuvah, the level of the Thirteen Attributes of Mercy is drawn down,

The shofar of Rosh HaShanah awakens the yechidah, the soul’s “will of all wills,” which had been dormant in every Jew. Through it, on each of the Ten Days of Teshuvah, the Thirteen Attributes of Mercy are drawn down.

שהם נהרות הנ"ל שנמשכים ממקורם הנ"ל וד"ל [ודי למבין] ונקראים מים טהורים שמרחיצים את הריח הרע וכ"י שופר מאריך אריך אנפין דרך כלל ובדרך פרט בכל יום מעשיית [מעשרת ימי תשובה] חוזר פנים בפנים אחד מן י"ס [י' ספירות] שבאדם שהם חב"ד [חכמה בינה ודעת] ומדותיו.

which are the rivers mentioned above, drawn from their source mentioned above, and this suffices for one who understands; and they are called "pure water," which wash away the bad odor, etc. The shofar lengthens (maarich) Arich Anpin (the Long Countenance) in a general way; and in a particular way, on each day of the Ten Days of Teshuvah, one of the ten Sefiros that are in man, which are Chochmah, Binah and Daas and his emotive attributes (middos), returns face to face.

These are the "rivers" from the hidden source described above, the "pure water" that washes away the odor of sin. The shofar "lengthens" (maarich) Arich Anpin, the "Long Countenance," the outer configuration of Keser, in a general way; in particular, on each of the Ten Days one of the ten Sefiros in a person, his Chochmah, Binah, Daas and emotive attributes, is restored "face to face," so that over the ten days all ten are restored.

SECTION 6 • ¶10-11

The pure heart, a gift from above

10 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] דרשו ה' בהמצאו קראוהו בהיותו קרוב אלו עשרה ימים שבין⁶¹ ר"ה [ראש השנה] ליוהכ"פ [ליום הכפורים].

Now, our Sages, of blessed memory, said: "Seek Havayah when He may be found, call upon Him when He is near": these are the ten days between Rosh HaShanah and Yom Kippur.

The Sages apply Isaiah's "Seek Havayah when He may be found, call upon Him when He is near" to the ten days between Rosh HaShanah and Yom Kippur (Rosh HaShanah 18a; Yevamos 49b and 105a).

פ"י בהיותו קרוב כשהוא בבחי' הארת פנים הנ"ל אתערותא דלעילא שמאלו תחת לראשי⁶² כנ"ל ואז בנקל יכול להיות אתערותא דלתתא כמ"ש כאן ליחיד⁶³ פ"י בחי' יחידה⁶⁴ הנ"ל.

"When He is near" means when He is at the level of the shining of the face mentioned above, an arousal from above, "His left hand is under my head," as mentioned above; and then an arousal from below can easily come about, as it is said, "here, for the individual," meaning the level of yechidah mentioned above.

"When He is near" means when G-d turns a shining face toward us, an arousal from above, "His left hand is under my head"; then an arousal from below comes easily. The Talmud says the verse speaks of "the individual" in these days, and the Alter Rebbe reads "individual" (yachid) as the yechidah, the soul's innermost point.

והנה בזמן ההוא מקבלים כל ניצוצות מִיִּשְׂרָאֵל בְּחַיֵּי דְחִילוֹ וּרְחִימוֹ מִלְּמַעְלָה⁶⁵ (עֲזָח"ג [עֵינֵי זֶהר חֶלֶק גִּי] רִי"ד ב')⁶⁶ וְהוּא בְּחַיֵּי דְחִילוֹ וּרְחִימוֹ עֲלִיוֹנִים מְאֹד שְׂאֵי אִפְשָׁר לְהַשִּׁיג עִי אֶתְעַדְלִית [אֶתְעֲרוּתָא דְּלִתְתָּא].

Now, at that time all the sparks of Israel receive the level of awe and love (dechilu urechimu) from above (see the Zohar, Part III, 214b); and it is the level of a very lofty awe and love, which cannot be attained through an arousal from below.

In these days every Jewish soul receives from above a very lofty awe and love, higher than anything a person could reach by his own effort. The Zohar cited here describes Rosh HaShanah as the time when the “left arm” is aroused and the world stands in awe.

וְכַמִּי"ש לֵב טָהוֹר בְּרָא לִי אֱלֹקִים⁶⁷ בְּחַיֵּי בַר לֵבָב⁶⁸ לֹא יוֹכֵל לְהִיּוֹת אֶצֶל בְּחַיֵּי נִבְרָא מִצַּד עֲצָמוֹ בְּאֶתְעֲרוּתָא דִּילִי [דִּילִיָּה] כִּי־אֵתְנָה שְׁנוּתָנִים לוֹ מִלְּמַעְלָה בְּעֵת בְּחַיֵּי הָאֶרֶץ פְּנִים הַנִּי"ל

And as it is written, “Create for me a pure heart, O G-d”: the level of “pure of heart” (bar levav) cannot come to be in one at the level of a created being, of himself, through his own arousal, but only [as] a gift that is given to him from above, at the time of the level of the shining of the face mentioned above

Psalms 51:12 asks G-d to “create” a pure heart: the level of “pure of heart” (bar levav, Psalms 24:4) cannot come from a created being’s own arousal. It can only be a gift from above, given at the time of the shining face.

(וְעַמִּי"ש בְּד"ה כִּי תִצָּא בְּפִי יְהוֹבִין לִי בְּרִתָּא דְּמַלְכָּא וּסְדִיָּה וִידְעַת הַיּוֹם בְּעֵנִין וְהַנּוֹרָא) וְצָרִיךְ הַכְּנָה לְזֶה עִי עֵינֹוֹיִם וְסִיגּוּפִים.

(and see what is written in the discourse beginning “When you go out,” in the explanation of “They give him the King’s daughter,” and at the end of the discourse beginning “Know this day,” on the matter of “and the Awesome”); and this requires preparation, through afflictions and self-mortifications.

The Alter Rebbe refers to two other discourses on this theme, and adds that receiving such a gift requires preparation through afflictions and self-denial.

ולכן בעשרת ימי תשובה מתענים ולא משלימין שאין חשוב תענית אלא עינוי שלא יהיה כנפש שביעה וכרס מלאה שלא יוכל לקבל בחי' לב טהור כשאוכל לשובע וכרס מלאה כו'.^{69, 70}

Therefore, during the Ten Days of Teshuvah people fast but do not complete [the fast], for what matters is not the fast but the affliction: so that one will not be with a sated soul and a full belly, for one cannot receive the level of a pure heart when he eats to satiety, with a full belly, etc.

That is why people fast during the Ten Days of Teshuvah without completing the fasts: the Rema, in his gloss to the Shulchan Aruch (Orach Chayim 581:2), records that the careful fast during these ten days and that such fasts need not be completed. The aim is not the fast itself but the affliction, so that the soul is not sated and the belly full, for one who eats to satiety cannot receive a pure heart.

11 וזהו שאמר אתם כו'. פ"י שעד הנה הייתם אתם הרואים כו' עא"י [על ידי] עתערוותא דלתתא אבל ולא נתן ה' כו'.

And this is what he said, "You," etc. That is, until now it was you who saw, etc., through the arousal from below; but "yet Havayah has not given," etc.

Now Moshe's words are explained. "You have seen" refers to what Israel had reached until then through their own effort, an arousal from below; "yet Havayah has not given you" refers to something beyond that.

פ"י בחינת לב טהור שנותנים מלמעלה שלא יכול נברא להשיג על ידי אתערוותא דיליה. וזה היה ענין המן דכתיב ויענך וירעיבך⁷¹ כו' שע"י המן

That is, the level of a pure heart, which is given from above, which a created being cannot attain through his own arousal. And this was the matter of the manna, as it is written, "And He afflicted you and let you hunger," etc.: that through the manna

What had not yet been given is the "pure heart" that comes only from above and that no created being can reach by his own arousal. This was the purpose of the manna, of which it says "He afflicted you and let you hunger" (Deuteronomy 8:3).

ועל ידי עינויים וסיגופים זכו למעלה עליונה יותר לקבל בחי' לב טהור (ועמ"ש בפרשה עקב ע"פ ויאכילך את המן כו') וכן הוא הענין בעשרת ימי תשובה. ולכן קורים⁷² פרשה זו קודם⁷³ ר"ה [ראש השנה]:

and through afflictions and self-mortifications they merited a higher level, to receive the level of a pure heart (and see what is written in Parshas Eikev on the verse "And He fed you the manna," etc.); and so it is in the Ten Days of Teshuvah. And therefore this portion is read before Rosh HaShanah.

Through the manna, with its afflictions and self-denial, Israel merited a higher level, receiving a pure heart; and the same holds for the Ten Days of Teshuvah. That is why this portion, with Moshe's words, is read before Rosh HaShanah.

IN ONE'S AVODAH

In the Ten Days of Teshuvah a person should remember that G-d is his true Friend who turns a shining face toward him, and contemplate His greatness until he forgets himself, his troubles and every desire but G-d. He should feel ashamed of the distance his sins have made and ask that they be washed away; and he should prepare for the gift of a pure heart through the fasts of these days, not eating to satiety.

QUESTIONS FOR DISCUSSION

1. How can Moshe say both “you have seen” and “Havayah has not given you ... eyes to see”? How does the end of the maamar answer this?
2. What is the difference between “Kel Olam” and “Kel HaOlam,” and how does the analogy of a person’s name explain it?
3. Why does the shining of G-d’s face come “with us” specifically, and what is Israel’s “shining face” toward G-d?
4. Why should a person feel ashamed in the Ten Days of Teshuvah precisely when G-d draws him near, and what does the bride in the tanners’ market add?
5. Why can a pure heart not be reached by one’s own effort, and how do the fasts of the Ten Days, like the manna, prepare for it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקרא משה

The list dates this maamar to the year 5557 (1796-97).

KEHOT'S NOTE

ראה ברשימת המאמרים שבס' מאמרי אדה"צ הקצרים ע' תרטו הערה 70 ולהלן ברשימת הכתבי-יד שמאמר זה משנת תקנ"ז. בכרך 1174 נכתב "תורת אדמו"ר שי' שאמר בשבת תקנ"ז. ועל גביו נרשם בגוכתי"ק מוהרש"ב באות רש"י "נדפס בלקו"ת דרוש קפ"ה" — הכוונה לפי מספר הדרוש, כמו שחלק הרה"ג לאוואט בספרו בית אהרן והוספות. ראה הערת כ"ק אדמו"ר נדפס לעיל בהערות וציורים יט, ב. הדרוש באוה"ת תבוא ע' תתשט מיוסד על מאמר זה, בתוס' הערות והגהות. עוד הגהות שם ע' תתשכג. תתשכד.

2 המסות הגדולות אשר ראו עיניך

"The great trials which your eyes saw, the signs and those great wonders." Moshe stresses what they saw with their own eyes.

Deuteronomy 29:2: כ"ט:ב דברים

הַמָּסוֹת הַגְּדוֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ הָאֵתָהּ וְהַמִּפְתִּים הַגְּדֹלִים הֵם:

the great trials which thine eyes saw, the signs and those great wonders;

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

3 ולא נתן ה' לכם לב לדעת ועינים לראות

"Yet Havayah has not given you a heart to know, and eyes to see, and ears to hear, until this day." The maamar explains what was not yet given as the "pure heart" that only G-d can give.

Deuteronomy 29:3: כ"ט:ג דברים

וְלֹא־נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנִים לִשְׁמָעַ עַד הַיּוֹם הַזֶּה:

but the L-RD hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.

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4 ויקרא משה אל כל ישראל . . אתם ראייתם . . ועינים לראות

"And Moshe called to all Israel and said to them: You have seen all that Havayah did before your eyes in the land of Egypt." The verse on which the maamar opens.

Deuteronomy 29:1: א' דברים

וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם אֶת כָּל־אֲשֶׁר עָשָׂה ה' לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפָרְעָה וּלְכָל־עַבְדֵּי וּלְכָל־אֶרֶץ:

And Moses called unto all Israel, and said unto them: Ye have seen all that the L-RD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

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KEHOT'S NOTE

דברים כט, א-ג.

5 ויטע אשל . . א-ל עולם

Avraham plants an eshel in Beer Sheva and calls there in the name of Havayah, Kel Olam. The Alter Rebbe reads Kel Olam as G-d and world being one.

Genesis 21:33: בראשית כ"א:ל"ג

וַיִּטַּע אֲשֶׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה' אֵל עוֹלָם:

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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KEHOT'S NOTE

בראשית כא, לג. ראה בהמשך תערי"ב פרק קלג.

6 ויטע אשל בבאר שבע

On Yaakov's journey to Beer Sheva, the Midrash says he went to cut the cedars that his grandfather Avraham had planted there, citing "And he planted" (Genesis 21:33).

Bereshit Rabbah 94:4: ד"ד:4 בראשית רבה

ויטע ישראל וכל אשר לו ויבא בארה שבע להיכן הלך? אמר רב נחמן: שהלך לקוץ ארזים, שנטע אברהם זקינו בבאר שבע, היך מה דאת אמר: (בראשית כא): ויטע וגו'. כתיב (שמות כ) והבריח התיכון בתוך הקרשים. אמר ר' לוי: והבריח התיכון שנים ושלושים אמה היו בו. מהיכן מצאו אותו לשעה? אלא מלמד, שהיו מוצנעין עמהם מימות יעקב אבינו, הה"ד (שם לה): וכל אשר נמצא אתו עצי שטים, אשר ימצא אתו אין כתיב כאן, אלא אשר נמצא אתו. אמר רבי לוי: ממגדל צבעאי קצצום והביאום עמהם למצרים, ולא נמצא בהם לא ...

"Israel, and everything that he had, traveled and came to Beersheba, and he slaughtered feast-offerings to the G-d of his father Isaac" (Genesis 46:1). "Israel, and everything that he had, traveled and came to Beersheba" - where did he go? Rav Nahman said: He went to cut down the cedars that his grandfather Abraham had planted in Beersheba, just as it says: "He planted...[in Beersheba]" (Genesis 21:33). It is written: "And the central bar inside the boards" (Exodus 26:28). Rabbi Levi said: The central bar was thirty-two cubits long. Where ...

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7 ויטע אשל בבאר שבע ויקרא שם בשם ה' אל עולם

Rabbi Yehudah says the eshel was an orchard, Rabbi Nechemiah an inn; on his view Avraham had his guests bless "Kel Olam, of whose food we have eaten," and so "he called" in G-d's Name. The text cites it at the end of chapter 54.

Bereshit Rabbah 54:6: ו"ד:6 בראשית רבה

ויטע אשל בבאר שבע וגו' - רבי יהודה ורבי נחמיה, רבי יהודה אמר: אשל, פרס! שאל מה תשאל, תאנים, וענבים, ורמונים. ר' נחמיה אמר: אשל, פונדיק! שאל מה תשאל, עיגולא, קופר, חמר, ביעין. רבי עזריה בשם ר' יהודה בר סימון: אשל, סנהדרין, היך מה דאת אמר (שמואל א כב): ושואל יושב בגבעה תחת האשל ברמה. על דעתיה

PARAGRAPH 2

16 ביום ההוא יהי' ה' אחד ושמו אחד
 "And Havayah will be King over all the earth; on that day Havayah will be One and His Name One." The Alter Rebbe reads yihyeh, spelled yud-hei-yud-hei, as twice yud-hei.

Zechariah 14:9:ט"ד:ט"ז

והיה ה' למלך על־כָּל־הָאָרֶץ ביום ההוא יהיה ה' אחד ושמו אחד:
 And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' יד, ט.

17 בלקו"ת בזכריה
 The note identifies the "Likkutei Torah on Zechariah" as the Arizal's work and points to Or HaTorah on Va'eschanan, p. 88, where its wording is quoted.

KEHOT'S NOTE

להארז"ל. ראה הלשון באוה"ת פי' ואתחנן ע' פח.

18 בביאור ע"פ והיה מספר בניי
 In the explanation of "And I will betroth you to Me," part of the series on the haftarah "And the number of the children of Israel shall be," the Alter Rebbe brings the Arizal's reading of "on that day yihyeh": in the future Z'eir Anpin and Nukva, the vav-hei, will be at the level of Abba and Imma, called yud-hei, and the Community of Israel will receive from the yud, supernal Chochmah itself.

KEHOT'S NOTE

לעיל פי' במדבר ט, ד.

19 ומי"ש סדי"ה ששים המה מלכות
 The discourse "Sixty are the queens" begins on 38b.

KEHOT'S NOTE

כנראה הכוונה לדי"ה זה לקמן בשו"ש לח, ב ואילך.

20 ונרגן מפריד אלוף
 "A perverse man spreads strife, and a grumbler separates the Chief (alluf)." With the Midrash and the Zohar, the Alter Rebbe reads alluf as G-d, the Chief of the world.

Proverbs 16:28:משלי ט"ז:כ"ח

איש תהפכות ישלח מדון ונרגן מפריד אלוף:

A froward man soweth strife; And a whisperer separateth familiar friends.

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21 ונרגן מפריד אלוף
 The Zohar explains "separates the Chief" as separating the Chief of the world, the Holy One, blessed be He: the wicked separate the Queen from the King, so He is not called One, for He is called One only when they are in one union.

ספר הזהר, ויקרא ל"ז:רס"ח-ל"ח:ער"ג צ"ח:צ"ח
 "They shall be planted in the house of the L-rd", at the time of the Messiah; "and flourish in the courts of our G-d, at the

...ויקרא משה אל כל ישראל ויאמר אליהם אתם

resurrection of the dead; "They shall still bring forth fruit in old age", on the day when the world will be waste, "and they shall be full of sap and green" afterwards;1Only the first 13 lines of the Hebrew text appear in the translation. and why all this? "To show that the L-rd is upright, he is my rock and there is no unrighteousness ...

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

22 ונרגן מפריד אלוף
 The Midrash reads the verse of the serpent, who "grumbled" against his Creator, saying "you will not surely die," and so "separated the Chief of the world" and was cursed at once.

Bereshit Rabbah 20:2:כ"ב:ב' ראשית רבה

ויהאמר ה' אל הנחש כי עשית זאת וגוי. (משלי טז) איש תהפכות ישלח מדון ונרגן מפריד אלוף. איש תהפכות, זה הנחש, שהיפך דברים על בוראו. ונרגן, שריגן דברים על בוראו ואמר: לא מות תמותון. מפריד אלוף, שהפריד אלוף של עולם, ומיד נתקלל. ויאמר ה' אלקים אל הנחש וגוי. עם אדם נשא ונתן, עם חוה נשא ונתן, ועם נחש לא נשא ונתן?! אלא, אמר הקב"ה: נחש זה רשע בעל תשובות, ועם אומר אני לו, עכשיו הוא אומר לי: אתה צוית אותם ואני צויתי אותם, מפני מה הניחו צוויך והלכו להם אחר ...

"The L-rd G-d said to the serpent: Because you did this..." - "A contrary man incites strife, and a malcontent distances the ruler" (Proverbs 16:28). "A contrary man" - this is the serpent who stated contrary matters about His Creator. "And a malcontent" - as it voiced grievances against its Creator, saying [to the woman:] "You will not die" (Genesis 3:4). "Distances the ruler" - as it alienated the Ruler of the world, and was immediately cursed. "The L-rd G-d said to the serpent..." - with Adam He had a ...

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23 זח"ג (י"א א')
 The wording of this Zohar passage is copied in Or HaTorah on Tavo, p. 1130.

KEHOT'S NOTE

הלשון נעתק באוה"ת תבוא ע' תתשל.

24 לתאוה יבקש נפרד
 "The one who is separate seeks desire." The Alter Rebbe reads it: a person who invests his will in worldly desires is "separate" from G-d's oneness.

Proverbs 18:1:משלי י"ח:א'

לתאוה יבקש נפרד בכליתושה יתגלע:

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

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KEHOT'S NOTE

משלי יח, א.

PARAGRAPH 3

25 יאר פניו אתנו סלה

“May G-d be gracious to us and bless us; may He cause His face to shine with us, Selah.” The words “with us” become the key in the next paragraph.

Psalms 67:2: כִּי יִשְׁרַח פָּנָיו אֶתְנוּ סֵלָה

אַלְקִים יִחַנְנוּ וְיִכְרְכְנוּ יֵאֲרֶה פָּנָיו אֶתְנוּ סֵלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סו, ב.

26 הוא נותן בעין יפה

Rav holds that “one who gives a gift gives with a generous eye” (be'ayin yafeh). The Alter Rebbe uses the phrase for a gift given gladly to a true friend.

Bava Batra 53a:6-7: וְגַם אִם יָתַן עֵינָיו וְהוֹעִיל - הָרִי

אָמַר רַב אַסִּי אָמַר רַבִּי יוֹחָנָן: נָתַן צָרוֹר וְהוֹעִיל, נָטַל צָרוֹר וְהוֹעִיל - הָרִי זֶה תְּזָקָה. מֵאֵי “נָתַן” וּמֵאֵי “נָטַל”? אֵילִימָא נָתַן צָרוֹר - וּסְכָר מֵאֵי מִינָהּ, נָטַל צָרוֹר - וְאִפְיָק מֵאֵי מִינָהּ; הָאִי מְכַרִּים אֲרִי מְנַכְסֵי חֲבֵרוֹ הוּא! אֶלָּא נָתַן צָרוֹר - דְּצֻמַּד לֵה מֵאֵי, נָטַל צָרוֹר - וְאֶרְחוֹ לֵה מֵאֵי.

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PARAGRAPH 4

27 יאר ה' פניו אליך

“May Havayah cause His face to shine upon you and be gracious to you,” from the Priestly Blessing. The Alter Rebbe explains it by the analogy of the gift given gladly.

Numbers 6:25: כִּי יִשְׁרַח פָּנָיו אֶלֶיךָ וְיִחַנְךָ:

יֵאֲרֶה ה' פָּנָיו אֶלֶיךָ וְיִחַנְךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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28 כמים הפנים לפנים כן לב האדם לאדם

“As in water face answers face, so the heart of man to man.” The Alter Rebbe reads the first “man” as Israel and the second as the Supernal Man.

Proverbs 27:19: מִשְׁלֵי כִי: מִשְׁלֵי כִי: כַּמֵּיִם הַפָּנִים לַפָּנִים כִּן לִבְהָאָדָם לָאָדָם:

כַּמֵּיִם הַפָּנִים לַפָּנִים כִּן לִבְהָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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29 ואתנה צאני צאן מרעיתי אדם אתם

“And you, My flock, the flock of My pasture, you are man; I am your G-d.” The Alter Rebbe cites it to show that Israel is called adam.

Ezekiel 34:31: וְאֶתְּנוּ צֹאֵן מִרְעִיתִי אָדָם אֲתֵם אֲנִי אֶלְקֵיכֶם נְאֻם אֲדֹנָי ה'

וְאֶתְּנוּ צֹאֵן מִרְעִיתִי אָדָם אֲתֵם אֲנִי אֶלְקֵיכֶם נְאֻם אֲדֹנָי ה'

...ויקרא משה אל כל ישראל ויאמר אליהם אתם

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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30 אתם קרוים אדם

The Talmud cites Ezekiel 34:31 in a ruling about ritual impurity and reads it “you are called adam.” The Alter Rebbe uses only these words: Israel is the “man” below who corresponds to the Man above.

Yevamot 61a:1-3: וְכֵן מְטַמְאִין בְּאֵהָל, שְׁנֵאמַר: “וְאֶתְּנוּ צֹאֵן מִרְעִיתִי אָדָם אֲתֵם.” אֲתֵם קְרוּיִין אָדָם, וְאִין הַגּוֹיִם קְרוּיִין אָדָם. מִיִּתְיָבִי: “וְנִפְשׁ אָדָם עֲשֵׂה עֶשֶׂר אֶלֶף!” מִשּׁוֹם בְּהֶמָּה. “אֲשֶׁר יֵשׁ בָּהּ הִרְבֵּה מִשְׁתִּים עֲשֵׂה רַבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לְשְׂמָאלוֹ (וּבְהֶמָּה רַבָּה)!” מִשּׁוֹם בְּהֶמָּה.

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31 לאדם העליון שעל דמות הכסא

“And upon the likeness of the throne was a likeness as the appearance of a man upon it above.” This is the Supernal Man of the Alter Rebbe's reading.

Ezekiel 1:26: וְחִזְקָאֵל א': כִּי יִחַן

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשׁוֹ כְּמִרְאֵה אֲבִן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמִרְאֵה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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PARAGRAPH 5

32 ישמח ישראל בעושי

“Let Israel rejoice in its Maker; let the children of Zion delight in their King.” This is Israel's “shining face” toward G-d.

Psalms 149:2: תְּהִלִּים קמ"ט: ב' ע"ב

יִשְׁמַח יִשְׂרָאֵל בְּעֹשֵׂיו בְּנִי־צִיּוֹן יִגִּיל בְּמִלְכָּם:

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

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KEHOT'S NOTE

תהלים קמט, ב.

33 ומשמחתך ששמחת בו קראת כו'

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

KEHOT'S NOTE

נוסח תפלת השחר.

34 מגדולתו שאין חקר

“Great is Havayah and highly praised, and His greatness is unfathomable.” The Alter Rebbe's “His greatness, which is

unfathomable” echoes it.

Psalms 145:3: תהלים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

ראה תהלים קמה, ג.

35

גי"כ בבחי' הארת פנים

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

KEHOT'S NOTE

ראה יהל אור ע' רצב.

36

וכולא קמי' כלא חשיב

The Zohar teaches that one should fear G-d because He is great and rules over all, the root of all worlds, “and all before Him is considered as nothing.”

Zohar I, 11b: זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

37

מי לי בשמים

“Whom have I in heaven? And with You I desire nothing on earth.” The Alter Rebbe reads it as setting aside every desire but G-d.

Psalms 73:25: תהילים ע"ג:כ"ה

מי'לי בשמים ועמך לא־חפצתי בְּאֶרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

38

והנה . . כמשל . . וצהבו פניו

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת דברים כרך ו ע' ב'תכט יש הגהה לכאן.

39

הוא נותן בעין יפה

The words here quote Bava Batra 53a:6-7; the passage is shown below.

Bava Batra 53a:6-7: בבא בתרא נ"ג א:ו-ז

אמר רב אסי אמר רבי יוחנן: נתן צרור והועיל, נטל צרור והועיל - הרי זו תזקה. מאי "נתן" ומאי "נטל"? אילימא נתן צרור - וסכר מיא מינה, נטל צרור - ואפקי מיא מינה; האי מקריח ארי מנכסי חבירו הוא! אלא נתן צרור - דצמד לה מיא, נטל צרור - וארוח לה מיא.

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KEHOT'S NOTE

ראה בב"ב נג, א. וש"נ.

40

יאר ה' פניו אליך

The words here quote Numbers 6:25; the passage is shown

...ויקרא משה אל כל ישראל ויאמר אליהם אתם

below.

Numbers 6:25: במדבר ו:כ"ה

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

41

כמים הפנים לפנים

The words here quote Proverbs 27:19; the passage is shown below.

Proverbs 27:19: משלי כ"ז:י"ט

כמים הפנים לפנים כן לכהאדם לאדם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

42

ואתנה צאני צאן מרעיתי אדם אתם

The words here quote Ezekiel 34:31; the passage is shown below.

Ezekiel 34:31: יחזקאל ל"ד:כ"א

ואתן צאני צאן מרעיתי אדם אתם אני אלקיכם נאם אדני ה'

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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KEHOT'S NOTE

יחזקאל לד, לא.

43

אתם קרוים אדם

The words here quote Yevamot 61a:1-3; the passage is shown below.

Yevamot 61a:1-3: יבמות ס"א א:א-ג

קברי גוים אינן מטמאין באהל, שנאמר: "ואתן צאני צאן מרעיתי אדם אתם". אתם קרוין אדם, ואין הגוים קרוין אדם. מיתיבי: "ונפש אדם ששה עשר אלה!" משום בהמה. "אשר יש בה הרבה משתים עשרה רבוא אדם אשר לא ידע בין מינו לשמאלו (ובהמה רבה)!" משום בהמה.

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KEHOT'S NOTE

יבמות סא, א. וש"נ.

44

לאדם העליון שעל דמות הכסא

The words here quote Ezekiel 1:26; the passage is shown below.

Ezekiel 1:26: יחזקאל א:כ"ו

וממעל לרקיע אשר עלי ראשם כמראה אבן ספיר דמות קסא ועל דמות חפסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

ראה יחזקאל א, כו.

PARAGRAPH 6

45 שמאלו תחת לראשי

“His left hand is under my head, and His right hand embraces me.” The Alter Rebbe reads the two halves as the stages from Rosh HaShanah to Yom Kippur and Simchas Torah.

Song of Songs 2:6: שיר השירים ב' ו':

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

46 בושתי ונכלמתי להרים אלקי פני אליך

The words here quote Ezra 9:7; the passage is shown below.

Ezra 9:7: עזרא ט' ז':

מימי אבותינו אנחנו בְּאִשְׁמָה גְּדֹלָה עַד הַיּוֹם הַזֶּה וּבְעוֹנֵינוּ נִתְּנוּ אֲנַחְנוּ מְלָכֵינוּ כְּהִנֵּינוּ בְּיַד מְלָכֵי הָאָרְצוֹת בְּחָרֹב בְּשָׁבִי וּבְכַנְזָה וּבְכַבְשֶׁת פָּנִים כְּהַיּוֹם הַזֶּה:

Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoiling, and to confusion of face, as it is this day.

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KEHOT'S NOTE

עזרא ט, ז.

47 בושתי ונכלמתי להרים אלהי פני אליך

Ezra confesses, “My G-d, I am ashamed and humiliated to lift my face to You, my G-d, for our iniquities have multiplied above our head.” The shame of the Ten Days is like his.

Ezra 9:6: עזרא ט' ו':

וְאָמַרְהָ אֱלֹקֵי בִשְׁתִּי וְנִכְלַמְתִּי לְהָרִים אֱלֹקֵי פָנַי אֵלֶיךָ כִּי עוֹנֵינוּ רַבּוֹ לְמַעַלְהָ רָאשׁ וְאֲשַׁמְתֵּנוּ גְּדֹלָה עַד לַשָּׁמַיִם:

and I said: ‘O my G-d, I am ashamed and blush to lift up my face to Thee, my G-d; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens.

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48 וכמ"ש בזהר ס"פ בחקתי

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

KEHOT'S NOTE

קטו, ב.

49 ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים

...ויקרא משה אל כל ישראל ויאמר אליהם אתם

לכלותם

“And yet even this, when they are in the land of their enemies, I will not despise them nor abhor them to destroy them, to break My covenant with them.” The Zohar reads “to destroy them” as “for their bride.”

Leviticus 26:44: ויקרא כ"ו מ"ד:

וְאִף־גַּם־זֹאת בְּהִיּוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מֵאֲסִיתִים וְלֹא־גֵעַלְתִּים לְכַלּוֹתָם לְהַפֵּר בְּרִיתִי אִתָּם כִּי אֲנִי ה' אֱלֹהֵיהֶם:

And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the L-RD their G-d.

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50 לכלתם כתיב למשל ככלה שהיא בשוקא דבורסקי

The Zohar notes that lechalsam lacks a vav and reads it “for their bride”: like a man whose beloved lives in the tanners’ market, which seems to him like the perfumers’ market because she is there, G-d does not reject Israel in exile.

Sf. Zohar, Bechukotai 14:53-16:61: ס"א ט"ז ג' נ"ג: ס"א ט"ז:

51 מים טהורים

“I will sprinkle pure water upon you, and you shall be pure from all your impurities.” The Alter Rebbe’s “sprinkling pure water upon us” echoes this verse.

Ezekiel 36:25: ויזקאל ל"ו כ"ה:

וְזָרַקְתִּי עֲלֵיכֶם מֵיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲשַׁהֵר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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52 Kehot's note points to Zohar, Bechukotai 1:4 for these words.

Sf. Zohar, Bechukotai 1:4: א' ד':

53 Kehot's note points to Zohar, Bechukotai 15:59 for these words.

Sf. Zohar, Bechukotai 15:59: ט"ו נ"ט:

PARAGRAPH 7

54 י"ג נהרי דאפרסמונא

When Rabbi Abahu was passing away, he was shown thirteen rivers of balsam and told that they were his. The Kehot note cites this Midrash for the image.

Bereshit Rabbah 62:1: א' כ"ב:

... הוי, בשעת סילוקן של צדיקים, הקדוש ברוך הוא מראה להם מתן שכון. כד דמך רבי אבהו, אחזו ליה תלת עשרי נהרי דאפרסמון. אמר להון: אלין דמן? אמרו ליה: דידך. אמר: אלין דאבהו?! (ישעיה מט): ואני אמרתי לריק יגעתי, לתוהו והבל כחי כליתי, אכן משפטי את ה'. זבדי בן לוי ורבי יהושע בן לוי ורבי יוסי בן פרטא, תלתיהון אמרין:

אלין קרייה כד דמיכי. חד מנהון אמר: (תהלים לב): על זאת יתפלל כל חסיד אליך לעת מצוא כי בו ישמח לבנו וגו'. ואוחרנא אמר: (שם כג): תערוך לפני שולחן נגד ...

“These are the days of the years of Abraham’s life that he lived, one hundred and seventy-five years” (Genesis 25:7). “Abraham expired and died at a good old age, aged and content, and he was gathered to his people” (Genesis 25:8). “These are the days of the years of Abraham’s life.” It is written: “The L-rd knows the days of the faultless; their legacy will last forever” (Psalms 37:18). “The L-rd knows the days of the faultless” – this is Abraham, as it is stated: “Be faultless” (Genesis 17:1). “Their ...

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55

נהרי דאפרסמונא

When Rabbi Abahu was dying, thirteen rivers of balsam passed before him, and he was told they were his. The Kehot note cites it with Taanis 25a and Bereishis Rabbah 62 for the “thirteen rivers of balsam.”

Jerusalem Talmud Avodah Zarah 3:1 זרה תלמוד ירושלמי עבודה זרה ג:א

56

י"ג נהרא דאפרסמונא דכיא

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

KEHOT'S NOTE

תענית (כה, א). ירוש' ע"ז (פ"ג [ה"א]). ב"ר (פס"ב [ד]) מוזח"ב (קמו, ב). [כ].

57

י"ג נהרי דאפרסמונא דכיא

The Zohar (Terumah) speaks of an angel appointed over the flow of “the thirteen rivers of pure balsam,” which flows from the supernal dew. The Alter Rebbe identifies them with the Thirteen Attributes of Mercy.

Zohar, Terumah 33:371-380 ש"פ ז"א-ש"פ ז"א: תרומה

When love, thus consummated according to those four directions, ascends aloft, it meets with a celestial Chief who is appointed over one thousand nine hundred and ninety firmaments and over the outward flowing of the thirteen streams of pure balsam which descend from the mysterious supernal Dew. That outflow is called “Mighty Waters”. This Chief tries to prevent the spirit from proceeding, but does not prevail, and it makes its way to the Palace of Love.

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

PARAGRAPH 8

58

רעוא דכל רעוין

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

KEHOT'S NOTE

זח"א (רפה, ב). [כ].

59

רעוא דכל רעוין

In the Idra Zuta, the revealed “forehead” of the Ancient Holy One is called Will, “the Will of all wills”; when it is revealed, prayers are accepted and all judgments are sub-

dued. The Kehot note gives 288b (printed as Part I; the passage is in Part III).

Sofar Zohar, האדרא זוטא ד:ל"ז-י"מ: 4:37-10:49 Zohar, Idra Zuta

60

מיד כלב יחידתי

“Save my soul from the sword, my only one from the hand of the dog.” The Alter Rebbe reads “my only one” as the yechidah, to be freed from worldly desire.

Psalms 22:21 א"ב: כ"ב: תהילים

הצילה מחרב נפשי מיד-כלב יחידתי:

Deliver my soul from the sword; mine only one from the power of the dog.

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KEHOT'S NOTE

תהלים כב, כא.

PARAGRAPH 10

61

אלו עשרה ימים שבין

The teaching appears again in a discussion of whether a sealed decree can be torn: for the individual, the time of “Seek Havayah when He may be found” is these ten days.

Yevamot 105a:18-19 ט"ח-י"ח: ק"ה א: יבמות

יחיד אימת? אמר רב נחמן אמר רבה בר אבוא: אלו עשרה ימים שבין ראש השנה ליום הכפורים. שלחו לך לאבוא דשמואל: יבמה שרקקה דם — מחלוץ, לפי שאי אפשר לדם בלא צחצוח רוק.

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62

בבחינת הארת פנים . . שמאלו תחת לראשי

This passage, on the shining of the face as “His left hand is under my head,” is quoted in Or HaTorah on Shir HaShirim, p. 1469.

KEHOT'S NOTE

מובא באוה"ת ש"ש ע"י איתסט.

63

כאן ליחיד

The note points to the Rebbe's kuntres for 19 Kislev 5752, printed in Sefer HaMaamarim Melukat, for the words “here, for the individual.”

KEHOT'S NOTE

ראה קונטרס י"ט כסלו תשנ"ב — נדפס בסה"מ מלוקט ח"ו ע' נט.

64

כאן ליחיד פ"י בחי יחידה

The note quotes it: “We heard in Liadi: ‘here, for the individual’ is the teshuvah of the yechidah to the Only One of the world; ‘here, for the community’ is for the level of the three lines of the emotive attributes.”

KEHOT'S NOTE

בחנה אריאל האוינו (מד, ב): בזה"ל שמענו בלאדי כאן ליחיד הוא בחי תשובה דיחידה ליחידו ש"ע כאן לצבור לבחי הג' קוין דמדות, עכ"ל. — ראה לקו"ש ח"יד ע' 145 בהערה 16.

65

מקבלים כל ניצוצות מישראל בחי דחילו ורחימו מלמעלה

The Zohar (Pinchas) sets out the order of the days from Rosh HaShanah: the left arm is aroused, the whole world

stands in awe and judgment and needs complete teshuvah, and then comes the union of “His left hand is under my head.”

ספר הזהר, פנחס ז':כ"ו-ט':ל"ד:34-7:26 Zohar, Pinchas

66 (עזח"ג רי"ד ב)

In the first maamar of this parsha the Alter Rebbe cites the same Zohar (Pinchas 214b) for Rosh HaShanah as “the beginning of wisdom, the awe of Havayah”: the time when awe of G-d’s kingship is drawn upon a person, preparing him for Yom Kippur.

KEHOT’S NOTE

ראה גם לעיל מא, ד.

67 לב טהור ברא לי אלקים

“Create for me a pure heart, O G-d, and renew a steadfast spirit within me.” A pure heart must be created by G-d; a created being cannot make it for himself.

Psalms 51:12 תהילים נ"א:י"ב

לב טהור ברא לי אלקים ורוח נכון חדש בקרבי:

Create me a clean heart, O G-d; and renew a steadfast spirit within me.

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KEHOT’S NOTE

תהלים נא, יב.

68 בר לבב

“Clean of hands and pure of heart (bar levav)” describes one who may ascend the mountain of Havayah. The Alter Rebbe uses bar levav for the pure heart given from above.

Psalms 24:4 תהילים כ"ד:ד

נקי כפים ובר לבב אשר לא נשא נפשא ונפש ונפש למרמה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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KEHOT’S NOTE

תהלים כד, ד.

69 דרשו ה' בהמצאו . . קרוב אלו עשרה ימים שבין ר"ה ליוהכ"פ

“Seek Havayah when He may be found, call upon Him when He is near.” The Sages apply it to the Ten Days of Teshuvah.

Isaiah 55:6 ישעיהו נ"ה:ו

דרשו ה' בהמצאו קראוהו בהיותו קרוב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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Rosh Hashanah 18a:12 ראש השנה י"ח א:י"ב

בְּיָחִיד, אִימַת? אָמַר רַבָּה בַּר אֲבוּה: אֵלּוּ עֲשָׂרָה יָמִים שְׁבִין רֹאשׁ הַשָּׁנָה לְיוֹם הַכְּפוּרִים. וְיִהְיֶה כַּעֲשָׂרַת הַיָּמִים וְיִגָּף ה' אֶת נִבְלָה — עֲשָׂרָה יָמִים מֵאֵי עֲבִידְתֵּיהֶו? אָמַר רַב יְהוּדָה אָמַר רַב: כִּנְגֵד עֶשֶׂר לְגִימּוֹת שְׁנָתוֹ נִבְלָ לְעֶבְדִּי דָוִד. אָמַר רַב נַחֲמָן אָמַר רַבָּה בַּר אֲבוּה: אֵלּוּ עֲשָׂרָה יָמִים שְׁבִין רֹאשׁ הַשָּׁנָה לְיוֹם הַכְּפוּרִים.

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...ויקרא משה אל כל ישראל ויאמר אליהם אתם

יבמות מ"ט ב:י"א-י"ב:11-49b Yevamot

“דרשו ה' בהמצאו” — הָא בְּיָחִיד, הָא בְּצַבּוּר. וְיָחִיד אִימַת? אָמַר רַב נַחֲמָן אָמַר רַבָּה בַּר אֲבוּה: אֵלּוּ עֲשָׂרָה יָמִים שְׁבִין רֹאשׁ הַשָּׁנָה לְיוֹם הַכְּפוּרִים. “אֶת מִסְפַּר יְמֵיךְ אֲמַלֵּא” — תַּנְאִי הִיא, דְּתַנְאִי: “אֶת מִסְפַּר יְמֵיךְ אֲמַלֵּא”,

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KEHOT’S NOTE

ישע"י נה, ו. ר"ה יח, א. יבמות מט, ב. קה, א.

70 בעשיית מתענים

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

KEHOT’S NOTE

ראה שו"ע אור"ח סתקפ"א, ב.

PARAGRAPH 11

71 ויענך וירעיבך

“And He afflicted you and let you hunger, and fed you the manna.” The Alter Rebbe sees the affliction as preparation for the pure heart.

Deuteronomy 8:3 דברים ח:ג

וַיַּעַנְךָ וַיַּרְעִיבְךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדָעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עָלֶיךָ הִלָּחֶם לְבָדּוֹ יְיָ הָאֵלֶּם כִּי עָלֶיךָ מוֹצֵא פִּי־ה' יְיָ הָאֵלֶּם:

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

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KEHOT’S NOTE

דברים ח, ג.

72 ולכן קורים פי זו קודם ר"ה

Kehot’s note points to Megillah 31b for these words.

Megillah 31b מגילה ל"א

KEHOT’S NOTE

תוד"ה קללות שבת"כ מגילה לא, ב. תשו"ע אור"ח סתכ"ח, ס"ד.

73 ולכן קורים פרשה זו קודם

The Shulchan Aruch fixes the yearly order of readings, with “You are standing” (Nitzavim) always read before Rosh HaShanah, so that Ki Savo always comes in the weeks just before it. The Kehot note cites it, with Tosafos on Megillah 31b, for reading this portion before Rosh HaShanah.

Shulchan Arukh, Orach Chayim 428:4 שולחן ערוך, אורח חיים

לעולם קורין צו את אהרן קודם פסח בפשוטי ומצורע במעוברת חוץ מבה"ח מעוברת (וה"ש מעוברת) שקורים אחרי מות קודם הפסח ולעולם קורין פרשת במדבר סיני קודי עצרת תשעה באב קודם ואתחנן אתם נצב"י קודם ר"ה ולכן כשר"ה ביום ב"ג שיש שתי שבתות בין ר"ה לסוכי צריכי' לחלק נצבים וילך כדי שיקראו וילך בין ר"ה לצום כפור והאוינו בין צום כפור לסוכי וסי' ב"ג המלך פת וילך אבל כשר"ה ביום

ה"ו אז אין בין ר"ה לסוכו' אלא שבת אחת שקורין בה האזינו אז וילך
עם נצבי' קודם ר"ה וסימן לפשוטי' פקדו ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)



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THE CHASSIDISHE PARSHA

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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