



LIKKUTEI TORAH • PARSHAS KI SAVO • MAAMAR 1

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."

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The 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.

OUTLINE

- 1 **"This day": the covenant at the entry into the Land** ¶11
"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.
- 2 **The Land of Israel and the Oral Torah** ¶12-3
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.

- 3 Rosh HaShanah, the head of the year** ¶4
- 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.
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- 4 Two loves: the son at home and the son far away** ¶5-6
- 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.
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- 5 From the awe of the King to Yom Kippur** ¶7-9
- 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.
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- 6 The covenant and the foreskin of the heart** ¶10
- 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.
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- 7 Two hearts and two souls: “in our image, after our likeness”** ¶11
- 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.”
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- 8 “You have caused Havayah to say”** ¶12
- 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.
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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 gulgulta, the “skull” that covers over the brain.

the inner and outer dimensions of the heart פנימיות וחיצוניות 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' עשי' [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 כבן 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 ובזה ח"ב [חלק ב'] י"ב א' ובמק"מ [ובמקדש מלך] שם ועוד נזכר פסוק זה בזח"א [בזהר 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 בד"ה מי מנה⁸² ועמ"ש בפ' בראשית סד"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 דתשכע"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 Patach 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 אלהגילוי 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 • ¶12

"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).

כְּנוּדַע דְּבִאֲתַעְדָּלִית [דְּבִאֲתַעְרוּתָא דְּלִתָּא] כּוֹי וְרוּחַ אִיִּיתִי רוּחַ¹⁰¹ כּוֹי (וְעַמִּיִּשׁ מַעֲנִין אֶת ה' הָאֲמַרְתָּ בְּדִיָּה לְסוֹסִתִי בְּרִכְבִּי פֶרְעָה¹⁰² גְּבִי שֶׁיִּישׁ [שִׁיר הַשִּׁירִים] וְעִיִּפּ וְאֲרֻשְׁתִּיךָ לִי)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).

וְכָל זֶה לְמַה כְּדִי לְהִיּוֹת לְךָ לְאֱלֹהִים פִּי שִׁיְהִיָּה אֱלֹהִים שֶׁלְךָ פִּי שִׁיּוֹקֵבַע עֲנִין אֱלֹהוֹתוֹ בְּמַחֲשַׁבְתְּךָ וּבְלִבְךָ הֵיטֵב לִיבְטֵל וּלִיכְלֹל בְּרִצּוֹנוֹ יְתִי וְהִי הָאֲמִירָךְ הַיּוֹם¹⁰⁴

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.

כִּי יִתֵּן דִּיבּוּרוֹ לְךָ לִישָׁא וּלִיתֵּן בְּדִבּוּרוֹ שֶׁל מְקוֹם כְּמִיִּשׁ וְאֲשִׁים דְּבָרֵי בְּפִיךָ¹⁰⁵ שְׂבוּזָה תִּתְעַלֶּה עֵילוּי רַב

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.

(וְעַמִּיִּשׁ מַעֲנִין זֶה בְּדִיָּה זֹאת חֻקַּת הַתּוֹרָה¹⁰⁶ וּבְדִבּוּר הַשֵּׁנִי שֶׁעִיִּפּ בְּיוֹם הַשְּׁמִינִי עֲצֵרֶת¹⁰⁷ וְעֵיין מַעֲנִין וְהִי הָאֲמִירָךְ בְּרִבּוֹת כִּי תִשָּׂא רִיִּפּ מִיָּה) וּלְתַתְּךָ עֲלִיוֹן כָּל כָּל הַגּוֹיִם¹⁰⁸ וְגוֹי.

(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?

הה"ן" וְעִירָה וְלִשְׁרָקָה בְּנֵי אֶתְנֹו (בראשית מט יא), היה"ו הוי"ה ההוי"ה, היה"ו לִיְהוָה אֱתֵי וְנִרְמָמָה שְׁמוֹ (תהלים לד ד), הו"ה הנה נד יהויה הוי"ה (שמות ט ג), הה"ן? (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 חשון (מ"ח ריש מסי חשון). — 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 לִיְהוָה

וּמַל הוּא אֱלֹהֶיךָ אֶת־לִבְךָ וְאֶת־לִבְךָ וְרָעָה לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ כְּכֹל־לִבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיִּיךָ:

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 1:26 וְיִחְזָקָל א': כ"ו

וּמַעַל לְרִקְיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמִרְאָה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶּא וְעַל דְּמוּת כֶּסֶּא דְּמוּת כְּמִרְאָה 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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KEHOT'S NOTE

יחזקאל א, כו.

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:1א: Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כֶּסֶּאִי וְהָאָרֶץ הִדְם רִגְלֵי אֵי־זָה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זָה 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':8 Exodus 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 וְהַיִּבְעִי:

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.

Song of Songs 4:11 וְשִׁיר הַשִּׁירִים ד': י"א

נִפְתָּ תִּטְפְּנָה שְׁפָתוֹתֶיךָ כֹּלָה דְּבֶשׁ וְחֶלֶב תַּחַת לְשׁוֹנְךָ וְרִיחַ שְׁלֹמֹתֶיךָ 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־חַיִל עֹטֶרֶת בְּעֵלָהּ וּכְרָקָב בְּעֶצְמוֹתָיו מְבִישָׁהּ:

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 אֵלָיָהּ:

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 מצורך 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.

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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 וְהוֹצֵלְתִי אֶתְכֶם מֵעֲבָדֵתָם וְגִאֲלֵתִי אֶתְכֶם בְּזֵרוּעַ 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 י' שעייהו נ"ד

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

ישעי" 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:14 י' ברכות ס"ד א

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

אֲדַכְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקִינוּ אֶבְרָכָהּ 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]

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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 מצוך 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"י צער ודא ראש השנה דאית ב"י 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

משלי לא, ל.

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.

תהילים צ"ח:ג' Psalms 98:3

זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל-אֲפִסְי־אָרֶץ אֶת יְשׁוּעָתוֹ אֱלֹהֵינוּ:

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.

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.

תהילים קי"ח:כ' Psalms 118:20

זֶה-הַשַּׁעַר לֵה צְדִיקִים יָבֹאוּ בוֹ:

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

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KEHOT'S NOTE

תהלים קיח, כ.

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 2:22

וַיִּבֶן ה' אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיָּבֵאהָ אֵל-הָאָדָם:

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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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.

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"ו Rosh Hashanah 16a:15

וּמִפְנֵי מָה אֶמְרָה תוֹרָה נִסְכּוֹ מִמֶּנּוּ בְּחָג — אֶמְרָה הַקְדוּשׁ בְּרוּךְ הוּא: נִסְכּוֹ לְפָנַי מִמֶּנּוּ בְּחָג, כִּדִּי שִׁיתְבָּרְכוּ לְכֶם גִּשְׁמִי שָׁנָה. וְאֶמְרוּ לְפָנַי בְּרָאשׁ

here and adds a gloss to it.

KEHOT'S NOTE

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

ומלכות פה תושבע"פ

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

KEHOT'S NOTE

ת"ץ בהקדמה (פתח אלי').

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.

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

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)

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.

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.

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.

תהילים פ"א:ד' Psalms 81:4

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגִנּוּ:

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

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אשה יראת ה'

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

משלי ל"א:30 Proverbs 31:30

שֶׁקֶר הַחַו וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת-ה' הִיא תִתְהַלֵּל:

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

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

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

ויקרא ט"ז:30

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

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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.

תהילים ט"ז:2

יִשְׁמַח יִשְׂרָאֵל בַּעֲשֵׂיו 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.

תהילים קי"א:10

רִאשִׁית חֲכָמָה יִרְאֵת ה' שְׂכָל טוֹב לְכָל־עֲשִׂיהֶם 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 זרונותם 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

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

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

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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

כה־אמר ה' מֶלֶךְ־יִשְׂרָאֵל וגָּאֻלוֹ ה' צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלָעֲדֵי 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 לְבַשׁ ה' עוֹ הַתְּאֵזָר אֶרְיִתֵּכֶן תִּבְלַבְלֵת מוֹט:

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: "הֲרִינּוּ לְאֵלִים עֲזֹנִי, עַל שֶׁם שֶׁבָּרָא עֹפּוֹת וְדָגִים לְשִׁבַּח לְשִׁמּוֹ. בְּשִׁשִּׁי הָיוּ אוֹמְרִים: "הִי מְלָךְ גְּאוֹת לְבֶשֶׁת", עַל שֶׁם שֶׁגָּמַר מְלָאכְתּוֹ וּמְלָךְ עָלֶיהָ. בְּשַׁבְעִי הָיוּ אוֹמְרִים: "מִזְמֹר שִׁיר לְיוֹם הַשַּׁבָּת". לְיוֹם שְׁכּוּלוֹ שָׁבַת. אָמַר רַבִּי נַחֲמִיָּה: מָה רָאוּ חֲכָמִים לְחַלֵּק בֵּין הַפָּרָקִים הַלֵּלוּ? אָלָּא: בְּרֵאשׁוֹן — שֶׁקָּנָה וְהִקְנָה וּשְׁלִיט בְּעוֹלָמוֹ. בְּשֵׁנִי — שֶׁחִילַק מִצֵּשׁוֹ וּמְלָךְ עָלֶיהֶם. בְּשִׁלִּישִׁי — שֶׁגִּילָה אֶרֶץ בְּחֻכְמָתוֹ וְהִכִּין תֵּבַל 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.

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

שְׁוֹה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיָעָה וּלְבָרְכוֹת וכו'. אָמַר רַב שְׁמוּאֵל בַּר זַצְקִי: כִּמְאֵן מְצַלִּינוּ הָאֲדִנָּא "וְהָ הַיּוֹם תַּחֲלַת מַעֲשִׂיר וְכַרוֹן לְיוֹם רִאשׁוֹן", כִּמְאֵן — כִּרְבִּי אֲלֵיעֶזֶר, דְּאָמַר: בְּתַשְׁרִי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֲנֵא: שְׁוֹה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיָעָה וּלְבָרְכוֹת, וְהָ אֵיכָא "וְהָ הַיּוֹם תַּחֲלַת מַעֲשִׂיר וְכַרוֹן לְיוֹם רִאשׁוֹן", דְּבִרְאֵשׁ הַשָּׁנָה אֵימָא, וְכַיּוֹבֵל לֵיתָא! כִּי כַתְּנִי — אַשְׁמַרְא.

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60 מרחוק ה' 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.

ירמיהו ל"א:ג

מִרְחֹק ה' נִרְאָה לִי וְאֶהְבֶּתָּ עוֹלָם אֶהְבֶּתָּהּ עַל־כֵּן מִשְׁכֵּתִיךָ חֲסֵד:
'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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

61 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"י: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:4 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 פֹגֶת לָךְ אֶל־תֵּדָם בַּת־עֵינֶיךָ:

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

דַּרְשׁוֹ ה' בַּהֲמִצָּאוֹ קִרְאָהוּ בַּהֲיִיתוֹ קְרוֹב:

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) "דרשו 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: "דרשו 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.

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

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 מְרַכְּבוֹ אֲרָגְמָן תּוֹכוֹ רִצּוֹף 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 וּגִילּוֹ 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 יִכְהֶן פָּאֵר וּכְכֹלֶה 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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...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 לִבְכֶּם וְעֲרַפְכֶּם 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 fore-skins 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 לִבְכֶּם אִישׁ יְהוּדָה וְיִשְׁכְּבִי יְרוּשָׁלַם פְּרוֹתֶיךָ כָּאֵשׁ חֲמָתִי וּבְעֶרְהָ וְאִין מִכְּבָהּ מִפְּנֵי רַע מַעֲלֵלֵיכֶם:

Circumcise yourselves to the L-RD, and take away the fore-skins 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"ז: 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 ח:ה' שירים

שִׁמְנֵי כְּחוֹתָם עַל־לִבְךָ כְּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עֵזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה
כְּשֹׂאוֹל קִנְיָאָה רִשְׁפִּיָּה רִשְׁפִּי אֵשׁ שְׁלֵה־בְּתֵיךָ:

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 ח:ט"ו שיעהו

זור תעודה חתום תורה בלמדי:

'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 ב:י"ד ע"ב

אמר רבי יהושע בן לוי, מאי דכתיב: "וזאת התורה אשר שם משה",
זכה — נעשית לו סם חיים, לא זכה — נעשית לו סם מיתה. והיינו
דאמר רבא: דאומן לה — סמא דחייא, דלא אומן לה — סמא דמותא.

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:13 ג:י"ג ברכות מ"ב

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...rebuilted 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 א':כ"ו ראשית

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויִרְדּוּ בְּדָגַת 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

... ואֶחָד רָאָהוּ (ישעיה סג א) "חֲמוּץ בְּגָדִים מְבֻצָּרָה". מִשֶּׁה רִבְּנוּ עֲצָמוֹ
רָאָהוּ עַל הַיָּם כְּגִבּוֹר עוֹשֶׂה מִלְחָמָה. וּבִסְיָנִי כְּשִׁלִּיחַ צְבוֹר עֲטוּף. לֹמֵר
שֶׁאֵין לוֹ דְמוּת וְצוּרָה אֵלָּא הִכָּל כְּמִרְאָה הַנְּבוּאָה וּבִמְחֻזָּה. וְאִמְתַּת הַדְּבָר
אֵין דַּעְתּוֹ שֶׁל אָדָם מִבֵּין וְלֹא יְכוּלָה לְהַשִּׁיגוֹ וּלְחַקְרוֹ. וְזֶה שֶׁאָמַר הַקְּתוּב
(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, יא, זח"א

KEHOT'S NOTE

זח"א יא, 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, י"ז א:י"ב-י"א

אנת הוא עלאה על כל עלאין סתיםו 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 בָּאָרֶץ 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: י"ט

ולתתך עליון על כליהגוים אשר עשה לך תהלה ולשם ולתפארת ולהיתר עמך 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: איוב

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 תקל"ו

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: במדבר

יאר Havayah 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: תהילים

לך אמר לבי בקשו פני אתפניך 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: שיר השירים

אם לא תדעי לך היפה בנשים צאיי לך בעקבי הצאן ורעי אתגדיתיך 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: ישעיהו

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: דברים

ראה אנכי נתן לפניכם היום ברכה וקללה:

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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