LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת כי תצא

Parshas Ki Seitzei

The 8 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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Prayer is a daily battle with the animal soul: just as fire from heaven once consumed the offering on the altar, contemplation in prayer draws down the "fire above," which burns away the animal soul's craving for worldly pleasure and turns it into a burning love of G-d. Yet no one can change his nature alone; G-d's help comes through the Torah and the mitzvos.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Zohar calls the time of prayer a time of battle, and Onkelos renders Jacob's sword and bow as prayer and supplication. Since the prayers replace the daily offerings, the maamar explains prayer through the offering: fire came down from heaven and consumed the animal, joining the fire below to the fire above. The animal soul is fiery, and its root is holy, in the lion and ox faces of the supernal Chariot; only in its descent did it become a craving for worldly pleasures. In prayer a person offers up his animal soul: contemplating the angels' self-nullification in the blessings of the Shema draws down the fire above, which consumes the craving and turns it into love. A person's days are numbered for this refinement, so it must be done every day. Pesukei deZimra, the blessings of the Shema and the Shema itself lead step by step to loving G-d "with both your inclinations." The verse is then read: fight "above your enemies," at their root; "Havayah your G-d delivers him into your hand" through the Torah and the mitzvos; and "you take his captives captive" by raising the fallen sparks, as in the blessings of the Shemoneh Esreh.

OUTLINE

1 **Prayer is a battle** ¶1

The verse about going out to war, the Zohar's "the time of prayer is the time of battle," and Onkelos's rendering of Jacob's sword and bow as prayer.

2 **Prayer in place of the offering** ¶2–3

The fire from heaven consumed the animal offering; in prayer a person offers his own fiery animal soul to its holy root in the Chariot. This must be done daily, because a person's days are numbered for the animal soul's refinement, while the G-dly soul needs no correction.

3 **Drawing down the fire above** ¶4–6

The arousal from below is contemplating the angels' self-nullification, as the blessing Yotzer Or recounts it. The angels live only from G-d's "Name," His sovereignty, an outward glimmer, while He Himself is holy and separate.

4 **Running and returning** ¶7–8

The angels' "running and returning" is the model for love and awe in a person's service; Pesukei deZimra follows the same pattern, and its verses of love, awe and compassion correspond to Abraham, Isaac and Jacob.

5 **The Shema** ¶9–10

A deeper self-nullification in the Shema: Havayah is one with Elokeinu, the "one utterance" and one thought that includes all ten; this brings a person to love G-d with both inclinations.

6 **Above your enemies** ¶11

The war is fought "above your enemies," at their holy root, for no evil descends from above; raised to its root, desire is transformed from evil to good.

7 **G-d's help through the Torah and the mitzvos** ¶12–13

No one can change his nature without G-d's help, drawn through the Torah ("Havayah," like a king) and the mitzvos ("your G-d," like a servant): the Torah draws G-d down, the mitzvos rise to the highest root, and together they bring the fire above to the animal soul. Then "you take his captives captive," restoring the sparks, as in the blessings of the Shemoneh Esreh.

8 **The pleasing aroma** ¶14

The blessings draw down new light; the offering's "pleasing aroma" (nichoach) is G-d's own descent (nechos darga) below; and "adam," the Torah, the Name Mah, refines the animal soul, the Name Ban.

KEY CONCEPTS

The fire above אש שלמעלה

The heavenly fire that consumed the offerings, rooted in the lion and ox faces of the supernal Chariot. In prayer it is drawn down to consume the animal soul's craving and transform it.

The power of desire כח המתאוה

The animal soul's craving for the pleasures of this world, a "fire below" whose root is holy but which became coarse in its descent.

Running and returning (ratzo vashov) רצוא ושוב

The angels' movement between burning love that longs to dissolve into G-d and awe that draws back; for a person, love that rises and awe that returns to accept G-d's kingship below.

His Name and His sovereignty שמו / מלכותו

The outward glimmer from G-d from which all worlds live, like a person's name, which is not part of his essence; G-d Himself remains holy and separate.

Their beginning wedged in their end נעוץ תחלתן בסופן וסופן בתחלתן

From Sefer Yetzirah: the Torah draws the highest down to the lowest, and the mitzvos raise the lowest up to the highest root.

Pleasing aroma (rei'ach nichoach) ריח ניחוח

The offering's aroma gives G-d satisfaction (nachas ruach), and nichoach is read as nechos darga, His "descent" to dwell below.

SECTION 1 · ¶1

Prayer is a battle

1 כי תצא[1] למלחמה[2] על אויביך ונתנו ה' אלהיך בידך ושבית שביו וגו'. הנה איתא בזהר[3] שעת צלותא שעת קרבא[4] וכתיב אשר לקחת מיד האמורי[5] בחרבי ובקשתי ות"א [ותרגום אונקלוס] בצלותי ובבעותי.[6,7,8]

"When you go out to war against your enemies, and Havayah your G-d delivers him into your hand, and you take his captives captive," etc. Now, it is stated in the Zohar: "The time of prayer is the time of battle." And it is written, "which I took from the hand of the Amorite with my sword and with my bow," and Targum Onkelos renders: "with my prayer and with my supplication."

> The maamar opens with the Torah's law of going out to war and at once ties it to prayer. The Zohar calls the time of prayer a time of battle, and Targum Onkelos renders Jacob's "sword" and "bow," with which he took his portion from the Amorite, as "my prayer" and "my supplication"; the Talmud likewise reads "my sword" as prayer and "my bow" as supplication. The rest of the maamar explains what this battle is and how the verse's three stages (going out to war, G-d delivering the enemy, taking captives) describe it.

SECTION 2 · ¶2–3

Prayer in place of the offering

2 ולהבין מה ענין המלחמה בתפלה וגם למה מתפללים בכל יום. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] תפלות כנגד תמידין תקנום.[9]

To understand what the battle in prayer is, and also why we pray every day: our Sages, of blessed memory, said, "The prayers were instituted to correspond to the daily offerings (temidin)."

> The maamar asks two questions: in what sense is prayer a battle, and why must one pray every day? It begins its answer from the Talmud's teaching that the daily prayers were instituted in place of the daily offerings (temidin), the lambs brought in the Temple every morning and afternoon.

והענין כדכתיב את קרבני לחמי[10] לאשי שהיו מקריבין הקרבן בזמן בית המקדש לעולה ע"ג [על גבי] המזבח ממין הבהמה כדי שתרד אש מן השמים ותאכל את העולה.[11]

The explanation is as it is written, "My offering, My bread for My fires": in the time of the Holy Temple they would offer the sacrifice as a burnt-offering upon the altar, from a species of animal, so that fire would descend from heaven and consume the burnt-offering.

> In the verse, G-d calls the offerings "My bread" for "My fires." The burnt-offering was an animal placed on the altar so that fire would come down from heaven and consume it; this is the model the maamar will apply to prayer.

כי חיות נפש הבהמית היא יסודה מיסוד האש כי ד' בחי' דצח"מ [דומם צומח חי מדבר] הם כנגד ד' בחי' ארמ"ע [אש רוח מים עפר][12] ובחי' אש הוא בחי' נפש החי ובחי' רוח הוא בחי' מדבר

For the life-force of the animal soul has its basis in the element of fire. For the four levels of inanimate, vegetative, animal and speaking correspond to the four elements of fire, air, water and earth: fire is the level of the soul of the animal (nefesh hachai), and air (ruach) is the level of the speaking [being],

> Chassidus matches the four kinds of creation (inanimate, vegetative, animal and speaking) with the four elements, so that fire corresponds to the animal and air (ruach) to the speaking human being. That is why the vitality of the animal soul is fiery: it is heat, passion and craving.

כדכתיב ויהי האדם לנפש חיה[13] ות"א [ותרגום אונקלוס] לרוח ממללא[14] וכשהיה יורד אש מן השמים היה נכלל אש שלמטה באש שלמעלה ובחי' אש שלמעלה[15] ג"כ הוא בחי' בהמה וחיה ושרשן במרכבה העליונה פני אריה פני שור[16] כו'.

as it is written, "And man became a living soul," and Targum Onkelos renders it "a speaking spirit." And when fire would descend from heaven, the fire below would be absorbed into the fire above. And the fire above is also of the level of the domestic animal and the wild beast (behemah vechayah), whose root is in the supernal Chariot: "the face of a lion, the face of an ox," etc.

> Onkelos renders "a living soul" as "a speaking spirit," showing that what sets man apart is speech, which is linked with air (ruach, also "spirit"). When the heavenly fire consumed the offering, the earthly fire of the animal was absorbed into it; and that heavenly fire is itself "animal" in kind, rooted in the faces of the lion and the ox in the Chariot that Ezekiel saw.

3 וזהו אריה דאכיל קרבנין[17,18] כו'. ומשחרב בית המקדש תקנו אנשי כנסת הגדולה התפלה שיקריב כ"א [כל אחד / כל אחת] נפשו הבהמית להעלותה ולקשרה בשרשה

This is [the meaning of] "the lion that consumes the offerings," etc. And from the time the Holy Temple was destroyed, the Men of the Great Assembly instituted prayer, so that each person would offer his animal soul, to raise it up and bind it to its root,

> The Zohar relates that when the offerings were burned on the altar, the image of a lion was seen there consuming them: the lion face of the Chariot, the root of the heavenly fire. Once the Temple was destroyed, the Men of the Great Assembly (the council of Sages at the start of the Second Temple era) fixed the prayers in its place, so that each person now offers up his own animal soul to its source.

שהיא ג"כ מיסוד האש ומקור חוצבה ויסודתה בהררי קדש מרכבה העליונה פני אריה פני שור[19] כו'

for it too is from the element of fire, and the source from which it was hewn and its foundation are "in the holy mountains": the supernal Chariot, "the face of a lion, the face of an ox," etc.

> The animal soul is fiery too, and its ultimate source is holy: the lion and ox faces of the supernal Chariot. The words "its foundation is in the holy mountains" are borrowed from Psalms.

אלא שלאחר ירידת והשתלשלות והתלבשות בע"ש [בע' שרים] שמרי האופנים נמשך תענוגי העולם הזה והכח המתאוה שהוא ג"כ בחי' חמימות האש וגם היצה"ר [היצר הרע] הוא אש זר דולק

Only, after the descent, the chaining down and the enclothing in the seventy princes, the dregs of the Ofanim, there issued the pleasures of this world and the power of desire, which is also a kind of heat of fire; and the evil inclination, too, is a strange fire burning.

> As that holy source came down through the chain of levels, it passed through the seventy "princes" (ע"ש, short for ע' שרים) and the "dregs" of the Ofanim, a lower order of angels; in Kabbalistic tradition the seventy princes are the angelic ministers over the seventy nations. From there come the pleasures of this world and the craving for them, which is a heat of fire, and the evil inclination is called a "strange fire" burning in a person.

וצריך להעלות נפש הבהמית לשרשה בחי' אש שלמעלה ולהתכלל בבחי' מרכבה העליונה בחי' אש אוכלה אש[20] לכלות ולשרוף כח המתאוה והאש שלמטה בתענוגות בני אדם בעוה"ז שלא לילך בהם

So one must raise the animal soul to its root, the fire above, and [for it] to be absorbed into the supernal Chariot, the level of "fire that consumes fire," to consume and burn up the power of desire and the fire below in the pleasures of people in this world, so as not to pursue them

> The remedy is to lift the animal soul back to its root, the fire above in the Chariot, which the Talmud calls "fire that consumes fire." That higher fire burns away the lower fire of craving for worldly pleasures, so that a person no longer chases after them.

אלא בקרירות ולהפך מהיפך להיפך להיות כח המתאוה ברשפי אש שלהבת[21] לדבקה[22] באלהים חיים (ועמ"ש מזה בד"ה בפי' נסכים בפי' שלח).[23]

except with coolness; and to turn [it] from one extreme to its opposite, so that the power of desire become fiery flashes of flame, to cleave to the living G-d. (See what is written about this in the discourse beginning "In the portion of the libations," in Parshas Shelach.)

> This does not mean leaving the world, but engaging in it "with coolness," without passion. Beyond that, the fire of desire itself is turned around into its opposite: a burning love, "fiery flashes of flame," longing to cleave to the living G-d.

והנה בכל יום יצרו של אדם מתגבר[24] עליו[25] וצריך בכל יום להמשיך בחי' אש שלמעלה.

Now, every day a person's inclination overpowers him, and so every day one must draw down the fire above.

> This answers why prayer is daily: the Talmud teaches that a person's inclination grows strong against him every day. So every day the fire above must be drawn down anew.

כי הנה כתיב ימים יוצרו[26] שיש מספר וקצבה לשני חיי האדם[27] ימי שנותינו בהם[28] שבעים שנה כו'

For it is written, "Days were fashioned": there is a number and a fixed measure to the years of a person's life, "The days of our years are seventy years," etc.

> The Alter Rebbe now explains why a person's days are numbered. "Days were fashioned" and "The days of our years are seventy years" teach that each life is given a fixed measure.

ולא נתנו לנפשו האלהית שבקרבו כי הנשמה אינה צריכה תיקון לעצמה[29] הואיל והיא נצחית[30] ואינה מתלבשת בבחי' זמן

And they were not given for the G-dly soul within him, for the soul (neshamah) needs no rectification for itself, since it is eternal and is not clothed in time;

> These numbered days are not given for the sake of the G-dly soul, which needs no correction of its own. It is eternal and stands above time, so a count of days has no bearing on it.

אלא מתאחדת במקור חוצבה באור א"ס ב"ה כמ"ש (ד"ה [דברי הימים] א' סי' ד' כ"ג) עם המלך במלאכתו ישבו[31] שם[32] ועיין ברבות בראשית[33] פרשה ח' ובמדרש רות פ"ב [פרק ב'][34]

rather, it is united with the source from which it was hewn, in the Infinite Light (Or Ein Sof), blessed be He, as it is written (I Chronicles, chapter 4, [verse] 23), "With the King, in His work, they dwelt there"; and see [Midrash] Rabbah on Bereishis, section 8, and Midrash Ruth, chapter 2;

> The G-dly soul remains one with its source, the Infinite Light. The Midrash reads "With the King, in His work, they dwelt there" as the souls of the righteous, with whom the King of kings "took counsel" when He created the world: the souls were with Him before creation.

כי היא לא נלקחה מבחי' פני אריה ושור כו' כנפש הבהמית שבאדם אלא מבחי' ועל דמות הכסא[35] דמות כמראה אדם כו'

for it was not taken from the level of the face of a lion and an ox, etc., like the animal soul in a person, but from the level of "and upon the likeness of the throne, a likeness like the appearance of a man," etc.

> The G-dly soul does not come from the animal faces of the Chariot, as the animal soul does, but from the "man" seated upon the throne in Ezekiel's vision, a far higher level.

ורוח האדם היא העולה[36] למעלה כוי ורוח הבהמה יורדת למטה לארץ שהוא מבחי' הארץ העליונה כמ"ש והארץ הדום רגלי[37]

And "the spirit of man is that which goes upward," etc., "and the spirit of the beast goes down below to the earth," for it is from the level of the supernal earth, as it is written, "and the earth is My footstool"

> Ecclesiastes contrasts the spirit of man, which rises upward, with the spirit of the beast, which goes down to the earth. The beast's "earth" is the "supernal earth," the level the verse calls G-d's "footstool," the root of the animal soul.

(עמ"ש בד"ה וספרתם לכם בענין עומר שעורים מאכל בהמה ועיין ברבות[38] ס"פ האזינו ובבראשית פי"ד [פרק י"ד / פרשה י"ד])

(see what is written in the discourse beginning "And you shall count for yourselves," on the subject of the Omer of barley, which is animal food; and see [Midrash] Rabbah at the end of Parshas Ha'azinu, and on Bereishis, section 14),

> These are pointers for further study: the Alter Rebbe's discourse on counting the Omer, which explains why the Omer offering was of barley, the food of animals, and two passages in Midrash Rabbah.

משא"כ רוח האדם היא בבלי' מלעה מעלה וגבוה מעל גבוה[39] כוי ועי' מ"ש בענין והרוח תשוב[40] בד"ה האזינו השמים[41]

whereas the spirit of man is of the level of "higher and higher," and "one higher than the high," etc. And see what is written on the subject of "and the spirit shall return" in the discourse beginning "Give ear, O heavens."

> The spirit of man, by contrast, belongs to "higher and higher," always ascending; "one higher than the high" is a phrase from Ecclesiastes. The discourse on Ha'azinu explains "and the spirit shall return to G-d who gave it."

אלא מספר חיי האדם ניתן להתלבש[42] בו נפשו הבהמית ושניו קצובים לו במספר ששיערה חכמתו יתברך

Rather, the number of a person's [days of] life is given for his animal soul to be clothed in it, and his years are allotted to him by a number that His wisdom, blessed be He, has measured,

> So the number of a person's days is given for the animal soul, which is clothed in him for that time. G-d's wisdom measures out exactly as many years as its task requires.

שיוכל לשאת בנפשו להעלות ממנה כ"כ [כל כך] כחות וניצוצים שנפלו שמה בשבירת הכלים ובכל יום נתעלה נצוץ וכח חדש (ועמ"ש מזה בפ' בחקותי בד"ה מבואר בע"ח [בעץ חיים]):[43, 44, 45, 46, 47]

according to what he is able to bear in his soul, to raise up from it so many powers and sparks that fell there in the breaking of the vessels; and each day a new spark and power is raised up. (See what is written about this in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim.")

> That task is to raise the sparks of holiness that fell into the animal soul through the "breaking of the vessels," the primordial shattering described in the Kabbalah. Each day of life raises a new spark, which is why each day needs its own prayer and its own drawing down of the fire above.

SECTION 3 • ¶4–6

Drawing down the fire above

4 ב והנה כדי שתרד ותמשך בחי' אש שלמעלה מצוה להביא מן ההדיוט[48] ע"י אתערותא דלתתא

2. Now, in order that the fire above descend and be drawn down, "it is a mitzvah to bring [fire] from an ordinary [source]," through an arousal from below;

> Section 2 explains how the fire above is brought down. The Talmud teaches that although fire came down from heaven onto the altar, it is a mitzvah to bring ordinary fire as well; so too, the heavenly fire is drawn down by a human initiative, an "arousal from below."

והיינו ע"י התבוננות במקור חוצבה ושרשה במרכבה העליונה שממנה נלקח הכח המתאוה שבנפשו הבהמית כנ"ל.

that is, through contemplating the source from which it was hewn and its root in the supernal Chariot, from which the power of desire in his animal soul was taken, as mentioned above:

> That initiative is contemplation: thinking deeply about the holy source in the supernal Chariot from which the animal soul's power of desire was taken.

איך שהם בטלים בבחי' מרכבה וכסא לגבי דמות אדם שעל הכסא וזעים וחלים מחיל כסא ומתלהבים ומתלהטים בלהבת ושלהבת רשפי אש ליבטל ולהכלל באור ה' השופע

how they are nullified, as a chariot and a throne, before the likeness of a man that is upon the throne, and they quake and tremble with the trembling of the throne, and are aflame and ablaze with flame and blaze of fiery flashes, to be nullified and absorbed into the light of G-d that flows

> One contemplates how the angels of the Chariot are utterly nullified, serving as a "chariot" and a "throne" for the likeness of a man above them, trembling and burning with longing to dissolve into G-d's light that flows upon them.

עליהם וממילא יאיר אור האהבה גם על כח המתאוה שבנפשו הבהמית שנלקח משם לעורר לבו להיות נעתק מתענוגים גשמיים אשר נשקע בהם ולהיות נמשך אחר שרשו להבטל ולהכלל באור ה'

upon them. And as a matter of course, the light of love will shine also upon the power of desire in his animal soul, which was taken from there, to arouse his heart to be torn away from the physical pleasures in which he is sunk, and to be drawn after its root, to be nullified and absorbed into the light of G-d.

> Because the animal soul's desire comes from that very source, the angels' love naturally shines onto it too. This rouses the heart to tear itself away from the physical pleasures in which a person is sunk and to be drawn after its root.

ולכן תקנו אכנה"ג [אנשי כנסת הגדולה] [49] ברכות ק"ש [קריאת שמע] שתים לפניה ברכת יוצר אור ששם נאמר ונשנה באריכות סדר המלאכים [50] ושרפים וחיות איך השם בטלים לאורו יתי' ויוצר משרתים ואש משרתיו כו'.

Therefore the Men of the Great Assembly instituted the blessings of the Shema, two before it: the blessing Yotzer Or, where the order of the angels, Seraphim and Chayos is stated and repeated at length, how they are nullified there to His light, blessed be He: "And He forms ministering [angels]," and "whose ministers," etc.

> This is why the Sages placed two blessings before the Shema, the first of which, Yotzer Or ("Who forms light"), describes at length the angels, Seraphim and Chayos, and how they are nullified before G-d. Its phrases "He forms ministering [angels]" and "whose ministers" introduce two kinds of angels.

יוצר משרתים שכמה אלף ורבוא רבבות נבראים בכל יום ומחמת תוקף אהבתם כאש בוערת כלים ונשרפים וחוזרים ומתחדשים ואשר משרתיו משמת ימי בראשית כמה אלף ורבוא רבבות בגדוד א' ולגדודיו אין מספר

"He forms ministering [angels]": many thousands and myriads of myriads are created every day, and through the intensity of their love, like a burning fire, they expire and are burned up, and are renewed again. "And whose ministers": [those] from the six days of creation, many thousands and myriads of myriads in a single troop, and to His troops there is no number,

> "He forms ministering angels" is read as angels created anew every day, who expire in the intensity of their love and are renewed; "whose ministers" are the angels that have stood since the six days of creation, in countless troops.

כדכתיב היש מספר לגדודיו[51] כדמשני בגמרא[52] וכולם מעריצים ומקדישים כו' מחמת השגתם שיודעים ומשיגים שחיותם וקיומם הנמשך להם מאתו ית' הוא מבחי' שמו לבד

as it is written, "Is there any number to His troops?", as the Gemara resolves it. And all of them "extol and sanctify," etc., because of their comprehension: they know and comprehend that their life-force and existence, drawn to them from Him, blessed be He, is from the level of His Name alone,

> The Gemara reconciles "a thousand thousands serve Him" with "Is there any number to His troops?": a thousand thousands is the number of a single troop, but the troops themselves are without number. All these angels sanctify G-d because they grasp that their life comes only from His "Name."

כמו עד"מ[53] שמו של אדם שאינו עצם מעצמותו כלל אלא איזה בחי' הארה והתפשטות ממנו

just as, by way of analogy, a person's name is not at all part of his essence, but only some glimmer and extension from him,

> A name is not part of a person's essence; it is only a slight extension of him. In the same way, G-d's "Name" is only a glimmer from Him, not His essence.

כדי שיוכל זולתו לקרוא לו בשמו ונקרא אור א"ס ב"ה כלומר הארה ממנו בלבד כאור וזיו המתפשט מן השמש וכמ"ש במ"א[54] ואומרים קדוש[55] כלומר שהוא מובדל מהם ואינו מתלבש בהם בבחי' גילוי כי

so that another can call him by his name. And it is called "the Infinite Light (Or Ein Sof), blessed be He," meaning only a glimmer from Him, like the light and radiance that spreads from the sun, as explained elsewhere. And they say "Holy," meaning that He is separate from them and is not clothed in them in a revealed way. For

> A name exists only so that others can call a person by it. Even the term Or Ein Sof, the Infinite Light, means only a glimmer from Him, as sunlight is from the sun; and when the angels say "Holy," they mean that G-d Himself is separate from them and not revealed within them.

הנה כתיב מלכותך מלכות כל עולמים[56] שכל חיות המתפשט מאור א"ס ב"ה להחיות כל הנבראים להיות ממלא כל עלמין אינו כדרך הנשמה המחיה וממלא כל הגוף

behold, it is written, "Your kingship is a kingship over all worlds": all the life-force that spreads from the Infinite Light, blessed be He, to give life to all created beings, to be [the light that] fills all worlds (memalei kol almin), is not like the soul that gives life to and fills the whole body,

> The verse "Your kingship is a kingship over all worlds" shows that the life-force that fills all worlds comes from G-d's sovereignty (Malchus). It is not like a soul in a body, which animates the body by being clothed within it.

שהיא מתלבשת בתוכו והיא מתפעלת ממקרי הגוף[57] משא"כ בו יתי אני ה' לא שניתי[58] כתיב ואתה הוא קודם[59] שנברא העולם ואתה הוא כו'

for [the soul] is clothed within it and is affected by what befalls the body. This is not so with Him, blessed be He: "I, Havayah, have not changed," it is written; and "You are He before the world was created, and You are He," etc.

> A soul is affected by what happens to its body, but G-d is not changed at all by creation: "I, Havayah, have not changed." The liturgy's words "You are He before the world was created, and You are He" say the same.

אלא שכל העולמות מקבלים חיותם ושפעם וקיומם מבחי' מלכותו בלבד שהוא בחי' התפשטות והארה ממנו ולחוץ.[60,61]

Rather, all the worlds receive their life-force, their flow and their existence only from the level of His sovereignty (Malchus), which is the level of an extension and glimmer from Him outward.

> All the worlds live only from His sovereignty, which is an extension and glimmer going out from Him, not His essence.

5 וכמו למשל מבשרי אחזה[62] אלוה שגם באדם התחתון הנה השכל והמדות הם עצמותו ומהותו ובחי' התנשאות שבו אינו

And as in the analogy of "From my flesh I behold G-d": even in man below, the intellect and the emotive attributes (middos) are his essence and being, while the quality of self-elevation in him is

> Job's words "From my flesh I behold G-d" are the classic warrant for learning about G-d from the human being. In a person, the intellect and emotions are his real self, while his sense of being elevated above others is something external.

אלא ממנו ולחוץ שאינו נוגע אל עצמותו אלא להתנשא על זולתו והוא בחי' ומדרגה אחרונה שבו כך

only from him outward: it does not touch his essence, but [serves only] to raise himself above another, and it is the last level and rank in him. So too,

> Self-elevation does not touch a person's essence; it exists only in relation to others, to stand above them, and so it is the last and lowest of his traits.

הנה התפשטות בחי' מלכותו יתי אינה אלא זיו והארה ממנו יתי אל הנבראים ואין מלך בלא עם.

the extension of the level of His sovereignty, blessed be He, is only a radiance and glimmer from Him, blessed be He, to the created beings; and "there is no king without a people."

> So too, G-d's sovereignty (Malchus) is only an outward radiance toward the creatures, not His essence. Like all kingship, it exists only in relation to others: "there is no king without a people."

6 וזהו בורא קדושים ישתבח שמך[63] לעד מלכנו. פי' שכל השבח וההילול מחמת איזה השגה אינו

This is [the meaning of] "Creator of holy beings; may Your Name be praised forever (la'ad), our King." The meaning is that all the praise and acclaim that comes from some comprehension is

> The blessing Yotzer Or says, "Creator of holy beings; may Your Name be praised forever, our King." The Alter Rebbe explains that all praise that comes from comprehension, like the angels' praise, reaches only G-d's "Name."

אלא בחי' שמך ששמו נקרא על הנבראים והוא בבחי' לעד שאינו מתלבש ומתגלה בהם אלא עומדים בריחוק מקום

only [of] the level of "Your Name," for His Name is called upon the created beings; and it is in the mode of "la'ad," for it is not clothed and revealed in them, but they stand at a distance.

> G-d's "Name" is "called upon" creation: it relates to the created beings without being clothed or revealed within them. The word la'ad ("forever") is read as describing this: the creations stand apart, at a distance, as the verse that follows shows.

וכדכתיב כי הוא צוה ונבראו[64] ויעמידם לעד לעולם[65] ופי' צוה ונבראו כאלו הם מעצמם נבראו ממילא מאין ליש ע"י צוויו שאין חיותו ית' המחיה ומהוה אותם מאין ליש מתפשט ומתלבש בתוכם בבחי' גילוי

As it is written, "For He commanded and they were created, and He established them forever (la'ad), for all time." And the meaning of "He commanded and they were created" is: as if they had been created of themselves, as a matter of course, from nothing to something, through His command; for His life-force, blessed be He, which gives them life and brings them into being from nothing to something, does not spread and become clothed within them in a revealed way.

> "He commanded and they were created" suggests that the creatures came into being as if of themselves, at His word alone; His life-force does not visibly fill them. That is why He "established them la'ad": they stand on their own.

כי מ"ש וברוח פיו כל צבאם[66] לא שיהיה כח הפועל מתלבש ממש בנפעל אלא שהוא כח השופע עליהם בלבד (ועמ"ש בד"ה קול דודי[67] ובד"ה מי מנה[68] עפר יעקב בפי' והים עליהם מלמעלה).

For what is written, "and by the breath of His mouth all their host," does not mean that the power of the Actor is actually clothed in what is acted upon, but that it is a power that only flows upon them. (See what is written in the discourse beginning "The voice of my Beloved," and in the discourse beginning "Who can count the dust of Jacob," on the explanation of "and the Sea was upon them, above.")

> Likewise, "by the breath of His mouth all their host" does not mean that G-d's creative power is clothed within the creations, but that it acts upon them from above. The text refers to two other discourses, one of which explains "and the Sea was upon them, above," the Temple's great basin, called "the Sea," resting on twelve oxen.

וזהו ג"כ וברוח פיו דהיינו עד"מ בחי' ההבל היוצא מן הפה ולחוץ שגם שהוא יוצא מתוכו ופנימיותו נראה כאלו הוא דבר נפרד מתוכו להיות דבר בפ"ע [בפני עצמו] ואינו מתלבש בהם

This is also [the meaning of] "by the breath of His mouth": by way of analogy, the breath that goes out from the mouth outward; even though it goes out from within him, from his inwardness, it seems as if it is a thing separate from his inside, a thing in its own right; and it is not clothed in them,

> Breath leaving the mouth comes from a person's inner self, yet once it is outside it seems a separate thing. So too G-d's creative "breath" is not clothed within the creations.

אלא בחי' מלכנו להיות מלך שמו נקרא עליהם ואותה אנו מבקשים שישתבח דהיינו להיות בבחי' זו שבח ותוספת[69] בתוקף אור וגילוי

but [is only] the level of "our King," to be a King whose Name is called upon them. And it is this that we ask be praised (yishtabach), that is, that in this level there be praise and increase in the intensity of light and revelation.

> What relates to creation is only "our King," His Name as King called upon them. When we ask that His Name be "praised" (yishtabach), we ask that this level of sovereignty grow in strength of light and revelation, for the word for praise also suggests increase.

(ועמ"ש סד"ה ביום השמיני שלח[70] את העם) אבל הקב"ה בעצמו ובכבודו הוא קדוש ומובדל כו' כנ"ל:

(See what is written at the end of the discourse beginning "On the eighth day he sent the people away.") But the Holy One, blessed be He, in His own Self and His glory, is holy and separate, etc., as mentioned above.

> The Alter Rebbe points to the end of a discourse for Shemini Atzeres. G-d Himself, in His own glory, remains holy and separate, beyond even this praise.

SECTION 4 • ¶7–8

Running and returning

7 ג והנה המלאכים מחמת גודל עוצם השגתם ששפען וחיותן נמשך מבחי' שמו לבד שהוא קדוש ומובדל

3. Now the angels, because of the great intensity of their comprehension that their flow and life-force are drawn from the level of His Name alone, for He is holy and separate,

> Section 3 turns to the angels' service. Because they grasp so intensely that their life flows only from G-d's "Name," while He Himself is holy and separate, they are caught between longing and awe.

לכן הם בבחי' רצוא ושוב[71] רצוא ברשפי אש שלהבת מתלהטת להכלל באורו ית' ושוב ביראה שמחמת היראה הם חוזרים ונרתעים

are therefore in a state of "running and returning" (ratzo vashov): running, in fiery flashes of blazing flame, to be absorbed into His light, blessed be He; and returning, in awe, for out of awe they draw back and recoil

> Ezekiel saw the Chayos "running and returning" (ratzo vashov). They run in burning love to dissolve into G-d's light, and then, overcome with awe, draw back.

לאחוריהם כענין שנאמר וירא העם וינועו[72] ויעמדו מרחוק ואומרים ברוך כבוד[73] ה' ממקומו שיבורך ויומשך למטה ג"כ בבחי' גילוי

backward, as it is said, "And the people saw, and they trembled and stood at a distance." And they say, "Blessed be the glory of Havayah from His place," that it be blessed and drawn down below as well, in a revealed way,

> Their recoil is like Israel's at Sinai, who saw the revelation, trembled and stood at a distance. Their words "Blessed be the glory of Havayah from His place" are a request that the glory be "blessed," that is, drawn down and revealed below as it is above.

כמו שהוא למעלה ומזה יתבונן המשכיל להיות ג"כ בבחי' רצוא ושוב באהבה וחשיקה וחפיצה להיות נמשך אחר שרשו להתכלל באור ה' שהוא קדוש ומובדל כו'

as it is above. From this the thoughtful person will contemplate, so as also to be in a state of running and returning: with love, longing and desire, to be drawn after his root, to be absorbed into the light of G-d, who is holy and separate, etc.;

> The thoughtful person takes this as a model for his own service: "running," with love, longing and desire to be absorbed in G-d's light.

ושוב ביראה להיות מקבל עול מלכות שמים למטה כמ"ש שום תשים עליך מלך[74] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אם רץ לבך שוב[75] לאחד[76] שיעשה מכון לשבתו ולהיות ה' אחד שורה למטה

and returning, with awe, to accept the yoke of the kingdom of Heaven below, as it is written, "You shall surely set a king over yourself," and as our Sages, of blessed memory, said: "If your heart runs, return to the One"; so that he make a resting-place for His dwelling, and that "Havayah is One" rest below

> Then "returning," with awe: accepting the yoke of Heaven below, as one sets a king over oneself, so as to make a dwelling for G-d in this world. "If your heart runs, return to the One" teaches that the rush of love must turn back to bring G-d's oneness down here.

כמו למעלה ועד"ז תקנו ג"כ פסוד"ז [פסוקי דזמרה] ששם נאמר הודו לה' קראו בשמו כו' הודו על ארץ ושמים[77] כו'

as above. Along these lines they also instituted Pesukei deZimra (the Verses of Praise), where it is said, "Give thanks to Havayah, call upon His Name," etc., "His majesty is over earth and heaven," etc.,

> Pesukei deZimra, the psalms and verses of praise said before the blessings of the Shema, follow the same pattern.

לך ה' הגדולה כו' וצבא השמים לך משתחוים[78] אלא שהוא בבחי' ומדרגות העולמות שלמטה בחי' דומם וצומחו ושם ג"כ יש בחי' רצוא ושוב.[79, 80]

"Yours, Havayah, is the greatness," etc., "and the host of heaven bow down to You." Only, this is in the levels and ranks of the lower worlds, the levels of the inanimate and the vegetative; and there too there is running and returning.

> These verses describe the praise of the lower worlds, heaven and earth and their hosts, down to the inanimate and the vegetative. There too there is running and returning.

8 ולכן יש פסוקים מדבר באהבתו[81] ית' ויש ביראתו ומשניהם נולדה מדת הרחמנות שיש פסוקים מדברים בזה כמו והוא רחום[82] כו'.

Therefore there are verses that speak of the love of Him, blessed be He, and some of the awe of Him; and from the two of them the attribute of compassion is born, for there are verses that speak of this, such as "And He, being compassionate," etc.;

> Following the pattern of running and returning, some verses of the prayers speak of love of G-d and some of awe of Him. From the two together compassion is born, and there are verses of compassion too, such as "And He, being compassionate, forgives iniquity."

אתה הוי' לא תכלא רחמיך[83] כו' ושלשה בחי' אלו הם בחי' אברהם יצחק ויעקב ובחי' הרחמנות זו היא מדתו של יעקב.

"You, Havayah, will not withhold Your compassion," etc. These three levels are the levels of Abraham, Isaac and Jacob, and this level of compassion is the attribute of Jacob.

> Another such verse is "You, Havayah, will not withhold Your compassion from me." Love, awe and compassion correspond to the three Patriarchs, and compassion, the blend of the other two, is Jacob's attribute.

SECTION 5 • ¶9–10

The Shema

9 וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] תפלות אבות תקנום[84] ומזה יבא ויגיע לבחי' ומעלת ומדריגות ביטול גדול מזה בק"ש [בקריאת שמע] להכלל בבחי' אדם שעל הכסא בחי' פנימית

This is [the meaning of] what our Sages, of blessed memory, said: "The prayers were instituted by the Patriarchs." And from this he will come and reach the level, rank and degree of a self-nullification (bittul) greater than this, in the Shema: to be absorbed into the level of the man upon the throne, the inner level.

> The Talmud's other opinion, that the Patriarchs instituted the prayers, fits the three kinds of verses just described. From the love and awe of Pesukei deZimra a person comes to a greater self-nullification in the Shema: to be absorbed into the "man upon the throne," the inner level above the angels of the Chariot.

וזהו שמע ישראל[85] שמע לשון הבנה כי הוי' שהוא בחי' עצמותו ומהותו כביכול בחי' ועל דמות הכסא דמות כמראה אדם[86] כו'

This is "Hear, O Israel": "hear" means understanding. For Havayah, which is the level of His essence and being, so to speak, the level of "and upon the likeness of the throne, a likeness like the appearance of a man," etc.,

> "Hear" (shema) also means "understand," so the Shema is a call to contemplate. Its first Name, Havayah, stands for G-d's very essence, so to speak, the "man" seated upon the throne.

הוא אלהינו שהוא בחי' אחד א"ח ד' ודי רבתי שהוא בחי' דבר ה' חיות הכללי של כל העולמות

is our G-d (Elokeinu), which is the level of "One" (Echad): alef-ches and dalet, and the large dalet, which is the level of "the word of G-d," the general life-force of all the worlds.

> Elokeinu, "our G-d," is identified with "One" (echad), whose letters are alef-ches and dalet; in the Torah scroll the dalet of echad is written large. That large dalet stands for "the word of G-d," the general life-force of all the worlds.

כי בעשרה מאמרות נברא העולם ובמאמר אחד יכול להבראות[87] והוא בחי' מחשבה אחת וכמ"ש בזהר במחשבה אחת ברא את העולם[88] ע"ד שכתוב צופה ומביט עד סוף כל הדורות וקורא הדורות[89] מראש כו'

For "the world was created with ten utterances," yet it "could have been created with one utterance," and that is the level of one thought, as it is written in the Zohar: "With one thought He created the world," in the manner of what is written, "He looks and gazes to the end of all the generations," and "He calls the generations from the beginning," etc.,

> The Mishnah notes that the world was created with ten utterances although one could have sufficed; that "one utterance" is a single thought that includes them all. The Zohar says the world was created "with one thought," and the prayers of Rosh Hashanah describe G-d as looking to the end of all generations, while Isaiah speaks of Him "calling the generations from the beginning."

וכמ"ש במ"א ובחי' מחשבה הוא בחי' הדיבור לפי שהוא מקור לגילוי העולמות וכמו עד"מ באדם יש כמה מחשבות שמחשב שאינן באין לכלל גילוי הדיבור ונקראו מחשבות

as is explained elsewhere. And the level of thought is the level of speech, since it is the source of the revelation of the worlds. Just as, by way of analogy, in a person there are many thoughts that he thinks that do not come to the point of being revealed in speech, and these are called thoughts;

> This "one thought" counts as speech, because it is the source from which the worlds are revealed. A person, too, has thoughts that never come to speech and remain thoughts proper.

ויש מחשבות שמחשב ומהרהר איך להוציא הדברים מפיו הרי מחשבה זו נכללה בבחי' הדבור ממש. כך הנה כתיב מאד עמקו מחשבותיך[90] שהם בחי' מחשבתין סתימין כו'.[91,92]

and there are thoughts that he thinks and ponders, how to bring the words out of his mouth, and this thought is actually included in the level of speech. So too, it is written, "Your thoughts are very deep," which are the level of "hidden thoughts," etc.

> But when he thinks about how to put his words into speech, that thinking already belongs to speech. G-d's "very deep thoughts," the "hidden thoughts" (machshavtin stimin), correspond to the thoughts that never become speech.

10 ועמ"ש מזה בד"ה באתי לגני.[93] אך הנה המחשבה שהוא מקור ושרש לעלמא דאתגליא היא נקראת ועולה בשם בחי' הדבור והגילוי וזוהי בחי' ד' רבתי דאחד

(See what is written about this in the discourse beginning "I have come into My garden.") But the thought that is the source and root of the revealed world (alma de'isgalya) is called by, and counted under, the name of speech and revelation; and this is the level of the large dalet of Echad,

> The thought that is the source of the revealed world counts as "speech," because revelation comes from it. This is the large dalet of echad, "One."

שהוא המאמר א' שבו נכללו כל העשרה מאמרות שהוא בחי' אור א"ס הנמשך ומתפשט בעשרה מאמרות להוות כל הנבראים מאין ליש ולפי שאין שם עדיין בחי' ריבוי והתחלקות עשרה מאמרות

which is the one utterance in which all ten utterances are included, the Infinite Light (Or Ein Sof) that is drawn down and spreads into the ten utterances to bring all created beings into being from nothing to something. And because there is not yet any multiplicity and division into ten utterances there,

> It is the "one utterance" that includes all ten: the Infinite Light as it flows into the ten utterances to create everything from nothing. At that level it is not yet divided into ten separate utterances.

לכן נק' מחשבה אחת ועי"ז יגיע למדריגות ואהבת בכל לבבך[94] בשני יצריך[95, 96] שגם היצה"ר [היצר הרע] וכח המתאוה שבנפשו יוכלל בשרשו ואתהפכא מחשוכא לנהורא.

it is called "one thought." And through this he will reach the levels of "You shall love ... with all your heart," "with both your inclinations," so that the evil inclination and the power of desire in his soul too will be absorbed into its root, and be transformed from darkness to light.

> That is why it is called "one thought." Contemplating this brings a person to love G-d "with all your heart," which the Mishnah reads as "with both your inclinations": even the evil inclination and the power of desire are absorbed into their root and turned from darkness to light.

SECTION 6 • ¶11

Above your enemies

11 וזהו כי תצא למלחמה על אויביך.[97] פי' כי תצא למלחמה זו לנצח כח המתאוה שבנפשו לקררה בתענוגי עוה"ז הגשמים ולאתהפכא לאהבת ה' תהיה בבחי' על אויביך

This is [the meaning of] "When you go out to war against (al) your enemies." The meaning is: when you go out to this war, to conquer the power of desire in one's soul, to cool it toward the physical pleasures of this world and to transform it into love of G-d, be in the mode of "al oyvecha," above your enemies;

> Now the opening verse is explained. The war is the battle to conquer the power of desire, cooling it toward physical pleasures and turning it into love of G-d; and al oyvecha, usually "against your enemies," is read as "above your enemies."

דהיינו בבחי' שרשם למעלה כי אין רע יורד מלמעלה[98, 99] ושרשם הוא טוב שהוא מבחי' מרכבה עליונה שבקדושה (ועמ"ש בד"ה ונתתי לך מהלכים).[100]

that is, at the level of their root above. For "no evil descends from above," and their root is good, for it is from the level of the supernal Chariot, which is of holiness. (See what is written in the discourse beginning "And I will give you places to walk.")

> To fight from "above" them means to reach their root on high. As the Midrash says, "no evil descends from above": the root of the desires is good, in the holy supernal Chariot.

אלא שלאחר ירידת והשתלשלות המדרגות נעשו שמרי האופנים ומשם נמשכו הע"ש[101] שמהם נמשכו כל תענוגי עוה"ז והכח המתאוה כנ"ל. וכשנתעלה ונכלל בשרשו מתהפך מרע לטוב:

Only, after the descent and chaining down of the levels, the dregs of the Ofanim came into being, and from there the seventy princes issued, from whom all the pleasures of this world and the power of desire issued, as mentioned above. And when it is raised up and absorbed into its root, it is transformed from evil to good.

> Only through the descent of the levels did the dregs of the Ofanim come about, and from them the seventy princes, the source of worldly pleasures and of desire. When desire is raised to its root, it turns from evil to good.

SECTION 7 · ¶12–13

G-d's help through the Torah and the mitzvos

12 ד אך א"א להתהפך טבעית מדתו לשנותה לגמרי בלתי עזר וסיוע אלקי כמארז"ל [כמאמר רבותינו זכרונם לברכה] אלמלא הקב"ה עוזרו[102] כו'

4. But it is impossible for the nature of one's trait to be transformed, to change it entirely, without G-dly help and assistance, as our Sages, of blessed memory, said: "Were it not that the Holy One, blessed be He, helps him," etc.

> Section 4 adds a crucial point: a person cannot transform his nature by himself. As the Talmud says of the evil inclination, "were it not that the Holy One, blessed be He, helps him, he could not overcome it."

דהיינו שאין כח בנפשו לבד להיות עולה ונכלל בשרשו רק אחר שיומשך הארה מאור א"ס ב"ה על נפשו

That is, his soul alone has no power to rise and be absorbed into its root, except after a glimmer from the Infinite Light (Or Ein Sof), blessed be He, is drawn down upon his soul.

> The soul cannot rise to its root on its own strength; first a glimmer of the Infinite Light must be drawn down upon it.

והוא הארת אור התורה והמצות מבחי' דמות אדם שעל הכסא רמ"ח אברים דמלכא ושס"ה גידים שהם מעבר להדם הוא הנפש[103] והחיות המפשט לכל האברים ע"י קיום ושמירת מל"ת [מצות לא תעשה] ועי"ז נותן כח באש שלמעלה

And this is the glimmer of the light of the Torah and the mitzvos, from the level of the likeness of a man that is upon the throne: the 248 limbs of the King, and the 365 sinews, which are the passage for the blood, which is the soul and the life-force that spreads to all the limbs, through the fulfilling and keeping of the prohibitive commandments. And through this, he gives power to the fire above,

> That glimmer is the light of the Torah and the mitzvos, which come from the "man" upon the throne, whose "body" is made of the commandments: the 248 "limbs of the King," and the 365 "sinews" that carry the blood, the soul and life-force, to every limb, drawn through keeping the prohibitive commandments. Through this a person gives power to the fire above.

שהוא בבחי' כסא להמשיך ולירד למטה לכלות ולשרוף את כח נפש המתאוה הבהמית ולהעלותו לשרשו כנ"ל

which is at the level of the throne, to draw down and descend below, to consume and burn up the power of the desiring animal soul and to raise it to its root, as mentioned above.

> The fire above belongs to the "throne," the angels of the Chariot. Empowered by a person's Torah and mitzvos, it comes down to burn up the desire of the animal soul and raise it to its root.

ואזי יאירו בו מדותיו של הקב"ה ולא מדות טבעי' שבנפשו (ועמ"ש מזה ע"פ בהעלותך[104] בפי' טבעיים] שיורד על פי מדותיו)

And then the attributes of the Holy One, blessed be He, will shine in him, and not the natural traits of his soul. (See what is written about this on the verse "When you kindle [the lamps]," on the explanation of "that runs down over the edge of his garments (al pi midosav).")

> Then G-d's own attributes shine in a person in place of his natural traits. The cross-reference plays on the verse "that runs down al pi midosav" (over the edge of his garments), reading midosav as "his attributes."

וזהו ונתנו ה' אלהיך בידך[105] הוי' הוא בחי' התורה שהיא רצונו וחכמתו ית' ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד[106] ואלהיך בחי' המצות רמ"ח פקודין רמ"ח אברים דמלכא[107, 108] ושרש ב' בחי' אלו הם נעוץ תחלתן בסופן[109] וסופן בתחלתן[110]

This is [the meaning of] "and Havayah your G-d (Elokecha) delivers him into your hand." Havayah is the level of the Torah, which is His will and wisdom, blessed be He, and "the Torah and the Holy One, blessed be He, are all one"; and "Elokecha" is the level of the mitzvos, "the 248 commandments, the 248 limbs of the King." And the root of these two levels is: "their beginning is wedged in their end, and their end in their beginning."

> Now the verse's second phrase, "and Havayah your G-d delivers him into your hand": Havayah stands for the Torah, G-d's will and wisdom, which is one with Him, and Elokecha, "your G-d," for the mitzvos, the 248 "limbs of the King." Sefer Yetzirah's phrase "their beginning is wedged in their end, and their end in their beginning" describes how the two are rooted in each other.

כי בחי' התורה הוא בחי' מלך כמארז"ל [כמאמר רבותינו זכרונם לברכה] מתניתא מלכתא[111, 112] שהמשנה הוא עד"מ כמו מלך שהוא גוזר ואומר שאם יטעון ראובן כך כו'

For the level of the Torah is the level of a king, as our Sages, of blessed memory, said, "The Mishnah is a queen"; for the Mishnah is, by way of analogy, like a king who decrees and says: if Reuven claims thus, etc.,

> The Torah is like a king: the Talmud calls the Mishnah "a queen," because, like a king, it decrees how a case shall be decided, if Reuven claims thus.

יהיה פסק כך וכך וכן בדיני איסור והיתר ובחי' המצות הם בחינת עבד לשמוע בקולו וכדכתיב כי חי בני ישראל עבדים.[113, 114]

the ruling will be such and such; and likewise in the laws of the forbidden and the permitted. And the level of the mitzvos is the level of a servant, to obey His voice, as it is written, "For the children of Israel are servants to Me."

> It rules likewise on what is forbidden and what is permitted. The mitzvos, by contrast, are like a servant who obeys his master's voice, as in "For the children of Israel are servants to Me."

13 והנה בחינת מלוכת התורה שבה מלכים ימלוכו[115] הוא מחמת שכל העוסק[116] בתורה הקב"ה קורא ושונה כנגדו.[117]

Now, the kingship of the Torah, "through which kings reign," is because whoever occupies himself with the Torah, the Holy One, blessed be He, reads and studies opposite him.

> The Torah's "kingship" ("through it kings reign") comes from this: when a person studies Torah, G-d Himself, as it were, studies opposite him. The Torah is thus a power that draws G-d down to the person below.

וכמ"ש ואשים דברי בפיך[118] ויעקב חבל נחלתו[119] כמו למשל באדם המנענע בחבל למטה מתנענע גם למעלה בראש החבל ולזה נמשלה התורה למים שיורדין ממקום גבוה למקום נמוך

As it is written, "And I have put My words in your mouth," and "Jacob is the cord of His inheritance": as in the analogy of a person who shakes a cord below, and it moves above as well, at the top of the cord. And for this reason the Torah is likened to water, which descends from a high place to a low place.

> "I have put My words in your mouth" says the same. Jacob is G-d's "cord" (chevel): pull a rope at the bottom and the top moves too; and the Torah is likened to water, which flows from a high place down to a low one.

וזהו נעוץ תחלתן בסופן[120,121] ובחי' המצות הם סופן בתחלתן כי סוף מעשה[122] במחשבה תחלה (ועמ"ש ע"פ השמים כסאי[123] והארץ כו' וע"פ עלי באר[124] בפי' מעין גנים באר מים חיים וסד"ה קול דודי[125] גבי מדלג ומקפץ)

And this is "their beginning is wedged in their end." And the level of the mitzvos is "their end in their beginning," for "last in deed, first in thought." (See what is written on the verse "The heavens are My throne, and the earth," etc.; and on the verse "Spring up, O well," on the explanation of "a fountain of gardens, a well of living waters"; and at the end of the discourse beginning "The voice of my Beloved," regarding "leaping ... skipping.")

> So the Torah is "their beginning wedged in their end": the highest reaches down to the lowest. The mitzvos are "their end in their beginning": the deed, though last to be done, was first in G-d's thought, so it reaches up to the highest root.

ולכן פעם ארז"ל [אמרו רבותינו זכרונם לברכה] גדול תלמוד שמביא לידי מעשה[126] אלמא מעשה עדיפא ופעם אמרו ותלמוד תורה כנגד כולם[127,128] כי שניהם אמת שבבחי' נעוץ תחלתן בסופן תלמוד תורה גדול.

Therefore, at one time our Sages, of blessed memory, said, "Study is great, for it leads to deed," which shows that deed is superior; and at another time they said, "And the study of Torah is equal to them all." For both are true: in the respect of "their beginning is wedged in their end," the study of Torah is greater;

> This reconciles two teachings: "Study is great because it leads to deed" implies that deed is greater, while the Mishnah says Torah study equals all the commandments. Each is true from its own angle; as the drawing down from above, Torah study is greater.

ובבחי' סופן בתחלתן מעשה גדול ושניהם צריכים להיות באדם כי ההמשכות שאדם ממשיך בבחי' התורה הוא להיות בחי' רצוא מחמת התבוננות בתחלתן ובשרשן

and in the respect of "their end in their beginning," deed is greater. And both must be present in a person. For the drawing-down that a person draws through the Torah is to bring about the state of "running" (ratzo), through contemplating their beginning and their root,

> As the ascent from below to the highest root, deed is greater, and a person needs both. Torah study, through contemplating its lofty source, brings about "running" (ratzo), the soul's longing upward.

כי אורייתא מחכמה נפקת והוא וחכמתו הכל[129,130] א' וכשהוא עוסק בה הקב"ה קורא ושונה כו'

for "the Torah issues from Chochmah," and "He and His wisdom are all one," and when one occupies himself with it, the Holy One, blessed be He, reads and studies, etc.

> For the Torah issues from G-d's wisdom, and G-d and His wisdom are one; and when a person studies it, G-d studies with him.

ואם רץ לבך שוב לאחד[131] היינו ע"י מעשה המצות שסופן בתחלתן ומתעלה ונכלל בשרשם למעלה מעלה עד רום המעלות אור א"ס ב"ה ועי"ז יומשך ויתפשט למטה כח האש שלמעלה במרכבה עליונה ונגעה עד נפש הבהמית

And "if your heart runs, return to the One": that is, through the performance of the mitzvos, whose end is in their beginning; and it rises and is absorbed into their root, higher and higher, up to the loftiest heights, the Infinite Light (Or Ein Sof), blessed be He. And through this, the power of the fire above, in the supernal Chariot, will be drawn and spread below, and reach as far as the animal soul.

> "Returning" comes through the practical mitzvos, which rise to their root in the Infinite Light. Through this the power of the fire above, in the supernal Chariot, is drawn down until it reaches the animal soul.

כי החיות נושאות ומנושאות[132] עם הכסא שהרוכב על הכסא נושא את נושאיו[133] וזהו בחי' אדם בגימטריא מ"ה שהוא בחי' חכמה כ"ח מ"ה [מה][134] בחי' ביטול כו'

For the Chayos carry and are carried along with the throne: the Rider upon the throne carries those who carry Him. And this is the level of Adam ("man"), whose numerical value is Mah (45), which is the level of Chochmah, koach mah ("the power of 'what'"), the level of self-nullification (bittul), etc.,

> The Chayos carry the throne yet are carried with it: the "Rider" carries those who carry Him, as the Ark carried those who carried it. Adam, "man," has the numerical value of mah (45), which stands for Chochmah, read as koach mah, "the power of 'what'"; mah, "what," expresses self-nullification.

כנזכר במ"א כי לפי שבחי' גילויו ית' בעולמות הוא במדות וראשיתן בחי' חסד כמ"ש כי אמרתי עולם חסד יבנה.[135]

as mentioned elsewhere. For since His revelation, blessed be He, in the worlds is through the attributes (middos), and the first of them is the level of Chesed (kindness), as it is written, "For I said, the world is built with kindness,"

> G-d reveals Himself in the worlds through His attributes (middos), and the first of them is kindness: "the world is built with kindness."

ולכן א"א להפך המדות שבעולמות כ"א בהמשכות חכמה עילאה שהוא מקור התורה והמצות כנ"ל (ועמ"ש מזה בפ' וישב בד"ה בכ"ה בכסלו בענין המנורה כו')

therefore it is impossible to transform the attributes in the worlds except through drawing down supernal Chochmah, which is the source of the Torah and the mitzvos, as mentioned above. (See what is written about this in Parshas Vayeshev, in the discourse beginning "On the twenty-fifth of Kislev," on the subject of the Menorah, etc.)

> Therefore the attributes, in the worlds and in a person, can be transformed only by drawing down something higher than them: supernal Chochmah, the source of the Torah and the mitzvos. The Alter Rebbe refers to his discourse for Chanukah, "On the twenty-fifth of Kislev," on the Menorah.

ואח"כ ושבית שביו[136] דהיינו מה שהי' [שהיה] בשביה אצל כח המתאוה ע"י שהמשיך את עצמו ברעות העולם הזה ותענוגיו

And afterwards, "and you take his captives captive": that is, what was held captive by the power of desire, because he drew himself after the evils of this world and its pleasures,

> Now the verse's third phrase, "and you take his captives captive." The "captives" are what was held captive by the power of desire because the person drew himself after the evils and pleasures of this world.

הנה חיל בלע ויקיאנו[137] להיות עולה ונכלל ג"כ בקדושה (ועמ"ש בד"ה כנשר יעיר) ועד"ז תקנו בתפלות ש"ע [שמונה עשרה] סלח לנו כי חטאנו שעד שלא הי' [היה] לו אתערותא דלתתא הי' [היה] בבחי' אוילים מדרך פשעם[138] כו'

behold, "he swallowed wealth, and he will vomit it up," so that it rise and be absorbed into holiness too. (See what is written in the discourse beginning "As an eagle stirs up its nest.") And along these lines they instituted in the prayers of the Shemoneh Esreh, "Forgive us, for we have sinned": for until he had an arousal from below, he was in the state of "fools, because of the way of their transgression," etc.,

> As Job says, "he swallowed wealth and will vomit it up": what desire swallowed is released to rise into holiness. The blessing "Forgive us, for we have sinned" rests on the same idea: before his arousal from below a person was among the "fools, because of the way of their transgression."

כמ"ש במ"א ע"פ בהעלותך[139] את הנרות ועכשיו שרואה שחטא צריך שיחזיר הניצוצים שנפלו בשבירה בחטאיו וע"ז תיקנו לומר והחזירנו בתשובה שלימה לפניך.

as is explained elsewhere on the verse "When you kindle the lamps." And now that he sees that he has sinned, he must restore the sparks that fell in the breaking, through his sins; and for this they instituted the words, "and bring us back in complete teshuvah before You."

> Once he sees that he has sinned, he must restore the sparks that fell in the "breaking" through his sins. That is why we pray, "Bring us back in complete teshuvah before You."

פי' שיהיה בבחי' לפניך כמכו שהם בשרשן שיכללו ויתאחדו החיות שלהם במקור חוצבם באור א"ס ב"ה ומשם יושפע שפע חדש והארה חדשה.[140, 141, 142]

The meaning is that it be in the state of "before You," as they are in their root: that their life-force be absorbed and united in the source from which they were hewn, in the Infinite Light, blessed be He; and from there a new flow and a new glimmer will be bestowed.

> "Before You" means returning the sparks to the state they have in their root: their life reunited with its source in the Infinite Light. From there a new flow and a new glimmer then come down.

SECTION 8 · ¶14

The pleasing aroma

14 וזהו ענין כל הברכות שבש"ע [שבשמונה עשרה] ברוך אתה שיוברך ויומשך המשכה והארה חדשה מאור א"ס ב"ה לבחינת דעת ותשובה וסליחה כו'.

This is the meaning of all the blessings in the Shemoneh Esreh, "Blessed are You": that a new drawing-down and glimmer be blessed and drawn down from the Infinite Light (Or Ein Sof), blessed be He, to the level of knowledge, teshuvah, forgiveness, etc.

> Each blessing of the Shemoneh Esreh begins "Blessed are You" (baruch), read as a request that a new light be "blessed," that is, drawn down, from the Infinite Light into the matter of that blessing: knowledge, teshuvah, forgiveness and the rest.

וזהו ענין שנאמר ריח ניחוחי[143] לשון נחות דרגא[144] ופי' שעל ידי שיקריב לחמי לאשי היא עולה לריח

And this is the meaning of what is said, "My pleasing aroma" (rei'ach nichochi), an expression of "descending a level" (nechos darga). And the meaning is that through offering "My bread for My fires," it ascends as an aroma,

> The verse calls the offering "My pleasing aroma" (rei'ach nichochi), and nichoach is related to nechos darga, "going down a step." Offering "My bread for My fires" makes the offering rise as an aroma.

שיהיה נחת רוח לפניו[145] יתי כמאן דאריח ריחא ואזי יהיה בבחינת ניחוחי דהיינו להיות נחות דרגא לתתא להשפיע שפע טובו ואורו כנ"ל.

so that there be satisfaction (nachas ruach) before Him, blessed be He, like one who smells a fragrance; and then it will be in the state of "nichochi," that is, to descend a level, downward, to bestow the flow of His goodness and His light, as mentioned above.

> That aroma gives G-d satisfaction (nachas ruach), like a person enjoying a fragrance; and in response He "goes down a step" to bestow His goodness and light below.

וזהו ניחוחי ניחוח שליש כאלו ממשיכין אותו כביכול בעצמו למטה להיות שורה ומתגלה בתחתונים בבחינת גילוי כו'.

And this is "nichochi": [that is,] "My" nichoach, as if one draws Him Himself, so to speak, down below, to dwell and be revealed among the lower beings in a revealed way, etc.

> The word nichochi ends in "My": the descent is of G-d Himself, so to speak, dwelling and revealed among the lower beings. The printed words ניחוח שליש are read as ניחוח שלי ש־, "My nichoach, that ...".

(ובזה יובן ג"כ מ"ש אדם כי יקריב מכם קרבן[146] כו' דהל"ל [דהוה ליה למימר] אדם מכם כי יקריב כו' וכמ"ש במ"א[147] אלא כי פי' אדם קאי על התורה רמ"ח מ"ע [מצות עשה] הם בחינת רמ"ח אברין כו'

(With this we can also understand what is written, "A man (adam), when he brings of you an offering," etc.; for it should have said, "A man of you, when he brings," etc., as is explained elsewhere. But the meaning is that "adam" refers to the Torah: the 248 positive commandments are the 248 limbs, etc.;

> A parenthetical note on "A man (adam), when he brings of you an offering": the word order seems odd, since one would expect "a man of you, when he brings." The answer is that "adam" here means the Torah, whose 248 positive commandments are the 248 limbs of the supernal "man."

ועל ידי זה כי יקריב מכם מן הבהמה כו' שעל ידי זה נמשך הכח לברר נה"ב [נפש הבהמית] כי אדם בחינת תורה שם מ"ה [שם מ"ה] מברר ב"ן [שם ב"ן] בחי' בהמה כו'

and through this, "when he brings of you, from the animals," etc.: that through this the power is drawn down to refine the animal soul. For adam is the level of the Torah, the Name Mah (45), which refines Ban (52), the level of the animal, etc.,

> Through the Torah ("adam"), "he brings of you, from the animals": the power is drawn down to refine the animal soul. Adam equals mah (45), the Name that refines Ban (52), which is also the numerical value of behemah, "animal."

וכדלעיל בפי' ונתנו ה' אלקיך בידך[148] ועמ"ש בפ' יתרו בד"ה בחדש השלישי ולכן כל הקרבנות היו במשכן או במקדש דוקא שבו השראת אור א"ס שם מ"ה [שם מ"ה] מברר ב"ן [שם ב"ן] כו'):[149]

as above, on the explanation of "and Havayah your G-d delivers him into your hand"; and see what is written in Parshas Yisro, in the discourse beginning "In the third month." And therefore all the offerings were specifically in the Tabernacle or the Temple, in which the Infinite Light rests: the Name Mah refining Ban, etc.)

> This matches the earlier reading of "Havayah your G-d delivers him into your hand." It is also why offerings could be brought only in the Tabernacle or the Temple, where the Infinite Light rested: there the Name Mah refines Ban.

IN ONE'S AVODAH

Prayer is a daily battle. Each day a person contemplates how the angels are nullified before G-d, so that the fire above kindles his animal soul and turns its craving into love; he engages in worldly pleasures only "with coolness"; he balances the love that runs toward G-d with the awe that returns to accept His kingship below; and he relies on G-d's help, drawn down by Torah study and by the practical mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar explain prayer through the offerings, and what in a person corresponds to the animal on the altar?
2. If the animal soul's desire has a holy root, why must it be "consumed and burned up"? What does it mean to turn it "from one extreme to its opposite"?
3. How does the maamar's explanation of the numbered days of a person's life show why prayer must be every day?
4. How do the angels' "running and returning" serve as a model for love and awe in a person's service?
5. In what respect is Torah study greater and in what respect is deed greater, and how do both help a person "take his captives captive"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי תצא**

This is the Mitteler Rebbe's transcript (hanachah) of this maamar, with a further explanation of it in the second volume.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ב ע' רסו. ושם ע' רסט. וח"ב ע' תרפח — ביאור. באוה"ת פ' כי תצא ע' תתפב קיצורים (ובע' תתפג הביאור). וראה שם ע' תתע. ראה גם סידור כג, ב ד"ה אשר לקחתי מיד האמורי. חלק מהמאמר עד אמצע סע' ג, נמצא בשינויים והוספות בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' רפב.

2 **כי תצא למלחמה**

The law of the "beautiful captive" opens with this verse about going out to war. The maamar reads it as the inner war of prayer, and later reads each of its phrases as a stage of that war.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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KEHOT'S NOTE

דברים כא, י'.

3 **איתא בזהר**

There too the Alter Rebbe cites this Zohar: the toil of prayer, contemplating G-d's greatness and driving the animal soul's foreign desires out of the heart, is "a great war with the inclination," for "the time of prayer is the time of battle." Only after conquering his own body and animal soul through prayer can a person draw G-dliness into the world.

Zohar III, 243a זח"ג רמג, א

KEHOT'S NOTE

וע' לעיל בלק (עב, א) [כ]. וראה זח"ג רמג, א. וראה לעיל פ' נשא כו, ב.

4 **שעת צלותא שעת קרבא**

The Zohar (Raaya Mehemna, Pinchas) speaks of prayer as a battle, "the battle of prayer" (kerava ditzlosa). The Alter Rebbe cites the saying "the time of prayer is the time of battle" as the key to the opening verse.

Zohar, Pinchas 85:572–87:582 ספר הזהר, פנחס פ"ה:תקע"ב-פ"ז:תקפ"ב

5 **אשר לקחתי מיד האמורי**

Jacob tells Joseph that he gives him a portion "which I took from the hand of the Amorite with my sword and with my bow." Jacob's weapons are understood as prayer.

Genesis 48:22 בראשית מ"ח:כ"ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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KEHOT'S NOTE

בראשית מח, כב.

6 **ות"א בצלותי ובבעותי**

The Talmud asks how Jacob could have taken anything by sword and bow, when Scripture says "not in my bow do I trust," and answers: "my sword" is prayer and "my bow" is supplication.

Bava Batra 123a:6 בבא בתרא קכ"ג א:ו'

וְאוֹמַר: ״וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל אַחֶיךָ, אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמוֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי״ – וְכִי בְּחַרְבּוֹ וּבְקַשְׁתּוֹ לָקַח?! וַהֲלֹא כְּבָר נֶאֱמַר: ״כִּי לֹא בְקַשְׁתִּי אֶבְטָח, וְחַרְבִּי לֹא תוֹשִׁיעֵנִי״! אֶלָּא ״חַרְבִּי״ – זוֹ תְּפִלָּה, ״קַשְׁתִּי״ – זוֹ בַּקָּשָׁה.

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KEHOT'S NOTE

באוה"ת פ' תצא ע' תתע מציין שכ"ה בגמרא ב"ב קכג, א וברש"י ברכות ה, א שיעשה מלחמה עם היצה"ר ע"ש. וראה שם ע' תתעג סע' ד ואילך בביאור הפסוק אשר לקחתי מיד האמורי.

7 Kehot's note points to Deuteronomy 20:1 for these words.

Deuteronomy 20:1 דברים כ':א'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶךָ וְרָאִיתָ סוּס וָרֶכֶב עַם רַב מִמְּךָ לֹא תִירָא מֵהֶם כִּי־ה' אֱלֹקֶיךָ עִמָּךְ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם׃

When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for the L-RD thy G-d is with thee, who brought thee up out of the land of Egypt.

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8 **בצלותי ובבעותי**

Targum Onkelos translates "with my sword and with my bow" as "with my prayer and with my supplication," so the patriarch's warfare was prayer.

Onkelos Genesis 48:22 תרגום אונקלוס על בראשית מ"ח:כ"ב

וַאֲנָא יְהָבִית לָךְ חוּלַק חַד יַתִּיר עַל אַחָיךְ דִּי נְסֵיבִית מִידָא דֶאֱמוֹרָאָה בְּצְלוֹתִי וּבְבָעוּתִי׃

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PARAGRAPH 2

9 **תפלות כנגד תמידין תקנום**

Rabbi Yehoshua ben Levi teaches that the prayers were instituted to correspond to the daily offerings. The maamar builds its whole explanation of prayer on this.

Berakhot 26b:4 ברכות כ"ו ב:ד'

אִיתְמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם.

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices.

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KEHOT'S NOTE

ברכות כו, ב. "ודוגמת התפלה ה' הקרבן בזמן בהמ"ק וממנו יובן ענין התפלה" — סה"מ תקס"ב ע' רסו.

10 **את קרבני לחמי**

The command of the daily offering: "My offering, My bread for My fires ... My pleasing aroma." The maamar returns at the end to the verse's last words, "My pleasing aroma."

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב.

11 **שתרד אש מן השמים ותאכל את העולה**

At the dedication of the Tabernacle, fire came forth from before G-d and consumed the burnt-offering on the altar. This is the "fire from heaven" that the maamar describes.

Leviticus 9:24 ויקרא ט':כ"ד

וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:

And there came forth fire from before the L-RD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

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Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בְּדֶהְדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הֶהְדְיוֹט. רְבוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלְב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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Zohar III, 211a זח"ג ריא, א

KEHOT'S NOTE

ראה ויקרא ט, כד. וראה יומא כא, ב. זח"ג ריא, א.

12 **דצח"מ הם כנגד ד' בחי' ארמ"ע**

A parallel explanation of "My bread for My fires": earth is the inanimate, water the vegetative, fire the animal and air the speaking man; the fire of the animal offering below is absorbed into the fire that comes down from above.

KEHOT'S NOTE

ראה לעיל פ' פנחס עה, ד.

13 **ויהי האדם לנפש חי**

When G-d blew the breath of life into man, "man became a living soul." The maamar uses Onkelos's rendering of this to link man with speech.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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KEHOT'S NOTE

בראשית ב, ז.

14 **לרוח ממללא**

Onkelos translates "a living soul" as "a speaking spirit" (ruach memalela). Speech is the mark of the human, and ruach, "spirit," is also the element of air.

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב':ז'

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא:

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15 **ובחי' אש שלמעלה**

This passage about the fire above is quoted in Or HaTorah on Vayikra, where the Tzemach Tzedek discusses it further.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ד ע' א'עב ע"ש.

16 **פני ארי' ופני שור**

In Ezekiel's vision of the Chariot, each of the Chayos had the face of a man, a lion on the right, an ox on the left, and an eagle. The lion and the ox are the root of the animal soul and of the fire above.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

PARAGRAPH 3

17 **אריי דאכיל קורבנין**

The Zohar relates that when Israel brought offerings, the image of a lion would descend from above and be seen crouching on the altar, consuming the offerings. This is the fire above in the form of the lion of the Chariot.

Zohar I, 6b זח"א ו, ב

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א. ריא, א. "וענין אריי דוקא ולא שור, להיות כי האריי הוא להימין וכל מיתוק גבורות הוא התכללות השמאל בימין" — סה"מ תקס"ב ע' רסו.

18 **אריה דאכיל קרבנין**

Here the Zohar speaks of "a lion of fire" coming down to consume the offerings, as the fire from above burned the limbs on the altar.

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

19 **פני אריה פני שור**

The lion face on the right and the ox face on the left of the Chayos in Ezekiel's Chariot, the holy root of the animal soul.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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20 **אש אוכלה אש**

The Talmud lists six kinds of fire, among them "fire that consumes fire," the fire of the Shechinah. The fire above consumes the lower fire of craving.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בִּדְהֶדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רִבּוּצָה כֵּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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21 **ברשפי אש שלהבת**

"Its flashes are flashes of fire, a flame of G-d," said of love that is "strong as death." This is the love into which the fire of desire is to be turned.

Song of Songs 8:6 שיר השירים ח':ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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22 **ולהפך מהיפך . . שלהבת לדבקה באלקים חיים**

Kuntres HaAvodah explains that the intent here is contemplation, in the blessings of the Shema, of the angels' self-nullification, which is the "fire above" of the animal soul; whereas the discourse on the libations speaks of the fire of the G-dly soul.

KEHOT'S NOTE

הכוונה בהתבוננות דברכות ק"ש בביטול המלאכים שזהו בחינת אש שלמעלה דנה"ב כוי וכמ"ש מזה בדרוש יו"ט של ר"ה רס"ו. ומ"ש בד"ה בפ' נסכים זהו בחי' האש דנה"א. וכ"ה בד"ה ונקדשתי פ"ה — קונטרס העבודה סע' ד' (ע' 26).

23 **(ועמ"ש בפ' נסכים בפ' שלח**

The discourse on the libations explains that fire from heaven descended on the altar, and that the same happens in the Shema: man is made of the four elements, of which fire is the animal, and the Seraphim, made of the G-dly element of fire, are always aflame because they grasp only the radiance of the Shechinah that gives them life.

KEHOT'S NOTE

לעיל פ' שלח מ, ב.

24 **בכ"י יצרו של אדם מתגבר**

"A person's inclination overpowers him every day ... and were it not that the Holy One, blessed be He, helps him, he could not overcome it." The second half of this saying is quoted later in the maamar.

Kiddushin 30b:7 קידושין ל' ב:ז'

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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KEHOT'S NOTE

סוכה נב, סע"א. קידושין ל, ב.

25 **בכל יום יצרו של אדם מתגבר עליו**

Rabbi Yitzchak's teaching that a person's inclination grows strong against him every day; hence prayer, the daily battle, is needed every day.

Sukkah 52a:12–13 סוכה נ"ב א:י"ב-י"ג

אָמַר אַבָּיֵי: אִי מַאן דְּסָנֵי לִי הֲוָה, לָא הֲוָה מָצֵי לְאוֹקוֹמֵי נַפְשֵׁיהּ. אֲזַל תְּלָא נַפְשֵׁיהּ בְּעֵיבוּרָא דְּדָשָׁא וּמְצַטַּעַר. אֲתָא הָהוּא סָבָא, תְּנָא לֵיקוּ: כָּל

הַגָּדוֹל מֵחֲבֵירוֹ — יִצְרוֹ גָּדוֹל הֵימֶנּוּ. אָמַר רַבִּי יִצְחָק: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם, שֶׁנֶּאֱמַר: "רַק

Abaye said: If that had been I could not have restrained myself. He went and leaned in deep anguish against a doorpost, when a certain old man came up to him and taught him: The greater the man, the greater his Evil Inclination. R. Isaac stated: The [Evil] Inclination of a person grows stronger within him from day to day, as it is said, "Only

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26 **ימים יוצרו**

"Days were fashioned, and not one of them [is lacking]": a person's days are formed and counted in advance.

Psalms 139:16 תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ וְלוֹ אֶחָד בָּהֶם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז.

27 **שיש מספר וקצבה לשני חיי האדם**

There the Alter Rebbe explains that a person's years are given by number and measure, seventy to one and eighty to another, according to how much he must refine and transform from evil to good; each day he refines one portion, until in his years of life he completes the task for which his soul came down.

KEHOT'S NOTE

ראה לעיל לג, ג.

28 **ימי שנותינו בהם**

"The days of our years are seventy years." The fixed span of life is set for the animal soul's work.

Psalms 90:10 תהילים צ':י'

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י'. ראה פי' הפסוק לעיל פ' בחקותי מז, ג.

29 **כי הנשמה אינה צריכה תיקון לעצמה**

There the Alter Rebbe explains why the soul needs no correction for itself: the soul is from the World of Atzilus, which is after the tikkun, while the worlds of Beriah, Yetzirah and Asiyah are what need correction.

KEHOT'S NOTE

נסמן לעיל לג, ד. חלק מכאן נעתק באוה"ת נ"ך כרך א ע' תשג.

30 **והיא נצחית**

There the Alter Rebbe explains that thought is eternal like the soul itself, whereas the worlds, made through speech, have a set duration.

KEHOT'S NOTE

ראה לעיל פ' בהר מא, ב. וראה סה"מ תקס"ב ע' רסט. ובאוה"ת פ' בהר ע' תתק ואילך. המשך תער"ב פרק פח בענין קיום עצמי.

31 The Midrash says that G-d took counsel with the souls of the righteous when creating the world, reading the verse as "with the King of kings, in His work." The souls preceded creation and are bound to G-d Himself.

Bereshit Rabbah 8:7 בראשית רבה ח':ז'

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gedera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" – alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" – alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gedera" – after ...

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32 **עם המלך במלאכתו ישבו שם**

The verse speaks of craftsmen who "dwelt there with the king, in his work." The Midrash reads it as the souls dwelling with G-d.

I Chronicles 4:23 דברי הימים א ד':כ"ג

הֵמָּה הַיּוֹצְרִים וְיֹשְׁבֵי נְטָעִים וּגְדֵרָה עִם־הַמֶּלֶךְ בִּמְלַאכְתּוֹ יָשְׁבוּ שָׁם:

These were the potters, and those that dwelt among plantations and hedges; there they dwelt occupied in the king's work.

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33 **ברבות בראשית פ"ח**

Or HaTorah gives the Midrash's words in full: "With the King, the King of kings, sat the souls of the righteous, with whom the Holy One, blessed be He, took counsel and created the world."

KEHOT'S NOTE

הלשון באוה"ת נ"ך כרך א ע' תשג "עם המלך מלכי המלכים ישבו נפשות של צדיקים שבהן נמלך הקב"ה וברא את העולם".

34 **ובמדרש רות פ"ב**

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

KEHOT'S NOTE

הענין כמו בב"ר הנ"ל.

35 **ועל דמות הכסא**

Above the Chariot Ezekiel saw a throne, and upon it "a likeness like the appearance of a man." This is the root of the G-dly soul, above the animal faces that carry the throne.

Ezekiel 1:26 יחזקאל א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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.

36 **ורוח האדם היא העולה**

Koheles contrasts the spirit of man, which goes upward, with the spirit of the beast, which goes down to the earth. The maamar applies this to the two souls and their roots.

Ecclesiastes 3:21 קהלת ג:כ"א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ׃

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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KEHOT'S NOTE

קהלת ג, כא.

37 **והארץ הדום רגלי**

"The heavens are My throne, and the earth is My footstool." The "earth" from which the beast's spirit comes is this supernal "footstool."

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם 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' סו, א. באוה"ת נ"ך כרך א ע' תשג נוסף "ע' בד"ה והיה ביום ההוא יתקע בשופר גדול ספ"ד" [לקמן דרושים לר"ה נט, ב].

38 **ועיין ברבות פרשה ח ובמדרש רות פ"ב**

The transcript explains the reference: the Holy One, blessed be He, took counsel with the souls of the righteous when He created the world, as the Midrash says on this verse; it discusses this at length.

KEHOT'S NOTE

"פי' שנמלך הקב"ה בנשמת הצדיקים כשברא את העולם כנז' במדרש על פסוק זה" — סה"מ תקס"ב ע' רסז. ע"ש באריכות.

39 **וגבוה מעל גבוה**

"For one higher than the high watches over them." The phrase describes the ever-higher root of the human spirit.

Ecclesiastes 5:7 קהלת ה':ז'

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

40 **והרוח תשוב**

"And the spirit shall return to G-d who gave it." The Alter Rebbe refers to his explanation of this verse in the discourse on Ha'azinu.

Ecclesiastes 12:7 קהלת י"ב:ז'

וְיָשָׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

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

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41 **בד"ה האזינו השמים**

The discourse "Ha'azinu hashamayim" explains teshuvah as "the spirit shall return to G-d who gave it," and the soul as breath that G-d "blew" into man, which became a separate thing in its own right, like breath that leaves the mouth.

KEHOT'S NOTE

לקמן פ' האזינו עא, ג ואילך.

42 **אלא מספר חיי האדם ניתן להתלבש**

Kehot points there for a parallel discussion of this point in a discourse of the Rebbe Rashab.

KEHOT'S NOTE

ראה ד"ה החלצו — תרנ"ט ע' סב.

43 **בפ' בחקותי בד"ה מבואר בע"ח**

That discourse, citing Etz Chaim, explains the tzelem (the intellectual soul) that joins the G-dly soul and the animal soul so as to refine what must be refined, and that seventy years are given to each person, according to his measure, for this refinement.

KEHOT'S NOTE

לעיל בחקותי מז, ג.

44 "Its foundation is in the holy mountains." The Alter Rebbe borrows the phrase for the lofty root of the animal soul in the Chariot.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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45 Kehot's note points to Zohar, Balak 45:478 for these words.

Zohar, Balak 45:478 ספר הזהר, בלק מ"ה:תע"ח

46 Midrash Ruth gives the same reading: "with the King of kings, the Holy One, blessed be He, sat the souls of the righteous, with whom He took counsel and created His world."

Ruth Rabbah 2:1 רות רבה ב':א

רַבִּי סִימוֹן בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי וְרַבִּי חָמָא אֲבוּי דְּרַבִּי הוֹשַׁעַ בְּשֵׁם רַבִּי לֹא נִתַּן דִּבְרֵי הַיָּמִים אֶלָּא לְהִדָּרֵשׁ, הֲדָא הוּא דִכְתִיב (דברי הימים א ד, כא): בְּנֵי שֵׁלָה בֶן יְהוּדָה עֵר אֲבִי לֵכָה, אַב בֵּית דִּין שֶׁל לֵכָה. וְלַעְדָּה אֲבִי מָרֵשָׁה, אַב בֵּית דִּין שֶׁל מָרֵשָׁה. וּמִשְׁפְּחוֹת בֵּית עַבְדַת הַבָּץ, זוֹ רָחָב הַזּוֹנָה שֶׁהִטְמִינָה הַמְרַגְּלִים בַּבּוּץ, הֲדָא הוּא דִכְתִיב (יהושע ב, ו): וַתַּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ, אָמַר רַבִּי יְהוּדָה בְּרַבִּי סִימוֹן בְּבוּסְמִין הָיְתָה עוֹסָקָה. לְבֵית אַשְׁבֵּעַ, שֶׁנִּשְׁבְּעוּ לָהּ הַמְרַגְּלִים, ...

Rabbi Simon in the name of Rabbi Yehoshua ben Levi and Rabbi Ḥama, father of Rabbi Hosea in the name of Rabbi: Chronicles was given only to be expounded; that is what is written: "The sons of Shela, son of Judah: Er, father of [avi] Lekha" (I Chronicles 4:21) - the President of the Court [Av Beit Din] of Lekha. "And Lada, father of [avi] Maresha" (I Chronicles 4:21) - the President of the Court [Av Beit Din] of Maresha. "And the families of the house of those who wrought ...

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47 Kehot's note points to Genesis 14 for these words.

Genesis 14 בראשית י"ד

PARAGRAPH 4

48 מצוה להביא מן ההדיוט

On the verse "And the sons of Aaron shall put fire on the altar," the Sages taught: although fire comes down from heaven, it is a mitzvah to bring fire from an ordinary source. The maamar reads this as the arousal from below that draws the fire above.

Eruvin 63a:15 עירובין ס"ג א:ט"ו

וְשֶׁלֹּא בְּפָנָיו לָא? וְהָא תַּנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מֵתוּ בְּנֵי אַהֲרֹן עַד שֶׁהוֹרוּ הֲלָכָה בְּפְנֵי מֹשֶׁה רַבָּן. מַאי דְּרוּשׁ: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אָמְרוּ: אַף עַל פִּי שֶׁהָאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט.

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

KEHOT'S NOTE

עירובין סג, א. ושי"נ.

49 ולכן תיקנו אכנה"ג

There the Alter Rebbe explains that when Israel say the Kedushah below, the angels say "Holy" above, an arousal from above brought by an arousal from below.

Leviticus 2:2 ויקרא ב':ב'

וְהֵבִיאָהּ אֶל־בְּנֵי אַהֲרֹן הַכֹּהֲנִים וְקָמַץ מִשָּׁם מְלֹא קֻמְצוֹ מִסָּלְתָּהּ וּמִשַּׁמְנָהּ עַל כָּל־לְבֹנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ הַמִּזְבֵּחָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוה׃

And he shall bring it to Aaron's sons the priests; and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, together with all the frankincense thereof; and the priest shall make the memorial-part thereof smoke upon the altar, an offering made by fire, of a sweet savour unto the L-RD.

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KEHOT'S NOTE

ראה תו"א ל, ב. לעיל ויקרא ב, ב. פ' אמור לה, ב. "יש להבין מאיזה טעם מזכירים מה שהמלאכים אומרים, וכי אנחנו לא נדע השבח ההוא שהוא יתי' קדוש ומובדל כוי ולמה מזכירים שבח זה בשם המלאכים דוקא, ועוד זאת יפלא מה שמזכירים ההתפעלות שלהם איך שמשמיעים ביראה דברי אלקים חיים כוי באימה ויראה כוי, וכי אנחנו צריכים להתפעל מהתפעלות שלהם דוקא, הלא הנשמות גבוהות מהם כידוע" — סה"מ תקס"ב ע' רסז ע"ש הביאור שמפרש "ולכך אנו מזכירים התפעלות המלאכים דמרכבה עליונה באש של מעלה כדי שנכלל נפש הבהמית שלנו בהתפעלות אש של מעלה שבהן ויעלה כעולה וקרבן שהי' נשרף ע"ג המזבח כוי" ע"ש.

50 ששם נאמר ונשנה באריכות סדר המלאכים

Tanya uses the same words: to bring a physical person to this level, the blessing Yotzer Or was placed first, where the order of the angels is stated and repeated at length, to make known G-d's greatness and how they are all nullified to His light.

KEHOT'S NOTE

ראה תניא פרק מט ובליקוט פירושים ומ"מ — חיטריק שם.

51 היש מספר לגדודיו

"Is there any number to His troops?" The verse speaks of the countless hosts of angels.

Job 25:3 איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

52 כדמשני בגמרא

The Gemara reconciles "a thousand thousands serve Him" with "Is there any number to His troops?": a thousand thousands is the number of one troop, and His troops are without number.

Chagigah 13b:12 חגיגה י"ג ב:י"ב

כְּתוּב אֶחָד אוֹמֵר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן", וְכָתוּב אֶחָד אוֹמֵר: "הֲיֵשׁ מִסְפָּר לִגְדוּדָיו"! לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁבֵּית

> G-d is not affected by the worlds He enlivens.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

59 **אתה הוא קודם שנה"ע**

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

KEHOT'S NOTE

נוסח התפלה.

60 **מלכותך מלי כ"ע**

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

KEHOT'S NOTE

תהלים רמה, יג.

61 > Jeremiah says G-d's word was in his heart "like a burning fire." The phrase describes the angels' consuming love.

Jeremiah 20:9 ירמיהו כ׳:ט׳

וְאָמַרְתִּי לֹא־אַזְכִּרֶנּוּ וְלֹא־אֲדַבֵּר עוֹד בִּשְׁמוֹ וְהָיָה בְלִבִּי כְּאֵשׁ בְּעֻרַת עָצֶר בְּעַצְמֹתָי וְנִלְאֵיתִי כַּלְכֵּל וְלֹא אוּכָל׃

And if I say: 'I will not make mention of Him, Nor speak any more in His name', Then there is in my heart as it were a burning fire Shut up in my bones, And I weary myself to hold it in, But cannot.

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PARAGRAPH 5

62 **מבשרי אחזה אלו-ה**

> "From my flesh I behold G-d": Job's words, used in Chassidus to learn about G-d's attributes from the structure of the human being.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 6

63 **בורא קדושים ישתבח שמך**

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

KEHOT'S NOTE

ברכת יוצר.

64 **כי הוא צוה ונבראו**

> Kehot's note points to Psalms 148:1 for these words.

Psalms 148:1 תהילים קמ"ח:א׳

הַלְלוּ־קָהּ הַלְלוּ אֶת־ה' מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים׃

53 **וקיומם הנמשך להם . . מבחי' שמו לבד כמו עד"מ**

> There the same analogy is spelled out: the life of all worlds is only light and radiance from G-d, like sunlight, which makes no change in the sun, and it is also called His "Name"; a person needs no name for himself, only so that others can call him, and his name does not touch his essence.

KEHOT'S NOTE

ראה לקמן שה"ש יד, ג.

54 **ונקרא אור א"ס ב"ה כלומר הארה ממנו בלבד . . כמ"ש במ"א**

> There the Alter Rebbe explains that creation makes no change in G-d, because the life-force of the worlds is only a glimmer from His essence; this glimmer is His attribute of sovereignty, "Your kingship is a kingship over all worlds," and he reads "may Your Name be praised forever, our King" in the same way.

KEHOT'S NOTE

ראה תו"א פז, א ובכ"מ.

55 **ואומרים קדוש**

> The Seraphim call to one another, "Holy, holy, holy." The maamar explains "holy" as separate: G-d is not clothed in them in a revealed way.

Isaiah 6:3 ישעיהו ו׳:ג׳

KEHOT'S NOTE

ישע' ו, ג.

56 **מלכותך מלכות כל עולמים**

> "Your kingship is a kingship over all worlds." The life of all worlds comes from G-d's sovereignty alone.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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57 **והיא מתפעלת ממקרי הגוף**

> Tanya explains that the analogy of the soul in the body falls short: the human soul is affected by the body's events and pain, because it is truly clothed in the vital soul within the body, whereas the Holy One, blessed be He, is not affected by the world's events or changes at all.

KEHOT'S NOTE

ראה תניא פרק מב.

58 **אני ה' לא שניתי**

> "I, Havayah, have not changed." Unlike a soul in a body,

Hallelujah. Praise ye the L-RD from the heavens; Praise Him in the heights.

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KEHOT'S NOTE

תהלים קמח, א.

65 **כי הוא צוה ונבראו ויעמידם לעד לעולם**

"For He commanded and they were created, and He established them forever, for all time." The Alter Rebbe reads it as the creations standing apart, as if created of themselves.

Psalms 148:5–6 תהילים קמ"ח:ה'-ו'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ: וַיַּעֲמִידֵם לָעַד לְעוֹלָם חָק־נָתַן וְלֹא יַעֲבוֹר:

Let them praise the name of the L-RD; For He commanded, and they were created. He hath also established them for ever and ever; He hath made a decree which shall not be transgressed.

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66 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The breath is an analogy for a power that goes out from G-d without being clothed in what it creates.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

67 **בד"ה קול דודי**

The discourse "The voice of my Beloved," on the Exodus, asks why matzah is eaten before midnight when the King of kings revealed Himself after midnight.

KEHOT'S NOTE

ראה לקמן שה"ש יד, ג.

68 **ובד"ה מי מנה**

The discourse "Who can count the dust of Jacob" explains that speech divides the one breath into many combinations of letters, which are the many worlds and the "names" of all creatures, while the hidden worlds are their sources.

KEHOT'S NOTE

לעיל פ' בלק סז, ג.

69 **להיות בבחי' זו שבח ותוספות**

Kehot notes that this idea, that our request brings praise and increase to the level of G-d's kingship, is explained there.

KEHOT'S NOTE

נתבאר בביאוה"ז להצ"צ כרך ב ע' תתפט.

70 **סד"ה ביום השמיני שלח**

The discourse "On the eighth day he sent the people away," among the Likkutei Torah discourses for Shemini Atzeres, to whose end the Alter Rebbe refers here.

KEHOT'S NOTE

לקמן דרושים לשמע"צ.

PARAGRAPH 7

71 **הם בבחי' רצוא ושוב**

"And the Chayos ran and returned, like the appearance of a flash." This is the source of the term ratzo vashov.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

72 **וירא העם וינועו**

At Sinai the people saw, trembled and stood at a distance. The angels' recoil in awe is compared to this.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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KEHOT'S NOTE

שמות כ, טו.

73 **ברוך כבוד ה' ממקומו**

Ezekiel heard a great roaring: "Blessed be the glory of Havayah from His place"; in the blessings of the Shema these words are said by the Ofanim and Chayos. "Blessed" is read as a request that the glory be drawn down below.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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74 **שום תשים עליך מלך**

"You shall surely set a king over yourself." Here it describes accepting the yoke of the kingdom of Heaven, the "returning" of awe.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

75 **אם רץ לבך שוב**

Sefer Yetzirah says: "If your heart runs, return to the place," and connects it with "the Chayos ran and returned."

Sefer Yetzirah 1:8 ספר יצירה א':ח'

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

76 **אם רץ לבך שוב לאחד**

The introduction to the Tikkunei Zohar cites "if your heart runs, return" in its discussion of the likeness of a man upon the throne and the letters of the Name.

Tikkunei Zohar 7a:3 תקוני הזהר ז' א:ג'

תְּנַיָּנָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמַעְלָה דָּא אִיהוּ יְוֵד הֵא וְאִו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְהוּ, וְכֻלָּא א, דְּלֵית אָדָם בְּלָא א', וְכֻלָּא אִיהוּ עָמוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו"ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכָלִיל א לְאַחְזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאֶחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, א). וע' בלקוטי אמרים מרבו ההי"מ נ"ע ד"ה כשעלה משה למרום [בהוצאת קה"ת תשל"ג, סי' קל"א]. ובספרו אור תורה להנ"ל על שה"ש ד"ה ראשו כתם פז [בהוצאה הנ"ל, סג, ד]. הובא בס"י [כ]. ראה הערת כ"ק אדמו"ר בסה"מ תרנ"ט ע' ריא. מובא לעיל פ' חקת נו, ב.

77 **הודו על ארץ ושמים**

"His majesty is over earth and heaven," from the psalm of praise in Pesukei deZimra, in which all creation, above and below, praises G-d.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

78 **וצבא השמים לך משתחוים**

"And the host of heaven bow down to You," from the Levites' prayer in Nehemiah, also said in Pesukei deZimra.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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79 **בחי' רצוא ושוב**

This version of the maamar adds: because the soul is clothed in a body, contemplating its own source is not enough; it also needs the self-nullification of running and returning found in the inanimate and the vegetative.

KEHOT'S NOTE

בסה"מ תרכ"ט ע' רפה נוסף "ויי"ל שמפני שהנשמה מלובשת בגוף לכן אינו די במה שמתבוננת במקור חוצבה לבד, כי"א בבחי' הביטול דרצוי"ש שבבחי' דומם וצומח כו'".

80 **לך ה' הגדולה**

David's blessing, "Yours, Havayah, is the greatness," said in Pesukei deZimra.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 8

81 **ולכן יש פסוקים מדבר באהבתו**

There "The prayers were instituted by the Patriarchs" is explained: the Patriarchs are Chesed, Gevurah and Tiferes, from which come love, awe and compassion, and all of prayer consists of three kinds of verses; the verses of kindness bring about "You shall love" in the Shema, the attribute of Abraham.

KEHOT'S NOTE

ראה לעיל פ' אמור לה, ג.

82 **והוא רחום**

"And He, being compassionate, forgives iniquity and does

not destroy." An example of a verse of compassion.

Psalms 78:38 תהילים ע"ח:ל"ח

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ׃

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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83 **אתה הוי' לא תכלא רחמיך**

"You, Havayah, will not withhold Your compassion from me." Another verse of compassion.

Psalms 40:12 תהילים מ':י"ב

אַתָּה ה' לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי׃

Thou, O L-RD, wilt not withhold Thy compassions from me; let Thy mercy and Thy truth continually preserve me.

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PARAGRAPH 9

84 **תפלות אבות תקנום**

Rabbi Yosei son of Rabbi Chanina teaches that the Patriarchs instituted the prayers: Abraham the morning prayer, Isaac the afternoon prayer and Jacob the evening prayer. The maamar links the Patriarchs to love, awe and compassion.

Berakhot 26b:4–5 ברכות כ"ו ב:ד'-ה'

אִיתְמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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

KEHOT'S NOTE

ברכות כו, ב.

85 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar explains each word of the verse as a stage of contemplation.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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86 **ועל דמות הכסא דמות כמראה אדם**

The likeness of a man above the throne in Ezekiel's vision stands for the Name Havayah, G-d's essence, so to speak.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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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87 **בעשרה מאמרות נברא העולם ובמאמר אחד יכול להבראות**

"With ten utterances the world was created ... could it not have been created with one utterance?" The maamar identifies the one utterance with a single all-inclusive thought.

Pirkei Avot 5:1 משנה אבות ה':א'

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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88 **במחי' א' ברא את העולם**

The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in one thought, and with this thought they were all created.

Zohar II, 20a זח"ב כ, א

KEHOT'S NOTE

זח"ב כ, א. ע"ל עקב (טז, ד). ושי"נ. [כ]. באוהי"ת שלח ע' תרי מביא מלקו"ת פ' נשא כו, ב — וראה במ"מ לשם. ראה גם לעיל פ' בחקותי מה, ב.

89 **צופה ומביט . . וקורא הדורות**

"Who ... calls the generations from the beginning." G-d's one thought encompasses all generations at once.

Isaiah 41:4 ישעיהו מ"א:ד'

מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי ה' רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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KEHOT'S NOTE

מוסף דר"ה. ישע' מא, ד.

90 מאד עמקו מחשבותיך

> "How great are Your deeds, Havayah; Your thoughts are very deep." These are the "hidden thoughts" that do not come to revelation.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

91 שמע לי הבנה

> The words here quote I Samuel 3:10; the passage is shown below.

I Samuel 3:10 שמואל א ג׳:י׳

וַיָּבֹא ה' וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ׃

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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KEHOT'S NOTE

ראה ש״א ג, י׳.

92 בע״מ נבה״ע

> Kehot notes that the Mishnah of the ten utterances, and the one utterance that could have sufficed, is explained there.

KEHOT'S NOTE

אבות רפ״ה. נת' בסה״מ תרכ״ז ע' רנז ובכ״מ.

PARAGRAPH 10

93 בד״ה באתי לגני

> The discourse "I have come into My garden" explains "My garden" as the revelation of G-dliness in the lower Garden of Eden at midnight, when the Holy One, blessed be He, delights in the souls of the righteous through their Torah study.

KEHOT'S NOTE

לקמן שה״ש לא, ד.

94 ואהבת בכל לבבך

> "You shall love Havayah your G-d with all your heart." The love that follows the Shema's contemplation of G-d's oneness.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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95 בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ״ט, מ״ה.

96 בכל לבבך בשני יצריך

> The Mishnah reads "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." Even the evil inclination is to be brought to love G-d.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בִּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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PARAGRAPH 11

97 כי תצא למלחמה על אויביך

> The maamar reads al oyvecha, "against your enemies," as "above your enemies," at the level of their root.

Deuteronomy 21:10 דברים כ״א:י׳

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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98 אין רע יורד מלמעלה

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

KEHOT'S NOTE

ב״ר (פנ״א סי׳ ה [ג]). [כ].

99 אין רע יורד מלמעלה

> Rabbi Chanina said: "No evil thing descends from above." The root of every force, even desire, is good.

Bereshit Rabbah 51:3 בראשית רבה נ״א:ג׳

גפרית ואש והי״ד (תהלים יא) ימטר על רשעים פחים אש וגפרית וגו׳ פחים גומרים ומצדין אש וגפרית א״ר יודן מפני מה אדם מריח ריח גפרית ונפשו סולדת עליו למה שהיא יודעת שהיא נידונת בה לע״ל שנאמר מנת כוסם ר׳ ישמעאל בר נחמן משום ר׳ יונתן כפיילי פיטרין

לאחר המרחץ א"ר חנינא אין דבר רע יורד מלמעלה אתיבון והכתיב (תהלים קמח) אש וברד שלג וקיטור אמר להם רוח סערה היא שהיא עושה דברו מילתא דר"ש בן לקיש פליגא אהא דא"ר חנינא בן פזי (דברים כח) יפתח ה' לך את אוצרו הטוב ...

"Brimstone and fire" - that is what is written: "He will rain upon the wicked burning coal [paḥim], fire and brimstone..." (Psalms 11:6). "Paḥim" - [this means both] coals and traps. "Fire and brimstone" - why is it that when a person smells brimstone his soul becomes unsettled? It is because it knows that it will be sentenced with it in the future, as it is stated: "[Fire and brimstone...] will be their lot [menat kosam]" (Psalms 11:6). Rabbi Yishmael bar Naḥman in the name of Rabbi Yonatan: Like a ...

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100 **בד"ה ונתתי לך מהלכים**

The discourse "And I will give you places to walk among these who stand" explains that the angels "stand" and the souls "walk," and that the angels receive their flow through Israel, both from below upward and from above downward; this power is given to Israel when they walk in G-d's ways.

KEHOT'S NOTE

תו"א ל, ב.

101 **ומשם נמשכו הע"ש**

A variant wording: there the words read "ומשם נמשכו ע"י השתלשלות בחי' ומדרגת ... שמהם" (and from there were drawn, through the chain of descent, levels and degrees, from which ...) in place of "ומשם נמשכו הע"ש שמהם."

KEHOT'S NOTE

בסה"מ תרל"ה ע' קא: ומשם נמשכו ע"י השתלשלות בחי' ומדרגת: שמהם.

PARAGRAPH 12

102 **אלמלא הקב"ה עוזרו**

"A person's inclination overpowers him every day ... and were it not that the Holy One, blessed be He, helps him, he could not overcome it." The transformation of one's nature needs divine help.

Kiddushin 30b:7 קידושין ל' ב:ז'

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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KEHOT'S NOTE

קידושין ל, ב.

103 **הדם הוא הנפש**

"For the blood is the soul." The sinews carry the blood, the soul and life-force, to all the limbs.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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104 **ע"פ בהעלותך**

There the Alter Rebbe explains "like the good oil upon the head, running down upon the beard, the beard of Aaron, that runs down al pi midosav": the beard of the High Priest stands for the laws of the Torah, through which G-dliness flows down without end, and the "good oil" above them is supernal Chochmah.

KEHOT'S NOTE

ראה לעיל פ' בהעלותך ל, ג ואילך.

105 **ונתנו ה' אלהיך בידך**

The second phrase of the opening verse: Havayah is the Torah and "your G-d" (Elokecha) the mitzvos, through which G-d delivers the enemy, the power of desire, into a person's hand.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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106 **ואורייתא וקוב"ה כולא חד**

Kehot's note points to Zohar I, 24a for these words.

Zohar I, 24a זח"א כד, א

Zohar II, 60a זח"ב ס, א

KEHOT'S NOTE

ראה זח"א כד, א. זח"ב ס, א. ולהעיר ג"כ מת"ז ת"ו ותכ"ב.

107 **רמ"ח פקודין רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

108 **רמ"ח פקודין רמ"ח אברים דמלכא**

In Tikkun 30 the 248 commandments (pikudin) are spoken of as the mitzvah of G-d in each and every limb of the King.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצִוְּתָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוְּתָה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רֹא"שׁ, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצִוְּתָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ"ח פִּקּוּדִין, אִיהִי מְצִוָּת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

109 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

110 **נעוץ תחלתן בסופן וסופן בתחלתן**

> Sefer Yetzirah says of the ten Sefiros: "their end is wedged in their beginning, and their beginning in their end, like a flame bound to a coal." The maamar applies it to the Torah and the mitzvos.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

111 **מתניתא מלכתא**

> Kehot points to a note there on the wording of this saying, which in the Talmud reads matnisin malkesa.

KEHOT'S NOTE

בביצה כח, ב: מתניתין מלכתא, ולכאורה כן צריך להגי' כאן. וראה הערת כ"ק אדמו"ר באוה"ת שמות ע' יב. ובמ"א לתו"א לדף מט, ב.

112 **מתניתא מלכתא**

> The Talmud's mnemonic "matnisin malkesa," "the Mishnah is a queen." The maamar explains that the Mishnah rules like a king.

Beitzah 28b:14–15 ביצה כ"ח ב:יי"ד-ט"ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכְּיָא. שְׁמַעְתָּתָא — רַב מַלְכְּיוֹ. וְסִימָנָיךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי' לֹא יֹאמַר אָדָם לַסַּבָּח: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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113 **כי לי בני' עבדים**

> "For the children of Israel are servants to Me, they are My servants." The mitzvos are the service of a servant obeying his master.

Leviticus 25:55 ויקרא כ"ה:נ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹקֵיכֶם:

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

114 Kehot's note points to Numbers 8:1–12:16 for these words.

Numbers 8:1–12:16 במדבר ח:א-י"ב:ט"ז

PARAGRAPH 13

115 **התו' שבה מלכים ימלוכו**

> The Torah, personified as wisdom, says, "Through me kings reign." The maamar speaks of the "kingship" of the Torah.

Proverbs 8:15 משלי ח:ט"ו

בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים יְחֹקְקוּ צֶדֶק:

By me kings reign, And princes decree justice.

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KEHOT'S NOTE

ראה משלי ח, טו.

116 **שכל העוסק בתו' הקב"ה קורא**

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

KEHOT'S NOTE

תדא"ר ריש פי"ח. וראה ילי"ש איכה רמז תתרלד.

117 **הקב"ה קורא ושונה כנגדו**

> "Whenever a Torah scholar sits and studies, the Holy One, blessed be He, sits opposite him and studies with him."

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י"ח:א'-ב'

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

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118 **ואשים דברי בפיך**

> "And I have put My words in your mouth." In Torah study G-d's own words are in a person's mouth.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

119 **יעקב חבל נחלתו**

> "Jacob is the cord of His inheritance." The image of a rope moved at its lower end, so that its upper end moves too.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

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KEHOT'S NOTE

דברים לב, ט.

deed." From this the maamar infers that deed is greater.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנָיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לִיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

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KEHOT'S NOTE

קידושין מ, ב.

127 **ות"ת כנגד כולם**

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

KEHOT'S NOTE

ריש פאה.

128 **ותלמוד תורה כנגד כולם**

After listing deeds whose fruits a person enjoys in this world, the Mishnah concludes, "and Torah study is equal to them all."

Mishnah Peah 1:1 משנה פאה א':א'

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

129 **והוא וחכמתו הכל א'**

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

KEHOT'S NOTE

רמב"ם הל' יסוה"ת ב, י'.

130 **והוא וחכמתו הכל א'**

The Rambam writes that G-d, His knowledge and His life are one in every respect, unlike a person, who is separate from his knowledge.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב':י'

הַקָּדוֹשׁ בָּרוּךְ הוּא מַכִּיר אֲמִתּוֹ וְיוֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאֵינוֹ יוֹדֵעַ בְּדֵעָה שֶׁהִיא חוּץ מִמֶּנּוּ כְּמוֹ שֶׁאָנוּ יוֹדְעִין. שֶׁאֵין אָנוּ וְדַעְתֵּנוּ אֶחָד אֲבָל הַבּוֹרֵא יִתְבָּרַךְ הוּא וְדַעְתּוֹ וְחַיָּיו אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יְחוּד. שֶׁאִלְמְלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֵעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ

120 **נעוץ תחלתן בסופן**

Kehot points there for a further discussion of "their beginning is wedged in their end" as applied to the Torah and the mitzvos.

KEHOT'S NOTE

ראה ביאורי הזהר לכ"ק הצ"צ ע' סה.

121 **נעוץ תחלתן בסופן**

"Their end is wedged in their beginning and their beginning in their end." Applied to the Torah, which brings the highest down, and to the mitzvos, which raise the lowest up.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

122 **סוף מעשה במח' תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

123 **ע"פ השמים כסאי**

There "the heavens are My throne" is explained: the "heavens" are the Torah, which is a "throne" for the Infinite Light.

KEHOT'S NOTE

תו"א א, ב.

124 **וע"פ עלי באר**

There "a fountain of gardens" is the Congregation of Israel, a fountain that draws supernal delight from the Infinite Light into the upper and lower Gardens of Eden and down into the human soul; and "a well" is the love that springs up from below, in fulfilling "You shall love Havayah your G-d with all your heart."

KEHOT'S NOTE

לעיל פ' חקת סב, ג.

125 **וסד"ה קול דודי**

At the end of "The voice of my Beloved," revelation is said to come only through "feet," which are love and awe: "leaping" on one foot over the mountains (the Patriarchs) is revelation through love, and "skipping" with both feet over the hills (the Matriarchs) is revelation through awe.

KEHOT'S NOTE

לקמן שה"ש טו, ג.

126 **גדול תלמוד שמביא לידי מעשה**

The Sages concluded, "Study is great, for study leads to

יְחוּד. נִמְצֵאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

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131 **ואם רץ לבך שוב לאחד**

"If your heart runs, return." Here the "returning" is the practical mitzvos, which bring the light down.

Tikkunei Zohar 7a:3 תקוני הזהר ז' א:ג'

תְּנַיְינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה דָּא אִיהוּ יְוֵד הֵא וְאִוּ הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בְּלָא א', וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו"ה דְּכְלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכְלִיל א לְאַחֲזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

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132 **החיות נושאות ומנושאות**

There the Alter Rebbe cites "the Chayos carry the throne, and upon the likeness of the throne is the likeness of a man": the angels carry and raise this level up to the Infinite Light itself, and their strength comes from their root in the World of Tohu.

KEHOT'S NOTE

בדב"ר יד, לו. בפיוט מוסף דר"ה אחר תי' כתר שבק'. וע' לעיל במדבר (יד, ב). ושי"נ. [כ]. ראה אוה"ת מטות ע' אירסט. ראה באוה"ת ויקרא כרך א ע' טז שמציין לכאן.

133 **נושא את נושאיו**

When Israel crossed the Jordan, "the Ark carried those who carried it." So the Rider on the throne carries the Chayos that carry Him.

Sotah 35a:15–16 סוטה ל"ה א:ט"ו-ט"ז

נְמְצָא אָרוֹן וְנוֹשְׂאָיו וְכֹהֲנִים מִצַּד אֶחָד, וְיִשְׂרָאֵל מִצַּד אֶחָד. נָשָׂא אָרוֹן אֶת נוֹשְׂאָיו וְעָבַר, שֶׁנֶּאֱמַר: "וַיְהִי כַּאֲשֶׁר תַּם כָּל הָעָם לַעֲבֹר וַיַּעֲבֹר אֲרוֹן ה' וְהַכֹּהֲנִים לִפְנֵי הָעָם". וְעַל דָּבָר זֶה נֶאֱנַשׁ עוּזָּא, שֶׁנֶּאֱמַר: "וַיָּבֹאוּ עַד גֹּרֶן כִּידֹן וַיִּשְׁלַח עֻזָּא אֶת יָדוֹ לֶאֱחֹז אֶת הָאָרוֹן", אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: עוּזָּא, נוֹשְׂאָיו נָשָׂא, עַצְמוֹ לֹא כָּל שֶׁכֵּן!

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KEHOT'S NOTE

ראה עד"ז סוטה לה, א.

134 **חכמה כח מ"ה**

The Zohar reads chochmah as koach mah, "the power of mah," linking wisdom with the Name Mah.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקי' ת"ז בתחלתה. ובכ"מ.

135 **כי אמרתי עולם חסד יבנה**

"For I said, the world is built with kindness." Kindness is the first of the attributes through which G-d is revealed in the worlds.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

136 **ושבית שביו**

The third phrase of the opening verse: the sparks held captive by desire are taken back and raised to holiness.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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137 **חיל בלע ויקיאנו**

"He swallowed wealth and will vomit it up; G-d will cast it out of his belly." What desire has swallowed must be given back.

Job 20:15 איוב כ':ט"ו

חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יֹרִשֶׁנּוּ אֵל׃

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו.

138 **אוילים מדרך פשעם**

"Fools, because of the way of their transgression and because of their iniquities, are afflicted." This describes a person before his arousal from below.

Psalms 107:17 תהילים ק"ז:י"ז

אֱוִלִים מִדֶּרֶךְ פִּשְׁעָם וּמֵעֲוֹנֹתֵיהֶם יִתְעַנּוּ׃

Crazed because of the way of their transgression, And afflicted because of their iniquities—

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KEHOT'S NOTE

תהלים קז, יז.

139 **כמ"ש במ"א ע"פ בהעלותך**

There the Alter Rebbe explains why "Forgive us, for we have sinned" comes after the Shema: on "fools, because of the way of their transgression," he says the cause of sin is casting off the yoke of Heaven, because G-d's kingship is not seen with physical eyes; accepting His kingship in the Shema and coming to "You shall love" makes a person feel

how his sin distanced him from G-d, and then he says "Forgive us."

KEHOT'S NOTE

לעיל פ' בהעלותך ל, ב.

140 נמשלה התורי למים

"Why are words of Torah likened to water? Just as water leaves a high place and goes to a low place ..." The Torah descends from above to below.

Taanit 7a:13–14 תענית ז' א:י"ג-י"ד

רַבִּי חֲנִינָא בַּר פָּפָּא רָמֵי: כְּתִיב "לִקְרַאת צָמֵא הֵתָיוּ מָיִם", וּכְתִיב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם". אִם תַּלְמִיד הָגוּן הוּא — "לִקְרַאת צָמֵא הֵתָיוּ מַיִם", וְאִי לָא — "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם". רַבִּי חֲנִינָא בַּר חָמָא רָמֵי: כְּתִיב "יָפוּצוּ מַעְיְנֹתֶיךָ חוּצָה", וּכְתִיב: "יִהְיוּ לְךָ לְבַדֶּךָ". אִם תַּלְמִיד הָגוּן הוּא — "יָפוּצוּ מַעְיְנֹתֶיךָ חוּצָה", וְאִם לָאו — "יִהְיוּ לְךָ לְבַדֶּךָ".

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Sukkah 52b סוכה נ"ב

Devarim Rabbah 7:3 דברים רבה ז':ג

KEHOT'S NOTE

תענית ז, א. סוכה נב, ב. דב"ר ז, ג. שהש"ר א, יט. קטע מובא בביאוה"ז להצ"צ כרך א ע' סה, ע"ש.

141 אורייתא מחכ' נפקת

"The Torah issues from Chochmah." Torah study draws down from G-d's wisdom.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

142 אדם בגי' מ"ה

A Kabbalistic lexicon; Kehot points to its entry under the letter alef for adam having the numerical value of mah.

KEHOT'S NOTE

ראה מא"א אות א, סל"ב.

PARAGRAPH 14

143 ריח נחוחי

"My offering, My bread for My fires, My pleasing aroma." The maamar reads nichochi as a "descent" of G-d.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב.

144 נחות דרגא

The Talmud's saying "go down a step (nechis darga) to take a wife" uses the same root; the maamar hears it in nichoach.

Yevamot 63a:10–11 יבמות ס"ג א:י'-י"א

טוּם וְלָא תְּשַׁפֵּיץ. שַׁפֵּיץ וְלָא תִּיבְנֵי. שָׁכָל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוֹץ זְבִין אַרְעָא, מְתוֹן נְסֵיב אִיתְתָא. נְחֵית דַּרְגָּא נְסֵיב אִיתְתָא. סַק דַּרְגָּא בְּחַר שׁוֹשְׁבִינָא. אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: אֵין פּוּרְעָנוּת בָּאָה לָעוֹלָם אֶלָּא בְּשָׁבִיל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם חֳרַבְתִּי חוּצוֹתָם", וּכְתִיב: "אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר".

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KEHOT'S NOTE

ראה יבמות סג, א.

145 נחת רוח לפניו

The Sifrei explains "a pleasing aroma to Havayah" as "satisfaction (nachas ruach) before Me, that I spoke and My will was done."

Sifrei Bamidbar 143:3 ספרי במדבר קמ"ג:ג'

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב - נסכים קרבים עמו: אשה - אע"פ שאתה נותן לאשים לא ירצה עד שיהו כאשים: אשה ריח ניחח להי - נחת רוח לפני, שאמרתי ונעשה רצוני. שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם לא אלקים ולא אלקיך ולא שדי וצבאות אלא יו"ד וה"י, שם מיוחד, שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד ממעיט לפני הקב"ה. וכשם שנאמר ריח ניחח בשור - כך נאמר בבן הצאן, וכך נאמר בבן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) "And the second lamb": Why is this written? Since it is written "the one lamb shall you offer in the morning," I might think that if it were not offered in the morning it could be offered in the evening. It is, therefore, written "the second shall you offer up towards evening," implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

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146 אדם כי יקריב מכם קרבן

"A man, when he brings of you an offering to Havayah, from the animals ..." The unusual word order is read as "adam," the Torah, enabling the offering of the animal soul.

Leviticus 1:2 ויקרא א':ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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147 אדם כי יקריב מכם קרבן . . וכמ"ש במ"א

The Likkutei Torah discourses on Parshas Vayikra, where "A man, when he brings of you an offering" is explained; this is the "elsewhere" the Alter Rebbe refers to.

KEHOT'S NOTE

לעיל פ' ויקרא.

148 **ונתנו ה' אלקיך בידך**

> **The maamar refers back to its reading of this phrase: Havayah is the Torah, the Name Mah, through which the animal soul is refined.**

Deuteronomy 21:10 דברים כ"א:י

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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149 **שיהי' נח"ר לפניו ית'**

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

KEHOT'S NOTE

ראה ספרי במדבר שם.

כי תצא למלחמה על אויביך וגו׳

"When you go out to war against your enemies," etc.

Prayer is a daily war against the animal soul. By his own effort a person wins the outer heart, the love born of contemplation; this victory earns, as a gift from above, the revelation of the point of the heart, the soul's essence rooted beyond the worlds, which alone transforms evil into good and rises, through Torah, mitzvos, teshuvah and weeping, to cleave to G-d Himself.

THE MAAMAR IN BRIEF

The verse "When you go out to war against your enemies" describes the daily war of prayer between the G-dly soul and the animal soul. The Zohar's "whoever kills the serpent is given the King's daughter" shows that this war has two dimensions. A person wins the first himself: contemplating that G-d is the Life of all life awakens the love of the "outer heart" and breaks the deeds, words and thoughts drawn from Amalek. But this contemplation reaches only G-d's Malchus, which fills the worlds. The second dimension is a gift from above: the revelation of the "point of the heart," a desire for G-d above reason, rooted in the light that encompasses all worlds, which is why Israel "has no mazal." An illumination of this point reclaims the soul's garments of thought, speech and action; its essence, drawn from Atzilus itself, transforms the emotions. To reveal it one must seek G-d's "face" through Selichos, Torah, mitzvos and charity, and first long for it. The remaining verses describe removing the surplus and the makif of evil, until the love becomes permanent and the soul weeps in the higher teshuvah, above all on Yom Kippur.

OUTLINE

1 **Prayer as war, and its two dimensions** ¶1–2

The verse's war is the daily war of prayer between the two souls, the war with Amalek "from generation to generation." The Zohar's "whoever kills the serpent is given the King's daughter" shows two dimensions: the victory a person wins himself, and what is given from above. The King's daughter is the point of the heart, as against the outer heart, the love that grows from contemplation.

2 The outer heart and its limit ¶3–4

Contemplating that G-d is the Life of all life, the spiritual "life" within every thing, is the "double-edged sword" of prayer that breaks the deeds, words and thoughts that are not for G-d. But this contemplation reaches only G-d's Malchus, the "Name" that fills all worlds, which the angels too sanctify.

3 The inner heart and the encompassing light ¶5–7

The inner heart is a desire above reason, the G-dliness revealed through yechidah, rooted in the light that encompasses all worlds, before which heaven and earth are equal. The stars receive through an ordered chain, but Israel "has no mazal." This love lies hidden in exile; when a person wins the outer war it is revealed from above, "over your enemies," and transforms evil into good.

4 Illumination and essence of the point of the heart ¶8–13

An illumination of the point of the heart, from the Atzilus hidden within the lower worlds, reclaims the garments of thought, speech and action; its essence, from Atzilus itself, transforms the emotions. The Ramaz's three levels of souls, the "fourth part of Israel," the long Yesod of Abba and the inner and outer partzufim of Malchus explain the difference and show that this point is in every Jew.

5 The woman of beautiful form ¶14–17

The doubled "image" is the soul in the body and the soul above it, its mazal. To transform the emotions one must draw down light from this higher soul by seeking G-d's "face" through Selichos, Torah, mitzvos and charity, so that the inner point rises into the Infinite Light. This marriage, made through the Torah, requires a prior longing: "and you desire her."

6 Into your house: teshuvah and weeping ¶18–20

As the Zohar reads "She has fallen, she shall rise no more," the rising comes from above, drawn down in the Ten Days of Teshuvah. The penitent removes the surplus of intellect and emotion and the makif of evil, so that the love becomes permanent, and rises to the weeping of the higher teshuvah, the soul's completeness, above all on Yom Kippur.

KEY CONCEPTS

the King's daughter ברתא דמלכא

In the Zohar's saying "whoever kills the serpent is given the King's daughter," the gift from above: the point of Zion and Knesses Yisrael, revealed in each person as the point of the heart.

the point of the heart נקודת הלב

The innermost core of the soul, revealed as a desire for G-d above reason. Its essence comes from Atzilus itself; an illumination of it comes from the Atzilus hidden within the lower worlds.

the outer and the inner heart חיצוניות הלב ופנימיות הלב

The outer heart is the love and awe born of understanding and contemplation; the inner heart is the desire of the heart (re'usa deliba), which is above reason.

the light that fills all worlds and the light that encompasses all worlds ממלא כל עלמין וסובב כל עלמין

The first is G-d's life-force descending through the worlds level by level; the second is G-d as He is beyond worlds, before whom heaven and earth, spiritual and physical, are equal.

mazal מזל

The stars through which the nations receive in an ordered chain; also the part of the soul that stays above the body and makes its light flow down to the soul below. "Israel has no mazal": their root is above the chain.

yefas to'ar and eshes yefas to'ar יפת תואר ואשת יפת תואר

The soul above, rooted in Tiferes (beauty), and the soul in the body, the "woman" who receives from it and is held captive.

the higher teshuvah תשובה עילאה

The highest level of return, expressed in weeping that comes from the soul's cleaving to its root beyond what it can bear; it belongs above all to Yom Kippur.

SECTION 1 · ¶1–2

Prayer as war, and its two dimensions

1 כי תצא[1] למלחמה על אויביך וגו'. הנה איתא בזוהר שעת צלותא[2] שעת קרבא[3] ומלחמה זו היא מה שכתוב מלחמה לה' בעמלק[4] מדור דור.

"When you go out to war against your enemies," etc. Now, it is stated in the Zohar: "The time of prayer is the time of battle." And this war is that of which it is written, "Havayah has war with Amalek from generation to generation."

> The maamar opens with the Torah's law of going out to war (Deuteronomy 21:10) and reads it as the inner war of divine service. The Zohar calls the time of prayer a time of battle, and the Alter Rebbe identifies this battle with the war against Amalek that the Torah says lasts "from generation to generation."

שבכל דור ודור ובכל יום ויום צריך להיות מלחמה זו בנפש האדם כי זה לעומת זה עשה[5] אלהים נפש דקדושה מעשה דבור ומחשבה מדות ושכל דקדושה וכנגדה נפש החיונית הבהמיות כו' ולאום מלאום יאמץ.[6]

For in each and every generation, and on each and every day, this war must take place in a person's soul. For "G-d has made the one opposite the other": a soul of holiness, [with] action, speech and thought, emotive attributes (middos) and intellect of holiness; and opposite it, the vital, animal soul, etc. And "one nation shall be stronger than the other nation."

> This war is waged in every person, every day, because, as Ecclesiastes says, G-d made "the one opposite the other": a holy soul with its intellect, emotions and powers of thought, speech and action, and opposite it the animal soul that animates the body. Rivka was told that of the two nations in her womb one would be stronger than the other; so too, of the two souls, one prevails at any given time.

וצריך האדם להגביר נפש דקדושה ושעת מלחמה היא שעת התפלה שאז הוא שעת הכושר למעלה וכו'

And a person must make the soul of holiness prevail. And the time of war is the time of prayer, for then is the opportune time above, etc.

> A person's task is to make the holy soul prevail. Prayer is the time of this battle because it is an opportune time above, an hour when heaven is receptive.

(עיין בפרשה ויחי ע"פ יהודה אתה[7,8] שבי' פרשיות דק"ש [דקריאת שמע] שמע והיה הם בחינת ראובן ושמעון ואמת ויציב הוא בחינת לוי ושמו"ע [ושמונה עשרה] הוא בחי' יהודה אתה ביטול כו'

(See in Parshas Vayechi, on the verse "Yehudah, you," that the two sections of the Shema, "Shema" and "Vehayah," are the levels of Reuven and Shimon; "Emes Veyatziv" is the level of Levi; and the Shemoneh Esreh is the level of "Yehudah, you": self-nullification (bittul), etc.

In a parenthetical note the Alter Rebbe refers to his discourse on "Yehudah, you" (Genesis 49:8), which maps the parts of the morning prayer onto Leah's first four sons. The first two paragraphs of the Shema correspond to Reuven and Shimon, the blessing Emes Veyatziv ("True and firm") that follows the Shema to Levi, and the Shemoneh Esreh, the standing prayer, to Yehudah, whose name speaks of acknowledgment and self-nullification before G-d.

וי"ל [ויש לומר] דלכן זמן ק"ש [קריאת שמע] והזכרת יצ"מ [יציאת מצרים] שהוא ענין אמת ויציב הוא עד סוף שלשה שעות נגד ג' בחינות דראובן שמעון ולוי ותפלת שמו"ע [שמונה עשרה] עד ארבע שעות בחינה הרביעית דיהודה).

And it may be said that this is why the time for the Shema and for mentioning the Exodus from Egypt, which is the content of "Emes Veyatziv," is until the end of three hours, corresponding to the three levels of Reuven, Shimon and Levi; and the Shemoneh Esreh prayer is until four hours, the fourth level, that of Yehudah.)

The note suggests a reason for the halachic times of prayer. The Shema, together with the mention of the Exodus in Emes Veyatziv, may be recited until the end of the third hour of the day, matching the three levels of Reuven, Shimon and Levi, while the Shemoneh Esreh may be prayed until four hours into the day, matching the fourth level, Yehudah.

והנה איתא בזהר מאן דקטיל לחויא[9] יהבין ליה ברתא דמלכא[10] חויא הוא נחש הקדמוני בחינת עמלק ומאן דקטיל לחויא שנצח המלחמה יהבין ליה מלעילא[11] בחינת ברתא דמלכא.

Now, it is stated in the Zohar: "Whoever kills the serpent is given the King's daughter." The serpent is the primordial serpent, the level of Amalek; and whoever kills the serpent, who has won the war, is given from above the level of "the King's daughter."

The Zohar's saying, "Whoever kills the serpent is given the King's daughter," frames the rest of the maamar. The serpent is the primordial serpent of Eden, which the Alter Rebbe identifies with Amalek; one who defeats it in the soul's war receives "from above" the King's daughter, which the maamar will explain as a revelation of the soul's innermost point.

והענין כי הנה במלחמה זו יש בה ב' בחינות האחת היא מצד כח הנפש האלהית שהיא שכל ומדות כו' ויש לה כח דקדושה להתגבר ולנצח המלחמה.[12,13]

The explanation is that this war has two aspects. The first is from the side of the power of the G-dly soul, which is intellect and emotive attributes, etc.; and it has a power of holiness to prevail and to win the war.

> The war has two dimensions. The first is the part a person wins by his own strength: the G-dly soul, with its intellect and emotions, has a holy power of its own to overcome the animal soul.

2 וע"ז אמרו מאן דקטיל לחויא כו'. והב' היא מה שאין בכח הנפש מצד עצמה להתגבר. ועל זה אמרו יהבין ליה מלעילא הוא בחינת מלחמה לה' בעמלק.[14]

About this they said, "Whoever kills the serpent," etc. The second is what is not within the soul's power, of itself, to overcome. And about this they said, "He is given from above": this is the level of "Havayah has war with Amalek."

> The first half of the Zohar's saying, "whoever kills the serpent," describes the victory a person achieves himself. The second dimension is what the soul cannot achieve on its own; this is "he is given from above," and it corresponds to "Havayah has war with Amalek": a war that G-d Himself wages.

וביאור ענין זה הנה ברתא דמלכא[15] הוא נקודת ציון[16] וכנסת ישראל שכונסת ואוספת לתוכה הארת ישראל דלעילא

The explanation of this matter: "The King's daughter" is the point of Zion and the Community of Israel (Knesses Yisrael), which gathers (koneses) and collects into itself the illumination of the supernal Yisrael.

> "The King's daughter" is the "point of Zion" and Knesses Yisrael, the Community of Israel, the collective root of the souls of Israel. Its name, Knesses ("gathering"), describes its function: it gathers into itself the light of "Yisrael above."

(ע' [עיין] מענין זה בפ' תצוה בד"ה זכור את[17,18] אשר עשה לך עמלק ועיין בזח"ב [בזהר חלק ב'] ר"פ משפטים צ"ד ב')

(On this matter, see in Parshas Tetzaveh, in the discourse beginning "Remember what Amalek did to you"; and see the Zohar, Part II, at the beginning of Parshas Mishpatim, [folio] 94b.)

> The Alter Rebbe points to his discourse "Remember what Amalek did to you" in Torah Ohr, and to the Zohar on Parshas Mishpatim, which speaks of a level of the soul and of the Shechinah called "the King's daughter."

והיא בחינת נקודת הלב ופנימיותו המתגלה בכללות נשמות ישראל בבחי' רעותא דליבא וכמ"ש בכל לבבך[19] שיש בי' לבבות חיצוניות הלב.

And it is the level of the point of the heart and its inner dimension, which is revealed in the souls of Israel as a whole as the desire of the heart (re'usa deliba). As it is written, "with all your heart (lev-avecha)," for there are two hearts: the outer dimension of the heart

> In each person this collective point appears as the "point of the heart," the heart's innermost core, revealed as the desire of the heart (re'usa deliba): a yearning for G-d deeper than reasoned feeling. The Torah writes "with all your heart" with a doubled letter, levavecha rather than libecha, and the Alter Rebbe reads this as two hearts, an outer heart and an inner one.

ופנימיות הלב (ע' [עיין] מזה בד"ה מי מנה[20] ובד"ה אתם נצבים[21] ועמ"ש בד"ה ששים המה[22] כו' מש"ש [מה שכתוב שם] בשם המ"ח).

and the inner dimension of the heart. (See on this in the discourse beginning "Who has counted," and in the discourse beginning "You are standing"; and see what is written in the discourse beginning "There are sixty," etc., what is written there in the name of Mishnas Chassidim.)

> The second of the two hearts is the inner dimension of the heart. The parenthesis sends the reader to three discourses that discuss it: "Who has counted the dust of Jacob," "You are standing today," and "There are sixty queens" on the Song of Songs, where a passage of Mishnas Chassidim, a work of Kabbalah, is cited.

חיצוניות הלב היא למטה מן הדעת שממנה לוקחה והיא התגברות הנפש בכח השגתה והשכלתה שמשכלת ומתבוננת שאין לך עשב מלמטה[23] שאין לו[24] מהל כו'

The outer dimension of the heart is below Daas (knowledge), from which it was taken. It is the soul's prevailing by the power of its comprehension and intellect, as it reasons and contemplates that "there is no blade of grass below that does not have a mazal (constellation)," etc.,

> The outer heart is the love and awe that grow out of Daas, out of understanding and contemplation; because it was "taken" from the mind, it stands below it. Here the soul prevails by its own understanding, reflecting, as the Midrash teaches, that every blade of grass below has a heavenly force, a mazal, that governs it.

וגבוה מעל גבוה[25] וגומר עד רום המעלות ומקור וראשית כל ההשתלשלות והתהוות החיות הוא וברוח פיו כל צבאם[26] ואתה מחיה את כולם.[27]

and "one higher than the high," and so on, up to the loftiest heights; and the source and beginning of the entire chain of descending worlds (hishtalshelus) and of the coming into being of the life-force is "and by the breath of His mouth, all their host," and "You give life to them all."

> The contemplation climbs level by level, each force receiving from one higher than itself, up to the very source of the whole chain of worlds. That source is G-d's "breath of His mouth," by which all the hosts of heaven were made; it is He who "gives life to them all," and reflecting on this awakens the love and awe of the outer heart.

SECTION 2 · ¶3–4

The outer heart and its limit

3 וכתיב ראה נתתי לפניך היום[28] את החיים וגו׳ שבכל דבר נברא יש בו בחינת מות וחיים שהמות הוא גשמיות הדבר וחומריותו והחיים היינו הרוחניות שבו שע״י זה ובחרת בחיים[29] לאהבה את[30] ה׳ כי הוא חייך וגו׳.

And it is written, "See, I have set before you today life," etc. For in every created thing there is an aspect of death and of life: the death is the thing's physicality and materiality, and the life is the spirituality within it. Through this, "you shall choose life," "to love Havayah, for He is your life," etc.

> Moshe's words "See, I have set before you today life and good, death and evil" are read as describing every created thing. Each thing has "death," its physical, material shell, and "life," the spiritual force within it; attending to the divine life within things is how one "chooses life," which the next verse defines as loving G-d, "for He is your life."

שהוא חיי החיים[31] ב״ה ומקורא וראשיתה דכולא והכל נגדו בחי׳ מות וזהו רוממות אל בגרונם וחרב פיפיות בידם לעשות וגו׳

For He, blessed be He, is the Life of all life, and the source and beginning of everything, and everything, compared to Him, is the level of death. And this is [the meaning of] "The exaltations of G-d are in their throat, and a double-edged sword in their hand, to execute," etc.

> G-d is the Life of all life, the source and beginning of everything, so that next to Him everything else counts as death. This is the meaning of the Psalm: "the exaltations of G-d in their throat," the praise of His greatness, is itself "a double-edged sword in their hand."

ור״ל [ורוצה לומר] גוים הם המעשים ודיבורים ומחשבות אשר לא לה׳ המה והם נמשכים מבחינת עמלק והנקמה

That is to say, the "nations" are the deeds, words and thoughts that are not for G-d, and they are drawn from the level of Amalek. And the "vengeance,"

> The Psalm continues that the sword is "to execute vengeance on the nations." Read inwardly, the "nations" are every deed, word and thought not devoted to G-d, and they draw their strength from Amalek, the serpent of the soul's war.

שהיא ביטולן ושבירתן הוא ע״י וחרב פיפיות שמבחי׳ רוממות אל דהיינו כשמתבונן האדם שהוא מקור ושרש ההשתלשלות וחיי החיים ב״ה.[32]

which is their nullification and breaking, comes through "and a double-edged sword," which is from the level of "the exaltations of G-d": that is, when a person contemplates that He, blessed be He, is the source and root of the chain of descending worlds and the Life of all life.

> Taking vengeance on these "nations" means nullifying and breaking them. The weapon is the "double-edged sword" that comes from "the exaltations of G-d": when a person contemplates that G-d is the source and root of all the worlds and the Life of all life, the deeds, words and thoughts that are not for Him lose their hold.

4 וזהו שכתוב בחרבי ובקשתי[33] ותרגום אונקלוס בצלותי ובעותי[34] שע״י התפלה שבה נזכר רוממותו וסידור שבחיו של מקום[35, 36] נעשה מזה בחי׳ חרב וקשת לבטל הרע שבנפשו.

And this is what is written, "with my sword and with my bow," which Targum Onkelos renders "with my prayer and with my supplication." For through prayer, in which His exaltedness and the ordering of the praises of the Omnipresent are recalled, this becomes the level of a sword and a bow, to nullify the evil in his soul.

> Yaakov told Yosef that he took his portion "with my sword and with my bow," and Targum Onkelos renders this "with my prayer and with my supplication." The Alter Rebbe draws the lesson: prayer, in which we recall G-d's exaltedness and set out His praises in order, becomes a sword and a bow that nullify the evil in one's soul.

והנה התבוננות זו היא מבחי׳ מלכותו ית׳ הממלא כל עלמין כי מלכותך מלכות כל עולמים[37] כתיב ושם עלו השגת הנשמות ומלאכים (ע׳ [עיין] מענין זה בד״ה רני ושמחי[38] בפי׳ וצדקתך ירננו)[39]

Now, this contemplation is from the level of His Malchus (sovereignty), may He be blessed, which fills all worlds (memalei kol almin), for it is written, "Your kingship is the kingship of all worlds"; and it is there that the comprehension of the souls and the angels rises. (On this matter, see the discourse beginning "Sing and rejoice," on the explanation of "and they shall sing of Your righteousness.")

> The contemplation described so far is of G-d's Malchus, His sovereignty as it fills all worlds (memalei kol almin), the "kingship of all worlds" of the Psalm. This is the level to which the comprehension of souls and angels rises; the Alter Rebbe refers to his discourse "Sing and rejoice" for more on it.

ואשר משרתיו[40] כולם עומדים כו׳ ומקדישים וממליכים את שם כו׳ דהיינו בחי׳ ומדת מלכותו שאינו אלא בחי׳ שם

And "whose ministers all stand," etc., "and they sanctify and proclaim the sovereignty of the Name," etc.: that is, the level and attribute of His Malchus, which is only the level of a "name."

> The blessings before the Shema describe the angels "who all stand" and "sanctify and proclaim the sovereignty of the Name"; what they grasp is G-d's Malchus, which is only His "name." A name does not contain its bearer's essence; it is how he is called by others, and so Malchus is the aspect of G-d that relates to creation.

כי הוא לבדו יתברך מרום וקדוש שמרומם ומתנשא ומובדל וכו׳ ושם הוא דביקת הנפש המשכלת ומתבוננת בשרשה באלהים חיים בחי׳ מלכותו ית׳ וכמאמר ברוך שם כבוד מלכותו לעולם ועד ואהבת כו׳:

For He alone, may He be blessed, is exalted and holy: He is exalted, uplifted and set apart, etc. And it is there that the soul that understands and contemplates cleaves to its root in the living G-d: the level of His Malchus, may He be blessed. As in the saying, "Blessed be the Name of the glory of His kingdom forever and ever," "And you shall love," etc.

> G-d Himself is "exalted and holy," set apart from all. What the contemplating soul reaches is its root in "the living G-d" as Malchus; this is why the Shema's "Blessed be the Name of the glory of His kingdom" is followed by "And you shall love": the love born of contemplation cleaves to G-d as King, at the level of the "Name."

SECTION 3 · ¶5–7

The inner heart and the encompassing light

5 ב אך בחי' פנימיות הלב היא רעותא דליבא ותעלומות לב[41] (עיין סד"ה ושמתי כדכד[42] בפי' וכל גבולך לאבני חפץ ובד"ה ראה אנכי[43] בפי' וענין נחל איתן[44] וע"פ ביום השמיני שלח[45] ובד"ה כי המצוה הזאת[46] גבי תשובה תשוב ה' במילוי יו"ד כו')

2. But the level of the inner dimension of the heart is the desire of the heart (re'usa deliba) and "the secrets of the heart." (See at the end of the discourse beginning "And I will make [your windows] of kadkod," on the explanation of "and all your borders of precious stones"; and in the discourse beginning "See, I," on the explanation of the matter of "nachal eisan"; and on the verse "On the eighth day he sent"; and in the discourse beginning "For this commandment," regarding teshuvah: "tashuv hei" (the hei returns), spelled out with a yud, etc.)

> With section 2 the maamar turns to the inner heart: the desire of the heart (re'usa deliba), which the Psalm calls "the secrets of the heart," known to G-d alone. A long parenthesis lists other discourses that treat it, among them one on teshuvah that reads the word as tashuv hei, "the hei returns," with the letter hei spelled out with a yud.

אשר למעלה מעלה מן הטעם ודעת המושג ומושכל בכח השגת הנפש והשכלתה והיא בחי' אלהות שבנפש המתגלה בבחי' יחידה שבה להשתפך נפשה אל חיק אביה ממש בבחי' ביטול כו'[47]

which is far, far above the reason and knowledge that are grasped and understood by the power of the soul's comprehension and intellect. And it is the level of G-dliness within the soul, which is revealed in the level of yechidah within it, so that it pours out its soul into the very bosom of its Father, in a state of self-nullification (bittul), etc.

> This inner point is far above any reasoning the soul can grasp. It is the G-dliness within the soul itself, revealed through yechidah, the soul's innermost, singular core, and it expresses itself as a longing to pour out one's soul into the bosom of one's Father in complete self-nullification.

והארה זו היא מבחי' סובב כל עלמין כי הנה ממלא כל עלמין היינו חיות ואור א"ס ב"ה שיורד ומשתלשל בהשתלשלות המדריגות מעילה לעילה הארה והארה דהארה כו'

And this illumination is from the level of the light that encompasses all worlds (sovev kol almin). For the light that fills all worlds (memalei kol almin) is the life-force and the Infinite Light (Or Ein Sof), blessed be He, which descends and is drawn down through the descending chain of levels, from cause to cause, an illumination and an illumination of an illumination, etc.

> This inner love is rooted in the light that encompasses all worlds (sovev kol almin), and the Alter Rebbe defines the two terms. The light that fills all worlds (memalei kol almin) is G-d's life-force as it descends level by level, cause after cause, each level only a reflection of the one before it, "an illumination of an illumination."

וסובב כל עלמין היינו שהוא לבדו יתי כמו קודם שנברא העולם כו' ואינו בגדר עלמין כלל ולא שייך לפניו יתי בחינת השתלשלות כלל וכמ"ש את השמים ואת הארץ אני מלא[48] ששמים וארץ שוה

And the light that encompasses all worlds means that He, may He be blessed, is alone, as before the world was created, etc., and is not within the bounds of worlds at all, and the aspect of a chain of descent does not apply before Him, may He be blessed, at all. As it is written, "The heavens and the earth I fill," for heaven and earth are equal;

> The light that encompasses all worlds does not surround them like a ring; it is G-d as He is beyond worlds altogether, as before creation, where an order of higher and lower does not apply. Therefore G-d says "the heavens and the earth I fill": before Him, heaven and earth are equal.

וכמאמר והקדוש בשמים ובארץ[49] שהוא קדוש ומובדל בשמים ממעל כמו על הארץ מתחת שגם הרוחניות

and as in the saying, "and holy in heaven and on earth": that He is holy and set apart in the heavens above just as on the earth below; for even the spiritual

> The prayer Yishtabach calls G-d "holy in heaven and on earth": He is holy and set apart equally from the heavens above and from the earth below. Even the most spiritual realities are no closer to Him than physical ones.

כמו גמשיות יחשב לפניו יתי ולכן המלאכים אומרים איה מקום כבודו ואומרים מלא כל הארץ כבודו.[50,51]

is considered like the physical before Him, may He be blessed. Therefore the angels say, "Where is the place of His glory?" and they say, "The whole earth is full of His glory."

> Because the spiritual and the physical are alike before Him, the angels both ask, "Where is the place of His glory?" and declare, "The whole earth is full of His glory." He is beyond every place, even the highest, and for that very reason His glory fills even the earth.

6 והנה כוכבים וכל צבא השמים[52,53] וגו׳. אשר חלק כו׳[54] כוכבים הם המזלות שמקבלים מע״ש[55] והם מקבלים חיות משמרי האופנים וגבוה מעל גבוה עד שמקבלים מרוח פיו ית׳ שהוא בדרך וסדר השתלשלות ממדריגה למדריגה.[56]

Now, "the stars and all the host of heaven," etc., "which [He] apportioned," etc. The stars are the mazalos (constellations), which receive from the seventy princes; and these receive life-force from the guardians of the Ofanim, and "one higher than the high," until they receive from the breath of His mouth, may He be blessed. This is by way of the order of the chain of descent, from level to level.

> The maamar now describes the order through which the nations receive. Moshe warns against bowing to the stars, "which Havayah your G-d apportioned to all the peoples": the stars, or mazalos, receive their influence from the seventy heavenly princes, who receive from higher angels, the guardians of the Ofanim, "one higher than the high," up to the breath of G-d's mouth, all in an orderly chain from level to level.

7 והנה אמרו רז״ל [רבותינו זכרונם לברכה] אין מזל לישראל[57,58] כו׳ וכדכתיב כי חלק[59] הוי׳ עמו ואתם תהיו לי[60] וגו׳

Now, our Sages, of blessed memory, said, "Israel has no mazal," etc.; as it is written, "For Havayah's portion is His people," and "You shall be Mine," etc.

> Israel are not governed by the stars: the Sages say "Israel has no mazal," for, as the Torah says, "Havayah's portion is His people." Israel are G-d's own portion, "You shall be Mine," not a portion assigned through intermediaries.

שהם מקבלים מבחי׳ קדוש ומובדל שאינו בגדר ההשתלשלות בחי׳ סובב כל עלמין ושם הוא שרש נקודת פנימיות הלב להיות האהבה להי׳ למעלה מבחי׳ טעם ודעת בבחי׳ רעותא דליבא.

For they receive from the level that is holy and set apart, which is not within the bounds of the chain of descent: the level of the light that encompasses all worlds (sovev kol almin). And there is the root of the point of the inner dimension of the heart, so that the love for G-d be above the level of reason and knowledge, as the desire of the heart (re'usa deliba).

> Israel's souls receive from the level that is holy and set apart, beyond the chain of descent: the light that encompasses all worlds. That is the root of the point of the inner heart, which is why the love it brings is above reason and knowledge, a desire of the heart rather than a conclusion of the mind.

וכמ"ש מי לי בשמים[61] ועמך לא חפצתי בארץ כלה שארי ולבבי[62] צור לבבי וחלקי כו' (ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת] ובד"ה אם לא תדעי[63,64] כו').

As it is written, "Whom have I in heaven? And besides You I desire nothing on earth. My flesh and my heart yearn; the Rock of my heart and my portion," etc. (And see what is written in the discourse beginning "On the eighth day, an assembly," and in the discourse beginning "If you do not know," etc.)

> King David's words express this love: "Whom have I in heaven? Besides You I desire nothing on earth; my flesh and my heart yearn." Such love wants neither heaven nor earth but G-d Himself; the parenthesis refers to two discourses that develop the theme.

והנה אהבה זו בנפש היא מסותרת ומכוסה בלבוש שק בבחי' גלות בתוך הגוף ונפש הבהמית וכענין מאמר רז"ל [רבותינו זכרונם לברכה] גלו לאדום שכינה עמהם.[65,66]

Now, this love in the soul is hidden and covered in a garment of sackcloth, in a state of exile within the body and the animal soul; as in the saying of our Sages, of blessed memory, "They were exiled to Edom: the Shechinah (Divine Presence) is with them."

> This inner love lies hidden in the soul, covered as if in sackcloth, in exile within the body and the animal soul. The Sages taught that wherever Israel were exiled, even to Edom, the Shechinah went with them; the Alter Rebbe applies this to the exile within each person.

דשכינה היא ניצוץ אלהות שבנפש (ע' [עיין] בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'])[67] שהוא בבחי' גלות ושעבוד דאגת הפרנסה[68] שמקפת ומלבשת את פנימיות הלב והנפש כי בנפשו יביא לחמו[69] וטרוד לבו ברבות מחשבות[70] כו'

For the Shechinah is the spark of G-dliness in the soul (see Etz Chaim, Sha'ar 41, chapter 3), which is in a state of exile and enslavement to the worry of earning a livelihood, which surrounds and clothes the inner dimension of the heart and the soul; for "he brings his bread at the peril of his soul," and his heart is preoccupied with "many thoughts," etc.

> The Shechinah in exile is the spark of G-dliness in the soul, held captive by the worry of earning a living, which surrounds and clothes the inner heart. A person "brings his bread at the peril of his soul," in the words of the High Holiday prayers, and his heart is crowded with "many thoughts."

וע״ז נאמר מאן דקטיל לחויא בהתגברות הנפש בחיצוניות הלב במלחמה המסורה בידה בכח שכלה והשגתה יהבין ליה מלעילא ברתא דמלכא היא בחינת גילוי נקודת פנימיות הלב בנפש והיא מלחמה להי׳ בעמלק להוציאה מההעלם אל הגילוי

And about this it is said, "Whoever kills the serpent" — through the soul's prevailing in the outer dimension of the heart, in the war that is given into its hands, by the power of its intellect and comprehension — "is given from above the King's daughter": this is the level of the revelation of the point of the inner dimension of the heart in the soul. And this is "Havayah has war with Amalek": to bring it out of concealment into revelation.

> This is what the Zohar means: by prevailing in the outer heart, in the war entrusted to him, the war of intellect and understanding, a person "kills the serpent," and then the King's daughter is "given from above": the inner point of the heart is revealed. Bringing that point out of concealment into revelation is what the verse calls "Havayah has war with Amalek," the part of the war G-d Himself wins.

(ועמ״ש כה״ג [כהאי גוונא] ע״פ תספרו חמשים יום[71] ובענין פתחי לי כחודה של מחט ואני אפתח לך כפתחו של אולם בביאור ע״פ אני ישנה).[72]

(And see what is written along these lines on the verse "You shall count fifty days," and on the matter of "Open for Me like the point of a needle, and I will open for you like the doorway of a hall," in the explanation on the verse "I am asleep.")

> The Alter Rebbe refers to two related discussions: one on "You shall count fifty days," the counting of the Omer, and one on the Midrash "Open for Me an opening like the point of a needle, and I will open for you one like the doorway of a hall." There a small opening made by a person is answered by a great opening from above.

וזהו כי תצא למלחמה דהיינו מלחמת הנפש בזה לעומת זה אזי תהיה על אויביך היא בחי׳ גיל וי נקודת הלב

And this is [the meaning of] "When you go out to war": that is, the war of the soul with "the one opposite the other." Then you will be "over (al) your enemies": this is the level of the revelation of the point of the heart,

> Now the verse can be read anew: "When you go out to war" is the soul's war with its opposite, and then you will be al oyvecha, which can mean "over your enemies." The revealed point of the heart stands above them.

שהוא מבחי' סובב כל עלמין למעלה מאויביך שאין לאויב שלמטה שליטה ואחיזה שם וכמ"ש אשר חלק וגו'.

which is from the level of the light that encompasses all worlds, above your enemies, for the enemy below has no dominion and no hold there; as it is written, "which [He] apportioned," etc.

> That point comes from the light that encompasses all worlds, where the enemy below has no dominion and no hold. This is the meaning of "which He apportioned": the order of stars and powers that was apportioned below has no hold on what is above the chain of descent.

ואזי ושבית שביו[73] שנתהפך הרע לטוב בהסרת הבגדים הצואים[74,75] כו'. (וכמ"ש בע"ח [בעץ חיים] בשם הזהר הובא בסש"ב [בספר של בינונים] סוף פרק ט').

And then, "and you shall capture his captives": the evil is transformed into good, through the removal of the soiled garments, etc. (As is written in Etz Chaim in the name of the Zohar, cited in Sefer Shel Beinonim (Tanya), at the end of chapter 9.)

> Then comes the verse's "and you shall capture his captives": the evil itself is transformed into good once its "soiled garments" are removed. Tanya, at the end of chapter 9, cites this teaching from Etz Chaim in the name of the Zohar, explaining the soiled garments as the pleasures of this world in which the evil is clothed.

והיינו בהגלות נגלות אור ה' הסובב כל עלמין בבחי' פנימיות נקודת הלב שהוא למעלה מאויביך דוקא:

That is, when the light of G-d that encompasses all worlds is openly revealed in the inner dimension of the point of the heart, which is specifically "above your enemies."

> All this happens when the light that encompasses all worlds is openly revealed in the inner point of the heart. It is precisely because that point is "above your enemies" that it can transform them.

SECTION 4 • ¶8–13

Illumination and essence of the point of the heart

8 ג והנה גילוי זה שע"י ניצוח המלחמה בכח הנפש שלמטה הוא גילוי הארת נקודת הלב בנפש להפוך לבושי

3. Now, this revelation that comes through winning the war by the power of the soul below is the revelation of an illumination of the point of the heart in the soul, to transform the garments of

> Section 3 explains what the revelation won through the soul's own war accomplishes. It is only an illumination of the point of the heart, not its essence, and its work is to transform the soul's "garments."

מחשבה דיבור ומעשה שבזה לעומת זה ולקבץ כחות הנפש האלהית המפוזרים בפיזור הנפש בלבושים ההם שכחותיה והארותיה בלבד הם שמתפשטים בלבושים הללו.

thought, speech and action of "the one opposite the other," and to gather the powers of the G-dly soul that are scattered, through the soul's dispersion, in those garments; for it is only its powers and its illuminations that extend into these garments.

> The garments are thought, speech and action, which have been captured by "the one opposite the other," and the G-dly soul's powers are scattered among them. Only rays of the soul, not its essence, extend into these garments, and the illumination of the point of the heart gathers them back.

9 ועל זה נאמר אם יהיה נדחך בקצה השמים משם יקבצך[76] כו' שהנדחים הם הארת הכחות המתפשטות מן הנשמה להתפשט ולהתלבש בגוף

And about this it is said, "If your dispersed are at the end of the heavens, from there He will gather you," etc. The dispersed are the illumination of the powers that extend from the soul to spread out and be clothed in the body

> Moshe's promise that G-d will gather Israel's dispersed even "from the end of the heavens" describes the soul's own scattered powers. The "dispersed" are rays of the soul's powers that go out to be clothed in the body and the animal soul.

ונפש הבהמית ברבות מחשבות הטורדות ומבלבלות ומפילות את האדם להמשך אחריהם וכנודע מענין החלומות וכף הקלע[77] שהם מהלבושים המלבישים את הנפש מראשה ועד רגלה עד

and the animal soul, in the many thoughts that distract, confuse and make a person fall, so that he is drawn after them; as is known from the matter of dreams and of the hollow of the sling, which are of the garments that clothe the soul from its head to its foot, until

> They are scattered among the many thoughts that distract and confuse a person and drag him after them. The Alter Rebbe compares this to dreams and to the "hollow of the sling," the image of a soul hurled from place to place: these are garments that clothe the soul from head to foot.

שהיא אסורה וקשורה בהם והקבוץ הוא ע"י הארת גילוי נקודת הלב שמבחי' סובב כל עלמין דיהבין לי' מלעילא ע"י דקטל לחויא כנ"ל.

it is bound and tied up in them. And the gathering is through the illumination of the revelation of the point of the heart, which is from the level of the light that encompasses all worlds, which "is given him from above" through his having "killed the serpent," as mentioned above.

> The soul is bound and tied up in these garments. It is gathered back through the illumination of the point of the heart, the gift "given from above" to one who has "killed the serpent."

אך להיות גילוי עצמות נקודת הלב ממש להפך עצמיות המדות מרע לטוב ע"ז נאמר וראית בשביה אשת יפ"ת [יפת תאר][78] וגו'

But for there to be a revelation of the very essence of the point of the heart, to transform the very essence of the emotive attributes from evil to good, about this it is said, "and you see among the captives a woman of beautiful form (eshes yefas to'ar)," etc.

> Transforming the very essence of the emotions from evil to good requires more: a revelation of the essence of the point of the heart itself. This is the "woman of beautiful form" whom the verse speaks of, the soul that is "among the captives."

(ועמ"ש בד"ה אם לא תדעי בענין ורחל היתה יפ"ת [יפת תאר][79] והנה להבין קצת מהו שרש ענין גילוי עצמות נקודת הלב ממש וגילוי הארת נקודת הלב כו'

(And see what is written in the discourse beginning "If you do not know," on the matter of "And Rachel was beautiful of form (yefas to'ar)." Now, to understand somewhat what the root is of the revelation of the very essence of the point of the heart, and of the revelation of an illumination of the point of the heart, etc.:

> The parenthesis refers to the Torah Ohr discourse on "And Rachel was beautiful of form," and then raises a question about the root of the difference between the essence of the point of the heart and its illumination.

דלכאורה אינו מובן כ"כ [כל כך] ההפרש מאחר שגם ההארת נקודת הלב היא מבחי' סוכ"ע כנ"ל. וא"כ מנלן לעשות מדרגות כ"כ [כל כך] בנקודת הלב שבאדם בין עצמיות להארה כו'. אך הענין כמ"ש הרמ"ז [הרב משה זכות] ר"פ משפטים)

for at first glance the difference is not so understood, since the illumination of the point of the heart, too, is from the level of the light that encompasses all worlds (sovev kol almin), as mentioned above. If so, from where do we derive [grounds] to make such gradations in the point of the heart in a person, between essence and illumination, etc.? But the matter is as the Ramaz writes at the beginning of Parshas Mishpatim)

> The difficulty is that both come from the light that encompasses all worlds, so what basis is there for distinguishing levels within the point of the heart? The answer begins with a teaching of the Ramaz, Rabbi Moshe Zacuto, on the Zohar at the beginning of Parshas Mishpatim.

(דצ"ד ע"ב) בשם ספר הגלגולים שיש ג' בחינות בנשמות א' היא נר"ן [נפש רוח נשמה] מבחי' בי"ע. בק נר"ן [נפש רוח נשמה] מבחי' אצי' שבפנימית בי"ע. ג' מסוד אצילות בעצמו.

(folio 94b), in the name of Sefer HaGilgulim: that there are three levels in souls. The first is nefesh, ruach and neshamah from the level of Beriah, Yetzirah and Asiyah. The second is nefesh, ruach and neshamah from the level of the Atzilus that is within the inner dimension of Beriah, Yetzirah and Asiyah. The third is from the mystery of Atzilus itself.

> Citing Sefer HaGilgulim, the Ramaz writes that souls come from three levels: nefesh, ruach and neshamah from the worlds of Beriah, Yetzirah and Asiyah; from the Atzilus hidden within those worlds; and from Atzilus itself.

והנה חיצונית הלב שהוא נלקח ונמשך מן הדעת וההתבוננות זהו בחי' הא' דהיינו נר"נ [נפש רוח נשמה] דבי"ע עצמן כי בינה מקננא בכורסייא שהוא עולם הבריאה כו'

Now, the outer dimension of the heart, which is taken and drawn from Daas (knowledge) and contemplation, is the first level, namely the nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah themselves; for "Binah (understanding) nests in the Throne," which is the World of Beriah (Creation), etc.

> The outer heart, born of contemplation, corresponds to the first level, the soul as it belongs to Beriah, Yetzirah and Asiyah. For Binah, understanding, "nests in the Throne," the World of Beriah, so love that comes through understanding belongs to the created worlds.

ועצמיות נקודת הלב אשר למעלה מעלה מן הטעם ודעת המושג זהו בחי' הג' שהוא אצילות עצמו כי אצילות בכלל הוא בחי' חכמה ומוחין דאבא הוא מה שלמעלה מהבינה ודעת כו'.

And the essence of the point of the heart, which is far, far above comprehended reason and knowledge, is the third level, which is Atzilus itself; for Atzilus in general is the level of Chochmah (wisdom) and the mochin (intellect) of Abba, which is what is above Binah and Daas, etc.

> The essence of the point of the heart, far above reason, corresponds to the third level, Atzilus itself. Atzilus as a whole is the level of Chochmah, the mochin of Abba, which stands above Binah and Daas, understanding and knowledge.

10 וזהו ענין רובע ישראל[80] הבחינה הרביעית היא בחינת אצילות. ומעתה יובן כ"כ [כל כך] היסוד לעשות מדרגות בנקודת הלב שבאדם בין עצמיות נקודת הלב ממש שזהו בחי' גילוי והמשכה ממלכות דאצילות עצמו העליון.

And this is the meaning of "the fourth part of Israel": the fourth level is the level of Atzilus (Emanation). And now the basis for making gradations in the point of the heart in a person will be well understood: between the very essence of the point of the heart, which is the level of a revelation and drawing down from the Malchus (sovereignty) of the supernal Atzilus itself,

> Bilam's words "Who has counted the dust of Jacob, or numbered the fourth part (rova) of Israel?" allude to this fourth level, Atzilus, above the three worlds below it. Now the difference between the essence and the illumination of the point of the heart is clear: the essence is revealed and drawn down from the Malchus of Atzilus itself.

11 ובין הארת נקודת הלב שהוא מבחי' אצילות שבפנימית העשייה או אצילות שבפנימית יצירה ובריאה שהם הארה מאצילות העליון

and an illumination of the point of the heart, which is from the level of the Atzilus within the inner dimension of Asiyah (Action), or the Atzilus within the inner dimension of Yetzirah (Formation) and Beriah (Creation), which are an illumination from the supernal Atzilus.

> The illumination of the point of the heart comes from the Atzilus hidden within Asiyah, or within Yetzirah and Beriah. That inner Atzilus is only a ray of the supernal Atzilus.

ולכן נק' הארת נקודת הלב וע"כ פעולת גילוי הארה זו הוא להפך לבושי מחשבה דבור ומעשה שהן הן בחי' בי"ע עצמן כנודע.

Therefore it is called an illumination of the point of the heart; and therefore the effect of revealing this illumination is to transform the garments of thought, speech and action, which are themselves the level of Beriah, Yetzirah and Asiyah, as is known.

> This is why it is called an illumination, and why its effect is to transform the garments of thought, speech and action, which themselves correspond to Beriah, Yetzirah and Asiyah. It works on the level of the worlds within which it is found.

12 ומעתה מובן איך שבחי' זו דנקודת הלב ישנו בכל אחד מישראל שהרי גם בנפש שמבחי' עשייה מלובש בפנימיותו בחי' אצילות כנ"ל ועמ"ש ע"פ מי מנה[81] בענין אף עשיתיו[82] אף מרבה הבחינה הרביעית הנ"ל.

And now it is understood how this level of the point of the heart is present in each and every one of Israel; for even in a soul that is from the level of Asiyah, the level of Atzilus is clothed within its inner dimension, as mentioned above. And see what is written on the verse "Who has counted," on the matter of "I even made him": "even" comes to include the fourth level mentioned above.

> This explains how the point of the heart exists in every Jew: even a soul from Asiyah has Atzilus clothed within it. The Alter Rebbe refers to his discourse "Who has counted" on Isaiah's "I created him, I formed him, I even made him," where "created," "formed" and "made" are Beriah, Yetzirah and Asiyah, and the word "even" (af) includes the fourth level, Atzilus.

13 ועמ"ש ע"פ הרע"מ [הרעיא מהימנא] פ' כי תשא בענין והדל לא ימעיט[83] כו' יסוד אבא ארוך שהארת אבא נמשך ומתפשט בכל א' מישראל אף מי שאין לו בינה ודעת

And see what is written on the Raaya Mehemna, Parshas Ki Sisa, on the matter of "and the poor shall not give less," etc.: "The Yesod of Abba is long," for the illumination of Abba is drawn down and extends into every one of Israel, even one who has no Binah (understanding) and Daas (knowledge);

> The Alter Rebbe adds another way of seeing how the point of the heart is in every Jew, referring to his discourse on the Raaya Mehemna to Parshas Ki Sisa, on "the poor shall not give less" than the half-shekel. There the Kabbalistic principle that "the Yesod of Abba is long," reaching further down than that of Imma, means that the light of Abba, Chochmah, reaches every Jew, even one who lacks Binah and Daas.

והיינו להיות מס"נ [מסירות נפש] בלי טעם ודעת כלל כו'. והיינו אפילו בנפש דנפש דעשייה שאין בו הארת הבינה והדעת.

that is, to have self-sacrifice (mesirus nefesh) without any reason or knowledge at all, etc. And this is even in the nefesh of the nefesh of Asiyah, which has no illumination of Binah and Daas.

> This light of Chochmah is what makes possible self-sacrifice (mesirus nefesh) without any reason or understanding at all. It reaches even the lowest part of the lowest soul, the nefesh of the nefesh of Asiyah, which has no light of Binah and Daas.

עוי"ל [עוד יש לומר] דעצמיות נקודת הלב ממש נמשך מבחינת כנסת ישראל ממש שהוא פרצוף הפנימי דמל' דאצילות והארת נקודת הלב נמשך מבחי' פרצוף החיצון כו'

One may further say that the very essence of the point of the heart is drawn from the level of Knesses Yisrael (the Community of Israel) itself, which is the inner partzuf (configuration) of the Malchus of Atzilus, and the illumination of the point of the heart is drawn from the level of the outer partzuf, etc.

> A second explanation: the essence of the point of the heart comes from Knesses Yisrael itself, the inner partzuf (configuration) of Malchus of Atzilus, while its illumination comes from the outer partzuf of Malchus.

וזה קרוב ג"כ לדרך הא'. וביאור הענין הנה פי' תואר הוא ענין מ"ש נעשה אדם בצלמנו[84] וגו'.

And this too is close to the first approach. The explanation of the matter: the meaning of to'ar (form) is the matter of what is written, "Let us make man in Our image," etc.

> This second explanation is close to the first, since in both the essence comes from Atzilus itself and the illumination from a lesser expression of it. The maamar now turns to the word to'ar, "form," in "a woman of beautiful form," and explains it through the verse "Let us make man in Our image."

SECTION 5 · ¶14–17

The woman of beautiful form

14 והנה כתיב ויברא אלקים את האדם[85] בצלמו בצלם אלקים[86] כו' ב' פעמים בצלם כנגד ב' בחינות שיש בנשמה הא' המתפשטת ומתלבשת בגוף

Now, it is written, "And G-d created man in His image; in the image of G-d," etc.: "in the image" twice, corresponding to two levels that there are in the soul. The first is that which extends and is clothed in the body,

> The verse says "in His image" and then again "in the image of G-d." The Alter Rebbe reads the doubled "image" as two levels of the soul, the first being the part that extends into the body and is clothed in it.

והוא אשר ירדה בדרך וסדר ההשתלשלות מעילה לעילה וכמ״ש ולכבודי בראתיו[87] יצרתיו אף עשיתיו ובחינה הב׳ היא בחי׳ הנשמה שעומדת למעלה בבחי׳ מקיף ואינה מתפשטת

and this is what descended by way of the order of the chain of descent, from cause to cause, as it is written, "For My glory I created him, I formed him, I even made him." And the second level is the level of the soul that stands above, in the manner of a makif (encompassing), and does not extend

> That inner soul came down through the chain of descent, cause after cause, as Isaiah says, "I created him, I formed him, I even made him." The second level is the soul that stays above as a makif, an encompassing presence that is not clothed in the body.

ומתלבשת תוך הגוף כלל ונקרא בשם מזל בלשון רז״ל [רבותינו זכרונם לברכה] דאע״ג [דאף על גב] דאיהו לא חזי[88] מזלי [מזליה] חזי. כי מזל לשון מפעיל שמזיל וממשיך ההארה והשפעה לבחי׳ הנשמה שבתוך הגוף.

and is not clothed within the body at all. And it is called mazal in the language of our Sages, of blessed memory: "Even though he does not see, his mazal sees." For mazal is a causative term: it makes flow (mazil) and draws down the illumination and the influence to the level of the soul that is within the body.

> The Sages call this higher soul a person's mazal, as in the Talmud's "even though he does not see, his mazal sees." The word mazal is related to nozel, "to flow": it is the source that makes light and influence flow down to the soul within the body.

15 והנה הנשמה שבבחי׳ מקיף נק׳ בשם יפת תואר ששרשה מבחי׳ לך ה׳ הגדולה והגבורה והתפארת שהתפארת הוא ענין יופי הנך יפה דודי[89] וגו׳.

Now, the soul that is at the level of makif is called yefas to'ar (beautiful of form), for its root is from the level of "Yours, Havayah, are the greatness and the might and the beauty (tiferes)," for Tiferes is a matter of beauty: "Behold, you are beautiful, my beloved," etc.

> The soul that remains above is called yefas to'ar, "beautiful of form," because its root is in Tiferes, the attribute whose name means beauty, as in "Yours, Havayah, are the greatness and the might and the beauty." Beauty is also the language of love in the Song of Songs: "Behold, you are beautiful, my beloved."

ובחי׳ הנשמה שבתוך הגוף נק׳ אשת יפת תואר שמקבל מיפת תואר (עיין בזהר ר״פ במדבר דקי״ז ע״א פ׳ שלח דקנ״ט א׳ וע׳ בזח״א [בזהר חלק א] ויחי דרמ״ה סע״א [סוף עמוד א] וע״ב).[90]

And the level of the soul that is within the body is called eshes yefas to'ar (a woman of beautiful form), for it receives from the yefas to'ar. (See the Zohar at the beginning of Parshas Bamidbar, folio 117a; Parshas Shelach, folio 159a; and see the Zohar, Part I, Vayechi, folio 245, end of side a and side b.)

> The soul within the body is called eshes yefas to'ar, "the woman of beautiful form," because it receives from the soul above, as the feminine receives from the masculine in the language of Kabbalah. The Alter Rebbe cites three Zohar passages for this.

וכדי להוציאה מן השביה בבחי׳ עצמותה ומהותה דהיינו השכל והמדות עצמן שתהיינה להי׳ לבדו ולבער הרע מקרבו מכל וכל

And in order to bring it out of captivity in its very essence and being, that is, the intellect and the emotive attributes themselves, so that they be for G-d alone, and to eradicate the evil from within him entirely,

> To free this captive soul in its very essence, so that its intellect and emotions themselves belong to G-d alone and the evil is uprooted from within entirely, more is needed than holding the evil in check.

והיינו בהתהפכות המדות של הרע לטוב ממש[91] ולהכלל בקדושה וכמ״ש בסש״ב [בספר של בינונים] פרק יו״ד צריך להמשיך גילוי אלהות מבחי׳ מזל הוא הנשמה שלמעלה מן הגוף.

that is, through the transformation of the emotive attributes of evil into actual good and their inclusion in holiness, as is written in Sefer Shel Beinonim (Tanya), chapter 10, one must draw down a revelation of G-dliness from the level of mazal, which is the soul that is above the body.

> The evil emotions must be transformed into actual good and absorbed into holiness, as Tanya chapter 10 describes the complete tzaddik. For this one must draw down a revelation of G-dliness from the mazal, the soul above the body.

וע״ז אמר דוד המלך ע״ה [עליו השלום] בקשו פני[92] פי׳ פנימי׳ [פנימיות / פנימית] שלי היינו עצמיות פנימיות נקודת הלב ורעותא דליבא שהוא בהסתר והעלם

And about this King David, peace be upon him, said, "Seek my face (panai)": the meaning is, my inner dimension, that is, the very essence of the inner dimension of the point of the heart and the desire of the heart (re'usa deliba), which is hidden and concealed;

> King David's "Seek my face" is read as "seek my inner self," since panim, "face," is related to pnimiyus, "inner dimension." What must be sought is the essence of the inner point of the heart and the heart's desire, which lie hidden.

וצריך לבקשה ולחפש אחריה ולהוציאה מההעלם אל הגילוי (וכענין שנאמר תעיתי כשה אובד[93] בקש עבדך) וכיצד יבקש ויחפש אחריה את פניך ה' אבקש היינו פנימיות הוי' בחי' ויעבור הוי' על פניו[94] וגו'

and one must seek it, search for it and bring it out of concealment into revelation (as in the matter of what is said, "I have strayed like a lost lamb; seek Your servant"). And how is one to seek and search for it? "Your face, Havayah, I will seek": that is, the inner dimension of Havayah, the level of "And Havayah passed before him (al panav)," etc.,

> This inner point must be searched for and brought out of hiding, like a lost lamb that cries, "Seek Your servant." One seeks it through "Your face, Havayah, I will seek": the inner dimension of the Name Havayah, the level revealed when "Havayah passed before him (al panav)" and proclaimed the Thirteen Attributes of Mercy.

שמשם נמשכים י"ג מדות הרחמים והן נמשכות בימי הסליחות שאז הוא זמן ועת רצון למעלה ובכל השנה נמשך פנימית הוי' בבחי' זו על ידי התורה

from where the Thirteen Attributes of Mercy are drawn. And they are drawn during the days of Selichos, for then is a time, an hour of favor, above. And during the whole year the inner dimension of Havayah is drawn at this level through the Torah

> The Thirteen Attributes of Mercy flow from this inner dimension and are drawn down especially in the days of Selichos, a time of divine favor. During the rest of the year the inner dimension of Havayah is drawn down through Torah and mitzvos.

והמצות שהן הן פנימיות רצונו וחכמתו של הקב"ה בכבודו ובעצמו כביכול דלית מחשבה תפיסא ביה[95,96] שע"י עסק התורה נקרא קורא בתורה[97] שקורא וממשיך חכמתו ית' דאורייתא מחכמה נפקת[98]

and the mitzvos, which are the inner dimension of the will and wisdom of the Holy One, blessed be He, in His glory and in His essence, as it were, whom "no thought can grasp." For through engaging in Torah one is called "one who reads (korei) in the Torah," for he calls forth (korei) and draws down His wisdom, may He be blessed, for "the Torah came forth from Chochmah (wisdom),"

> Torah and mitzvos are the innermost will and wisdom of G-d Himself, whom no thought can grasp. One who studies Torah is called korei, "one who reads" and also "one who calls": he calls down G-d's wisdom, since the Torah came forth from Chochmah.

שהיא בחי' הארת פנימיות כמ"ש חכמת אדם תאיר פניו.[99] (ע' [עיין] בביאור ע"פ ויכתוב משה את מוצאיהם[100] כו').

which is the level of an illumination of the inner dimension, as it is written, "A man's wisdom makes his face shine." (See the explanation on the verse "And Moshe wrote their goings forth," etc.)

> Wisdom is an inner light that shows on the face, as Ecclesiastes says: "A man's wisdom makes his face shine." So Torah study draws down the light of G-d's "face," His inner dimension; the Alter Rebbe refers to his explanation of "And Moshe wrote their goings forth."

וע"ז יאר פניו אתנו סלה[101] והמצות הן הם פנימיות רצונו ית' תרי"ג מצות[102] דאורייתא וז'

And through this, "May He make His face shine upon us, Selah." And the mitzvos are the inner dimension of His will, may He be blessed: the 613 mitzvos of the Torah and the seven

> Through the Torah, "May He make His face shine upon us" is fulfilled. The mitzvos too are G-d's inner will: the 613 commandments of the Torah together with the seven commandments of the Rabbis.

מצות דרבנן בגימט' [בגימטריא] תר"ך עמ ודי אור[103] שהן נמשכות למטה ע"י קיום המצות כמאמר אשר קדשנו במצותיו כו וכמאמר רז"ל [רבותינו זכרונם לברכה] הקב"ה מניח תפילין[104] כו'.[105, 106]

rabbinic mitzvos, which in gematria are the 620 (tarach) pillars of light, which are drawn down below through the fulfillment of the mitzvos; as in the saying, "who has sanctified us with His mitzvos," etc., and as our Sages, of blessed memory, said, "The Holy One, blessed be He, puts on tefillin," etc.

> Together they number 620, which corresponds to the 620 "pillars of light" of the Kabbalah, the numerical value of keser, "crown"; they are drawn down below by doing the mitzvos. Hence the blessing "who has sanctified us with His mitzvos," and the Sages' saying that the Holy One, blessed be He, as it were, puts on tefillin.

16 וצדקה כנגד כולם[107] כי ענין הצדקה הוא להיות מדת החסד חנם להחיות רוח שפלים[108] שהן כל המדרגות שבהשתלשלות העולמות דכולא קמי' [קמיה] כלא חשיב.[109]

And charity is equal to them all; for the matter of charity is that the attribute of Chesed (kindness) be [extended] freely, to revive the spirit of the lowly, which are all the levels in the chain of descending worlds (hishtalshelus), for "all before Him is considered as nothing."

> The Sages say that charity is equal to all the mitzvos. Charity is kindness given freely, not earned, "to revive the spirit of the lowly," and before G-d all the levels of the worlds are lowly, for "all before Him is considered as nothing"; so His kindness to them is wholly free.

וזהו והיה מעשה הצדקה שלום[110] וכתיב שלום שלום לרחוק ולקרוב[111] לרחוק שנעשה קרוב[112] כי שלום היינו בחי' התקשרות מעלה ומטה שיהיה גם הרחוק בבחי' קרוב כנ"ל.

And this is [the meaning of] "And the work of charity shall be peace." And it is written, "Peace, peace, to the far and to the near": to the far who has become near; for peace is the level of the bond between above and below, so that even the far be at the level of near, as mentioned above.

> Isaiah says that "the work of charity shall be peace," and that G-d grants "peace, peace, to the far and to the near." The Alter Rebbe reads "the far" as one who has become near: peace is the bond between above and below, which makes even the distant close.

וכשם שנמשך מלמעלה למטה בחי' את פניך ה' כך נמשך ממטה למעלה בחי' בקשו פני להיות נקודת פנימית הלב עולה ונכלל באור א"ס ב"ה ממש.

And just as the level of "Your face, Havayah," is drawn from above to below, so is the level of "Seek my face" drawn from below to above: that the point of the inner dimension of the heart rise and be included in the very Infinite Light (Or Ein Sof), blessed be He.

> Just as G-d's "face" is drawn from above to below, so a person's "Seek my face" rises from below to above. The inner point of the heart ascends and is included in the very Infinite Light.

(וע' בד"ה מי מנה ובד"ה ראשי המטות[113] ובד"ה והיה מספר בנ"י [בני ישראל] ובד"ה אחרי ה' אלקיכם תלכו[114] גבי ואת מצותיו תשמרו ובד"ה אם לא תדעי כו' צאי כו' ע"ש)

(And see in the discourse beginning "Who has counted," and in the discourse beginning "The heads of the tribes," and in the discourse beginning "And the number of the children of Israel shall be," and in the discourse beginning "After Havayah your G-d you shall walk," regarding "and His commandments you shall keep," and in the discourse beginning "If you do not know," etc., "go out," etc.; see there.)

> The parenthesis lists further discourses on this theme: those beginning "Who has counted," "The heads of the tribes," "And the number of the children of Israel shall be," "After Havayah your G-d you shall walk," and "If you do not know … go out."

ולא מהעוה"ז לבד שהוא בחי' התקבצות מפיזור הנפש המתפזר ומתפשט במחשבה דיבור ומעשה לבושי הגוף הגשמי שנמשכין אחר עוה"ז

And not from this world alone, which is the level of the gathering in from the dispersion of the soul, which is scattered and spread out in thought, speech and action, the garments of the physical body, which are drawn after this world;

> This ascent is not only a gathering of the soul from this world, where its powers are scattered in thought, speech and action, the garments of the body that pursue worldly things.

אלא אפילו מג״ע [מגן עדן] התחתון ועליון כמ״ש מי לי בשמים ועמך לא חפצתי בארץ[115] כלה שארי ולבבי צור לבבי וגו׳.

but even from the lower and the upper Gan Eden, as it is written, "Whom have I in heaven? And besides You I desire nothing on earth. My flesh and my heart yearn; the Rock of my heart," etc.

> The inner point rises even beyond the lower and the upper Gan Eden, the spiritual worlds of the souls. This is the meaning of "Whom have I in heaven? Besides You I desire nothing on earth": the inner heart desires G-d Himself, not even the delights of Gan Eden.

17 ועל זה נאמר מי זאת עולה מן המדבר[116] מתרפקת על דודה על דודה ממש. וזהו ולקחת לך לאשה[117] דהיינו כענין שנאמר ביום ההוא וגו׳ תקראי לי אישי.[118]

And about this it is said, "Who is this coming up from the desert, leaning upon her beloved?": upon her very beloved. And this is [the meaning of] "and you take her to yourself as a wife": that is, as in what is said, "On that day," etc., "you will call Me Ishi (my husband)."

> Of this ascent the Song of Songs says, "Who is this coming up from the desert, leaning upon her beloved?": the soul rises, clinging to G-d Himself. This is the verse's "and you take her to yourself as a wife," a bond like the one Hosea foretells: "On that day … you will call Me Ishi, my husband."

והיינו ע״י התורה וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] ביום חתונתו זה מ״ת [מתן תורה][119] שהתורה היא בחי׳ חתן וכנסת ישראל נק׳ כלה בחי׳ כלה שארי ולבבי ממש.

And this is through the Torah, as our Sages, of blessed memory, said, "'On the day of his wedding': this is the Giving of the Torah"; for the Torah is the level of the bridegroom, and Knesses Yisrael is called kallah (bride), the very level of "my flesh and my heart yearn (kalah)."

> The bond is made through the Torah, for the Sages read "the day of his wedding" in the Song of Songs as the Giving of the Torah. The Torah is the bridegroom and Knesses Yisrael the bride (kallah), a word that echoes "my flesh and my heart yearn (kalah)."

אך להיות בחי׳ זו של המשכת התורה והמצות פנימיות רצונו ית׳ וחכמתו כדי להעלות בחי׳ פנימיות נקודת הלב בבחי׳ עצמותה ומהותה ממש צריך להקדים להיות בבחי׳ וחשקת בה שיהא כל ישעו וחפצו בזה

But for there to be this level of the drawing down of the Torah and the mitzvos, the inner dimension of His will and wisdom, may He be blessed, in order to raise the level of the inner dimension of the point of the heart in its very essence and being, one must first be at the level of "and you desire her," so that all his salvation and all his desire be in this;

> But for Torah and mitzvos to raise the inner point of the heart in its very essence, a person must first fulfill "and you desire her": all his salvation and all his desire must be in this.

כי רוח אייתי רוח[120] ואמשיך רוח אם ישים אליו לבו[121] רוחו ונשמתו אליו יאסוף. משא"כ אם אינו חושק ומתאוה להעלות פנימית נקודת הלב בודאי לא ימשיך כלום:

for "spirit brings spirit and draws spirit": "If he sets his heart toward Him, his spirit and his soul He will gather to Himself." Whereas if he does not desire and long to raise the inner dimension of the point of the heart, he will certainly not draw down anything.

> As the Zohar teaches, "spirit brings spirit and draws spirit": a person's longing below draws down the corresponding spirit from above. One who does not desire and long to raise the inner point of his heart will draw down nothing.

SECTION 6 · ¶18–20

Into your house: teshuvah and weeping

18 ד והבאתה אל תוך ביתך.[122] והענין כמ"ש בזהר (פ' ויקרא ד"ו סע"א [סוף עמוד א][123] וע"ב וברע"מ [וברעיא מהימנא] פ' פנחס דרנ"ז סע"א [סוף עמוד א] וע"ב)

4. "And you shall bring her into your house." The matter is as is written in the Zohar (Parshas Vayikra, folio 6, end of side a and side b; and in the Raaya Mehemna, Parshas Pinchas, folio 257, end of side a and side b)

> Section 4 explains the next verse, "And you shall bring her into your house," through two passages of the Zohar: in Parshas Vayikra, and in the Raaya Mehemna on Parshas Pinchas.

על פסוק נפלה לא תוסיף קום[127, 126, 125, 124] וגו' (בעמוס רס"י [ריש סימן ה']). שלא תהיה בבחי' קום ממטה למעלה.

on the verse "She has fallen, she shall rise no more," etc. (in Amos, at the beginning of chapter 5): that she will not be in the state of rising from below to above,

> Both discuss Amos's lament, "She has fallen, she shall rise no more, the virgin of Israel." The Alter Rebbe reads it to mean that she will not rise in the way of rising from below to above, by her own strength.

רק כמ"ש ביום ההוא אקים[128] וגו'. שיומשך מלמעלה למטה שהיא לה גם למטה בחי' קימה מעלייתא

but only as it is written, "On that day I will raise up," etc.: that it be drawn from above to below, so that she will have, even below, the level of a superior rising.

> Rather, as Amos later promises, "On that day I will raise up the fallen tabernacle of David": G-d will raise her, drawing down from above to below, so that even below she has a higher kind of rising. This is the meaning of "you shall bring her into your house": the bond is completed from above.

(וכענין מ"ש בד"ה ושמתי כדכד בענין חד אמר שהם[129] ועיין בזח"א [בזהר חלק א] ויחי) (דרל"ז ב)[130] פי' בע"א [באופן אחר] ממ"ש בפ' ויקרא י"ל [יש לומר] זהו כמ"ד [כמה דאת אמר] ישפה

(As in the matter of what is written in the discourse beginning "And I will make [your windows] of kadkod," regarding "one said shoham (onyx)"; and see the Zohar, Part I, Vayechi) (folio 237b), [which] explains it in another way than what is written in Parshas Vayikra; it may be said that this is according to the one who says "yashfeh (jasper)."

A parenthesis notes that the Zohar in Vayechi explains the verse differently from the Zohar in Vayikra, and links the two explanations to the Talmud's dispute over Isaiah's kadkod stones, where one sage said shoham (onyx) and the other yashfeh (jasper). The Vayechi explanation, the Alter Rebbe suggests, corresponds to the opinion of yashfeh.

והיינו להיות אור פני ה' נמשך למטה להיות כמים הפנים[131] בבחי' והחזירנו בתשובה[132, 133] שלמה[134] לפניך לפניך דייקא בבחינת פנימיות שזו היא שלימות התשובה תשוב ה' כו' והוא בחי' קומה אקים את סוכת דוד הנופלת כו'.

That is, that the light of G-d's face be drawn down below, so that it be "as water [reflects] the face," in the manner of "and bring us back in complete teshuvah before You": "before You" (lefanecha) specifically, at the level of the inner dimension; for this is the completeness of teshuvah, "tashuv hei" (the hei returns), etc. And this is the level of rising: "I will raise up the fallen tabernacle of David," etc.

The light of G-d's face is drawn down "as water reflects a face": G-d's turning toward a person mirrors the person's turning toward Him. This is the prayer "Bring us back in complete teshuvah before You (lefanecha)," where "before You" points to G-d's inner dimension (panim); such teshuvah, "the hei returns," is the rising promised in "I will raise up the fallen tabernacle of David."

וזהו בחינת עשרת ימי תשובה כמים הפנים כו' שבסליחות ממשיכין ויעבור הוי' על פניו[135] וגו' להיות בעשרת ימי תשובה בבחינת והחזירנו בתשובה שלימה לפניך:

And this is the level of the Ten Days of Teshuvah, "as water [reflects] the face," etc.: for during Selichos we draw down "And Havayah passed before him (al panav)," etc., so that during the Ten Days of Teshuvah there be the level of "and bring us back in complete teshuvah before You."

This is the work of the Ten Days of Teshuvah. During Selichos the Thirteen Attributes of Mercy, "And Havayah passed before him (al panav)," are drawn down, so that in the Ten Days one may reach "complete teshuvah before You."

19 וגלחה את ראשה ועשתה את צפרניה.[136] הנה שערות הראש הן מותרי המוחין[137] שנפלו במילי דעלמא.

"And she shall shave her head and do her nails." Now, the hairs of the head are the surplus of the mochin (intellect), which have fallen into worldly matters.

> The verse continues that the captive woman shall shave her head and do her nails. Hair is the surplus that grows out of the head, so it stands for the surplus of the intellect (mochin) that has fallen into worldly matters.

וצפרנים הן מותרי מדות חסד דרועא ימינא[139, 138] אברהם שיצא ממנו[140] כו'. וצריך האדם להסיר המותרות

And the nails are the surplus of the emotive attributes of Chesed (kindness), "the right arm," Avraham, from whom came forth, etc. And a person must remove the surplus;

> Nails, which grow from the hands, stand for the surplus of the emotions of Chesed, kindness, called "the right arm" and associated with Avraham. The words "Avraham, from whom came forth" echo the Talmud's "Avraham, from whom Yishmael came forth": even holy kindness can yield a surplus outside holiness, and a person must remove such surplus.

כי מסטרא דקדושה עליונה הנה המותרות הם בחינת קדושה. וכמו י"ג מדות הרחמים שנמשכות מבחי' שערות כו'.

for from the side of the supernal holiness, the surplus is a level of holiness, like the Thirteen Attributes of Mercy, which are drawn from the level of the hairs, etc.

> Above, in supernal holiness, "surplus" is itself holy: the Thirteen Attributes of Mercy are drawn from the level called the "hairs."

וכענין קדוש יהיה גדל פרע[141] שער ראשו. (ע' [עיין] מזה לקמן ע"פ כי כארץ תוציא צמחה[142] ובפ' אמור ע"פ ונקדשתי בתוך).[143]

And as in the matter of "He shall be holy; he shall let the locks of the hair of his head grow long." (See on this below, on the verse "For as the earth brings forth her growth," and in Parshas Emor, on the verse "And I shall be sanctified among.")

> So too the nazir, who is called "holy," lets the hair of his head grow long: on a high level the surplus is holy. The parenthesis refers to two discourses that discuss this.

אבל בלוים שהם למטה במדריגה מסטרא דדינא קשיא[144] כתיב והעבירו תער[145] וגו' ועיין בפ' תזריע (דמ"ח סע"ב [סוף עמוד ב]) ושער באשה ערוה[146] ששם יניקת החיצונים.

But regarding the Levites, who are lower in level, from the side of severe judgment, it is written, "and let them pass a razor," etc. And see in Parshas Tazria (folio 48, end of side b). And "a woman's hair is nakedness," for there the external forces draw nourishment.

> The Levites, however, who are rooted in severe judgment, were commanded to pass a razor over their flesh, and the Zohar on Parshas Tazria links hair with severe judgment. In the same vein the Alter Rebbe explains the Talmud's ruling that a woman's hair is ervah, "nakedness," as a place where the external forces draw nourishment.

וזהו ענין אמרם עם הארץ אסור לאכול בשר[147] שהבשר הוא מורידו ומשפילו למטה משא"כ תלמיד חכם כי צדיק אוכל לשובע נפשו[148] כתיב.

And this is the meaning of their saying, "An unlearned person (am ha'aretz) is forbidden to eat meat," for the meat brings him down and lowers him below; which is not so with a Torah scholar, for it is written, "The righteous one eats to the satisfaction of his soul."

> This explains the Sages' saying that an unlearned person may not eat meat: the meat drags him down. A Torah scholar is not brought down by it, for of him it says, "The righteous one eats to the satisfaction of his soul."

וכן אמרו שיחת חולין של[149] תלמידי חכמים[150] כו' דייקא. ולכן הבע"ת [הבעלי תשובה] צריך לסגף א"ע [את עצמו] כדי להרחיק עצמו מהמותרות שלא יורידנו ויחזירנו לסורו ח"ו [חס ושלום]:[151]

And likewise they said, "The mundane conversation of Torah scholars," etc., specifically. Therefore the penitent (baal teshuvah) must afflict himself, in order to distance himself from the surplus, so that it not bring him down and return him to his former ways, G-d forbid.

> So too the Sages said that even the mundane conversation of Torah scholars requires study, specifically of scholars. Therefore a penitent must practice self-denial, to distance himself from surplus so that it does not drag him back to his former ways.

20 והסירה את שמלת שביה.[152] הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בבואה דבבואה לית להו.[153] אבל בבואה לחודה אית להו גם בזה לעומת זה[154]

"And she shall remove the garment of her captivity." Now, our Sages, of blessed memory, said, "A reflection of a reflection they do not have; but a reflection alone they do have." So too in "the one opposite the other,"

> The verse continues, "and she shall remove the garment of her captivity." The Talmud says of demons that they have a reflection but not a reflection of a reflection, and the Alter Rebbe applies this to "the one opposite the other," the side opposed to holiness.

דהיינו בחי' מקיף למעלה כענין עבירה גוררת עבירה[155, 156] ומטמאין אותו הרבה[157] וכו' וצריך להסיר גם בחי' המקיף שנמשך מלמעלה מאליו

that is, the level of a makif (encompassing) above, as in the matter of "one transgression draws another transgression" and "they make him very impure," etc. And one must also remove the level of the makif that is drawn from above of its own accord,

> The side of evil has one makif, an encompassing influence over a person, which shows itself in the way "one transgression draws another" and "one who defiles himself a little is defiled much." This makif, which comes from above of its own accord, must also be removed.

כי עוונותיכם מבדילין[158] כתיב שמבדילין ומפסיקין בין השראת גילוי אלהותו יתי' שנמשך ע"י התורה והמצות ובין נקודת פנימיות הלב שאינו נוגע לפנימיות הלב בלתי

for it is written, "Your iniquities separate": they separate and interpose between the indwelling of the revelation of His G-dliness, may He be blessed, which is drawn through the Torah and the mitzvos, and the point of the inner dimension of the heart, so that it does not touch the inner dimension of the heart unless

> For "your iniquities separate": sins form a barrier between the divine light drawn down through Torah and mitzvos and the inner point of the heart. The light does not touch the inner heart unless that barrier is removed.

אם יסור המכסה והמסתיר לבחי' המקיף שבזה לעומת זה שע"י הסרה זו וישבה בביתך שתהיה בחי' ישיבה וקביעות האהבה שבנקודת הלב בל תמוט עולם ועד[159]

the covering and concealing level of the makif of "the one opposite the other" is removed. And through this removal, "and she shall dwell in your house": that there be a level of settled dwelling and permanence of the love in the point of the heart, "it shall never be moved, forever and ever."

> The barrier is the covering makif of the side of evil, "the garment of her captivity." Once it is removed, "she shall dwell in your house": the love in the point of the heart becomes settled and permanent, never to be moved.

ובזה יעלה ויבוא ויגיע לבחי' ומדריגה יותר עליונה היא מדריגת ובכתה את אביה וגו' כי

And through this he will rise, come and reach a higher level and rung, the rung of "and she shall weep for her father," etc. For

> From there a person rises to a still higher level: "and she shall weep for her father."

הנה מעלת ומדריגת הבכיה היא בחי׳ תשובה עילאה הגדולה מכולם שכמה בחי׳ ומדריגות יש בתשובה עילאה והיא העולה על כולנה וע״ז נאמר לע״ל [לעתיד לבוא] בבכי יבואו[160, 161] וגו׳

the virtue and rank of weeping is the level of the higher teshuvah (teshuvah ila'ah), which is greater than all; for there are many levels and rungs in the higher teshuvah, and this one surpasses them all. And about this it is said of the Time to Come, "With weeping they will come," etc.

> Weeping is the level of the higher teshuvah (teshuvah ila'ah), which has many levels, and this is the highest of them. Of the Time to Come, Jeremiah says, "With weeping they will come."

וכתיב והנה נער בוכה ותחמול[162] עליו והיינו ע״ד שאמרו על ר׳ [רבי] עקיבא כשאמר שיר השירים

And it is written, "And behold, a boy was weeping, and she had compassion on him." And this is along the lines of what they said about Rabbi Akiva, that when he recited the Song of Songs

> When Pharaoh's daughter opened the basket, "behold, a boy was weeping, and she had compassion on him": weeping awakens compassion. So too it is told of Rabbi Akiva that he wept when he recited the Song of Songs.

זלגו עיניו דמעות שהבכיה הלזו היא מחמת דביקות הנפש בשרשה למעלה מכדי אשר תוכל נפשו שאת שאז אין שליט ברוח לכלוא[163] וגו׳

his eyes shed tears; for this weeping comes from the cleaving of the soul to its root beyond what his soul can bear, for then "there is no one who has power over the spirit to restrain it," etc.

> Such weeping comes from the soul's cleaving to its root beyond what it can contain. At that moment, as Ecclesiastes says, "no one has power over the spirit to restrain it."

(ועמש״ל [ועיין מה שכתוב לעיל] סד״ה ושמתי כדכד ובפ׳ וישלח ע״פ ויקח מן הבא בידו מנחה[164] וע״פ וקבל היהודים)[165]

(And see what is written above, at the end of the discourse beginning "And I will make [your windows] of kadkod," and in Parshas Vayishlach, on the verse "And he took from what came to his hand a gift," and on the verse "And the Jews undertook.")

> The parenthesis refers to other discussions of weeping: at the end of the discourse "And I will make your windows of kadkod," and in the discourses on "And he took from what came to his hand a gift" and "And the Jews undertook."

ועל ענין בכיה זו איתא בשם האריז״ל [האריי זכרונו לברכה][166] שכל מי שאינו בוכה[167] ברי״ה [בראש השנה] ויוה״כ [ויום הכפורים] אין נשמתו שלימה[168,169] שבכיה זו היא שלימות הנשמה ועיקרה ביוהכ״פ [ביום הכפורים][170] בחי׳ תשובה עילאה לפני הוי׳ תטהרו:[171,172,173,174]

And concerning this weeping it is stated in the name of the Arizal, of blessed memory, that whoever does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete; for this weeping is the completeness of the soul. And its main [time] is on Yom HaKippurim, the level of the higher teshuvah: "before Havayah you shall be purified."

> In the name of the Arizal it is taught that whoever does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete, for this weeping is the soul's completeness. It belongs above all to Yom Kippur, the day of the higher teshuvah, when "before Havayah you shall be purified."

IN ONE'S AVODAH

Every day, in prayer, a person must fight his own war: contemplate G-d's greatness until the love of the outer heart overcomes the animal soul's deeds, words and thoughts. Then the inner point of his heart is revealed as a gift from above; he must long for it, seek G-d's "face" through Torah, mitzvos and charity, distance himself from excess, and in the Days of Awe reach the weeping of the higher teshuvah.

QUESTIONS FOR DISCUSSION

1. What are the two dimensions of the war in the Zohar's saying "whoever kills the serpent is given the King's daughter," and which of them is in a person's own hands?
2. Why does the love born of contemplation reach only G-d's Malchus, the "Name," while the love of the inner heart reaches beyond the worlds?
3. What does "Israel has no mazal" teach about the root of the point of the heart, and why does that root allow it to transform evil into good?
4. How does the maamar distinguish between an illumination of the point of the heart and its essence, and what does each accomplish?
5. Why must a person first "desire her" before Torah and mitzvos can raise the inner point of his heart, and how does weeping complete the process?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי תצא**

The Kehot note says that the Mitteler Rebbe's transcript of this discourse is printed here, followed by a Biur (explanation) and a further Biur: parallel versions of the same teaching.

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי בסה״מ תקס״ה ח״ב ע׳ תתכ. ע׳ תתלא ביאור. ושם ע׳ תתסה ביאור נוסף. מאמר זה עם הגהות אחרות והוספות נדפס באוה״ת דברים כרך ה ע׳ בינג, רק סעי׳ א-ב וחלק מסעיף ג והשאר חסר. והערות על הדרוש בפי׳ תצא ע׳ תתצג. וראה לקמן לו, ג מה שמצויין על הביאור. המאמר במאמרי אדה״א ע׳ תפא מיוסד על מאמר זה. בענין יפ״ת — ראה לקו״ש חי״ט ע׳ 506. כמה מהענינים מהמאמר נתבארו בד״ה לך אמר לבי תש״כ (נדפס בסה״מ מלוקט ח״ג ע׳ רפד ואילך).

2 **איתא בזהר שעת צלותא**

The Kehot edition notes that these exact words were not found and refers to this passage, where Zevulun prepares himself with the "supernal sword" of prayer and supplication before going out to fight his battles. It supports the identification of prayer with battle.

Zohar I, 240b זח״א רמ,

Zohar III, 243a זח״ג רמג, א

KEHOT'S NOTE

ל״מ [כ]. ראה זח״א רמ, ב. זח״ג רמג, א. וראה ביאוה״ז להצ״צ כרך ב ע׳ תרצב. ובהנסמן לעיל לד, ג. וראה ביאוה״ז להצ״צ כרך ב ע׳ תרצב בשם הקדוש ר׳ אברהם בן המגיד בענין המשל למלחמה. בסי׳ מאמרי אדה״א שם ע׳ תפב מוסיף: "(ובתרגום בחרבי ובקשתי בצלותי ובבעותי כו׳)".

3 **שעת צלותא שעת קרבא**

The Kehot edition, which did not find these exact words, also points to this passage of the Raaya Mehemna on the daily prayers: why the morning prayer is obligatory and the evening prayer optional, and how prayer joins the Shechinah in exile to the King.

Zohar, Pinchas 85:572–87:582 ספר הזהר, פנחס פ״ה:תקע״ב-פ״ז:תקפ״ב

4 **מלחמה לה׳ בעמלק**

"Havayah has war with Amalek from generation to generation." The Alter Rebbe identifies this war with the war of prayer, fought in every generation and on every day.

Exodus 17:16 שמות י״ז:ט״ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס יָהּ מִלְחָמָה לַה׳ בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

5 **זה לעומת זה עשה אלקים**

"G-d has made the one opposite the other." Here it teaches that opposite the holy soul stands an animal soul with corresponding powers.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

6 **ולאום מלאום יאמץ**

Rivka is told of the two nations in her womb: "one nation shall be stronger than the other nation." Applied to the two souls within a person, which struggle for dominance.

Genesis 25:23 בראשית כ״ה:כ״ג

וַיֹּאמֶר ה׳ לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

7 **ע״פ יהודה אתה**

According to the note, this gloss (the parenthesis linking Reuven, Shimon, Levi and Yehudah with the order of prayer) appears there at length.

KEHOT'S NOTE

תו״א מה, ב. באוה״ת דברים ב׳נג הגהה זו באריכות.

8 "Yehudah, you, your brothers shall acknowledge you." The opening words of the discourse the Alter Rebbe cites, which links Yehudah with the Shemoneh Esreh and with self-nullification.

Genesis 49:8 בראשית מ״ט:ח׳

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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9 **מאן דקטיל לחויא**

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

KEHOT'S NOTE

ע׳ ת״ז סוף תי״ג וריש תכ״א (מג, א) ד׳ זיטאמיר [כ].

that is clothed in the soul"; the note says it is developed there at length.

KEHOT'S NOTE

באוה"ת דברים ע' בינד יש כאן הגהה "ור"ל למעלה מבחי' שם ה' המלובש בנפש" ע"ש בארוכה.

15 **ברתא דמלכא**

The Zohar on Parshas Mishpatim distinguishes levels of the soul and of the Shechinah, one of which is called "the King's daughter." The Alter Rebbe refers to it for his identification of the King's daughter with Knesses Yisrael and the point of the heart.

Zohar, Mishpatim 2:4–13 ספר הזהר, משפטים ב:ד-יג

16 **נקודת ציון וכנס"י**

On Devarim p. 2054 a gloss suggests, "perhaps it means the inner partzuf of Malchus." On Re'eh p. 793 the Tzemach Tzedek notes that the matter explained in Torah Ohr 37b is the "point of Zion," and Devarim p. 35 discusses the inner partzuf of Malchus.

KEHOT'S NOTE

באוה"ת דברים ב'נד "אולי ר"ל פרצוף הפנימי דמלי'. בענין נקודת ציון, ראה תו"א לז, ב ואילך, ובאוה"ת פ' ראה ע' תשצג מציין שהענין המבואר בתו"א הוא ענין "נקודת ציון". וראה אוה"ת פ' דברים ע' לה, בענין פרצוף הפנימי דמל'.

17 **בד"ה זכור את**

The passage speaks of the essential point of the soul, from which its intellect and emotions spread out; though it is equal in every Jewish soul, it is not revealed equally, and in the Egyptian exile this point of the heart was revealed only as simple faith.

KEHOT'S NOTE

תו"א פד, ג.

18 "Remember what Amalek did to you on the way, when you came out of Egypt." The opening words of the Torah Ohr discourse cited here.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

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

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19 **בכל לבבך**

"And you shall love Havayah your G-d with all your heart." The doubled letter of levavecha is read as two hearts, the outer and the inner.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

10 **מאן דקטיל לחויא יהבין ליה ברתא דמלכא**

The Tikkunei Zohar speaks of the many warriors who gathered to battle the serpent for the sake of the King's daughter, until the one comes who kills the serpent. The Kehot edition cites it (the end of Tikkun 13 and the beginning of Tikkun 21) for this saying.

Tikkunei Zohar 43a:11–12 תקוני הזהר מ"ג א:י"א-י"ב

וברתא איהי על מגדלא דפרח באוירא. ומכריזין בכל יומא ברקיעא דכל מאן דקטיל להאי חויא דיהבין ליה לאנתו בת מלך פנימאה ממשבצות זהב לבושה. והאי זהב איהו ז' ימי בראשית. ה' חמש אור. ב' איהי ב' מן בראשית עלה אתמר יפה כלבנה. תורה שבע"פ קראן לה במתיבתא.

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11 **יהבין ליה מלעילא**

The note quotes it: "they give him" means from above and not from himself, for a person cannot by himself bring this inner point out of concealment; it is given from above, so that it is revealed in the heart as it is, on condition that he first "kills the serpent" through Daas in the outer dimension of the heart.

KEHOT'S NOTE

"ופי' יהבין ליה כו' היינו מלמעלה ולא מצד עצמו . . וכדי שתצא פנימי' נקודה זו מן ההעלם לגילוי א"א שישיג האדם זה מצד עצמו אלא מלמעלה הוא דיהבין לי' ברתא דמלכא זו שתהי' בגילוי בלב כמו שהיא וזהו בתנאי דוקא אם קטיל לחויא בתחלה ע"י הדעת בחיצוניות הלב" — סה"מ תקס"ה ח"ב ע' תתכב. וראה גם באוה"ת פ' בלק ע' תתקנב שכ' "פי' ענין מתנה הוא פנימי' הלב שנמשך מלמעלה בתורת מתנה" ע"ש.

12 "When you go out to war against your enemies, and Havayah your G-d delivers him into your hands, and you capture his captives." The verse that opens the maamar, read as the soul's inner war.

Deuteronomy 21:10 דברים כ"א:י

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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13 Kehot's note points to Esther 2:11 for these words.

Esther 2:11 אסתר ב:י"א

וּבְכָל־יוֹם וָיוֹם מָרְדֳּכַי מִתְהַלֵּךְ לִפְנֵי חֲצַר בֵּית־הַנָּשִׁים לָדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמַה־יֵּעָשֶׂה בָּהּ׃

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

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PARAGRAPH 2

14 **בחינת מלחמה להי' בעמלק**

A gloss there explains "Havayah has war with Amalek" here as meaning "above the level of the Name Havayah

20 **(ע׳ בד״ה מי מנה**

In the discourse on “Who has counted the dust of Jacob” the Alter Rebbe distinguishes two levels of the desire of the heart: the inner point of the heart, a great love above reason that comes from above as a gift, and the outer heart, taken from Daas and contemplation of G-d’s greatness, each according to his understanding.

KEHOT’S NOTE

לעיל בלק בז, ג.

21 **ובד״ה אתם נצבים**

In the discourse “You are standing” the Alter Rebbe expounds “Seek my face” as the inner dimension of the heart and distinguishes the inner and the outer dimension of the heart’s cry: the outer heart is drawn from Daas and contemplation of how the Infinite Light brings all creation into being.

KEHOT’S NOTE

לקמן מד, ב.

22 **ובד״ה ששים המה**

The explanation of “There are sixty queens” begins by citing Mishnas Chassidim: Knesses Yisrael, though associated with the Sefirah of Malchus, is not Malchus as a partzuf of its own but the partzuf of Malchus within the inner dimension of Z’eir Anpin, where the two are equal.

KEHOT’S NOTE

לקמן שה״ש לט סע״ג ואילך.

23 **אין לך עשב מלמטה**

Rabbi Simon teaches that there is no blade of grass that does not have a mazal in the heavens that strikes it and tells it, “Grow.” Contemplating this chain of forces leads the mind up to G-d as the source of all.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו׳. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא …

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: ‘Grow.’ That is what is written: “Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?” (Job 38:33). It is an expression of being in charge [shoter]. “Will you tie the chains of …

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KEHOT’S NOTE

ב״ר י׳, ו. זח״א רנא א. ובכ״מ.

24 **אין לך עשב מלמטה שאין לו**

A Zohar passage cited by the Kehot edition with the same teaching: there is no blade of grass below without an appointed force above that watches over it, strikes it and tells it, “Grow.”

Zohar, Addenda, Volume I 1:1 ספר הזהר, תוספות, כרך א א׳:א׳

25 **וגבוה מעל גבוה**

“For one higher than the high watches, and there are higher ones above them.” Here it describes the ladder of forces from the grass up to the source of all.

Ecclesiastes 5:7 קהלת ה׳:ו׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT’S NOTE

קהלת ה, ז.

26 **וברוח פיו כל צבאם**

“By the word of Havayah the heavens were made, and by the breath of His mouth all their host.” The source of the whole chain of worlds is G-d’s own “breath.”

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT’S NOTE

תהלים לג, ו.

27 **ואתה מחיי את כולם**

“You made the heavens … and You give life to them all.” G-d is the life-force of everything in the chain.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT’S NOTE

נחמי׳ ט, ו.

PARAGRAPH 3

28 **ראה נתתי לפניך היום**

"See, I have set before you today life and good, death and evil." The Alter Rebbe reads "life" and "death" as the spiritual and the physical within every created thing.

Deuteronomy 30:15 דברים ל׳:ט״ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו. במאמרי אדה״א שם ע׳ תפה ובאוה״ת דברים כרך ה ע׳ ב׳נג כ׳ "דאין הכוונה על הטו״ר וחיים ומות בגשמי׳ דמי הוא שיחפוץ ויבחר במות ולא בחיים כו׳".

29 **ובחרת בחיים**

"… and you shall choose life." Choosing life means attending to the divine life within things.

Deuteronomy 30:19 דברים ל׳:י״ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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30 **לאהבה את ה׳ כי הוא חייך**

"To love Havayah your G-d … for He is your life." Choosing life is defined as loving G-d, the Life of all life.

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

31 **שהוא חיי החיים**

Tanya chapter 44 explains "My soul, I desire You": as a person longs for his own life, so the soul longs for the Infinite Light, blessed be He, "the true Life of all life."

KEHOT'S NOTE

ראה תניא פרק מד (סג, א). וראה באוה״ת דברים כרך ה ע׳ ב׳נד.

32 **רוממות א-ל בגרונם**

"The exaltations of G-d are in their throat, and a double-edged sword in their hand," followed by "to execute vengeance on the nations." The praise of G-d's exaltedness in prayer is itself the sword against the evil in the soul.

Psalms 149:6 תהילים קמ״ט:ו׳

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 4

33 **בחרבי ובקשתי**

Yaakov tells Yosef of the portion he took from the Amorite "with my sword and with my bow." The Alter Rebbe reads the sword and bow, with Onkelos, as prayer and supplication.

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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KEHOT'S NOTE

בראשית מח, כב.

34 **בצלותי ובעותי**

Targum Onkelos renders "with my sword and with my bow" as "with my prayer and with my supplication." This is the basis for calling prayer the soul's weapons.

Onkelos Genesis 48:22 תרגום אונקלוס על בראשית מ״ח:כ״ב

וַאֲנָא יְהָבִית לָךְ חוּלַק חַד יַתִּיר עַל אֲחָיְךְ דִּי נְסֵיבִית מִידָא דֶאֱמוֹרָאָה בִּצְלוֹתִי וּבְעוּתִי׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

35 **וסידור שבחיו של מקום**

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

KEHOT'S NOTE

ראה ע״ז ז, סע״ב. ושי״נ.

36 **וסידור שבחיו של מקום**

Rabbi Simlai teaches that a person should always first set out the praise of the Omnipresent and only then pray, learning it from Moshe. The Alter Rebbe uses the phrase for the praises of prayer that become the soul's sword.

Avodah Zarah 7b:18 עבודה זרה ז ב:י״ח

כִּדְדָרֵישׁ רַבִּי שִׁמְלַאי [דְּדָרֵישׁ רַבִּי שִׁמְלַאי]: לְעוֹלָם יְסַדֵּר אָדָם שִׁבְחוֹ שֶׁל מָקוֹם וְאַחַר כָּךְ יִתְפַּלֵּל, מְנָלַן? מִמֹּשֶׁה רַבֵּינוּ, דִּכְתִיב: "ה׳ אֱלֹקִים אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ וְגוֹ׳", וּכְתִיב בָּתְרֵיהּ: "אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה".

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

37 **מלכותך מלכות כל עולמים**

"Your kingship is the kingship of all worlds, and Your dominion is in every generation." G-d's Malchus is the level that fills all worlds.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

38 **בד״ה רני ושמחי**

There the Alter Rebbe explains that the service of the angels in every world is song and praise, the expression of their yearning to cleave to G-d and be included in the Infinite Light; it is a service only from below to above, unlike Torah and mitzvos, which draw down from above.

KEHOT'S NOTE

תו״א לז, א ואילך.

39 **וצדקתך ירננו**

"They shall express the remembrance of Your great goodness and sing of Your righteousness." The words that the discourse cited here explains.

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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40 **ואשר משרתיו**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 5

41 **ותעלומות לב**

"Would G-d not search this out? For He knows the secrets of the heart." The inner heart is what is hidden even from a person's own understanding.

Psalms 44:22 תהילים מ״ד:כ״ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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42 **ושמתי כדכד**

"And I will make your windows of kadkod, your gates of carbuncle stones, and all your borders of precious stones." The opening words of the discourse cited here, which explains "all your borders of precious stones."

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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43 **ראה אנכי**

"See, I set before you today a blessing and a curse." The opening words of another discourse cited here.

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

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

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44 **נחל איתן**

In the law of the heifer whose neck is broken, the elders bring it down to a nachal eisan, a rugged valley. The discourse "See, I set" explains this phrase.

Deuteronomy 21:4 דברים כ״א:ד׳

וְהוֹרִדוּ זְקֵנֵי הָעִיר הַהִוא אֶת־הָעֶגְלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ וְעָרְפוּ־שָׁם אֶת־הָעֶגְלָה בַּנָּחַל׃

And the elders of that city shall bring down the heifer unto a rough valley, which may neither be plowed nor sown, and shall break the heifer's neck there in the valley.

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45 **ביום השמיני שלח**

"On the eighth day he sent the people away," at the end of the dedication of Solomon's Temple. A discourse on this verse also treats the inner heart.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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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46 **כי המצוה הזאת**

"For this commandment that I command you today is not hidden from you, nor is it far away." The discourse on this verse discusses teshuvah as tashuv hei.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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47 **בחי׳ אלקות שבנפש המתגלה בבחי׳ יחידה**

A gloss there explains the Alter Rebbe's words to mean that even the level of yechidah is only that in which the G-dly spark is clothed.

KEHOT'S NOTE

באוה״ת דברים ע׳ ב׳נה ״דר״ל דגם בחי׳ יחידה היא רק שבה מלובש הניצוץ האלקי״ ע״ש.

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

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54 **אשר חלק כו'**

The words "which [He] apportioned, etc." are absent from the first printing.

KEHOT'S NOTE

תי' אלו "אשר חלק כו'" ליתא בדפוס ראשון. וצ"ע למה לתחלת הפסוק כתב "וגו'" ולסוף הפסוק כתב "כו'". בכת"י במקום "וגו'" נכתב "וכו'".

55 **שמקבלים מע"ש**

The first printing reads "which receive from those higher than them" instead of "which receive from the seventy princes."

KEHOT'S NOTE

בדפוס ראשון: "שמקבלים מגבוהים עליהם" והם. בכת"י 996 "שמקבלים מע' שרים יציב גבולות עמים כו'". ובבוך 1101 יש קו מחיקה בגוכת"ק: שמקבלים [ואח"כ קו מחיקה על זה נכתב בגוכת"ק] מגבוהים עליהם.

56 "For one higher than the high watches, and there are higher ones above them." Each level in the chain receives from the one above it.

Ecclesiastes 5:7 קהלת ה':ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 7

57 **אין מזל לישראל**

G-d tells Avraham, "Leave your astrology: Israel has no mazal." The Kehot edition cites it alongside Shabbat 156a.

Nedarim 32a:9–10 נדרים ל"ב א:ט'-י'

"וַיּוֹצֵא אֹתוֹ הַחוּצָה", אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, הִסְתַּכַּלְתִּי בַּמַּזָּל שֶׁלִּי וְאֵין לִי אֶלָּא בֵּן אֶחָד. אָמַר לוֹ: צֵא מֵאִיצְטַגְנִינוּת שֶׁלְּךָ, אֵין מַזָּל לְיִשְׂרָאֵל. אָמַר רַבִּי יִצְחָק: כָּל הַמְּתַמֵּים עַצְמוֹ — הַקָּדוֹשׁ בָּרוּךְ הוּא מְתַמֵּים עִמּוֹ, שֶׁנֶּאֱמַר: "עִם חָסִיד תִּתְחַסָּד עִם גִּבּוֹר תָּמִים תִּתַּמָּם".

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KEHOT'S NOTE

שבת קנו, סע"א. נדרים לב, א. וראה גם לקמן עא, ד. וראה הפי' בביאוה"ז להצ"צ כרך ב ע' תרלז ההפרש בין מזל, מזלא, זכות.

58 **אין מזל לישראל**

Rabbi Yochanan teaches that Israel has no mazal: they are not governed by the stars. The Alter Rebbe explains that

48 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." The Alter Rebbe reads it as teaching that heaven and earth are equal before G-d.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

49 **והקדוש בשמים ובארץ**

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

KEHOT'S NOTE

ברכת ישתבח.

50 Kehot's note points to Numbers 13:1–15:41 for these words.

Numbers 13:1–15:41 במדבר י"ג:א'-ט"ו:מ"א

51 **מלא כל הארץ כבודו**

The seraphim call, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." Because heaven and earth are equal before Him, His glory fills even the earth.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 6

52 **והנה כוכבים וכל צבא השמים**

According to the note, this passage is quoted on p. 1013 and explained on p. 1014.

Avodah Zarah 55a עבודה זרה נ"ה א

KEHOT'S NOTE

קטע זה מובא באוה"ת שה"ש כרך ג ע' א'יג. וראה שם ע' א'יד שמבאר הקטע. בסה"מ תקס"ה ח"ב ע' תתכב מוסיף אחר הפסוק "וארז"ל שהחליקן בדברים [— ע"ז נה, א] כלומר שהפרידן מאחדותו כו'".

53 Moshe warns Israel not to be drawn to bow to "the sun, the moon and the stars, all the host of heaven, which Havayah your G-d apportioned to all the peoples under the whole heaven." The Alter Rebbe reads it as describing the stars as channels of influence for the nations.

Deuteronomy 4:19 דברים ד':י"ט

וּפֶן־תִּשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת־הַשֶּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צְבָא הַשָּׁמַיִם וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם אֲשֶׁר חָלַק ה' אֱלֹקֶיךָ אֹתָם לְכֹל הָעַמִּים תַּחַת כָּל־הַשָּׁמָיִם׃

Israel receive from beyond the chain of descent.

Shabbat 156a:12–13 שבת קנ״ו א:י״ב-י״ג

אִיתְּמַר, רַבִּי חֲנִינָא אוֹמֵר: מַזָּל מַחְכִּים, מַזָּל מַעֲשִׁיר, וְיֵשׁ מַזָּל לְיִשְׂרָאֵל. רַבִּי יוֹחָנָן אָמַר: אֵין מַזָּל לְיִשְׂרָאֵל. וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי יוֹחָנָן: מְנַיִּין שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? שֶׁנֶּאֱמַר: ״כֹּה אָמַר ה׳ אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ וּמֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחַתּוּ כִּי יֵחַתּוּ הַגּוֹיִם מֵהֵמָּה״ — הֵם יֵחַתּוּ, וְלֹא יִשְׂרָאֵל. וְאַף רַב סָבַר אֵין מַזָּל לְיִשְׂרָאֵל, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מְנַיִּין שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? — שֶׁנֶּאֱמַר: ״וַיּוֹצֵא אוֹתוֹ הַחוּצָה״, אָמַר אַבְרָהָם לִפְנֵי הַקָּדוֹשׁ ...

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59 כי חלק ה׳ עמו

“For Havayah’s portion is His people; Yaakov is the lot of His inheritance.” Israel are G-d’s own portion, receiving from Him directly.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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KEHOT’S NOTE

דברים לב, ט.

60 ואתם תהיו לי

“And you shall be to Me a kingdom of priests and a holy nation.” Israel belong to G-d Himself.

Exodus 19:6 שמות י״ט:ו׳

וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל׃

and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.’

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KEHOT’S NOTE

שמות יט, ו.

61 מי לי בשמים

“Whom have I in heaven? And besides You I desire nothing on earth.” The love of the inner heart wants G-d Himself, not any level of the worlds.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT’S NOTE

תהלים עג, כה.

62 כלה שארי ולבבי

“My flesh and my heart yearn; G-d is the Rock of my heart and my portion forever.” The longing of the inner heart,

whose portion is G-d alone.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT’S NOTE

תהלים עג, כו.

63 ובד״ה אם לא תדעי

The discourse “If you do not know” expounds “And Rachel was beautiful of form and beautiful of appearance”: Rachel is Knesses Yisrael, and “form” (to’ar) is explained through “Let us make man in Our image” and “Yours, Havayah, is the greatness and the might,” the same ideas this maamar develops in paragraphs 13 to 15.

KEHOT’S NOTE

תו״א כג, ב.

64 אם לא תדעי

“If you do not know, O fairest among women, go out in the footsteps of the flock.” The opening words of the Torah Ohr discourse cited here.

Song of Songs 1:8 שיר השירים א׳:ח׳

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹּתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים׃

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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65 גלו לאדום שכינה עמהם

the passage shares nothing with the note

Megillah 29a:4 מגילה כ״ט א:ד׳

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״הֲנִגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו׳״. גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה״. וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: ״וְשָׁב ה׳ אֱלֹקֶיךָ אֶת שְׁבוּתְךָ״. ״וְהֵשִׁיב״ לֹא נֶאֱמַר, אֶלָּא ״וְשָׁב״. מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d’s Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, “Did I reveal myself to the house of your father when they were in Egypt” (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, “For your sake I was sent to Babylon” (Isaiah 43:14). And when ...

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KEHOT’S NOTE

ספרי במדבר לה, לד. וראה מגילה כט, א. ירושלמי תענית פ״א, ה״א. מכילתא בא ספי״ד. וע׳ ספרי בהעלותך [י, לה] סדי״ה ויהי בנסוע הארון.

There are many devices in a man's heart; But the counsel of the L-RD, that shall stand.

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KEHOT'S NOTE

משלי יט, כא.

71 **תספרו חמשים יום**

"You shall count fifty days," the counting of the Omer up to Shavuos. The opening words of a discourse the Alter Rebbe refers to.

Leviticus 23:16 ויקרא כ״ג:ט״ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה׳

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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72 **אני ישנה**

"I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me." The Midrash on this verse is the source of "Open for Me an opening like the point of a needle."

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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73 **ושבית שביו**

"… and you capture his captives." Read as the transformation of the evil itself into good.

Deuteronomy 21:10 דברים כ״א:י׳

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה׳ אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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74 **הבגדים הצואים**

"Remove the soiled garments from him"; and he said, "See, I have removed your iniquity from you." The removal of the soiled garments is the image for evil transformed into good.

Zechariah 3:4 זכריה ג׳:ד׳

וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת׃

And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'

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ובמסעי ד״ה ולא תטמא את הארץ [לה, לד], ע״ש. ועי״ל מטות (פד [פג] סע״ד). ועי׳ זה״ח רות ד״ה ד״א עיר קטנה הד׳ (צו, ג) ד׳ ברדיטשוב תקפ״ה [כ]. [ובהוצאת מרגלית ליתא].

66 **גלו לאדום שכינה עמהם**

Rabbi Nasan teaches how beloved Israel are, that wherever they were exiled the Shechinah was with them: in Egypt, in Babylon, in Elam and in Edom. The Alter Rebbe applies it to the G-dly spark in exile within the soul.

Sifrei Bamidbar 161:5 ספרי במדבר קס״א:ה׳

… גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה׳ את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה׳ אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר …

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "… when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled …

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67 **ע׳ בע״ח שמ״א פ״ג**

There the Alter Rebbe quotes this Etz Chaim passage: there is a very small spark that is G-dliness itself, and it is clothed in a created spark called yechidah.

KEHOT'S NOTE

הלשון מובא לעיל פ׳ ראה כז, א ובאוה״ת דברים ע׳ אינה.

68 **גלות ושעבוד דאגת הפרנסה**

The note refers there for a manuscript variant of the words "exile and enslavement to the worry of earning a livelihood"; the variant itself is not given in the note.

KEHOT'S NOTE

ראה הוספות להערות וציונים ללקו״ת כאן — שינוי נוסח מכת״י.

69 **בנפשו יביא לחמו**

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

KEHOT'S NOTE

פיוט ד״י״נ.

70 **ברבות מחשבות**

"There are many thoughts in a man's heart, but the counsel of Havayah, that shall stand." Here it describes a heart crowded with worries.

Proverbs 19:21 משלי י״ט:כ״א

רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ וַעֲצַת ה׳ הִיא תָקוּם׃

75 **שנתהפך הרע לטוב בהסרת הבגדים הצואים**

At the end of chapter 9, Tanya cites Etz Chaim in the name of the Zohar that the evil is transformed into complete good, like the good inclination itself, when the "soiled garments" are removed from it: the pleasures of this world in which it is clothed. The Alter Rebbe refers to it here.

Tanya, Likkutei Amarim 9:6 תניא, חלק ראשון; ליקוטי אמרים ט׳:ו׳

... נ׳ פֶּרֶק ג׳ בְּשֵׁם הַזֹּהַר, שֶׁהָרָע נֶהְפָּךְ לִהְיוֹת טוֹב גָּמוּר כְּמוֹ יֵצֶר טוֹב מַמָּשׁ, בְּהָסִיר "הַבְּגָדִים הַצוֹאִים" מִמֶּנּוּ, שֶׁהֵם תַּעֲנוּגֵי עוֹלָם הַזֶּה שֶׁהוּא מְלוּבָּשׁ בָּהֶם.

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PARAGRAPH 9

76 **אם יהיה נדחך בקצה השמים משם יקבצך**

"If your dispersed are at the end of the heavens, from there Havayah your G-d will gather you." Read as the gathering of the soul's scattered powers.

Deuteronomy 30:4 דברים ל׳:ד׳

אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם יְקַבֶּצְךָ ה׳ אֱלֹקֶיךָ וּמִשָּׁם יִקָּחֶךָ׃

If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the L-RD thy G-d gather thee, and from thence will He fetch thee.

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77 **וכף הקלע**

Avigail tells David that the souls of his enemies G-d will "sling out, as from the hollow of a sling." The image is used here for the soul cast about by its garments.

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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78 **וראית בשביה אשת יפ״ת**

"And you see among the captives a woman of beautiful form, and you desire her, and you take her to yourself as a wife." The woman of beautiful form is the essence of the soul held captive.

Deuteronomy 21:11 דברים כ״א:י״א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָּהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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79 **ורחל היתה יפ״ת**

"And Rachel was beautiful of form and beautiful of appearance." The words expounded in the Torah Ohr discourse cited here.

Genesis 29:17 בראשית כ״ט:י״ז

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וִיפַת מַרְאֶה׃

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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PARAGRAPH 10

80 **רובע ישראל**

"Who has counted the dust of Jacob, or numbered the fourth part of Israel?" The "fourth" is read as the fourth level, Atzilus.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 12

81 **מי מנה**

"Who has counted the dust of Jacob?" The opening words of the discourse cited here.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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82 **אף עשיתיו**

"Everyone who is called by My name, for My glory I created him, I formed him, I even made him." Created, formed and made are Beriah, Yetzirah and Asiyah, and "even" includes Atzilus.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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PARAGRAPH 13

83 **והדל לא ימעיט**

> "The rich shall not give more and the poor shall not give less than half a shekel." The Raaya Mehemna on this verse is the subject of the discourse cited here.

Exodus 30:15 שמות ל׳:ט״ו

הָעָשִׁיר לֹא־יַרְבֶּה וְהַדַּל לֹא יַמְעִיט מִמַּחֲצִית הַשֶּׁקֶל לָתֵת אֶת־תְּרוּמַת ה׳ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם׃

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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84 **נעשה אדם בצלמנו**

> "Let us make man in Our image, after Our likeness." The "image" explains the to'ar, the "form," of the yefas to'ar.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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PARAGRAPH 14

85 **ויברא אלקים את האדם**

> "And G-d created man in His image; in the image of G-d He created him." The doubled "image" is read as two levels of the soul.

Genesis 1:27 בראשית א׳:כ״ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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KEHOT'S NOTE

בראשית א, כז. ראה אוה״ת פ׳ ואתחנן ע׳ ו.

86 **ויברא אלקים את האדם בצלמו בצלם אלקים**

> At the beginning of Parshas Bamidbar the Zohar asks why the verse says both "in His image" and "in the image of G-d," and answers that there are two levels, one male and one female. The Alter Rebbe cites this passage in the next paragraph.

Zohar, Bamidbar 1:1–7 ספר הזהר, במדבר א׳:א׳-ז׳

AND THE L-RD SPAKE UNTO MOSES IN THE WILDERNESS OF SINAI, IN THE TENT OF MEETING, ETC. R. Abba cited here the verse: "And G-d created man in his own image, in the image of G-d created he him", etc. (Gen. 1, 27). 'We have already explained', he said, 'that when the Holy One, blessed be He, created man, He made him in the image of the higher and the lower grades, so that he epitomised the whole, and his light shone forth from one end of the world to ...

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

87 **ולכבודי בראתיו**

> "For My glory I created him, I formed him, I even made him." The soul's descent through Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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KEHOT'S NOTE

ישע׳ מג, ז.

88 **דאע״ג דאיהו לא חזי**

> Ravina concludes that when a person is frightened for no visible reason, "even though he does not see, his mazal sees." The Alter Rebbe identifies the mazal with the soul above the body.

Megillah 3a:14 מגילה ג׳ א׳:י״ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטָּנוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ג, א. וש״נ.

PARAGRAPH 15

89 **הנך יפה דודי**

> "Behold, you are beautiful, my beloved, indeed pleasant." Beauty as the language of the bond between the soul and G-d.

Song of Songs 1:16 שיר השירים א׳:ט״ז

הִנְּךָ יָפֶה דוֹדִי אַף נָעִים אַף־עַרְשֵׂנוּ רַעֲנָנָה׃

Behold, thou art fair, my beloved, yea, pleasant; Also our couch is leafy.

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KEHOT'S NOTE

שה״ש א, טז.

90 **וע׳ בזח״א ויחי דרמ״ה סע״א וע״ב**

> The passage there explains that the higher teshuvah, "with all your might," is called "heaven," which is associated with fire and with the soul's upward yearning to be includ-

ed in its source; it adds that Knesses Yisrael is called ishah (woman), a word it links with fire.

KEHOT'S NOTE

ראה לקמן שה"ש מט, ג. ובאוה"ת מדבר ע' צח.

91 **בהתהפכות המדות של הרע לטוב ממש**

Tanya chapter 10 describes the complete tzaddik, in whom the evil itself is transformed into good through the complete removal of its "soiled garments," unlike one in whom the evil is only driven out. The Alter Rebbe cites it for the transformation of the emotions into actual good.

Tanya, Likkutei Amarim 10:1–2 תניא, חלק ראשון; ליקוטי אמרים י':א'-ב'

וְהִנֵּה, כְּשֶׁהָאָדָם מַגְבִּיר נַפְשׁוֹ הָאֱלֹהִית וְנִלְחָם כָּל כָּךְ עִם הַבַּהֲמִית, עַד שֶׁמְּגָרֵשׁ וּמְבַעֵר הָרָע שֶׁבָּהּ מֵחֶלֶק הַשְּׂמָאלִי, כְּמוֹ שֶׁכָּתוּב: "וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ", וְאֵין הָרָע נֶהְפָּךְ לְטוֹב מַמָּשׁ - נִקְרָא "צַדִּיק שֶׁאֵינוֹ גָּמוּר" וְ"צַדִּיק וְרַע לוֹ". דְּהַיְינוּ, שֶׁיֵּשׁ בּוֹ עֲדַיִין מְעַט מִזְעָר רָע בֶּחָלָק הַשְּׂמָאלִי, אֶלָּא שֶׁכָּפוּף וּבָטֵל לַטּוֹב מֻחְמַת מִיעוּטוֹ, וְלָכֵן, נִדְמֶה לוֹ כִּי "וַיִּגְרַשֵּׁהוּ וַיֵּלֶךְ לוֹ" כּוּלּוֹ לְגַמְרֵי, אֲבָל בֶּאֱמֶת, אִלּוּ חָלַף וְהָלַךְ לוֹ לְגַמְרֵי כָּל הָרָע שֶׁבּוֹ - הָיָה נֶהְפָּךְ לְטוֹב מַמָּשׁ. ...

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92 **בקשו פני**

"On Your behalf my heart says, Seek my face; Your face, Havayah, I will seek." The Alter Rebbe reads "my face" as the person's inner point and "Your face" as G-d's inner dimension.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

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.

93 **תעיתי כשה אובד**

"I have strayed like a lost lamb; seek Your servant, for I have not forgotten Your commandments." The hidden inner point must be sought out.

Psalms 119:176 תהילים קי"ט:קע"ו

תָּעִיתִי כְשֶׂה אֹבֵד בַּקֵּשׁ עַבְדֶּךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכָחְתִּי׃

I have gone astray like a lost sheep; seek Thy servant; For I have not forgotten Thy commandments.

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KEHOT'S NOTE

תהלים קיט, קעו.

94 **ויעבור ה' על פניו**

"And Havayah passed before him (al panav) and proclaimed," the opening of the Thirteen Attributes of Mercy.

"Before him," literally "over his face," points to G-d's inner dimension.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

95 **דלית מחשבה תפיסא בי'**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

96 **דלית מחשבה תפיסא ביה**

In Patach Eliyahu, in the introduction to the Tikkunei Zohar, Eliyahu says of G-d, "No thought can grasp You at all." Torah and mitzvos are the will and wisdom of this ungraspable Essence.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

97 **נק' קורא בתורה**

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

KEHOT'S NOTE

ראה ברכות רפ"ג. ובכ"מ.

98 **דאורייתא מחכמה נפקת**

Here Rabbi Yitzchak cites the teaching that the Torah came forth from supernal Chochmah, Rabbi Yose says from Binah, and Rabbi Yehudah that it is included in Chochmah and Binah. The Kehot edition cites it alongside Zohar 2:121a.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

99 **חכמת אדם תאיר פניו**

"A man's wisdom makes his face shine." Wisdom is an inner light that shows on the face, so the Torah draws down

העילה נותנת והעלול מקבל ולזה העלול הראשון דבק בו ועמו החסרון ומשם נתפשט כל מיני היפוך וטומאה וטהרה ושלום ומלחמה דין ורחמים כי מצד המשפיע יהיה רחמים ומצד המקבל יבא דין ומפני זה כי החכמה היא התחלת הדין מן הצד שאמרנו לזה נקרא דין אע״פ שהדין בה הוא בכח בערך הדין החזק של הגבורה …

Pardes Rimonim (Public Domain)

104 הקב״ה מניח תפילין

Rabbi Avin bar Rav Adda in the name of Rabbi Yitzchak derives that the Holy One, blessed be He, puts on tefillin from "Havayah has sworn by His right hand and by the arm of His strength." The Alter Rebbe cites it to show that the mitzvos exist, as it were, in G-d Himself, and are drawn down below through their fulfillment.

Berakhot 6a:17–18 ברכות ו׳ א:י״ז-י״ח

אָמַר רַבִּי אָבִין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מְנַיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: ״נִשְׁבַּע ה׳ בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ״. ״בִּימִינוֹ״ — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: ״מִימִינוֹ אֵשׁ דָּת לָמוֹ״, ״וּבִזְרוֹעַ עֻזּוֹ״ — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: ״ה׳ עֹז לְעַמּוֹ יִתֵּן״.

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. lxii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto …

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Zohar I, 147a זח״א קמז, א

KEHOT'S NOTE

ברכות ו, א. וראה ג״כ זח״א קמז, א.

105 לך ה׳ הגדולה

David's blessing: "Yours, Havayah, are the greatness and the might and the beauty (tiferes)." The soul above is rooted in Tiferes, beauty, and is therefore called "beautiful of form."

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דח״א כט, יא.

106 דאורייתא תחכמה נפקת

The Zohar states that the Torah came forth from Chochmah, from the place called "holy." Torah study therefore draws down G-d's wisdom.

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פה, א.

G-d's "face."

Ecclesiastes 8:1 קהלת ח׳:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

100 ויכתוב משה את מוצאיהם

"And Moshe wrote their goings forth according to their journeys." The opening words of the explanation the Alter Rebbe refers to.

Numbers 33:2 במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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101 יאר פניו אתנו סלה

"May G-d be gracious to us and bless us; may He make His face shine upon us, Selah." Through Torah and mitzvos G-d's "face" shines below.

Psalms 67:2 תהילים ס״ז:ב׳

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

102 תרי״ג מצות . . תר״ך עמודי אור

There the 248 positive commandments are the vessels of Z'eir Anpin that receive the light drawn from Keser, the 620 pillars of light, which are the 613 mitzvos of the Torah and the seven rabbinic mitzvos; through the vessels the light spreads into Z'eir Anpin and from there into Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

פרדס ש״ח, פי״ג. ע״ל בחקותי (מז, ב). ושי״נ. [כ].

103 תר״ך עמ ודי אור

Rabbi Moshe Cordovero writes that within Keser there are 620 "pillars of light," as the numerical value of keser, first revealed in the prayer of Rabbi Nechunya ben HaKanah. The Kehot edition cites it for the 613 and 7 mitzvos as 620 pillars of light.

Pardes Rimmonim 8:5–6 פרדס רמונים ח׳:ה׳-ו׳

… ורבי יהודה חייט בפי׳ המערכת הנק׳ מנחת יהודה פירש דין מלחמה מפני שהחכמה הוא הראשית אשר הופרש מן העיסה מן הצד הזה בא השנוי וההיפוך והדין וכו׳ כי מאחר שיש עילה ועלול יש היפוך כי

PARAGRAPH 16

107 וצדקה כנגד כולם

Rabbi Assi teaches that charity is equal to all the other mitzvos. The Alter Rebbe explains why: charity is free kindness given to the lowly.

Bava Batra 9a:12–13 בבא בתרא ט' א:י"ב-י"ג

... "וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בַּשָּׁנָה לַעֲבֹדַת בֵּית אֱלֹקֵינוּ". וְאָמַר רַב אַסִי: שְׁקוּלָה צְדָקָה כְּנֶגֶד כָּל הַמִּצְוֹת, שֶׁנֶּאֱמַר: "וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת וְגוֹ'" - "מִצְוָה" אֵין כְּתִיב כָּאן, אֶלָּא "מִצְוֹת". (סִימָן: גָּדוֹל, מְקֻדָּשׁ, מֹשֶׁה) אָמַר רַבִּי אֶלְעָזָר: גָּדוֹל הַמַּעֲשֶׂה יוֹתֵר מִן הָעוֹשֶׂה - שֶׁנֶּאֱמַר: "וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם"; זָכָה - "הַלֹּא פָרֹשׂ לָרָעֵב לַחְמֶךָ". לֹא זָכָה - "וַעֲנִיִּים מְרוּדִים תָּבִיא בָיִת".

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KEHOT'S NOTE

ב"ב ט, א.

108 להחיות רוח שפלים

"I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." The "lowly" are all the levels of the worlds.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע' נז, טו.

109 דכולא קמי' כלא חשיב

The Zohar describes G-d as the root of all worlds, before whom everything is considered as nothing. Therefore every level of the worlds is "lowly" before Him.

Zohar I, 11b זח"א י"א, ב

KEHOT'S NOTE

זח"א י"א, ב.

110 והי' מעשה הצדקה שלום

"And the work of righteousness (tzedakah) shall be peace." Charity brings peace, the bond between above and below.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע' לב, יז.

111 שלום שלום לרחוק ולקרוב

"Peace, peace, to the far and to the near, says Havayah, and I will heal him." The far is mentioned first.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

ישע' נז, יט.

112 לרחוק שנעשה קרוב

Rabbi Abahu teaches that where baalei teshuvah stand, the completely righteous cannot stand, for the verse says "to the far" first and only then "to the near." The Alter Rebbe reads "the far" as one who has become near.

Berakhot 34b:17–18 ברכות ל"ד ב:י"ז-י"ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ': מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: "בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו". אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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KEHOT'S NOTE

ברכות לד, ב.

113 ראשי המטות

"And Moshe spoke to the heads of the tribes." The opening words of a discourse cited here.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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114 אחרי ה' אלקיכם תלכו

"After Havayah your G-d you shall walk ... and His commandments you shall keep." The opening words of a discourse cited here.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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115 **מי לי בשמים ועמך לא חפצתי בארץ**

> "Whom have I in heaven? And besides You I desire nothing on earth." The inner heart desires neither heaven nor earth, not even Gan Eden, but G-d Himself.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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PARAGRAPH 17

116 **מי זאת עולה מן המדבר**

> "Who is this coming up from the desert, leaning upon her beloved?" The soul rising and clinging to G-d Himself.

Song of Songs 8:5 שיר השירים ח׳:ה׳

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ שָׁמָּה חִבְּלַתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלָדַתְךָ׃

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

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KEHOT'S NOTE

שה״ש ח, ה.

117 **ולקחת לך לאשה**

> "And you desire her, and you take her to yourself as a wife." The marriage of the soul with G-d, which must be preceded by desire.

Deuteronomy 21:11 דברים כ״א:י״א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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118 **ביום ההוא . . תקראי לי אישי**

> "And it shall be on that day, says Havayah, that you will call Me Ishi (my husband), and no longer call Me Baali (my master)." A bond of love rather than of mastery.

Hosea 2:18 הושע ב׳:י״ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה׳ תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח.

119 **ביום חתונתו זה מ״ת**

> The Mishnah reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. The Torah is the bridegroom and Israel the bride.

Taanit 26b:6–7 תענית כ״ו ב׳:ו׳-ז׳

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ׳ בְּשִׁלְשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ׳. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוּסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית …

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KEHOT'S NOTE

תענית כו, ב. וראה רש״י בשה״ש ג, יא ובמצודות דוד שם.

120 **רוח אייתי רוח**

> The Zohar teaches that everything depends on desire: "spirit draws spirit and brings spirit," with the sign "If he sets his heart toward Him, his spirit and his soul He will gather to Himself." When a person awakens love for the Holy One, blessed be He, He awakens His right hand toward him.

Zohar II, 162b זח״ב קסב, ב

KEHOT'S NOTE

זח״ב קסב, ב.

121 **אם ישים אליו לבו**

> "If He sets His heart upon him, He will gather to Himself his spirit and his soul." The Zohar reads it as the sign that spirit below draws spirit from above.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

PARAGRAPH 18

122 **והבאתה אל תוך ביתך**

> "And you shall bring her into your house, and she shall shave her head and do her nails." The verse that section 4 expounds.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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123 **פ׳ ויקרא ד״ו סע״א**

> The note refers there in connection with this Zohar pas-

sage; its content is not quoted in the note.

KEHOT'S NOTE

נזכר גם לעיל פ' מטות פד, ד. לקמן שה"ש כא, כ. וראה אוה"ת נ"ך כרך א ע' תעג.

124 **נפלה לא תוסיף קום**

Rabbi Shimon explains that in the final exile Knesses Yisrael will not return by herself as in earlier exiles: the King Himself will come, take her by the hand, raise her and bring her into His palace. This is the rising from above that the Alter Rebbe describes.

Zohar, Vayikra 10:80–11:88 ספר הזהר, ויקרא י':פ-י"א:פ"ח

So the Community of Israel, on all previous occasions in which she was in exile, when the appointed time came, used to return of herself to the King; but in this exile the Holy One, blessed be He, will himself take her by the hand and raise her and comfort her and restore her to his palace. So it is written: 'In that day I will raise up the tabernacle of David that is fallen' (Amos 9, 11), the 'tabernacle of David' being identical with the 'Virgin of Israel'.

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

125 **נפלה לא תוסיף קום**

The Raaya Mehemna on Parshas Pinchas says that the Shechinah, of whom it is said "She has fallen, she shall rise no more," will not rise through another level, and therefore "On that day I will raise up the fallen tabernacle of David."

Zohar, Pinchas 123:842–856 ספר הזהר, פנחס קכ"ג:תתמ"ב-תתנ"ו

126 **נפלה לא תוסיף קום**

"She has fallen, she shall rise no more, the virgin of Israel." The text itself places the verse at the beginning of Amos chapter 5.

Amos 5:2 עמוס ה':ב'

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נְטֻשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ׃

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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127 **נפלה לא תוסיף קום**

The Zohar in Vayechi reads the verse differently: the Shechinah's fall is like that of a lion, which crouches only in order to spring and prevail. The Alter Rebbe notes that this explanation differs from the one in Parshas Vayikra.

Zohar, Vayechi 59:575–60:585 ספר הזהר, ויחי נ"ט:תקע"ה-ס':תקפ"ה

So, too, the Shekinah, which, although it is fallen, remains strong like a lion and a lioness. For just as these crouch only to spring upon their prey, which they smell from afar, so the Shekinah only crouches to take vengeance on idolaters and to spring upon them.

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

128 **ביום ההוא אקים**

"On that day I will raise up the fallen tabernacle of David."

The rising that comes from above.

Amos 9:11 עמוס ט':י"א

בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם׃

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

129 **חד אמר שהם**

On "I will make your windows of kadkod," two sages disputed: one said shoham and one said yashfeh, and G-d said, "Let it be as both." The Alter Rebbe links the two Zohar readings to these two opinions.

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַדְכֹד שִׁמְשׁוֹתַיִךְ" – אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרַקִּיעָא – גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעֲרָבָא, וּמַאן אינון – יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶהֱוֵי כְּדֵין וּכְדֵין.

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130 **בזח"א ויחי דרל"ז ב'**

According to the note, the wording of this Zohar passage is quoted there, together with a reference to Torah Ohr.

KEHOT'S NOTE

ראה הלשון באוה"ת פ' בהעלותך ע' שעב. ומה שמציין שם לתו"א.

131 **כמים הפנים**

"As water reflects face to face, so the heart of man to man." G-d's turning toward a person mirrors the person's turning toward Him.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

132 **תשוב ה'**

Kehot's note points to Zohar III, 105a for these words.

Zohar III, 105a זח"ג קגב, א

KEHOT'S NOTE

זח"ג קגב, א. קכג, א.

133 **תשוב ה׳**

The Raaya Mehemna explains teshuvah through the letters of the Name: through awe, love and Torah, the vav returns to the hei, and the Name Havayah is made whole.

Zohar, Nasso 4:38–49 ספר הזהר, נשא ד׳:ל״ח-מ״ט

134 **והחזירנו בתשובה שלמה**

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

KEHOT'S NOTE

נוסח שמו״ע דתפלת חול.

135 **ויעבור הוי׳ על פניו**

"And Havayah passed before him (al panav) and proclaimed," the opening of the Thirteen Attributes of Mercy, which are drawn down during Selichos.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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PARAGRAPH 19

136 **וגלחה את ראשה ועשתה את צפרניה**

"... and she shall shave her head and do her nails." Read as removing the surplus of intellect and emotion.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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137 **הנה שערות הראש הן מותרי המוחין**

According to the note, this passage is quoted in both places.

KEHOT'S NOTE

קטע מובא באוה״ת ויקרא כרך א ע׳ קכה. ובכרך ג ע׳ תשנ.

138 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליי׳).

139 **חסד דרועא ימינא**

In Patach Eliyahu the Sefiros are described as limbs: "Chesed is the right arm, Gevurah the left arm." The nails, which grow from the hands, stand for the surplus of Chesed.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

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

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140 **אברהם שיצא ממנו**

Yaakov feared there might be someone unfit among his sons, "like Avraham, from whom Yishmael came forth, and my father Yitzchak, from whom Esav came forth." The Alter Rebbe's "Avraham, from whom came forth, etc." alludes to this phrase.

Pesachim 56a:7 פסחים נ״ו א:ז׳

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: ״וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם״. בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פָּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: ״שְׁמַע יִשְׂרָאֵל, ה׳ אֱלֹקֵינוּ ה׳ אֶחָד״. אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: ״בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד״.

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141 **קדוש יהי׳ גדל פרע**

Of the nazir: "He shall be holy; he shall let the locks of the hair of his head grow long." On a high level, the surplus is holy.

Numbers 6:5 במדבר ו׳:ה׳

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה׳ קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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KEHOT'S NOTE

במדבר ו, ה.

142 **כי כארץ תוציא צמחה**

"For as the earth brings forth her growth." The opening words of a discourse cited here.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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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143 **ונקדשתי בתוך**

"And I shall be sanctified among the children of Israel." The opening words of a discourse cited here.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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144 מסטרא דדינא קשיא

The Zohar on Parshas Tazria teaches that the lower judgments are bound up in the hair, which is why it is called "severe judgment," and that when the hair of the head is removed, the judgment is sweetened. The Alter Rebbe refers to it ("see Parshas Tazria, 48b").

Zohar, Tazria 23:115–24:123 ספר הזהר, תזריע כ״ג:קט״ו-כ״ד:קכ״ג

Because the lower judgements are attached to the hair of this one,1According to the anthropomorphic symbolism of the Sifra di-Zeniutha. he is called "Stern Judgement", but when the hair is removed he becomes mitigated and the lower judgements are not held in readiness. Therefore he is called clean, as having emerged from the side of uncleanness, and here too it is written: "And if the hair of ish be fallen off his head, he is bald, he is clean."

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

145 והעבירו תער

In the purification of the Levites: "and let them pass a razor over all their flesh." The Levites, rooted in severe judgment, remove their hair.

Numbers 8:7 במדבר ח׳:ז׳

וְכֹה־תַּעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ׃

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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KEHOT'S NOTE

במדבר ח, ז.

146 שער באשה ערוה

The Talmud teaches that "a woman's hair is ervah." The Alter Rebbe explains that such surplus is where the external forces draw nourishment.

Berakhot 24a:17 ברכות כ״ד א:י״ז

אָמַר רַב חִסְדָּא: שׁוֹק בָּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: ״גַּלִּי שׁוֹק עִבְרִי נְהָרוֹת״, וּכְתִיב: ״תִּגְלֶה עֶרְוָתֵךְ וְגַם תֵּרָאֶה חֶרְפָּתֵךְ״. אָמַר שְׁמוּאֵל: קוֹל בָּאִשָּׁה — עֶרְוָה, שֶׁנֶּאֱמַר: ״כִּי קוֹלֵךְ עָרֵב וּמַרְאַיִךְ נָאוֶה״. אָמַר רַב שֵׁשֶׁת: שֵׂעָר בָּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: ״שַׂעָרֵךְ כְּעֵדֶר הָעִזִּים״.

Rab Hisda said : The calf of a woman's leg is to be regarded as nakedness; as it is said, "Uncover the leg, pass through the rivers" (Is. xlvii. 2) and it continues, "Thy nakedness shall be uncovered, yea, thy shame shall be seen" (Is. xlvii. 3). Samuel said : A woman's voice is to be regarded as nakedness ; as it is said, "For sweet is thy voice, and thy countenance is comely" (Cant. ii. 14). ab Sheshet said: A woman's hair is to be regarded as nakedness; as ...

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

KEHOT'S NOTE

ברכות כד, א.

147 ע״ה אסור לאכול בשר

Rebbi teaches that an unlearned person is forbidden to eat meat, and that whoever engages in Torah may eat it. The Alter Rebbe explains that meat drags the unlearned person down.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תָּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: ״זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף״: כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

פסחים מט, ב. וראה לעיל פ׳ בהעלותך לא, ג.

148 צדיק אוכל לשובע נפשו

"The righteous one eats to the satisfaction of his soul." The Torah scholar is not brought down by eating.

Proverbs 13:25 משלי י״ג:כ״ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה.

149 שיחת חולין של ת״ח

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

KEHOT'S NOTE

כ״ה הלשון בע״ז יט, א.

150 שיחת חולין של תלמידי חכמים

Rav Acha bar Adda in the name of Rav learns from "and its leaf does not wither" that even the mundane conversation of Torah scholars requires study. The Alter Rebbe stresses "of Torah scholars": for them even the surplus belongs to holiness.

Avodah Zarah 19b:6 עבודה זרה י״ט ב:ו׳

״וְעָלֵהוּ לֹא יִבּוֹל״, אָמַר רַב אַחָא בַּר אַדָּא אָמַר רַב, וְאָמְרִי לַהּ אָמַר רַב אַחָא בַּר אַבָּא אָמַר רַב הַמְנוּנָא אָמַר רַב: שֶׁאֲפִילּוּ שִׂיחַת חוּלִּין שֶׁל תַּלְמִידֵי חֲכָמִים צְרִיכָה תַּלְמוּד, שֶׁנֶּאֱמַר: ״וְעָלֵהוּ לֹא יִבּוֹל״.

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151 שלא יורידנו ויחזירנו לסורו ח״ו

The note refers there on these words; its content is not quoted in the note.

KEHOT'S NOTE

ראה אוה״ת ויקרא כרך ג (ראה גם שם ע׳ רז. וסה״מ תרל״ו ח״ב ע׳ תקיב). לקמן פ׳ נצבים נב, סע״א מציין שכאן מדבר בענין תשובת הגדר ע״ש.

PARAGRAPH 20

152 **והסירה את שמלת שביה**

> **"And she shall remove the garment of her captivity from upon her, and dwell in your house, and weep for her father and her mother a full month." The verse this paragraph expounds.**

Deuteronomy 21:13 דברים כ״א:י״ג

וְהֵסִירָה אֶת־שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־אִמָּהּ יָרֵחַ יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה׃

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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153 **בבואה דבבואה לית לה**

> **Rabbi Chanina reports that demons have a reflection but not a reflection of a reflection. The Alter Rebbe applies it to the side of evil, which has one makif but not a second.**

Yevamot 122a:9–10 יבמות קכ״ב א:ט׳-י׳

וְאִינְהוּ נָמֵי אִית לְהוּ בָּבוּאָה! דַּחֲזוֹ לֵיקֵּה בָּבוּאָה דְּבָבוּאָה. וְדִלְמָא לְדִידְהוּ אִית לְהוּ בָּבוּאָה דְּבָבוּאָה. אָמַר רַבִּי חֲנִינָא, אָמַר לִי יוֹנָתָן שֵׁידָא: בָּבוּאָה — אִית לְהוּ, בָּבוּאָה דְּבָבוּאָה — לֵית לְהוּ. וְדִלְמָא צָרָה הֲוַאי? תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: בִּשְׁעַת הַסַּכָּנָה כּוֹתְבִין וְנוֹתְנִין, אַף עַל פִּי שֶׁאֵין מַכִּירִין.

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Gittin 66a:9–10 גיטין ס״ו א:ט׳-י׳

אִינְהוּ נָמֵי אִידְמוֹיֵי אִידְמוֹ! דַּחֲזוֹ לֵיקֵּה בָּבוּאָה. אִינְהוּ נָמֵי אִית לְהוּ בָּבוּאָה! דַּחֲזוֹ לֵיקֵּה בָּבוּאָה דְּבָבוּאָה. וְדִלְמָא אִינְהוּ נָמֵי אִית לְהוּ? אָמַר רַבִּי חֲנִינָא: לִימְדַנִי יוֹנָתָן בְּנִי: בָּבוּאָה אִית לְהוּ, בָּבוּאָה דְּבָבוּאָה לֵית לְהוּ. וְדִלְמָא צָרָה הִיא! תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: בִּשְׁעַת הַסַּכָּנָה, כּוֹתְבִין וְנוֹתְנִין אַף עַל פִּי שֶׁאֵין מַכִּירִין.

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KEHOT'S NOTE

יבמות קכב, א. גיטין סו, א. ראה לקו״ש ח״ד ע׳ 1201 הערה 49. בסה״מ תקס״ה כאן ע׳ תתכט ואילך מביא לשון הגמרא ומבאר זה ״שאין לחיצונים אלא בחי׳ אור מקיף אחד, והוא הנק׳ בבואה לפי שהמקיף הוא כדוגמת הצל בלבד (ולכך נק׳ צל מפני שאינו מלובש כלל בגופו של אדם . .) אבל אין לחיצונים מקיף השני שהוא מקיף למקיף כו׳ והוא הנק׳ בבואה דבבואה צל דצל כו׳, וזהו שאמר והסירה שמלת שביה כו׳ בחי׳ מקיף אחד הנק׳ שמלה כי בבואה דבבואה לית להו״. ע״ש.

154 **בזה לעומת זה**

> **"G-d has made the one opposite the other." The side of evil has a makif of its own, opposite that of holiness.**

Ecclesiastes 7:14 קהלת ז׳:י״ד

KEHOT'S NOTE

קהלת ז, יד.

155 **עבירה גוררת עבירה**

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

KEHOT'S NOTE

אבות ד, ב.

156 **עבירה גוררת עבירה**

> **Ben Azzai teaches that one mitzvah draws another and one transgression draws another. The makif of the side of evil draws a person on.**

Pirkei Avot 4:2 משנה אבות ד׳:ב׳

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה עֲבֵרָה. שְׂשָׂכַר מִצְוָה, מִצְוָה. וּשְׂשַׂכַר עֲבֵרָה, עֲבֵרָה׃

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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

157 **ומטמאין אותו הרבה**

> **"If a person defiles himself a little, he is defiled much; from below, he is defiled from above." The makif of impurity comes from above of its own accord.**

Yoma 39a:3–4 יומא ל״ט א:ג׳-ד׳

תָּנוּ רַבָּנַן: ״(אַל) תְּטַמְּאוּ בָּהֶם בָּם״, אָדָם מְטַמֵּא עַצְמוֹ מְעַט — מְטַמְּאִין אוֹתוֹ הַרְבֵּה. מִלְמַטָּה — מְטַמְּאִין אוֹתוֹ מִלְמַעְלָה. בָּעוֹלָם הַזֶּה — מְטַמְּאִין אוֹתוֹ לָעוֹלָם הַבָּא. תָּנוּ רַבָּנַן: ״וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדוֹשִׁים״, אָדָם מְקַדֵּשׁ עַצְמוֹ מְעַט — מְקַדְּשִׁין אוֹתוֹ הַרְבֵּה, מִלְמַטָּה — מְקַדְּשִׁין אוֹתוֹ מִלְמַעְלָה, בָּעוֹלָם הַזֶּה — מְקַדְּשִׁין אוֹתוֹ לָעוֹלָם הַבָּא.

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KEHOT'S NOTE

יומא לט, א.

158 **עוונותיכם מבדילין**

> **"But your iniquities have separated between you and your G-d." Sins separate the divine light from the inner point of the heart.**

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע׳ נט, ב.

159 **בל תמוט עולם ועד**

> **"He established the earth upon its foundations; it shall never be moved, forever and ever." Here, the love in the point of the heart becomes permanent.**

Psalms 104:5 תהילים ק״ד:ה׳

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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160 **בבכי יבאו**

Kehot's note points to Jeremiah 31:8 for these words.

Jeremiah 31:8 ירמיהו ל״א:ח׳

הִנְנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבַּצְתִּים מִיַּרְכְתֵי־אָרֶץ בָּם עִוֵּר וּפִסֵּחַ הָרָה וְיֹלֶדֶת יַחְדָּו קָהָל גָּדוֹל יָשׁוּבוּ הֵנָּה׃

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that travaileth with child together; A great company shall they return hither.

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KEHOT'S NOTE

ירמי׳ לא, ח.

161 **בבכי יבואו**

"With weeping they will come, and with supplications I will lead them." The weeping of the Time to Come, the higher teshuvah.

Jeremiah 31:9 ירמיהו ל״א:ט׳

בִּבְכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם אוֹלִיכֵם אֶל־נַחֲלֵי מַיִם בְּדֶרֶךְ יָשָׁר לֹא יִכָּשְׁלוּ בָהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא׃

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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162 **והנה נער בוכה ותחמול**

Pharaoh's daughter opens the basket: "behold, a boy was weeping, and she had compassion on him." Weeping awakens compassion.

Exodus 2:6 שמות ב׳:ו׳

וַתִּפְתַּח וַתִּרְאֵהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נַעַר בֹּכֶה וַתַּחְמֹל עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה׃

And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.'

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KEHOT'S NOTE

שמות ב, ו.

163 **אין שליט ברוח לכלוא**

"No man has power over the spirit to restrain the spirit." The soul's cleaving to its root is beyond its own control.

Ecclesiastes 8:8 קהלת ח׳:ח׳

אֵין אָדָם שַׁלִּיט בָּרוּחַ לִכְלוֹא אֶת־הָרוּחַ וְאֵין שִׁלְטוֹן בְּיוֹם הַמָּוֶת וְאֵין מְשַׁלַּחַת בַּמִּלְחָמָה וְלֹא־יְמַלֵּט רֶשַׁע אֶת־בָּעָלָיו׃

There is no man that hath power over the wind to retain the wind; neither hath he power over the day of death; and there is no discharge in war; neither shall wickedness deliver him that is given to it.

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KEHOT'S NOTE

קהלת ח, ח.

164 **ויקח מן הבא בידו מנחה**

Yaakov "took from what came to his hand a gift for Esav his brother." The opening words of a discourse cited here.

Genesis 32:14 בראשית ל״ב:י״ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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165 **וקבל היהודים**

"And the Jews undertook to do as they had begun." The opening words of a discourse cited here.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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166 **בשם האריז״ל**

The note draws its list of sources for this saying of the Arizal from there, and refers to p. 208 for a lengthy discussion of it.

KEHOT'S NOTE

הובא בפע״ח שער השופר (רפ״ה). ובבאה״ט שו״ע או״ח (סי׳ תקפ״ד סק״ג). [כ]. שער הכוונות דרושי ר״ה (קודם דרוש א׳). סידור האריז״ל סוף סדר הנסירה. — לקו״ש ח״ט ע׳ 206. ראה בארוכה שם ע׳ 208. ובס׳ מאמרי אדה״ז — הקצרים ע׳ תמח ואילך.

167 **שכל מי שאינו בוכה**

The note observes that the Arizal's writings read "one who does not weep," without "whoever," while many places in Chassidus, among them this passage and Likkutei Torah, Rosh HaShanah 55d, quote "whoever." It also points to 37d, in the next maamar, where the Alter Rebbe adds that this weeping does not come from melancholy but is like Rabbi Akiva's tears over the secrets of the Song of Songs, the level of "With weeping they will come" and of Yom Kippur.

KEHOT'S NOTE

גירסתנו בכתבי האריז״ל שם הוא: "מי שאינו בוכה" (בלי תיבת "כל"). אבל בכ״מ בדא״ח (לקו״ת תצא לו, ג. ר״ה נה, ד. דרך חיים יג, רע״ד. כא, רע״א. ועוד) הובא "כל מי כוי". — לקו״ש ח״ט ע׳ 206. ראה לקמן לז, ד. במאמרי אדה״א תצא ע׳ תקו (נדפס תשמ״ז) "מי שאינו בוכה". ובסה״מ תקס״ה ח״ב (נדפס בשנת תש״מ) ע׳ תתמ בשם כתבי האריז״ל "דכל מי שאינו".

168 **אין נשמתו שלימה**

It asks why the soul's completeness should depend specifically on weeping, and explains that weeping comes from an excess of the divine flow in the mind, from the encompassing lights of the intellect prevailing too strongly; so one who does not weep, "his soul is not complete from the level of the soul's encompassing lights."

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתמא הקשה "דלכאורה יפלא ענין שלימות הנשמה לבכי' דוקא" ומבאר שבכי' באה מסיבת יתרון תגבורת השפע במוח שבראש, וה"ז מצד הארת בחי' המקיפים דמוחין כשמתגברים יותר מדאי', ולכן מי שאינו בוכה "אין נשמתו שלימה מבחי' אור המקיפים דנפש כוי" ע"ש. ובענין הבכי' ראה לקמן לז, ד.

169 **כל מי שאינו בוכה בר"ה ויוה"כ אין נשמתו שלימה**

> Rabbi Chaim Vital records that his teacher, the Arizal, would weep on Rosh HaShanah and Yom Kippur, and said that one who does not weep on these days, his soul is not good and complete. The Kehot edition notes that the Arizal's writings read "one who does not weep," without "whoever."

Pri Etz Chaim, Gate of the Shofer 5:2–3 פרי עץ חיים, שער השופר ה':ב'-ג'

גם היה מנהג מורי ז"ל לבכות בר"ה וביה"כ, ואמר כי מי שאינו בוכה בימים אלו, אין נשמתו טובה ושלימה. גם אמר, כי מי שבוכה אז מעצמו, ומעורר אז בבכיה גדולה מאליו, כי אותה שעה דנין אותו בב"ד של מעלה, ונפשו מרגשת, ולזה בא לו בכיה: כבר נתבאר, כי בלחש דמוסף, עולים שניהם בגבורה דבינה, ויכוין בהוי"ה בנקוד שורק בו', נגד יסוד, הנקרא מוסף, כמ"ש כבר בשער השבת. ויאמר ג' ברכות ראשונות - אבות, וגבורות, וקדושת השם, ומפני חטאינו וגו', ובחדש השביעי וגו', ואח"כ יאמר עלינו לשבח בכוונת שנתבאר כבר בתפלת ...

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170 **ועיקרה ביוהכ"פ**

> The note refers there for an explanation of why this weeping belongs chiefly to Yom Kippur; the explanation is not quoted in the note.

KEHOT'S NOTE

ראה ביאור בלקו"ש ח"ט ע' 208 הערה 41.

171 **שלא יורידנו ויחזירנו לסורו ח"ו**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג (ראה גם שם ע' רז. וסה"מ תרל"ו ח"ב ע' תקיב). לקמן פ' נצבים נב, סע"א מציין שכאן מדבר בענין תשובת הגדר ע"ש.

172 **ר"ע כשאמר שה"ש**

> Kehot's note points to Zohar I, 98b for these words.

Zohar I, 98b זח"א צח, ב

KEHOT'S NOTE

ראה זח"א צח, ב. ט"ז או"ח סרפ"ח סק"ב, בשם ז"ח.

173 **בר"ה ויו"כ**

> Where the Arizal's writings say "on Rosh HaShanah and Yom Kippur," Derech Chaim quotes the saying as "during the Ten Days of Teshuvah."

KEHOT'S NOTE

כ"ה בפע"ח סי' האריז"ל ושה"כ שם. אבל בדרך חיים יג, רע"ד (מ"כתבי המקובלים") כא, רע"א (מ"ס הקבלה"): בעשי"ת. (בלקו"ת נצבים מה, ד — מכהאריז"ל: בימים נוראים. בלקו"ת ר"ה נה, ד — מכהאריז"ל: בר"ה). — לקו"ש ח"ט ע' 206.

174 **לפני הוי' תטהרו**

> "For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified." Yom Kippur, the day of the higher teshuvah.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל 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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ביאור כי תצא

An Explanation of "When You Go Out"

Man's tzelem, the "image of G-d," has three levels named by its letters: the tzadi, G-dliness clothed in the soul, which is the captive "woman of beautiful form"; the lamed, the soul's mazal that remains above as a makif; and the mem, a still higher makif. The steps of the Torah's passage on the captive woman describe how that captive G-dliness is gathered, freed from the "garment" of kelipah and raised through ever higher levels of teshuvah.

THE MAAMAR IN BRIEF

This explanation reads the Torah's passage on the captive "woman of beautiful form" through the three letters of tzelem, the image of G-d. In Z'eir Anpin the tzadi (ninety) is the inner light of nine Sefiros, the lamed (thirty) the encompassing light of Chochmah, Binah and Daas, and the mem (forty) the higher encompassing light of Keser. In the soul, the tzadi is the G-dliness clothed within it, the captive woman, while the lamed is the mazal above, which "sees" and hears the heavenly call to return. Section 2 gathers the soul's scattered powers through uprooting the will and verbal confession, raising them to the encompassing light, "above your enemies," as Esther chose the inner court. A higher teshuvah comes from the mazal, awakened by Torah, which brings the higher awe and the union of soul and Torah. Section 3 explains shaving the head and doing the nails as giving up excesses of intellect and emotion, above all over-cleverness in earning a living. Removing the captive garment strips away kelipah's single makif; dwelling in the house brings the higher makif; weeping and union are the highest teshuvah, the level of Yom Kippur and Ne'ilah.

OUTLINE

1 **The three letters of tzelem** ¶1–3

Following the Arizal, the tzadi of tzelem is the inner light of Z'eir Anpin's nine Sefiros, the lamed the makif of Chochmah, Binah and Daas, and the mem the higher makif of Keser. In the soul, the tzadi is the G-dliness that descends and is clothed within it, the "woman of beautiful form," and the lamed is the mazal above, which hears the heavenly call to return and is called "beautiful of form."

2 Gathering the captives, above the enemies ¶4–5

The soul's powers, scattered in mundane thought, speech and action, are gathered by uprooting the will and by confession, which removes both soul and body of the accuser created by sin. They are raised to the makif, "above your enemies," where the external forces have no hold, as Esther would enter only the inner court. Raising the essence of the soul's powers needs a higher teshuvah that begins from the mazal, drawn down through Torah and mitzvos.

3 Torah, awe and the bride ¶6–8

Torah study awakens the mazal and brings the higher awe, as Daniel's companions trembled at what only their mazal saw. Then "you take her as a wife": the soul's tzadi is the bride of the Torah, while the Torah, which is Chochmah, is the bride relative to the soul's mem; the Torah's own mem is its source, reflected in the forty days of its giving and drawn down by the blessing over the Torah.

4 Shaving the head and doing the nails ¶9–11

Hair and nails are the excess of intellect and emotion. Only in the highest holiness, or in a great Torah scholar, is excess itself holy; others must give up excesses of food, clothing and honor, and the baal teshuvah needs fences. In practice, the excess of the intellect is over-cleverness in earning a living: work is a vessel for G-d's blessing, but relying on schemes is like a garment too long, which trips its wearer.

5 The captive garment and the house ¶12–13

Kelipah has one makif, the "reflection," a will above reason that pulls a person from sin to sin unawares, but not the second, the yechidah. Removing the captive garment lets the holy makif, the lamed, rest on the soul, and dwelling "in your house," the higher makif, makes the change permanent.

6 Weeping and union ¶14

Weeping for her father is a still higher teshuvah, tears of closeness rather than melancholy, like Rabbi Akiva's over the Song of Songs: the level of Yom Kippur. "And be her husband" is mesirus nefesh, nefilas apayim and Ne'ilah, when contemplation of G-dliness is absorbed into the depth of the heart.

KEY CONCEPTS

tzelem, the image of G-d צלם אלקים

The intermediary between G-dliness and the created soul. Its three letters name three levels: the tzadi, inner light clothed in the soul; the lamed, an encompassing light above it; and the mem, a still higher encompassing light.

makif and makif of the makif מקיף ומקיף למקיף

Encompassing lights, too great to enter a vessel, that affect it from beyond. The first (the lamed, the "garment") can sometimes enter the inner light; the second (the mem, the "house") never does.

mazal מזל

The part of the soul that remains above as a makif: "even though he does not see, his mazal sees." From the root of "flowing," it lets influence, awe and the call to teshuvah flow down into the soul in the body.

woman of beautiful form אשת יפת תאר

The tzadi of tzelem, the G-dliness that descends and is held captive in the soul and body; the main task of divine service is to raise her. The higher lamed itself is called yefas to'ar, beautiful of form, from Tiferes.

reflection and reflection of a reflection בבואה ובבואה דבבואה

From the Talmud's statement about demons. Holiness has both makifim, while kelipah has only the first, a will above reason, and lacks the second, the yechidah, which has no opposite.

excess of the intellect מותרי מוחין

What grows beyond the mind's essential content, symbolized by hair: holy only at the highest levels or in a great scholar; for others, over-cleverness, especially in earning a living, which must be "shaved."

higher teshuvah תשובה עילאה

Return that reaches the essence of the soul's powers rather than only their garments. It begins from the mazal, is awakened by Torah, and culminates in weeping of closeness and in mesirus nefesh.

SECTION 1 · ¶1–3

The three letters of tzelem

1 ביאור כי תצא.[1,2] ענין שהאדם נברא בצלם אלקי׳ וענין בבואה ובבואה דבבואה[3] הנה כתיב ויברא אלקים את האדם בצלמו בצלם אלקים[4] וגו׳. ומבואר בע״ח [בעץ חיים] ענין צ׳ דצלם[5] ולמ״ד דצלם מ״ם דצלם.[6]

An explanation of "When you go out": the matter that man was created in the image of G-d (tzelem Elokim), and the matter of a reflection and a reflection of a reflection (bavu'ah and bavu'ah dibavu'ah). Now, it is written, "And G-d created man in His image, in the image of G-d," etc. And the matter of the tzadi of tzelem, and the lamed of tzelem, [and the] mem of tzelem, is explained in Etz Chaim.

> This is a biur, an "explanation" that expands the maamar before it, on the verse "When you go out to war" (Deuteronomy 21:10) and the Torah's law of the captive "woman of beautiful form." It names its two themes: that man was created in the tzelem, the "image," of G-d, and the Talmud's pair "reflection" and "reflection of a reflection." It opens with the verse in Genesis and notes that Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings, explains each of the three letters of the word tzelem (tzadi, lamed and mem) as a distinct level.

2 ובמבוא שערים שער ה׳ ח״א פי״ג כ׳ [כתב] המוחין דז״א הם בחי׳ נפש וחיות אל הז״א והוא דמות פרצוף זך ורוחני מאד שלם בי״ס [בי׳ ספירות]

And in Mevo She'arim, Sha'ar 5, Part 1, chapter 13, he wrote: The intellect (mochin) of Z'eir Anpin (the emotive attributes) is the level of a soul and life-force for Z'eir Anpin; it is the likeness of a configuration (partzuf), very pure and spiritual, complete with ten Sefiros,

> The Alter Rebbe quotes Mevo She'arim, a classic presentation of the Arizal's Kabbalah. Z'eir Anpin, the configuration of the six emotive attributes in the World of Atzilus, has an intellect (mochin) of its own, and this intellect serves it as a soul: a complete, very refined form with all ten Sefiros.

והוא מתפשט בתוך הכלים של ז״א בתוך גופו להחיותו והוא בחי׳ צלם א׳ שיש בו ג׳ בחי׳ כנגד ג׳ אותיות צלם. ל׳ מ׳ מקיפים וצ׳ הוא אור פנימי.

and it spreads within the vessels of Z'eir Anpin, within its body, to give it life. And it is the level of one tzelem (image), which has in it three levels corresponding to the three letters of tzelem: the lamed and mem are makifim (encompassing lights), and the tzadi is inner light (or pnimi).

> This soul-like intellect spreads into Z'eir Anpin's vessels, its "body," and gives it life, and the whole is called one tzelem (image). The three letters of the word name its three parts: the tzadi is the inner light that actually enters the vessels, while the lamed and the mem are makifim, encompassing lights that stay above and affect it from beyond.

3 ופי' שהא"פ [שהאור פנימי] הוא בחי' צ'[7] היינו ט"ס [ט' ספירות] דז"א חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] כל אחד כלול מעשר עולה צ'. וכמ"ש במ"ח מסכת הגדלות ז"א פ"ג [פרק ג'].

The explanation: the inner light is the level of the tzadi, that is, the nine Sefiros of Z'eir Anpin (the emotive attributes) — Chochmah (wisdom), Binah (understanding) and Daas (knowledge); Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); Netzach (victory), Hod (splendor) and Yesod (foundation) — each one comprising ten, which comes to tzadi (ninety). As is written in Mishnas Chassidim, the tractate on the Gadlus (maturity) of Z'eir Anpin, chapter 3.

> The letters are explained by their numerical value. Tzadi equals ninety: the inner light is the nine Sefiros of Z'eir Anpin, from Chochmah to Yesod, each including all ten, so nine times ten. The source is Mishnas Chassidim, a compendium of the Arizal's teachings arranged like the Mishnah.

ולמ"ד הוא מקיף היינו ג' מוחין חב"ד [חכמה בינה ודעת] דאצי' אשר כל א' כלול מעשר עולה למ"ד אשר הוא בחי' מקיף לכללות הא"פ [האור פנימי] דט"ס [דט' ספירות] דז"א שהיא בחי' צ' ועמ"ש בביאור ע"פ ועשית ציץ[8,9] גבי קדש למ"ד מלמטה.

And the lamed is a makif: that is, the three mochin, Chochmah, Binah and Daas of Atzilus (the World of Emanation), each of which comprises ten, which comes to lamed (thirty); it is the level of a makif to the inner light of the nine Sefiros of Z'eir Anpin as a whole, which is the level of the tzadi. And see what is written in the explanation on the verse "And you shall make a tzitz," regarding "Holy" [and the] lamed below.

> Lamed equals thirty: three mochin, Chochmah, Binah and Daas of Atzilus, each including ten, which stand as one makif over the whole inner light of Z'eir Anpin. The Alter Rebbe refers to his Torah Ohr explanation of the tzitz, the High Priest's golden plate, where the inscription "Holy to Havayah" was arranged with "Holy" and the lamed on the lower line.

והמ"ם הוא בחי' כתר מקיף הכללי כולל כל הד' בחי' כחב"ד [כחכמה בינה ודעת] (ע' [עיין] בכוונת ברכת כהנים ובקידוש דשבת)

And the mem is the level of Keser (the Crown), the general makif, which includes all four levels, Keser, Chochmah, Binah and Daas (see the kavanah of the Priestly Blessing, and [that] of the Kiddush of Shabbos),

> Mem equals forty: it is Keser, the Crown, a general makif that includes four levels, Keser, Chochmah, Binah and Daas, each comprising ten. The parenthesis points to the kavanos (mystical intentions) of the Priestly Blessing and of the Shabbos Kiddush as further places to see this.

והוא בחי' מקיף למקיף שהמקיף הראשון שהוא בחי' ל' יוכל להתלבש לפעמים ליכנס בתוך הא"פ [האור פנימי] והכלים[10] משא"כ המ' שהוא בחי' מקיף למקיף כו'

and it is the level of a makif to the makif. For the first makif, which is the level of the lamed, can at times be clothed, entering within the inner light and the vessels; whereas the mem, which is the level of a makif to the makif, etc.

> The mem is therefore a "makif to the makif," an encompassing light that surrounds even the lamed. The difference between them is that the lamed, the first makif, can at times be clothed and enter the inner light and the vessels, while the mem does not.

ומ"מ ב' מקיפים אלו דל' מ' הם לבד ענין הכתר דז"א[11] ומאירים עליו מרחוק יותר מבחי' הכתר דז"א כמ"ש במ"ח שם פ"ו

Nevertheless, these two makifim of the lamed and mem are apart from the Keser of Z'eir Anpin, and they shine upon it from afar, farther off than the level of the Keser of Z'eir Anpin, as is written in Mishnas Chassidim, there, chapter 6.

> Both of these makifim are distinct from the Keser of Z'eir Anpin itself. They shine on Z'eir Anpin from farther away than its own Keser does, as Mishnas Chassidim writes in chapter 6 of the same tractate.

(ועיין מענין מקיף ומקיף למקיף בפ' שמות בביאור ע"פ הבאים ישרש יעקב[12,13] ובמ"ש במ"א ע"פ חנכת הבית לדוד[14,15] בענין לבוש ובית כו' וע' לקמן פ' נצבים בפי' לא בשמים היא[16] ולא מעבר לים היא[17] כו' בחי' מקיף ומקיף דמקיף כו' ע"ש)

(And on the matter of the makif and the makif to the makif, see Parshas Shemos, in the explanation on the verse "Those who come, Yaakov will take root," and what is written elsewhere on the verse "…the dedication of the House, of David," on the matter of a garment and a house, etc. And see below, Parshas Nitzavim, on the meaning of "It is not in heaven… and it is not beyond the sea," etc.: the level of a makif and a makif of a makif, etc.; see there.)

> This parenthesis lists other discourses on the makif and the makif of the makif: Torah Ohr on Shemos; the discourse on the psalm of the dedication of the House, where the two are a "garment" and a "house"; and Likkutei Torah on Nitzavim, on "It is not in heaven, and it is not beyond the sea."

וכן יובן למעלה יותר מריש כל דרגין הנה הא"פ [האור פנימי] הוא בחי' הקו כו' (וע' בביאור ע"פ יביאו לבוש מלכות[18,19] כו')

And so it is to be understood higher still, above the "Head of all levels": the inner light is the level of the kav (line of light), etc. (And see the explanation on the verse "Let them bring royal garments," etc.)

> The same structure exists higher still, above the "Head of all levels": there the inner light is the kav, the thin line of light drawn into the space left by the tzimtzum, and by implication the encompassing levels stand beyond it. The Alter Rebbe refers to his Torah Ohr explanation of "Let them bring royal garments" (Esther 6:8).

והנה כמ"כ [כמו כן] בנשמת האדם נאמר ג"כ ויברא אלקים את האדם בצלמו בצלם אלקים[20,21] ע"ד הנ"ל.

Now likewise, regarding the soul of man, it is also said, "And G-d created man in His image, in the image of G-d," in the manner described above.

> Now the Alter Rebbe applies all this to the human soul. The verse "And G-d created man in His image" means that the soul, too, has a tzelem with a tzadi, a lamed and a mem.

ועיקר ענין הצלם הוא להיות ממוצע[22] בין אלהות לנשמה כי הנשמה הוא בחי' נברא יש מאין ע"י התלבשות האור במל' דעשי' [דעשיה] בכלים.

And the essential point of the tzelem is to be an intermediary between G-dliness and the soul. For the soul is at the level of a created being, something from nothing, [brought into being] through the light's being clothed in vessels, in Malchus (sovereignty) of Asiyah (Action).

> The tzelem's main function is to connect G-dliness and the soul. The soul is a created being, brought into existence "something from nothing" through the divine light clothing itself in vessels in Malchus of Asiyah, so something must stand between it and G-dliness.

וכ"זה [וכל זה] הוא עדיין אלקות כו' ולהיות התהוות הנשמה שהיא נברא הוא ע"י הצלם אלקים ומתחלק לב' בחי' צ' דצלם

And all this is still G-dliness, etc. And since the coming into being of the soul, which is a created being, is through the image of G-d (tzelem Elokim), it divides into two levels: the tzadi of tzelem,

> Light even at that stage is still G-dliness, while the soul is a created thing, so the soul comes into being through the tzelem, the "image of G-d," which divides into two levels. The first of them is the tzadi.

היינו בחי' אלקות שבתוך הנשמה (וע' בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג']) ולמ"ד בחי' מקיף וזהו בחי' מזלא הנז' [הנזכר] בדרז"ל [בדברי רבותינו זכרונם לברכה] מזליה חזי.[23]

that is, the level of G-dliness that is within the soul (and see Etz Chaim, Sha'ar 41, chapter 3); and the lamed, the level of a makif. And this is the level of the mazal mentioned in the words of our Sages, of blessed memory: "his mazal sees."

> The tzadi is the G-dliness within the soul; the lamed is a makif above it. This makif is what the Talmud calls a person's mazal: "Even though he does not see, his mazal sees" (Megillah 3a), a part of the soul that perceives what the person himself does not.

שמשם נמשך בחי' צ' להתלבש בנשמה וכנודע ממאמר הבעש"ט [הבעל שם טוב][24] נ"ע [נשמתו עדן] בענין הב"ק [הבת קול] שמכרזת שובו בנים[25] דקשה מי הוא השומע[26] כו'. וא"כ מהו הפעולה מהכרוז.

For from there the level of the tzadi is drawn down to be clothed in the soul. And as is known from the saying of the Baal Shem Tov, whose soul is in Eden, concerning the heavenly voice (bas kol) that proclaims, "Return, O children": for it is difficult — who is it that hears it? etc. And if so, what does the proclamation accomplish?

> From the mazal the tzadi is drawn down and clothed in the soul. The Alter Rebbe cites the Baal Shem Tov's question about the heavenly voice that calls "Return, O children" (Chagigah 15a): if no one hears it, what does it accomplish?

אלא היינו דמזליה חזי הכרוז ומזה נמשך ג"כ הרגשה בנשמה שבגוף שנמשך לה מלמעלה מבחי' מזליה וע"כ נק' מזל שממשיך ההזלה וההשפעה

Rather, it is that his mazal sees the proclamation, and from this a feeling is drawn also into the soul that is in the body, which is drawn to it from above, from the level of his mazal. And therefore it is called mazal, for it draws down the flowing (hazalah) and the influence

> The answer is that the person's mazal hears the call, and from it a feeling reaches the soul in the body, a stirring from above whose source he does not know. This is why it is called mazal, from the root of "flowing" (nozel): it lets the influence flow down to the soul.

(ועמ"ש בד"ה האזינו השמים[27] בפירוש ונוזלים מן לבנון כו') והמזל הוא בחי' אלקות שאינו מתלבש בנפש כלל

(and see what is written in the discourse beginning "Listen, O heavens," on the meaning of "and streams (nozlim) from Lebanon," etc.). And the mazal is the level of G-dliness that is not clothed in the soul at all,

> The parenthesis refers to the discourse "Listen, O heavens," later in Likkutei Torah, on "streams (nozlim) from Lebanon" (Song of Songs 4:15), the same root as mazal. The mazal itself is G-dliness that does not clothe itself in the soul at all.

שהוא למעלה ממדרגת מלאך וכמ"ש הרח"ו [הרבי חיים ויטאל] בשער הקדושה והנבואה שהמדרגה הגדולה שבכולם הוא גילוי הנשמה שלו עצמו שהוא למעלה ממדרגת גילוי אליהו[28] והיינו בחי' הנשמה שלמעלה מן הגוף למ"ד דצלם.

for it is higher than the rank of an angel; as Rabbi Chaim Vital wrote in the Gate of Holiness and Prophecy, that the greatest rank of them all is the revelation of one's own soul, which is higher than the rank of the revelation of Eliyahu. And this is the level of the soul that is above the body, the lamed of tzelem.

> The mazal is higher than an angel. Rabbi Chaim Vital wrote that the greatest of all revelations is the revelation of one's own soul, higher even than a revelation of Eliyahu the prophet; that soul above the body is the lamed of tzelem.

ונק' בחי' יפת תואר[29] שהוא מז"א עצמו (ר"ל [רוצה לומר] למעלה מבחי' מלי ועי' בזח"א [בזהר חלק א] (פ' ויחי דרמ"ה) ע"פ שימני כחותם[30] בגין דאינון אתיין מסטרא דדכורא[31] כו'.

And it is called the level of "beautiful of form" (yefas to'ar), for it is from Z'eir Anpin itself (that is to say, above the level of Malchus; and see the Zohar, Part I) (Parshas Vayechi, folio 245), on the verse "Set me as a seal": "because they come from the side of the male," etc.

> The lamed is also called yefas to'ar, "beautiful of form," because it derives from Z'eir Anpin itself, above Malchus. The Zohar, on "Set me as a seal upon your heart" (Song of Songs 8:6), says that the souls of the righteous below awaken love above "because they come from the side of the King, the side of the male," that is, from Z'eir Anpin.

ועי' מ"ש לעיל פ' בשלח סד"ה והי' הולך לפניהם[32] יומם[33] במש"ש [במה שכתוב שם] ישראל נעשו אז למעלה מבחי' שכינה כו'

And see what is written above, in Parshas Beshalach, at the end of the discourse beginning "And Havayah went before them by day," in what is written there: Israel then became higher than the level of the Shechinah (Divine Presence), etc.,

> The Alter Rebbe refers to his Torah Ohr discourse on "And Havayah went before them by day" (Exodus 13:21). It explains that at the splitting of the sea Israel rose above the level of the Shechinah, the Divine Presence associated with Malchus.

ועל דמות הכסא[34] כו' לך הוי' הגדולה והגבורה והתפארת[35] תפארת עיקר שהוא בחי' גוונין ש"ע [ש"ע (370)] נהורין[36] כו'

and "upon the likeness of the throne," etc. "Yours, Havayah, are the greatness and the might and the beauty": Tiferes (beauty) is the principal one, for it is the level of colors, "370 lights," etc.

> Ezekiel's phrase "upon the likeness of the throne" (Ezekiel 1:26) points to a level above the throne, where, as part 22 says, the lamed of the soul remains. In "Yours, Havayah, are the greatness, the might and the beauty" (1 Chronicles 29:11), Tiferes, "beauty," is the principal attribute because it is the realm of colors and of the "370 lights" that, in the Idra Rabba, Z'eir Anpin receives from Arich Anpin: this is the beauty of yefas to'ar.

וזה נמשך מבחי' למד שהוא חב"ד [חכמה בינה ודעת] וכמ"ש חכמת אדם תאיר פניו[37, 38, 39] עד"מ שצהבו פניו מהשכלת שכל חדש[40] שהשכל החדש נמשך מבחי' משכיל שהוא הארת המקיף וזהו ענין יאר ה' פניו תרין תפוחין כו'

And this is drawn from the level of the lamed, which is Chochmah, Binah and Daas; as it is written, "A man's wisdom makes his face shine" — for example, that one's face lit up from grasping a new insight; for the new insight is drawn from the level of the one who conceives it (maskil), which is the radiance of the makif. And this is the meaning of "May Havayah make His face shine": the two apples, etc.

> This beauty is drawn from the lamed, the intellect: "A man's wisdom makes his face shine" (Ecclesiastes 8:1), just as a face lights up on grasping a new idea. A new idea comes from the maskil, the power that conceives ideas, which is the radiance of the makif; this is the meaning of "May Havayah make His face shine" in the Priestly Blessing (Numbers 6:25), and of the "two apples," the Zohar's term for the cheeks of the divine face.

(הנז' [הנזכר] באד"ר [באדרא רבא] וכמ"ש ג"כ בפע"ח [בפרי עץ חיים] בכוונות ברכת כהנים בפי' יאר ה' פניו כו' שהוא המשכה מבחי' ל' מ' דצלם כו' ועמ"ש מענין תפארת סד"ה יונתי בחגוי[41] ובד"ה אם בהרת קדמה)[42] והמ"ם הוא מא"א [מאריך אנפין] כו' כנ"ל.

(mentioned in the Idra Rabba; and as is also written in Pri Etz Chaim, in the kavanos of the Priestly Blessing, on the meaning of "May Havayah make His face shine," etc., that it is a drawing down from the level of the lamed and mem of tzelem, etc.; and see what is written on the matter of Tiferes at the end of the discourse beginning "My dove, in the clefts," and in the discourse beginning "If the bright spot preceded"). And the mem is from Arich Anpin, etc., as mentioned above.

> The parenthesis cites the Idra Rabba of the Zohar, and the kavanos of the Priestly Blessing in Pri Etz Chaim, which explain "May Havayah make His face shine" as light drawn from the lamed and mem of tzelem; it also cites two discourses on Tiferes. The mem, the higher makif, comes from Arich Anpin, the outer dimension of Keser, as was said above when the mem was called Keser.

והצ' הוא בחי' אשת יפ"ת [יפת תאר] שיורד ומתלבש כו' ועיקר העבודה להעלות צ' דצלם אשת יפ"ת [יפת תאר].

And the tzadi is the level of "a woman of beautiful form" (eshes yefas to'ar), which descends and is clothed, etc. And the essence of the service is to raise up the tzadi of tzelem, the woman of beautiful form.

> The tzadi, the G-dliness that descends and clothes itself in the soul and body, is the "woman of beautiful form" captured in the Torah's passage. The main task of divine service is to raise this tzadi back up.

וכמ"כ [וכמו כן] למעלה הצ' יורד למטה במל' ונק' אשת יפ"ת [יפת תאר] והלמ"ד נשאר למעלה ועל דמות הכסא

And likewise above: the tzadi descends below, into Malchus, and is called "a woman of beautiful form," while the lamed remains above, and "upon the likeness of the throne" —

> The same happens above in the Sefiros: the tzadi descends into Malchus, where it is called the woman of beautiful form, while the lamed stays above, "upon the likeness of the throne."

וכמו בנשמה שמתחלקת לב' בחינות הארה שמתפשטת בגוף ומה שנשאר למעלה בבחי' מקיף שממנה באין ההשפעות והארות הנשמה כו' (ועיין בזהר ר"פ במדבר):[43, 44]

just as in the soul, which divides into two levels: a ray that spreads into the body, and what remains above as a makif, from which come the influences and illuminations of the soul, etc. (And see the Zohar, at the beginning of Parshas Bamidbar.)

> Likewise the soul divides into two: a ray that spreads into the body, and the greater part that remains above as a makif and sends the soul's influences and illuminations down to it. The Alter Rebbe refers to the opening of the Zohar on Bamidbar (3:117a, as the preceding maamar gives the page), which reads the double "in His image… in the image of G-d" as two levels.

SECTION 2 • ¶4–5

Gathering the captives, above the enemies

4 ב והנה בסדר העלאה זו מתחילה ושבית שביו[45] דהיינו בהתפשטות הארת הנפש במודומ"ע [במחשבה דבור ומעשה] של הבלי העולם פיזור הנפש

2. Now, in the order of this ascent, it begins with "and you take his captives captive": that is, with the spreading of the soul's radiance into the thought, speech and action of the vanities of the world, the scattering of the soul;

> Section 2 describes the ascent in stages, following the verse. It begins with "and you take his captives captive" (Deuteronomy 21:10): first one rescues the soul's light that went out into worldly vanities through thought, speech and action, which the Alter Rebbe calls "the scattering of the soul."

והיינו כחותיה והארותיה שנתפזרו ע"י מודומ"ע [מחשבה דבור ומעשה] דמילין דהדיוטא וכנודע מענין החלומות וכף הקלע שהם התפשטות הארת הנפש במודומ"ע [במחשבה דבור ומעשה] שלא נאבד כו' והארות אלו נתפזרו בכמה לבושין

that is, its powers and radiances that were scattered through thought, speech and action in mundane matters (milin dehedyota); as is known from the matter of dreams and of the hollow of the sling (kaf hakela), which are [a matter of] the spreading of the soul's radiance into thought, speech and action, which is not lost, etc. And these radiances were scattered into many garments,

> These are the soul's powers, scattered through ordinary, mundane thought, speech and deeds. The Alter Rebbe compares dreams and the kaf hakela, the "hollow of the sling" through which, in Kabbalistic teaching, a soul is cleansed, as known processes concerned with such scattered light, so that none of it is lost; meanwhile it has become dispersed in many "garments."

וצריך לקבצם ועל זה נאמר משם יקבצך[46] כו' (ובפי' משם. עיין בד"ה אני לדודי) והקיבוץ היינו ע"י עקירת הרצון וגם ע"י וידוי דברים

and one must gather them. And of this it is said, "From there He will gather you," etc. (And on the meaning of "from there," see the discourse beginning "I am my Beloved's.") And the gathering is through uprooting the will, and also through verbal confession;

> These scattered lights must be gathered, as the verse promises, "From there Havayah your G-d will gather you" (Deuteronomy 30:4). The gathering is done in two ways: by uprooting the will that desired the wrong thing, and by verbal confession.

שהרי הם בחינת אותיות הנפולין וע"י אותיות אשמנו בגדנו כו' מעלים האותיות. ולכן לא די בעקירת הרצון לבד כ"א ג"כ וידוי דברים.

for they are at the level of fallen letters, and through the letters of "We have trespassed, we have betrayed," etc., one raises up the letters. Therefore uprooting the will alone is not enough; rather, verbal confession too [is needed].

> Confession is needed because the scattered powers are "fallen letters," the letters of improper speech and thought; saying the letters of the confession, "We have trespassed, we have betrayed," raises those letters up. So uprooting the will is not enough on its own.

5 ועוד כי הנה מכל עון נברא קטיגור[47] א' ויש בו ג"כ נפש וגוף. הנפש נעשה מן התאוה והרצון שלבו נתאוה לדבר ההוא. והגוף נעשה מהמעשה ההוא או מהדבור כו'.

Furthermore: from every sin one accuser is created, and it too has a soul and a body. The soul is made from the desire and the will, in that his heart desired that thing; and the body is made from that act, or from the speech, etc.

> A further reason for both steps: the Mishnah teaches that whoever commits a transgression acquires an accuser (Avos 4:11), and this accuser has a soul and a body. Its soul is made from the desire that led to the sin, and its body from the deed or the words.

ולכן כדי להיות מחיתי כעב פשעיך[48] כו' הוא ג"כ ע"י ב' דברים שע"י עקרית הרצון מוציא הנפש וע"י וידוי דברים נמחה הגוף כו'.

Therefore, for there to be "I have wiped away your transgressions like a cloud," etc., it is likewise through two things: through uprooting the will one takes out the soul, and through verbal confession the body is wiped away, etc.

> So for the sin to be erased, as in "I have wiped away your transgressions like a cloud" (Isaiah 44:22), both are needed. Uprooting the will removes the accuser's soul, and verbal confession erases its body.

וההעלאה הוא[49] לבחי' למ,ד דצלם בחי' מקיפים שהמקיף מסמא עיני החיצונים שלכן אחיזתם בין פנימי למקיף ואחוריהם למקיף שאין יכולים להסתכל באי"מ [באור מקיף] שהוא מסמא עיניהם. וזהו על אויביך דהיינו למקום שאין האויבים שולטים[50] כו'

And the ascent is to the level of the lamed of tzelem, the level of the makifim (encompassing lights); for the makif blinds the eyes of the external forces (chitzonim). That is why their hold is between the inner [light] and the makif, with their backs to the makif: for they cannot gaze at the encompassing light (or makif), since it blinds their eyes. And this is "above your enemies" (al oyvecha): that is, to a place where the enemies have no dominion, etc.

> The scattered powers are raised to the lamed of tzelem, the encompassing lights. The external forces cannot face an encompassing light, which blinds them, so they cling only to the space between the inner light and the makif, with their backs to it. This is how the Alter Rebbe reads "When you go out to war al oyvecha": not only "against your enemies" but "above your enemies," to a place where they have no power.

(ובזה יש לתרץ קושיא במ"ש אסתר למרדכי כל עבדי המלך כו' יודעים אשר כל איש ואשה אשר יבוא אל המלך אל החצר הפנימית אשר לא יקרא כו' ואני לא נקראתי[51] כו'.

(And with this one can resolve a difficulty in what Esther said to Mordechai: "All the king's servants," etc., "know that any man or woman who comes to the king, to the inner court, who is not called," etc., "and I have not been called," etc.

> In a long parenthesis the Alter Rebbe uses this to resolve a difficulty in the Book of Esther. Mordechai asked Esther to plead before the king, and she answered that anyone who enters the king's inner court uncalled is put to death, and she had not been called (Esther 4:11).

דלכאורה אין זה תירוץ כלל דהרי עכ"פ [על כל פנים] יכלה לבוא אל החצר החיצונה ונערי המלך יגידו אליו מי בחצר וכמ"ש והמן בא לחצר בית המלך[52] החיצונה לאמר למלך כו'.

For seemingly this is no answer at all, since in any case she could have come to the outer court, and the king's attendants would have told him who was in the court; as it is written, "And Haman had come into the outer court of the king's house to speak to the king," etc.

> This seems to be no answer, since she could have gone to the outer court, where the attendants would announce her to the king. That is what Haman did when he came to the outer court to speak to the king (Esther 6:4).

אך אסתר קיימה כמ"ש בתורה כי תצא למלחמה צ"ל על אויביך דהיינו למקום שאין האויבים שולטים והוא בחינת חצר הפנימית משא"כ בבחינת חצר החיצונה הרי שם יש אחיזה למהן ג"כ כמ"ש והמן בא לחצר כו' החיצונה כנ"ל.

But Esther fulfilled what is written in the Torah: "When you go out to war," it must be "above your enemies," that is, to a place where the enemies have no dominion, which is the level of the inner court; whereas at the level of the outer court, Haman too has a hold there, as it is written, "And Haman had come into the court," etc., "the outer," as mentioned above.

> The answer is that Esther kept the Torah's principle that the war must be waged "above your enemies," in the inner court, where they cannot take hold. In the outer court Haman too had a hold, as the verse shows him standing there.

כי חצר החיצונה הוא המשכת החיות לחיצוניות העולמות כמ"ש בפ' במדבר ע"פ וארשתיך לי[53] כו' וע' בד"ה ונתתי לך מהלכים[54] בפי' תשמור את חצרי כו' דלכך צריך שמירה כו'.

For the outer court is the drawing down of life-force (chayus) to the outer dimension (chitzoniyus) of the worlds, as is written in Parshas Bamidbar on the verse "And I will betroth you to Me," etc.; and see the discourse beginning "And I will give you places to walk," on the meaning of "you shall guard My courts," etc., that this is why guarding is needed, etc.

> The outer court stands for life-force drawn into the outer dimension of the worlds, where the opposing forces can take hold. The Alter Rebbe refers to his discourses on "And I will betroth you to Me" (Hosea 2:21) and on "you shall guard My courts" (Zechariah 3:7), which explain why such a court needs guarding.

אך חצר הפנימית הוא בחי' מפתחות הפנימית וכמ"ש בפ' ראה בד"ה כי תשמע שהוא המשכת אור א"ס ב"ה מבחי' סוכ"ע וז"ש [וזהו שכתוב] שער החצר הפנימית[55] הפונה קדים.

But the inner court is the level of the inner keys, as is written in Parshas Re'eh, in the discourse beginning "If you hear," that it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from the level of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] what is written, "The gate of the inner court that faces east (kadim),"

> The inner court is the "inner keys": light drawn from the Infinite One's sovev kol almin, the light that encompasses all worlds. The Alter Rebbe cites his discourse in Re'eh and Ezekiel's "gate of the inner court that faces east (kadim)" (Ezekiel 46:1).

שהוא פונה לבחי' קדמונו של עולם. וע"ז נא' [נאמר] סגור יהיה כו' וביום השבת יפתח וכמ"ש במ"א ע"פ ויקהל משה[56] כו'.

for it faces toward the level of the Primordial One of the world (Kadmono shel olam). And of this it is said, "shall be closed," etc., "and on the Shabbos day it shall be opened"; as is written elsewhere on the verse "And Moshe assembled," etc.

> The word for east, kadim, is read as kadmon, "the Primordial One of the world." That gate "shall be closed" on weekdays and opened on Shabbos, the time of a higher revelation; the discourse on "And Moshe assembled" (Exodus 35:1) develops this.

ולכן הוכרחה לבוא דוקא אל החצר הפנימית שהוא בחי' על אויביך אשר משם נמשך נצוח המלחמה לה' בעמלק[57] כו') וכ"ז [וכל זה] הוא בחי' העלאות התפשטות פיזור הנפש במודומ"ע [במחשבה דבור ומעשה] שהן לבושים.

Therefore she had to come specifically to the inner court, which is the level of "above your enemies," from which is drawn the victory of "Havayah's war against Amalek," etc.) And all this is the level of the raising up of the scattered outspreading of the soul into thought, speech and action, which are garments.

> That is why Esther had to come to the inner court specifically: it is the level "above your enemies," the source of victory in "Havayah's war with Amalek" (Exodus 17:16), and Haman was of Amalek. Closing the parenthesis, the Alter Rebbe says that all this concerns raising the soul's outer garments, its scattered thought, speech and action.

אבל להעלות עצמיות הצ' שהוא בחי' חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] צ"ל תשובה יותר עילאה כי כמה מדרגות יש בתשובה

But to raise up the very essence of the tzadi, which is the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Netzach (victory), Hod (splendor) and Yesod (foundation), a higher teshuvah (return) is needed; for there are many levels in teshuvah

> Raising the essence of the tzadi itself, the nine powers of the soul's intellect and emotions rather than their garments, requires a higher teshuvah. Teshuvah has many levels.

(עיין בד"ה האזינו השמים[58] הנ"ל בענין שבת אותיות תשב ומי שטרח[59] בע"ש [בערב שבת] היינו התפלה שבכל יום כו' שהיא ג"כ בחי' תשובה כו' ע"ז יבוא לבחי' תשובה דשבת.

(see the discourse beginning "Listen, O heavens," mentioned above, on the matter that Shabbos has the letters of tashev ("return"), and that "one who toiled on Erev Shabbos" is the prayer of every day, etc., which is also a level of teshuvah, etc.; through this he will come to the level of the teshuvah of Shabbos.

> The parenthesis cites the discourse "Listen, O heavens": the word Shabbos has the letters of tashev, "return," and the Talmud's "one who toiled on the eve of Shabbos [will eat on Shabbos]" refers to the daily prayers. Prayer is itself a kind of teshuvah, and it leads to the teshuvah of Shabbos.

ויש עוד בחי' שבת שבתון שלמעלה גם מבחי' תשובה דשבת כו' ע"ש ומשם יובן למש"כ [למה שכתוב] והיינו ע"י המשכת למ"ד דצלם בחי' מזל[60] שצריך להתחיל מבחי' מזל

And there is a further level, Shabbos Shabbason, which is higher even than the level of the teshuvah of Shabbos, etc.; see there, and from there what is written [here] will be understood.) And this is through drawing down the lamed of tzelem, the level of mazal: for one must begin from the level of mazal,

> There is a level higher still, Shabbos Shabbason, above the teshuvah of Shabbos. This higher teshuvah comes by drawing down the lamed of tzelem, the mazal, and the process must begin from the mazal.

והיינו ע"י תורה ומצות מצות הם כתר ותורה חכמה אורייתא מחכמה נפקת כו' וכתיב חכמת אדם תאיר פניו[61] וע"ז יאר פניו אתנו סלה[62] להיות גילוי פנימית הלב.[63]

and this is through Torah and mitzvos. The mitzvos are Keser (the Crown), and the Torah is Chochmah — "the Torah issues from Chochmah," etc. And it is written, "A man's wisdom makes his face shine"; and through this, "May He make His face shine upon us, selah," so that there be a revelation of the inner dimension (pnimiyus) of the heart.

> The mazal is drawn down through Torah and mitzvos: the mitzvos correspond to Keser, will, and the Torah to Chochmah, as "the Torah issues from Chochmah." As "A man's wisdom makes his face shine" (Ecclesiastes 8:1), so "May He make His face shine upon us" (Psalms 67:2): the inner dimension of the heart is revealed.

SECTION 3 • ¶6–8

Torah, awe and the bride

6 וז"ש [וזהו שכתוב] לך אמר לבי בקשו פני[64] את פניך ה' אבקש כו'. ועי' מ"ש בד"ה וידבר אלקים[65] את[66] כל הדברים האלה לאמר גבי אם אין חכמה אין יראה.[67,68]

And this is [the meaning of] what is written, "For You my heart has said, 'Seek My face'; Your face, Havayah, I will seek," etc. And see what is written in the discourse beginning "And G-d spoke all these words, saying," regarding "If there is no wisdom, there is no awe."

> This is the meaning of "For You my heart has said, 'Seek My face'; Your face, Havayah, I will seek" (Psalms 27:8): seeking G-d's "face" (panim), which the paragraph links to the inner dimension (pnimiyus) just mentioned. The Alter Rebbe refers to his discourse on "And G-d spoke all these words" (Exodus 20:1), which explains the Mishnah "If there is no wisdom, there is no awe" (Avos 3:17).

שזהו ענין יראה עילאה הנמשך מבחי' מזלייהו חזי[69] כנזכר גבי חברי דניאל אבל חרדה גדולה נפלה עליהם.[70]

For this is the matter of the higher awe (yirah ila'ah), which is drawn from the level of "their mazal sees," as mentioned regarding Daniel's companions: "but a great trembling fell upon them."

> The awe meant there is the higher awe, which comes from the level of "their mazal sees." The Talmud says this about Daniel's companions: they did not see the vision, yet "a great trembling fell upon them" (Daniel 10:7), because their mazal saw it.

וגילוי זה בבחי' מזלייהו נמשך ע"י עסק התורה שעי"ז תתעורר שרש נשמתו למעלה בחינת מזליה ולכן אם אין חכמה אין יראה.

And this revelation, at the level of their mazal, is drawn down through occupying oneself with Torah; for through this the root of his soul above, the level of his mazal, is aroused. And therefore, "If there is no wisdom, there is no awe."

> This revelation of the mazal comes through Torah study, which arouses the root of the soul above. Hence "If there is no wisdom," meaning Torah, "there is no awe": the higher awe depends on Torah awakening the mazal.

7 והנה ע"י"ז ולקחת לך לאשה[71,72] שהצי' דצלם נקרא אשה לגבי תורה שהתורה הוא החתן ביום חתונתו[73] זה מ"ת [מתן תורה].

Now, through this, "and you take her to yourself as a wife": for the tzadi of tzelem is called a "wife" in relation to the Torah, for the Torah is the bridegroom — "on the day of his wedding: this is the Giving of the Torah."

> Through this higher awe comes "and you take her to yourself as a wife" (Deuteronomy 21:11). The tzadi of tzelem is the "wife" in relation to the Torah, the groom, as the Mishnah reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah.

ולפעמים נקרא התורה כלה א"ת [אל תקרי] מורשה[74] אלא מאורשה[75,76,77] והיינו לגבי מ' דצלם (עיין בביאור ע"פ ששים המה מלכות[78,79] כו' אחת היא יונתי[80] כו' וע"פ יונתי[81] בחגוי הסלע[82] וצ"ל מ"ש בזח"ג [בזהר חלק ג] נשא)

And sometimes the Torah is called a bride: "Do not read morashah ('inheritance') but me'orasah ('betrothed')"; and that is in relation to the mem of tzelem. (See the explanation on the verse "There are sixty queens," etc., "My dove is one," etc., and on the verse "My dove, in the clefts of the rock." And [so] one must explain what is written in the Zohar, Part III, Nasso)

> Elsewhere the Torah is called a bride: the Talmud reads "The Torah that Moshe commanded us is an inheritance (morashah)" as me'orasah, "betrothed." The Alter Rebbe says that in relation to the mem of tzelem, the higher makif, the Torah is the bride, refers to his discourses on "There are sixty queens ... my dove is one" and "My dove, in the clefts of the rock," and with this explains a statement of the Zohar.

(קל"ד א') בענין הכל תלוי במזל[83] אפילו ספר תורה בהיכל[84] משמע דהתורה ג"כ יש בה בחי' מקיף הנקרא מזלא

(folio 134a), regarding "Everything depends on mazal, even a Torah scroll in the Heichal (sanctuary)": this implies that the Torah, too, has in it the level of a makif, which is called mazala;

> The Zohar (Idra Rabba, in Nasso) says that "everything depends on mazal, even a Torah scroll in the Heichal." This implies that the Torah also has a makif above it, called mazala.

והיינו בחי' מ' שהתורה עצמה היא בחינת חכמה ובפ' בהעלותך (דקנ"ב ע"א) ונשמתא לנשמתא[85] כו'

and that is the level of the mem, for the Torah itself is the level of Chochmah (wisdom). And in Parshas Beha'aloscha (folio 152a): "and the soul of the soul," etc.

> The Torah's makif is the mem, while the Torah itself is Chochmah. The Zohar in Beha'aloscha likewise speaks of "the soul of the soul": the Torah is the soul, and above it is a higher "soul of the soul."

ועד"ז י"ל [יש לומר] המדרש בשה"ש [בשיר השירים] רבה[86] ע"פ אם יתן איש את כל הון[87] ביתו באהבה[88] שאמר ר' [רבי] יוחנן לר' [לרבי] חייא בר אבא שמכרתי דבר שניתן לששת ימים כו'

And along these lines one may explain the Midrash in Shir HaShirim Rabbah on the verse "If a man would give all the wealth of his house for love," where Rabbi Yochanan said to Rabbi Chiya bar Abba, "I sold something that was given in six days," etc.,

> Along these lines one can explain the Midrash on "If a man would give all the wealth of his house for love" (Song of Songs 8:7). Rabbi Yochanan, who had sold his fields so as to study Torah, told Rabbi Chiya bar Abba that he had sold something given in six days.

שנאמר כי ששת ימים עשה[89] אבל התורה ניתנה לארבעים יום שנאמר ויהי שם עם[90] ה' ארבעים יום.

"as it is said, 'For in six days [He] made'; but the Torah was given in forty days, as it is said, 'And he was there with Havayah forty days.'"

> The world was made in six days (Exodus 20:11), but the Torah was given over forty days, the forty days Moshe was on the mountain "with Havayah" (Exodus 34:28).

דענין ארבעים יום י"ל [יש לומר] כנגד בחי' כחב"ד [כחכמה בינה ודעת] הנקרא מ"ם כנ"ל ועמ"ש במ"א גבי מזמור לתודה[91] הריעו[92] לה' כל הארץ בענין התודה שהיו בה ארבעים חלות כו' ע"ש.[93]

For the matter of the forty days, it may be said, corresponds to the level of Keser, Chochmah, Binah and Daas, which is called mem, as mentioned above. And see what is written elsewhere regarding "A psalm of thanksgiving: Shout to Havayah, all the earth," on the matter of the thanksgiving offering, which had forty loaves, etc.; see there.

> The forty days, the Alter Rebbe suggests, correspond to Keser, Chochmah, Binah and Daas, called mem, whose value is forty: the Torah's own makif. He also refers to his explanation of "A psalm of thanksgiving" (Psalms 100:1), on the forty loaves of the thanksgiving offering.

8 וא"כ לכאורה אינו מובן מש"כ שהתורה נקרא מאורשה לגבי בחי' מ"ם שבנשמה אך י"ל [יש לומר] דמה שבתורה עצמה יש ג"כ בחי' מ"ם היינו מקור ושרש התורה שמשם ניתנה וכמ"ש במ"א בפי' וממדבר מתנה[94] סד"ה צאינה וראינה.[95]

If so, what was written — that the Torah is called "betrothed" in relation to the level of the mem in the soul — is seemingly not understood. But it may be said that [the fact] that the Torah itself also has a level of mem refers to the source and root of the Torah, from which it was given; as is written elsewhere, on the meaning of "And from the wilderness, Mattanah (a gift)," at the end of the discourse beginning "Go out and see."

> A difficulty: if the Torah itself has a mem, how can it be called "betrothed" in relation to the soul's mem? The answer is that the Torah's mem is its source and root, from which it was given, as the Alter Rebbe explains on "And from the wilderness, Mattanah" (Numbers 21:18) at the end of his discourse "Go out and see."

אבל התורה עצמה היא בבחי' חכמה אורייתא מחכמה נפקת כו'. וזהו ענין ברכו בתורה תחלה[96, 97] שהוא על המשכת אור א"ס בח"ע [בחכמה עילאה]:

But the Torah itself is at the level of Chochmah (wisdom) — "the Torah issues from Chochmah," etc. And this is the matter of blessing over the Torah first, which concerns drawing down the Infinite Light (Or Ein Sof) into the higher Chochmah (Chochmah Ila'ah).

> The Torah itself is Chochmah, as "the Torah issues from Chochmah," so relative to the soul's mem it is the bride. This is the point of blessing over the Torah first, which the Talmud stresses: the blessing draws the Infinite Light into the higher Chochmah, the Torah's source.

SECTION 4 · ¶9–11

Shaving the head and doing the nails

9 ג וגלחה את ראשה.[98] מותרי מוחין כי הנה במדרגות העליונות דקדושה המותרי מוחין הוא בחי' קדושה עליונה שהוא בחי' י"ג מדה"ר [מדות הרחמים] שהן נמשכין מבחי' שערות כו' משא"כ בלוים והעבירו תער[99] כו'.

3. "And she shall shave her head": [this is] the excess of the intellect (mosarei mochin). For in the supernal levels of holiness, the excess of the intellect is the level of supernal holiness, which is the level of the Thirteen Attributes of Mercy, which are drawn from the level of hairs, etc.; whereas with the Levites, "and they shall pass a razor," etc.

> Section 3 turns to "and she shall shave her head" (Deuteronomy 21:12). Hair is the "excess of the intellect" (mosarei mochin), what grows out beyond the mind's essential content. In the highest levels of holiness this excess is itself supernal holiness: the Thirteen Attributes of Mercy flow from the supernal "hairs." Below it is otherwise, as the Levites at their consecration had to "pass a razor" over their flesh (Numbers 8:7).

10 והוא עד"מ כמכו שיחת חולין של ת"ח [תלמיד חכם / תלמידי חכמים][100] כו' והיינו לת"ח [לתלמיד חכם / לתלמידי חכמים] דייקא[101] משא"כ לשארי אנשים הם דברי הבאי

By way of analogy, it is like the mundane conversation of Torah scholars, etc.; and that is for a Torah scholar specifically, whereas for other people these are empty words,

> An analogy: the Talmud says that even the casual conversation of Torah scholars requires study (Sukkah 21b). That holds for a Torah scholar specifically; the casual talk of other people is simply empty words.

והיינו לפי שהת"ח [שהתלמיד חכם / שהתלמידי חכמים] הוא בבחי' מוחין דגדלות לכך אף השיחת חולין שלו שזהו כמו מותרי מוחין ימצא בהם טוב וקדושה

and that is because the Torah scholar is at the level of mature intellect (mochin degadlus). Therefore even his mundane conversation, which is like the excess of the intellect, will be found to contain good and holiness.

> A Torah scholar lives at the level of mature intellect (mochin degadlus). So even his surplus, his casual talk, which is like the "excess of the intellect," contains good and holiness.

וזהו ענין ועלהו לא יבול[102] אפילו בחי' העלין שהם אינם עיקר הפרי אעפ"כ [אף על פי כן] כו' שלגודל חכמתו לכך גם בשיחת חולין שלו מלובש חכמה מה שאין כן לשארי אנשים

And this is the matter of "and its leaf shall not wither": even the level of the leaves, which are not the chief thing, the fruit — nevertheless, etc.; for because of the greatness of his wisdom, wisdom is clothed even in his mundane conversation, which is not so for other people

> This is the verse the Talmud brings for the teaching: "and its leaf shall not wither" (Psalms 1:3); even the leaves, which are not the fruit, have worth. Rashi there, as the Kehot note quotes, says that even the tree's waste is needed, and so is the talk of scholars. Because the scholar's wisdom is great, it is clothed even in his ordinary words.

(והוא קרוב לענין מ״ש במ״א גבי ענין משלי שלמה דדוקא שלמה היה יכול להלביש השכל במשל גשמי וכן ר׳ [רבי] מאיר ולכן אמרו משמת ר״מ [רבי מאיר] בטלו מושלי משלים[103, 104] כו׳. וע׳ בפרשת לך לך בד״ה והבדילה הפרכת).[105]

(and this is close to what is written elsewhere regarding the proverbs of Shlomo: that specifically Shlomo could clothe the intellect in a physical parable, and so too Rabbi Meir; and therefore they said, "When Rabbi Meir died, the tellers of parables ceased," etc. And see Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide").

This resembles what is said of King Shlomo's proverbs: only Shlomo could clothe wisdom in a physical parable, and Rabbi Meir could too, of whom the Mishnah says that when he died the tellers of parables ceased (Sotah 9:15). The Alter Rebbe also refers to his discourse in Lech Lecha beginning "And the curtain shall divide."

ולכן עד״ז אמרו ע״ה [עם הארץ] אסור לאכול בשר[106] שהבשר שהוא מותרות מפיל אותו משא״כ צדיק אוכל לשובע נפשו[107] כו׳ וכן עד״ז בבגדים

Therefore, along the same lines, they said, "An unlearned person (am ha'aretz) is forbidden to eat meat," for meat, which is an excess, makes him fall; whereas "The righteous man eats to the satisfying of his soul," etc. And likewise, along these lines, with clothing:

In the same way the Talmud says an unlearned person may not eat meat (Pesachim 49b): for him meat, a luxury beyond need, causes a fall, while "the righteous man eats to satisfy his soul" (Proverbs 13:25). The same applies to clothing.

הנה בכה״כ כתיב ועשית בגדי קדש[108] לאהרן אחיך לכבוד ולתפארת כי כה״ג [כהן גדול] שהוא מבחי׳ חכמה כח מה בחי׳ ביטול לכך כבוד חכמים ינחלו.[109]

regarding the Kohen Gadol it is written, "And you shall make holy garments for Aharon your brother, for glory and for beauty"; for the Kohen Gadol, who is from the level of Chochmah (wisdom) — koach mah ("the power of 'what'"), the level of self-nullification (bittul) — therefore "the wise shall inherit honor."

Of the Kohen Gadol it is written, "Make holy garments for Aharon your brother, for glory and for beauty" (Exodus 28:2). He stems from Chochmah, read as koach mah, "the power of 'what,'" a state of self-nullification, so honor suits him: "the wise shall inherit honor" (Proverbs 3:35).

משא"כ לשארי אנשים הרי התאוה והכבוד מוציאין את האדם[110] מן העולם[111] (וכמ"ש בפ' אחרי ע"פ כי ביום הזה יכפר[112] כו') וכה"ג [וכהאי גוונא] הבעל תשובה צריך לסיגופים.

Whereas for other people, "desire and honor remove a person from the world" (as is written in Parshas Acharei on the verse "For on this day He shall atone," etc.). And likewise, the baal teshuvah (penitent) needs self-mortifications:

> For other people, "desire and honor remove a person from the world" (Avos 4:21), as the Alter Rebbe explains in his discourse on "For on this day He shall atone" (Leviticus 16:30). Likewise a baal teshuvah needs sigufim, acts of self-denial.

תשובת הגדר שלא יפול ח"ו [חס ושלום] משא"כ מי שלא חטא כו'. וזהו וגלחה את ראשה. דהיינו המותרות ולהסתפק בהכרחי:[113]

the teshuvah of a fence (teshuvas hageder), so that he not fall, G-d forbid; whereas one who has not sinned, etc. And this is "and she shall shave her head": that is, the excesses, and being content with what is necessary.

> These self-denials are teshuvas hageder, a "fence" that keeps him from falling again; one who has not sinned does not need them. This is "she shall shave her head": giving up the excess and being content with what is necessary.

11 ועשתה את צפרניה.[114] היינו מותרי המדות[115] חסד דרועא ימינא אברהם שיצא ממנו[116] כו' שאחיזתם הוא בצפרנים פסולת. אך פי' וגלחה את ראשה.[117]

"And she shall do her nails": this is the excess of the emotive attributes (middos) — Chesed (kindness), "the right arm," Avraham, "from whom came forth," etc. — for their hold is in the nails, the waste. But the meaning of "And she shall shave her head"

> "And she shall do her nails" refers to the excess of the emotive attributes. Chesed, the "right arm," is Avraham's attribute, yet from Avraham came out Yishmael (Pesachim 56a), an example of the waste of Chesed; the external forces hold onto such waste as onto the nails. The Alter Rebbe now explains what "shaving the head" means in practice.

דהיינו מותרי מוחין הוא ענין ההתחכמות היתירה במילי דעלמא. והוא ע"ד מ"ש לא לחכמים לחם.[118] כי הגם דכתיב וברכך ה' אלקיך בכל אשר תעשה.

— that is, the excess of the intellect (mosarei mochin) — is the matter of excessive cleverness in worldly affairs. This is along the lines of what is written, "Bread is not to the wise." For although it is written, "And Havayah your G-d will bless you in all that you do,"

> The excess of the intellect is excessive cleverness in worldly affairs, of which Koheles says, "Bread is not to the wise" (Ecclesiastes 9:11). Yet the Torah also says, "Havayah your G-d will bless you in all that you do" (Deuteronomy 15:18), which seems to call for effort.

שהברכה וההמשכה נמשך בכל אשר תעשה דוקא שהוא כלי וסיבה שבזה יומשך לו מה שנקצב לו בר"ה [בראש השנה] [119] ויוה"כ [ויום הכפורים] פרנסה משא"כ אם ישב בטל

[meaning] that the blessing and the flow are drawn down specifically "in all that you do," which is a vessel and a cause through which what was allotted to him on Rosh HaShanah and Yom Kippur, [his] livelihood, will be drawn to him; whereas if he sits idle

> That verse means the blessing comes specifically through "what you do": a person's work is the vessel and the means by which the livelihood allotted to him on Rosh HaShanah and Yom Kippur (Beitzah 16a) reaches him. One who sits idle, by contrast, makes no such vessel.

ולא יעסוק כלל באיזה פרנסה לא יומשך ההמשכה בגשמיות והיינו משום שבעוה"ז הגשמי נמשך ההשפעה בלבוש והסתר עד שאותותינו לא ראינו [120]

and does not engage at all in any livelihood, the flow will not be drawn down into physical [form]. And this is because in this physical world the influence is drawn down in a garment and in concealment, until "our signs we have not seen"

> If a person does no work at all, the blessing does not take physical form. In this physical world divine influence comes clothed and concealed, so much so that "we have not seen our signs" (Psalms 74:9).

(וכמ"ש במ"א בד"ה ומרדכי יצא [121, 122] כו' ע"ש ובד"ה וברכך [123] הנ"ל וע' ג"כ בפ' מסעי בד"ה לבאר ענין המסעות [124] במש"ש [במה שכתוב שם] לכן שם אל אד' המחיה עשייה כו')

(as is written elsewhere, in the discourse beginning "And Mordechai went out," etc.; see there; and in the discourse beginning "And He will bless you," mentioned above. And see also Parshas Masei, in the discourse beginning "To explain the matter of the journeys," in what is written there: therefore the Name E-l Ado-nai, which gives life to Asiyah, etc.).

> The Alter Rebbe refers to his discourses on "And Mordechai went out" (Esther 8:15) and "And He will bless you," and to Likkutei Torah, Masei, on the divine Name E-l Ado-nai, which gives life to the World of Asiyah (Action).

אך מ"מ ההשפעה עצמה נמשך מלמעלה וברכך ה' בכל כו' אלא שהאדם מחויב לעשות כלי שבזה יומשך הברכה לפי שכך הוא סדר ההמשכה כנ"ל.

Nevertheless, the influence itself is drawn from above — "And Havayah will bless you in all," etc. — only that a person is obliged to make a vessel through which the blessing will be drawn down, because such is the order of the flow, as mentioned above.

> Still, the blessing itself comes from above, as the verse says, "Havayah will bless you." A person must only make a vessel for it, because that is the order by which divine flow descends.

אך ריבוי ההתחכמות בזה הוא מותרי מוחין אשר ע"ז נאמר לא לחכמים לחם. כי בזה מראה שעולה על דעתו שהסיבה והלבוש ההוא והתחבולה היא עיקרית בהשפעה זו והוא בחי' נפרד כו'

But much cleverness in this is the excess of the intellect, of which it is said, "Bread is not to the wise." For by this he shows that it occurs to him that that cause and garment and stratagem are the essential thing in this influence; and this is the level of [being] separate, etc.

> Piling up cleverness in one's work is the "excess of the intellect," of which "Bread is not to the wise" was said. It shows that he thinks the means, the "garment" and the scheme, are what really produce the blessing, and this is a state of separateness from G-d.

(וכמ"ש בד"ה שובה ישראל[125] כו' שע"י גורם להיות לו לב האבן כו' ע"ש) והוא כמשל מי שתופר לו לבוש כמדה הצריך הוא טוב

(as is written in the discourse beginning "Return, O Israel," etc., that through this he causes himself to have a heart of stone, etc.; see there). It is like the analogy of one who sews himself a garment: to the measure needed, it is good;

> Such an attitude produces a "heart of stone," as explained in the discourse "Return, O Israel" (Hosea 14:2). The analogy is a garment: one sewn to the measure a person needs is good.

אבל אם מאריך אותו יותר מדאי גורם שיפול מחמתו ח"ו [חס ושלום]. (והא דארז"ל [דאמרו רבותינו זכרונם לברכה] נדה) (דף ע' [שבעים])[126] מה יעשה אדם ויתעשר[127] ירבה בסחורה כו'

but if he lengthens it too much, it causes him to fall because of it, G-d forbid. And as for what our Sages, of blessed memory, said (Niddah, folio 70): "What should a person do to become rich? Let him increase his commerce," etc. —

> A garment that is too long trips its wearer, and too much cleverness in business does the same. The Alter Rebbe then addresses the Talmud's advice (Niddah 70b): "What should a person do to become rich? Let him increase his commerce."

זהו כמש"ש [כמה שכתוב שם] כשמבקש רחמים מיי שהעושר שלשו על עושר אז ודאי צריך ג"כ לעשות לבוש וכלי שיוכל לשרות בזה הברכה.

this is as it says there: when he asks for mercy from the One to whom wealth belongs, for wealth, then certainly he also needs to make a garment and a vessel in which the blessing can rest.

> The Talmud there continues that many did so without success, so one must ask for mercy from Him to whom wealth belongs. The Alter Rebbe explains that when a person prays for wealth, he must also make a garment and a vessel for the blessing to rest in.

וגם זאת רק ירבה[128] בסחורה ולא ריבוי ההתחכמות יותר מדאי וההעמקה דאדרבה לא לחכמים לחם כו'

And even this, only "let him increase his commerce," and not too much cleverness and delving deep, for on the contrary, "Bread is not to the wise," etc.

> Even then the Talmud says only "increase commerce," not excessive cleverness and deep scheming. Those, by "Bread is not to the wise," work against him.

וכ"ש [וכל שכן] מי שאינו אץ להתעשר רק מסתפק בהכרחי או אף אם רוצה להתעשר אלא שלא בקש רחמים ע"ז אז רבוי הסחורה ג"כ ה"ל [הוה ליה] כלבוש ארוך יותר מדאי כו'.

And all the more so one who is not hasty to become rich, but is content with what is necessary; or even if he wants to become rich, but has not asked for mercy for this: then much commerce, too, is like a garment that is too long, etc.

> All the more so for one who is not hasty to get rich and is content with what he needs, or who wants wealth but has not prayed for it. For him, much commerce is a garment that is too long.

אלא דכשמבקש רחמים ע"ז אז לא סגי בלי שירבה בסחורה כמש"ש [כמה שכתוב שם] בגמ' [בגמרא] דהא בלא הא לא סגי.

But when he asks for mercy for this, then it does not suffice without his increasing his commerce, as it says there in the Gemara, "for this without that does not suffice."

> Only when he prays for wealth is increased commerce necessary. As the Talmud concludes, "this without that does not suffice": prayer and effort go together.

והיינו מטעם הנ"ל שההשפעה בעשייה נמשך על ידי לבוש כו' בכל אשר תעשה. וזהו ענין וגלחה את ראשה המותרי מוחין הנ"ל

And this is for the reason mentioned above, that the influence in Asiyah (Action) is drawn down through a garment, etc. — "in all that you do." And this is the matter of "and she shall shave her head": the excess of the intellect mentioned above

> The reason is the one given above: in Asiyah, the world of action, divine influence comes through a garment, "in all that you do." This is the meaning of "she shall shave her head": removing the excess of the intellect.

(שהם נמשלו לבחינת שערות שמהם יניקת החיצונים ע"ד שער באשה ערוה[129] משא"כ בתורה כתיב סלסלה ותרוממך[130] כי התורה שרשה מחי"ע [מחכמה עילאה] וכתר עליון אשר משם ההמשכה דייקא ע"י בחי' שערות כו'.

(which are likened to the level of hairs, from which the external forces draw nurture, in the manner of "a woman's hair is nakedness"; whereas regarding the Torah it is written, "Exalt her (salseleha) and she will raise you up," for the Torah's root is from the higher Chochmah (Chochmah Ila'ah) and the supernal Keser, from which the flow is specifically through the level of hairs, etc.;

> The closing parenthesis explains why this excess is likened to hair: the external forces draw nurture from hair, as the Talmud's "a woman's hair is nakedness" (Berachos 24a) indicates. Of the Torah, by contrast, it is written "Exalt her (salseleha)" (Proverbs 4:8), a word associated with curling, as of hair, because the Torah is rooted in the higher Chochmah and the supernal Keser, whose flow comes down specifically through "hairs."

שאל"כ [שאם לא כן] לא יוכלו העולמות לקבל כו'. ועיין מ"ש במ"א ס"פ לך לך בד"ה שרי אשתך[131,132] והנה למעלה כך היא המדה כו' ע"י צמצום דוקא כו' משא"כ למטה בבחי' שרה כו'

for otherwise the worlds would not be able to receive, etc. And see what is written elsewhere, at the end of Parshas Lech Lecha, in the discourse beginning "Sarai your wife": "Now above, such is the measure," etc., "through tzimtzum (contraction) specifically," etc.; "whereas below, at the level of Sarah," etc.,

> Without such contraction into "hairs" the worlds could not receive the light. The Alter Rebbe cites his discourse on "Sarai your wife" (Genesis 17:15): above, new life comes about specifically through tzimtzum (contraction), while below, at the level of Sarah, the order is reversed.

הוא להיפך ממש כו' וע' בפ' תצוה בד"ה ועשית בגדי קדש[133,134] במש"ש [במה שכתוב שם] אבל בחי' ורב חסד כו' ודרך גילוי זה והמשכה זו כו' הוא כמ"ש כשמן ה טוב על ראש יורד על הזקן כו' ע"ש.

"it is the very opposite," etc. And see Parshas Tetzaveh, in the discourse beginning "And you shall make holy garments," in what is written there: "But the level of 'and abundant in kindness,'" etc., "and the way of this revelation and this flow," etc., "is as it is written, 'Like the good oil upon the head, running down upon the beard,'" etc.; see there.

> He also cites his discourse on "And you shall make holy garments" (Exodus 28:2): the level of "abundant in kindness" (rav chesed) flows down like "the good oil upon the head, running down upon the beard" (Psalms 133:2), that is, through the hair of the beard.

ועי' בפי' אמור בד"ה ונקדשתי בתוך[135] כו' ובפרשת נצבים בביאור על פי כי כארץ תוציא צמחה[136] כו'):[137, 138]

And see Parshas Emor, in the discourse beginning "And I shall be sanctified in the midst," etc., and Parshas Nitzavim, in the explanation on the verse "For as the earth brings forth its growth," etc.)

Two more references close the parenthesis: the discourse in Emor beginning "And I shall be sanctified in the midst [of the children of Israel]" (Leviticus 22:32), and the explanation in Nitzavim of "For as the earth brings forth its growth" (Isaiah 61:11).

SECTION 5 · ¶12–13

The captive garment and the house

12 והסירה את שמלת שביה.[139] שמלה הוא בחי' מקיף ויש מקיף גם בזלעו"ז [בזה לעומת זה] כי בבואה דבבואה[140, 141] לית להו

"And she shall remove the garment of her captivity": a garment is the level of a makif (encompassing light). And there is a makif in the opposing side as well; for "a reflection of a reflection they do not have,"

"And she shall remove the garment of her captivity" (Deuteronomy 21:13): a garment surrounds the body, so it stands for a makif. The opposing side, kelipah, also has a makif, as the Talmud says of demons that they have no "reflection of a reflection" (Yevamot 122a).

אבל בבואה לחודא אית להו (ועיין מזה בפע"ח [בפרי עץ חיים] בכוונת הושענא רבה[142] אך שם נתי' [נתבאר] ענין בבואה דבבואה באופן אחר)

"but a reflection alone they do have" (and see on this Pri Etz Chaim, in the kavanah of Hoshana Rabbah, though there the matter of a reflection of a reflection is explained in another way);

The same Talmudic passage says they do have a "reflection" alone. Pri Etz Chaim, in the kavanos of Hoshana Rabbah, also discusses the reflection and the reflection of a reflection, but explains them differently.

והיינו כמבואר למעלה שבקדושה יש ב' מקיפים ל' מ' והם בחינת מקיף ומקיף דמקיף והם בחינת חיה יחידה שהם ב' מקיפים ונר"נ [ונפש רוח נשמה] הם פנימים וע' בפי' הרמ"ז [הרב משה זכות] פנחס (דר"כ סע"א [סוף עמוד א])[143]

and this is as explained above: that in holiness there are two makifim, the lamed and the mem, and they are the level of a makif and a makif of a makif; and they are the level of chayah and yechidah, which are two makifim, while nefesh, ruach and neshamah are inner [levels]. And see the commentary of the Ramaz on Pinchas (folio 220, end of side a),

> In holiness there are two makifim, the lamed and the mem: a makif and a makif of the makif. In the soul they are chayah and yechidah, its two encompassing levels, while nefesh, ruach and neshamah are its inner levels; the Alter Rebbe refers to the Ramaz's commentary on the Zohar, Pinchas (220a).

גבי העונה אמן יהא שמיה רבא מברך בכל כחו[144] ועמ"ש בביאור על פ' כי כאשר השמים החדשים.[145]

regarding one who answers "Amen, may His great Name be blessed" with all his strength; and see what is written in the explanation on the verse "For as the new heavens."

> The Ramaz's comment there is on the teaching about one who answers "Amen, may His great Name be blessed" with all his strength (Shabbos 119b). The Alter Rebbe also refers to his explanation of "For as the new heavens" (Isaiah 66:22).

ובקליפה אין להם בחי' בבואה דבבואה שהוא בחי' המקיף למקיף. וז"ש [וזהו שכתוב] ומכפירים יחידתי[146] שהוא יחדה ממש שאין לה לעומת זה בקליפות.[147]

And in kelipah (the husk) they do not have the level of a reflection of a reflection, which is the level of the makif to the makif. And this is [the meaning of] what is written, "and from the young lions, my only one (yechidasi)": for it is truly single, having no counterpart opposite it in the kelipos.

> Kelipah lacks the "reflection of a reflection," the makif of the makif. That is why the soul's yechidah is called "my only one" (Psalms 35:17): it is truly single, with no counterpart in kelipah.

אבל בחי' בבואה לחודא היינו מקיף א' יש להם (ובזה יתורץ איזה דרושים הסותרים לכאורה זא"ז [זה אל זה / זה את זה] דבמ"א נת' [נתבאר] דבחי' אהבה רבה אין כנגדה לעומת זה כמ"ש ע"פ חכלילי עינים[149, 148] כו'

But the level of a reflection alone, that is, one makif, they do have. (And with this, some discourses that seemingly contradict each other are reconciled: for in one place it is explained that the level of great love (ahavah rabbah) has no counterpart opposite it, as is written on the verse "His eyes are red," etc.;

> Kelipah does have the "reflection alone," one makif. This, the Alter Rebbe notes, reconciles two discourses that seem to contradict each other; the first, on "His eyes are red" (Genesis 49:12), says that ahavah rabbah, "great love," has no counterpart in kelipah.

ובמ,א נת' [נתבאר] שכמו כן בקליפה יש מבחי' הרצון שלמעלה מהשכל שהוא עומק ההתקשרות בהבלי העולם כו' וכמ"ש בד"ה ושמתי כדכד[151, 150] כו' בעין ומכפירים יחידתי. ולפמש"כ [ולפי מה שכתוב] א"ש [אתי שפיר] דבחי' מקיף א' יש להם ובחי' מקיף היינו מה שלמעלה מהשכל.

and elsewhere it is explained that likewise in kelipah there is something of the level of the will that is above intellect, which is the depth of attachment to the vanities of the world, etc., as is written in the discourse beginning "And I will make … of kadkod," etc., on the matter of "and from the young lions, my only one." But according to what has been written [here], it is well: for one makif they do have, and the level of a makif is what is above intellect.

> The second discourse, on "And I will make [your windows] of kadkod" (Isaiah 54:12), says that kelipah does have something of the will above intellect: a deep, irrational attachment to worldly vanities. The resolution is that kelipah has one makif, and a makif is what is above intellect.

אך בחי' מקיף השני שהוא עיקר בחי' המקיף עליון בחי' יחידה ממש והוא נקרא תעלומות לב[152] לית להו רק בקדושה יש בחי' זו כו')

But the level of the second makif, which is the essence of the level of the supernal makif, the level of yechidah itself, and which is called "the hidden recesses of the heart" — this they do not have; only in holiness is there this level, etc.)

> What kelipah lacks is the second makif, the essence of the supernal makif, yechidah itself, called "the hidden recesses of the heart" (Psalms 44:22); that exists only in holiness. The love that has no counterpart therefore belongs to this second makif.

והיינו בחי' למ"ד והוא ענין עבירה גוררת עבירה[154, 153] וענין אדם מטמא עצמו מעט[155] מטמאין אותו הרבה

And this is the level of the lamed. And it is the matter of "one transgression draws another transgression," and the matter of "if a person defiles himself a little, he is defiled much"

> Kelipah's one makif corresponds to the lamed. It explains the Mishnah "one transgression draws another" (Avos 4:2) and the Talmud's "if a person defiles himself a little, he is defiled much" (Yoma 39a): a pull that surrounds a person from beyond his awareness.

(עיין בר"ח [בראשית חכמה] פ' ד' משער הקדושה) והיינו מה שאינו מרגיש בנפשו שזה נמשך לו מבחי' המקיף דקליפה.

(see Reishis Chochmah, chapter 4 of the Gate of Holiness); that is, he does not feel in his soul that this is drawn to him from the level of the makif of kelipah.

> The Alter Rebbe refers to Reishis Chochmah, Gate of Holiness, chapter 4. The person does not feel that this pull comes to him from the makif of kelipah, because a makif works from outside conscious awareness.

וזהו ענין והסירה את שמלת שביה שצ"ל הסרת המקיף דקליפה בכדי שישרה המקיף דקדושה בחי' למ"ד כנ"ל:

And this is the matter of "and she shall remove the garment of her captivity": there must be a removal of the makif of kelipah, so that the makif of holiness, the level of the lamed, may rest, as mentioned above.

> This is "she shall remove the garment of her captivity": the makif of kelipah must be removed so that the makif of holiness, the lamed, can rest upon the person.

13 וישבה בביתך.[156] בקביעות שתתיישב היטב בנפש בל תמוט לעולם ועד.[157] (ועו"ל [ועוד יש לומר] בפי' והבאתה אל תוך ביתך[158] כוי וישבה בביתך כוי.

"And she shall dwell in your house": permanently, so that it settles well in the soul, never to be moved, forever and ever. (And one may further say, on the meaning of "and you shall bring her into your house," etc., [and] "and she shall dwell in your house," etc.:

> "And she shall dwell in your house" (Deuteronomy 21:13) means permanence: the change must settle firmly in the soul so that it never wavers. A parenthesis then offers a further reading of "and you shall bring her into your house" (Deuteronomy 21:12) and "she shall dwell in your house."

היות ב' בחי' מקיפים הנ"ל נקראים ג"כ לבוש ובית אשר הלבוש הוא בחי' מקיף הקרוב ובית הוא מקיף למקיף וענין ב' מקיפים אלו בקדושה מבואר ג"כ לעיל פ' ואתחנן ע"פ וזאת המצוה[159] כו'

since the two levels of makifim (encompassing lights) mentioned above are also called a garment and a house — the garment is the level of the near makif, and the house is the makif to the makif. And the matter of these two makifim in holiness is also explained above, in Parshas Va'eschanan, on the verse "And this is the commandment," etc.;

> The two makifim described above are also called a "garment" and a "house": the garment is the near makif, the lamed, and the house is the makif of the makif, the mem. The Alter Rebbe notes that this is also explained in Likkutei Torah, Va'eschanan, on "And this is the commandment" (Deuteronomy 6:1).

ועי' בד"ה השמים כסאי[160] בענין איזה בית כו' ובשאר דוכתי. וז"ש [וזהו שכתוב] כאן על וראית בשביה[161] אשת יפ"ת [יפת תאר] כו' שהוא להפך עצמות המדות בחי' צ' כנ"ל הנה שמירה זו הוא ע"י והבאתה אל תוך ביתך בחי' מקיף העליון כו'

and see the discourse beginning "The heavens are My throne," on the matter of "What house," etc., and in other places. And [regarding] what is written here concerning "and you see among the captives a woman of beautiful form," etc., which is [about] transforming the essence of the emotive attributes (middos), the level of the tzadi, as mentioned above: this guarding is through "and you shall bring her into your house," the level of the supernal makif, etc.;

> It is also discussed in the discourse on "The heavens are My throne … what house could you build for Me" (Isaiah 66:1), among other places. The passage of the captive woman concerns transforming the essence of the emotive attributes, the tzadi, and to guard that change one needs "bring her into your house," the higher makif.

וגם המקיף דבחי' ל' שנקי' לבוש שלכך בלעו"ז [בלעומת זה] נקרא שמלת שביה וצ"ל והסירה שמלת שביה שעי"ז ישרה הלבוש ומקיף דקדושה כו' מ"מ צריך להיות וישבה בביתך דוקא וכמשנ"ת [וכמו שנתבאר] ע"פ וזאת המצוה כו' לשמר כו' ושמרת כו' ע"ש):

and as for the makif of the level of the lamed, which is called a garment — which is why, on the opposing side, it is called "the garment of her captivity," and there must be "and she shall remove the garment of her captivity," so that through this the garment and makif of holiness will rest, etc. — nevertheless, there must be "and she shall dwell in your house" specifically; and as was explained on the verse "And this is the commandment," etc., "to keep," etc., "and you shall keep," etc.; see there.)

> Removing "the garment of her captivity" lets the holy garment, the makif of the lamed, rest on the person, but that is not enough. "She shall dwell in your house," the higher makif, is also needed, as explained on "And this is the commandment … to keep … and you shall keep."

SECTION 6 · ¶14

Weeping and union

14 ובכתה את אביה.[162] היא בחי' תשובה עילאה[163] יותר וכנודע ממ"ש האריז"ל [האר"י זכרונו לברכה] מי שאינו בוכה[164] בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] אין נשמתו שלימה ואין בכיה זו באה מצד מרה שחורה.

"And she shall weep for her father": this is the level of a still higher teshuvah (return), as is known from what the Arizal, of blessed memory, said: one who does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete. And this weeping does not come from melancholy (marah shechorah),

> "And she shall weep for her father" is an even higher teshuvah. The Arizal said that one who does not weep on Rosh HaShanah and Yom Kippur has an incomplete soul, but this weeping does not come from melancholy.

אלא כענין שאמרו רז"ל [רבותינו זכרונם לברכה] גבי רבי עקיבא שכשהשיג סודות התורה בשיר השירים זלגו עיניו דמעות והיא מעלה האמורה לעתיד לבא בבכי יבואו[165] כו' שהיא מדרגה גדולה כי והנה נער בוכה[166] ותחמול עליו.

but rather like what our Sages, of blessed memory, said concerning Rabbi Akiva: that when he grasped the secrets of the Torah in the Song of Songs, his eyes streamed with tears. And this is the virtue spoken of for the Time to Come — "With weeping they shall come," etc. — which is a great level; for "behold, a lad weeping, and she had compassion on him."

> It is like Rabbi Akiva's tears, which streamed when he grasped the secrets of the Torah in the Song of Songs: tears of closeness, not of sadness. It is the virtue promised for the future, "With weeping they shall come" (Jeremiah 31:9), and it is like the infant Moshe: "behold, a lad weeping, and she had compassion on him" (Exodus 2:6).

והוא בחי' יוהכ"פ [יום הכפורים]. (ועמ"ש מענין בכייה בפי' וישלח סד"ה ויקח מן הבא בידו[167] מנחה[168] כו' ובד"ה וקבל היהודים[169, 170] במש"ש [במה שכתוב שם]. אך לע"ל [לעתיד לבוא] נאמר עין בעין יראו[171] לפי שאז נאמר בבכי יבואו כו' ע"ש).

And this is the level of Yom Kippur. (And see what is written on the matter of weeping in Parshas Vayishlach, at the end of the discourse beginning "And he took from what came into his hand a gift," etc., and in the discourse beginning "And the Jews took upon themselves," in what is written there: but in the Time to Come it is said, "Eye to eye they shall see," because then it is said, "With weeping they shall come," etc.; see there.)

> This weeping is the level of Yom Kippur. The Alter Rebbe refers to his Torah Ohr discourses on "And he took from what came into his hand a gift" (Genesis 32:14) and "And the Jews took upon themselves" (Esther 9:23): in the future "eye to eye they shall see" (Isaiah 52:8), because then "with weeping they shall come."

ואח"כ תבא אליה ובעלתה היינו ענין מס"נ [מסירות נפש] והוא ענין נפילת אפים[172] ובחינת נעילה שהוא גמר העליות כמ"ש במ"א[173]

And "afterwards you may come to her and be her husband": this is the matter of self-sacrifice (mesirus nefesh); and it is the matter of falling on the face (nefilas apayim), and the level of Ne'ilah, which is the culmination of the ascents, as is written elsewhere

> "And afterwards you may come to her and be her husband" is mesirus nefesh, complete self-giving. It corresponds to nefilas apayim, "falling on the face" in prayer, and to Ne'ilah, the closing prayer of Yom Kippur, the culmination of all the ascents.

(וע' בפע"ח [בפרי עץ חיים] בענין נפילת אפים וע' מ"ש במ"א ע"פ לריח שמניך[174, 175] שכנ"י [שכנסת ישראל] נק' כלה וכשמאיר אור אלקות בנש"י [בנשמות ישראל] בתוך לבו בעומק לבו זה נק' כד קבילת דכר כו' וע' מ"ש במ"א ע"פ עיני כל[176, 177] איך יש בחי' ארוסה ונשואה.

(and see Pri Etz Chaim on the matter of falling on the face; and see what is written elsewhere on the verse "For the fragrance of your oils," that the Community of Israel (Knesses Yisrael) is called a bride, and when the light of G-dliness shines in the souls of Israel, within one's heart, in the depth of one's heart, this is called "when she has received the male," etc. And see what is written elsewhere on the verse "The eyes of all," how there is a level of betrothed and of married:

> The parenthesis cites Pri Etz Chaim on nefilas apayim, and the discourse on "For the fragrance of your oils" (Song of Songs 1:3): the Community of Israel is called a bride, and when the light of G-dliness shines in the depth of a Jew's heart it is called "when she has received the male." It also cites the discourse on "The eyes of all" (Psalms 145:15), which distinguishes betrothal from marriage.

דהיינו כשההתבוננות נקלט בעומק הלב ע"ד בכל לבי דרשתיך[178] זהו הנק' בחי' נשואין וז"ש [וזהו שכתוב] נודע בשערים בעלה[179] כו'. ומזה יובן מש"כ [מה שכתוב] ובעלתה היינו ענין מס"נ [מסירות נפש] כו' וע' בפ' מטות סד"ה ואשה כי תדר[180] כו'):[181]

that is, when the contemplation is absorbed in the depth of the heart, in the manner of "With all my heart I have sought You," this is what is called the level of marriage; and this is [the meaning of] what is written, "Her husband is known in the gates," etc. And from this will be understood what was written, that "and be her husband" is the matter of self-sacrifice, etc. And see Parshas Matos, at the end of the discourse beginning "And if a woman vows," etc.)

> Marriage is when contemplation is absorbed in the depth of the heart, as in "With all my heart I have sought You" (Psalms 119:10); so "Her husband is known in the gates" (Proverbs 31:23), which the Zohar reads as "according to what he measures in his heart." "And be her husband," the full union, is therefore self-sacrifice; the Alter Rebbe also refers to his discourse "And if a woman vows" (Numbers 30:4) in Matos.

IN ONE'S AVODAH

Gather what was scattered in idle thought, speech and action, by uprooting the desire and by saying the confession aloud, and raise it to where the opposing forces have no hold. Study Torah to awaken the root of the soul above, from which the higher awe and a deeper teshuvah come. In earning a living, make an honest vessel for G-d's blessing through ordinary work and prayer, but do not rely on scheming or overextend; be content with what is necessary, and let one who has stumbled set fences for himself. Make the change permanent, and reach toward the weeping of closeness and the self-giving of Ne'ilah.

QUESTIONS FOR DISCUSSION

1. Why does the soul need an intermediary, the tzelem, between itself and G-dliness, and how do the tzadi and the lamed divide that role?
2. According to the Baal Shem Tov's question, who hears the heavenly voice that calls "Return," and what does this suggest about thoughts of teshuvah that come to a person unbidden?
3. Why are both uprooting the will and verbal confession needed, and how does the image of the accuser's soul and body explain this?
4. Where does the line run between making a vessel for blessing and the "excess of the intellect" in earning a living, and how does prayer change the picture in the Talmud's advice on becoming rich?
5. How does the weeping of "she shall weep for her father" differ from weeping out of melancholy, and why is it linked to Yom Kippur and to mesirus nefesh?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור כי תצא**

The note identifies this as where the Mitteler Rebbe's transcript (hanachah) of this explanation is printed: an earlier record of the same teaching, whose wording the next note compares with the text here.

KEHOT'S NOTE

הנחת כ"א אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תתלא. חלק ממאמר זה (עד להלן לז סע"א) נמצא ג"כ בשינויים אחדים בהמשך מים רבים תרל"ו פ' קפא-ב. וראה גם סה"מ תרל"ו ח"ב ע' רמח. מצות תגלחת המצורע בדרך מצותיך קד, ב.

2 **כי תצא**

"When you go out to war against your enemies, and Havayah your G-d delivers him into your hands, and you take his captives captive." The verse opens the passage of the captive woman of beautiful form, which this explanation interprets as a path of divine service.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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3 **בבואה ובבואה דבבואה**

The Talmud reports that demons have a "reflection" but not a "reflection of a reflection." The maamar announces this pair here and later applies it to holiness, which has two encompassing lights, and kelipah, which has only one.

Yevamot 122a:9–10 יבמות קכ"ב א:ט'-י'

וְאִינְהוּ נָמֵי אִית לְהוּ בְּבוּאָה! דַּחֲזוֹ לֵקֹה בָּבוּאָה דְּבָבוּאָה. וְדִלְמָא לְדִידְהוּ אִית לְהוּ בָּבוּאָה דְּבָבוּאָה. אָמַר רַבִּי חֲנִינָא, אָמַר לִי יוֹנָתָן שֵׁידָא: בָּבוּאָה — אִית לְהוּ, בָּבוּאָה דְּבָבוּאָה — לֵית לְהוּ. וְדִלְמָא צָרָה חֲוַאי? תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: בִּשְׁעַת הַסַּכָּנָה כּוֹתְבִין וְנוֹתְנִין, אַף עַל פִּי שֶׁאֵין מַכִּירִין.

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

4 **ויברא אלקים את האדם בצלמו בצלם אלקים**

"And G-d created man in His image, in the image of G-d He created him." The maamar reads the word tzelem (image) letter by letter, first as levels of light in Z'eir Anpin and then as levels of the human soul.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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5 **ומבואר בע"ח ענין צ' דצלם**

In that transcript the teaching on the tzadi, lamed and mem of tzelem is attributed not to Etz Chaim but to Pri Etz Chaim, in the kavanos of Hoshana Rabbah.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתלא מביא זה בשם "בפע"ח בכוונות דהש"ר". חלק מסעיף א נמצא באוה"ת פ' וישלח רמא, א. וראה גם באוה"ת פ' ואתחנן ע' ק ואילך.

6 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

Deuteronomy 21:10–25:19 דברים כ"א:י'-כ"ה:י"ט

PARAGRAPH 3

7 **שהא"פ הוא בחי' צ'**

A parallel in the Tzemach Tzedek's Or HaTorah on Vayikra that the note gives for the inner light as the tzadi; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תשיב.

8 **ועמ"ש בביאור ע"פ ועשית ציץ**

In this Torah Ohr explanation the tzitz, a masculine word, is an illumination drawn down from above, unlike tzitzis, which rise from below like prayer.

KEHOT'S NOTE

תו"א פד, א.

9 **ועשית ציץ**

"And you shall make a tzitz of pure gold, and engrave on it… 'Holy to Havayah.'" The title of the Torah Ohr explanation the text cites for the lamed of the inscription.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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10 **בחי' לי' יוכל להתלבש לפעמים ליכנס בתוך הא"פ והכלים**

The Rebbe Rashab explains why the lamed can enter: Chochmah, Binah and Daas are inner light in essence and are a makif only relative to the mochin of Z'eir Anpin, so they sometimes enter the inner light.

KEHOT'S NOTE

"וי"ל להיות שזהו בחי' מוחין חב"ד שהן בחי' או"פ בעצם רק שהן בחי' מקיף לגבי מוחין דז"א (ועמ"ש בסידור ע"פ השמים מספרים מענין עצמות המוחין ומוחין שבמדות) ע"כ נכנסים לפעמים בתוך האו"פ כו', ונראה שם בהביאור שזהו כענין מזל מחכים . . דהיינו בחי' תוסי אור וגילוי מכח המשכיל שנקרא מזל" — המשך בששה"ק תער"ב ח"א פרק רמד.

11 **ענין הכתר דז״א**

The parallel text in Mayim Rabbim adds a reference here: “And see on the matter of the Keser of Z’eir Anpin in the discourse beginning ‘For over all the glory shall be a canopy’” (Likkutei Torah, end of Shir HaShirim).

KEHOT’S NOTE

בהמשך מים רבים שם נוסף: וע׳ מענין כתר דז״א בד״ה כי על כל כבוד חופה [לקו״ת סוף שה״ש].

12 **בביאור ע״פ הבאים ישרש יעקב**

On that column (54c) the explanation distinguishes two makifim: one that relates to the inner [light] and shines into it, giving it life, and the general makif that surrounds equally and does not shine within at all.

KEHOT’S NOTE

תו״א נד, ג.

13 “Those who come, Yaakov will take root; Israel will bud and blossom.” The title of the Torah Ohr explanation the text cites on the makif and the makif of the makif.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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14 **ע״פ חנוכת הבית לדוד**

The note places the discourse on the psalm of the dedication of the House in the Siddur with Chassidic discourses; the text cites it for the two makifim as a garment and a house.

KEHOT’S NOTE

סידור עם דא״ח ולקמן פ׳ ברכה צח, ד.

15 **חנכת הבית לדוד**

“A psalm, a song of the dedication of the House, of David.” The title of the discourse the text cites on the two makifim as a garment and a house.

Psalms 30:1 תהילים ל׳:א׳

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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16 **לא בשמים היא**

“It is not in heaven.” Cited with the next verse as the subject of the Nitzavim discourse on the makif and the makif of the makif.

Deuteronomy 30:12 דברים ל׳:י״ב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

It is not in heaven, that thou shouldest say: ‘Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?’

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17 **ולא מעבר לים היא**

“And it is not beyond the sea.” The second half of the Nitzavim passage the text cites.

Deuteronomy 30:13 דברים ל׳:י״ג

וְלֹא־מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבָר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

Neither is it beyond the sea, that thou shouldest say: ‘Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?’

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18 **בביאור ע״פ יביאו לבוש מלכות**

This Torah Ohr explanation contrasts Torah study, the inner dimension of the light that fills all worlds, which issues from Chochmah, with practical mitzvos, which draw on the light that encompasses all worlds, beyond the chain of descending worlds.

KEHOT’S NOTE

תו״א צב, ב.

19 **יביאו לבוש מלכות**

“Let them bring royal garments which the king has worn.” The title of the Torah Ohr explanation the text cites for the light above the kav.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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20 **ויברא אלקים את האדם בצלם אלקים**

Applied now to the human soul: the soul too has a tzelem whose letters are its levels.

Genesis 1:27 בראשית א׳:כ״ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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21 **ויברא אלקים את האדם בצלם אלקים**

At the beginning of Bamidbar the Zohar asks why the verse says both “in His image” and “in the image of G-d,” and answers that they are two levels (male and female). The text cites this Zohar at the end of the paragraph for the soul’s two levels, and the preceding maamar gives its page (117a).

Zohar, Bamidbar 1:1–7 ספר הזהר, במדבר א׳:א׳-ז׳

AND THE L-RD SPAKE UNTO MOSES IN THE WILDERNESS OF SINAI, IN THE TENT OF MEETING, ETC. R. Abba cited here the verse: “And G-d created man in his own image, in the image of G-d created he him”, etc. (Gen. 1, 27). ‘We have already explained’, he said, ‘that when the Holy One, blessed

be He, created man, He made him in the image of the higher and the lower grades, so that he epitomised the whole, and his light shone forth from one end of the world to …

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

22 **ועיקר ענין הצלם הוא להיות ממוצע**

A parallel in the Mitteler Rebbe's discourses on Ki Teitzei that the note gives for the tzelem as the intermediary between G-dliness and the soul; we do not describe its content.

KEHOT'S NOTE

ראה מאמרי אדה"א פ' תצא ע' תקה.

23 **מזליה חזי**

Ravina says that one who is frightened for no visible reason, "even though he does not see, his mazal sees." The Alter Rebbe identifies this mazal with the lamed of tzelem, the makif of the soul.

Megillah 3a:13–14 מגילה ג' א:י"ג-י"ד

וְכִי מַאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ, מַזָּלַיְיהוּ חָזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לֵיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בִּמְקוֹם הַטְּנוֹפֶת — לֵינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָּא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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Sanhedrin 94a:2–3 סנהדרין צ"ד א:ב'-ג'

וְכִי מַאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעוּת? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ מִידֵּי, מַזָּלַיְיהוּ חָזֵי. אָמַר רָבִינָא: שְׁמַע מִינַּהּ הַאי מַאן דְּמִבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לֵינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבָּעָה גַּרְמִידֵי. אִי נָמֵי, לֵיקְרֵי קְרִיַּת שְׁמַע. וְאִי קָאֵי בְּמָקוֹם הַטְּנוֹפֶת, לֵימָא הָכִי: "עִיזָּא דְּבֵי טַבָּחָא שַׁמִּינָא מִינַּאי".

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KEHOT'S NOTE

מגילה ג, א. סנהדרין צד, א. וראה לקו"ש ח"ט ע' 25. חכ"ט ע' 18.

24 **ממאמר הבעש"ט**

In Likkutei Torah on Shir HaShirim (24a) the Alter Rebbe cites the Baal Shem Tov's teaching that the heavenly voice is the thoughts of teshuvah that come from above, since a person does nothing of himself; it is an arousal from above that precedes any arousal from below.

KEHOT'S NOTE

ראה לקמן פ' האזינו עא, ד. שה"ש טז, ד. ראה ג"כ כש"ט (הוצאת קה"ת) סקמ"ו. סרנ"ה. סש"ס. לקמן שה"ש כד, א. ובהנסמן בסה"מ תרל"ו ח"ב ע' תפח.

25 **הב"ק שמכרזת שובו בנים**

The Talmud tells of a heavenly voice that proclaimed "Return, O wayward children." The Baal Shem Tov asked who hears such a voice; the answer here is that a person's mazal hears it.

Chagigah 15a:6 חגיגה ט"ו א:ו'

אַפְקוּהּ לְמֵיטָטְרוֹן וּמַחְיוּהּ שִׁיתִּין פּוּלְסֵי דְנוּרָא. אֲמַרוּ לֵיהּ: מַאי טַעְמָא כִּי חֲזִיתֵיהּ לָא קָמְתְּ מִקַּמֵּיהּ? אֵיתְיְהִיבָא לֵיהּ רְשׁוּתָא לְמִימְחַק זְכוּתָא דְּאַחֵר. יָצְתָה בַּת קוֹל וְאָמְרָה: "שׁוּבוּ בָנִים שׁוֹבָבִים" — חוּץ מֵאַחֵר.

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KEHOT'S NOTE

חגיגה טו, א. וראה בהנסמן בסה"מ תרל"ו ח"ב שם. בענין הבת קול — ראה לעיל פ' במדבר טו, א. סה"מ תרפ"ו ע' קיט. סה"מ תש"ב ע' 138 ואילך. וראה במ"מ בס' מאמרי אדה"א ויקרא ח"א ע' ט.

26 **מי הוא השומע**

The note says that this question, who it is that hears the heavenly voice, is stated explicitly at the end of Sefer Charedim.

KEHOT'S NOTE

וכ"ה להדיא בס' חרדים לבסוף. [כ].

27 **בד"ה האזינו השמים**

The discourse "Listen, O heavens," later in Likkutei Torah (71d).

KEHOT'S NOTE

לקמן עא, ד.

28 **גילוי הנשמה . . למע' ממדרגת גילוי אליהו**

The parallel text adds: "And see elsewhere, in the discourse beginning 'Whoever engages in Torah at night,' that the Arizal merited this through the joy of a mitzvah."

KEHOT'S NOTE

בהמשך מים רבים (הנסמן לעיל בריש הביאור) נוסף: וע' במ"א בד"ה כל העוסק בתורה בלילה שהאר"י ז"ל זכה לזה ע"י בחי' שמחה של מצוה ע"כ (ראה גם שם ע' רו. וסה"מ תרל"ו ח"ב ע' תקיב). וראה ביאור בזה בד"ה להבין מ"ש בזהר תמיד בענין עסק התורה בלילה בביאוה"ז להצ"צ כרך א ע' קצו.

29 **יפת תואר**

"And you see among the captives a woman of beautiful form." The higher level, the lamed, is called "beautiful of form," and the descending tzadi is "the woman of beautiful form."

Deuteronomy 21:11 דברים כ"א:י"א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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30 **שימני כחותם**

"Set me as a seal upon your heart." The Zohar's discussion of this verse is cited for the souls that "come from the side

of the male."

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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31 **בגין דאינון אתיין מסטרא דדכורא**

The Zohar says that the souls of the righteous below arouse the love of the Community of Israel for the Holy One, blessed be He, because they come from the side of the King, the side of the male. The Alter Rebbe uses it to show that the lamed, called yefas to'ar, is from Z'eir Anpin itself, above Malchus.

Zohar, Vayechi 72:742–751 ספר הזהר, ויחי ע״ב:תשמ״ב-תשנ״א

Now the love of the Community of Israel for G-d is excited only by the souls of the righteous here on earth, because they come from the side of the king, the side of the male. This excitement reaches the female and stirs her love; and in this way the male awakens the love and affection of the female, and the female is united in love with the male.

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

32 **סד״ה הולך לפניהם**

At the Exodus, "Havayah went before them": Malchus of Atzilus, the source of Israel's souls, rose from exile and the souls followed it.

KEHOT'S NOTE

תו״א סה, א.

33 "And Havayah went before them by day in a pillar of cloud." The title of the Torah Ohr discourse that says Israel rose above the Shechinah at the splitting of the sea.

Exodus 13:21 שמות י״ג:כ״א

וַה' הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וָלָיְלָה׃

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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34 **ועל דמות הכסא**

"And upon the likeness of the throne was a likeness like the appearance of a man upon it from above." The text uses it for the level above the throne where the lamed of the soul remains.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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.

35 **לך הוי׳ הגדולה והגבורה והתפארת**

"Yours, Havayah, are the greatness and the might and the beauty." Tiferes, "beauty," is singled out as the principal one, the source of the "beauty" of yefas to'ar.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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36 **ש״ע נהורין**

The passage cites the Idra Rabba: when Z'eir Anpin gazes at the forehead of Arich Anpin it receives 370 lights, and in the face 150 lights.

KEHOT'S NOTE

ראה תו״א מח, א.

37 **חכמת אדם תאיר פניו**

"A man's wisdom makes his face shine." The shining face comes from the intellect, the lamed of tzelem.

Ecclesiastes 8:1 קהלת ח׳:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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38 **חכמת אדם תאיר פניו**

The Jerusalem Talmud tells that Rabbi Abahu's face shone, and Rabbi Yochanan said he must have heard a new teaching, applying "A man's wisdom makes his face shine." The Kehot note cites it with Menachos for the face that shines from a new insight.

Jerusalem Talmud Shabbat 8:6–7 תלמוד ירושלמי שבת ח׳:ו׳-ז׳

משנה: עֶצֶם כְּדֵי לַעֲשׂוֹת תַּרְוָוד רִבִּי יְהוּדָה אוֹמֵר כְּדֵי לַעֲשׂוֹת חָף. זְכוּכִית כְּדֵי לְגָרוֹד בָּהּ רֹאשׁ הַכְּרָכֹד. צְרוֹר אֶבֶן כְּדֵי לִזְרוֹק בָּעוֹף רִבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר כְּדֵי לִזְרוֹק בַּבְּהֵמָה׃ הלכה: ו. עֶצֶם כְּדֵי לַעֲשׂוֹת תַּרְוָוד. רִבִּי יְהוּדָה אוֹמֵר. כְּדֵי לַעֲשׂוֹת חָף. מָהוּ חָף. סַרְגִּיד. תַּמָּן תַּנִּינָן. נִיטְּלוּ חָפַיִן. טָמֵא מִפְּנֵי נְקָבִים. נִסְתַּתְּמוּ נְקָבִים. טָמֵא מִפְּנֵי חָפַיִם. מַחְלָפָה שִׁיטָּתֵיהּ דְּרִבִּי יְהוּדָה. תַּמָּן הוּא עֵבַד חָף כְּלוּט וְהָכָא הוּא עֵבַד חָף סַרְגִּיד. זְכוּכִית כְּדֵי לִגְרוֹד בָּהּ רֹאשׁ הַכְּרָכֹד. ...

MISHNAH: Bone to fill a spoon; Rebbi Jehudah says to make a tooth of a key. Glass to scrape the head of the weaver's beam. A pebble to throw at a bird; Rebbi Eliezer ben Jacob says, to throw at an animal. HALAKHAH: 6. "Bone to fill a spoonful; Rebbi Jehudah says to make a tooth of a key."

What is חָךְ? A key. There, we have stated:14:8. The argument is the same as explained in Note 102. "If the teeth were taken, it is impure because of the holes. …

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39 **יאר ה' פניו**

"May Havayah make His face shine upon you," from the Priestly Blessing. Pri Etz Chaim explains it as light drawn from the lamed and mem of tzelem.

Numbers 6:25 במדבר ו:כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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40 **שצהבו פניו מהשכלת שכל חדש**

The Talmud tells that the face of Yosef HaBavli shone (tzahavu panav) on hearing a ruling. The Kehot note cites it for a face that lights up with a new insight.

Menachot 18a:5–6 מנחות י"ח א:ה'-ו'

אמר לו כשר ערבית אמר לו כשר שחרית אמר לו כשר צהרים אמר לו כשר מנחה אמר לו כשר אלא שרי אליעזר פוסל צהבו פניו של יוסף הבבליא אמר לו יוסף כמדומה אני שלא כיוונתנו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידיו ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

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KEHOT'S NOTE

מנחות יח, א. וראה ירושלמי שבת פ"ח, ה"א.

41 **יונתי בחגוי**

"My dove, in the clefts of the rock." The title of the discourse the text cites on Tiferes.

Song of Songs 2:14 שיר השירים ב:י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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42 **אם בהרת קדמה**

"If the bright spot preceded the white hair, he is impure." The opening words of the discourse the text cites on Tiferes.

Mishnah Negaim 4:11 משנה נגעים ד':י"א

בַּהֶרֶת כַּחֲצִי גְרִיס וְאֵין בָּהּ כְּלוּם, נוֹלְדָה בַהֶרֶת כַּחֲצִי גְרִיס וּבָהּ שְׁתֵּי שְׂעָרוֹת, חֲרֵי זוֹ לְהַחְלִיט, מִפְּנֵי שֶׁאָמְרוּ, אִם בַּהֶרֶת קְדָמָה לְשֵׂעָר לָבָן, טָמֵא. וְאִם שֵׂעָר לָבָן קָדַם לְבַהֶרֶת, טָהוֹר. וְאִם סָפֵק, טָמֵא. וְרַבִּי יְהוֹשֻׁעַ קוֹהֶה׃

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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43 **בזהר ר"פ במדבר**

The preceding maamar (36a) explains the double "in His image… in the image of G-d" as the soul's two levels: one that spreads and is clothed in the body, and one that stands above as a makif, called mazal, which lets light flow down to the soul in the body.

KEHOT'S NOTE

ראה לעיל לו, א. אוה"ת פי' ואתחנן ע' ק.

44 "A garden fountain, a well of living waters, and streams flowing from Lebanon." The word for flowing (nozlim) shares its root with mazal, which lets influence flow down to the soul.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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PARAGRAPH 4

45 "…and Havayah your G-d delivers him into your hands, and you take his captives captive." The captives are the soul's powers that were taken into worldly vanities and must be brought back.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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46 **משם יקבצך**

"If your outcasts are at the end of the heavens, from there Havayah your G-d will gather you, and from there He will take you." Applied to gathering the soul's scattered powers.

Deuteronomy 30:4 דברים ל':ד'

אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם יְקַבֶּצְךָ ה' אֱלֹקֶיךָ וּמִשָּׁם יִקָּחֶךָּ׃

If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the L-RD thy G-d gather thee, and from thence will He fetch thee.

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KEHOT'S NOTE

דברים ל, ד.

PARAGRAPH 5

47 **מכל עון נברא קטיגור א'**

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

KEHOT'S NOTE

ראה אבות ד, יא

48 **מחיתי כעב פשעיך**

"I have wiped away your transgressions like a cloud, and your sins like a mist; return to Me, for I have redeemed you." Wiping away the sin requires removing both the accuser's soul and its body.

Isaiah 44:22 ישעיהו מ״ד:כ״ב

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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KEHOT'S NOTE

ישע' מד, כב.

49 **וההעלאה הוא**

The note points to a lengthy discussion in this collection of discourses for the ascent described here; we do not describe its content.

KEHOT'S NOTE

וע' במג״א [מגן אבות ברדיטשוב תרס״ב] ראה הא' סי״ג [כט, ד] באריכות. [כ].

50 **שאין האויבים שולטים**

Listed for "a place where the enemies have no dominion"; we do not describe its content.

KEHOT'S NOTE

ראה אוה״ת שה״ש ד״ה לריח שמניך סע' ג.

51 **כל עבדי המלך . . ואני לא נקראתי**

Esther's reply to Mordechai: whoever comes to the king's inner court uncalled is put to death, and she had not been called for thirty days. The Alter Rebbe asks why she did not go to the outer court instead.

Esther 4:11 אסתר ד׳:י״א

כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת הַמֶּלֶךְ יֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־הַמֶּלֶךְ אֶל־הֶחָצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקָּרֵא אַחַת דָּתוֹ לְהָמִית לְבַד מַאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שַׁרְבִיט הַזָּהָב וְחָיָה וַאֲנִי לֹא נִקְרֵאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם׃

'All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.'

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KEHOT'S NOTE

אסתר ד, יא.

52 **והמן בא לחצר בית המלך**

"And Haman had come into the outer court of the king's house to speak to the king about hanging Mordechai." This shows that the outer court was open to Haman, so Esther would not go there.

Esther 6:4 אסתר ו׳:ד׳

וַיֹּאמֶר הַמֶּלֶךְ מִי בֶחָצֵר וְהָמָן בָּא לַחֲצַר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לַמֶּלֶךְ לְתְלוֹת אֶת־מָרְדֳּכַי עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ׃

And the king said: 'Who is in the court?'—Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.—

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KEHOT'S NOTE

אסתר ו, ד.

53 **וארשתיך לי**

"And I will betroth you to Me forever." The title of the discourse the text cites on the outer court.

Hosea 2:21 הושע ב׳:כ״א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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54 **ונתתי לך מהלכים**

"If you will walk in My ways … and also guard My courts, I will give you places to walk among these who stand." The discourse on this verse explains why the courts need guarding.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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55 **שער החצר הפנימית**

"The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened." The inner court faces kadim, read as the Primordial One, and opens on Shabbos.

Ezekiel 46:1 יחזקאל מ״ו:א׳

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

56 **ויקהל משה**

"And Moshe assembled all the congregation." The title of the discourse the text cites on the gate that opens on Shabbos.

Exodus 35:1 שמות ל"ה:א'

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשֹׂת אֹתָם:

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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57 **המלחמה לה' בעמלק**

"Havayah has a war with Amalek from generation to generation." Victory over Amalek, and so over Haman, comes from the level "above your enemies."

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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58 **האזינו השמים**

"Listen, O heavens, and I will speak." The title of the discourse the text cites on the levels of teshuvah and Shabbos.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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59 **מי שטרח**

"One who toiled on the eve of Shabbos will eat on Shabbos." The discourse cited reads the toil of the eve of Shabbos as the daily prayers, a form of teshuvah that leads to the teshuvah of Shabbos.

Avodah Zarah 3a עבודה זרה ג' א

60 **למ"ד דצלם בחי' מזל**

The same chapter that note 36:77 quotes, where the lamed is likened to "mazal makes wise," added light and revelation from the power of the maskil, which is called mazal.

KEHOT'S NOTE

ראה המשך תער"ב פרק רמד.

61 "A man's wisdom makes his face shine." Torah, which is Chochmah, makes the "face," the inner dimension, shine.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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62 **יאר פניו אתנו סלה**

"May G-d be gracious to us and bless us; may He make His face shine upon us, selah." Through Torah and mitzvos the inner dimension of the heart is revealed.

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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63 In "When you go out to war al oyvecha" the plain sense is "against your enemies"; the Alter Rebbe reads al as "above," a place beyond the enemies' reach.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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PARAGRAPH 6

64 "For You my heart has said, 'Seek My face'; Your face, Havayah, I will seek." Seeking the "face" is seeking the inner dimension revealed through the mazal.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ:

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

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65 **בד"ה וידבר אלקים**

On that column (16a) the discourse explains that no created being can contain the revelation of the light that encompasses all worlds without being nullified; yet, as the Sages say of Daniel's companions, "though he does not see, his mazal sees": they did not see the vision, but "a great trembling fell upon them." This is the higher awe that paragraph 6 draws from the mazal.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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KEHOT'S NOTE

לעיל במדבר טז, א.

66 "And G-d spoke all these words, saying," the opening of the Ten Commandments. The title of the discourse the text

cites on wisdom and awe.

Exodus 20:1 שמות כ:א

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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67 אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות ג, יז.

68 אם אין חכמה אין יראה

Rabbi Elazar ben Azariah taught: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe explains that the higher awe comes from the mazal, which Torah study awakens.

Pirkei Avot 3:17 משנה אבות ג:יז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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69 מזלייהו חזי

On Daniel's companions, who were frightened though they saw nothing, the Talmud says "their mazal saw." The higher awe comes from that level of the soul.

Sanhedrin 94a:2–3 סנהדרין צ"ד א:ב'-ג'

וְכִי מֵאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבָּעוּת? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ מִידֵּי, מַזָּלַיְיהוּ חָזֵי. אָמַר רַבִּינָא: שְׁמַע מִינַּהּ הַאי מַאן דְּמִבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבָּעָה גַּרְמִידֵי. אִי נָמֵי, לִיקְרֵי קְרִיַּת שְׁמַע. וְאִי קָאֵי בְּמָקוֹם הַטָּנוֹפֶת, לֵימָא הָכִי: "עִיזָּא דְּבֵי טַבָּחָא שַׁמִּינָא מִינַּאי".

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70 אבל חרדה גדולה נפלה עליהם

"And I, Daniel, alone saw the vision, and the men who were with me did not see the vision, but a great trembling fell upon them." The example of awe drawn from the mazal.

Daniel 10:7 דניאל י:ז

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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KEHOT'S NOTE

דניאל י, ז.

PARAGRAPH 7

71 ולקחת לך לאשה כו' ולפעמים נק'

A parallel the note gives for the Torah as groom and as bride; we do not describe its content.

KEHOT'S NOTE

ראה אוהי"ת בשלח ע' תקכו.

72 ולקחת לך לאשה

"And you see among the captives a woman of beautiful form, and you desire her, and you take her to yourself as a wife." Read as the union of the soul's tzadi with the Torah.

Deuteronomy 21:11 דברים כ"א:י"א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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73 ביום חתונתו

The Mishnah explains "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. The Torah is the groom and the soul's tzadi the bride.

Mishnah Ta'anit 4:8 משנה תענית ד:ח

... וְאוֹמֵר, תְּנוּ לָהּ מִפְּרִי יָדֶיהָ, וִיהַלְלוּהָ בַּשְּׁעָרִים מַעֲשֶׂיהָ. וְכֵן הוּא אוֹמֵר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ (שיר השירים ג). בְּיוֹם חֲתֻנָּתוֹ, זֶה מַתַּן תּוֹרָה. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. אָמֵן:

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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74 **מורשה**

> **"The Torah that Moshe commanded us is an inheritance of the congregation of Yaakov." The verse the Talmud rereads as "betrothed."**

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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75 **א״ת מורשה אלא מאורשה**

> **"Do not read morashah (inheritance) but me'orasah (betrothed)," on "The Torah that Moshe commanded us is an inheritance." Here the Torah is the bride.**

Berakhot 57a:4 ברכות נ״ז א:ד׳

הַבָּא עַל אִמּוֹ בַּחֲלוֹם — יְצַפֶּה לִבִינָה, שֶׁנֶּאֱמַר: "כִּי אִם לַבִּינָה תִקְרָא". הַבָּא עַל נַעֲרָה מְאוֹרָסָה — יְצַפֶּה לְתוֹרָה, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב", אַל תִּקְרֵי "מוֹרָשָׁה" אֶלָּא "מְאוֹרָשָׂה". הַבָּא עַל אֲחוֹתוֹ בַּחֲלוֹם — יְצַפֶּה לְחָכְמָה, שֶׁנֶּאֱמַר: "אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ". הַבָּא עַל אֵשֶׁת אִישׁ בַּחֲלוֹם — מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא. וְהָנֵי מִילֵּי דְּלָא יָדַע לַהּ וְלָא הַרְהַר בַּהּ מֵאוּרְתָּא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom ; as it is said, "Say unto wisdom, thou ...

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KEHOT'S NOTE

ברכות נז, א. וש״נ. פסחים (מט, ב). וע׳ שמו״ר (פל״ג [ז]). [כ].

76 **מורשה אלא מאורשה**

> **The same reading appears in Pesachim, in Rabbi Chiya's teaching about one who studies Torah before an unlearned person; the Kehot note cites it with Berachos.**

Pesachim 49b:10–11 פסחים מ״ט ב:י׳-י״א

תָּנָא רַבִּי חִיָּיא: כָּל הָעוֹסֵק בַּתּוֹרָה לִפְנֵי עַם הָאָרֶץ, כְּאִילּוּ בּוֹעֵל אֲרוּסָתוֹ בְּפָנָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה". אַל תִּקְרֵי: "מוֹרָשָׁה", אֶלָּא: מְאוֹרָסָה. גְּדוֹלָה שֶׁנְּאָה שֶׁשּׁוֹנְאִין עַמֵּי הָאָרֶץ לְתַלְמִיד חָכָם יוֹתֵר מִשְּׁנְאָה שֶׁשּׁוֹנְאִין אוּמּוֹת הָעוֹלָם אֶת יִשְׂרָאֵל, וּנְשׁוֹתֵיהֶן יוֹתֵר מֵהֶן. תָּנָא שָׁנָה וּפִירַשׁ, יוֹתֵר מִכּוּלָּן.

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77 **מורשה אלא מאורשה**

> **The Midrash also reads morashah as me'orasah, "betrothed," teaching that the Torah is betrothed to Israel.**

Shemot Rabbah 33:7 שמות רבה ל״ג:ז׳

... אנכי, ולא יהיה לך, מפי הגבורה שמעום, ותרי״א אמר להם משה, שנאמר: תורה צוה לנו משה מורשה וגו׳. אל תקרי מורשה, אלא ירושה, ירושה היא לישראל לעולם. משל לבן מלכים, שנשבה כשהוא קטן למדינת הים. אפילו לאחר כמה שנים אינו בוש מפני שהוא אומר: לירושת אבותי אני חוזר! כך ת״ח שהוא פורש מן התורה והלך והתעסק בדברים אחרים, אפילו לאחר כמה שנים הוא מבקש לחזור, אינו בוש מפני שאומר לירושת אבותי אני חוזר. דבר אחר: מורשה, אל תהי קורא מורשה, אלא מאורסה. מה חתן זה, כל זמן שלא נשא ...

Another matter: "They shall take Me a gift" - that is what is written: "Moses commanded us the Torah" (Deuteronomy 33:4). Rabbi Simlai expounded: Six hundred and thirteen mitzvot were given to Israel through Moses, as that is the numerical value of Torah. is four hundred, vav is six, resh is two hundred, and heh is five, for a total of six hundred and eleven, as the midrash is about to note. If you say it is only six hundred and eleven, and where are the other two; the Rabbis ...

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78 **בביאור ע״פ ששים המה מלכות**

> **The passage speaks of the "bride of Moshe": the Malchus within the inner dimension of Z'eir Anpin, where she is as great as he.**

KEHOT'S NOTE

לקמן שה״ש לט, ד.

79 > **"There are sixty queens and eighty concubines." The title of the discourse the text cites.**

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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80 **אחת היא יונתי**

> **"My dove, my perfect one, is one." Part of the same discourse's verses.**

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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81 **וע״פ יונתי**

> **The passage explains that only a ray of the soul is clothed in the body, while the whole soul remains above as a makif, called mazal in the Sages' "though he does not see,**

his mazal sees": not a star, for Israel is not under the stars, but the soul above.

KEHOT'S NOTE

לקמן שהי"ש טז, ד.

82 **יונתי בחגוי הסלע**

"My dove, in the clefts of the rock." The title of the other discourse the text cites.

Song of Songs 2:14 שיר השירים ב:יי"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאַיִךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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83 **הכל תלוי במזל**

The passage speaks of two kinds of awe, one coming through "their mazal sees" in the root of the Torah, which is also from the higher mazal.

Numbers 16:2 במדבר טי"ז:ב

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמָאתַיִם נְשִׂיאֵי עֵדָה קְרִאֵי מוֹעֵד אַנְשֵׁי־שֵׁם׃

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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KEHOT'S NOTE

וע' לעיל במדבר טז, ב. [כ].

84 **הכל תלוי במזל אפילו ספר תורה בהיכל**

In the Idra Rabba, Rabbi Elazar quotes "everything depends on mazal, even a Torah scroll in the Heichal," and explains mazal as the precious thread on which all the hairs of the beard depend. The Alter Rebbe infers that the Torah too has a makif called mazala.

Zohar, Idra Rabba 17:147–21:157 ספר הזהר, האדרא רבא יי"ז:קמ"ז-כ"א:קנ"ז

85 **ונשמתא לנשמתא**

The Zohar speaks of garment, body, soul and "soul of the soul": the soul is Tiferes Yisrael, the Torah itself, and the soul of the soul is Atika Kadisha. Cited for a level above the Torah.

Zohar, Beha'alotcha 12:56–13:65 ספר הזהר, בהעלותך יי"ב:נ"ו-יי"ג:ס"ה

86 **המדרש בשהי"ש רבה**

Listed for the Midrash on Rabbi Yochanan's sale; we do not describe its content.

KEHOT'S NOTE

ראה גם אוהי"ת פי' דברים ע' יח.

87 Rabbi Yochanan told Rabbi Chiya bar Abba that he had sold a field, a vineyard and an olive grove in order to study Torah: he sold something given in six days for the Torah, given in forty days. The Alter Rebbe reads the forty days as the mem.

Shir HaShirim Rabbah 8:7:1 שיר השירים רבה ח:ז:א

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה. מַיִם רַבִּים, אֵלּוּ אֻמּוֹת הָעוֹלָם, שֶׁנֶּאֱמַר (ישעיה יז, יב): הוֹי הֲמוֹן עַמִּים רַבִּים. לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה, אַהֲבָה שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא אוֹהֵב לְיִשְׂרָאֵל, שֶׁנֶּאֱמַר (מלאכי א, ב): אֲהַבְתִּי אֶתְכֶם אָמַר ה'. וּנְהָרוֹת לֹא יִשְׁטְפוּהָ, אֵלּוּ אֻמּוֹת הָעוֹלָם, הֵיאַךְ מָה דְּאַתְּ אָמַר (ישעיה ז, כ): בַּיּוֹם הַהוּא יְגַלַּח ה' בְּתַעַר הַשָּׂכִירָה בְּעֶבְרֵי נָהָר וגו' (ישעיה ח, ז): וְלָכֵן הִנֵּה ה' מַעֲלֶה גו' מֵי הַנָּהָר. אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בָּאַהֲבָה, אִם פּוֹתְחִין הֵן כָּל אֻמּוֹת הָעוֹלָם אֶת ...

"Much water cannot extinguish love, and rivers cannot wash it away; if a man would give all the wealth of his house for love, he would be scorned" (Song of Songs 8:7). "Much water cannot extinguish love"; "Much water" – these are the nations of the world, as it is stated: "Ah, the uproar of many peoples" (Isaiah 17:12). "Cannot extinguish love" – the love that the Holy One blessed be He has for Israel, as it is stated: "I loved you, said the L-rd" (Malachi 1:2). "And rivers cannot ...

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88 **אם יתן איש את כל הון ביתו באהבה**

"If a man would give all the wealth of his house for love, he would be utterly scorned." The verse on which the Midrash about Rabbi Yochanan is told.

Song of Songs 8:7 שיר השירים ח:ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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89 **כי ששת ימים עשה**

"For in six days Havayah made the heavens and the earth." The world, made in six days, is lower than the Torah.

Exodus 20:11 שמות כ:יי"א

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

90 **ויהי שם עם ה' ארבעים יום**

"And he was there with Havayah forty days and forty

nights." The forty days correspond to the mem of tzelem.

Exodus 34:28 שמות ל״ד:כ״ח

וַיְהִי־שָׁם עִם־ה׳ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֶת דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים׃

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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KEHOT'S NOTE

שמות לד, כח. וראה באוה״ת פ׳ מטות ע׳ אירפה.

91 **ועמ״ש במ״א גבי מזמור לתודה**

The note identifies the place the Alter Rebbe means, "elsewhere," as his discourse on this psalm in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא״ח שם. ובאוה״ת פ׳ דברים ע׳ יט.

92 "A psalm of thanksgiving: shout to Havayah, all the earth." The text cites a discourse on it about the forty loaves of the thanksgiving offering.

Psalms 100:1 תהילים ק׳:א׳

מִזְמוֹר לְתוֹדָה הָרִיעוּ לַה׳ כָּל־הָאָרֶץ׃

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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93 **זח״ג קנ״ב א׳**

The note gives this place for the Zohar on "the soul of the soul" (Zohar III, 152a); we do not describe its content.

KEHOT'S NOTE

ראה אוה״ת נ״ך כרך א ע׳ תקנה.

PARAGRAPH 8

94 **וממדבר מתנה**

"And from the wilderness, Mattanah," a stage of Israel's journeys; Mattanah means "a gift." The Alter Rebbe's explanation of it is cited for the Torah's source, from which it was given.

Numbers 21:18 במדבר כ״א:י״ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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95 **צאינה וראינה**

"Go out and see, daughters of Zion, King Shlomo." The title of the discourse the text cites.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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96 **ברכו בתורה תחלה**

Kehot's note points to Bava Metzia 86a for these words.

Bava Metzia 86a בבא מציעא פ״ו א

KEHOT'S NOTE

ראה ב״מ פו, א.

97 **ברכו בתורה תחלה**

The Talmud says that the land was lost "because they did not bless over the Torah first" (on Sefaria at the top of 85b; the Kehot note gives 86a). The Alter Rebbe explains the blessing as drawing the Infinite Light into the higher Chochmah.

Bava Metzia 85b:1 בבא מציעא פ״ה ב:א׳

אָמְרוּ חֲכָמִים וְלֹא פֵּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פֵּירְשׁוּהוּ, עַד שֶׁפֵּירְשׁוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר ה׳ עַל עָזְבָם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם". אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁלֹּא בֵּרְכוּ בַּתּוֹרָה תְּחִילָּה.

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PARAGRAPH 9

98 **וגלחה את ראשה**

"And you shall bring her into your house, and she shall shave her head and do her nails." Shaving the head is read as removing the excess of the intellect.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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99 **והעבירו תער**

At the consecration of the Levites: "and let them pass a razor over all their flesh." Below, the excess must be removed.

Numbers 8:7 במדבר ח׳:ז׳

וְכֹה־תַּעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטֶּהָרוּ׃

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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KEHOT'S NOTE

במדבר ח, ז. וראה במאמרי אדה״ז תקס״ה ע תתלז, ושם ע׳ תתלה ההפרש בין לוים ונזיר.

PARAGRAPH 10

100 **שיחות חולין של ת״ח**

"Even the casual conversation of Torah scholars requires study, as it says, 'and its leaf shall not wither.'" The schol-

ar's casual talk is the model of a holy "excess."

Sukkah 21b:8–9 סוכה כ"א ב:ח'-ט'

אָמַר רַבִּי שִׁמְעוֹן: מַעֲשֶׂה בְּטָבִי עַבְדּוֹ. תַּנְיָא, אָמַר רַבִּי שִׁמְעוֹן: מִשִּׂיחָתוֹ שֶׁל רַבָּן גַּמְלִיאֵל לָמַדְנוּ שְׁנֵי דְּבָרִים: לָמַדְנוּ שֶׁעֲבָדִים פְּטוּרִים מִן הַסּוּכָּה, וְלָמַדְנוּ שֶׁהַיָּשֵׁן תַּחַת הַמִּטָּה לֹא יָצָא יְדֵי חוֹבָתוֹ. וְלִימָא: "מִדְּבָרָיו שֶׁל רַבָּן גַּמְלִיאֵל"? מֵילְתָא אַגַּב אוֹרְחֵיהּ קָא מַשְׁמַע לַן, כִּי הָא דְּאָמַר רַב אַחָא בַּר אַדָּא, וְאָמְרִי לַהּ אָמַר רַב אַחָא בַּר אַדָּא אָמַר רַב הַמְנוּנָא אָמַר רַב: מְנַיִן שֶׁאֲפִילּוּ שִׂיחַת תַּלְמִידֵי חֲכָמִים, צְרִיכָה לִימּוּד — שֶׁנֶּאֱמַר: "וְעָלֵהוּ לֹא יִבּוֹל".

R. Shimon said: It happened that Tabi the slave etc. It has been taught: R. Shimon said: From the casual conversation of R. Gamaliel we have learned two things. We learned that slaves are free from the obligation of Sukkah, and we learned that he who sleeps under a bed [in a Sukkah] has not fulfilled his obligation. But why does he not say, From the words of R. Gamaliel"? He informs us of something [else] by the way, like that which R Aha b. Ada, and others say, R. ...

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KEHOT'S NOTE

סוכה כא, ב. ראה לקמן פ' נצבים נב, ב. סה"מ תקס"ה ע' תתלז. מצות תגלחת מצורע דף קה, א. באוהי"ת נ"ך כרך ב ע' תתקיז מציין לכאן.

101 והיינו לת"ח דייקא

Quoted in the note: "The meaning of talmid chacham is that he is a student and receiver of the higher Chochmah, which is the level of bittul."

KEHOT'S NOTE

"והנה ענין ת"ח הפי' שהוא תלמיד ומקבל מחכמה עילאה שהיא בחי' ביטול" — אוהי"ת נ"ך כרך ב ע' תתקיז. "אבל באדם אחר שאינו ת"ח שיחת חולין שלו ומלתא דבדיחותא שלו הוא מותרות ונובלות ממש דהיינו דברים בטלים לגמרי" — סה"מ תקס"ה ע' תתלז.

102 ועלהו לא יבול

"He shall be like a tree planted by streams of water ... and its leaf shall not wither." Even the leaves, not only the fruit, have worth.

Psalms 1:3 תהילים א':ג'

וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי־מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃

And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

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KEHOT'S NOTE

תהלים א, ג. רש"י פי' שם אפילו הפסולת שבו לצורך היא שיחתן של ת"ח לצורך היא וצריכה לימוד".

103 משמת ר"מ בטלו מושלי משלים

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

KEHOT'S NOTE

סוף סוטה.

104 בטלו מושלי משלים

"When Rabbi Meir died, the tellers of parables ceased." Like Shlomo, Rabbi Meir could clothe wisdom in a physical parable.

Mishnah Sotah 9:15 משנה סוטה ט':ט"ו

מִשֶּׁמֵּת רַבִּי מֵאִיר, בָּטְלוּ מוֹשְׁלֵי מְשָׁלִים. מִשֶּׁמֵּת בֶּן עַזַּאי, בָּטְלוּ הַשַּׁקְדָנִים. מִשֶּׁמֵּת בֶּן זוֹמָא, בָּטְלוּ הַדַּרְשָׁנִים. מִשֶּׁמֵּת רַבִּי יְהוֹשֻׁעַ, פָּסְקָה טוֹבָה מִן הָעוֹלָם. מִשֶּׁמֵּת רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, בָּא גוֹבַי וְרִבּוּ צָרוֹת. מִשֶּׁמֵּת רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, פָּסַק הָעשֶׁר מִן הַחֲכָמִים. מִשֶּׁמֵּת רַבִּי עֲקִיבָא, בָּטַל כְּבוֹד הַתּוֹרָה. מִשֶּׁמֵּת רַבִּי חֲנִינָא בֶּן דּוֹסָא, בָּטְלוּ אַנְשֵׁי מַעֲשֶׂה. מִשֶּׁמֵּת רַבִּי יוֹסֵי קַטְנוּתָא, פָּסְקוּ חֲסִידִים. וְלָמָּה נִקְרָא שְׁמוֹ קַטְנוּתָא, שֶׁהָיָה קַטְנוּתָן שֶׁל חֲסִידִים. ...

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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105 והבדילה הפרכת

"And the curtain shall divide for you between the Holy and the Holy of Holies." The title of the discourse the text cites.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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106 ע"ה אסור לאכול בשר

Rebbi said: an unlearned person (am ha'aretz) is forbidden to eat meat; one who occupies himself with Torah may. For one who is not refined, a luxury causes a fall.

Pesachim 49b:3 פסחים מ"ט ב:ג'

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

פסחים מט, ב.

107 צדיק אוכל לשובע נפשו

"The righteous man eats to the satisfying of his soul, but the belly of the wicked shall want." For the righteous, eating is holy.

Proverbs 13:25 משלי י"ג:כ"ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה. ראה תו"א טו, ג.

108 **ועשית בגדי קודש**

"And you shall make holy garments for Aharon your brother, for glory and for beauty." Fine garments befit the Kohen Gadol, who stems from Chochmah.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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KEHOT'S NOTE

שמות כח, ב.

109 **כבוד חכמים ינחלו**

"The wise shall inherit honor." Honor suits those whose wisdom is bittul.

Proverbs 3:35 משלי ג':ל"ה

כָּבוֹד חֲכָמִים יִנְחָלוּ וּכְסִילִים מֵרִים קָלוֹן׃

The wise shall inherit honour; But as for the fools, they carry away shame.

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KEHOT'S NOTE

משלי ג, לה.

110 **התאוה והכבוד מוציאין את האדם**

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

KEHOT'S NOTE

אבות ד, כא.

111 **התאוה והכבוד מוציאין את האדם מן העולם**

Rabbi Elazar HaKappar taught that envy, desire and honor remove a person from the world. For one who is not at the level of the wise, honor and desire cause a fall.

Pirkei Avot 4:21 משנה אבות ד':כ"א

רַבִּי אֶלְעָזָר הַקַּפָּר אוֹמֵר, הַקִּנְאָה וְהַתַּאֲוָה וְהַכָּבוֹד, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם׃

Rabbi Elazar Ha-kappar said: envy, lust and [the desire for] honor put a man out of the world.

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112 **כי ביום הזה יכפר**

"For on this day He shall atone for you, to purify you." The title of the discourse the text cites.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל 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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113 Kehot's note points to Genesis 12:1–17:27 for these words.

Genesis 12:1–17:27 בראשית י"ב:א'-י"ז:כ"ז

PARAGRAPH 11

114 **ועשתה את צפרניה**

"…and she shall shave her head and do her nails." The nails are read as the excess of the emotive attributes.

Deuteronomy 21:12 דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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115 **ועשתה את צפרניה היינו מותרי המדות**

Listed for the nails as the excess of the emotive attributes; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תלח. וראה בסידור ק, ג ההפרש בין מותרי מוחין למותרי מדות.

116 **אברהם שיצא ממנו**

Yaakov feared there might be a flaw among his children, "like Avraham, from whom Yishmael came out." The Alter Rebbe uses it for the waste of Chesed, Avraham's attribute.

Pesachim 56a:7 פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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KEHOT'S NOTE

פסחים נו, א.

117 **אך פי' וגלחה את ראשה**

The note says this explanation of "she shall shave her head" is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא ע' קכה.

118 **לא לחכמים לחם**

"…the race is not to the swift … nor bread to the wise." Cleverness in business is the excess of the intellect and does not bring sustenance.

Ecclesiastes 9:11 קהלת ט':י"א

שַׁבְתִּי וְרָאָה תַחַת־הַשָּׁמֶשׁ כִּי לֹא לַקַּלִּים הַמֵּרוֹץ וְלֹא לַגִּבּוֹרִים הַמִּלְחָמָה וְגַם לֹא לַחֲכָמִים לֶחֶם וְגַם לֹא לַנְּבֹנִים עֹשֶׁר וְגַם לֹא לַיֹּדְעִים חֵן כִּי־עֵת וָפֶגַע יִקְרֶה אֶת־כֻּלָּם׃

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the

wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

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KEHOT'S NOTE

קהלת ט, יא.

119 **שנקצב לו ברי"ה**

"All of a person's sustenance is allotted to him from Rosh HaShanah to Yom Kippur." Work is the vessel through which what was allotted reaches him.

Beitzah 16a ביצה ט"ז א

KEHOT'S NOTE

ביצה טז, א.

120 **אותותינו לא ראינו**

"We have not seen our signs; there is no longer any prophet." In this world divine influence comes clothed and concealed.

Psalms 74:9 תהילים ע"ד:ט'

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט.

121 **בד"ה ומרדכי יצא**

The passage reads "And Mordechai went out from before the king in royal garments" as the garments made by the six orders of the Mishnah, after which comes revelation: "and the city of Shushan rejoiced." It fits the point that blessing comes through a garment.

KEHOT'S NOTE

תו"א צג, א.

122 **ומרדכי יצא**

"And Mordechai went out from before the king in royal garments." The title of the Torah Ohr discourse the text cites.

Esther 8:15 אסתר ח':ט"ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה׃

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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123 **ובד"ה וברכך**

The note identifies the discourse "And He will bless you" that the text calls "mentioned above"; we do not describe its content.

KEHOT'S NOTE

סה"מ תקס"ה ח"ב ע' תרמח. דרך מצותיך קו, א.

124 **בד"ה לבאר ענין המסעות**

At the end of 89b the discourse explains that Asiyah is where G-dliness is most concealed, so the Name E-l Adonai, which gives life to Asiyah, has the numerical value of tzav (96), which alludes to idolatry: the divine flow is clothed in the garment of nature until a person can say, "My strength and the might of my hand made me this wealth."

KEHOT'S NOTE

לעיל פ' מסעי פט סע"ב.

125 **שובה ישראל**

"Return, O Israel, to Havayah your G-d." The title of the discourse the text cites on the "heart of stone."

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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126 **והא דארז"ל נדה דף ע'**

The note points to a lengthy discussion there of the Talmud's advice on becoming rich; we do not describe its content.

KEHOT'S NOTE

וראה בארוכה בדרך מצותיך קו, ב ואילך.

127 Asked what a person should do to become rich, Rabbi Yehoshua answered: increase commerce and deal honestly; when told many did so without success, he said one must ask for mercy from Him to whom wealth belongs.

Niddah 70b:13 נדה ע' ב:י"ג

מָה יַּעֲשֶׂה אָדָם וְיִתְעַשֵּׁר? אָמַר לָהֶן: יַרְבֶּה בִּסְחוֹרָה, וְיִשָּׂא וְיִתֵּן בֶּאֱמוּנָה. אָמְרוּ לוֹ: הַרְבֵּה עָשׂוּ כֵּן, וְלֹא הוֹעִילוּ! אֶלָּא יְבַקֵּשׁ רַחֲמִים מִמִּי שֶׁהָעוֹשֶׁר שֶׁלּוֹ, שֶׁנֶּאֱמַר: "לִי הַכֶּסֶף וְלִי הַזָּהָב".

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128 **וגם זאת רק ירבה**

Listed for the point that even one who prays for wealth should only increase commerce, not cleverness; we do not describe its content.

KEHOT'S NOTE

ראה דרך מצותיך קז, ב. הקדמת אדה"א לדרך חיים.

129 **שער באשה ערוה**

Rav Sheshes said: "A woman's hair is nakedness." Hair is where the external forces draw nurture.

Berakhot 24a:17 ברכות כ"ד א:י"ז

אָמַר רַב חִסְדָּא: שׁוֹק בְּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: "גַּלִּי שׁוֹק עִבְרִי נְהָרוֹת", וּכְתִיב: "תִּגֶּל עֶרְוָתֵךְ וְגַם תֵּרָאֶה חֶרְפָּתֵךְ". אָמַר שְׁמוּאֵל: קוֹל בְּאִשָּׁה — עֶרְוָה, שֶׁנֶּאֱמַר: "כִּי קוֹלֵךְ עָרֵב וּמַרְאֵךְ נָאוֶה". אָמַר רַב שֵׁשֶׁת: שֵׂעָר בְּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: "שַׂעֲרֵךְ כְּעֵדֶר הָעִזִּים".

Rab Hisda said : The calf of a woman's leg is to be regarded as nakedness; as it is said, "Uncover the leg, pass through the rivers" (Is. xlvii. 2) and it continues, "Thy nakedness

shall be uncovered, yea, thy shame shall be seen" (Is. xlvii. 3). Samuel said : A woman's voice is to be regarded as nakedness ; as it is said, "For sweet is thy voice, and thy countenance is comely" (Cant. ii. 14). ab Sheshet said: A woman's hair is to be regarded as nakedness; as ...

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130 **סלסלה ותרוממך**

"Exalt her and she will raise you up; she will honor you when you embrace her," said of wisdom, the Torah. The Torah's flow, rooted in Chochmah and Keser, comes through "hairs."

Proverbs 4:8 משלי ד׳:ח׳

סַלְסְלֶהָ וּתְרוֹמְמֶךָּ תְּכַבְּדֶךָּ כִּי תְחַבְּקֶנָּה׃

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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KEHOT'S NOTE

משלי ד, ח.

131 **בד"ה שרי אשתך**

The discourse asks why, to give Sarah the power to bear, the yud of Sarai (Chochmah) was replaced with a hei (Binah).

KEHOT'S NOTE

תו"א יג, ב.

132 **שרי אשתך**

"As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name." The title of the Torah Ohr discourse the text cites.

Genesis 17:15 בראשית י"ז:ט"ו

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ׃

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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133 **בד"ה ועשית בגדי קודש**

The passage explains that "abundant in kindness" (rav chesed), the level of Aharon the Kohen Gadol, is far above "the kindness of the world," which flows in ordered cause and effect; it is the Infinite Light clothed in Chochmah and Chesed, beyond the chain of descending worlds.

KEHOT'S NOTE

תו"א פב, ב.

134 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon your brother." The title of the Torah Ohr discourse the text cites.

Exodus 28:2 שמות כ"ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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135 **ונקדשתי בתוך**

"And I shall be sanctified in the midst of the children of Israel." The title of the discourse the text cites.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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136 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth." The title of the explanation the text cites.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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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137 **וברכך ה"א בכל אשר תעשה**

"...and Havayah your G-d will bless you in all that you do." The blessing comes through a person's work, which is its vessel.

Deuteronomy 15:18 דברים ט"ו:י"ח

לֹא־יִקְשֶׁה בְעֵינֶךָ בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה שְׂכַר שָׂכִיר עָבָדְךָ שֵׁשׁ שָׁנִים וּבֵרַכְךָ ה׳ אֱלֹקֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה׃

It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and the L-RD thy G-d will bless thee in all that thou doest.

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KEHOT'S NOTE

דברים טו, יח. בסה"מ תקס"ה ע' תרמה ובמאמרי אדה"א כאן ע' תקלג מוסיף "עכ"ז אדם נידון בכל ביום כוי וכמו שאומרים בבהמ"ז ומפרנס אותנו תמיד בכל יום ובכל עת ובכל שעה" ע"ש.

138 **כשמן הטוב על הראש**

"Like the good oil upon the head, running down upon the beard, the beard of Aharon." The flow of "abundant in kindness" comes down through the beard.

Psalms 133:2 תהילים קל"ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

PARAGRAPH 12

139 **והסירה את שמלת שביה**

"And she shall remove the garment of her captivity from upon her, and dwell in your house." The garment is the makif of kelipah, which must be removed.

Deuteronomy 21:13 דברים כ"א:י"ג

וְהֵסִירָה אֶת־שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־אִמָּהּ יֶרַח יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה׃

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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140 **בבואה דבבואה**

Rabbi Chanina reports that demons have a "reflection" but not a "reflection of a reflection." The Alter Rebbe applies it to kelipah, which has one makif but not the second.

Yevamot 122a:9–10 יבמות קכ"ב א:ט'-י'

וְאִינְהוּ נָמֵי אִית לְהוּ בָּבוּאָה! דַּחֲזוֹ לֵקֹהּ בָּבוּאָה דְּבָבוּאָה. וְדִלְמָא לְדִידְהוּ אִית לְהוּ בָּבוּאָה דְּבָבוּאָה. אָמַר רַבִּי חֲנִינָא, אָמַר לִי יוֹנָתָן שֵׁידָא: בָּבוּאָה — אִית לְהוּ, בָּבוּאָה דְּבָבוּאָה — לֵית לְהוּ. וְדִלְמָא צָרָה חֲוַאי? תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: בִּשְׁעַת הַסַּכָּנָה כּוֹתְבִין וְנוֹתְנִין, אַף עַל פִּי שֶׁאֵין מַכִּירִין.

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Gittin 66a:9 גיטין ס"ו א:ט'

אִינְהוּ נָמֵי אִידְּמוֹיֵי אִידְּמוֹ! דַּחֲזוֹ לֵקֹהּ בָּבוּאָה. אִינְהוּ נָמֵי אִית לְהוּ בָּבוּאָה! דַּחֲזוֹ לֵקֹהּ בָּבוּאָה דְּבָבוּאָה. וְדִלְמָא אִינְהוּ נָמֵי אִית לְהוּ? אָמַר רַבִּי חֲנִינָא: לִימְּדַנִי יוֹנָתָן בְּנִי: בָּבוּאָה אִית לְהוּ, בָּבוּאָה דְּבָבוּאָה לֵית לְהוּ.

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KEHOT'S NOTE

יבמות קכב, א. גיטין סו, א. וש"נ. ראה לקו"ש ח"ד ע' 1201 הערה 49. נתבאר בארוכה במאמרי אדה"א דברים כרך ב ע' תקעב ואילך.

141 **בבואה דבבואה**

On the night of Hoshana Rabbah, Pri Etz Chaim explains that a person has a reflection and a reflection of a reflection, while demons have only a reflection, but it explains the two as shadows from the male and the female; this is the "other way" the text mentions.

Pri Etz Chaim, Gate of Lulav 5:1 פרי עץ חיים, שער הלולב ה':א

סוד הצלם, שמסתלק מן האדם ליל הושענה רבא. כדי להבינו, נקדים לך מה שאחז"ל כי האדם יש לו בבואה ובבואה דבבואה. אך השדים אין להם בבואה דבבואה, רק בבואה לבדה. והענין, כי הלא כל הדברים שבעולם, כולם יצאו ונולדו מן זווג זו"נ בודאי. והנשמות של בני אדם, ואפילו נשמות השדים, כולם נבראים מהש"י, ע"י זווג זו"ן בודאי, כי הכל מעשה ידי הש"י הוא בודאי. וכבר בארנו, כי האדם כשמזווג בנוקבא, מוליד נשמות בני אדם, וכשמוציא ח"ו זרע לבטלה, אז מוליד נגעי בני אדם, שהם רוחין וכו'. וכן הענין למעלה, כי ...

Pri Etz Chaim (Public Domain)

142 **בפע"ח בכוונת הושענא רבה**

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

KEHOT'S NOTE

שער הלולב פרק ה.

143 **בפי' הרמ"ז פנחס דר"כ סע"א**

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

KEHOT'S NOTE

ראה גם לקמן לט, ג. נ, ב. חקת סה, ד.

144 **העונה אמן יהא שמיה רבא מברך בכל כחו**

"Whoever answers 'Amen, may His great Name be blessed' with all his strength, the decree against him is torn up." The Ramaz's comment on it is cited for the soul's two makifim.

Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מִשּׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גּוֹי צַדִּיק ...

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145 **כי כאשר השמים החדשים**

"For as the new heavens and the new earth." The title of the explanation the text cites.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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146 **ומכפירים יחידתי**

"Rescue my soul from their ravages, my only one from the young lions." The yechidah is truly single, with no counterpart in kelipah.

Psalms 35:17 תהילים ל"ה:י"ז

אֲדֹנָי כַּמָּה תִרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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KEHOT'S NOTE

תהלים לה, יז.

147 **שהוא יחידה ממש שאין לה לעומת זה בקליפות**

Listed for the point that the yechidah has no counterpart in kelipah; we do not describe its content.

KEHOT'S NOTE

ראה גם מאמרי אדה"א דברים ח"ב ס"ע תקמב ואילך.

148 **ע"פ חכלילי עינים**

The explanation of "His eyes are red with wine": the "eyes" are gazing at the glory of the King, a love of delight (ahavah betaanugim) that is above ahavah rabbah and ahavas olam, like doves that gaze at each other.

KEHOT'S NOTE

תו"א מז, ב. וראה בספר הערכים-חב"ד כרך א ערך אהבה מסותרת במילואים הערה 380 — מהביאור באוה"ת דברים ע' לג.

149 **חכלילי עינים**

"His eyes are red with wine." The title of the Torah Ohr explanation that says ahavah rabbah has no counterpart.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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150 **בד"ה ושמתי כדכד**

From 25a the discourse says that a person's purpose is to long to be included in G-d's very essence, beyond any reward in the Garden of Eden.

KEHOT'S NOTE

לעיל פי' ראה כה, א ואילך.

151 **ושמתי כדכד**

"And I will make your windows of kadkod." The title of the discourse that speaks of kelipah's will above intellect.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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152 **תעלומות לב**

"For He knows the hidden recesses of the heart." The name of the yechidah, which kelipah does not have.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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153 **עבירה גוררת עבירה**

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

KEHOT'S NOTE

אבות פ"ד מ"ב.

154 **עבירה גוררת עבירה**

Ben Azzai taught that one mitzvah draws another and one transgression draws another. The pull comes from kelipah's makif.

Pirkei Avot 4:2 משנה אבות ד':ב'

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. שֶׂשְּׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר עֲבֵרָה, עֲבֵרָה׃

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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

155 **אדם מטמא עצמו מעט**

"If a person defiles himself a little, he is defiled much; below, he is defiled from above." The surrounding pull of kelipah, which the person does not feel.

Yoma 39a:3–4 יומא ל"ט א:ג'-ד'

תָּנוּ רַבָּנַן: "(אַל) תְּטַמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם", אָדָם מְטַמֵּא עַצְמוֹ מְעַט — מְטַמְּאִין אוֹתוֹ הַרְבֵּה. מִלְמַטָּה — מְטַמְּאִין אוֹתוֹ מִלְמַעְלָה. בָּעוֹלָם הַזֶּה — מְטַמְּאִין אוֹתוֹ לָעוֹלָם הַבָּא. תָּנוּ רַבָּנַן: "וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדוֹשִׁים", אָדָם מְקַדֵּשׁ עַצְמוֹ מְעַט — מְקַדְּשִׁין אוֹתוֹ הַרְבֵּה, מִלְמַטָּה — מְקַדְּשִׁין אוֹתוֹ מִלְמַעְלָה, בָּעוֹלָם הַזֶּה — מְקַדְּשִׁין אוֹתוֹ לָעוֹלָם הַבָּא.

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KEHOT'S NOTE

ראה יומא לט, א.

PARAGRAPH 13

156 **וישבה בביתך**

"...and she shall remove the garment of her captivity from upon her, and dwell in your house." Dwelling in the house is permanence, and the house is the higher makif.

Deuteronomy 21:13 דברים כ"א:י"ג

וְהֵסִירָה אֶת־שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־אִמָּהּ יָרֵחַ יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה׃

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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157 **בל תמוט לעולם ועד**

"He established the earth upon its foundations, that it should never be moved, forever and ever." The phrase describes a change that settles firmly in the soul.

Psalms 104:5 תהילים ק"ד:ה'

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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158 והבאתה אל תוך ביתך

"And you shall bring her into your house." Read as bringing the transformed attributes under the higher makif.

Deuteronomy 21:12 דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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159 וזאת המצוה

"And this is the commandment, the statutes and the ordinances." The title of the Va'eschanan discourse on the two makifim.

Deuteronomy 6:1 דברים ו':א

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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160 השמים כסאי

"The heavens are My throne and the earth My footstool; what house could you build for Me?" The title of the discourse the text cites on the "house."

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם 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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161 וראית בשביה

"And you see among the captives a woman of beautiful form." The captive woman is the tzadi, the essence of the soul's attributes, which must be transformed.

Deuteronomy 21:11 דברים כ"א:י"א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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PARAGRAPH 14

162 ובכתה את אביה

"…and she shall weep for her father and her mother a full month." The weeping is a still higher teshuvah.

Deuteronomy 21:13 דברים כ"א:י"ג

וְהֵסִירָה אֶת־שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־אִמָּהּ יָרֵחַ יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה׃

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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163 ובכתה . . בחי' תשובה עילאה

The note says weeping as a higher teshuvah is explained at length there; we do not describe its content.

KEHOT'S NOTE

ראה בארוכה במאמרי אדה"א כאן ע' תקמו ואילך.

164 ממ"ש האריז"ל מי שאינו בוכה

At the end of the previous maamar (36c) the saying appears as "whoever (kol mi) does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete": this weeping is the soul's completeness, above all on Yom Kippur, the supernal teshuvah.

KEHOT'S NOTE

ראה לעיל לו, ג ובמ"מ לשם. "וכ"כ [— לעיל] לו, ג (אלא ששם אינו שולל הענין דמרה שחורה". לקו"ש ח"ט ע' 208 הערה 36 ומציין לעיין בהערה 41 "ע"פ מ"ש בפנים [— לקו"ש שם] מובן מה שבלקו"ת שם [— כאן] (לז, ד) הובא הלשון "מי שאינו בוכה כו" (בהשמטת תיבת "כל") — אף שלפנ"ז (לו, ג) איתא "כל מי כו" [ובפרט שבשני המקומות מבאר שבכי' זו היא כענין שאמרו גבי ר"ע. ויתירה מזו: מאמר הבי הוא ביאור על המאמר דלפנינו] — כי בהביאור (לז, ד) ששולל הבכי' שמצד מ"ש הרי בינוני ורשע אינם בכלל זה [וי"ל שזהו גם הטעם מה שבלקו"ת נצבים (מה, ד) משמיט תיבת "כל" — כי הבכי' (שמבאר שם) על "הפגם והחסרון" אינה שייכת בצדיק. אבל בדרושי ר"ה (נה, ד) ובד"ח שם כותב "כל כו" כי הבכי' על מה שהנשמה "ירדה ממקום כבודה ונתגשמה" (ועד"ז בד"ח [יג, כ] שייכת בכולם] משא"כ בהמאמר (לו, ג) שמפרש את מאמר האריז"ל אבל אינו שולל עוד פירוש כותב כל מי" ע"ש עוד בארוכה.

165 בבכי יבואו

"With weeping they shall come, and with supplications I will lead them." The weeping of the Time to Come, a great level.

Jeremiah 31:9 ירמיהו ל"א:ט'

בִּבְכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם אֹלִיכֵם אֶל־נַחֲלֵי מַיִם בְּדֶרֶךְ יָשָׁר לֹא יִכָּשְׁלוּ בָהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא׃

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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166 והנה נער בוכה

Pharaoh's daughter opened the basket, "and behold, a lad weeping, and she had compassion on him." Weeping that

arouses compassion from above.

Exodus 2:6 שמות ב׳:ו׳

וַתִּפְתַּח וַתִּרְאֵהוּ אֶת־הַיָּלֶד וְהִנֵּה־נַעַר בֹּכֶה וַתַּחְמֹל עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה׃

And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.'

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KEHOT'S NOTE

שמות ב, ו.

167 **סד״ה ויקח מן הבא בידו**

Near the end of the discourse (26a) the Alter Rebbe explains the weeping when Yaakov and Esav met: weeping comes from joy or from bitterness.

KEHOT'S NOTE

תו״א כו, א.

168 **ויקח מן הבא בידו מנחה**

"And he took from what came into his hand a gift for Esav his brother." The title of the Torah Ohr discourse the text cites on weeping.

Genesis 32:14 בראשית ל״ב:י״ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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169 **ובד״ה וקבל היהודים**

The discourse "And the Jews took upon themselves": at the Giving of the Torah they only "began," saying "we will do and we will hear," while in the days of Haman came a complete acceptance.

KEHOT'S NOTE

תו״א צו, ג.

170 **וקבל היהודים**

"And the Jews took upon themselves what they had begun to do." The title of the Torah Ohr discourse the text cites.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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171 **עין בעין יראו**

"For eye to eye they shall see Havayah's return to Zion." In the future the vision comes together with weeping.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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172 **והוא ענין נפילת אפים**

Listed for mesirus nefesh as nefilas apayim; we do not describe its content.

KEHOT'S NOTE

ראה אוה״ת קרח ע׳ תשז.

173 **ואח״כ תבא אליה . . ענין מס״נ . . כמ״ש במ״א**

The passage in Nasso quotes this very maamar: "and see what is written at the end of the discourse 'When you go out … a woman of beautiful form,' on 'and afterwards you may come to her and be her husband,' that is, mesirus nefesh, which is nefilas apayim and Ne'ilah, the culmination of the ascents." It also says that when [the light] is absorbed in the innermost point of the heart, it is called a bride (kallah).

KEHOT'S NOTE

מובא לעיל פ׳ נשא כד, ב.

174 **ע״פ לריח שמניך**

The discourse on "For the fragrance of your oils" begins there (the column is not marked on Sefaria): the Torah is sometimes called wine and sometimes oil, and wine, which brings out what was hidden, is love and awe aroused by contemplation, which is Binah.

Song of Songs 2:4 שיר השירים ב׳:ד׳

הֱבִיאַנִי אֶל־בֵּית הַיָּיִן וְדִגְלוֹ עָלַי אַהֲבָה׃

He hath brought me to the banqueting-house, And his banner over me is love.

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KEHOT'S NOTE

לקמן שה״ש ב, ד ואילך.

175 **לריח שמניך**

"For the fragrance of your good oils." The title of the discourse the text cites on the Community of Israel as a bride.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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176 **ע״פ עיני כל**

The discourse on "The eyes of all look to You" explains "Her husband is known in the gates" by the Zohar's "according to what he measures in his heart," and the "gates" as the fifty gates of Binah.

KEHOT'S NOTE

לעיל פ׳ מטות פה, ב ואילך.

177 **עיני כל**

"The eyes of all look to You with hope." The title of the discourse the text cites on betrothal and marriage.

Psalms 145:15 תהילים קמ״ה:ט״ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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178 **בכל לבי דרשתיך**

> **"With all my heart I have sought You; let me not stray from Your commandments." Contemplation absorbed into the depth of the heart.**

Psalms 119:10 תהילים קי״ט:י

בְּכָל־לִבִּי דְרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ׃

With my whole heart have I sought Thee; O let me not err from Thy commandments.

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KEHOT'S NOTE

תהלים קיט, י.

179 **נודע בשערים בעלה**

> **"Her husband is known in the gates, when he sits among the elders of the land." Read as the level of marriage, when G-dliness is grasped in the depth of the heart.**

Proverbs 31:23 משלי ל״א:כ״ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

180 **ואשה כי תדר**

> **"And if a woman vows a vow to Havayah." The title of the Matos discourse the text cites.**

Numbers 30:4 במדבר ל׳:ד׳

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה׳ וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֲרֶיהָ׃

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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181 **גבי ר' עקיבא . . זלגו עיניו דמעות**

> **The Zohar tells that when Rabbi Eliezer taught Rabbi Akiva the meanings of the verses of the Song of Songs, Rabbi Akiva's eyes streamed with water. The Alter Rebbe holds up these tears as weeping that comes not from melancholy but from grasping the secrets of the Torah.**

Zohar I, 98b זח״א צח, ב

KEHOT'S NOTE

זח״א צח, ב.

כי תהיין לאיש שתי נשים האחת אהובה והאחת...

"If a man has two wives, the one loved and the other hated"

◇

The G-dly soul descends to wage a daily war, in prayer, with the animal soul, the "hated" wife of the verse. Because the animal soul's root is very high, from "before any king reigned," its refinement brings the boundless love of "with all your might," greater than the love the soul had before its descent: the "firstborn" comes from the hated one.

THE MAAMAR IN BRIEF

The Torah's case of a man with two wives, one loved and one hated, whose firstborn is the hated one's son, becomes a teaching about the two souls of every Jew. The animal soul descends through many intermediaries and is a mixture of good and evil; the G-dly soul, "a part of G-d above," comes directly from G-d and is always united with Him. The G-dly soul comes down to fight and transform the animal soul, which is why it is called Yisrael, and the war is fought in prayer. In Pesukei deZimrah, contemplating G-d's greatness separates the evil from the good; the Shema, the "spear" of 248 and six words, destroys it, for "Havayah our G-d" reaches G-d's Essence, from which the souls of Israel are drawn. In later generations, when evil is stronger, the blessings of the Amidah draw down G-d's revealed will through the Thirteen Attributes of Mercy. The love that results exceeds the soul's love before its descent, because the animal soul's root lies in the "kings" who reigned before the breaking of the vessels.

OUTLINE

1 **Two souls and their war** ¶1

Every Jew has two souls: the vital, animal soul, which descends through many intermediaries and is a mixture of good and evil, and the G-dly soul, which comes directly from G-d and is always united with Him. The G-dly soul descends to fight and transform the animal soul, and so is called Yisrael; the war is waged every day, and its time is the time of prayer.

2 Separating the evil, then destroying it ¶2–3

In Pesukei deZimrah, contemplating how all creation and even the supernal attributes are nullified before G-d separates the evil from the good, since evil has no life of its own. But evil must be destroyed completely, and that is done by the Shema, the "spear" (romach) of its 248 words and the six words of the unity.

3 "Havayah our G-d" and the love it kindles ¶4–5

"One" applies to G-d's unity within the worlds and the supernal attributes, but "Havayah our G-d" is His Essence, beyond even oneness and hidden from the angels, the level from which the souls of Israel are drawn. Contemplating it kindles love, up to "with all your might," a love without limit that reveals "deep things out of darkness" and turns the animal soul's evil to good.

4 The Amidah in later generations ¶6

In the "footsteps of Mashiach" evil is stronger and the Shema alone is not enough, so the Sages instituted the Eighteen Blessings: "Blessed are You" draws G-d's revealed presence into the heart, and "Forgive us" asks for the revelation of His will through the Thirteen Attributes of Mercy.

5 The purpose of the descent: the firstboren from the hated one ¶7–8

Elul arouses the Thirteen Attributes and Yom Kippur reveals the Will. The great love that comes through refining the animal soul is higher than the soul's love before its descent, because the animal soul's root is in the kings who reigned before the breaking of the vessels; so the "firstborn" comes from the "hated" one, and lasniah, written with a yud, recalls Sinai, where evil came to be utterly despised.

KEY CONCEPTS

the vital, animal soul נפש החיונית הבהמית

The soul that animates the body, clothed in the blood; it descends through many intermediaries and is a mixture of good and evil, yet its root is very high.

the G-dly soul נפש אלהית

"A part of G-d above," which comes to a person without intermediaries and is always united with its source; it descends to refine the animal soul.

Yisrael ישראל

The soul's name in the present era, from "you have striven with Elokim and with men," read as yashar El: the strength to rule over the animal soul and transform it. In the Time to Come, when there is no evil, it will no longer be called by this name.

the spear (romach) רומח

The Shema: its 248 words together with the six words of the unity equal romach, the weapon that destroys evil completely.

Havayah our G-d הוי' אלקינו

The first Havayah of the Shema: G-d's very Essence, beyond even the term "One" and hidden from the angels, from which the souls of Israel are drawn.

with all your might בכל מאדך

The great love without limit, above reason, which comes through refining the animal soul and is higher than the soul's love before its descent.

the Thirteen Attributes of Mercy י"ג מדות הרחמים

Through them G-d's will is revealed and sins are cleansed, so that nothing separates us from Him; they are aroused in Elul, and the Will is revealed on Yom Kippur.

the breaking of the vessels שבירת הכלים

The fall of "the kings who reigned before any king reigned over the children of Israel," in which the animal soul's high root fell into concealment.

SECTION 1 · ¶1

Two souls and their war

1 כי תהיין לאיש[1] שתי נשים[2] האחת אהובה והאחת שנואה והיה הבן הבכור לשניאה. להבין מאמר והיה כו'

"If a man has two wives, the one loved and the other hated, and the firstborn son is the hated one's." To understand the statement "And [the firstborn son] is," etc.:

> The maamar opens with the Torah's case of a man with two wives, one loved and one hated, whose firstborn son is the son of the hated one. The Alter Rebbe sets out to understand why the firstborn, the first and most important son, should come specifically from the "hated" wife; by the end of the maamar the two wives will turn out to be the two souls within every Jew.

הוא ע"פ מ"ש הרח"ו [הרבי חיים ויטאל] בשער הקדושה[3] שיש לכל אחד ואחד מישראל שתי נפשות[4] וכמ"ש ונשמות אני עשיתי[5] לשון רבים נפש אחת נקרא נפש החיונית והבהמית ומלובשת בדם האדם להחיות הגוף כמ"ש במ"א

It is according to what Rabbi Chaim Vital wrote in Shaar HaKedushah: that each and every one of Israel has two souls, as it is written, "And the souls (neshamos) I have made," in the plural. One soul is called the vital and animal soul, and it is clothed in a person's blood to give life to the body, as is explained elsewhere.

> He begins with a teaching of Rabbi Chaim Vital, the Arizal's chief disciple, in his work on holiness (Shaarei Kedushah): every Jew has two souls, as hinted by the plural "souls" in Isaiah's verse. The first is the vital, animal soul, which lives in the blood and gives life to the body.

והיא נשתלשלה ממקום גבוה על ידי אמצעים רבים ודרך שרים ומזלות כמאמרם ז"ל [זכרונו לברכה / זכרונם לברכה] אין לך עשב מלמטה[6] שאין לו מזל מלמעלה שמכה בו ואומר לו גדל[7]

It descended in a chain of stages from a high place, through many intermediaries and by way of [heavenly] princes and mazalos (constellations), as our Sages, of blessed memory, said: "There is no blade of grass below that has no mazal above that strikes it and says to it, 'Grow!'"

> This soul does not come to a person directly from G-d: it passes down through many intermediate stages, including the angelic "princes" and the mazalos, the heavenly constellations through which G-d directs nature. The Sages' saying about the blade of grass shows that even the smallest thing below receives its life through such an intermediary above.

כי גבוה מעל גבוה[8] וגו' וגבוהים עליהם ועל ידי ריחוקה מאור ה' בהשתלשלות ממדרגה למדרגה ומעילה לעלול בהסתרים וצמצוצים רבים עד שנתלבשה בגוף האדם בשר ודם

"For one higher than the high," etc., "and there are higher ones over them." And through its distance from the light of G-d, in the chain of descent (hishtalshelus) from level to level and from cause to effect, through many concealments and contractions (tzimtzumim), until it was clothed in a human body of flesh and blood,

> The verse from Ecclesiastes describes a hierarchy in which every power stands under a higher one, a picture of the many links between the soul's source and this world. Each step down is a further concealment and contraction of G-d's light, until the soul is finally clothed in a physical body of flesh and blood.

לכן היא כלולה מטוב ורע וממנה באות לאדם מדות רעות מיסודות הרעים שבה וגם שכל אנושי

therefore it is composed of good and evil. From it come to a person evil traits (middos), from the evil elements within it, and also human intellect.

> Because it has come so far from its source, the animal soul is a mixture of good and evil. Bad traits come from the "evil elements" in it, the negative sides of the elements of which everything physical is made, and so does ordinary human intellect.

כי כל נפש כלולה מחב"ד [מחכמה בינה ודעת] ומדות ומצדה יכול האדם להיות מעוברי רצונו ח"ו [חס ושלום] כמ"ש ונפש

For every soul is composed of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and of the emotive attributes (middos). Because of it a person can be among those who transgress His will, G-d forbid, as it is written, "And a soul,

> Like every soul, the animal soul has intellect (Chochmah, Binah and Daas) and emotions (middos). It is this soul that makes it possible for a person to go against G-d's will; the verse "And a soul, if it sins" is cited to show that the capacity to sin belongs to a soul.

כי תחטא[9] כי מחמת ריבוי ההסתרים וצמצומים המכסים ומעלימים אור א"ס ב"ה נראה לאדם שהוא יש ודבר בפני עצמו.

if it sins." For because of the many concealments and contractions that cover and hide the Infinite Light (Or Ein Sof), blessed be He, it seems to a person that he is something (yesh), a thing unto himself.

> The root of sin is the feeling of independent existence. Because G-d's light is so heavily concealed at this level, a person feels himself to be yesh, a "something" standing on its own rather than nothing before G-d, and from that feeling comes the possibility of transgression.

ונפש השנית בישראל נקרא נפש אלהית חלק אלוה ממעל והיא הבאה לאדם בלי אמצעים כלל כמ"ש והאלהים עשה את האדם ישר[10, 11]

The second soul in Israel is called the G-dly soul, "a part of G-d above." It is the one that comes to a person without any intermediaries at all, as it is written, "And G-d made man upright (yashar)"

> The second soul, found in every Jew, is the G-dly soul, called, in words taken from Job, "a part of G-d above." Unlike the animal soul it comes to a person directly from G-d, with no intermediaries, and the Alter Rebbe reads the verse "G-d made man yashar" in that sense: yashar means upright, and also straight, that is, direct.

(בקהלת סס"י [סוף סימן] ז')[12] וכמ"ש ואתה נפחתה בי[13, 14] ואתה ממש בלי ממוצעים ויפח באפיו נשמת חיים[15] וגו'

(in Koheles, at the end of chapter 7), and as it is written, "And You breathed it into me": You Yourself, without intermediaries; and "He breathed into his nostrils the breath of life," etc.,

> The parenthesis gives the verse's place, the end of chapter 7 of Ecclesiastes. Two more texts show that the soul comes directly from G-d: the morning blessing "You breathed it into me," where "You" means G-d Himself, and the verse in Genesis in which G-d "breathed into his nostrils the breath of life."

כמשל הבל האדם שיוצא ממנו ואעפ"כ [ואף על פי כן] היא מיוחדת עמו בלי הפסק כי אין לך דבור שחוץ ממנו[16] כמ"ש בסש"ב [בספר של בינונים][17, 18]

like the analogy of a person's breath, which goes out from him and nevertheless is united with him without interruption; for there is no speech that is outside of Him, as is explained in Sefer Shel Beinonim [the Tanya].

> Breath is the analogy: a person's breath comes from deep within him, and yet as it goes out it remains connected to him. So the G-dly soul, though it has come out from G-d, stays united with Him without a break, because, as Tanya (chapter 21) explains, G-d's speech never becomes separate from Him, for there is nothing outside Him.

לכן תמיד היא מיוחדת במאצילה בתכלית היחוד ומצדה לא היה באפשריות האדם לחטוא כלל ולהיות מעוברי רצונו אחרי

Therefore it is always united with its Emanator in the ultimate unity, and from its side it would not be possible for a person to sin at all and to be among those who transgress His will, since

> Since the G-dly soul is always united with G-d, its source (its "Emanator"), there is no room in it for sin. If a person had only this soul, sinning and going against G-d's will would simply not be possible.

שהיא מיוחדת תמיד במאצילה זולת שהנפש הבהמית מלביש אותה ומכסה ומעלים מהביט באור א"ס ב"ה כמבואר בלקוטי אמרים

it is always united with its Emanator; except that the animal soul clothes it, and covers and conceals [it] from gazing at the Infinite Light, blessed be He, as is explained in Likkutei Amarim.

> Sin becomes possible only because the animal soul "clothes" the G-dly soul and hides the Infinite Light from it, as a garment hides what it covers. The Alter Rebbe refers to Likkutei Amarim, the first part of the Tanya, where this is explained at length.

(ושתי נפשות אלו נקרא בכתוב בצלמנו כדמותנו[19] שהנפש האלהית היא בחי' צלם והחיונית היא בחי' דמות)

(And these two souls are called in Scripture "in Our image, after Our likeness": the G-dly soul is the level of tzelem (image), and the vital [soul] is the level of demus (likeness).)

> The two souls are also hinted at in the verse "Let us make man in Our image (tzelem), after Our likeness (demus)." The G-dly soul corresponds to the "image" and the vital soul to the "likeness."

והנה ירידת נפש אלהית בעולם היתה בכדי להתלבש בנפש החיונית הבהמית ולהלחם אתה ולבררה להפריד הטוב מן הרע ולהעלותה לה' להפכא חשוכא לנהורא וכו' לכן נקרא בשם ישראל כמ"ש

Now, the descent of the G-dly soul into the world was in order to be clothed in the vital, animal soul, to wage war with it and to refine it, to separate the good from the evil and raise it up to G-d, "to turn darkness into light," etc. Therefore it is called by the name Yisrael, as it is written,

> Here is the purpose of it all: the G-dly soul came down into the world to enter the animal soul, fight it and refine it, separating its good from its evil and raising it to G-d. The goal, in the Zohar's phrase, is "to turn darkness into light": not only to defeat the darkness but to transform it. This is why the soul bears the name Yisrael.

כי שרית עם[20] אלהים ועם אנשים ותוכל פי׳ שהנפש אלהית תשתרר על החיונית הבהמית להפוך כל מחשבותיה ומדותיה אשר לא לה׳ המה מרע לטוב והמדות נקראו אלהים כמ״ש ויראו ויראו בני האלהים[21] וגו׳

"For you have striven with Elokim and with men, and have prevailed." That is: the G-dly soul is to rule over the vital, animal [soul], to turn all its thoughts and its middos, which are not G-d's, from evil to good. And the middos are called Elokim, as it is written, "And the sons of Elokim saw," etc.,

> When Yaakov's name was changed to Yisrael, he was told "you have striven (sarisa) with Elokim and with men, and have prevailed," and the Alter Rebbe reads sarisa as "ruled over": the G-dly soul must rule the animal soul and turn its thoughts and emotions, which are not directed to G-d, from evil to good. "Elokim" here means the emotions, as the verse about the "sons of Elokim" shows. The text as printed here has the word ויראו ("saw") twice, evidently a doubling; the Kehot edition reads ויבאו ("came") in the first place, a phrase it traces to Job 1:6, "and the sons of Elokim came."

ותרגומו[22] בני רברביא[23] ועם אנשים בחינת מעשה אנוש אנוש הוא ולהפוך אותם מרע לטוב ע״י נפש אלהית המיוחדת במאצילה בלי הסתר פנים

and its Targum is "the sons of the great ones (bnei ravrevaya)." "And with men" is the level of deed: the deed of enosh, [for] he is enosh (mortal man). And to turn them from evil to good through the G-dly soul, which is united with its Emanator without hiding of the Face

> Onkelos, the classic Aramaic translation of the Torah, renders "sons of Elokim" as "sons of the great ones," showing that elohim can mean powers; so the "Elokim" with which Yisrael strives are the soul's powerful emotions. "Men" stands for the faculty of action, the level of enosh, ordinary mortal man. All of these are to be turned to good by the G-dly soul, which is never hidden from its source.

כלל המבררה ומעלה את נפש החיונית להבטל ולהכלל באור ה׳ וזו בחי׳ ישראל ישר אל ואל הוא לשון חוזק וממשלה לנצח מלחמתה עם נפש החיונית

at all, which refines and raises up the vital soul to be nullified and included in the light of G-d. And this is the level of Yisrael: yashar El; and El is a term of strength and dominion, to win its war with the vital soul.

> The G-dly soul refines the vital soul and raises it until it too is nullified and absorbed in G-d's light. The name Yisrael is read as two words, yashar El: yashar, "upright," and El, a name that denotes strength and rule, the strength the G-dly soul needs to win its war with the vital soul.

וזהו שכתוב ימי שנותינו בהם[24] שבעים שנה בהם דייקא בשתי הנפשות שבכל יום הוא מלחמה חדשה ולפיכך א ין חיותם שוה שזה חי יותר

And this is what is written, "The days of our years, in them, are seventy years": "in them," specifically, in the two souls, for every day is a new war. And therefore their lives are not equal: this one lives longer

> The war is fought every day. Psalms says "The days of our years, in them, are seventy years," and the Alter Rebbe stresses the extra word "in them": our days are lived in the two souls, and each day brings a new battle between them. This explains why people's lifespans differ.

וזה חי פחות והכל תלוי לפי ערך המלחמה שצריך ללחום עם נפשו הבהמית לפי חלק הרע שבה כמה שנים שצריך ללחום עמה עד שתתהפך לטוב

and that one lives less. It all depends on the measure of the war that he must wage with his animal soul, according to the portion of evil within it: how many years he must fight with it until it is turned to good.

> How long a person lives depends on the war he must wage: the more evil there is in his animal soul, the more years he needs to fight it until it has been turned to good.

וזהו פי' הכתוב ועתה ישראל[25] שעתה דוקא בזמן הזה שהרע מעורב בטוב נקרא' [נקראת] הנשמה בשם ישראל שצריכה להשתרר ולנצח את נפש הבהמית ולאהפכא מרע לטוב

And this is the meaning of the verse "And now, Yisrael": that now specifically, in this time when evil is mixed with good, the soul is called by the name Yisrael, for it must rule over and defeat the animal soul and turn it from evil to good.

> The verse "And now, Yisrael" is read with the stress on "now." It is in the present era, when good and evil are mixed, that the soul is called Yisrael, the name of the one who rules and prevails, because it must defeat the animal soul and transform it.

אבל לעתיד נאמר ואת רוח הטומאה אעביר[26] מן הארץ ולא יהיה הרע כלל ולא תצטרך ללחום עוד

But of the Time to Come it is said, "And I will remove the spirit of impurity from the land," and there will be no evil at all, and it will no longer need to fight,

> In the Time to Come, as Zechariah promises, G-d will remove the spirit of impurity from the world. With no evil left, there will be no battle to fight.

ולא יקרא בשם ישראל (ואפשר הענין כדאיתא בגמ' [בגמרא] פ"ה דב"ב [דבבא בתרא]) (דע"ה ב') ע"פ כל הנקרא בשמי[27, 28] ע"ש בפרשב"ם [בפירוש רשב"ם].[29]

and it will not be called by the name Yisrael. (And perhaps the matter is as stated in the Gemara, chapter 5 of Bava Basra) (folio 75b), on [the verse] "Everyone who is called by My Name"; see there in the Rashbam's commentary.

> Then the soul will no longer be called Yisrael, a name that speaks of struggle. The Alter Rebbe suggests, with a "perhaps," a link to the Talmud's teaching (Bava Basra 75b) that in the future the righteous will be called by the name of the Holy One, blessed be He; the Rashbam there explains that their name will be G-d's Name.

ולהבין תכלית ירידת שתי הנפשות למלחמתם בעוה"ז אחרי שגם נפש החיונית טרם שירדה בהסתר וצמצומים רבים היתה במקורה בטלה באור ה' ולמה ירדה כ"כ [כל כך] שעל

Now, to understand the purpose of the descent of the two souls to their war in this world: since the vital soul too, before it descended into concealment and many contractions, was nullified in the light of G-d in its source, why did it descend so far that, on

> Now a question. Before it came down, the vital soul too was nullified in G-d's light in its source; why, then, did it have to fall so low that the G-dly soul had to follow it down to refine it?

ידה הוצרך לרדת גם הנפש האלהית לבררה ולהעלותה צריך להקדים תחלה ענין המלחמה וזמנה המבואר בזהר שעתא דקרבא[30] היא שעתא דצלותא כו' מאן דקטיל לחויא יהבין לי' ברתא דמלכא דא צלותא.[31, 32, 33, 34]

its account, the G-dly soul also had to descend, to refine it and raise it up? We must first preface the matter of the war and its time, which is explained in the Zohar: "The time of battle is the time of prayer," etc.; "Whoever kills the serpent is given the King's daughter" — this is prayer.

> Before answering, the Alter Rebbe explains the war itself and when it is fought. The Zohar teaches that the time of battle is the time of prayer, and the Tikkunei Zohar says that whoever kills the serpent, the evil within, is given "the King's daughter," which is prayer.

SECTION 2 • ¶2-3

Separating the evil, then destroying it

2 וביאור הענין שבפסוקי דזמרה האדם מפריד הרע מהטוב שבנפשו הבהמית כמ"ש רוממות אל בגרונם וחרב פיפיות בידם כו'

The explanation of the matter: in Pesukei deZimrah a person separates the evil from the good in his animal soul, as it is written, "The high praises of G-d are in their throat, and a two-edged sword (cherev pifiyos) in their hand," etc.:

> The war begins in the morning prayers. In Pesukei deZimrah, the psalms and verses of praise that open the service, a person separates the evil in his animal soul from its good. Psalms pictures the faithful with "the high praises of G-d in their throat and a two-edged sword in their hand": the praise itself is the sword.

שתי פיות להעלות הטוב למעלה ולהפריד הרע למטה ועיין ברע"מ [ברעיא מהימנא] ר"פ שופטים והוא כשמתבונן האדם בגדולת ה' איך

two edges (piyos), to raise the good upward and to separate the evil downward; and see the Raaya Mehemna at the beginning of Parshas Shoftim. And this is when a person contemplates the greatness of G-d: how

> The sword's "two edges" (piyos, literally "mouths") are two actions: lifting the good upward and cutting the evil away downward. The Alter Rebbe refers the reader to the Raaya Mehemna, a part of the Zohar, at the beginning of Parshas Shoftim, and then explains how the praise does this: through contemplating G-d's greatness.

שהוא מחיה את כולם[35] ומהווה את כולם וכולם בטלים אצלו יתי' וכולא קמי' [קמיה] כלא חשיב[36] כמ"ש לך ה' הגדולה וכו' שכל המדות העליונות בטלים אצלו יתי' כמי"ש [כמו שכתוב] בתיקונים[37] ולאו מכל[38] מדות אלין כלל.[39,40]

He gives life to them all and brings them all into being, and they are all nullified before Him, may He be blessed, and "all before Him is considered as nothing"; as it is written, "Yours, Havayah, is the greatness," etc.: that all the supernal attributes (middos) are nullified before Him, may He be blessed, as is written in the Tikkunim, "and not of any of these middos at all."

> One contemplates how G-d gives life to all creatures and constantly brings them into being, so that before Him they are nullified and, in the Zohar's words, "all before Him is considered as nothing." Even the supernal attributes listed in "Yours, Havayah, is the greatness ..." are nullified before Him, as Elijah's prayer in the Tikkunei Zohar says: G-d is not any of these attributes at all.

3 והוא נעלה מעלה מהם רבבות מדרגות אין מספר והמלאכים אומרים קדוש[41] כו' קדוש פי' מופרש ומובדל למעלה מעלה מגדר ממלא וסובב כל עלמין כמארז"ל [כמאמר רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו[42] שם אתה מוצא ענותנותו שאע"פ [שאף על פי] שלגדולתו

And He is exalted far above them, by myriads of levels without number. And the angels say "Holy," etc. "Holy" means set apart and separate, far above the bounds of "filling all worlds" and "encompassing all worlds" (memalei and sovev kol almin), as our Sages, of blessed memory, said: "In the place where you find His greatness, there you find His humility." For although "His greatness

> G-d Himself is infinitely above even the supernal attributes. When the angels in Isaiah's vision call Him "Holy," the word means set apart: above even the two ways His light relates to creation, memalei kol almin, the light that fills each world from within, and sovev kol almin, the light that encompasses all worlds from beyond. The Sages' saying that His humility is found wherever His greatness is points the same way.

אין חקר[43] על כל זה הוא רם ומתנשא מבחי' גדולתו עד שמדת גדולה נחשב ענוה ושפלות לפניו ית' וכאשר יעמיק האדם מחשבתו בהתבוננות זו וכיוצא בה ממילא יתפרדו כל פועלי און[44] בחי' הרע שבנפשו בהיות

is unsearchable," for all that, He is high and exalted above the level of His greatness, until the attribute of greatness is considered humility and lowliness before Him, may He be blessed. And when a person deepens his thought in this contemplation and others like it, then of itself "all the workers of iniquity will be scattered," the aspect of the evil in his soul, it being the case

> Though G-d's greatness is limitless, He is so far above it that greatness itself counts as humility and lowliness beside Him. When a person contemplates this deeply, the evil in his soul is "scattered" of itself, in the words of Psalms, without his having to fight it head-on.

כי הרע וסט"א [וסטרא אחרא] אין להם חיות כלל מצד עצמם זולת שמקבלים חיותם מאחוריים דקדושה ע"י שס"ה ל"ת [לא תעשה]

that the evil and the sitra achra (the other side) have no life-force (chayus) at all of their own; they only receive their life-force from the back (achorayim) of holiness, through the 365 prohibitions.

> This works because evil has no life of its own. Evil and the sitra achra, the "other side" opposed to holiness, draw their vitality only from the "back" of holiness, its outermost side rather than its "face," and that vitality reaches them through the Torah's 365 prohibitions.

ולכן הם בטלים אל הקדושה כביטול החושך מפני אור אך לא די להפריד הרע לבד אלא שצריך לבטלה מכל וכל.

Therefore they are nullified before holiness, as darkness is nullified before light. But it is not enough only to separate the evil; rather, it must be nullified completely,

> Since evil depends on holiness, it vanishes before holiness as darkness vanishes before light. But separating the evil is only the first stage; it must also be wiped out entirely.

כמ"ש החרם תחרימם[45] ולהפכא חשוכא לנהורא וזהו ע"י ק"ש [קריאת שמע][46] כמ"ש ויקח רמח בידו[47] שית תיבין דיחודא שבפסוק שמע ישראל[48] עם כללות רמ"ח תיבין דק"ש [דקריאת שמע] הם נקראים רומח[49, 50, 51, 52] ועי' בספר מאורי אור אות ריש סט"ו.

as it is written, "You shall utterly destroy them," and "to turn darkness into light." And this is through the Shema, as it is written, "And he took a spear (romach) in his hand": the six words of the unity in the verse Shema Yisrael, together with the 248 words of the Shema as a whole, are called romach. And see the book Me'orei Or, the letter reish, section 15.

> The Torah's command "You shall utterly destroy them" and the Zohar's "turn darkness into light" describe this second stage, and the Shema accomplishes it. The Shema is called a "spear" (romach), like the one Pinchas took in his hand: its 248 words (the number written רמ"ח, the letters of romach without the vav) together with the six words of "Shema Yisrael" (the value of vav) spell romach. The Alter Rebbe refers the reader to Me'orei Or, a lexicon of Kabbalistic terms.

SECTION 3 · ¶4–5

"Havayah our G-d" and the love it kindles

4 והיינו כמו שע"י הרומח הוא נטילת חיות האדם לגמרי כך ע"י ק"ש [קריאת שמע] מבטלים ומחרימים הרע מכל וכל.

That is: just as through a spear a person's life is taken away entirely, so through the Shema we nullify and utterly destroy the evil completely.

> A spear takes a person's life entirely, and so the Shema does not merely push the evil aside: it destroys it completely.

וביאור הדבר צ"ל ענין שמע ישראל[53] ה' אלקינו ה' אחד. פי' אחר שנבראו עולמים שייך לומר לשון אחד שפירושו א"ח ד' שהוא אחד בח' בז' רקיעים וארץ[54] ודי' ד' רוחות העולם[55]

The explanation of this: we need to understand the matter of "Hear, O Israel, Havayah is our G-d, Havayah is One." That is: after worlds were created, the term "One" (echad) applies, which means alef-ches, dalet: that He is One in the ches, in the seven heavens and the earth, and [in] the dalet, the four directions of the world.

> To show how, the Alter Rebbe explains "Hear, O Israel, Havayah is our G-d, Havayah is One." The word echad, "One," is read by its letters: the alef stands for the One G-d, the ches, whose value is eight, for the seven heavens and the earth, and the dalet, whose value is four, for the four directions. In this sense "One" means that G-d is the one reality throughout the created world, and so it applies only once there are worlds.

וכן למעלה לאחר שנאצלו מדות עליונות שייך לומר לשון אחד בח' ז' מדות הגדולה והגבורה וכו' ודי' חיות פני אריה וכו' ודמות פניהם[56] וכו' ואיהו מייחד להון שכולם בטלים אליו יתי'

So too above: after the supernal attributes (middos) were emanated, the term "One" applies, in the ches, the seven middos, "the greatness and the might," etc., and the dalet, the four chayos, "the face of a lion," etc., "and the likeness of their faces," etc.; and He unites them, for they are all nullified to Him, may He be blessed.

> The same holds in the spiritual realms above: once the supernal attributes were emanated, they too are united in G-d's oneness. The ches corresponds to the seven attributes listed in "Yours is the greatness and the might ...," and the dalet to the four chayos, the holy creatures of Ezekiel's vision of the chariot, with the faces of a man, a lion, an ox and an eagle; He unites them all, because they are all nullified before Him.

אבל לגבי מהותו ועצמותו קודם שנבראו לא שייך לשון אחד כלל שאינו בגדר עלמין כלל וכמבואר בספר יצירה לפני אחד[57] מה אתה סופר[58] שמהותו ועצמותו נעלה מעלה רבבות עד אין קץ מבחי' סיפור

But in relation to His Being and Essence, before they were created, the term "One" does not apply at all, for He is not within the bounds of worlds at all; as is explained in Sefer Yetzirah, "Before one, what do you count?" For His Being and Essence is exalted by endless myriads above the level of counting.

> But G-d's own Being and Essence, as He is before any creation, is above even the category of "One," which describes unity among many; He is not within the bounds of worlds at all. Sefer Yetzirah asks, "Before one, what do you count?": His Essence is infinitely beyond any counting.

וזה הוא בחי' הוי' ראשונה ה' אלקינו דייקא שאפילו המלאכים אינם משיגים ואומרים קדוש ושואלים איה מקום כבודו זולת נשמות ישראל שנמשכו משם

And this is the level of the first Havayah, "Havayah our G-d," specifically, which even the angels do not grasp, and they say "Holy" and ask, "Where is the place of His glory?"; except for the souls of Israel, which were drawn from there,

> This Essence is what the first "Havayah" of the Shema refers to: "Havayah our G-d," with the stress on "our." Even the angels cannot grasp it; they can only call Him "Holy," utterly removed, and ask "Where is the place of His glory?" Only the souls of Israel, which were drawn from that very level, are bound to it.

כמו שמבואר לעיל בלי הסתר והלעם כלל חלק[59] הוי' כמארז"ל [כמאמר רבותינו זכרונם לברכה] מי גילה רז זה לבני[60] שהוא בחינת סוד העליון ישת חושך סתרו[61] שנעלם אפילו מעיני המלאכים.

as explained above, without any concealment and hiding at all: "a part of Havayah." As our Sages, of blessed memory, said, "Who revealed this secret to My children?": it is the level of the supernal secret, "He made darkness His hiding place," which is hidden even from the eyes of the angels.

> As the first paragraph explained, the souls of Israel come from G-d with no concealment, and so they are called "a part of Havayah." The Alter Rebbe connects this with the Talmud's account of Sinai, where a heavenly voice asked, "Who revealed this secret to My children?", and identifies it with the supernal secret of "He made darkness His hiding place," hidden even from the angels.

5 והנה שמע פי' לשון הבנה כשיתבונן המשכיל ויתקע מחשבתו בחוזק איך שהניח עליונים ותחתונים להיות הוי' אלקינו ממש.

Now, Shema ("hear") is a term for understanding: when the thoughtful person contemplates and fixes his thought firmly on how He set aside the higher and lower beings to be truly "Havayah our G-d."

> Shema means "hear," and also "understand." The thoughtful person is to contemplate deeply and fix his mind firmly on how G-d, as it were, set aside all the higher and lower beings in order to be, in truth, "Havayah our G-d."

והנשמה ירדה ממקום גבוה כ"כ [כל כך] חלק אלוה למקום נמוך מאד להתלבש תוך נפש החיונית אשר לזה יאות שתכלה אליו נפשו ורוחו

And the soul, "a part of G-d," descended from so high a place to a very low place, to be clothed within the vital soul; in view of which it is fitting that his soul and spirit should pine away for Him.

> He is also to consider how the soul, "a part of G-d," came down from so high a place to so low a place, clothed within the vital soul. Such thoughts should make his soul and spirit pine away for G-d, longing to return to Him.

אזי יגיע לבחינת ואהבת את[62] ה' אלקיך שהוא פועל עומד שתרצה שיהיה הויה אלהיך וגם פועל יוצא שתעשה האהבה למעלה כמ"ש אהבתי אתכם אמר[63] ה'

Then he will reach the level of "You shall love Havayah your G-d," which is an intransitive verb (po'el omed), that you will want Havayah to be your G-d, and also a transitive verb (po'el yotze), that you will make the love above, as it is written, "I have loved you," says Havayah.

> From this he reaches "You shall love Havayah your G-d," which the Alter Rebbe reads in two ways. As an intransitive verb it describes the person's own state: wanting Havayah to be his G-d. As a transitive verb it means "making" love, arousing G-d's love above, as Malachi says, "I have loved you, says Havayah."

והיינו שתתלהב נפ שו באהבה עזה כרשפי אש שלהבת[64] להבטל וליכלל באורו ע"י האהבה הבאה מלמעלה כמ"ש הגידה לי שאהבה נפשי[65] ומזה יעלה ויגיע לבחי' בכל מאדך מאד בלי גבול ותכלית אהבה שלמעלה מהדעת

That is: that his soul will blaze with a powerful love, like "flashes of fire, a flame," to be nullified and included in His light, through the love that comes from above, as it is written, "Tell me, you whom my soul loves." And from this he will rise and reach the level of "with all your might (me'odecha)": me'od (very much), without limit or end, a love that is above Daas (knowledge).

> This love blazes like the "flashes of fire" of the Song of Songs, until the soul longs to be nullified and absorbed in G-d's light, helped by the love that comes from above ("Tell me, you whom my soul loves"). From here he rises to "with all your might" (me'odecha), from me'od, "very much": a love without limit, beyond the grasp of reason.

וזהו שאמר מגלה עמוקות מני חושך[66] ויוציא לאור צלמות פי' שע"י שמגלה בלבו עמוקות מני חושך בחינת הוי' אלקינו מבחי' ישת חשך סתרו[67] ממילא נתהפך חשוכא לנהורא ויוציא לאור צלמות בחינת הרע שבנפשו שנהפך לטוב.

And this is what is said: "He reveals deep things out of darkness, and brings the shadow of death out to light." That is: by revealing in his heart "deep things out of darkness," the level of "Havayah our G-d," from the level of "He made darkness His hiding place," darkness is of itself turned into light, "and He brings the shadow of death out to light": the aspect of the evil in his soul, which is turned to good.

> Job's verse describes this: "He reveals deep things out of darkness." When a person reveals in his heart the deepest level, "Havayah our G-d," hidden in the darkness of "He made darkness His hiding place," the darkness of the animal soul is turned to light, and its evil, the "shadow of death," is turned to good.

SECTION 4 · ¶6

The Amidah in later generations

6 והנה בדורות הראשונים שלא היה הרע גובר בהם כ"כ [כל כך][68] היה די להם לבטל הרע שלהם מכל וכל בק"ש [בקריאת שמע] לבדו[69] לא כן עתה בעקבות משיחא שהרע מתגבר מאד ובלתי אפשר לבטלו

Now, in the early generations, in whom evil did not prevail so much, the Shema alone was enough for them to nullify their evil completely. Not so now, in the footsteps of Mashiach (ikvesa diMeshicha), when evil grows very strong, and it is impossible to nullify it

> In earlier generations evil was weaker, and the Shema alone was enough to nullify it completely. Now, in the "footsteps of Mashiach," the era before the Redemption, evil has grown much stronger, and the Shema alone can no longer finish it.

מכל וכל בק"ש [בקריאת שמע] לבדה לזאת תקנו שמונה עשרה ברכות וברוך הוא לשון השפעה והמשכה[70] שאנו מבקשים שיומשך ויושפע בחי' אתה לנוכח הויה אלהינו שיהיה בנו בהתגלות לבנו וממילא יבוטל הרע מכל וכל כביטול החושך כו'

completely through the Shema alone. Therefore [the Sages] instituted the eighteen blessings. And baruch ("blessed") is a term for flow and drawing down: we ask that the level of "You" (Atah), in direct address, Havayah our G-d, be drawn down and flow, so that it be within us, revealed in our hearts; and then, of itself, the evil will be nullified completely, as darkness is nullified, etc.,

> Therefore the Sages instituted the Eighteen Blessings, the Amidah. Its blessings say "Blessed (baruch) are You," and baruch is read as "drawing down": we ask that G-d, addressed directly as "You," Havayah our G-d, be drawn into us and revealed in our hearts, so that evil vanishes of itself, as darkness before light.

כנ"ל ובברכת סלח לנו אין פירושו מפני יראת העונש[71] שיסלח לנו בשביל שלא יענוש אותנו ח"ו [חס ושלום] אך פירושו כמשל אדם המבקש מחבירו מחילה וסליחה שיתגלה רצונו אליו ע"י התעוררות רחמנותו.

as mentioned above. And in the blessing "Forgive us," the meaning is not out of fear of punishment, that He forgive us so that He not punish us, G-d forbid. Rather, its meaning is like the analogy of a person who asks his fellow for pardon and forgiveness: that his will toward him be revealed through the arousal of his compassion.

> The blessing "Forgive us" is not a plea to escape punishment. It is like a person asking a friend's forgiveness: what he wants above all is that the friend's goodwill toward him be restored, and he asks for it by arousing the friend's compassion.

כן אנחנו מבקשים התגלות רצונו ע"י י"ג מדה"ר [מדות הרחמים] ונקרא בלשון י"ג נהרא אפרסמונא דכיא המבררים ומלבנים עונותיהם של ישראל ולא יהיו מסכים מבדילין בהתגלות רצונו ית'.

So we ask for the revelation of His will through the Thirteen Attributes of Mercy, which are called "thirteen rivers of pure balsam," which purify and whiten the sins of Israel, so that there will be no separating screens in the revelation of His will, may He be blessed.

> In the same way we ask that G-d's will, His favor, be revealed through the Thirteen Attributes of Mercy, called in the language of Kabbalah "thirteen rivers of pure balsam." They cleanse Israel's sins, so that no "screen" remains to separate us from the revelation of His will.

SECTION 5 · ¶7–8

The purpose of the descent: the firstborn from the hated one

7 והנה ימי אלול מיוחדים להתעוררות י"ג מדות הרחמים וביום הכפורים הוא התגלות הרצון כמו בעת שחטאו ישראל בעגל נתבשר להם סליחה ביום הכפורים כי אז הוא התגלות הרצון

Now, the days of Elul are set apart for the arousal of the Thirteen Attributes of Mercy, and on Yom Kippur there is the revelation of the Will; as when Israel sinned with the Calf, forgiveness was announced to them on Yom Kippur, for then is the revelation of the Will.

> The days of Elul are set apart for arousing the Thirteen Attributes of Mercy, and Yom Kippur brings the full revelation of G-d's will. So it was after the sin of the Golden Calf: Israel was told of G-d's forgiveness on Yom Kippur, because that is when the Will is revealed.

והנה בחי' אהבה רבה הנ"ל[72] בחינת בכל מאדך[73] היא ביתר שאת ועוז הגבה למעלה מאהבת הנשמה טרם בואה לעוה"ז

Now, the level of the great love (ahavah rabbah) mentioned above, the level of "with all your might," is of greater eminence and power, far higher than the love of the soul before it came into this world.

> The Alter Rebbe returns to the great love of "with all your might" described above. It is greater and stronger, far higher, than the love the soul had before it came down into this world.

והיא באה דוקא על ידי התבררות נפש החיונית וביטול הרע שבה כמ"ש מגלה עמוקות מני חושך[74] וכיתרון האור מן החושך[75] דוקא

And it comes specifically through the refinement of the vital soul and the nullification of the evil within it, as it is written, "He reveals deep things out of darkness," and like "the advantage of light from darkness," specifically,

> This love comes specifically through refining the vital soul and nullifying its evil: the deep things are revealed "out of darkness." Ecclesiastes speaks of "the advantage of light from darkness": light that emerges from darkness shines with an advantage that light alone does not have.

וכמו שכתוב במ"א וזהו תכלית ירידת הנשמה בעולם הזה לברר וללבן הרע שבנפש הבהמית בכדי שתגיע לאהבה רבה זו.[76]

as is explained elsewhere. And this is the purpose of the soul's descent into this world: to refine and whiten the evil in the animal soul, so that it will attain this great love.

> That is the purpose of the soul's descent: to refine and cleanse the evil of the animal soul and so reach this great love, higher than anything it had in its source. This answers the question asked at the end of the first paragraph.

8 וביאור הדבר בהיות ששרש נפש החיונית היא מדרגה גבוה מאד כמ"ש ואלה המלכים כו' בארץ אדום[77] לפני מלך מלך לבנ"י [לבני ישראל] רק שנפלה בשבירת הכלים בהסתרים וצמצוצים רבים שמכסה ומסתיר יחוד אור א"ס ב"ה

The explanation of this: since the root of the vital soul is a very high level, as it is written, "And these are the kings," etc., "in the land of Edom, before any king reigned over the children of Israel," only it fell, in the breaking of the vessels, into many concealments and contractions (tzimtzumim), which cover and hide the unity of the Infinite Light (Or Ein Sof), blessed be He,

> Why does the refined animal soul reach so high? Because its root is very high: it comes from "the kings who reigned in the land of Edom before any king reigned over the children of Israel," who in the Kabbalah are the lights that shattered in the breaking of the vessels. Falling through that breaking into many concealments and contractions, it now covers and hides G-d's unity.

ולכן כאשר נתברר ונפרד בחינת הרע שבה ע"י נפש האלהית ממילא תגיע לאהבה רבה הנ"ל ביתר שאת

therefore, when the aspect of the evil in it is refined and separated out through the G-dly soul, it will of itself reach the great love mentioned above, with greater eminence,

> Therefore, once the G-dly soul has refined the vital soul and separated its evil out, the vital soul reaches, of itself, the great love described above.

כמו קודם ירידתה וזהו והיה הבן הבכור לשניאה[78] שדוקא מנפש הבהמית שהיא שנואה והיה הבן הבכור לפני מלך מלך.

as before its descent. And this is [the meaning of] "and the firstborn son is the hated one's": that specifically from the animal soul, which is "hated," there comes to be "the firstborn son," "before any king reigned."

> That love has the greater eminence of the soul's root, as it was before its descent. This is the meaning of the verse: the "firstborn son," the first and highest, comes specifically from the animal soul, the "hated" wife, because its root is in the level of "before any king reigned."

והנה לשניאה כתיב ביו"ד לשון דבר אחר[79] והיינו הר סיני[80] שירדה שנאה לעכומ"ז [לעבודת כוכבים ומזלות] למאוס הרע בתכלית על ידי התגלות הרצון ואהבה שלמעלה מהדעת:

Now, lasniah ("the hated one's") is written with a yud, an expression that points to something else. And this is Mount Sinai, from which hatred descended to the worshippers of stars and constellations: to despise evil utterly, through the revelation of the Will and the love that is above Daas (knowledge).

> In the verse, "hated" is first spelled snu'ah, with a vav, but here lasniah, with a yud, which the Alter Rebbe reads as a different word. It recalls the Talmud's reading of the name Sinai as the mountain from which hatred (sin'ah) descended to the idol-worshippers; the Alter Rebbe draws from it the soul's utter loathing of evil, brought about by the revelation of G-d's will and of the love above reason.

IN ONE'S AVODAH

Every day brings a new war with the animal soul, and its time is prayer. In Pesukei deZimrah a person contemplates how all creation is as nothing before G-d, which separates the evil from the good; in the Shema he fixes his mind on "Havayah our G-d" and on how far the soul came down, until love is kindled, up to "with all your might"; and in the Amidah he asks that G-d's presence and will be revealed in his heart. "Forgive us" is asked not out of fear of punishment but for the revelation of G-d's will.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that a person can sin only because of the animal soul, and what in the G-dly soul makes sin impossible?
2. What is the difference between separating the evil in Pesukei deZimrah and destroying it completely through the Shema?
3. Why does the term "One" apply only once there are worlds, and what does "Havayah our G-d" point to beyond it?
4. Why is the Shema alone no longer enough in the "footsteps of Mashiach," and what do the blessings of the Amidah add?
5. How can the "hated" animal soul be the source of the "firstborn," a love greater than the soul had before its descent?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי תהיין לאיש**

According to the note, the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there, with an explanation of it a few pages later.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ג ח"ב ע' תשיט. ושם בע' תשכה ביאור. סיום המאמר ותוס' הגהות באוה"ת תצא ע' תתקז ואילך. תתקי. וע"ש ע' תתצד ואילך. קיצורים באוה"ת כרך ז ע' ב'שנז. המאמר נתבאר באריכות במאמרי אדה"א פ' תצא ע' תקנ.

2 **כי תהיין לאיש שתי נשים**

The Torah's law of the firstborn: if a man has two wives, one loved and one hated, and the firstborn son is the hated one's. The maamar reads the two wives as the two souls, the "hated" one being the animal soul.

Deuteronomy 21:15 דברים כ"א:ט"ו

כִּֽי־תִהְיֶ֨יןָ לְאִ֜ישׁ שְׁתֵּ֣י נָשִׁ֗ים הָאַחַת֙ אֲהוּבָ֔ה וְהָאַחַ֖ת שְׂנוּאָ֑ה וְיָלְד֤וּ־לוֹ֙ בָּנִ֔ים הָאֲהוּבָ֥ה וְהַשְּׂנוּאָ֖ה וְהָיָ֣ה הַבֵּ֣ן הַבְּכֹ֔ר לַשְּׂנוּאָֽה׃

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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KEHOT'S NOTE

דברים כא, טו.

3 **בשער הקדושה**

Tanya chapter 1 cites Rabbi Chaim Vital's work with the same words; the Rebbe notes there that the title should read "Shaarei," Gates, in the plural (Shaarei Kedushah).

KEHOT'S NOTE

ראה בהערות ותיקונים לתניא פרק א העיר כ"ק אדמו"ר שצ"ל: "שערי".

4 **שתי נפשות**

Tanya chapter 1 says, citing Rabbi Chaim Vital, that every Jew has two neshamos, "which are two nefashos," one of them clothed in the blood to give life to the body; the note observes that Tanya, like this maamar, speaks of two nefashos (souls).

KEHOT'S NOTE

כ"ה גם בתניא פרק א. ובמאמרי אדה"א. אבל בתקס"ג: ב' נשמות. וראה בליקוט פי' לתניא ומ"מ וכו' — חיטריק.

5 **ונשמות אני עשיתי**

"For I will not contend forever ... and the souls I have made." The plural "souls" is cited, as in Tanya chapter 1, as a hint that every Jew has two souls.

Isaiah 57:16 ישעיהו נ"ז:ט"ז

כִּ֣י לֹ֤א לְעוֹלָם֙ אָרִ֔יב וְלֹ֥א לָנֶ֖צַח אֶקְצ֑וֹף כִּֽי־רוּחַ֙ מִלְּפָנַ֣י יַעֲטֹ֔ף וּנְשָׁמ֖וֹת אֲנִ֥י עָשִֽׂיתִי׃

For I will not contend for ever, Neither will I be always wroth; For the spirit that enwrappeth itself is from Me, And the souls which I have made.

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Tanya, Likkutei Amarim 1:15 תניא, חלק ראשון; ליקוטי אמרים א':ט"ו

... בֵּן], דִּלְכָל אִישׁ יִשְׂרָאֵל, אֶחָד צַדִּיק וְאֶחָד רָשָׁע, יֵשׁ שְׁתֵּי נְשָׁמוֹת, דִּכְתִיב: "וּנְשָׁמוֹת אֲנִי עָשִׂיתִי", שֶׁהֵן שְׁתֵּי נְפָשׁוֹת -נֶפֶשׁ אַחַת מִצַּד הַקְלִיפָּה וְסִטְרָא אָחֳרָא, וְהִיא הַמִּתְלַבֶּשֶׁת בְּדַם הָאָדָם לְהַחֲיוֹת הַגּוּף, וּכְדִכְתִיב: "כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הִיא", וּמִמֶּנָּה בָּאוֹת כָּל הַמִּדּוֹת רָעוֹת, מֵאַרְבַּע יְסוֹדוֹת רָעִים שֶׁבָּהּ, דְּהַיְינוּ: כַּעַס וְגַאֲוָה - מִיסוֹד הָאֵשׁ שֶׁנִּגְבָּהּ לְמַעְלָה, וְתַאֲוַת הַתַּעֲנוּגִים - מִיסוֹד הַמַּיִם, כִּי הַמַּיִם מַצְמִיחִים כָּל מִינֵי תַּעֲנוּג, וְהוֹלֵלוּת וְלֵיצָנוּת וְהִתְפָּאֲרוּת וּדְבָרִים ...

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KEHOT'S NOTE

ישע' נז, טז. וראה תניא פ"א (ה, ב) ובליקוט פירושים ומ"מ שם.

6 **אין לך עשב מלמטה**

The note sends the reader to the opening of Parshas Tzav, earlier in Likkutei Torah, for this saying of the Sages.

Bereshit Rabbah 10:7 בראשית רבה י':ז

... אנא קטלית יתיה, תלה אפוי וחמא להההוא עשבא עבידא כלילא לראשיה. אמר: מן קושטא את קטלית יתיה? אמר לו: אין. אמר לו: יכיל את מרים הדין עשבא מן ראשך? אמר לו: אין. כיון דארים יתיה, אמר לו: את יכול קריב הכא ומרים הדין הויא בהדין חוטרא? אמר לו: אין. כיון דקרב להההוא חויא מיד נשרו אבריו. רבי ינאי היה יושב ודורש בפתח עירו, ראה נחש מרתיע ובא והוה מרדף ליה מן הדין סיטרא, והוה חזר מן דין סיטרא. ועוד הוה רדיף ליה מן הדין סיטרא והוה חזר מן דין ...

The Rabbis say: Even matters that you consider superfluous in the world, like flies, fleas, and gnats, they, too, are included in the creation of the world, and through all of them the Holy One blessed be He executes His missions - even by means of a serpent, even by means of a gnat, even by means of a frog. Rabbi Tanḥuma said it in the name of Rabbi Menaḥma, Rabbi Berekhya in the name of Rabbi Ḥelbo: Rabbi Aḥa would relate this incident: A certain man was standing on ...

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KEHOT'S NOTE

ב"ר י', ז. וע"ל ר"פ צו [כ].

7 **אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו ואומר לו גדל**

Rabbi Simon teaches that every blade of grass has a mazal in the heavens that strikes it and says to it "Grow!" The Alter Rebbe cites it for the intermediaries through which

the animal soul receives its life. (Kehot's note numbers it 10:7.)

Bereshit Rabbah 10:6 בראשית רבה י:ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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8 **כי גבוה מעל גבוה**

"For one higher than the high watches, and there are higher ones over them." Cited for the chain of higher powers through which the animal soul descends.

Ecclesiastes 5:7 קהלת ה:ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

9 **ונפש כי תחטא**

The Torah's "And a soul, if it sins ..." is cited to show that the possibility of sin belongs to the vital soul.

Leviticus 5:1 ויקרא ה:א

וְנֶפֶשׁ כִּי־תֶחֱטָא וְשָׁמְעָה קוֹל אָלָה וְהוּא עֵד אוֹ רָאָה אוֹ יָדָע אִם־לוֹא יַגִּיד וְנָשָׂא עֲוֹנוֹ:

And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity;

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KEHOT'S NOTE

ויקרא ה, א.

10 **והאלקים עשה את האדם ישר**

The note quotes the Mitteler Rebbe there: G-d made man's soul not through intermediaries in many stages of descent from world to world, but "straight" (yashar), from His very Being and Essence, for man (adam) is so called from "I will be likened (adameh) to the Most High."

KEHOT'S NOTE

"פי' האלקים עשה לנשמת אדם בבחי' שהיא בלתי ממוצעים בהשתל' רבות מעל"ע, אלא ישר עשהו ממהו"ע ית' ממש דאדם אדמה לעליון" — ס' מאמרי אדה"א פי' תצא ע' תקנא.

11 **והאלקים עשה את האדם ישר**

"G-d made man upright (yashar), but they sought many schemes." In the verse the words come in a different order (asah ha-Elokim, "made G-d"), as the Kehot note remarks; the Alter Rebbe reads yashar as "direct," without intermediaries.

Ecclesiastes 7:29 קהלת ז:כ"ט

לְבַד רְאֵה־זֶה מָצָאתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת־הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חִשְׁבֹנוֹת רַבִּים:

Behold, this only have I found, that G-d made man upright; but they have sought out many inventions.

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12 **בקהלת סס"י ז'**

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

KEHOT'S NOTE

שם בשינוי לשון עשה האלקים. [כ].

13 **ואתה נפחתה בי**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

14 **ואתה נפחתה בי**

The Talmud gives the morning blessing, "My G-d, the soul You placed in me is pure ... You breathed it into me." The Alter Rebbe stresses "You": G-d Himself, with no intermediary.

Berakhot 60b ברכות ס' ב

15 **ויפח באפיו נשמת חיים**

"And He breathed into his nostrils the breath of life." Man's soul comes from G-d's own breath, the image behind the analogy of the breath that follows.

Genesis 2:7 בראשית ב:ז

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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KEHOT'S NOTE

בראשית ב, ז. וראה במאמרי אדה"א כאן ע' תקנד "משא"כ המלאכים שהם מרוח פיו [ית'] הוא מבחי' שפע חיצוניות נבדלת מן העצמות" ע"ש.

emotions ("Elokim") and the actions ("men") of the animal soul.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

21 **וירא בני האלהים**

"And the sons of Elokim saw the daughters of man." The Alter Rebbe brings the phrase to show that Elokim can mean powers, here the soul's emotions; Kehot's note gives verse 4, where the same "sons of Elokim" appear again.

Genesis 6:2 בראשית ו':ב'

וַיִּרְאוּ בְנֵי־הָאֱלֹקִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ׃

that the sons of nobles saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.

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22 **וירא בני האלהים . . ותרגומו**

The words here quote Genesis 6:4; the passage is shown below.

Genesis 6:4 בראשית ו':ד'

הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹקִים אֶל־בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם הַמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם׃

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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KEHOT'S NOTE

בראשית ו, ד.

23 **בני רברביא**

Onkelos renders bnei ha-Elokim as bnei ravrevaya, "the sons of the great ones" (so in verse 2 and again in verse 4), which is why the Alter Rebbe can say that the middos are called Elokim.

Onkelos Genesis 6:2 תרגום אונקלוס על בראשית ו':ב'

וַחֲזוֹ בְּנֵי רַבְרְבַיָּא יָת בְּנָת אֱנָשָׁא אֲרֵי שַׁפִּירָן אִנּוּן וּנְסִיבוּ לְהוֹן נָשִׁין מִכֹּל דִּי אִתְרְעִיאוּ׃

that the sons of the mighty saw the daughters of men that they were beautiful, and took to them wives of all whom they pleased.

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC) • J.W. Etheridge. The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch. London: Longmans, Green, 1862 (Public Domain)

16 **כי אין לך דבר שחוץ ממנו**

Chapter 21 explains that a person's spoken word seems to be a thing apart from its source, but G-d's speech is never separate from Him, "for there is nothing outside Him." This is the point behind the analogy of the breath.

Tanya, Likkutei Amarim 21:2-3 תניא, חלק ראשון; ליקוטי אמרים כ"א:ב'-ג'

אֲבָל הַקָּדוֹשׁ־בָּרוּךְ־הוּא אֵין דִּבּוּרוֹ מוּבְדָּל מִמֶּנּוּ יִתְבָּרַךְ חַס וְשָׁלוֹם, כִּי אֵין דָּבָר חוּץ מִמֶּנּוּ, וְלֵית אֲתַר פָּנוּי מִינֵּיהּ, וְלָכֵן, אֵין דִּבּוּרוֹ יִתְבָּרַךְ כְּדִבּוּרֵינוּ חַס וְשָׁלוֹם [כְּמוֹ שֶׁאֵין מַחֲשַׁבְתּוֹ כְּמַחֲשַׁבְתֵּינוּ, כְּדִכְתִיב: "כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם", וּכְתִיב: "כֵּן גָּבְהוּ דְרָכַי מִדַּרְכֵיכֶם וְגוֹ'"]. וְלֹא נִקְרָא דִּבּוּרוֹ יִתְבָּרַךְ בְּשֵׁם "דִּבּוּר", רַק עַל דֶּרֶךְ מָשָׁל; כְּמוֹ שֶׁדִּבּוּר הַמַּחְתִּוֹן שֶׁבָּאָדָם הוּא מְגַלֶּה לַשּׁוֹמְעִים מַה שֶּׁהָיָה צָפוּן וְנֶעְלָם בְּמַחֲשַׁבְתּוֹ, כָּךְ לְמַעְלָה – ...

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KEHOT'S NOTE

ראה תניא פכ"א.

17 **כמ"ש בשש"ב**

This is the chapter of Sefer Shel Beinonim, the Tanya, to which the Alter Rebbe's own words, "as is explained in Sefer Shel Beinonim," refer.

KEHOT'S NOTE

פכ"א.

18 **כמ"ש בשש"ב**

The note points to this index's list of the places in the Alter Rebbe's works where the Tanya is mentioned and quoted.

KEHOT'S NOTE

ראה במפתח המקומות שנזכר והובא בהם ס' התניא (נדי בספר המפתחות לספרי דא"ח אדה"ז — בע' 327 טור השני).

19 **בצלמנו כדמותנו**

"Let us make man in Our image, after Our likeness." The Alter Rebbe matches the "image" (tzelem) to the G-dly soul and the "likeness" (demus) to the vital soul.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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KEHOT'S NOTE

בראשית א, כו.

20 **כי שרית עם אלקים**

Yaakov is told that his name will be Yisrael, "for you have striven with Elokim and with men, and have prevailed." The Alter Rebbe reads it as the G-dly soul's rule over the

Rebbe suggests this is why the soul will no longer be called Yisrael.

Bava Batra 75b:3 בבא בתרא ע"ה ב:ג'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

28 כל הנקרא בשמי

"Everyone who is called by My Name, and whom I created for My glory." The verse on which the Talmud's teaching rests.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו:

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

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29 ע"פ כל הנקרא בשמי ע"ש בפרשב"ם

The note quotes the Rashbam ("their name will be G-d's Name") and Rabbeinu Gershom ("they will be called by His Name: they will be called by G-d's very Name"), then points to Or HaTorah for a further discussion of this teaching.

KEHOT'S NOTE

ד"ה "נקראו על שמו, שיהא שמם הי". ורבינו גרשום שם "שיתקראו על שמו, ה' ממש יקראו להם". ראה אוה"ת פ' שמות כרך ז ע' ב'תקלו.

30 המבואר בזהר שעתא דקרבא

The maamar "Ki Seitzei LaMilchamah" opens with the Zohar's teaching that the time of prayer is the time of battle: every day this war must be fought in a person's soul, strengthening the holy soul against the vital, animal soul, and the hour of battle is the hour of prayer.

KEHOT'S NOTE

ראה לעיל לה, ג.

31 חלק אלו-ה ממעל

Job asks, "What is the portion of G-d from above?" The phrase becomes the classic description of the G-dly soul as "a part of G-d above."

Job 31:2 איוב ל"א:ב'

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

24 ימי שנותינו בהם

"The days of our years, in them, are seventy years." The Alter Rebbe stresses "in them": our years are lived in the two souls and their daily war, and their length varies with that war.

Psalms 90:10 תהילים צ':י'

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

25 ועתה ישראל

"And now, Israel, what does Havayah your G-d ask of you ..." The Alter Rebbe stresses "now": in the present era, when good and evil are mixed, the soul bears the name Yisrael.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י', יב.

26 ואת רוח הטומאה אעביר

Zechariah's promise that G-d will remove the spirit of impurity from the land. Then there will be no evil and no war, and so no need for the name Yisrael.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריי יג, ב.

27 כל הנקרא בשמי

Rabbi Yochanan teaches that in the future the righteous will be called by the name of the Holy One, blessed be He, citing "Everyone who is called by My Name"; the Rashbam explains that their name will be G-d's Name. The Alter

32 **ויבאו בני האלקים**

The words here quote Job 1:6; the passage is shown below.

Job 1:6 איוב א:ו

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹקִים לְהִתְיַצֵּב עַל־ה' וַיָּבֹוא גַּם־הַשָּׂטָן בְּתוֹכָם׃

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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KEHOT'S NOTE

ע"פ איוב א, ו.

33 **מאן . . דא צלותא**

The maamar "Ki Seitzei LaMilchamah" quotes this saying of the Zohar and reads the serpent as the primordial serpent, the level of Amalek: whoever kills it, winning the war, is given "the King's daughter" from above.

KEHOT'S NOTE

ת"ז (סוף תי"ג). [כ]. ראה לעיל לה, ג.

34 **מאן דקטיל לחויא יהבין לי' ברתא דמלכא דא צלותא**

Near the end of Tikkun 13, a herald goes out every day: whoever kills the serpent that nests in the great mountains is given the King's daughter, which is prayer. The Alter Rebbe uses it to show that the war with the animal soul is fought in prayer.

Tikkunei Zohar 29b:10–11 תקוני הזהר כ"ט ב:י-י"א

ובג"ד כרוזא נפיק בכל יומא מאן דקטיל ההוא חויא דאיהו מקננא בטורין רברבין יהבין ליה ברתא דמלכא דאיהי צלותא דיתיב על מגדלא דאתמר בה מגדל עז שם יי' בו ירוץ צדיק ונשגב. אדהכי הא רעיא מהימנא קא אתי בכמה עאנין ותורין ואמרין וחוטרא בידיה. סליק עיניה למגדלא ואתא (נ"א וחמא) חד בר נש עולימא צדיק שמיה דהוה יתיב על מגדלא. קשתא בידוי והוה זריק חצים לגבי חויא. ודא איהו פזר גדול.

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PARAGRAPH 2

35 **מחי' את כולם**

"You give life to them all." Cited for G-d's constant giving of life to all creation, before which everything is nullified.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

36 **וכולא קמי' כלא חשיב**

The Zohar, explaining the commandment of awe, says that G-d is the root of all worlds and "all before Him is considered as nothing."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

37 **כמ"ש בתיקונים**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

38 Elijah's prayer in the introduction to the Tikkunei Zohar says that G-d has no known attribute of justice or mercy, "and not of any of these attributes at all": He is above all the Sefiros.

Tikkunei Zohar 17b:5 תקוני הזהר י"ז ב:ה

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל.

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39 **רוממות א-ל בגרונם**

"The high praises of G-d are in their throat, and a two-edged sword in their hand." The Alter Rebbe reads the praises of Pesukei deZimrah as the sword, and its two edges as raising the good and cutting away the evil.

Psalms 149:6 תהילים קמ"ט:ו

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

40 **לך ה' הגדולה**

"Yours, Havayah, is the greatness and the might and the beauty ..." The verse lists the supernal attributes, and the Alter Rebbe adds that they too are nullified before G-d.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 3

41 **והמלאכים אומרים קדוש**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The Alter Rebbe reads

> “holy” as set apart, above both the light that fills and the light that encompasses the worlds.

Isaiah 6:3 ישעיהו ו׳:ג׳

KEHOT’S NOTE

ישע׳ ו, ג.

42 **במקום שאתה מוצא גדולתו**

> Rabbi Yochanan teaches that wherever you find the might of the Holy One, blessed be He, you find His humility. The Alter Rebbe, quoting it with “greatness,” reads it to mean that G-d is so far above His greatness that it counts as humility before Him.

Megillah 31a:12–13 מגילה ל״א א:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: ״כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדוֹנֵי הָאֲדוֹנִים״, וּכְתִיב בָּתְרֵיהּ: ״עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה״. שָׁנוּי בַּנְּבִיאִים: ״כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״וְאֶת דַּכָּא וּשְׁפַל רוּחַ״, מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: ״סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ״, וּכְתִיב בָּתְרֵיהּ: ״אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, “For the L-rd your G-d, He is the G-d of gods and L-rd of lords,” and it says immediately afterwards, “He executes justice for the orphan and widow” (Deuteronomy 10:17). It is repeated in the Prophets: “For thus said He who ...

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KEHOT’S NOTE

ראה מגילה לא, א. ובהערת כ״ק אדמו״ר בסה״מ ת״ש ע׳ 40. ראה מאמרי אדה״א כאן ע׳ תקסא. ע״ל בואתחנן (ח, ד). ושי״נ.

43 **שלגדולתו אין חקר**

> “Great is Havayah and highly praised, and His greatness is unsearchable.” Cited for G-d’s limitless greatness, which He nevertheless transcends.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT’S NOTE

תהלים קמה, ג.

44 **יתפרדו כל פועלי און**

> “For behold, Your enemies, Havayah ... will perish; all the workers of iniquity will be scattered.” The Alter Rebbe applies it to the evil in a person’s soul, which scatters of itself through contemplation of G-d’s greatness.

Psalms 92:10 תהילים צ״ב:י׳

כִּי הִנֵּה אֹיְבֶיךָ ה׳ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT’S NOTE

תהלים צב, י׳.

45 **החרם תחרימם**

> “You shall utterly destroy them”: the Torah’s command concerning the nations of Canaan. The Alter Rebbe applies it to the evil within a person, which must be destroyed completely and not merely separated.

Deuteronomy 20:17 דברים כ׳:י״ז

כִּי־הַחֲרֵם תַּחֲרִימֵם הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי כַּאֲשֶׁר צִוְּךָ ה׳ אֱלֹקֶיךָ׃

but thou shalt utterly destroy them: the Hittite, and the Amorite, and the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the L-RD thy G-d hath commanded thee;

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KEHOT’S NOTE

דברים כ, יז.

46 **וזהו ע״י ק״ש**

> Kehot’s note points to where this is explained further: Pri Etz Chaim.

KEHOT’S NOTE

ע׳ פע״ח שער קשעמה״ט רפי״א. ובזח״א (יב, א). אך יותר מפורש בת״ז (תכ״א — מט, א). ושם (יא, א). ובזח״ג (ערב, א) [כ].

47 **ויקח רומח בידו**

> Pinchas “took a spear (romach) in his hand.” The word romach becomes the image of the Shema, whose words number 248 and six.

Numbers 25:7 במדבר כ״ה:ז׳

וַיַּרְא פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיָּקָם מִתּוֹךְ הָעֲדָה וַיִּקַּח רֹמַח בְּיָדוֹ׃

And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand.

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KEHOT’S NOTE

במדבר כה, ז.

48 **שית תיבין דיחודא שבפסוק שמע ישראל**

> The Zohar’s third commandment is to know G-d and to unify Him each day in the six words of “Shema Yisrael.” This is the source of the phrase “the six words of the unity.”

Zohar, Introduction 22:199–24:209 ספר הזהר, הקדמה כ״ב:קצ״ט-כ״ד:ר״ט

49 **שית תיבין דיחודא שבפסוק שמע ישראל עם כללות רמ״ח תיבין דק״ש הם נקראים רומח**

> The Arizal’s teaching on the bedtime Shema calls the Shema a sword that kills the destructive forces (“a two-edged sword in their hand”) and counts the six words of

our G-d," G-d's Essence, from "One," His unity within the worlds.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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54 **אחד . . בזי׳ רקיעים וארץ**

The Talmud says that once one has proclaimed G-d King above, below and in the four directions of the heavens while saying echad, nothing more is needed. This is the basis for reading the letters of echad as G-d's kingship throughout the world.

Berakhot 13b:13–14 ברכות י״ג ב:י״ג-י״ד

תָּנוּ רַבָּנַן: ״שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד״ — עַד כָּאן צְרִיכָה כַּוָּונַת הַלֵּב, דִּבְרֵי רַבִּי מֵאִיר. אָמַר רָבָא: הֲלָכָה כְּרַבִּי מֵאִיר. תַּנְיָא סוֹמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית.

Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir. There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter ...

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KEHOT'S NOTE

סמ״ק הובא בב״י או״ח סי׳ סא. וראה ברכות יג, ב.

55 **שהוא אחד בח׳ בז׳ רקיעים וארץ ודי׳ רוחות העולם**

The Beis Yosef, on the laws of the Shema, quotes the Sefer Mitzvos Katan (the source Kehot's note names): by the alef of echad one should intend that He is One, by the ches (eight) that He is unique in the seven heavens and the earth, and by the dalet the four directions. This is the Alter Rebbe's reading of the letters.

Beit Yosef, Orach Chayim 65:1 בית יוסף, אורח חיים ס״ה:א׳

קראה סירוגין אפילו שהה כדי לגמור את כולה יצא בפרק מי שמתו (ברכות כב:) ת״ר היה עומד בתפלה ומים שותתין על ברכיו פוסק עד שיכלו המים וחוזר ומתפלל להיכן חוזר רב חסדא ורב המנונא חד אמר חוזר לראש וחד אמר למקום שפסק אמר רב אשי דכ״ע אם שהה כדי לגמור את כולה חוזר לראש והתם בדלא שהה קא מיפלגי וכתב הרי״ף בשם רבי האיי דהלכה כמ״ד למקום שפסק ואם שהה כדי לגמור את כולה חוזר לראש ובתר הכי (כד:) אמר ר׳ אבהו הוה אזיל בתריה דר׳ יוחנן והוה קרי ק״ש ...

Tur Orach Chaim, Vilna, 1923 (Public Domain)

56 **פני׳ אריי׳ . . ודמות פניהם**

"And the likeness of their faces: the face of a man, and the face of a lion on the right ..." The four chayos of the chari-

"Shema Yisrael" with the 248 words to make romach, a spear. The Kehot note cites the beginning of this chapter.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 11:19 פרי עץ חיים, שער קריאת שמע שעל המיטה י״א:י״ט

ואח״כ בזווג היום, כבר מוצא כלי מתוקן, ועושה נשמות חדשות, רק שהוא בסוד אב״א כנזכר. וכן הוא באו״א, כי בפסוק שמע ישראל, עושין בחינת כלי דאימא עצמה, מן הידים היותר עליונים ממנו, וכן היא מורידה אח״כ, אחר שנתקנה, היא מורידה הידים שלה לעשות כלי למלכות, בבשכמל״ו. ובקריאת שמע דשחרית בפי׳ שמע, מזדווג או״א זווג גמור, וכח אותן המוחין נותנת היא ג״כ למלכות בבשכמל״ו, להוציא נשמות חדשות כנזכר. וכן אמרו בתיקונים, כי שמע נגד בינה, ובשכמל״ו נגד מלכות. והנה, לפי שבאצבעות היד שמאל נתגלו ההי גבורות, כי ההי״ח נתגלו בהי׳ אצבעות ...

Pri Etz Chaim (Public Domain)

50 **שית תיבין דיחודא שבפסוק שמע ישראל עם כללות רמ״ח תיבין דק״ש הם נקראים רומח**

In Tikkun 21 the Holy One, blessed be He, takes up the spear, which is "the 248 words of the Shema and the six words of the unity," and pierces the forces of evil with it. The Kehot note calls this the most explicit source.

Tikkunei Zohar 49a:6–7 תקוני הזהר מ״ט א:ו׳-ז׳

בההוא זמנא נטיל קב״ה רומ״ח. דאיהי רמ״ח תיבין דאית בק״ש ושית תיבין דיחודא. ובה וידקר את שניהם דכר ונוקבא דא סמאל ונחש. ורבי״ע דיוקנא דומיא דרומ״ח. שני״ גרישין תריך לון קב״ה מן שמיא וארעא. בההוא זמנא שקר הסוס לתשועי כו׳ דקב״ה רדיף אבתרייהו ונטיל לון בשלשל״ת על צואריהון ולבתר קטיל לון ברומחא דאיהו רבי״ע.

Constantinople, 1740 (CC-BY-NC)

51 **שית תיבין דיחודא שבפסוק שמע ישראל עם כללות רמ״ח תיבין דק״ש הם נקראים רומח**

The Tikkunei Zohar calls the Shema a spear (romach), made of the six words of the unity and the 248 words; on the same page it reads "the high praises of G-d in their throat" as a sword.

Tikkunei Zohar 11a תקוני הזהר י״א א

52 **שית תיבין דיחודא שבפסוק שמע ישראל עם כללות רמ״ח תיבין דק״ש הם נקראים רומח**

The Zohar counts the 248 words of the Shema with the six words of the unity to make romach, a spear, alongside the other weapons of the soul's battle.

Zohar, Eikev 2:20–3:30 ספר הזהר, עקב ב׳:כ׳-ג׳:ל׳

PARAGRAPH 4

53 **שמע ישראל ה׳ אלקינו ה׳ אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe distinguishes the first "Havayah," "Havayah

ot correspond to the dalet of echad in the realms above.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

57 **בס"י לפני אחד**

On 70a, the passage explains Sefer Yetzirah's "Before one, what do you count?": even "one" is within the bounds of number, since "one" is said where many aspects join and become one; only "before one," the L-rd who is alone, is beyond number.

KEHOT'S NOTE

פ"א, מ"ז. ראה לעיל פי' בלק ע, א.

58 "Before one, what do you count?" Before G-d's oneness there is nothing to count; the Alter Rebbe reads it to mean that G-d's Essence is beyond number, and so beyond even the term "One."

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

59 **חלק ה'**

"For Havayah's portion is His people." The souls of Israel are "a part of Havayah," drawn from G-d without concealment.

Deuteronomy 32:9 דברים ל"ב:ט

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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KEHOT'S NOTE

דברים לב, ט.

60 **מי גילה רז זה לבני**

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The Alter Rebbe applies "this secret" to the supernal level hidden even from the angels.

Shabbat 88a:8 שבת פ"ח א:ח

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבָּנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בָּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פֵּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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

KEHOT'S NOTE

שבת פח, א.

61 **ישת חושך סתרו**

"He made darkness His hiding place." The "darkness" is the hiddenness of G-d's Essence, the supernal secret hidden even from the angels.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

PARAGRAPH 5

62 **ואהבת את ה' אלקיך**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "You shall love" as both the person's own love and the love it arouses above, and "with all your might" (me'odecha) as love without limit.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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63 **אהבתי אתכם אמר ה'**

"I have loved you, says Havayah." Cited for the love above that a person's love arouses.

Malachi 1:2 מלאכי א:ב

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב׃

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

64 כרשפי אש שלהבת

"For love is strong as death ... its flashes are flashes of fire, a flame of G-d." The image of love as fire describes the soul's blazing love.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כְשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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.

65 הגידה לי שאהבה נפשי

"Tell me, you whom my soul loves." Cited for the love that comes from above and helps the soul's love rise.

Song of Songs 1:7 שיר השירים א׳:ז׳

הַגִּידָה לִּי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלָּמָה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֵרֶיךָ׃

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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KEHOT'S NOTE

שה"ש א, ז.

66 מגלה עמוקות מני חושך

"He reveals deep things out of darkness, and brings the shadow of death out to light." The Alter Rebbe reads it as revealing the hidden Essence in the heart, which turns the evil of the animal soul to good.

Job 12:22 איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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KEHOT'S NOTE

איוב יב, כב. ראה סה"מ תקס"ג ח"ב ע' תשכא ואילך. אוה"ת ויקרא כרך ב ע' תרלו.

67 ישת חשך סתרו

"He made darkness His hiding place." The deep things revealed "out of darkness" are the hidden level of "Havayah our G-d."

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 6

68 בדורות הראשונים שלא היה הרע גובר בהם כ"כ

The note quotes the 5563 version: "in the early generations, which had lofty souls, and their bodies were not so material."

KEHOT'S NOTE

"בדורות הראשונים שהי' להם נשמות גבוהות וגופם לא הי' חומרי כ"כ" — סה"מ תקס"ג ח"ב ע' תשכב.

69 מכל וכל בק"ש לבדו

The note points to the opening of this treatise on the mitzvah of prayer, which cites the Ramban and the Sefer HaChinuch.

KEHOT'S NOTE

ראה שרש מצות התפלה בתחלתו בשם הרמב"ן והחינוך.

70 לכן תקנו שמונה עשרה . . לשון השפעה והמשכה

According to the note, the 5563 version explains there that the Shemoneh Esreh is an explanation of what is said in the Shema.

KEHOT'S NOTE

ראה בסה"מ תקס"ג ע' תשכב שמבאר שענין שמונה עשרה הוא ביאור הדברים שנאמרו בק"ש ע"ש. ובמאמרי אדה"א כאן ע' תקסד: והוא כמו פי' וביאור על ואהבת שבק"ש.

71 אין פירושו מפני יראת העונש

The note points to the Mitteler Rebbe's explanation there of why "Forgive us" is not asked out of fear of punishment.

KEHOT'S NOTE

ראה הביאור במאמרי אדה"א כאן ע' תקסה.

PARAGRAPH 7

72 בחי' אהבה רבה הנ"ל בחי' בכל מאדך

The essay explains why, in our times, refinement comes mainly through prayer, and describes the arousal in a person's mind and heart as "flashes of fire" without limit, called me'odecha ("your might"), which awakens the level of the Infinite.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח דף קנה, ב ובלי"קוט פי' שם.

73 בכל מאדך

"With all your might": the love without limit, which the Alter Rebbe calls the great love (ahavah rabbah), higher than the soul's love before its descent.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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74 מגלה עמוקות מני חושך

"He reveals deep things out of darkness." The great love is revealed specifically out of the darkness of the refined ani-

mal soul.

Job 12:22 איוב י״ב:כ״ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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75 וכיתרון האור מן החושך

"As light has an advantage over darkness"; read here as "the advantage of light from darkness," the light that comes out of darkness.

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

76 וכמ״ש במ״א

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

ראה סידור עם דא״ח יט, א.

PARAGRAPH 8

77 ואלה המלכים . . בארץ אדום

"And these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel." In the Kabbalah these kings are the lights that fell in the breaking of the vessels; the Alter Rebbe places the root of the vital soul there.

Genesis 36:31 בראשית ל״ו:ל״א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

78 והיה הבן הבכור לשניאה

The verse with which the maamar opens, "and the firstborn son is the hated one's." The "hated" one is the animal soul, and the "firstborn" is the great love that comes from it once it is refined.

Deuteronomy 21:15 דברים כ״א:ט״ו

כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנוּאָה׃

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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79 לשניאה כתיב ביו״ד לשון דבר אחר

The note quotes the 5563 version: the word is in the active form, not the passive; were it passive it would be written with a vav, like snu'ah, but with the yud it means "one who causes hatred."

KEHOT'S NOTE

"לשון מפעיל ולא נפעל שאם הי׳ נפעל הי׳ נכתב שנואה בוי״ו כמו שנוא אבל שניאי היא כמו משניאי" — סה״מ תקס״ג ע׳ תשכד.

80 הר סיני הר שירדה שנאה

The Talmud explains the name Sinai: it is the place from which hatred (sin'ah) descended to the nations of the world. The Alter Rebbe hears in lasniah, spelled with a yud, an allusion to Sinai and the hatred of evil it brought.

Shabbat 89b:1 שבת פ״ט ב:א׳

שֶׁפָּרוּ וְרָבוּ יִשְׂרָאֵל עָלָיו; מִדְּבַר סִינַי — שֶׁיָּרְדָה שִׂנְאָה לְאוּמּוֹת הָעוֹלָם עָלָיו. וּמָה שְׁמוֹ? "חוֹרֵב" שְׁמוֹ. וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: "הַר סִינַי" שְׁמוֹ. וְלָמָּה נִקְרָא "הַר חוֹרֵב" — שֶׁיָּרְדָה חוֹרְבָּה לְאוּמּוֹת הָעוֹלָם עָלָיו.

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

KEHOT'S NOTE

שבת פט, ב.

ולא אבה הוי׳ אלהיך לשמוע אל בלעם ויהפוך...

"But Havayah your G-d was not willing to listen to Bilam"

G-d's refusal, beyond reason, to hear the accuser answers the Jew's own love for Him beyond reason, the tip of the yud of Havayah in the soul. And when a penitent cries out "with all your might" from the hidden depths of his soul, G-d's love from above does more than ignore his sins: it turns them into merits, the curse into a blessing.

THE MAAMAR IN BRIEF

The Torah praises G-d for refusing to listen to Bilam and for turning his curse into a blessing. The Alter Rebbe asks why such a refusal is remarkable, and what was turned if Bilam was never heard. Bilam stands for the accuser who seeks out Israel's real sins; the praise is that G-d refuses to hear him at all, beyond reason. This answers to the Jew's own love beyond reason, the tip of the yud of Havayah: a hidden natural love that would sooner give up life than be separated from G-d. The maamar then maps the rest of the Name onto the soul. The yud is Chochmah, born of tzimtzum; a person echoes it by nullifying his own will, which draws down the tzimtzum that renews creation each day. The first hei is Binah: broad contemplation, love, joy and the higher teshuvah of prayer. The vav and final hei are Torah and mitzvos in action, summed up in charity. Beyond these is a Havayah drawn from above, "because He loved you": the penitent's cry "with all your might" reveals the soul's hidden depths, and from there sins become merits and the curse a blessing, culminating on Yom Kippur.

OUTLINE

1 **Why not listening is praise** ¶1–2

Bilam stands for the accuser who seeks out Israel's real sins. G-d's praise is that He refuses to hear him, not by refuting him but beyond reason; the verse names Havayah because a radiance of Havayah is in every Jewish soul.

2 **The tip of the yud: love beyond reason** ¶3

Every Jew has a hidden natural love that would give up life rather than be separated from G-d: the tip of the yud, rooted in the Infinite Light within the soul's Chochmah. Aroused, it brings fear of sin even regarding the words of the Scribes, and it evokes G-d's own "not willing to listen."

3 **The yud: Chochmah, tzimtzum and nullifying one's will** ¶4–5

Chochmah emerges from the Infinite Light only through a radical tzimtzum, like hair from the brain; without it the worlds could not exist. The daily renewal of creation depends on a person's own tzimtzum, "Nullify your will," in thought, speech and action, through the Chochmah of the soul.

4 **The first hei: contemplation, love and teshuvah in prayer** ¶6–8

Binah broadens the point of Chochmah into contemplation of G-d's greatness, which brings love and joy into the heart. Its arousal from below is the higher teshuvah, a cry from distress; in prayer it leads to "You shall love Havayah your G-d" and to the request that G-d's "face" be drawn down.

5 **The vav and final hei: Torah, mitzvos and charity** ¶9

The Torah, the vav, draws G-d's light even into the "wilderness" of this world; the mitzvos in action, the final hei, reveal it there. Charity, their general expression, shows this in its spelling: tzedek becomes tzedakah when Chesed fills it.

6 **Havayah from above: the penitent and the depths** ¶10–12

"Because Havayah your G-d loved you" is a love from above that turns sins into merits. The penitent's cry "with all your might" reaches the level of Yah and the prohibitions and reveals the soul's ten hidden depths and a new Havayah, from which forgiveness flows, one depth on each of the Ten Days of Teshuvah until Yom Kippur.

KEY CONCEPTS

the tip of the yud קוצו של יו"ד

The point that rises above the first letter of Havayah; in the soul, the hidden natural love beyond reason that reaches toward the Infinite One.

the natural love אהבה הטבעית

A love for G-d built into the G-dly soul, which would give up life rather than be separated from His unity; it stays hidden by the body until it is aroused.

tzimtzum (contraction) צמצום

G-d's concealment of His essence so that Chochmah, and through it the worlds, can exist; a person mirrors it by setting aside his own will.

"Nullify your will" בטל רצונך

The person's own tzimtzum: restraining every desire that is not for G-d, in thought, speech and action, even in what is permitted.

the higher teshuvah תשובה עילאה

A return from below upward that reveals the first hei, Binah: a cry from the distress of distance from G-d that gathers the whole soul to Him.

"with all your might" ובכל מאדך

Love beyond the soul's capacity, revealed above all in baalei teshuvah; it reaches the Name Yah and the hidden depths of the soul.

Yah and vav-hei י"ה / ו"ה

The two halves of Havayah: Yah, the source of the 365 prohibitions, is higher than vav-hei, the source of the positive commandments.

the depths מעמקים

The hidden roots of the soul's ten powers, "the depth of darkness," revealed through teshuvah; one is drawn out on each of the Ten Days of Teshuvah.

SECTION 1 • ¶1–2

Why not listening is praise

1 ולא אבה[1,2,3] הוי' אלהיך לשמוע אל בלעם ויהפוך ה' אלקיך לך את הקללה לברכה כו'.

"But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you," etc.

> The maamar opens with a verse from Parshas Ki Teitzei about Bilam, the prophet hired to curse Israel: G-d refused to listen to him and turned his intended curse into a blessing. The whole maamar explains what this refusal means and how a curse can become a blessing.

להבין מהו הפלא הגדול ועצום מה שלא אבה לשמוע בקול איש בליעל כבלעם הרשע וגם מהו ויהפוך ה' את הקללה לברכה מאחר שלא שמע אל בלעם כלל.

[We need] to understand: what is the great and tremendous wonder in His not being willing to listen to the voice of a base man such as the wicked Bilam? And also, what is [the meaning of] "Havayah turned the curse into a blessing," since He did not listen to Bilam at all?

> The Alter Rebbe asks two questions. First, why the Torah presents it as a great wonder that G-d did not heed a wicked man like Bilam, when no one would expect Him to. Second, if G-d did not listen to Bilam at all, so that the curse never took effect, what there was to "turn" into a blessing.

הענין הוא שיש מקטרגים שמקטרגים על ישראל שלכך נוטלין שופר בר"ה [בראש השנה] לערבב הקטגור והוא שמחפש אחר עוונות בני ישראל ומדקדק אחריהם ללמד עליהם חובה

The matter is that there are accusers who accuse Israel, which is why the shofar is taken up on Rosh HaShanah, to confound the accuser; and he is the one who searches out the sins of the Children of Israel and scrutinizes them, to argue for their guilt.

> The answer begins with what Bilam stands for: the accuser on high, who seeks out the sins of Israel and builds a case against them. The shofar is sounded on Rosh HaShanah precisely to confound this accuser, which shows that his charges are a real threat.

וזהו נק' בחי' בלעם שכך היה דרכו של בלעם ג"כ שהיה מחפש ג"כ למצוא מקום עון לישראל ראש הפעור הנשקפה[4] ע"פ הישימון וישת אל המדבר פניו[5] מקומות שהיו עתידים שם ישראל לחטוא כו'

And this is called the level of Bilam, for such was also Bilam's way: he too searched to find a place of sin for Israel, "the top of Peor, which looks out over the wasteland," and "he set his face toward the wilderness," places where Israel were destined to sin, etc.

> Bilam worked the same way: he looked for spots connected with Israel's sins, so that his curse would have a foothold. The verses describe him being taken to "the top of Peor" and turning his face "toward the wilderness," and the Alter Rebbe reads these as places where Israel would later sin, so the accusation had real substance.

וזהו השבח ששיבח הכתוב כי אע"פ [אף על פי] שבא בטענה אעפ"כ [אף על פי כן] ולא אבה הוי' אלהיך לשמוע ופי' שלא אבה לשמוע אל דבריו כלל

And this is the praise that the verse offers: that although he came with a claim, nevertheless "Havayah your G-d was not willing to listen." And the meaning is that He was not willing to listen to his words at all;

> This is why the verse counts as praise: Bilam's case was not baseless, and still "Havayah your G-d was not willing to listen." The Alter Rebbe stresses that this means G-d did not hear his words at all.

ולא שיש להשיב על דבריו תשובה נצחת מטעם ודעת המושג ומובן רק שאין מקבלין ושומעין את דבריו כלל בלי טעם ודעת.

not that there is a conclusive answer to give in reply to his words, from reason and knowledge that can be grasped and understood, but only that his words are not received or listened to at all, without reason and knowledge.

> G-d's refusal is not the result of a winning argument that disproves the accusation on its own terms. He simply does not take it in, in a way that is beyond reason, and this "beyond reason" becomes the key to the whole maamar.

2 וכ"כ [וכמו כן] למה ביאר הכתוב ולא אבה הוי' אלהיך כי הוי' הוא אלהיך ממש שבכל נפש מישראל יש בחי' והארה משם[6] הוי' וכמ"ש

And so too, [this is] why the verse spelled out, "But Havayah your G-d was not willing": because Havayah is truly your G-d. For in every soul of Israel there is an aspect and a radiance of the Name Havayah, and as it is written,

> The Alter Rebbe explains why the verse names Havayah, the Name that expresses G-d as He transcends all creation, as "your G-d." It is "yours" in the fullest sense, because every Jewish soul contains an aspect and a radiance of that very Name, and so G-d's refusal to hear the accuser comes from a level that is present within the Jew himself.

כי חלק[7] הוי' עמו יעקב חבל נחלתו שהם חלק והארה משם הוי' ממש [ועמ"ש מזה בד"ה ראה אנכי].[8,9]

"For Havayah's portion is His people; Jacob is the lot of His inheritance": that they are a portion and a radiance of the very Name Havayah. [And see what is written about this in the discourse beginning "See, I set before you."]

> The proof is the verse "For Havayah's portion is His people," which the Alter Rebbe reads literally: the souls of Israel are a portion of the Name Havayah itself. A bracketed note refers the reader to the discourse on "See, I set before you" for more on this.

SECTION 2 · ¶3

The tip of the yud: love beyond reason

3 וביאור ענין זה הוא כי הנה בכל נפש מישראל יש בחי' אהבה הטבעית המיוסדת ומוטבעת בטבע נפשו האלהית

And the explanation of this matter is that in every soul of Israel there is the level of the natural love, founded and implanted in the nature of his G-dly soul:

> Every Jew has a natural love for G-d, built into the very nature of the G-dly soul. It is not acquired through study or reasoning; it is part of what the soul is.

שלא להיות נפרד מיחודו[10] ואחדותו ית' ואין אדם עובר עבירה[11] אא"כ [אלא אם כן] נכנס בו רוח שטות המטעה אותו לומר שאף על פי כן עודנו ביהדותו כו'

not to be separated from His unity and oneness, may He be blessed. And a person does not commit a sin unless a spirit of folly enters him, which misleads him into saying that even so he is still within his Judaism, etc.

> The content of this love is the soul's refusal to be separated from G-d's unity. The Talmud teaches that a person sins only when a "spirit of folly" enters him, and the Alter Rebbe explains what that folly is: it persuades him that even after the sin he is still a Jew, still bound to G-d, so the sin does not seem to touch that bond.

אבל ליפרד מיחודו יתּ׳ הרי אפי׳ [אפילו] קל שבקלים מוסר נפשו על ק״ה [קידוש השם] כו׳ מחמת טבע נפשו נר ה׳ נשמת אדם[12] כנר הדולק שהשלהבת עולה מאליה כו׳

But to be separated from His unity, may He be blessed: even the most unworthy of the unworthy gives up his life for the sanctification of G-d's Name, etc., because of the nature of his soul, "The lamp of Havayah is the soul of man," like a burning lamp, whose flame rises of itself, etc.,

> When the choice is openly one of being cut off from G-d, as when a Jew is told to deny Him, even the least observant will give up his life for the sanctification of G-d's Name. This comes from the soul's nature, which Proverbs calls "the lamp of Havayah": like a flame that rises upward by itself, the soul strives toward its source.

בלי טעם ודעת אלא שהיא מסותרת ומכוסה בלבוש שק הוא הגוף הגשמי וממנו בא הרוח שטות כו׳

without reason and knowledge; except that it is hidden and covered by a garment of sackcloth, which is the physical body, and from it comes the spirit of folly, etc.

> This readiness to give up one's life involves no reasoning or calculation. Yet the love is usually hidden, covered by the physical body, which the Alter Rebbe calls a "garment of sackcloth," and it is from the body that the spirit of folly comes.

אבל כשמעורר את האהבה עד שתחפץ לצאת מלבושיה הרי הוא בא לידי יראת חטא שלא לעבור אפי׳ [אפילו] על דבר קל של ד״ס כי חמורים ד״ס יותר מד״ת [מדברי תורה][13, 14, 15] שלכן נקראו סופרים[16] כי

But when he arouses the love, until it desires to go out of its garments, then he comes to the fear of sin: not to transgress even a light matter of the words of the Scribes (divrei sofrim), for the words of the Scribes are more stringent than the words of Torah; which is why they are called Sofrim, for

> When a person deliberately arouses this love until it "desires to go out of its garments," it produces fear of sin, a care that guards even against light rabbinic prohibitions. The Sages teach that the words of the Scribes are more stringent than the words of Torah, and the Alter Rebbe now explains why the Sages are called Sofrim.

הנה יש בחי׳ סופר וספר וספור[17, 18] ספר הוא בחי׳ תשב״כ [תורה שבכתב] וסופר הוא העושה את הספר היא בחי׳ תשבע״פ [תורה שבעל פה] א״ח [אשת חיל] עטרת בעלה כו׳

there are the levels of sofer (scribe), sefer (book) and sippur (telling). The sefer is the level of the Written Torah, and the sofer is the one who makes the sefer, which is the level of the Oral Torah: "A woman of valor is the crown of her husband," etc.

> The triad of scribe, book and telling echoes the opening of Sefer Yetzirah. In the Alter Rebbe's image the "book" is the Written Torah and the "scribe," who makes the book, is the Oral Torah; the Oral Torah is thus the "woman of valor" who is the "crown" of her "husband," the Written Torah, and this is why the words of the Scribes carry such weight.

[ועמ"ש מזה בד"ה ושאבתם מים בששון[19] ובד"ה שחורה אני ונאוה][20] ובחי' אהבה זו הוא בחי' קוצו של יו"ד[21] של שם הוי'

[And see what is written about this in the discourse beginning "You shall draw water with joy" and in the discourse beginning "I am black, yet comely."] And this level of love is the level of the tip of the yud of the Name Havayah;

> A bracketed note sends the reader to two other discourses on this subject. The Alter Rebbe then identifies the hidden love with the tip of the yud: the small point that rises above the letter yud, the first letter of the Name Havayah.

כי הקוץ שעל היו"ד פונה למעלה ורומז שהוא נמשך למעלה לא"ס ב"ה שהוא למעלה מגדר ההשגה ולית מחשבה תפיסא ביה[22] וכולא קמי' [קמיה] כלא חשיב[23] כי אני ה' לא שניתי[24] כו'[25]

for the tip atop the yud points upward, and alludes to its being drawn upward, to the Infinite One (Ein Sof), blessed be He, who is above the bounds of comprehension, and "no thought can grasp Him," and "all before Him is accounted as nothing"; "For I, Havayah, have not changed," etc.

> Because the tip of the yud points upward, beyond the letter itself, it stands for the soul's bond with the Infinite One, who is beyond all comprehension: "no thought can grasp Him," all before Him is "as nothing," and He never changes. That is where the hidden love reaches.

וכך הוא ענין אהבה זו שהיא בלי טעם ודעת היא מצד השראת אור א"ס ב"ה ממש המלובש בחכמה שמחיה את הנפש שהיא למעלה מגדר ההשגה כו'

And such is the matter of this love, which is without reason and knowledge: it stems from the indwelling of the very Infinite Light (Or Ein Sof), blessed be He, which is clothed in the Chochmah (wisdom) that gives life to the soul, which is above the bounds of comprehension, etc.

> The love is beyond reason because what dwells in it is the Infinite Light itself, clothed in the soul's Chochmah, the power that gives the soul life and stands above comprehension. Since its root is beyond understanding, the love it produces is beyond understanding too.

ולכן היא כשלהבת העולה מאליה ומעצמה כו' רק לפי שהיא מסותרת צריך האדם לעוררה ובאתעדל"ת [ובאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] להיות ג"כ ולא אבה לשמוע מבחי'

Therefore it is like a flame that rises of itself and on its own, etc.; but because it is hidden, a person must arouse it. And through an arousal from below (isarusa dilesata) there is an arousal from above (isarusa dile'eila), so that there is also "He was not willing to listen," from the level

> Like a flame that rises by itself, this love moves upward of its own accord, but because it is hidden a person must awaken it. When he does, his arousal from below evokes a matching arousal from above: G-d too acts beyond reason and "was not willing to listen" to the accuser.

שהיא למעלה מן הטעם והדעת [ועיין בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] ח"ג [חלק ג'] שער[26] א' כי קוצו של יו"ד[27] כו' ע"ש וע"ש שער ב' ויחידה כו']:[28]

that is above reason and knowledge. [And see Sha'arei Kedushah by Rabbi Chaim Vital, Part III, Gate 1: "for the tip of the yud," etc.; see there. And see there, Gate 2: "and Yechidah," etc.]

> This answers the first question: G-d's refusal, beyond reason, to hear the accuser mirrors the Jew's love for Him beyond reason. The Alter Rebbe adds a reference to Rabbi Chaim Vital's Sha'arei Kedushah, which speaks of the tip of the yud and of Yechidah, the innermost level of the soul.

SECTION 3 · ¶4–5

The yud: Chochmah, tzimtzum and nullifying one's will

4 ב וביאור ענין היו"ד של שם הוי' איך הוא בנפש הנה היו"ד הוא בחי' חכמה כח מ"ה [מה] שהיא בחי' הצמצום שאינה אלא בחי' נקודה כו'

2. And the explanation of the matter of the yud of the Name Havayah, how it is in the soul: the yud is the level of Chochmah (wisdom), ko'ach mah (the potential of "what"), which is the level of the tzimtzum (contraction), for it is only the level of a point, etc.

> The second section explains how the yud of Havayah is present in the soul. The yud stands for Chochmah, called ko'ach mah, "the potential of what": a first point of insight, not yet defined. Being a mere point, it expresses tzimtzum, contraction.

והענין כי הנה נודע שלהיות התהוות בחי' חכמה שהיא ראשית גילוי ההשתלשלות מאור א"ס ב"ה

The matter is this. It is known that the coming into being of the level of Chochmah, which is the beginning of the revelation of the chain of descending worlds (hishtalshelus), from the Infinite Light (Or Ein Sof), blessed be He,

> It is an accepted principle that Chochmah, the very first revelation in the whole chain of worlds, comes from the Infinite Light, which is utterly beyond that chain.

שהוא למעלה מעלה מבחי' וגדר ההשתלשלות הוא ע"י כמה צמצומים וירידת האור בהעלם אחר העלם עד שירדה ונמשכה הארה מועטת ומצומצמת

which is far, far above the level and bounds of the chain of descent, is through many contractions and the descent of the light in concealment after concealment, until there descended and was drawn forth a radiance that is slight and contracted

> To bring Chochmah into being, the Infinite Light passed through many contractions, one concealment after another, until only a faint and greatly reduced glimmer of it remained.

מאד כדמיון הארה היוצאת דרך שערות הראש שצומחין ויונקין מן המוחין שבראש דרך הגולגלתא החופפת על המוחין שמעלמת ומסתרת את המוחין עצמן שלא יהיו בגילוי

exceedingly, like the radiance that comes out through the hairs of the head, which grow and draw nourishment from the brain in the head through the skull that overarches the brain, which conceals and hides the brain itself so that it should not be revealed,

> The Alter Rebbe offers an analogy: hair grows from a trace of vitality that comes from the brain, but only by way of the skull. The skull covers and hides the brain, so what reaches the hair is not the brain's own life.

כדי שעי"ז תצמחנה השערות מעצם הגולגלתא החופף ומכסה על המוחין והארה ההיא היא מצומצמת מאד עד שאין לה ערך ויחוס עם הארת המוחין עצמן כמו שאין ערך ויחוס לשערות עם המוחין

so that, through this, the hairs may grow from the bone of the skull that overarches and covers the brain. And that radiance is exceedingly contracted, to the point that it has no comparison or relation to the radiance of the brain itself, just as the hairs have no comparison or relation to the brain;

> The skull's covering is what allows hair to grow at all, yet the vitality in the hair is so reduced that it bears no comparison to the life of the brain; hair and brain belong to different categories.

שהרי אפילו אם מגלחין את השערות לא ירגיש כאב במוחין כלל כך ככל המשל הזה ויותר מזה לאין קץ הוא ענין התהוות החכמה[29] מלמעלה מן החכמה מאור א"ס ב"ה

for even if the hairs are shaved off, no pain at all is felt in the brain. So, entirely like this analogy, and endlessly more so, is the matter of the coming into being of Chochmah from what is above Chochmah, from the Infinite Light, blessed be He,

> The proof is that cutting hair causes the brain no pain. Chochmah's relation to its source above it, the Infinite Light, is like this, and infinitely more so.

שהוא רם ונשא כו' יותר מהתהוות המדות אהוי"ר [אהבה ויראה] מן החב"ד [החכמה בינה ודעת] שעצמיות החב"ד [החכמה בינה ודעת] הן מלובשות במדות

which is high and exalted, etc., more so than [in] the coming into being of the emotive attributes (middos), love and awe, from Chochmah, Binah (understanding) and Daas (knowledge), for the very essence of Chochmah, Binah and Daas is clothed in the emotive attributes.

> The contrast is with the emotions, love and awe, which grow out of the intellect, Chochmah, Binah and Daas: there the very essence of the intellect is present in the emotions it produces. The gap between the exalted Infinite Light and Chochmah is far greater.

אבל התהוות החכמה מאור א"ס ב"ה אין עצמיות אור א"ס ב"ה מלובש בה אלא הארה מועטת ומצומצמת מן ההעלם

But in the coming into being of Chochmah from the Infinite Light, blessed be He, the essence of the Infinite Light, blessed be He, is not clothed in it; only a slight and contracted radiance, from the concealment,

> In the emergence of Chochmah the essence of the Infinite Light is not present at all. Chochmah receives only a faint, contracted glimmer, and even that comes out of concealment.

דהיינו לאחר ההעלם וההסתר עצמיות אוא"ס [אור אין סוף] ב"ה וכמ"ש ישת חשך סתרו[30] שמסתתר בבחי'חשך והעלם להיות גילוי ההארה בבחי' חכמה ראשית גילוי ההשתלשלות וזהו ה' מלך גאות לבש[31] כו'

that is, after the concealment and hiding of the essence of the Infinite Light, blessed be He. As it is written, "He made darkness His hiding place": He hides Himself in the level of darkness and concealment, so that there may be a revelation of the radiance in the level of Chochmah, the beginning of the revelation of the chain of descent. And this is [the meaning of] "Havayah reigns; He is clothed in majesty," etc.,

> The glimmer appears only after the essence of the Infinite Light has been hidden, as the verse says, "He made darkness His hiding place": G-d conceals Himself so that a measured revelation, Chochmah, can appear. "Havayah reigns; He is clothed in majesty" says the same thing: G-d puts on a "garment."

אף תכון תבל כו' שכדי להיות תכון תבל הוצרך להתלבש אור א"ס ב"ה בבחי' לבוש וכסוי שלא יאיר ויתגלה כמו שהוא אלא בבחי' צמצום כו'

"the world, too, is firmly established," etc.: in order that "the world be firmly established," the Infinite Light, blessed be He, had to clothe itself in the level of a garment and covering, so that it would not shine and be revealed as it is, but only in the level of tzimtzum, etc.

> The verse goes on, "the world, too, is firmly established": the world can stand only because the Infinite Light has clothed itself and does not shine as it is, but only through tzimtzum.

וז"ש [וזהו שכתוב] בראשית ברא אלקים[32,33] כו' בראשית בגילוי בחי' ראשית הגילוי היא בחי' חכמה ברא אלקים במדת הצמצום וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בתחלה עלה[34] במחשבה לברא במדה"ד [במדת הדין][35] כו'

And this is [the meaning of] what is written, "In the beginning Elokim created," etc.: "Bereshis," with the revelation of the level of the beginning of revelation, which is the level of Chochmah; "Elokim created," with the attribute of tzimtzum. And as our Sages, of blessed memory, said, "At first it arose in [His] thought to create [it] with the attribute of judgment," etc.

> The first verse of the Torah teaches the same. "Bereshis," "in the beginning," refers to Chochmah, the reishis or "beginning" of revelation, and it was created by "Elokim," the Name associated with tzimtzum and judgment; so too Rashi brings the Sages' teaching that G-d first thought to create the world with the attribute of judgment.

כי היא הארה מצומצמת כדי להיות ראשית הגילוי בהשתלשלות העולמות כי החכמה ראשית גילוי ההשגה וההבנה באור א"ס ב"ה המתגלה בבחי' בינה

For it is a contracted radiance, so that it may be the beginning of revelation in the chain of descent of the worlds; for Chochmah is the beginning of the revelation of the comprehension and understanding of the Infinite Light, blessed be He, which is revealed in the level of Binah,

> Chochmah has to be a contracted glimmer because it is the starting point of the worlds' chain of descent. It is the first flash of grasping the Infinite Light, a grasp that is then unfolded in Binah.

שהיא ה' עילאה בחי' התפשטות אורך ורוחב כו' ממכ"ע [ממלא כל עלמין] וסוכ"ע כו' אלא שבחכמה ההשגה ההיא בבחי' העלם שאינה מאירה ומתגלה

which is the upper hei, the level of expansion, in length and breadth, etc., of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc. Except that in Chochmah that comprehension is in a state of concealment, for it does not shine and become revealed

> Binah is the first hei of the Name, a letter that extends in length and breadth: the developed understanding of how G-d fills and encompasses all worlds. In Chochmah this grasp is still concealed and not yet spread out.

אלא כברק המבריק[36] במוח שכלו של אדם עד"מ ובלתי צמצום אור א"ס ב"ה והתלבשותו בבחינת חכמה לא היה יכול להיות התפשטות בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע שהיו העולמות בטלים במציאות לגמרי והיו אין ואפס ממש

except like lightning that flashes in the mind of a person's intellect, by way of analogy. And without the tzimtzum of the Infinite Light, blessed be He, and its being clothed in the level of Chochmah, there could not have been the expansion of the level of the light that fills all worlds and the light that encompasses all worlds; for the worlds would have been utterly nullified out of existence, and would have been truly nothing and naught.

> Chochmah is like a flash of lightning in the mind. Without the tzimtzum of the Infinite Light into Chochmah, the divine light that fills and encompasses the worlds could not have spread forth; the worlds would have been wholly nullified and would not exist at all.

כי גם עכשיו אחר שנבראו העולמות הרי קמי' [קמיה] כולא כלא[37, 38, 39] אלא שהוא כלא בכ"ף הדמיון ולא לא ממש ואף גם זאת אינו אלא קמי' [קמיה] ולא לגבי הנבראים.

For even now, after the worlds have been created, "before Him all is as nothing"; but it is "as nothing" (kelo), with the kaf of comparison, and not actually "nothing" (lo); and even this is only before Him, and not in relation to the created beings.

> Even now that the worlds exist, before G-d they are kelo, "as nothing," where the letter kaf means "like": they resemble nothingness without actually being nothing. Even this is so only from G-d's side; from the side of the creations, they truly exist.

אבל אם היה אור א"ס ב"ה מתגלה כמו שהוא היו בטלים ממש והיו אין ולא ממש

But if the Infinite Light, blessed be He, were revealed as it is, they would be truly nullified, and would be nothing (ayin) and actually "nothing" (lo).

> Were the Infinite Light revealed as it is, the worlds would cease entirely: not "as nothing," but actually nothing.

ולכן אמרז"ל [אמרו רבותינו זכרונם לברכה] בשעה שקטרגו המלאכים ואמרו מה אנוש[40] כו' הושיט אצבעו הקטנה ב יניהן ושרפן פי' שהושיט והמשיך גילוי עצמותו ית' יותר מכדי מדה ושיעור המצומצם בהשגת המלאכים מעט מזעיר בחי' אצבעו הקטנה

Therefore our Sages, of blessed memory, said that when the angels accused and said, "What is man," etc., "He stretched out His little finger among them and burned them." The meaning is that He extended and drew forth a revelation of His essence, may He be blessed, beyond the contracted measure and limit of the angels' comprehension: a tiny bit, the level of "His little finger"

> This explains the Talmud's account: when angels objected to the creation of man, saying "What is man," G-d "stretched out His little finger among them and burned them." The Alter Rebbe reads the "little finger" as a tiny revelation of G-d's essence, slightly beyond the measure fitted to the angels' grasp, and that alone consumed them.

(וע' בפרדס בתחלתו בשם ספר יצירה עשר ספירות בלי מה מספר עשר אצבעות[41,42] כו' ובזח"ב [ובזהר חלק ב'] ר"פ יתרו)

(And see Pardes at its beginning, citing Sefer Yetzirah: "Ten Sefiros without 'what' (beli mah), the number of the ten fingers," etc.; and Zohar, Part II, at the beginning of Parshas Yisro.)

> A parenthesis supports the image of the finger: Pardes quotes Sefer Yetzirah, which matches the ten Sefiros to the ten fingers, and the Zohar speaks of the fingers at the beginning of Parshas Yisro. A "finger" is thus a divine attribute, a measured revelation.

ואזי ושרפן שנשרפו ונתבטלו במציאות לגמרי והיו כלא היו רק הצמצום הוא הגורם התהוות העולמות.

And then "and burned them": they were burned and utterly nullified out of existence, and were as though they had never been. It is only the tzimtzum that brings about the coming into being of the worlds.

> Faced with more revelation than they could hold, the angels were burned and ceased to exist. The lesson is that it is only the tzimtzum that allows the worlds to come into being.

והנה תחלת בריאת העולמות היה מפני כי חפץ חסד הוא[43] אך מה שבטובו מחדש[44] בכל יום תמיד מעשה בראשית מחדש בבחי' יש מבחי' חכמה וצמצום בכל יום

Now, the beginning of the creation of the worlds was because "He desires kindness." But [the fact] that "in His goodness He renews each day, continually, the work of Creation," renewing [it] as existence (yesh) from the level of Chochmah and tzimtzum each day,

> The first creation came from G-d's own desire for kindness, without any prompting. But, as the blessing before the morning Shema says, "in His goodness He renews each day, continually, the work of Creation," bringing the world into being anew each day as a distinct existence, through Chochmah and tzimtzum.

כי בכל יום מתחדשת הארה אחרת [וגם בכל שעה מתחדש צירוף שם הוי' כו'] באתעדל"ת [באתערותא דלתתא] תליא מילתא וצ"ל צמצום והעלם זה גם באתעדל"ת [באתערותא דלתתא] והוא להיות בחי' בטל רצונך[45, 46] כו'

since each day a different radiance is renewed [and also each hour a combination of the Name Havayah is renewed, etc.], depends on the arousal from below (isarusa dilesata). And this tzimtzum and concealment must also be in the arousal from below: namely, to be the level of "Nullify your will," etc.;

> Since each day brings a new divine radiance, and even each hour a new combination of the letters of Havayah, this daily renewal depends on human initiative, the arousal from below. A person must therefore make a tzimtzum of his own, in the spirit of the Mishnah's "Nullify your will before His will."

דהיינו לצמצם ולכבוש את כל רצונותיו אשר לא לה' המה הן במחשבה רבות מחשבות בלב איש[47]

that is, to contract and subdue all his desires that are not for G-d: whether in thought, "Many are the thoughts in a man's heart,

> This personal tzimtzum means restraining and subduing every desire that is not for G-d. It begins in thought: a person has many plans of his own, but only G-d's counsel will stand.

ועצת ה' היא תקום והן בדבור שלא להיות [להיות] דבורו ורוח פיו כרצונו והן במעש' עוצם עיניו מראות ברע[48] ולא תתורו אחרי לבבכם[49] כו'

but the counsel of Havayah, it shall stand"; or in speech, that his speech and the breath of his mouth not be as he wishes; or in action, "he shuts his eyes from seeing evil," and "you shall not stray after your heart," etc.;

> It extends to speech, not saying whatever one wishes, and to action, as in "he shuts his eyes from seeing evil" and "you shall not stray after your heart."

בין באיסור בין בהיתר כמארז"ל [כמאמר רבותינו זכרונם לברכה] קדש א"ע [את עצמו][50] במותר לך והוא בכל שיעור קומה של אדם להשליך נפשו ורצונו מנגד כו'

whether in what is forbidden or in what is permitted, as our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you." And this is in the entire stature of a person: to cast aside his soul and his will, etc.

> The restraint applies even to what is permitted, in keeping with the Talmud's "Sanctify yourself in what is permitted to you," and it takes in the whole person, all his faculties, setting aside his own self and will.

וביטול זה הוא בבחי' חכמה כי בחכמה אתברירו[51] לברר הטוב מהרע ולבטל רצון הרע מפני הטוב בכח החכמה שבנפש

And this self-nullification (bittul) is in the level of Chochmah, for "through Chochmah they were refined": to sift the good from the evil and to nullify the will for evil before the good, by the power of the Chochmah in the soul.

> Such self-nullification belongs to Chochmah, for "through Chochmah they were refined": Chochmah sorts good from evil, and the soul's Chochmah is what enables a person to set aside his desire for evil in favor of the good.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] קדש א"ע [את עצמו] כו' כי קדש הוא בחכמה[52] כמו קדש לי כל בכור[54, 53] כו'.[55, 56]

Therefore our Sages, of blessed memory, said, "Sanctify yourself," etc.; for kodesh (holiness) is in Chochmah, as in "Sanctify to Me every firstborn," etc.

> This is why the Sages put it as "sanctify yourself": holiness is bound up with Chochmah. The verse "Sanctify to Me every firstborn" shows the link, for Chochmah is the "firstborn," the first of all levels.

5 וע"י בחי' ביטול זה שבאתעדל"ת [שבאתערותא דלתתא] שמבטל ומסלק א"ע [את עצמו] ורצונו ליבטל אליו ית' אתעדל"ע [אתערותא דלעילא] להיות ביטול וסילוק עצמיות אור א"ס ב"ה שלא יאיר ויתגלה

And through this level of self-nullification (bittul) in the arousal from below (isarusa dilesata), in which he nullifies and removes himself and his will so as to be nullified to Him, may He be blessed, there is an arousal from above (isarusa dile'eila): that there be a nullification and withdrawal of the essence of the Infinite Light (Or Ein Sof), blessed be He, so that it does not shine and become revealed

> Here is the effect of the person's self-nullification. When he sets aside himself and his will before G-d, this arousal from below evokes a matching arousal from above: the essence of the Infinite Light withdraws and conceals itself, so that it does not shine openly.

אלא בבחי' צמצום בהעלם אחר העלם בבחינת ישת חשך סתרו[57] חשך ולא אור ויהי' [ויהיה] גילוי בחי' יו"ד שהיא חכמה כו' ע"י בחי' יו"ד חכמה שבנפש:

except in the level of tzimtzum (contraction), in concealment after concealment, in the mode of "He made darkness His hiding place," darkness and not light. And there will be a revelation of the level of the yud, which is Chochmah (wisdom), etc., through the level of the yud, the Chochmah, that is in the soul.

> The Infinite Light then shines only through tzimtzum, concealment after concealment, "He made darkness His hiding place," and this is exactly what allows the yud, Chochmah, to be revealed above. The yud above is revealed through the yud of the soul, its Chochmah, which carries out the self-nullification.

SECTION 4 · ¶6–8

The first hei: contemplation, love and teshuvah in prayer

6 ג וענין הה' של שם הוי' שבנפש הוא כי הנה ה' ראשונה היא בחי' בינה עילאה בחי' התפשטות הה' באורך ורוחב ממכ"ע [ממלא כל עלמין] וסוכ"ע מן צמצום הנקודה כו'

3. And the matter of the hei of the Name Havayah in the soul is this: the first hei is the level of supernal Binah (understanding), the level of the expansion of the hei, in length and breadth, of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), from the tzimtzum (contraction) of the point, etc.

> The third section turns to the first hei of Havayah, which is supernal Binah. Unlike the yud, a mere point, the letter hei extends in length and breadth: Binah unfolds the point of Chochmah into a full understanding of how G-d fills and encompasses all worlds.

ובנפש הוא התפשטות והתרחבות ההשגה מן ברק המבריק במוח שהיא בחי' נקודה כו' להיות מרחיב דעתו ובינתו בגדולת א"ס ב"ה איך שהוא ממכ"ע [ממלא כל עלמין] וסוכ"ע בהארה אחת מצומצמת כו'.

And in the soul it is the expansion and broadening of comprehension from the lightning that flashes in the brain, which is the level of a point, etc.: that he broaden his knowledge and understanding in the greatness of the Infinite One (Ein Sof), blessed be He, how He fills all worlds and encompasses all worlds with one contracted radiance, etc.

> In the soul, this hei is contemplation: taking the flash of insight and broadening it, expanding one's mind and understanding in the greatness of the Infinite One. One reflects on how all the worlds, those He fills and those He encompasses, come from a single contracted glimmer of His light.

7 ועי"ז יהיה ג"כ ההתפשטות וההתגלות בלב והתלהבות והתלהטות רשפי אש[58] האהבה וכן שמחת הנפש בה' עושה הוא ע"י התרחבות

And through this there will also be the expansion and revelation in the heart, and the flaming and blazing of the fiery flashes of love; and likewise the soul's joy in G-d, its Maker, comes through the broadening

> Broad contemplation in the mind brings an expansion and revelation in the heart: blazing, fiery love for G-d, and the soul's joy in its Maker. Both come from the breadth of the contemplation.

ההתבוננות בלב אם הבנים שמחה[59] ואתעדלי"ת [ואתערותא דלתתא] לגילוי בחי' ה' זו היא בחי' תשובה עילאה ממטה למעלה [וזהו תשובה תשוב[60] ה'] ויצעקו אל[61] ה' בצר להם

of contemplation in the heart: "a joyful mother of children." And the arousal from below (isarusa dilesata) for the revelation of this level of hei is the level of the higher teshuvah (return), from below upward [and this is "teshuvah": tashuv hei, "the hei shall return"]: "and they cried out to Havayah in their distress,"

> Binah is called "a joyful mother of children," since it gives birth to the emotions with joy. The arousal from below that reveals this hei is the "higher teshuvah," a return from below upward; the Zohar reads teshuvah as tashuv hei, "the hei shall return," and it takes the form of a cry from distress, "they cried out to Havayah in their distress."

כי הירידה מאור פניו ית' הוא בבחי' צר בבחי' הארה מועטת ומצומצמת ובפרט אם ישים אשם נפשו מכל מעשיו דבוריו ומחשבותיו אשר לא לה'

for the descent from the light of His countenance, may He be blessed, is in the level of "distress" (tzar, narrowness), in the level of a slight and contracted radiance; and especially if he holds his soul guilty for all his deeds, words and thoughts which are not for G-d,

> The "distress" (tzar, also "narrowness") is the soul's awareness that it receives only a narrow, contracted glimmer of G-d's light. It is felt all the more when a person holds himself guilty for deeds, words and thoughts that were not for G-d.

המה אשר בהבל בא ובחשך ילך[62] ואי לזאת ישים אליו לבו רוחו ונשמתו אליו יאסוף[63] לדבקה בו ית' ממש ורוח אייתי רוח[64] ואמשיך רוח כו'.

he who "came in vanity and goes in darkness." And therefore "he sets his heart toward Him; his spirit and his soul he gathers to Him," to cleave to Him, may He be blessed, truly; and "spirit brings spirit and draws spirit," etc.

> He sees that such a life "comes in vanity and goes in darkness," and so he turns his whole heart, spirit and soul to G-d, to cleave to Him. The Zohar's principle "spirit brings spirit and draws spirit" means that this outpouring of the person's spirit draws down G-d's spirit in return.

8 ועד"ז סובב הולך כל ענין התפלה להתבונן בירידת והשתלשלות אור א"ס ב"ה בהארה מועטת ומצומצמת בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע עד שיהללו את שם ה' כו' בחי' שם בלבד וישתבח שמך לעד כו'

In the same way, the whole matter of prayer revolves around this: to contemplate the descent of the Infinite Light (Or Ein Sof), blessed be He, and its chain of descent (hishtalshelus), in a slight and contracted radiance, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), until "they praise the Name of Havayah," etc., the level of a name alone, and "May Your Name be praised forever," etc.;

> The whole of prayer follows this pattern: one contemplates how the Infinite Light descends, step by step, as a faint, contracted glimmer that fills and encompasses all worlds. The morning prayers reach "let them praise the Name of Havayah" and "May Your Name be praised forever," for all of creation comes only from G-d's "Name," a mere glimmer of Him.

בכדי שעי"ז יבא לקיום ואהבת בק"ש [בקריאת שמע] את[65] הוי' אלהיך ממש להיות גילוי אור א"ס ב"ה ממש ואותה אנו מבקשים שיהי' [שיהיה] בבחי' גילוי ההתפשטות באורך ורוחב בלב ונפש

so that through this he will come to fulfill, in the Shema, "You shall love Havayah your G-d," truly: that there be a revelation of the very Infinite Light, blessed be He. And this is what we ask for: that it be in the level of a revealed expansion, in length and breadth, in the heart and soul.

> This contemplation leads to the Shema's command "You shall love Havayah your G-d": love for G-d Himself, the Infinite Light as it is, and not only for its glimmer. We ask that this love be revealed and expand in length and breadth, filling the heart and soul.

וזהו והחזירנו בתשובה שלימה לפניך פי' להיות המשכת פניך פנימיותך דהיינו בחי' אור א"ס ב"ה ממש וכמ"ש יאר ה' פניו כו'.[66]

And this is [the meaning of] "Bring us back in complete teshuvah (return) before You (lefanecha)": the meaning is that there be a drawing-down of "Your face" (panecha), Your inner dimension (pnimiyus), that is, the level of the very Infinite Light, blessed be He; as it is written, "May Havayah make His face shine," etc.

> This is the request in the daily Amidah, "Bring us back in complete teshuvah before You": lefanecha, "before You," contains panim, "face," which suggests pnimiyus, G-d's innermost being. We ask that the Infinite Light itself be drawn down, as in the priestly blessing, "May Havayah make His face shine upon you."

SECTION 5 • ¶9

The vav and final hei: Torah, mitzvos and charity

9 וענין הו"ה בנפש הוא להיות גילוי ההמשכה בתורה ומצות בקיום המעשה בפו"מ [בפועל ממש] כי התורה היא בחי' וי"ו קול קורא במדבר[67] פנו דרך ה'

And the matter of the vav and the [final] hei in the soul is that there be a revelation of the drawing-down in Torah and mitzvos, in the fulfillment of the deed in actual practice. For the Torah is the level of the vav: "A voice calls in the wilderness: Clear the way of Havayah,"

> Next come the last two letters of the Name, the vav and the final hei. In the soul they are the drawing-down of G-d's light through Torah and mitzvos, carried out in actual deeds; the Torah is the vav, the letter of drawing down, and it is Isaiah's "voice that calls."

להיות המשכת קול התורה קורא דרך ה' וגילוי אורו ית' אפי' [אפילו] בבחי' מדבר שהוא העוה"ז שיהי' [שיהיה] בו כן בקדש חזיתיך[68] המשכת קודש עליון [ועמ"ש בד"ה

that there be a drawing-down of the voice of the Torah, calling "the way of Havayah," and a revelation of His light, may He be blessed, even in the level of "wilderness," which is this world: that in it there be "So have I beheld You in holiness," a drawing-down of supernal holiness. [And see what is written in the discourse beginning

> The voice of Torah calls out "the way of Havayah," drawing G-d's light even into the "wilderness," this lowly world, so that even here one can say, "So have I beheld You in holiness": supernal holiness drawn down below. A bracketed note sends the reader to another discourse on this.

כי תשמע בקול פי' ראה] והמשכה זו היינו בה' תתאה היא בחי' המעשה והיה מעשה הצדקה[69] דייקא וצדקה היא כללות המצות[70, 71] כי

"When you hearken to the voice," Parshas Re'eh.] And this drawing-down is in the lower hei, which is the level of action: "And the deed of charity (tzedakah) shall be," "deed" specifically. And charity is the general and collective expression (klalus) of the mitzvos; for

> The drawing-down reaches its goal in the final hei, the level of action. The verse speaks of "the deed of charity," stressing deed, and charity is the general expression of all the mitzvos, as the Talmud teaches that charity equals all the other mitzvos together.

כמו שצדקה הוא להחיות רוח שפלים[72] כו' כך כללות המצות הן להיות המשכת חיות ואור א"ס ב"ה למטה בעולם השפל הגשמי ונגלה כבוד[73] ה' למטה כו'

just as charity is "to revive the spirit of the lowly," etc., so the mitzvos, in their general and collective expression, are for drawing down life-force and the Infinite Light (Or Ein Sof), blessed be He, below, into the lowly physical world, "and the glory of Havayah shall be revealed" below, etc.

> Just as charity "revives the spirit of the lowly," giving life to the poor, all the mitzvos together bring divine life-force and the Infinite Light down into the lowly physical world, so that "the glory of Havayah" is revealed even below.

והוא בחי' ה' כי צדק מלאה ימינך[74] שנק' צדק בלא[75,76] ה' וכשמלאה ימינך התפשטות והמשכות החסד

And this is the level of the hei; for "Your right hand is full of tzedek (righteousness)": it is called tzedek, without a hei; and when "Your right hand is full," [that is,] the expansion and drawings-down of Chesed (kindness),

> The final hei shows in the very spelling of charity. Tzedek, "righteousness," is spelled without a hei, and the verse "Your right hand is full of tzedek" shows what completes it: the right hand stands for Chesed, G-d's expansive kindness, which fills tzedek.

אזי הוא נק' בתוספת[77,78] ה' צדקה (ועי' בזהר פ' בחקתי דקי"ג ע"ב ובפי' הרמ"ז [הרב משה זכות] שם ובאדר"ז [ובאדרא זוטא] דרצ"א סע"ב [סוף עמוד ב] ודרצ"ב ע"א).[79] והנה גילוי זה שבבחי' המעשה הוא ע"י בחי' הוי"ו שהוא ענין ההמשכה כו':

then, with the addition of a hei, it is called tzedakah. (And see the Zohar, Parshas Bechukosai, folio 113b, and the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and the Idra Zuta, folio 291, end of side b, and folio 292a.) Now, this revelation in the level of action comes through the level of the vav, which is the matter of drawing down, etc.

> When Chesed fills tzedek, a hei is added and it becomes tzedakah, charity; the Zohar passage the Alter Rebbe cites teaches that tzedakah gives to tzedek and joins with it. He then notes that this revelation in action comes through the vav, which stands for drawing down.

SECTION 6 · ¶10–12

Havayah from above: the penitent and the depths

10 ד אך הנה כ"ז [כל זה] הוא ענין בחי' הוי"ה שבנפש האלקית שיש לה בחי' התלבשות בגוף ונפש הבהמית אבל יש בחי' הוי' הנמשך מלמעלה וזהו כי אהבך[80] ה' אלקיך.

4. However, all this is the matter of the level of Havayah in the G-dly soul, which is clothed in the body and the animal soul. But there is a level of Havayah that is drawn from above; and this is [the meaning of] "because Havayah your G-d loved you."

> The fourth section turns to a different level. All the letters described so far are Havayah as it is within the G-dly soul, which is clothed in the body and the animal soul, and revealed through the person's own service; but there is also a Havayah drawn down from above, to which the verse's closing words allude: "because Havayah your G-d loved you."

פי' אהבך לשון פועל יוצא שהוא הממשיך בך מדת האהבה הבאה מלמעלה שהיא אתעדל"ע [אתערותא דלעילא] שלפני אתעדל"ת [אתערותא דלתתא] ומשם ויהפוך ה' לך את הקללה לברכה שזדונות נעשו כזכיות[81] ממש.

The meaning: "loved you" (ahevcha) is a transitive form: that He is the one who draws into you the attribute of love that comes from above, which is the arousal from above (isarusa dile'eila) that precedes the arousal from below (isarusa dilesata). And from there [comes] "Havayah turned the curse into a blessing for you": that intentional sins become literally like merits.

> The Alter Rebbe reads "loved you" (ahevcha) as transitive: G-d puts into you a love that comes from above. This is the arousal from above that comes before, and does not depend on, any arousal from below, and from it comes the turning of the curse into a blessing: intentional sins become, in truth, like merits.

11 וביאור ענין זה הוא כי הנה גדול כח בע"ת [בעלי תשובה] דמשכין ליה בחילא יתיר[82] כו' והיינו ע"י בחי' ובכל מאדך[83] למעלה מכדי שתוכל נפשו שאת הן במס"נ [במסירות נפש] בפו"מ [בפועל ממש] כמעשה דר"א [דרבי אלעזר] בי"ד [בן דורדיא][84] כו'

And the explanation of this matter is that great is the power of baalei teshuvah (penitents), "who draw Him down with greater strength," etc. And this is through the level of "with all your might," beyond what his soul can bear: whether through self-sacrifice (mesirus nefesh) in actual fact, as in the episode of Rabbi Elazar ben Durdaya, etc.,

> The Zohar says that baalei teshuvah, those who return to G-d after sin, "draw Him down with greater strength." Their strength comes from "with all your might," a love that exceeds what the soul can contain, which can show itself in actual self-sacrifice, as with Rabbi Elazar ben Durdaya, a great sinner who repented and wept until his soul left him.

והן בבחי' ביטול אליו ית' וכלות הנפש בק"ש [בקריאת שמע] וכמ"ש אליך ה' נפשי אשא[85] וגו' ובחי' ובכל מדך הוא המתגלה בבע"ת [בבעלי תשובה] יותר מבצדיקים שבצדיקים היא בחי' ובכל נפשך כו'

or in the level of self-nullification (bittul) to Him, may He be blessed, and the expiry of the soul in the Shema, as it is written, "To You, Havayah, I lift up my soul," etc. And the level of "with all your might" is what is revealed in baalei teshuvah more than in the most righteous of the righteous, which is the level of "with all your soul," etc.

> It can also show itself in the soul's complete self-nullification and "expiry" during the Shema, as in "To You, Havayah, I lift up my soul." This "with all your might" is revealed in baalei teshuvah more than in the most perfect tzaddikim, whose love is "with all your soul."

והיינו לפי שיתרון האור הוא הבא מתוך החשך[86] דוקא שע"י הזדונות שישים אשם נפשו איך שבהבל בא[87] כו' ונגעה בו עד הנפש.

This is because the advantage of light is that which comes out of the darkness specifically: through the intentional sins, when he holds his soul guilty, how he "came in vanity," etc., and it touches him to the soul.

> The reason is that light is most precious when it comes out of darkness. The penitent's past sins make him feel his guilt, that his life "came in vanity," and the pain reaches the depth of his soul.

אי לזאת יצעק אל ה' בצר לו מאד ותהי' [ותהיה] הצעקה גדולה לאלקים למעלה מכדי שתוכל נפשו שאת וזהו ענין י"ה עם שמי שס"ה[88, 89] כו'

Therefore he will cry out to Havayah in his very great distress, and the cry will be great unto G-d, beyond what his soul can bear. And this is the matter of "Yah with Shemi (My Name) is 365," etc.:

> From that distress he cries out to G-d with a cry beyond his soul's capacity. This is linked to the Zohar's teaching that the Name Yah together with shemi, "My Name," makes 365, the number of the prohibitions.

שהל"ת [שהלא תעשה] הן בשם י"ה למעלה מבחי' עשה שהן בשם ו"ה וכמ"ש בארץ לא זרועה[90] שבחי' לא הוא הנזרע כו'

for the prohibitions are in the Name Yah, above the level of the positive [commandments], which are in the Name vav-hei; and as it is written, "in a land not (lo) sown," that the level of lo ("not") is what is sown, etc.,

> The 365 prohibitions belong to Yah, the first two letters of Havayah, which are higher than the vav-hei, the source of the positive commandments. Jeremiah's "in a land not sown" hints at this: the "not" (lo), the prohibitions, is itself what is sown.

כמ"ש במ"א כי לפי ששם י"ה הוא למעלה משם ו"ה א"א בכח הנפש להמשיך משם בבחי' המשכה שהוא בקיום מ"ע [מצות עשה] רק בשמירת הל"ת [הלא תעשה]

as is explained elsewhere. For since the Name Yah is above the Name vav-hei, it is impossible, by the power of the soul, to draw down from there in the mode of drawing-down, which is through fulfilling the positive commandments; only through keeping the prohibitions,

> Because Yah is higher than vav-hei, the soul cannot draw from it by positive action, the mode of drawing-down that belongs to the positive commandments. It reaches Yah only through keeping the prohibitions, that is, through refraining.

שהוא ענין עקירת הרצון מן ההיפך ועיקרה זו שמן ההיפוך תגדל מאד עד שיבא ויגיע לבחי' ובכל מאדך[91] למעלה מכדי שתוכל הנפש שאת.

which is the matter of uprooting the will from the opposite; and this uprooting, from the opposite, will grow very great, until he comes and reaches the level of "with all your might," beyond what the soul can bear.

> Keeping a prohibition means uprooting one's will from its opposite. In a penitent, who has known that opposite from within, the uprooting becomes so intense that it reaches "with all your might," beyond the soul's capacity.

12 והנה ע"ז נאמר ממעמקים קראתיך[92] הוי' כי יש י"ד עמקים שהם כנגד עשר בחינות הנפש ז' מדות וג' שכליים והעומק שלהן הוא השרש שבכל בחי' שנק' עומקא דחשוכא

Now, about this it is said, "From the depths I have called You, Havayah." For there are ten depths, which correspond to the ten levels of the soul, seven emotive attributes (middos) and three intellectual ones, and their depth is the root in each level, which is called "the depth of darkness" (umka dechashucha):

> The Alter Rebbe now reads Psalm 130, "From the depths I have called You, Havayah." The depths are ten, matching the soul's ten powers, seven emotional and three intellectual, and the "depth" of each power is its hidden root, called in Aramaic "the depth of darkness."

דהיינו בחי' החשך שעדיין לא בא לידי גילוי בנפש שאין בו בחי' התלבשות בגוף ונפש הבהמית הוא מהמדות עליונות הבאות מלמעלה שהן למעלה מכוחות המתגלות בנפש

that is, the level of the darkness that has not yet come into revelation in the soul, in which there is no aspect of being clothed in the body and the animal soul. It is from the supernal attributes that come from above, which are above the powers that are revealed in the soul.

> This "darkness" is the part of each power that has never come into revelation in the soul and is not clothed in the body or the animal soul. It comes from supernal attributes that come from above, beyond the faculties the soul shows openly.

רק ע"י בחי' ובכל מאדך מתגלה בחי' ממעמקים ומשם קראתיך הוי' להיות התחדשות בחי' הוי' בנפש ולהיות בנפש הוי' זו של בחי' ממעמקים

Only through the level of "with all your might" is the level of "from the depths" revealed; and from there, "I have called You, Havayah": that there be a renewal of the level of Havayah in the soul, and that there be in the soul this Havayah of the level of "from the depths,"

> These depths are revealed only through "with all your might," the penitent's love beyond measure. From there the person calls to G-d, and a new level of Havayah comes into being in the soul, one that rises from its hidden depths.

שעדיין לא היתה בגילוי הנפש ועי"ז ויהפוך ה' את הקללה לברכה[93] שמשם נמשך מחילת וסליחת העוונות וזרקתי עליכם מים טהורים[94] כו' מחיתי כעב פשעיך[95] כו'

which was not yet revealed in the soul. And through this, "Havayah turned the curse into a blessing": for from there is drawn the forgiveness and pardon of sins, "And I will sprinkle pure water upon you," etc.; "I have wiped away your transgressions like a thick cloud," etc.

> This new revelation is what turns the curse into a blessing: from it flow forgiveness and pardon of sins, as in "I will sprinkle pure water upon you" and "I have wiped away your transgressions like a thick cloud." This answers the opening question: the curse is not merely ignored but transformed.

ולכן אומרים בעשי"ת [בעשרת ימי תשובה] מזמור זה ממעמקים שבכל יום ממשיך עומק א' עד שביוהכ"פ [שביום הכפורים] לפני הוי' תטהרו לפני הוי' המתגלה בנפש שמשם נמשך להיות תטהרו:[96]

Therefore, during the Ten Days of Teshuvah, we say this psalm, "From the depths"; for each day one draws down one depth, until on Yom Kippur: "Before Havayah you shall be purified," before the Havayah that is revealed in the soul, from which it is drawn down that "you shall be purified."

> This is why Psalm 130 is recited during the Ten Days of Teshuvah: each day draws out one of the ten depths, until on Yom Kippur "before Havayah you shall be purified." The Havayah "before" whom we are purified is the one now revealed in the soul, the source of the purification.

IN ONE'S AVODAH

Arouse the hidden love for G-d and let it guard you even in small matters of the words of the Scribes. Set aside your own will in thought, speech and action, even in what is permitted. In prayer, broaden your contemplation of G-d's greatness until it becomes love and joy, and draw His light into the world through Torah, mitzvos and above all charity. And let remorse over the past become a cry "with all your might" that reveals the depths of the soul, especially during the Ten Days of Teshuvah.

QUESTIONS FOR DISCUSSION

1. Why does the maamar see more praise in G-d's refusal, beyond reason, to hear the accuser than in a refutation of his charges, and how does that refusal mirror the Jew's own love?
2. How does the analogy of hair and the brain show the gap between the Infinite Light and Chochmah, and why is that gap necessary for the worlds to exist?
3. What does it mean that the daily renewal of creation depends on the arousal from below, and how does "Nullify your will" act as a person's own tzimtzum?
4. Why is charity the general expression of all the mitzvos, and what does the added hei of tzedakah signify?
5. Why is "with all your might" revealed more in baalei teshuvah than in perfect tzaddikim, and how does it turn the curse into a blessing?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ולא אבה**

The note points to the Mitteler Rebbe's transcript (hanachah) of this discourse, printed in Sefer HaMaamarim 5566, p. 334: another record of the same maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' שלד. עוד הגהות באוה"ת ע' תתקצה, שם ע' תתקפא מיוסד על הנחת אדה"א עם הגהות אחרות. שם ע' תתקצה הגהות נוספות.

2 **ולא אבה ה"א לשמוע אל בלעם**

"But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loved you." The whole maamar explains this verse; its closing words, "because He loved you," are taken up in paragraph 10.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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KEHOT'S NOTE

דברים כג, ו. בסה"מ תקס"ו ובאוה"ת יש עוד כמה קושיות.

3 Kehot's note points to II Samuel 13:14 for these words.

II Samuel 13:14 שמואל ב י"ג:י"ד

וְלֹא אָבָה לִשְׁמֹעַ בְּקוֹלָהּ וַיֶּחֱזַק מִמֶּנָּה וַיְעַנֶּהָ וַיִּשְׁכַּב אֹתָהּ׃

Howbeit he would not hearken unto her voice; but being stronger than she, he forced her, and lay with her.

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4 **ראש הפעור הנשקפה**

Balak took Bilam to the top of Peor, which looks out over the wasteland, for another attempt to curse Israel. The Alter Rebbe counts it among the places Bilam chose because Israel were destined to sin there.

Numbers 23:28 במדבר כ"ג:כ"ח

וַיִּקַּח בָּלָק אֶת־בִּלְעָם רֹאשׁ הַפְּעוֹר הַנִּשְׁקָף עַל־פְּנֵי הַיְשִׁימֹן׃

And Balak took Balaam unto the top of Peor, that looketh down upon the desert.

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KEHOT'S NOTE

במדבר כג, כח.

5 **וישת אל המדבר פניו**

When Bilam saw that it pleased Havayah to bless Israel, he no longer went after omens as before but set his face toward the wilderness. The Alter Rebbe reads this, too, as Bilam looking toward a place of Israel's sin.

Numbers 24:1 במדבר כ"ד:א'

וַיַּרְא בִּלְעָם כִּי טוֹב בְּעֵינֵי ה' לְבָרֵךְ אֶת־יִשְׂרָאֵל וְלֹא־הָלַךְ כְּפַעַם־בְּפַעַם לִקְרַאת נְחָשִׁים וַיָּשֶׁת אֶל־הַמִּדְבָּר פָּנָיו׃

And when Balaam saw that it pleased the L-RD to bless Israel, he went not, as at the other times, to meet with enchantments, but he set his face toward the wilderness.

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KEHOT'S NOTE

במדבר כד, א.

PARAGRAPH 2

6 **שבכל נפש מישראל יש בחי' והארה משם ה'**

The note says that part of this passage, on the aspect and radiance of the Name Havayah in every Jewish soul, is quoted in a discourse of the Rebbe Maharash printed in Sefer HaMaamarim 5629.

KEHOT'S NOTE

חלק מכאן מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' רצט. וראה גם בספר השיחות תנש"א ע' 799 ואילך.

7 **כי חלק ה' עמו**

"For Havayah's portion is His people; Jacob is the lot of His inheritance." The Alter Rebbe reads "portion" literally: the souls of Israel are a portion and a radiance of the Name Havayah itself.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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KEHOT'S NOTE

דברים לב, ט.

8 **כי הנה בכל נפש מישראל . . קוצו של יו"ד**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך א ע' קלא.

9 **בד"ה ראה אנכי**

There the Alter Rebbe explains how the Name Havayah is present in every Jew: at the Giving of the Torah Havayah was drawn into each one's inner self, so that He is "your G-d," called by your name.

KEHOT'S NOTE

לעיל יח, א.

PARAGRAPH 3

10 **ויחידה**

In the next gate Rabbi Chaim Vital explains that the levels of the soul are drawn from the different worlds, Chayah from Atzilus "and Yechidah from Adam Kadmon," the tip of the yud. The reference links the love beyond reason to Yechidah, the soul's highest level.

Sha'arei Kedusha, Part 3 2:29 שערי קדושה, חלק ג ב:כ"ט

ואחר כך לוקח רוח אחד מעולם היצירה וגם הוא נחלק לכמה מדרגות על דרך הנזכר לעיל. אך בבחינת כללות כל העולמות נקרא רוח. ועל דרך זה נשמה מבריאה, וחיה מאצילות, ויחידה מא"ק:

Afterwards he obtains a Ru'ach from the world of Formation-Yetzirah, and it too is divided into a number of levels in the same manner mentioned before. Nevertheless, in relation to the aspect of the general worlds, it is called a Ru'ach. The same is likewise so with the Neshamah from the world of Creation-Briyah, as well as with the Chayah from the world of Emanation-Atzilut, and with the Yechidah from Primordial Man-Adam Kadmon.

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11 **ואין אדם עובר עבירה**

The Talmud teaches that a person does not commit a sin unless a spirit of folly enters him. The Alter Rebbe explains the folly as the illusion that one remains bound to G-d even while sinning.

Sotah 3a:4–5 סוטה ג א:ד'-ה'

רֵישׁ לָקִישׁ אָמַר: אֵין אָדָם עוֹבֵר עֲבֵירָה אֶלָּא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת, שֶׁנֶּאֱמַר: "אִישׁ אִישׁ כִּי תִשְׁטֶה אִשְׁתּוֹ", "תִּשְׁטֶה" כְּתִיב. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מִפְּנֵי מָה הֶאֱמִינָה תּוֹרָה עַד אֶחָד בְּסוֹטָה — שֶׁרַגְלַיִם לַדָּבָר, שֶׁהֲרֵי קִינֵּא לָהּ, וְנִסְתְּרָה, וְעֵד אֶחָד מְעִידָהּ שֶׁהִיא טְמֵאָה.

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KEHOT'S NOTE

סוטה ג, א.

12 **נר ה' נשמת אדם**

"The lamp of Havayah is the soul of man, searching all the inner chambers." The Alter Rebbe uses the image of the lamp: like a flame, the soul rises upward of itself, toward its source.

Proverbs 20:27 משלי כ:כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

13 **חמורים ד"ס יותר מד"ת**

The Mishnah states that there is greater stringency in the words of the Scribes than in the words of Torah: one who says there is no mitzvah of tefillin, contradicting the Torah, is exempt, but one who says tefillin have five compartments, adding to the words of the Scribes, is liable.

Sanhedrin 88b סנהדרין פ"ח ב

KEHOT'S NOTE

שהש"ר א ע"פ כי טובים דודיך (ב). עירובין (כא, ב). וראה סנהדרין פח, ב במשנה. [כ].

14 **חמורים ד"ס יותר מד"ת**

The Talmud expounds the verse "My son, take heed" as "be more careful with the words of the Scribes than with the words of Torah," for one who transgresses the words of the Scribes is liable to death.

Eruvin 21b עירובין כ"א ב

15 **חמורים ד"ס יותר מד"ת**

On "For your love is better than wine," the Midrash teaches that the words of the Scribes are dearer than the words of Torah.

Shir HaShirim Rabbah 1:3 שיר השירים רבה א:ג'

... רַבִּי אֶלִיעֶזֶר אוֹמֵר, אִם יִהְיוּ כָּל הַיַּמִּים דְּיוֹ, וַאֲגַמִּים קוּלְמוֹסִין, וְשָׁמַיִם וְאֶרֶץ מְגִלּוֹת, וְכָל בְּנֵי הָאָדָם לַבָּלָרִים, אֵין מַסְפִּיקִין לִכְתוֹב [דברי תורה שלמדתי], וַאֲנִי לֹא חִסַּרְתִּיהָ אֶלָּא כְּאָדָם שֶׁמַּטְבִּיל זְכָרוּתוֹ כְּמִכְחוֹל בַּיָּם. רַבִּי יְהוֹשֻׁעַ אוֹמֵר אִם יִהְיוּ כָּל הַיַּמִּים דְּיוֹ, וַאֲגַמִּים קוּלְמוֹסִין, וְשָׁמַיִם וְאֶרֶץ יְרִיעוֹת, וְכָל בְּנֵי אָדָם לַבָּלָרִין, אֵין מַסְפִּיקִין לִכְתוֹב דִּבְרֵי תוֹרָה שֶׁלָּמַדְתִּי, וְלֹא חִסַּרְתִּיהָ רַק כְּאָדָם שֶׁמַּטְבִּיל זְכָרוּתוֹ כְּמִכְחוֹל בַּיָּם. רַבִּי עֲקִיבָא אוֹמֵר אֲנִי אֵין בִּי ...

"By the fragrance of your good oils, your name is like poured oil; therefore, the young women love you" (Song of Songs 1:3). "By the fragrance of your good oils," Rabbi Yanai son of Rabbi Shimon [said]: All the songs that the patriarchs recited before You were fragrances, but we, "your name is like poured oil," like a person who empties from his vessel to the vessel of another. All the mitzvot that the patriarchs performed before You were fragrances, but we, "your name is like poured oil," [we have] ...

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16 **נקראו סופרים**

The Talmud says the early Sages were called Sofrim because they counted (sofrim) all the letters of the Torah. The Alter Rebbe offers another meaning: they are the "scribe" (sofer) who makes the "book," that is, the Oral Torah.

Kiddushin 30a:11 קידושין ל' א:י"א

לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהָיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַּתּוֹרָה, שֶׁהָיוּ אוֹמְרִים: וָאו"ו דְּ"יָגְחוֹן"- חֲצָיָין שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דָּרֹשׁ דָּרַשׁ" - חֲצָיָין שֶׁל תֵּיבוֹת. "וְהִתְגַּלָּח" - שֶׁל פְּסוּקִים. "יְכַרְסֶמֶנָּה חֲזִיר מִיָּעַר" - עַיִּין דְּיַעַר חֲצָיָין שֶׁל תְּהִלִּים. "וְהוּא רַחוּם יְכַפֵּר עָוֹן" - חֲצָיוֹ דִּפְסוּקִים.

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KEHOT'S NOTE

קידושין ל, א.

17 יש בחי׳ סופר וספר וספור

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

KEHOT'S NOTE

ראה ס״י בתחלתו.

18 סופר וספר וספור

Sefer Yetzirah opens by saying that G-d created His world "with three sefarim: with sefer, sefar and sippur." The Alter Rebbe's triad of scribe, book and telling echoes these words.

Sefer Yetzirah 1:1 ספר יצירה א׳:א׳

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה׳ צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

19 בד״ה ושאבתם מים בששון

the passage shares nothing with the note

KEHOT'S NOTE

לקמן דרושים לסוכות פ, ב.

20 ובד״ה שחורה אני ונאוה

There the Alter Rebbe explains "I am black, yet comely": the soul's "blackness" is its cleaving to G-d by keeping the prohibitions, and through it the future will reveal the light that encompasses all worlds, which the soul can grasp only by negation, "a land not sown." A parenthesis there applies the verse to the Oral Torah, along the lines explained regarding the words of the Scribes.

Song of Songs 7:1 שיר השירים ז׳:א׳

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם:

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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KEHOT'S NOTE

לקמן שה״ש ז, א.

21 בחי׳ קוצו של יוד

A discourse of the Rebbe Rashab from 5647 (1887), to which the note points on the tip of the yud; we do not describe its content.

KEHOT'S NOTE

ראה ד״ה וכל העם רואים תרמ״ז (בסה״מ תרמ״ו-נ) ע׳ תל. ובספר השיחות תנש״א ע׳ 800 הערה 43, שיחת ש״פ תצא.

22 ולית מחשבה תפיסא ביה

In the prayer of Elijah (Patach Eliyahu) in the introduction to Tikkunei Zohar: "You are the Highest of all the high, the Hidden of all the hidden; no thought can grasp You at all." The Alter Rebbe cites it for the Infinite One, toward whom the tip of the yud points.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א׳:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

23 כולא קמי׳ כלא חשיב

In its teaching on the fear of G-d, the Zohar says that He is great and rules over all, "and all before Him is accounted as nothing." The Alter Rebbe uses it to describe the Infinite One, beyond all comprehension.

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב.

24 אני ה׳ לא שניתי

"For I, Havayah, have not changed." G-d's unchanging essence, beyond all the worlds, is what the tip of the yud points to.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

25 ולית מחי תפיסא ביי

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

26 בשע״ק להרח״ו ח״ג שער א׳

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

KEHOT'S NOTE

ראה לקמן שה״ש מ, ד.

27 כי קוצו של יו״ד

Rabbi Chaim Vital writes that the five worlds are called one Havayah, "for the tip of the yud is Adam Kadmon," the yud is Atzilus, the first hei Beriah, the vav Yetzirah and the fi-

nal hei Asiyah. The Alter Rebbe cites it, in his own text, for the tip of the yud.

Sha'arei Kedusha, Part 3 1:6 שערי קדושה, חלק ג א:ו

והאציל חמשה עולמות, זה נשמה לזה וזה לזה, והן, אדם הקדמון הנזכר בספר התקונים (בתקון י"ט ובריש תיקון ע' ובכמה מקומות) ובלשון הגאונים נקרא צחצחות, השני עולם האצילות, השלישי עולם הבריאה, הרביעי עולם היצירה, החמישי עולם העשיה. ואלו החמשה עולמות נקראו הוי"ה אחת, כי קוצו של יו"ד הוא א"ק [אדם קדמון], והיו"ד אצילות, וה"א ראשונה בריאה והוא"ו יצירה, וה"א אחרונה עשיה.

He emanated five worlds, one world being the soul for the next, and the next world being the soul for the next. These are: Primordial Man-Adam Kadmon, as mentioned in Sefer Tikkunim, which in the nomenclature of the Ge'onim is called, "Exceedingly Brilliant-Tzachtzechoot." The second is the world of Emanation-Atzilut. The third is the world of Creation-Briyah. The fourth is the world of Formation-Yetzirah. The fifth is the world of Action-Asiyah. These five worlds are considered as One Being-Havayah Achat-הוי"ה אחת. For, the thorn of the letter Yod-יו"ד (י) is ...

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28 **א"ח עט"ב**

"A woman of valor is the crown of her husband." Here the woman of valor is the Oral Torah, the crown of the Written Torah.

Proverbs 12:4 משלי י"ב:ד'

KEHOT'S NOTE

משלי יב, ד.

PARAGRAPH 4

29 **התהוות החכמה מלמלעה מן החכמה**

The note points to Or HaTorah on Parshas Korach for the emergence of Chochmah from what is above Chochmah; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת קרח ע' תשכא.

30 **ישת חשך סתרו**

"He made darkness His hiding place, His canopy around Him." The Alter Rebbe reads it as G-d concealing His essence so that the measured revelation of Chochmah can appear.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

31 **ה' מלך גאות לבש**

"Havayah reigns; He is clothed in majesty ... the world, too, is firmly established; it shall not falter." The Alter Rebbe reads the "garment" as G-d's self-concealment, which allows the world to stand.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט:

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

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KEHOT'S NOTE

תהלים צג, א.

32 **וז"ש בראשית ברא אלקים**

The note quotes the Tzemach Tzedek there: the level of Bereshis is Chochmah, called the beginning of revelation, created through the Name Elokim, which is tzimtzum; and he notes that the Mikdash Melech, at the beginning of Parshas Va'eira (22b), explains it the same way.

KEHOT'S NOTE

"דר"ל דבחי' בראשית הוא חכמה הנק' ראשית הגילוי נברא ע"י שם אלקים שהוא בחי' צמצום כו', וכן פי' המק"מ ר"פ וארא דכ"ב ע"ב וז"ל בראשית שהוא מל' ברא אותה אלקים כו'" — אוה"ת תולדות כרך ד תתיג, ב.

33 **בראשית ברא אלקים**

"In the beginning Elokim created the heavens and the earth." The Alter Rebbe reads "Bereshis" as Chochmah, the beginning of revelation, created through Elokim, the Name of tzimtzum.

Genesis 1:1 בראשית א:א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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34 **בתחלה עלה במחי' לברא במדה"ר**

Kehot's note points to Zohar I, 120b for these words.

Zohar I, 120b זח"א קכ, ב

KEHOT'S NOTE

רש"י ריש בראשית. וראה ב"ר ספי"ב. וראה ג"כ זח"א קכ, ב. ובניצוצי זהר שם.

35 **בתחלה עלה במחשבה לברא במדה"ד**

Rashi explains that the verse says "Elokim created" and not the Name Havayah because at first it arose in G-d's thought to create the world with the attribute of judgment; seeing that the world could not endure, He joined the attribute of mercy to it. The Kehot note also cites the Midrash, Bereshit Rabbah 12:15, where G-d says that with judgment alone the world could not stand.

Rashi on Genesis 1:1:3 רש"י על בראשית א:א:ג'

ברא אלקים ולא נאמר בָּרָא ה', שֶׁבַּתְּחִלָּה עָלָה בְּמַחֲשָׁבָה לִבְרֹאתוֹ בְּמִדַּת הַדִּין, רָאָה שֶׁאֵין הָעוֹלָם מִתְקַיֵּם, הִקְדִּים מִדַּת רַחֲמִים וְשִׁתָּפָהּ לְמַה"דִּ, וְהַיְינוּ דִּכְתִיב בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם:

אָמַר לְהֶם: רְצוֹנְכֶם נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ? אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, מָה מַעֲשָׂיו? אָמַר לָהֶן: כָּךְ וְכָךְ מַעֲשָׂיו.

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KEHOT'S NOTE

סנהדרין לח, ב. וראה לעיל פי' אמור לו, א.

41 **עשר ספירות בלי מה מספר עשר אצבעות**

At the opening of Pardes Rimonim, Sefer Yetzirah is quoted: "Ten Sefiros beli mah, the number of the ten fingers, five corresponding to five." The Alter Rebbe cites it to show that the fingers stand for the Sefiros, G-d's measured attributes.

Pardes Rimmonim 1:4–5 פרדס רמונים א:ד-ה

... אחרי אשר נסענו מהר ה' הר גבוה ותלול המשנה הקודמת ובה הכרחנו הסכמת המקובלים היות הספירות י' ולא יותר. נלך אל הר המור המשנה השניה אליה ואם היא רביעית לראש הפרק. וז"ל עשר ספירות בלי מה. עשר ולא תשע. עשר ולא אחד עשר. הבן בחכמה, וחכם בבינה. בחון בהם וחקור מהם ודע וחשוב מהם והעמד דבר על בוריו והשב יוצר על מכונו עכ"ל. הסכמנו שלא לעורר על המשנה הזאת כלל להיות דבריה מעצמם בלתי מסודרים והמקרא אומר דורשני ואין שטחיותה סובל פי' כלל עד שבו נשא ונתן. ונכתוב את ...

Pardes Rimonim (Public Domain)

42 **עשר אצבעות**

At the beginning of Parshas Yisro the Zohar speaks of the mystery of raising the fingers, which may be raised only in prayer, supplication and blessing, and of ten ruling powers that stand over the raised fingers. The Alter Rebbe cites it for the fingers as an image of the divine attributes.

Zohar, Yitro 1:1–8 ספר הזהר, יתרו א:א-ח

NOW JETHRO,THE PRIEST OF MIDIAN, MOSES' FATHER-IN-LAW, HEARD OF ALL THAT GOD HAD DONE FOR MOSES AND FOR ISRAEL. R. Hezekiah opened here with a discourse on the verse: And Aaron lifted up his hand1So the k'tib. toward the people and blessed them (Lev. 9, 22). 'The use of the word "hand" here', he said, 'in the singular indicates that he meant to lift up his right hand above his left; and this for a certain esoteric reason. We find, namely, in the book of King Solomon, that he who ...

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

43 **כי חפץ חסד הוא**

"Who is a G-d like You, who pardons iniquity ... for He desires kindness." The Alter Rebbe uses it for the first creation, which came from G-d's own desire for kindness, without any human prompting.

Micah 7:18 מיכה ז:יח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

ברא GOD [AS JUDGE] CREATED — It does not state ברא' ה "The L-rd (the Merciful One) created, because at first G-d intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realised that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in (Genesis 2:4) alludes — "In the day that the L-rd G-d made earth and heaven".

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

36 **כברק המבריק**

There the Alter Rebbe describes an encompassing level (makif) as "like lightning that flashes" in the mind and comprehension, which is not grasped and absorbed into the comprehension itself: the same image this maamar uses for Chochmah.

KEHOT'S NOTE

ע' לעיל בד"ה אז ישיר ישראל (סב, ג) ושי"נ [כ].

37 **קמי כולא כלא**

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

KEHOT'S NOTE

דניאל (ד, לב). ועי' זח"א (יא, ב). [כ].

38 **קמי כולא כלא**

"All the inhabitants of the earth are accounted as nothing." The Zohar's phrase "all before Him is accounted as nothing" quotes this verse.

Daniel 4:32 דניאל ד:לב

וְכָל־דָּיְרֵי (דארי) אַרְעָא כְלָה חֲשִׁיבִין וּכְמָצְבְּיֵה עָבֵד בְּחֵיל שְׁמַיָּא וְדָיְרֵי אַרְעָא וְלָא אִיתַי דִּי־יְמַחֵא בִּידֵהּ וְיֵאמַר לֵהּ מָה עָבַדְתְּ׃

And all the inhabitants of the earth are reputed as nothing; And He doeth according to His will in the host of heaven, And among the inhabitants of the earth; And none can stay His hand, Or say unto Him: What doest Thou?

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39 **קמי כולא כלא**

The Zohar says that before G-d "all is accounted as nothing," citing Daniel. The Alter Rebbe stresses the word "as": before G-d the worlds are like nothing, not actually nothing.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ:קפ"ח-כ"ב:קצ"ט

40 **בשעה שקטרגו המלאכים ואמרו מה אנוש**

When G-d wished to create man, a group of ministering angels objected, "What is man that You should remember him?", and He stretched out His little finger among them and burned them. The Alter Rebbe reads the little finger as a tiny excess of divine revelation beyond their measure.

Sanhedrin 38b:4 סנהדרין ל"ח ב:ד'

(שָׁעָה, בַּסּוֹף, אֲרַמִּי - סִימָן.) אָמַר רַב יְהוּדָה אָמַר רַב: בְּשָׁעָה שֶׁבִּקֵּשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרוֹאוֹת אֶת הָאָדָם, בָּרָא כַּת אַחַת שֶׁל מַלְאֲכֵי הַשָּׁרֵת.

from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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KEHOT'S NOTE

ישעי' לג, טו.

49 **ולא תתורו אחרי לבבכם**

From the passage of tzitzis: "and you shall not stray after your heart and after your eyes." It, too, illustrates restraining one's desires in action.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

50 **קדש א"ע**

On "for you are a holy people to Havayah your G-d," the Sifrei teaches: "sanctify yourself"; where others treat a permitted thing as forbidden, you may not treat it as permitted in their presence. The Kehot note cites it with the Talmud for the call to holiness even in what is permitted.

Sifrei Devarim 104:7 ספרי דברים ק"ד:ז'

כִּי עַם קָדוֹשׁ אַתָּה לַה' אֱלֹקֶיךָ - קַדֵּשׁ אֶת עַצְמְךָ. דְּבָרִים הַמּוּתָּרִים וַאֲחֵרִים נֶהֱגוּ בָּהֶם אִסּוּר - אִי אַתָּה רַשַּׁי לִנְהֹג הֶתֵּר בִּפְנֵיהֶם.

"for a holy people are you to the L-rd your G-d": Sanctify yourself with what is permitted to you, viz.: That which is permitted and others forbid to themselves (as a special act of piety), you are forbidden to permit to yourselves in their presence.

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51 **בחכמה אתברירו**

The Zohar describes how, within the supernal Thought, the waste was sifted out and the rest refined. The Kehot note points there for the principle that refinement, separating good from evil, takes place through Chochmah.

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב.

52 **קדש הוא בחכמה**

A lexicon of Kabbalistic terms; the note points to its entry on kodesh (holy) for the identification of holiness with Chochmah.

KEHOT'S NOTE

מא"א בערכו.

53 **להיות בטל רצונך . . כל בכור**

The note points to Or HaTorah on Parshas Yisro for this

מיכה ז, יח.

44 **שבטובו מחדש בכי"ת**

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

KEHOT'S NOTE

ברכת יוצר.

45 **בטל רצונך**

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

KEHOT'S NOTE

אבות ב, ד.

46 **בטל רצונך**

"Nullify your will before His will, so that He will nullify the will of others before your will." The Alter Rebbe makes it the human counterpart of the divine tzimtzum.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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47 **רבות מחשבות בלב איש**

"Many are the thoughts in a man's heart, but the counsel of Havayah, it shall stand." It illustrates the tzimtzum of thought: setting aside one's own plans for G-d's.

Proverbs 19:21 משלי י"ט:כ"א

רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ וַעֲצַת ה' הִיא תָקוּם:

There are many devices in a man's heart; But the counsel of the L-RD, that shall stand.

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KEHOT'S NOTE

משלי יט, כא.

48 **עוצם עיניו מראות ברע**

Isaiah describes the one who will dwell on high as one who "shuts his eyes from seeing evil." It illustrates the tzimtzum of action.

Isaiah 33:15 ישעיהו ל"ג:ט"ו

הלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נֹעֵר כַּפָּיו מִתְמֹךְ בַּשֹּׁחַד אֹטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בָּרָע:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands

passage.

KEHOT'S NOTE

אוה"ת יתרו ע' תתט.

54 **קדש לי כל בכור**

"Sanctify to Me every firstborn ... it is Mine." The Alter Rebbe uses it to connect holiness with Chochmah, the "firstborn" of all levels.

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב. ראה לעיל פ' בלק עה, ב. ובאוה"ת פ' יתרו ע' תתט "פי' הבכור הב' יחידות הכף עשיריות הריש מאות היינו ג' בחי' נרי"נ שהם מעשה ודיבור ומחשבה" ע"ש. וראה גם בד"ה ואתם תהיו לי תר"ס ע' קנד ושם מציין ללקו"ת פ' בלק עה, ב.

55 **וצ"ל בחי' צמצום והעלם . . בטל רצונך**

The note says this passage, on the tzimtzum a person must make through "Nullify your will," is quoted in Or HaTorah on Parshas Beshalach, which also lists several parallel places in Torah Ohr and Likkutei Torah.

KEHOT'S NOTE

מובא באוה"ת בשלח כרך ח ע' ב'תתקע, וע"ש שמציין לכמה מקומות לתו"א ולקו"ת.

56 **קדש את עצמך במותר לך**

The Talmud explains the "prohibition of holiness" with the principle "Sanctify yourself in what is permitted to you." The Alter Rebbe applies it to restraining even permitted desires.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיקּה אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיקּה רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְּרֵי, רָשָׁע נָמֵי לָא מִיקְּרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

KEHOT'S NOTE

יבמות כ, א. ספרי פ' ראה יד, כא. נתבאר בלקו"ש חי"ט ע' 403. ובליקוט פירושים ומ"מ — חיטריק לאגה"ת פ"ד. וראה גם ד"ה ואתם תהיו לי תר"ס ע' קנג. וקונטרס ומעיין.

PARAGRAPH 5

57 **ישת חשך סתרו**

"He made darkness His hiding place." Here it describes the divine concealment that is drawn down by the person's own self-nullification.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 7

58 **רשפי אש**

"For love is strong as death ... its flashes are flashes of fire, a flame of G-d." The Alter Rebbe's "fiery flashes of love" take up the words of this verse.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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59 **אם הבנים שמחה**

"He makes the barren woman dwell in her house as a joyful mother of children." Binah is the "mother," and the emotions born of contemplation are her "children," born with joy.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

60 **תשובה תשוב ה'**

In the Raaya Mehemna on Parshas Nasso, the Zohar identifies teshuvah with Binah and reads the word as tashuv hei, "the hei shall return" to the vav, completing the Name. The Alter Rebbe applies it to the higher teshuvah that reveals the first hei.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א.

61 **ויצעקו אל ה' בצר להם**

"Then they cried out to Havayah in their distress; He saved them from their straits." The Alter Rebbe reads the distress as the soul's narrow, contracted share of G-d's light.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

62 **בהבל בא ובחשך ילך**

> "For it comes in vanity and goes in darkness, and its name is covered in darkness." Here it describes a life spent in deeds that are not for G-d.

Ecclesiastes 6:4 קהלת ו':ד'

כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה׃

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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KEHOT'S NOTE

קהלת ו, ד.

63 **ישים אליו לבו רוחו ונשמתו אליו יאסוף**

> "If He sets His heart upon him, if He gathers to Himself his spirit and his breath." The Alter Rebbe reads it as the penitent setting his heart toward G-d and gathering his whole spirit and soul to Him.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

64 **ורוח אייתי רוח**

> On Parshas Terumah the Zohar teaches that everything depends on desire: "spirit draws spirit and brings spirit," with Job's verse as its sign. A person's outpouring of spirit toward G-d draws down G-d's spirit to him.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב. ע"ל (כה, ב). ושי"נ. [כ].

PARAGRAPH 8

65 **ואהבת בק"ש את הוי' אלהיך**

> "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Contemplation in prayer brings a person to fulfill this verse of the Shema.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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66 **יאר ה' פניו**

> From the priestly blessing: "May Havayah make His face shine upon you and be gracious to you." The Alter Rebbe cites it for the drawing-down of G-d's "face," His inner being.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 9

67 **קול קורא במדבר**

> "A voice calls: in the wilderness clear the way of Havayah." The Alter Rebbe reads the voice as the voice of Torah, drawing G-d's way even into the wilderness of this world.

Isaiah 40:3 ישעיהו מ':ג'

קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ ה' יַשְּׁרוּ בָעֲרָבָה מְסִלָּה לֵאלֹקֵינוּ׃

Hark! one calleth: 'Clear ye in the wilderness the way of the L-RD, make plain in the desert a highway for our G-d.

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KEHOT'S NOTE

ישע' מ, ג.

68 **כן בקדש חזיתיך**

> In a psalm David composed in the wilderness of Judah: "So have I beheld You in holiness, to see Your might and Your glory." The Alter Rebbe uses it for supernal holiness revealed even in this world.

Psalms 63:3 תהילים ס"ג:ג'

כֵּן בַּקֹּדֶשׁ חֲזִיתִךְ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ׃

So have I looked for Thee in the sanctuary, To see Thy power and Thy glory. .

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KEHOT'S NOTE

תהלים סג, ג.

69 **והי' מעשה הצדקה**

> "And the deed of charity (tzedakah) shall be peace." The Alter Rebbe stresses the word "deed": charity belongs to the level of action, the final hei.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע' לב, יז.

70 **וצדקה היא כללות המצות**

> The Talmud teaches that charity is equal to all the other mitzvos together, learning it from a verse that speaks of "mitzvos" in the plural. This underlies the Alter Rebbe's statement that charity is the general expression of the mitzvos.

Bava Batra 9a:12–13 בבא בתרא ט' א:י"ב-י"ג

... "וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בַּשָּׁנָה לַעֲבֹדַת בֵּית אֱלֹקֵינוּ". וְאָמַר רַב אַסִי: שְׁקוּלָה צְדָקָה כְּנֶגֶד כָּל הַמִּצְוֹת, שֶׁנֶּאֱמַר: "וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת וְגוֹ'" - "מִצְוָה" אֵין כְּתִיב כָּאן, אֶלָּא "מִצְוֹת".

down into the physical world.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

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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74 צדק מלאה ימינך

"As Your Name, O G-d, so is Your praise to the ends of the earth; Your right hand is full of righteousness (tzedek)." The Alter Rebbe reads it as tzedek, without a hei, filled by the right hand of Chesed.

Psalms 48:11 תהילים מ״ח:י״א

כְּשִׁמְךָ אֱלֹקִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ׃

As is Thy name, O G-d, So is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

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KEHOT'S NOTE

תהלים מח, יא.

75 שנק׳ צדק בלא ה׳

The Idra Zuta describes the "son," who inherits a crown of Chesed from the father and of Gevurah from the mother and passes them to the "daughter," who is nourished from him; it adds that these are called tzaddik and tzedek, and are one. The Alter Rebbe cites it for tzedek receiving Chesed from above.

Zohar, Idra Zuta 19:87–22:95 ספר הזהר, האדרא זוטא י״ט:פ״ז-כ״ב:צ״ה

76 שנק׳ צדק בלא ה׳

The Idra Zuta continues that tzedek is nourished from mishpat (justice); when the two are joined its judgments are sweetened and all descends to the world in mercy, and when they are apart tzedek draws from elsewhere. The Alter Rebbe cites it for tzedek's need to be completed from above.

Zohar, Idra Zuta 22:95–23:105 ספר הזהר, האדרא זוטא כ״ב:צ״ה-כ״ג:ק״ה

77 נק׳ בתוספת ה׳ צדקה

On Parshas Bechukosai the Zohar teaches that one who gives charity to the poor makes the holy Name complete above, for "tzedakah gives to tzedek" and joins them together; tzedek is perfected only through tzedakah.

Zohar, Bechukotai 4:19–7:26 ספר הזהר, בחקותי ד׳:י״ט-ז׳:כ״ו

78 נק׳ בתוספת ה׳ צדקה

The Ramaz (Rabbi Moshe Zacuto) explains there that tzedakah alludes to the chassadim (kindnesses) of the right hand, which are five, and "therefore it is called

(סִימָן: גָּדוֹל, מִקְדָּשׁ, מֹשֶׁה) אָמַר רַבִּי אֶלְעָזָר: גָּדוֹל הַמַּעֲשֶׂה יוֹתֵר מִן הָעוֹשֶׂה - שֶׁנֶּאֱמַר: "וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם"; וְכָתָה - "הֲלֹא פָרֹשׂ לָרָעֵב לַחְמֶךָ". לֹא וְכָתָה - "וְעֲנִיִּים מְרוּדִים תָּבִיא בָיִת".

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

KEHOT'S NOTE

ראה ב״ב ט, א. רמב״ם הל׳ מתנות עניים ר״פ יו״ד. ביאור הגמרא באוה״ת עניינים ע׳ מא ואילך. אוה״ת ואתחנן ע׳ רסג.

71 וצדקה היא כללות המצות

Maimonides writes that we must be more careful with the mitzvah of charity than with any other positive commandment, for charity is the sign of the righteous descendants of Avraham. The Kehot note cites it with the Talmud for the place of charity among the mitzvos.

Mishneh Torah, Gifts to the Poor 10:1 משנה תורה, הלכות מתנות עניים י׳:א׳

חַיָּבִין אָנוּ לְהִזָּהֵר בְּמִצְוַת צְדָקָה יוֹתֵר מִכָּל מִצְוֹת עֲשֵׂה. שֶׁהַצְּדָקָה סִימָן לַצַּדִּיק זֶרַע אַבְרָהָם אָבִינוּ שֶׁנֶּאֱמַר (בראשית יח יט) "כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת בָּנָיו" (בראשית יח יט) "לַעֲשׂוֹת צְדָקָה". וְאֵין כִּסֵּא יִשְׂרָאֵל מְתְכּוֹנֵן וְדַת הָאֱמֶת עוֹמֶדֶת אֶלָּא בִּצְדָקָה שֶׁנֶּאֱמַר (ישעיה נד יד) "בְּצֶדֶק תִּכּוֹנָנִי". וְאֵין יִשְׂרָאֵל נִגְאָלִין אֶלָּא בִּצְדָקָה שֶׁנֶּאֱמַר (ישעיה א כז) "צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה":

We must be especially careful to observe the mitzvah of tzedakah, more so than any other positive mitzvah, for tzedakah is a sign of the righteous [tzadik] lineage of Abraham, our father, as it is said, (Genesis 18:19) For I have singled him out, that he may instruct his children and his posterity [to keep the way of the L-RD] by doing what is just [tzedakah]. The throne of Israel is established and the religion of truth stands only on tzedakah, as it is said, (Isaiah 54:14) You shall be ...

Torat Emet 363 (Public Domain) • Gifts for the Poor, Trans. by Joseph B. Meszler, Williamsburg, Virginia, 2003 (CC-BY)

72 להחיות רוח שפלים

G-d, "high and exalted," dwells with the contrite and lowly of spirit, "to revive the spirit of the lowly." Charity, which revives the poor, is the model for all the mitzvos, which bring life to the lowly world.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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73 ונגלה כבוד ה׳

"And the glory of Havayah shall be revealed, and all flesh shall see together." The mitzvos bring this revelation

tzedakah with a hei." This is the Alter Rebbe's point that Chesed, filling tzedek, adds the hei.

Mikdash Melekh, RaMaZ Commentary on Zohar, מקדש מלך, פירוש הרמ"ז על ספר הזהר

... וסלקא ויתבא על רישא דצדיק כ' הרב שיש שני דיעות בזעיר א' המכריע בין תרין עטרין שהם חו"ג שלו וזהו השולח פארותיו להסתעף בגופא דזעיר והב' הוא המכריע בין חו"ב ומקורו הוא מתיקון ז' דאריך שהוא ואמת גי' ז' פעמים ס"ג שמז' מילואיהם יוצאים ז' הבלים וזה הוא פנימי' ואינו מתפשט למטה. ודעת תחתון הוא נק' ראש צדיק שהוא ראש ליסוד בסוד עליונו של חוט השדרה כמ"ש בכוונת הלולב שתחתונו יסוד ועליונו סוד הדעת וזהו ויתבא על רישא דצדיק שהוא הדעת: וטסא מתמן פירוש שמשם מקבלת עוז לעופף לגבוה ...

Zholkva, 1864 (Public Domain)

79 **בזהר פ' בחקתי דקי"ג ע"ב . . ובאד"ז דרצ"א סע"ב ודרצ"ב ע"א**

The note says these Zohar passages, the Alter Rebbe's own sources here for tzedek and tzedakah, are explained in Or HaTorah, Inyanim, p. 43 and on.

KEHOT'S NOTE

נתבארו באוה"ת ענינים ע' מג ואילך.

PARAGRAPH 10

80 **כי אהבך ה' אלקיך**

The verse ends: "because Havayah your G-d loved you." The Alter Rebbe reads "loved you" as G-d drawing His love into the person, the source of turning the curse into a blessing.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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81 **שזדונות נעשו כזכיות**

The Talmud teaches that teshuvah is so great that intentional sins become like merits, and explains that this is when one returns out of love, while teshuvah out of fear makes them like unintentional sins.

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חַיֶּה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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

KEHOT'S NOTE

יומא פו, ב. "שלא רק שאין שומעים להמקטרגים (אבל העוונות לא נמחקו), אלא שנעשה כפרת העוונות, ויתירה מזו, שזדונות נהפכים לזכיות" — ד"ה השקיפה תשכ"ז סעי' ד (סה"מ מלוקט ח"ד ע' שעב). ראה אוה"ת ויקרא כרך א ע' צה.

PARAGRAPH 11

82 **בע"ת דמשכין לי' בחילא יתיר**

The Zohar teaches that the perfectly righteous cannot stand in the place where baalei teshuvah stand, because these are closer to the King and draw upon themselves with greater yearning of the heart and with great strength. The Alter Rebbe explains this strength as "with all your might."

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

83 **ובכל מאדך**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe sets "with all your soul," the love of the tzaddikim, against "with all your might," the penitent's love beyond measure.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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84 **כמעשה דר"א ב"ד**

The Talmud tells of Rabbi Elazar ben Durdaya, a notorious sinner, who resolved that "the matter depends only on me," put his head between his knees and wept until his soul departed; a heavenly voice declared him destined for the World to Come.

Avodah Zarah 17a עבודה זרה י"ז א

KEHOT'S NOTE

ע"ז יז, א. ראה בסה"מ תקס"ה כרך א ע' תצז בגודל תשובתו.

85 **אליך ה' נפשי אשא**

"To You, Havayah, I lift up my soul." It describes the soul's giving of itself in prayer, the second way "with all your might" is expressed.

Psalms 25:1 תהילים כ"ה:א'

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

86 **שיתרון האור הוא הבא מתוך החושך**

"Wisdom has an advantage over folly, as light has an advantage over darkness." The Alter Rebbe reads it as the special worth of light that comes out of darkness, as in the penitent.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

87 **שבהבל בא**

> "For it comes in vanity and goes in darkness." The penitent sees his past in these terms, and his remorse reaches his soul.

Ecclesiastes 6:4 קהלת ו:ד

כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה׃

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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88 **י-ה עם שמי שס"ה**

> The Zohar teaches that all the positive and negative commandments depend on the Name Havayah: "My Name" with Yah is 365, the prohibitions, and "My remembrance" with vav-hei is 248, the positive commandments.

Zohar I, 24a זח"א כד, א

Zohar III, 278b זח"ג רעח, ב

KEHOT'S NOTE

ת"ז בהקו'. זח"א כד, א. שם בהשמטות תג, א. זח"ג רעח, ב. וראה לעיל פקודי ג, ב.

89 **י"ה עם שמי שס"ה**

> In the introduction to Tikkunei Zohar the same reading of "This is My Name forever" appears, and the 365 prohibitions, which are awe, are placed before the 248 positive commandments, which are love.

Tikkunei Zohar 5a:4 תקוני הזהר ה' א:ד

וּבְאַרַח רָוָזָא, אדנ"י תַּמָּן " יְרֵאַת יְיָ', וְאִלֵּין אַרְבַּע אַתְוָון אִינּוּן מַפְתְּחוֹת הַחִיצוֹנִיִּים דִּילָהּ, " מָן יהו"ה אִיהִי חָכְמָה, וְאַרְבַּע אַתְוָון דְּהַאי שְׁמָא אִינּוּן מַפְתְּחוֹת הַפְּנִימִיִּים, וּבְגִין דָּא אַקְדִּימוּ בְּצִלּוֹתָא אדנ"י שְׂפָתַי תִּפְתָּח, וּלְבָתַר חָתְמִין לָהּ בְּשֵׁם יהו"ה, בָּרוּךְ אַתָּה יהו"ה מָגֵן אַבְרָהָם, וְאוּף הָכִי אַקְדִּים שְׁבָ"א דְּאִיהִי יִרְאָה בְּשֵׁם יהו"ה, לְאַהֲבָה דְּאִיהִי קָמַ"ץ רַחֲמֵי, שְׁבָ"א מִסְטָרָא דִּגְבוּרָה, כִּי בָאֵשׁ יהו"ה נִשְׁפָּט (ישעיהו סו טז), קָמַ"ץ מִימִינָא, וְקָמַץ הַכֹּהֵן מִשָּׁם (ויקרא ה יב), בְּגִין דְּמַעֲלִין ...

Tikkunei Zohar - Vocalized (Public Domain)

90 **בארץ לא זרועה**

> "I remember for you the kindness of your youth ... your following Me in the wilderness, in a land not sown." The Alter Rebbe reads lo zeru'ah as "the lo (not) is sown": the prohibitions themselves are the seed.

Jeremiah 2:2 ירמיהו ב:ב

הָלַךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמ"י ב, ב.

91 **ובכל מאדך הוא המתגלה בבע"ת**

> The Mitteler Rebbe's work on teshuvah, to which the note points for the idea that "with all your might" is revealed in baalei teshuvah; we do not describe its content.

KEHOT'S NOTE

ראה שערי תשובה לאדה"א ח"ב חינוך פמ"ב.

PARAGRAPH 12

92 **ממעמקים קראתיך ה'**

> "A song of ascents: From the depths I have called You, Havayah." The Alter Rebbe reads the depths as the hidden roots of the soul's ten powers, revealed through teshuvah.

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

93 **ויהפוך ה' את הקללה לברכה**

> The maamar's opening verse: Havayah turned the curse into a blessing. Here it is explained as forgiveness drawn from the Havayah revealed from the depths.

Deuteronomy 23:6 דברים כ"ג:ו

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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94 **וזרקתי עליכם מים טהורים**

> "And I will sprinkle pure water upon you, and you shall be pure from all your impurities." It describes the purification and forgiveness drawn from that level.

Ezekiel 36:25 יחזקאל ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.

95 **מחיתי כעב פשעיך**

> "I have wiped away your transgressions like a thick cloud, and your sins like a mist; return to Me, for I have redeemed you." This is forgiveness that erases the sins themselves.

Isaiah 44:22 ישעיהו מ"ד:כ"ב

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכָעָנָן חַטֹּאותֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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KEHOT'S NOTE

ישעי' מד, כב.

96 **לפני הויי 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 before the Havayah revealed in the soul on Yom Kippur.**

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל 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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ביאור ולא אבה

An Explanation of "But He Did Not Want"

The letters of the Name Havayah map both G-d's descent into the worlds and a person's service: the tip of the yud is the hidden love above reason, the yud and hei are the contraction and expansion that self-nullification and contemplation draw down, and the vav and hei are Torah and the mitzvos. Above them stands a higher Havayah, reached only by the baal teshuvah's love "with all your might," which washes sin away and turns the curse itself into a blessing, as at Ne'ilah on Yom Kippur.

THE MAAMAR IN BRIEF

This biur explains the roots of the discourse on "But Havayah your G-d did not want to listen to Bilaam." The tip of the yud is Keser and the hidden love in every Jew, a love from the essence of the Infinite One that can only be hinted at. The yud is Chochmah, whose revelation needs radical contraction: Atzilus receives from above only a glimmer, like hair growing through the skull, the "majesty" in which Havayah is "clothed." A person brings this about by nullifying his will, naturally and above reason (the tip), or knowingly, sorting good from evil (the yud). The hei is Binah, the higher teshuvah, contemplation that expands into the heart's love and joy; the vav and last hei are Torah and the mitzvos. The second section turns to a higher Havayah, the ten Sefiros within the Emanator, the source of "because Havayah your G-d loves you." A baal teshuvah's love "with all your might" reaches the "depths" above the vessels and draws down a washing that turns sins into merits, culminating at Ne'ilah on Yom Kippur, "Shabbos Shabbason."

OUTLINE

1 **Heading** ¶1

An explanation of the discourse "But He did not want."

2 **The tip of the yud and the yud** ¶2–3

The tip is Keser and the hidden love, which can only be hinted at; the yud is Chochmah, the point that Binah unfolds.

3 **Hair through the skull** ¶4–5

Chochmah emerges from above only through a radical contraction, a mere glimmer; without contraction the worlds would be literally nothing.

4 **Two kinds of self-nullification** ¶6

Bittul above reason draws down Keser through Atik Yomin; bittul in Chochmah, sorting good from evil, draws down the "garment" of the hairs.

5 **The hei, the vav and the last hei** ¶7–8

Binah, the higher teshuvah, is the yud itself revealed; the vav, like a voice, carries the emotions into speech, Torah into the mitzvos.

6 **The higher Havayah and the baal teshuvah** ¶9

G-d's love comes from the Sefiros within the Emanator; "with all your might" reaches the depths above the vessels, where sins are washed away and become merits.

7 **Yom Kippur: before Havayah** ¶10

The ten depths of the Ten Days of Teshuvah culminate at Ne'ilah; Yom Kippur, above Shabbos, turns even what lies below kelipas nogah into a blessing.

KEY CONCEPTS

The tip of the yud קוצו של יו"ד

The small upward point on the yud of the Name: Keser, and in the soul the hidden love above reason.

The hidden love אהבה מסותרת

The natural love for G-d in every Jew, rooted beyond comprehension; it shows as the refusal to be separated from G-d.

The hairs שערות

An image for a glimmer that passes through concealment, as hair grows through the skull: how Atzilus receives from what is above it, with no proportion to its source.

Nullification of will ביטול רצון

Setting aside one's own will; above reason it draws down Keser, and through Chochmah, sorting good from evil, it draws down the light of Chochmah.

The higher teshuvah תשובה עילאה

Binah, the first hei: contemplation that expands into the heart's love and joy, a return from below upward.

With all your might בכל מאדך

A love beyond the soul's own measure, revealed especially in baalei teshuvah; it reaches the depths above the vessels.

Out of the depths ממעמקים

The ten depths, the Keser of each Sefirah: the hidden root from which a new revelation of Havayah, and the washing away of sin, is drawn.

Subjugation and transformation אתכפייא ואתהפכא

Holding the darkness in check, as against turning it into light; Shabbos transforms the darkness of kelipas nogah, Yom Kippur even what lies below it.

The Havayah within the Emanator הוי' שבמאציל

The higher Name Havayah, above the emanated Sefiros: the source of G-d's love and of "before Havayah you shall be purified."

SECTION 1 · ¶1

Heading

1 ביאור ולא אבה[1,2]

An explanation of [the discourse] "But He did not want."

> This is a biur, an explanation, of the discourse in Likkutei Torah that opens with the verse "But Havayah your G-d did not want to listen to Bilaam; and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loves you" (Deuteronomy 23:6). It goes back to that discourse's themes, the letters of the Name Havayah in the soul and the teshuvah that turns sins into merits, and explains their roots.

SECTION 2 · ¶2-3

The tip of the yud and the yud

2 להבין שרש הדברים הנה קוצו של יו"ד רומז לכתר שהוא אהבה מסותרת שבלב כל ישראל

To understand the root of the matters: now, the tip of the yud alludes to Keser (the Crown), which is the hidden love in the heart of every Jew.

> The letter yud, the first letter of the Name Havayah, has a small tip at its top that points upward. This tip alludes to Keser (the Crown), the level above intellect, and in the soul it is the hidden love: the natural love for G-d that lies concealed in the heart of every Jew.

והיינו מפני שהיא נלקחה ממקום גבוה מאד נעלה לכך הוא בכל ישראל שהוא ממלי דא"ס שהוא בבחי' עצמי' [עצמיות] דא"ס ואינו בגדר ההשגה ולכך היא באה בלב כל ישראל אף מי שאינו יודע

That is, because it was taken from a very high, exalted place, it is therefore in every Jew; for it is from the Malchus (sovereignty) of the Infinite One (Ein Sof), which is in the level of the very essence of the Infinite One and is not within the bounds of comprehension. And therefore it comes into the heart of every Jew, even one who does not know how

> The hidden love is found in every Jew, not only in those who understand much, because its source is so high: Malchus of the Infinite One, a level that belongs to the Infinite One's own essence and lies beyond all comprehension. Since this love does not come from understanding, it does not depend on how much a person understands.

להבין כ"כ [כל כך] בשכלו ובינתו ולכן קוצו של יו"ד הוא בחי' רמז בלבד שרומז לא"ס בלבד ברמז בעלמא בלי שום תפיסא[3]

to understand so much with his intellect and understanding. And therefore the tip of the yud is the level of a hint alone, which alludes to the Infinite One only by a mere hint, without any grasp;

> The tip is the smallest part of the letter, a mere hint, so it suits a level that can be hinted at but never grasped. Even this hint does not take hold of the Infinite One; it only points toward Him.

כי לית מחשבה תפיסא ביה כלל[4] אלא ברעותא דלבא מקרב איש ולב עמוק[5] ועיין מ"ש בד"ה וישב יעקב.[6,7]

for "no thought can grasp Him at all," but only through "the desire of the heart," from "the inward part of a man, and a deep heart." And see what is written in the discourse beginning "And Yaakov dwelt."

> "No thought can grasp Him at all" echoes Elijah's prayer at the opening of the Tikkunei Zohar: the Infinite One is reached not by the mind but by the heart's desire, which rises from a person's depths, "the inward part of a man, and a deep heart," in the words of Psalms. The text then refers the reader to its discourse "And Yaakov dwelt" in Torah Ohr.

3 והיו"ד הוא בחי' חכמה כי חכמה ראשית גילוי ההשגה וההבנה שבבחי' בינה והמשכת החכמה שבבחי' בינה נק' נקודה בהיכלא[8] אלא שהחכמה היא בבחי' ההעלם בבחי' ברק המבריק במוח והבינה היא ההשגה באורך וברוחב.

And the yud is the level of Chochmah (wisdom); for Chochmah is the first revelation of the comprehension and understanding that are in the level of Binah (understanding), and the drawing-forth of Chochmah into the level of Binah is called "a point in a palace." Only, Chochmah is in a state of concealment, the level of a lightning flash that flashes in the mind, while Binah is the comprehension in length and breadth.

> The yud, a single point, stands for Chochmah, the first flash of insight; Binah then develops that insight in "length and breadth," working out its details. Chochmah as it enters Binah is called "a point in a palace": a concentrated point that Binah receives and spreads out, as a palace holds the one who dwells in it.

SECTION 3 • ¶4–5

Hair through the skull

4 והנה להיות גילוי אפי' [אפילו] בחי' חכמה עילאה השכל הנעלם מכל רעיון הגם שזה נאמר על הכתר מ"מ גם החכמה הוא בחי' השכל הנעלם מכל רעיון כמ"ש בד"ה לך לך[9] כי

Now, for there to be a revelation even of the level of supernal Chochmah (wisdom), "the intellect hidden from all thought" — although this is said of Keser (the Crown), nevertheless Chochmah too is the level of "the intellect hidden from all thought," as is explained in the discourse beginning "Lech Lecha" (Go forth) — for

> "The intellect hidden from all thought" is usually said of Keser, but supernal Chochmah can be described this way too; the text refers to its discourse "Lech Lecha" for this point. The paragraph sets out to explain why the revelation of such a Chochmah needs many contractions.

הנה מבריאה ולמטה הוא בחי' גילוי החכמה עד שבא לכלל גילוי בשכל והשגת הנבראים מלאכים ונשמות

from the World of Beriah (Creation) downward there is the level of the revelation of Chochmah, until it comes to be revealed in the intellect and comprehension of the created beings, angels and souls.

> Only from Beriah, the first world of separate existence, and below is Chochmah revealed as wisdom that created beings, angels and souls, can grasp.

אבל באצילות ולמעלה מאצילות לא שייך שם חכמה כלל רק מ"מ הוא מקור לחכמה וזהו ענין חכים

But in the World of Atzilus (Emanation) and above Atzilus, Chochmah does not apply there at all, except that it is nevertheless a source of Chochmah. And this is the meaning of "wise,

> In Atzilus and above, Chochmah is not wisdom in any sense we know; it is only the source from which wisdom comes. Elijah's prayer in the Tikkunei Zohar says this of G-d: "You are wise, but not with a known wisdom."

ולא[10] בחכמה ידיעא[11] כמ"ש בד"ה פתח אליהו[12] וכדי להיות בחינת גילוי חכמה זו הוא ע"י כמה בחי' צמצומים ואפילו כדי להיות בחינת חכמה סתימאה הוא ע"י צמצום

but not with a known wisdom," as is explained in the discourse beginning "Patach Eliyahu" (Elijah opened). And for there to be the revelation of this Chochmah, it is through several levels of contractions (tzimtzumim); and even for there to be the level of the hidden Chochmah (chochmah stima'ah), it is through tzimtzum:

> The text refers to its discourse "Patach Eliyahu" for Elijah's words. Bringing this Chochmah into revelation takes several contractions, and even the hidden Chochmah (chochmah stima'ah), the Chochmah of Arich Anpin, the outer level of Keser, comes about only through a contraction.

דהיינו שבחינת גבורה דע"י [דעתיק יומין] מתלבש בח"ס [בחכמה סתימאה] גבורה הוא בחי' צמצום וכדי שיהיה נמשך משם בחכמה דאצילות הוא ע"י צמצום עצום שנמשך ויורד דרך שערות ומזלות אבא יונק ממזל החי[13] כו'

that is, the level of Gevurah (restraint) of Atik Yomin is enclothed in the hidden Chochmah, and Gevurah is the level of tzimtzum. And for [the light] to be drawn from there into the Chochmah of Atzilus, it is through an immense contraction, in that it is drawn and descends through hairs and mazalos: "Abba is nourished from the eighth mazal," etc.

> Keser has an inner level, Atik Yomin, and an outer level, Arich Anpin; the Gevurah of Atik, its power of restraint, is clothed in Arich Anpin's hidden Chochmah, and that is the contraction meant here. To pass from there into Abba, the Chochmah of Atzilus, takes a far greater contraction: the light descends only through the "hairs" and the mazalos of Arich Anpin's beard, and Abba is said to be nourished from the eighth mazal, the eighth of the beard's thirteen tikkunim.

ומשל השערות הוא כי השערות יונקין מן המוחין שבראש ע"י שחופף על המוחין הגולגלתא המסתיר ומעלים את המוחין ודרך הגולגלתא צומחין השערות שהם הארה מן המוחין ואין להם ערך ויחוס עם המוחין

And the analogy of the hairs is this: the hairs are nourished from the brain (mochin) in the head by way of the skull (gulgalta) covering over the brain, which hides and conceals the brain; and through the skull the hairs grow, which are a glimmer from the brain, and they have no comparison or relation to the brain,

> Hair grows out of the head and draws its life from the brain, but only through the skull, which covers the brain and hides it. What reaches the hair is a mere glimmer of the brain's vitality, with no proportion to the brain itself.

רק הארה בעלמא כך להיות מלמעלה מהאצי' בחי' האצי' אין ערוך כלל משא"כ מחכמה להיות בינה ומבינה מדות הוא ענין דרך וסדר ההשתלשלות שיש להם יחוס זע"ז [זה עם זה / זה על זה]

only a mere glimmer. So too, for the level of Atzilus to come from above Atzilus, there is no comparison at all; whereas for Chochmah to become Binah (understanding), and for Binah [to become] the emotive attributes (middos), is a matter of the way and order of the chain of descending worlds (hishtalshelus), in which they have a relation to each other.

> Atzilus relates to what is above it as a hair relates to the brain: there is no comparison between them. Within the chain of descending worlds it is different: Chochmah gives rise to Binah, and Binah to the emotive attributes, step by step, and each stage keeps a relation to the one before it.

אבל מלמעלה מן האצי' להיות אצילות אינו רק דרך הארה כדמיון שערות הראש היוצא דרך הגולגלתא החופפת ומעלמת ומסתרת בחי' ישת חשך סתרו[14]

But for Atzilus to come from above Atzilus is only by way of a glimmer, like the hairs of the head that emerge through the skull, which covers, conceals and hides: the level of "He made darkness His hiding place."

> The skull's concealment is the verse "He made darkness His hiding place" (Psalms 18:12): the light above Atzilus stays hidden, and only a glimmer of it emerges, like hair through the skull.

וזהו ה' מלך גאות לבש[15] כמו לבוש המסתיר ומעלים להיות נמשך גאות בחי' השערות כו' כי גאות הם ת"י נימין[16] כמ"ש בפע"ח [בפרי עץ חיים][17, 18] ובלק"ת [ובלקוטי תורה (להאריז"ל)].

And this is [the meaning of] "Havayah reigns; He is clothed in majesty (gei'us)": like a garment that hides and conceals, so that gei'us, the level of the hairs, may be drawn down, etc. For gei'us is [in numerical value] the 410 strands, as is written in Pri Etz Chaim and in the Likkutei Torah of the Arizal.

> Psalm 93 says that Havayah "is clothed in majesty (gei'us)": a garment hides its wearer, so this "clothing" is the concealment that lets the hairs emerge. The letters of gei'us add up to 410, and Pri Etz Chaim teaches that the supernal hairs of the head of Atika, which number 410, are the secret of "He is clothed in gei'us."

5 והנה גילוי בחי׳ חכמה זו הוא בחי׳ צמצום ודין ל״ב אלקים דעובדא דבראשית הם בחי׳ ל״ב נתיבות חכמה[19,20] שהחכמה מתחלקת לל״ב נתיבות והם בחי׳ צמצום והעלם להיות גילוי ההתפשטות ממלא וסובב

Now, the revelation of this level of Chochmah (wisdom) is the level of tzimtzum (contraction) and judgment: the thirty-two [mentions of the Name] Elokim in the work of creation are the level of the thirty-two paths of Chochmah, for Chochmah divides into thirty-two paths; and they are the level of contraction and concealment, so that there may be a revelation of the expansion of [the light that] fills and encompasses [all worlds] (memalei and sovev).

> Revealing Chochmah requires contraction and judgment (din), the attribute of measure. The Name Elokim, the Name of restraint, appears thirty-two times in the creation account, matching the thirty-two paths into which Chochmah divides; these paths are contractions and concealments, and their purpose is to let the light that fills and encompasses all worlds spread out and be revealed.

כי להיות ההתפשטות א״א בלי צמצום כי אפילו כשהושיט אצבעו הקטנה[21] כו׳ וגם עכשיו כולא קמיה כלא חשיבי

For the expansion is impossible without tzimtzum; for even when He extended His little finger, etc. And even now, "all before Him are considered as nothing,"

> Without contraction there could be no expansion at all. The Talmud tells that when angels objected to the creation of man, G-d stretched out His "little finger" among them and they were burned; and even now that the worlds exist, "all before Him are considered as nothing."

אלא שהוא כלא בכף הדמיון ואף גם זאת קמי׳ [קמיה] דוקא ולא אצלנו אבל אם היה התפשטות עצמותו בלי צמצום והעלם היה לא ממש.[22]

but it is "as nothing," with the kaf of comparison; and even this is specifically "before Him," and not in relation to us. But were there an expansion of His essence without contraction and concealment, it would be literally nothing.

> The worlds are only "as nothing": the prefix "as" (the letter kaf, of comparison) means that they still exist, and even this is only "before Him," from G-d's own perspective, not from ours. Were His essence to spread forth without contraction, they would be literally nothing; it is the contraction that allows them to exist.

SECTION 4 • ¶6

Two kinds of self-nullification

6 ולהיות בחי' צמצום והעלם זה הוא ע"י אתערותא דלתתא בטל רצונך[23,24] כו' כי יש ב' ביטולים הא' קוצו של יו"ד למעלה מן הדעת אינו רוצה בטבע ליפרד כו'

And for this level of contraction and concealment to come about, it is through an arousal from below: "Nullify your will," etc. For there are two [kinds of] self-nullification (bittul). The first is [that of] the tip of the yud, above Daas (knowledge): one does not want, by nature, to be separated, etc.

> The contraction above is brought about by a matching act below: "Nullify your will before His will," as the Mishnah in Avos teaches. There are two kinds of self-nullification, and the first belongs to the tip of the yud, above reason: the soul's natural refusal to be separated from G-d, which needs no understanding.

והביטול הב' בחכמה בטל רצונך בחכמה ודעת כי ענין בטל רצונך הוא לברר הטוב מן הרע בחי' בירורים ובחכמה אתבררו שע"י החכמה מברר משא"כ בקוצו של יו"ד[25]

And the second self-nullification is in Chochmah (wisdom): "Nullify your will" with Chochmah and Daas. For the meaning of "Nullify your will" is to separate the good from the evil, the level of refinements (beirurim), and "through Chochmah they are refined," for it is through Chochmah that one refines; which is not so with the tip of the yud,

> The second self-nullification belongs to Chochmah, the yud itself: setting aside one's will knowingly, with wisdom and understanding. This means sorting good from evil (beirurim), and such sorting is the work of Chochmah, as the saying goes, "through Chochmah they are refined."

שהוא למעלה מן הדעת שם עדיין אין רע כלל ולא שייך שם בירור רק מעה"ד [מעץ הדעת] טו"ר [טוב ורע] כו'

which is above Daas: there, there is as yet no evil at all, and refinement does not apply there; [it applies] only from the Tree of Knowledge of good and evil, etc.

> At the level of the tip of the yud, above reason, there is no evil at all, so there is nothing to sort. Sorting applies only where good and evil are mixed, which began with the Tree of Knowledge of good and evil.

וע"י ביטול זה שבאתערותא דלתתא שהוא סילוק עצמותו נעשה בחי' ביטול וסילוק מלמעלה להיות בחי' העלם והתלבשות האור ה' מלך גאות לבש ובחי' עתיק יומין שהוא כענין המעתיק הרים[26] והמתנשא מימות עולם[27] כדי שיהיה התהוות כו'

And through this self-nullification in the arousal from below, which is a withdrawal of one's own self, there is brought about from above a level of nullification and withdrawal, so that there is the level of concealment and the enclothing of the light — "Havayah reigns; He is clothed in majesty" — and the level of Atik Yomin, which is like the matter of "Who removes (ha-ma'tik) mountains" and "Who is exalted from the days of old," so that there may be a coming-into-being, etc.

> When a person withdraws his own self in this way, G-d's light likewise withdraws and conceals itself, clothing itself so that worlds can come into being: this is "He is clothed in majesty." It is also the level of Atik Yomin, whose name the text links to "Who removes (ha-ma'tik) mountains" (Job 9:5) and to "Who is exalted from the days of old," words of the morning blessing Yotzer: a level removed and exalted above the worlds, whose concealment makes creation possible.

[ועמ"ש בד"ה צאינה וראינה שלהיות המשכת הרצון מא"ס ב"ה זהו הנק' ביטול וסילוק עצמותו כביכול שמצד עצמו הרי אם צדקת מה תתן לו[28] כו'

(And see what is written in the discourse beginning "Go forth and see," that for there to be a drawing-down of the will from the Infinite One (Ein Sof), blessed be He, this is what is called the nullification and withdrawal of His essence, as it were; for from His own standpoint, "If you are righteous, what do you give Him?" etc.

> In a parenthesis the text refers to its discourse "Go forth and see": even G-d's willing the worlds is a kind of nullification and withdrawal of His essence, as it were. From His own standpoint He gains nothing from them, as Elihu tells Job, "If you are righteous, what do you give Him?"

ולכן י"ל [יש לומר] שע"י הביטול רצון בנפש שבבחי' קש"י [קוצו של יו"ד] ממשיכים להיות המשכת הכתר ורצון עליון והיינו ע,י בחי' עתיק יומין כי"ו וע"י הביטול רצון שבחכמה ממשיכים להיות גאות לבש שיומשכו בחי' השערות.

Therefore it can be said that through the nullification of will in the soul that is at the level of the tip of the yud, one draws down the drawing-forth of Keser (the Crown) and the supernal will, that is, through the level of Atik Yomin, etc.; and through the nullification of will that is in Chochmah, one draws down "He is clothed in majesty," so that the level of the hairs may be drawn down.

> The parallel is therefore exact: a person's nullification of will at the level of the tip of the yud draws down Keser, the supernal will, through Atik Yomin. His nullification of will in Chochmah draws down "He is clothed in majesty," the "hairs" through which the Chochmah of Atzilus receives its light.

SECTION 5 · ¶7–8

The hei, the vav and the last hei

7 ועמש"ש [ועיין מה שכתוב שם] בענין ביטול שבבחי' נעשה ושבבחי' נשמע וזהו כענין קש"י [קוצו של יו"ד] ויו"ד כו'). וההי' הוא ענין ההתפשטות באורך ורוחב ממלא וסובב הוא בחי' בינה תשובה עילאה[29]

And see what is written there on the self-nullification of the level of "we will do" and of the level of "we will hear"; and this is like the matter of the tip of the yud and the yud, etc.) And the hei is the matter of the expansion in length and breadth, [the light that] fills and encompasses [all worlds] (memalei and sovev): it is the level of Binah (understanding), the higher teshuvah (return),

> Closing the parenthesis, the text compares the two kinds of self-nullification to Israel's words at Sinai, "we will do" and "we will hear," paired with the tip of the yud and the yud. It then turns to the next letter: the hei, which spreads out in length and breadth, is Binah, which the Zohar calls "the higher teshuvah."

שהוא בחי' התפשטות שבלב שמבחי' ברק גילוי החכמה שהוא בחינת צמצום ונעשה אח"כ התלהבות והתלהטות הלב כו'

which is the level of the expansion in the heart: from the level of the lightning flash of the revelation of Chochmah (wisdom), which is the level of contraction, there afterwards comes about the fervor and blaze of the heart, etc.,

> Binah is the expansion that reaches the heart. The brief flash of Chochmah is a contraction, but once Binah develops it, it becomes the fervor and blazing enthusiasm of the heart.

ושמחה שהיא ג,כ התפשטות בלב אם הבנים שמחה[30] וע"י תשובה מלמטה למעלה נעשה למעלה ג"כ התפשטות הגילוי באורך ורוחב ממלא וסובב

and joy, which is also an expansion in the heart: "a joyful mother of children." And through teshuvah from below upward, there comes about above, too, an expansion of the revelation in length and breadth, [the light that] fills and encompasses [all worlds].

> Joy, too, is an expansion of the heart, expressed in the verse "a joyful mother of children," and the mother here is Binah, from which the emotions are born. When a person returns to G-d from below upward in this higher teshuvah, he brings about above a matching expansion: the revelation of the light that fills and encompasses all worlds.

והיינו ע"י ויצעקו בצר להם שהכל מקום צר שאינה אלא הארה מועטת ואפילו ג"ע [גן עדן] ועוה"ב [ועולם הבא] אינו

That is, through "They cried out in their distress (batzar lahem)": that everything is a narrow (tzar) place, for it is only a scant glimmer; and even Gan Eden and the World to Come are nothing

> This return comes through "they cried out in their distress": the Hebrew for distress, tzar, also means "narrow." A person realizes that all that reaches him of G-d's light is a narrow place, a scant glimmer, and that even Gan Eden and the World to Come belong to this category.

אלא זיו[31] וע"כ [ועל ידי כך] מי לי בשמים[32] כו' והוי"ו הוא המשכת תורה וההי' הוא בחי' מעשה המצות שע"י תורה נעשה המשכה במצות.

but a radiance; and through this, "Whom have I in heaven?" etc. And the vav is the drawing-down of Torah, and the [last] hei is the level of the performance of the mitzvos, for through the Torah a drawing-down comes about in the mitzvos.

> The Talmud describes the World to Come as the righteous delighting in the radiance (ziv) of the Shechinah, and a radiance is only a glow, not G-d Himself; realizing this, a person says with the psalmist, "Whom have I in heaven?" and wants G-d alone. The paragraph then completes the Name: the vav is the drawing-down of Torah, and the last hei is the actual performance of the mitzvos, into which the Torah draws that light.

8 והנה וי"ה הוא ע"י המשכה משא"כ י"ה אינו ע"י המשכה כי היו"ד עצמה מתגלה בהי'

Now, vav-hei is through a drawing-down, whereas yud-hei is not through a drawing-down; for the yud itself is revealed in the hei.

> The second half of the Name, vav-hei, works through a drawing-down: the vav, a long line, carries the light down to the last hei. The first half, yud-hei, needs no such channel, because the hei is simply the yud itself revealed.

ולכן אין שם וי"ו שההי' הוא גילוי בחי' ממלא וסובב שנעשה מבחי' נקודה חדא מבחי' הצמצום עצמו שבלא צמצום א"א להיות התפשטות כו' והצמצום הוא להיות ההתפשטות וכל בחי' א'

Therefore there is no vav there; for the hei is the revelation of the level of [the light that] fills and encompasses [all worlds] (memalei and sovev), which comes about from the level of a single point, from the level of the contraction itself — for without contraction there can be no expansion, etc., and the contraction is for the sake of the expansion — and it is all one level.

> That is why no vav stands between the yud and the first hei. The hei, the spreading-out of the light that fills and encompasses the worlds, comes from a single point, the contraction of the yud itself; contraction exists only for the sake of expansion, and without contraction there could be no expansion, so the two are one level.

וכן באתעדל"ת [באתערותא דלתתא] הכל ענין א' הוא אלא שכאשר מתבונן בגילוי ממלא וסובב דהיינו איך שבחי' נקודה חדא נעשה בחינת ההתפשטות ממלא וסובב הוא בחי' ה'

And likewise in the arousal from below, it is all one matter; only, when one contemplates the revelation of [the light that] fills and encompasses [all worlds], that is, how the level of a single point becomes the level of the expansion of [the light that] fills and encompasses [all worlds], this is the level of the hei;

> The same holds for a person's service from below: it is one matter seen from two sides. Contemplating how a single point unfolds into all the light that fills and encompasses the worlds is the hei, the expansion of understanding.

אבל כשמתבונן על הצמצום דהיינו איך שכל ההתפשטות הוא רק מנקודה חדא הוא בחי' יו"ד

but when one contemplates the contraction, that is, how the entire expansion is only from a single point, this is the level of the yud.

> Contemplating the other side, how all that expansion comes from one single point, is the yud, the level of contraction.

והרי ה' ויו"ד הכל ענין א' שהיו"ד עצמו בא לכלל גילוי ה' [וזהו הבן בחכמה וחכם בבינה].[33, 34, 35, 36]

Thus the hei and the yud are all one matter, for the yud itself comes to be revealed as the hei. (And this is [the meaning of] "Understand with wisdom, and be wise with understanding.")

> So the yud and the hei are one: the yud itself comes to be revealed as the hei. This is the meaning of Sefer Yetzirah's words, "Understand with wisdom, and be wise with understanding": Chochmah and Binah are found in each other.

משא"כ ו"ה הוי"ו הוא המשכת הקול המחבר המדות אל ה' היא בחי' הדבור להיות בחי' אותיות ודיבורים וכמשל הדיבור

Whereas with vav-hei, the vav is the drawing-down of the voice that joins the emotive attributes (middos) to the hei, which is the level of speech, so that there are letters and words; as in the analogy of speech,

> The vav-hei is different: the vav is like the voice that carries the emotions into speech, which is the last hei. Speech is made of letters and words, so the vav draws the emotions down into a new medium.

שהוא לפי המדות אם באהבה כו' והרי הדבור הוא ענין ומהות אחר שהוא צירוף אותיות

which follows the emotive attributes, whether with love, etc.; and yet speech is a different matter and essence, for it is a combination of letters,

> A person's speech follows his emotions: when he loves, his words are loving. Yet speech is a different kind of thing from emotion, since it is made of combinations of letters.

אלא שנמשך בהם הוי"ו מן המדות להיות הדבור נמשך אחר המדות וכך הוא למעלה בחי' הה' עלמא דאתגליא כו' שנשתנה למהות אחר כו' [ועמ"ש בביאור ע"פ והיה מספר בנ"י [בני ישראל][37] בפי' ביום ההוא יהיה]:

only that the vav from the emotive attributes is drawn into them, so that the speech follows the emotive attributes. And so it is above: the level of the hei, "the revealed world" (alma de'isgalya), etc., which has changed into a different essence, etc. (And see what is written in the explanation on the verse "And the number of the children of Israel shall be," on the meaning of "On that day [Havayah] shall be [One].")

> Only the voice, the vav, carries the emotion into the letters, so that speech follows the emotions. So it is above: the last hei, called "the revealed world," Malchus, is of a different essence from the attributes that flow into it, and the vav bridges the two; the text refers to its explanation of "And the number of the children of Israel shall be" for more.

SECTION 6 · ¶9

The higher Havayah and the baal teshuvah

9 ב אך הנה כל זה הוא הוי"ה שבנאצלים אבל כי אהבך[38] הוי' אלקיך בפועל יוצא ממשיך להיות בך אהבה

2. However, all this is the Name Havayah within the emanated [levels]. But "For Havayah your G-d loves you" (ahevcha) [is read] as a transitive verb: He draws down love to be in you;

> A new section begins. Everything so far concerned the Name Havayah within the emanated levels, the Sefiros of Atzilus; but the verse's closing words, "because Havayah your G-d loves you," point higher. Read as a transitive verb, ahevcha means that G-d draws love down into you, instilling it in the soul.

וגם אהבך אוהב אותך והא בהא תליא שנעשה מע"ס [מעשר ספירות] שבמאציל עצמו[39] [ע"ס [עשר ספירות] דא"ק [דאדם קדמון][40] ועיין ברבות

and also, ahevcha [means] He loves you; and the one depends on the other. [This] comes about from the ten Sefiros within the Emanator Himself (the ten Sefiros of Adam Kadmon. And see in the Midrash Rabbah

> Ahevcha also keeps its plain meaning, that G-d loves you, and the two meanings depend on each other. This love comes from the ten Sefiros within the Emanator Himself, above the emanated Sefiros; a parenthesis opens here that calls them the ten Sefiros of Adam Kadmon (a Kehot note records that these words are not the Alter Rebbe's own) and lists sources on G-d's love for Israel.

כי תשא ר"פ מ"ט בענין ואוהב את יעקב[41,42] ובסדר וישב ר"פ פ"ו ובשה"ש [ובשיר השירים] רבה ס"פ שימני כחותם[43] ובפסוק מים רבים וס"פ השבעתי אתכם מענין אהבתי אתכם.[44,45,46]

on Ki Sisa, at the beginning of chapter 49, on the subject of "And I loved Yaakov"; and on the sidrah of Vayeshev, at the beginning of chapter 86; and in Shir HaShirim Rabbah, at the end of [the section on] "Set me as a seal," and on the verse "Many waters," and at the end of "I adjure you," on the subject of "I have loved you."

> The first sources are in the Midrash Rabbah, on G-d's love for Yaakov and on "I have loved you" (Malachi 1:2): on Ki Sisa, on Vayeshev, and in Shir HaShirim Rabbah on the verses "Set me as a seal," "Many waters" and "I adjure you."

זח"ג [זהר חלק ג] (ס"ב ב' קכ"ח א') ואתחנן (רס"ז ב') ובתד"א [ובתנא דבי אליהו] (ח"א [חלק א'] פכ"ח ח"ב [חלק ב'] פי"ט) ועיין מ"ש בד"ה וירא ישראל[47] בפ' בשלח בענין שיש ב' בחי' שמות הוי' וע' באד"ר [באדרא רבא] (דקל"ח ע"ב)[48]

The Zohar, Part III (62b; 128a), [and] Va'eschanan (267b), and in Tanna DeBei Eliyahu (Part I, chapter 28; Part II, chapter 19). And see what is written in the discourse beginning "And Israel saw," in Parshas Beshalach, on the matter that there are two levels of the Name Havayah. And see in the Idra Rabba (folio 138b):

> The list continues with the Zohar and Tanna DeBei Eliyahu, and then refers to the Torah Ohr discourse "And Israel saw" (Beshalach), which explains that there are two Names Havayah, a lower and a higher. The Idra Rabba, too, teaches that wherever the Name is written twice, one is for Z'eir Anpin and one for Atika.

חז לז"א ולד לעתיקא[49] ועד"ז יובן כאן] באתערותא דלתתא אתערותא דלעילא ובאתעדל"ע [ובאתערותא דלעילא] אתערותא דלתתא ומשם ויהפוך את הקללה לברכה זדונות נעשו כזכיות.[50]

"one for Z'eir Anpin and one for Atika"; and in the same way it is to be understood here.) Through an arousal from below, an arousal from above; and through an arousal from above, an arousal from below. And from there [comes] "He turned the curse into a blessing": willful sins become like merits.

> The printed letters of the Idra quotation are garbled; the Idra Rabba itself reads "one for Z'eir Anpin and one for Atika," and the translation follows it. Likewise the love in the verse comes from the higher Havayah, and it works both ways: our arousal from below brings an arousal from above, and G-d's arousal from above awakens one below. From that higher level comes "He turned the curse into a blessing": willful sins become merits.

וביאור ענין זה כי הנה להיות תשובה בשם י"ה הגם שנמשך כך מלמעלה למטה מ"מ האדם שהוא מקושר למטה האיך יכול לבא לזה

And the explanation of this matter: for there to be teshuvah (return) in the Name Yah — although it is drawn down thus from above to below — nevertheless, how can a person, who is bound below, come to this?

> The higher teshuvah belongs to the Name Yah, the first two letters, yud and hei. Although that light is drawn down from above, the question is how a person, bound to the world below, can reach so high.

אך הוא ע"י בכל מאדך[51] לצאת מן הכלי שלו הגם שלגבי בחינה שלמעלה ממנו גם אור אהבה זו הוא בבחינת כלי אך מ"מ למטה צ"ל בכל מאדך מאד שלך

But it is through "with all your might" (bechol me'odecha): to go out of one's own vessel. Although, relative to a level above it, even the light of this love is in the category of a vessel, nevertheless, below there must be "with all your might" — a "might" of your own.

> The answer is "with all your might" (bechol me'odecha): a love that breaks out of the soul's own vessel, its natural limits. Even this boundless love is a "vessel" compared with what is above it, but what is asked of a person below is a "might" of his own, a love beyond his own measure.

והנה בכל מאדך מתגלה בבע"ת [בבעלי תשובה] דוקא ע"י הזדונות שהוא ע"י ההיפך וכענין בארץ לא זרועה[52] שע"י לא הוא נזרע כו' והענין כי שמי עם י"ה שס"ה כו'.

Now, "with all your might" is revealed specifically in baalei teshuvah (penitents), through the willful sins, which is through the opposite; as in the matter of "in a land not sown," that through the "not" it is sown, etc. And the explanation is that "My Name" together with Yah is [in numerical value] 365, etc.

> This boundless "might" appears especially in baalei teshuvah, and it comes through their sins, through the very opposite of holiness: as with Jeremiah's "in a land not sown," it is the "not" that is sown. The letters of shemi, "My Name" (350), together with Yah (15) make 365, the number of the Torah's prohibitions.

שהל"ת [שהלא תעשה] למעלה מן העשה לפי שע"י קיום הל"ת [הלא תעשה] שהוא עקירת הרצון מן ההפך ע"ז הוא מגיע לבחי' בכל מאדך ובחי' מס"נ [מסירות נפש] הן בפו"מ [בפועל ממש] כמעשה

For the prohibitions are above the positive [commandments], because through keeping the prohibitions, which is the uprooting of the will from the opposite, through this one reaches the level of "with all your might" and the level of self-sacrifice (mesirus nefesh): whether in actual deed, as in the incident of

> So the prohibitions belong to the higher letters, yud-hei, and stand above the positive commandments. Keeping a prohibition means uprooting one's will from what opposes G-d, and that uprooting brings a person to "with all your might" and to self-sacrifice, first of all in actual deed.

ר״א [רבי אלעזר] בן דרודייא[53] הן במס״נ [במסירות נפש] בתפלה ויצעקו אל ה׳ בצר להם על רחוקו מה׳ שעל יסוד זה מיוסד ענין התפלה לבא לקיום ואהבת בק״ש [בקריאת שמע]

Rabbi Elazar ben Durdaya, or in self-sacrifice in prayer, "They cried out to Havayah in their distress," over one's distance from G-d; for on this foundation the matter of prayer is founded: to come to the fulfillment of "And you shall love" in the recital of the Shema.

> The Talmud tells of Rabbi Elazar ben Durdaya, who after a life of sin wept until his soul left him, and a heavenly voice declared him destined for the World to Come. The other form is self-sacrifice in prayer, crying out to G-d from the distress of being far from Him; all prayer is built on this, so as to reach "And you shall love Havayah your G-d" in the Shema.

והנה על ידי בכל מאדך זדונות נעשו כזכיות שממעמקים קראתיך[54] כו׳ עומקא דחשוכא בחי׳ גלגלתא דחפיא על מוחא

Now, through "with all your might," willful sins become like merits; for "Out of the depths I called You," etc.: "the depth of darkness," the level of the skull (gulgalta) that covers over the brain.

> Through "with all your might," sins become merits, as in "Out of the depths I called You" (Psalm 130). The "depths" are "the depth of darkness," which is compared to the skull that covers the brain.

כי המוחין חב״ד [חכמה בינה ודעת] הם בג׳ חללי דגולגלתא ועליהם חופף הגולגלתא שמעלים ומסתיר שלא יהיה גילוי כי״א דרך שערות כו׳

For the intellect (mochin), Chochmah, Binah and Daas, is in the three cavities of the skull, and over them the skull covers, concealing and hiding, so that there should be no revelation except through hairs, etc.

> As in the earlier analogy, the three faculties of the intellect, Chochmah, Binah and Daas, sit in the skull's three cavities, and the skull covers and hides them. Nothing of them shows outside except through the hairs.

וע״י בכל מאדך דמשכין להי בחילא יתיר בא לבחי׳ ממעמקים ויש י׳ עומקים דהיינו כתר שבכל בחי׳ מי״ס [מי׳ ספירות]

And through "with all your might" — "who draw Him down with greater strength" — one comes to the level of "out of the depths." And there are ten depths: that is, the Keser (Crown) in each level of the ten Sefiros.

> Through "with all your might," the strength with which baalei teshuvah "draw Him down," a person reaches the "depths." There are ten of them, one for each of the ten Sefiros: the Keser, the hidden root, within each Sefirah.

והנה יי"ס [י' ספירות] הנאצלים שכבר באו לידי גילוי דרך השערות שם היה אחיזה ויניקת הקליפות ועשתה את צפרניה[55] דרך הצפרניים ומאחורי העור דנוק' [דנוקבא] בין גומא לגומא כו' דהיינו בבחי' הכלי ולא באורות עצמן

Now, in the ten emanated Sefiros, which have already come to revelation through the hairs, there the kelipos (husks) had a hold and drew nourishment — "and she shall do her nails" — through the nails, and from behind the skin of Nukva, between pore and pore, etc.; that is, in the vessel and not in the lights themselves.

> Once the ten emanated Sefiros are revealed through the hairs, the kelipos can take hold of them and draw nourishment at their outer edges: through the nails (alluded to in the verse about the captive woman, "and she shall do her nails") and behind the skin of Nukva. This hold is only on the vessels, not on the lights themselves.

אבל מ"מ האור הוא מלובש בכלים ששם אחיזה ויניקה ולכן א"א להיות מחיתי כעב פשעיך[56,57] ובחי' רחיצה לרחוץ עוונות כו'

But nevertheless, the light is enclothed in the vessels, where there is a hold and drawing of nourishment; and therefore it is impossible for there to be "I have wiped away your transgressions like a thick cloud," and the level of washing, to wash away sins, etc.

> Yet the light is clothed in those vessels, so where the kelipos have a hold, complete erasure of sin cannot come from there: not "I have wiped away your transgressions like a thick cloud," and not the washing that cleanses sins away.

שהרחיצה היא מלמעלה מעלה מעומקא דחשוכא מי"ס [מי' ספירות] שבמאציל וממעמקים קראתיך הוא להמשיך בחי' גילוי הוי' מחדש מבחי' עומקא אשר עדיין לא בא האור הזה לידי גילוי ולא נתלבש בכלים

For the washing is from far, far above, from "the depth of darkness," from the ten Sefiros within the Emanator. And "Out of the depths I called You" is to draw down a revelation of Havayah anew from the level of "depth," where this light has not yet come to revelation and has not been enclothed in vessels.

> That washing must come from far higher, from "the depth of darkness," the ten Sefiros within the Emanator, where nothing has yet been revealed or clothed in vessels. "Out of the depths I called You" means calling down a new revelation of Havayah from there.

והיינו על ידי בכל מאדך כד אתכפייא סט"א [סטרא אחרא] אסתלק[58] יקרא דקב"ה [דקודשא בריך הוא] פי' אסתלק שנתרומם למעלה בבחי' ע"י המעתיק הרים והמתנשא מימות עולם

And this is through "with all your might": "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, ascends (istalek)." The meaning of "ascends" is that it is raised up on high, in the level of Atik Yomin, "Who removes mountains" and "Who is exalted from the days of old,"

> This is achieved through "with all your might," as the Zohar says: when the sitra achra is subdued, G-d's glory "ascends." The text explains that "ascends" means rising to Atik Yomin, described as "Who removes mountains" and "Who is exalted from the days of old."

דהיינו בבחינת העלם ומשם נמשך בחי' הוי' מחדש גילוי הוי' שלפני האצילות וזהו והחזירנו בתשובה שלימה לפניך. לפניך לפני הוי' שבאצילות ששם הוא בחי' תשובה שלימה כנ"ל.

that is, in a state of concealment. And from there the level of Havayah is drawn down anew: a revelation of the Havayah that is before Atzilus. And this is [the meaning of] "Bring us back in complete teshuvah before You": "before You," before the Havayah that is in Atzilus, where there is the level of complete teshuvah, as mentioned above.

> Atik Yomin is a level of concealment, and from it a new revelation of Havayah is drawn, from the Havayah that is before Atzilus. That is the meaning of the request in the daily prayer, "Bring us back in complete teshuvah before You": "before You" is the level before, and above, the Havayah of Atzilus, which complete teshuvah reaches.

SECTION 7 · ¶10

Yom Kippur: before Havayah

10 והנה בהמשכת י' עומקים בכל עשי"ת [עשרת ימי תשובה] אזי ביוהכ"פ [ביום הכפורים] לפני הוי' תטהרו והוא בנעילה שסוף היום מכפר

Now, with the drawing-down of the ten depths during all the Ten Days of Teshuvah, then on Yom Kippur, "before Havayah you shall be purified"; and this is at Ne'ilah, for the end of the day atones,

> During the Ten Days of Teshuvah, from Rosh Hashanah to Yom Kippur, the ten "depths" are drawn down. This reaches its peak on Yom Kippur in "before Havayah you shall be purified," and specifically at Ne'ilah, the closing prayer, because it is the end of the day that atones.

כדאיתא בגמ' [בגמרא][59] שסמוך לשקיעת החמה[60] ולכן איתא במשנה פב"ת [פרק בתרא] דכריתות מי שבא על ידו ספק עבירה ביוהכ"פ [ביום הכפורים] אפילו עם חשכה פטור שכל היום מכפר[61] שמתכפר לו בסוף היום

as is stated in the Gemara, that [Ne'ilah is] close to sunset. And therefore it is stated in the Mishnah, in the last chapter of Kereisos: "One through whom a doubtful transgression came about on Yom Kippur, even at dusk, is exempt, for the whole day atones"; that is, he is atoned for at the end of the day,

> The Gemara treats Ne'ilah as the prayer said close to sunset. The Mishnah rules that one who may have sinned on Yom Kippur, even at dusk, need not bring an offering for a doubtful sin, because "the whole day atones"; the Alter Rebbe infers that the atonement takes effect at the day's end.

שהוא העיקר שאז הוא זמן נעילה עילוי המל' בכתר עילוי שאין למעלה הימנו ונקר' [ונקרא / ונקראת / ונקראות] לפני הוי' ואז תטהרו שמשם נמשך טהרה ורחיצה וכל העוונות מתכפרים [ועמ"ש במ"א ע"פ הזח"ג [הזהר חלק ג] פי' אמור (דף ק' ע"ב)[62]

which is the main [time]; for then is the time of Ne'ilah, the elevation of Malchus (sovereignty) into Keser (the Crown), an elevation above which there is none, and [this] is called "before Havayah"; and then "you shall be purified," for from there purity and washing are drawn down and all the sins are atoned. (And see what is written elsewhere on [the passage of] the Zohar, Part III, Parshas Emor (folio 100b),

> The day's end is the main time of atonement because Ne'ilah is when Malchus rises into Keser, the highest ascent there is, and this level is called "before Havayah." From there come purity and washing, and every sin is atoned; a parenthesis then begins, referring to an explanation elsewhere of a Zohar passage on Parshas Emor.

בענין אתכפייא ואתהפכא שבבחי' אתכפייא נמשך ממוחין דאימא אך בשבת שהוא מוחין דאבא נמשך להיות אתהפכא חשוכא לנהורא כו'

on the matter of subjugation (iskafya) and transformation (is'hapcha): that the level of subjugation is drawn from the intellect (mochin) of Imma, but on Shabbos, which is the mochin of Abba, there is drawn down the transformation of darkness into light, etc.

> That explanation distinguishes subjugation (iskafya), holding the darkness in check, from transformation (is'hapcha), turning the darkness itself into light. Subjugation is drawn from the mochin of Imma (Binah), while on Shabbos, which draws on the mochin of Abba (Chochmah), transformation becomes possible.

ועמ"ש בפ' מטות בענין ושמא אביה את נדדרה[63] כו'. אך כ"ז [כל זה] הוא אתהפכא חשוכא דקליפת נוגה שממנה הנפש הבהמית שבאדם הכלולה מטו"ר [מטוב ורע].

And see what is written in Parshas Mattos on the matter of "And her father hears her vow," etc. But all this is the transformation of the darkness of kelipas nogah, from which [comes] the animal soul in man, which is composed of good and evil.

> The text also refers to its explanation in Parshas Mattos of the verse "And her father hears her vow." But all such transformation reaches only the darkness of kelipas nogah, the husk that mixes good and evil, from which the animal soul comes.

אבל התשובה בכל מאדך הוא שהזדונות שלמטה מטה מנוגה יהיו נעשים כזכיות זהו ענין ויהפוך את הקללה ממש לברכה[64] וזהו ע"ש מ"ש במ"א ע"פ ויאבק[65] איש עמו[66] שהעלו אבק עד כסה"כ [כסא הכבוד].[67]

But teshuvah (return) "with all your might" is that the willful sins that are far below nogah become like merits; this is the matter of "He turned the curse," literally, "into a blessing." And this is — see there — what is written elsewhere on the verse "And a man wrestled with him": that "they raised dust up to the Throne of Glory."

> Teshuvah "with all your might" goes further: even sins rooted far below nogah become merits, which is the literal sense of "He turned the curse into a blessing." The text refers to its discourse on Yaakov's wrestling with the angel, where the Sages say that "they raised dust up to the Throne of Glory."

שגם בחי' אבק דאשתאר מן נורא שהוא המדרגה התחתונה שבקליפות[68] נתכלל למעלה בכסה"כ [בכסא הכבוד] וזהו בחי' תשובה

That is, even the level of "dust that remains from fire," which is the lowest level among the kelipos (husks), was included above, in the Throne of Glory; and this is the level of teshuvah.

> Dust, as that discourse explains, is what is left after fire, like ash that cannot grow anything by itself; it stands for the lowest level of the kelipos. That even this dust rose to the Throne of Glory shows the power of teshuvah.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] גדולה תשובה שמגעת[69] עד כסא הכבוד[70] מלי' דאצילות שהיא הנק' ברכה ולשם מגיע התשובה[71]

Therefore our Sages, of blessed memory, said, "Great is teshuvah, for it reaches up to the Throne of Glory": Malchus of Atzilus, which is what is called "blessing," and teshuvah reaches there;

> This is why the Sages said, "Great is teshuvah, for it reaches up to the Throne of Glory." The Throne of Glory is Malchus of Atzilus, which is called "blessing," so teshuvah reaching there means the curse becoming a blessing.

דהיינו שמהקללה נהפך לברכה וז"ש [וזהו שכתוב] שהעלו לשון רבים כו' ע"ש וזהו שיוהכ"פ [שיום הכפורים] נק' שבת שבתון[72] דאפילו לגבי שבת הוא בחי' שבתון

that is, from the curse it is turned into a blessing. And this is [the meaning of] what is said, "they raised," in the plural, etc.; see there. And this is why Yom Kippur is called "Shabbos Shabbason" (a Shabbos of complete rest), for even relative to Shabbos it is the level of Shabbason;

> The text notes that "they raised" is in the plural and refers to its discourse there for the explanation. It then explains why Yom Kippur is called "Shabbos Shabbason," a Shabbos of complete rest: even compared with Shabbos, it stands higher.

כי שבת הוא כמ"ש שבת להוי'[73] שבששת ימי המעשה הוא בחי' שם אלקים ושבת הוא התגלות שם הויה מוחין דאבא והחכמה תחיה[74] שהיא בחי' יו"ד דשם הוי' וכו' ומזה נמשך שיוכל להיות אתהפכא חשוכא לנהורא

for Shabbos is, as it is written, "a Shabbos unto Havayah": for in the six days of work there is the level of the Name Elokim, and Shabbos is the revelation of the Name Havayah, the mochin of Abba — "and wisdom gives life" — which is the level of the yud of the Name Havayah, etc. And from this it follows that there can be the transformation of darkness into light.

> Shabbos is "a Shabbos unto Havayah": on the six weekdays G-d's light comes through the Name Elokim, which conceals, while Shabbos reveals the Name Havayah, the mochin of Abba. This is the yud of the Name, Chochmah, of which it says "wisdom gives life," and it is what makes the transformation of darkness into light possible.

אך מוחין דאבא הוא בחי' אצילות וא"כ הוא שם הוי' שבנאצלים ולכן נמשך מזה להיות אתהפכא חשוכא דק"נ [דקליפת נוגה] לנהורא.

But the mochin of Abba are the level of Atzilus, and if so, it is the Name Havayah within the emanated [levels]; therefore what is drawn from this is the transformation of the darkness of kelipas nogah into light.

> But the mochin of Abba belong to Atzilus, the Havayah of the emanated levels. So the transformation that Shabbos brings reaches only the darkness of kelipas nogah.

אבל להיות ויהפוך את הקללה שלמטה מטה מק"נ [מקליפת נוגה] לברכה זהו בחי' לפני הוי' תטהרו דהיינו שם הוי' שבמאציל כנ"ל וזהו ענין יוהכ"פ [יום הכפורים] שנק' שבת שבתון כו'

But for there to be "He turned the curse" — which is far below kelipas nogah — "into a blessing," this is the level of "before Havayah you shall be purified," that is, the Name Havayah within the Emanator, as mentioned above. And this is the matter of Yom Kippur, which is called "Shabbos Shabbason," etc.

> Turning into a blessing the curse that lies below nogah needs the higher Havayah, the Havayah within the Emanator: this is "before Havayah you shall be purified." That is why Yom Kippur is "Shabbos Shabbason," a Shabbos above Shabbos.

ועמ"ש במ"א ע"פ הוי' יחתו מריביו[75] כו' ועי"ז ויתן עוז למלכו והיינו ג"כ כענין ויהפוך כו'. ועמ"ש מענין זה בד"ה ויושט המלך לאסתר]:[76, 77]

And see what is written elsewhere on the verse "Havayah, His adversaries shall be shattered," etc., and through this "He will give strength to His king"; and this too is like the matter of "He turned," etc. And see what is written on this subject in the discourse beginning "And the king extended to Esther.")

> The text closes with two more references: to its explanation of the verse in Chanah's prayer, "Havayah, His adversaries shall be shattered… and He will give strength to His king," which it calls another case of "He turned," and to the Torah Ohr discourse "And the king extended to Esther."

IN ONE'S AVODAH

The maamar asks for self-nullification at two levels: the simple refusal ever to be separated from G-d, above reason, and the reasoned work of sorting good from evil. Contemplation should spread from the mind into the heart, until a person feels that everything, even Gan Eden and the World to Come, is a "narrow place" beside G-d Himself and cries out, "Whom have I in heaven?" For one who has sinned, keeping the prohibitions and crying out in prayer from the distance of sin become a love "with all your might" that turns those very sins into merits; this is the work of the Ten Days of Teshuvah, and above all of Ne'ilah.

QUESTIONS FOR DISCUSSION

1. Why is the hidden love found equally in every Jew, regardless of how much he understands?
2. How does the analogy of hair growing through the skull explain the gap between Atzilus and what is above it?
3. What distinguishes the self-nullification of the tip of the yud from that of the yud, and what does each draw down?
4. Why are the yud and the first hei joined directly, while the vav must connect the emotions to the last hei?
5. How can a baal teshuvah's sins become the source of a love "with all your might," and why can the washing of sin come only from above the vessels?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ולא אבה**

The Kehot note records that the Mitteler Rebbe's transcript (hanachah) of this explanation is printed there, an earlier record of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' שלט. הנחה אחרת עם הגהות באוה"ת פי' כי תצא ע' תתר.

2 **ולא אבה**

The verse says that Havayah did not want to listen to Bilaam and turned his curse into a blessing, because He loves Israel. The discourse this biur explains opens with it, and its last words, "because Havayah your G-d loves you," return in the second section here.

Deuteronomy 23:6 דברים כ"ג:ו

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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

PARAGRAPH 2

3 **קוצו של יו"ד הוא בחי' רמז בלבד שרומז לא"ס בלבד ברמז בעלמא בלי שום תפיסא**

The note quotes the Rebbe there: the long phrasing makes two points, why Keser is hinted at specifically by the tip of the yud, because the tip is "only a hint," and that even the tip does not grasp the Infinite One but only hints at Him, like a hint to the wise, as the Tzemach Tzedek's glosses explain.

KEHOT'S NOTE

"ומאריכות לשונו משמע, שכוונתו הוא לב' ענינים: א) הטעם מה שבחי' כתר נרמזת בקוצו של יו"ד דוקא — לפי ש"קוצו של יו"ד הוא בחי' רמז בלבד", ב) שגם בהקוץ עם היותו "בחי' רמז בלבד", אינו נתפס בו, ורק "רומז כו' ברמז בעלמא" וכמפורש בהגהות הצ"צ [אוה"ת תצא ע' תתר. ובארוכה ד"ה אורח חיים תרס"ט] שהוא כמו ענין לחכימא ברמיזא, ע"ש". — לקו"ש חי"ט ע' 420 הערה 21. ובחלק ל"ט ע' 147 הערה 21. ובליקוט פירושים ומ"מ — חיטריק לאגה"ת פ"ד.

4 **לית מחשבה תפיסא ביה כלל**

In Elijah's prayer at the opening of the Tikkunei Zohar, he says to G-d, "You are hidden beyond all hidden ones; no thought can grasp You at all." The maamar uses it to explain why the tip of the yud can only hint at the Infinite One.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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5 **מקרב איש ולב עמוק**

The verse speaks of "the inward part of a man, and a deep heart." The maamar borrows the phrase for the heart's innermost desire, through which alone the Infinite One is reached.

Psalms 64:7 תהילים ס"ד:ז

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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

6 **קוצו ש"י רומז לכתר**

The Kehot note sends the reader to this lexicon's entry under the letter yud for the tip of the yud as an allusion to Keser.

KEHOT'S NOTE

ראה מא"א אות י"ד, ס"א.

7 **בד"ה וישב יעקב**

That discourse reads Yaakov as yud-akev: the yud of supernal Chochmah drawn down to the lowest "heel." It explains that the higher awe of self-nullification is the vessel in which supernal Chochmah rests and is revealed.

KEHOT'S NOTE

תו"א כז, א ואילך.

PARAGRAPH 3

8 **בינה נק' נקודה בהיכלא**

The note sends the reader to the opening discourse of Parshas Re'eh, earlier in Likkutei Torah, for Chochmah within Binah as "a point in a palace."

KEHOT'S NOTE

ע"ל ר"פ ראה [יח, ב] [כ].

PARAGRAPH 4

9 **בד"ה לך לך**

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

KEHOT'S NOTE

תו"א יא, א.

10 **חכים ולא בחכי' ידיעא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

11 **חכים ולא בחכמה ידיעא**

Elijah's prayer says of G-d, "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The maamar cites it to show that above Atzilus there is only a source of wisdom, not wisdom as we know it.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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12 **בד"ה פתח אליהו**

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

KEHOT'S NOTE

תו"א יג, ד.

13 **אבא יונק ממזל החי'**

The Idra Zuta describes a light called "will" spreading from the hidden head of Atika down into the beard, to the place called supernal Chesed, notzer chesed. The Kehot note points here, and to other places, for the teaching that Abba is nourished from the eighth mazal.

Zohar III, 289b זח"ג רפט, ב

KEHOT'S NOTE

ראה זח"ג רפט, ב ובכ"מ.

14 **ישת חשך סתרו**

David says of G-d, "He made darkness His hiding place; around Him is His canopy." The maamar applies it to the concealment that covers the light above Atzilus, as the skull covers the brain.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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15 **ה' מלך גאות לבש**

"Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength." The maamar reads the "clothing" as the concealment through which the hairs, gei'us, emerge.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

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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16 **כי גאות הם ת"י נימין**

The note points to this lexicon's entry under the letter gimel for gei'us as the 410 strands of hair.

KEHOT'S NOTE

ראה גם במאו"א אות ג' סעיף ג.

17 **כמ"ש בפע"ח**

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

KEHOT'S NOTE

ש' השבת (פ"ח). [כ].

18 **כי גאות הם ת"י נימין כמ"ש בפע"ח**

Pri Etz Chaim explains "Havayah reigns; He is clothed in gei'us" as the secret of the supernal hairs and strands of the head of Atika, which number 410, the value of gei'us and of kadosh, and in which Abba, Imma and Z'eir Anpin are clothed. The maamar cites it for gei'us as the 410 strands.

Pri Etz Chaim, Gate of the Sabbath 8:57 פרי עץ חיים, שער השבת ח':נ"ז

י"י מלך גאות לבש - הוא סוד אותן השערות והנימין עלאין, דברישא דעתיקא, דכולם בסוד קדוש, כנזכר באדרא, שהם עולין כמנין קדוש. ושם בארנו כי הם סוד של ע"ב, כי הד' יודין כולם כ"א כלול מי' הם ת', וי' אותיות המילוי הם ת"י, כחשבון קדוש. אמנם מאותן השערות מתלבשים אבא ואמא, וגם הזעיר אנפין, וזה סוד גאות לבש. כי גאות ג"י קדוש כמ"ש:

Pri Etz Chaim (Public Domain)

PARAGRAPH 5

19 **ל"ב אלקים . . ל"ב נתיבות חכמה**

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

KEHOT'S NOTE

הובא בפרדס להרמ"ק ז"ל שער הנתיבות רפ"ב. [כ].

20 **ל"ב אלקים דעובדא דבראשית הם בחי' ל"ב נתיבות חכמה**

Pardes Rimonim, in its Gate of the Paths, explains that the Name Elokim is mentioned thirty-two times in the creation account to show that each of the thirty-two paths revealed what was in it, and that the Name Elokim alludes to the strict judgment of Gevurah, the world of nature. The

maamar draws the same link between Chochmah's revelation and contraction.

Pardes Rimmonim 12:3 פרדס רמונים י״ב:ג׳

... אמנם הוא הראשון והסבה לכל הבא בשם כבוד כי ממנו מקור הל״ב כדפי׳. ויש חילוק בין כבוד ול״ב כאשר יתבאר בשער ערכי הכנויים בערך כבוד ובערך לב: נתיב הב׳ בתקונים הנ״ל פי׳ הרשב״י בנתיב זה וז״ל נתיב תניינא ורוח אלקים מרחפת על פני המים. מאי ורוח, אלא בזמנא דשכינתא בגלותא, האי רוח נשיב על אלין דמתעסקין באורייתא בגין שכינתא דאשתכחת בינייהו. והאי רוח אתעביד קלא וכו׳ עכ״ל. כוונתו לומר כי הרוח הזה הוא המשפיע על השכינה והמאיר אותה ומלחלח אותה ממימי החסד וע״י כך מושפעים בעלי תורה שהשכינה שרויה ...

Pardes Rimonim (Public Domain)

21 **כשהושיט אצבעו הקטנה**

The Gemara relates that when G-d consulted a group of ministering angels about creating man and they objected, "What is man, that You are mindful of him?", He stretched out His little finger among them and burned them. The maamar uses it to show that a revelation without contraction annihilates, so creation needs contraction.

Sanhedrin 38b:5 סנהדרין ל״ח ב:ה׳

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רְאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לַעֲשׂוֹת בְּעוֹלָמְךָ – עֲשֵׂה.

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

22 **כמ״ש . . ובלקו״ת**

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

KEHOT'S NOTE

מהאריז״ל בתהלים מזמור צג גאות לבש [כ]. מובא ביהל אור ע׳ תרמה ואילך.

PARAGRAPH 6

23 **ע״י אתערותא דלתתא בטל רצונך**

The Kehot note refers the reader to this discourse in connection with the arousal from below through "Nullify your will."

KEHOT'S NOTE

ראה ד״ה וידבר ויצוום — תרמ״ח ע׳ ריח.

24 **בטל רצונך**

The Mishnah teaches, "Nullify your will before His will, so that He will nullify the will of others before your will." The maamar takes this nullification of will as the arousal from below that brings about the contraction above.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאִפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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25 **בקוצו של יו״ד למעלה מן הדעת . . והביטול הב׳ בחכמה . . בחכמה ודעת**

The note suggests that Tanya, chapters 18-19, intends the same two levels of self-nullification, and quotes its words that Chochmah is koach mah, "what is not yet grasped or understood."

KEHOT'S NOTE

וי״ל שגם בסש״ב [פרק י״ח ופרק י״ט] הכוונה כן. וע״ש שכ׳ וז״ל חכ׳ כח מ״ה שהוא מה שאינו מושג ומובן ואינו נתפס בהשגה עדיין . . — ראה תרמ״ד ע׳ רכג. ובסה״מ תרנ״א ע׳ לח ״(ולאחר העיון בד״ה ולא אבה הנ״ל ובהביאור י״ל דמש״ש בענין הקושי״ הוא בחי׳ מקיף דחי׳, דהרי ביאר שם שהוי״ע ביטול הרצון שלמעלה מטו״ד שלא להיות נפרד מאחדותו יתי כו׳ ובסש״ב פי״ז כ׳ דזהו בחי׳ חכ׳ שבנפש יעו״ש״.

26 **המעתיק הרים**

Job describes G-d as the One "who removes (ha-ma'tik) mountains, and they do not know it." The maamar links the verb ma'tik, "removes," to Atik, the level that is removed and exalted above the worlds.

Job 9:5 איוב ט׳:ה׳

הַמַּעְתִּיק הָרִים וְלֹא יֵדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

27 **והמתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

28 **אם צדקת מה תתן לו**

Elihu tells Job, "If you are righteous, what do you give Him, or what does He receive from your hand?" The text cites it to show that from His own standpoint G-d gains nothing from the worlds, so His willing them is a kind of withdrawal of His essence.

Job 35:7 איוב ל״ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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PARAGRAPH 7

29 **בינה תשובה עילאה**

The Zohar on Parshas Nasso distinguishes a higher teshuvah from a lower teshuvah called hei, reads teshuvah as tashuv vav le-hei, "the vav returns to the hei," and links this with Binah. The Kehot note cites it for "Binah, the higher teshuvah."

Zohar III, 123a זח"ג קכג, א

KEHOT'S NOTE

זח"ג קכג, א.

30 **אם הבנים שמחה**

The psalm praises G-d, who "seats the barren woman of the house as a joyful mother of children." The maamar uses the phrase for joy as an expansion of the heart, the work of Binah.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

31 **ג"ע ועוה"ב אינו אלא זיו**

Rav taught that in the World to Come there is no eating or drinking; rather, the righteous sit with their crowns on their heads and delight in the radiance (ziv) of the Shechinah. The maamar stresses that this is only a radiance.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ראה ברכות יז, א.

32 **מי לי בשמים**

Asaf says, "Whom have I in heaven? And besides You I desire nothing on earth." The maamar presents it as the cry of one who sees that even the heavenly rewards are only a glimmer and wants G-d alone.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 8

33 **הבן בחכמה וחכם בבינה**

The note lists the opening discourse of Lech Lecha in Torah Ohr among the places that explain "Understand with wisdom, and be wise with understanding."

KEHOT'S NOTE

ס"י פ"א, מ"ד. ראה פע"ח שער התפילין פט"ז. ע"ח שער ט"ו פ"ד. תו"א ותו"ח [ר"פ לך לך]. לקו"ת פי' תצא ביאור ד"ה ולא אבה. ביאורי הזהר ס"פ וארא. אמרי בינה שער הק"ש פנ"ה ואילך. ד"ה אריב"ל בכל יום תפר"ח. ועוד. — הערת כ"ק אדמו"ר בסה"מ תרנ"ט ע' עג.

34 **הבן בחכמה וחכם בבינה**

Sefer Yetzirah says of the ten Sefiros, "Understand with wisdom, and be wise with understanding." The maamar reads it as the unity of the yud (Chochmah) and the first hei (Binah).

Sefer Yetzirah 1:4 ספר יצירה א':ד'

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

35 **הבן בחכמה וחכם בבינה**

Pri Etz Chaim, explaining the Name Havayah in the tefillin, says that through it the words of Sefer Yetzirah, "Understand with wisdom, and be wise with understanding," are explained, and that the first two letters, yud-hei, allude to Abba and Imma. The Kehot note cites it for this verse.

Pri Etz Chaim, Gate of Teffilin 16:2 פרי עץ חיים, שער התפילין ט"ז:ב'

דרך א' - הוא זה, ובו יתבאר מה שאמר בספר יצירה הבן בחכמה וחכם בבינה. הנה נודע, כי אבא נחלק לשני פרצופים. הראשון, עד החזה, והוא הנקרא אבא עלאה. הב', הוא ישראל סבא מהחזה ולמטה. ועד"ז הוא באמא שנחלקת לב'. ועד החזה היא נקראת אמא עלאה בינה, ומשם ולמטה נקרא תבונה. והנה ב' אותיות ראשונות של הוי"ה, שהם י"ה, הם רומזים לאו"א, ולכן צריך שיהיו בו כל הד' בחינות כנ"ל. וכל זה יתבאר כמש"ל בענין סדר כתיבת השם, וביאור הענין זה, דע, כי באות י' שבשם בה נרמזו או"א עילאין, ...

Pri Etz Chaim (Public Domain)

36 **הבן בחכמה וחכם בבינה**

Etz Chaim explains that within the yud alone, which is Chochmah, there is already Binah: spelled out, the vav and dalet of yud form the shape of a hei. This is "Understand with wisdom," and it matches the maamar's point that the hei is the yud revealed.

Sefer Etz Chaim 15:4 עץ חיים ט"ו:ד'

... עושהו ר"ל שאינו רחמים גמורים. ונבאר ענין בינה ותבונה ובו יתבאר מ"ש בסי' הבן בחכמה וחכם בבינה והענין כי הנה ב' אותיות ראשונות של הוי"ה הם בחי' חו"ב אבל באות יו"ד לבד שהוא חכמה שם יש בחי' בינה וזהו ענין הבן בחכמה ופי' הוא כי יו"ד במלואו י' הוא חכמה וב' אותיות ו"ד נעשית צורת ה' שהוא צורת ו"ד שבאות יו"ד והיא נקרא בינה עלאה הנ"ל. ואמנם ה' ראשונה עצמה שבשם הוי"ה זו

היא תבונה ראשונה הנ"ל וכבר הודעתיך בדרוש תפילין בענין כתיבת שם הוי"ה שצריך לכתוב תחלה י' ...

Sefer Etz Chaim (Public Domain)

37 **והיה מספר בנ"י**

Hosea promises, "And the number of the children of Israel shall be like the sand of the sea." The text refers to its explanation of this verse for the meaning of "On that day [Havayah] shall be [One]."

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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PARAGRAPH 9

38 **כי אהבך הוי' אלקיך**

The verse ends, "because Havayah your G-d loves you." The maamar reads ahevcha both as "He loves you" and, as a transitive verb, as "He instills love in you."

Deuteronomy 23:6 דברים כ"ג:ו׳

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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39 **מע"ס שבמאציל עצמו**

The note points to this Kabbalistic work for the ten Sefiros within the Emanator, adding that in chapter 8 it writes that they are the root of the power of limitation within the Infinite One.

KEHOT'S NOTE

ועיין בעהי"ק ח"א פ"ב ופ"ד ופ"ה. וע"ש פ"ח שם כי שהם שרש כח הגבול שיש באי"ס — אוה"ת חיי שרה קי, א.

40 **מע"ס שבמאציל עצמו [ע"ס דא"ק**

The note says that this manuscript marks the words between the half-square brackets, "the ten Sefiros of Adam Kadmon," as not the Alter Rebbe's own language, and adds a note on this.

KEHOT'S NOTE

נ.ב. הבי' חצאי מרובע אינם וא"ז מלשון רבינו הזקן נ"ע זי"ע, כ"כ בד"ה כתפוח בעצי היער, בורך פערטעל (רצו, ב). שם (חצר, ב) כי הערה ע"ז, יעו"ש. [כ]. ראה בד"ה כתפוח בעצי היער באוה"ת שה"ש ע קצג: לי ע"ס שבמאציל י"ל שזהו ע"ס הגנוזות במאצילן הנז' בפרדס אך הם גנוזות רק בבחי' הנקי אוא"ס ולא במהו"ע ממש עכ"ל. וקודם לזה כי "הגם שנכתב שם בין חצי מרובעים שזה ע"ס דא"ק אין זה מלשון רבינו ז"ל", ע"ש (בבוך 1104 תסז, א ליתא הגהה זו). ראה גם באוה"ת נ"ך כרך א ע' תקכו, תקצא.

ובהמשך מים רבים תרל"ו ע' סח: בלקו"ת . . ע"ס דא"ק אמנם באמת יתפרש זה עד רום המעלות לפי הפי' בשם הוי' הראשון כמובן. וראה הערת כ"ק אדמו"ר הנדפס בסה"מ תקס"ד ס"ע ריז.

41 **ואוהב את יעקב**

"I have loved you, says Havayah... and I loved Yaakov." The parenthesis lists Midrashim on this verse about G-d's love for Israel.

Malachi 1:2 מלאכי א׳:ב׳

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב׃

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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42 **ואוהב את יעקב**

The Midrash opens chapter 49 with "Many waters cannot quench the love," reading it as the love between the Holy One and Israel that the nations cannot extinguish, and cites "and I loved Yaakov." The text points to it in its list of sources on G-d's love for Israel.

Shemot Rabbah 49:1 שמות רבה מ"ט:א׳

ויעשו כל חכם לב - ההי"ד (שיר ח): מים רבים לא יוכלו לכבות את האהבה. מים רבים, אלו העובדי כוכבים, שנאמר (ישעיה טז): כהמות ימים יהמיון. ואם היו מתכנסין כל העובדי כוכבים לבטל את האהבה שבין הקב"ה לישראל לא היו יכולים. הוי, מים רבים לא יוכלו לכבות את האהבה, שנאמר (מלאכי א): ואוהב את יעקב. ונהרות לא ישטפוה, אלו הכשדים, שנאמר (ישעיה ח): את מי הנהר העצומים והרבים את מלך אשור. אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו, אבל בני, עשו לי מקדש של יריעות, וירדתי ...

"All the wise hearted among those who performed the labor crafted the Tabernacle: ten tapestries of spun linen and sky blue, purple, and scarlet wool, with artfully-crafted cherubs, they made them" (Exodus 36:8). "All the wise hearted... crafted," that is what is written: "Many waters cannot extinguish love" (Song of Songs 8:7). "Many waters," these are the idolaters, as it is written: "[Woe, the uproar of many nations,] like the roar of seas will they roar" (Isaiah 17:12). Were all the idolaters to assemble to void the love between the Holy ...

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43 **שימני כחותם**

On "Set me as a seal," the Midrash reads "for love is strong as death" as the love of the Holy One for Israel, citing "I have loved you, says Havayah." The text points to it in its list of sources on that love.

Shir HaShirim Rabbah 8:6–7 שיר השירים רבה ח׳:ו׳-ז׳

שִׂימֵנִי כַחוֹתָם. אָמַר רַבִּי מֵאִיר אָמְרוּ יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם מַה שֶּׁחָשַׁבְתָּ בְּלִבְּךָ לַעֲשׂוֹת לָנוּ עָשֵׂה, דְּאָמַר רַבִּי יוֹחָנָן בְּשֵׁם רַבִּי אֶלִיעֶזֶר בְּנוֹ שֶׁל רַבִּי יוֹסֵי הַגְּלִילִי, בְּשָׁעָה שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי וְאָמְרוּ נַעֲשֶׂה וְנִשְׁמָע, בְּאוֹתָהּ שָׁעָה קָרָא הַקָּדוֹשׁ בָּרוּךְ הוּא

לְמַלְאַךְ הַמָּוֶת וְאָמַר לוֹ אַף עַל פִּי שֶׁמְּנִיתִיךְ קְפוֹקְלִיטוֹר קוֹזְמוֹקְרָטוֹר עַל בְּרִיּוֹתַי, אֵין לְךָ עֵסֶק בָּאָמָּה זוֹ, הֲדָא הוּא דִכְתִיב (דברים ה, כ): וַיְהִי כְּשָׁמְעֲכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ, ...

"Place me as a seal upon your heart, as a seal upon your arm, for love is as intense as death, jealousy is as cruel as the grave; its sparks are the sparks of fire, a great conflagration" (Song of Songs 8:6). "Place me as a seal" – Rabbi Meir said: Israel said before the Holy One blessed be He: 'Master of the universe, do what You thought in Your heart to do to us,' as Rabbi Yoḥanan said in the name of Rabbi Eliezer, son of Rabbi Yosei HaGelili: ...

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44 אהבתי אתכם

The Midrash opens chapter 86, on Vayeshev, with Hosea's "I drew them with cords of a man, with bands of love," and cites "I have loved you, says Havayah." The text points to it for G-d's love for Israel.

Bereshit Rabbah 86:1 בראשית רבה פ"ו:א

ויוסף הורד מצרימה - כתיב (הושע יא) בחבלי אדם אמשכם, אלו ישראל. (שיר א) משכני אחריך נרוצה בעבותות אהבה. דכתיב (מלאכי א) אהבתי אתכם אמר ה' (הושע יא) ואהיה להם כמרימי עול, שרוממתי צריהם עליהם. כל כך למה? על לחיהם, בשביל דבר שהוציאו מלחייהם, שאמרו: אלה אלקיך. וסוף, ואט אליו אוכיל, אני מטה עליהם אכילות הרבה. (תהלים עב): יהי פסת בר בארץ. דבר אחר: בחבלי אדם אמשכם, זה יוסף, וימשכו ויעלו את יוסף מן הבור. בעבותות אהבה, וישראל אהב את יוסף מכל בניו. ואהיה להם כמרימי עול, שרוממתי צריו עליו. ...

"Joseph was taken down to Egypt and Potiphar, the official of Pharaoh, the chief executioner, an Egyptian man, purchased him from the Ishmaelites who had taken him down there" (Genesis 39:1). "Joseph was taken down to Egypt." It is written: "With ropes of man I drew them, [with bonds of love; I was for them like those who lift the yoke above their jaws, and I leaned to them to provide food]" (Hosea 11:4) – these are Israel, [as it is stated]: "Draw me; after you I will run" (Song ...

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45 אהבתי אתכם

The Zohar on Acharei Mos says that G-d's love clings to Israel, citing "I have loved you," and that out of His great love He gave them one day a year to purify them of all their sins. The text lists it among the sources on that love.

Zohar, Achrei Mot 18:110–19:118 ספר הזהר, אחרי מות י"ח:ק"י-י"ט:ק"ח

46 אהבתי אתכם

At the opening of the Idra Rabba, Rabbi Shimon says that for them the matter depends on love, citing "And you shall love Havayah your G-d," "Out of Havayah's love for you" and "I have loved you." The text lists it among the sources on G-d's love.

Zohar, Idra Rabba 1:4–3:14 ספר הזהר, האדרא רבא א:ד-ג:י"ד

47 בד"ה וירא ישראל

That discourse explains that there are two Names Havayah.

KEHOT'S NOTE

תו"א סא, ד. וראה גם אוה"ת יתרו ע' תתקו. שמות כרך ז ע' ב'תקסד.

48 וע' באד"ר דקל"ח ע"ב

The passage in Sh'lach says that there are two Names Havayah, with a pause between them; the higher Havayah is "His great Name," whose revelation is in the time to come.

KEHOT'S NOTE

ראה גם לעיל פ' שלח מט, ב. נא, ב. פ' חקת נז, ג.

49 באד"ר (דקל"ח ע"ב) חז לז"א ולד לעתיקא

The Idra Rabba teaches that wherever the Name Havayah appears twice, one is for Z'eir Anpin and one for the Atika of Atikin, although both are one Name. The text applies this to the higher Havayah from which G-d's love comes.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל"א:רל"ח-ל"ב:רמ"ח

50 זדונות נעשו כזכיות

Reish Lakish says, "Great is teshuvah, for willful sins become for him like merits," and the Gemara explains that this is teshuvah out of love. The maamar explains how teshuvah reaches this power.

Yoma 86b:3 יומא פ"ו ב:ג

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מַזִּיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "יוּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיֶה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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

51 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." The maamar reads "with all your might" as a love beyond the soul's own measure, revealed in baalei teshuvah.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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52 בארץ לא זרועה

Jeremiah recalls Israel's love in following G-d "in the wilderness, in a land not sown." The maamar reads it as

the "not" itself being sown: the prohibition and the opposite of holiness become the ground of a greater love.

Jeremiah 2:2 ירמיהו ב׳:ב׳

הָלֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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53 **ר״א בן דרודייא**

The Gemara tells of Rabbi Elazar ben Durdaya, who after a life of sin put his head between his knees and wept until his soul left him, and a heavenly voice declared him destined for the World to Come. The maamar gives it as self-sacrifice in actual deed.

Avodah Zarah 17a:12–13 עבודה זרה י״ז א:י״ב-י״ג

וּמֵעַבִּירָה לָא? וְהָתַנְיָא: אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן דּוּרְדְּיָא, שֶׁלֹּא הִנִּיחַ זוֹנָה אַחַת בָּעוֹלָם שֶׁלֹּא בָּא עָלֶיהָ. פַּעַם אַחַת שָׁמַע שֶׁיֵּשׁ זוֹנָה אַחַת בִּכְרַכֵּי הַיָּם, וְהָיְתָה נוֹטֶלֶת כִּיס דִּינָרִין בְּשָׂכָרָהּ. נָטַל כִּיס דִּינָרִין וְהָלַךְ וְעָבַר עָלֶיהָ שִׁבְעָה נְהָרוֹת. בִּשְׁעַת הֶרְגֵּל דָּבָר הַפִּיחָה, אָמְרָה: כְּשֵׁם שֶׁהַפִּיחָה זוֹ אֵינָהּ חוֹזֶרֶת לִמְקוֹמָהּ, כָּךְ אֶלְעָזָר בֶּן דּוּרְדְּיָא אֵין מְקַבְּלִין אוֹתוֹ בִּתְשׁוּבָה. הָלַךְ וְיָשַׁב בֵּין שְׁנֵי הָרִים וּגְבָעוֹת, אָמַר: הָרִים וּגְבָעוֹת בַּקְּשׁוּ עָלַי רַחֲמִים! אָמְרוּ לוֹ: עַד …

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54 **ממעמקים קראתיך**

"A song of ascents: Out of the depths I called You, Havayah." The maamar reads the "depths" as the hidden roots of the Sefiros, from which a new revelation of Havayah is called down.

Psalms 130:1 תהילים קי״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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55 **ועשתה את צפרניה**

The Torah's law of the captive woman says, "and she shall shave her head and do her nails." The maamar alludes to it for the nails as the place where the kelipos take hold.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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56 **ומאחורי העור דנוק׳ . . כעב פשעיך**

The note records that this passage, from "behind the skin of Nukva" to "like a thick cloud," is copied into that discourse.

KEHOT'S NOTE

נעתק בד״ה כי באש — תרנ״א ע׳ פד.

57 **מחיתי כעב פשעיך**

"I have wiped away your transgressions like a thick cloud, and your sins like a cloud; return to Me, for I have redeemed you." The maamar says that such complete erasure comes only from the level above the vessels.

Isaiah 44:22 ישעיהו מ״ד:כ״ב

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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58 **כד אתכפיא סט״א אסתלק**

The Zohar on Terumah says that one who brings the wicked back causes the sitra achra to be subdued and the glory of the Holy One to ascend, more than any other praise. The maamar explains this ascent as rising to Atik Yomin.

Zohar II, 128b זח״ב קכח,

KEHOT'S NOTE

זח״ב קכח, ב.

PARAGRAPH 10

59 **כדאיתא בגמ׳**

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

KEHOT'S NOTE

תענית (כו, ב). [כ].

60 **שסמוך לשקיעת החמה**

The Gemara explains that the priests may bless the people at the afternoon prayer of a fast day because it is said close to sunset, which makes it like the Ne'ilah prayer. The maamar cites it for Ne'ilah as the prayer close to sunset.

Taanit 26b:15 תענית כ״ו ב:ט״ו

וְרַב נַחְמָן אָמַר: הֲלָכָה כְּרַבִּי יוֹסֵי. וַהֲלָכָה כְּרַבִּי יוֹסֵי. וְהָאִידָּנָא מַאי טַעְמָא פָּרְשִׂי כָּהֲנֵי יְדֵיהוּ בְּמִנְחָתָא דְּתַעֲנִיתָא? כֵּיוָן דִּבְסָמוּךְ לִשְׁקִיעַת הַחַמָּה קָא פָּרְשִׂי — כִּתְפִילַּת נְעִילָה דָּמְיָא.

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61 **מי שבא על ידו ספק עבירה ביוהכ״פ אפילו עם חשכה פטור שכל היום מכפר**

The Mishnah rules that one who may have sinned on Yom Kippur, even at dusk, is exempt from a suspensive guilt-offering, "for the whole day atones." The maamar infers that the atonement takes effect at the end of the day.

Mishnah Keritot 6:4 משנה כריתות ו׳:ד׳

חַיָּבֵי חַטָּאוֹת וַאֲשָׁמוֹת וַדָּאִין שֶׁעָבַר עֲלֵיהֶן יוֹם הַכִּפּוּרִים, חַיָּבִין לְהָבִיא לְאַחַר יוֹם הַכִּפּוּרִים. חַיָּבֵי אֲשָׁמוֹת תְּלוּיִין, פְּטוּרִים. מִי שֶׁבָּא עַל יָדוֹ סָפֵק עֲבֵרָה בְּיוֹם הַכִּפּוּרִים, אֲפִלּוּ עִם חֲשֵׁכָה, פָּטוּר, שֶׁכָּל הַיּוֹם מְכַפֵּר׃

Those that are liable to hatats or to certain ashams and Yom Kippur passes over them, are still liable to bring them after Yom Kippur. Those that are liable to asham talui's are exempt. He who has committed a doubtful sin on Yom Kippur,

even at twilight, is exempt, because the whole of the day effects atonement.

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62 **הזח"ג פ' אמור (דף ק' ע"ב)**

The Zohar on Emor, speaking of Rosh Hashanah, says that when Israel return in teshuvah and sound the shofar with the heart's intention, compassion is aroused and the harsh judgments are subdued. The text refers to its explanation of this passage elsewhere, on subjugation and transformation.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל"ח:ר"ב-מ':רכ"ו

63 **ושמא אביה את נדדרה**

"And her father hears her vow, and her prohibition that she has taken upon herself, and her father is silent to her, then all her vows shall stand." The text refers to its explanation of this verse in Parshas Mattos.

Numbers 30:5 במדבר ל':ה

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וֶאֱסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם׃

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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64 **ויהפוך את הקללה ממש לברכה**

"…and Havayah your G-d turned the curse into a blessing for you." The maamar adds "literally": the curse itself, sins far below nogah, becomes a blessing.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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65 **מ"ש במ"א ע"פ ויאבק**

That discourse explains that dust (avak) is what remains after fire, like the ash of burnt wood, which cannot grow anything by itself.

KEHOT'S NOTE

תו"א וישלח כו, ד.

66 **ויאבק איש עמו**

"And Yaakov was left alone, and a man wrestled with him until the break of dawn." The text refers to its discourse on this verse.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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67 **שהעלו אבק עד כסה"כ**

Rabbi Yehoshua ben Levi learns from the words "when he wrestled with him" that Yaakov and the angel raised dust from their feet up to the Throne of Glory. The maamar reads this dust as the lowest level of the kelipos, raised by teshuvah.

Chullin 91a:18–19 חולין צ"א א:י"ח-י"ט

ורבנן האי בהאבקו עמו מאי דרשי ביה מבעי ליה לכאידך דר' יהושע בן לוי דאמר ר' יהושע ב"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבקו עמו וכתיב התם (נחום א, ג) וענן אבק רגליו ואמר רבי יהושע בן לוי למה נקרא שמו גיד הנשה שנשה ממקומו ועלה וכן הוא אומר (ירמיהו נא, ל) נשתה גבורתם היו לנשים

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68 **המדרגה התחתונה שבקליפות**

An encyclopedia of concepts in Chabad Chassidus; the note points to its entry on dust for dust as the lowest level of the kelipos.

KEHOT'S NOTE

ראה ספר הערכים חב"ד-א ערך אבק הערה 5.

69 **גדולה תשובה שמגעת**

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

KEHOT'S NOTE

יומא פו, סע"א. וש"נ.

70 **גדולה תשובה שמגעת עד כסא הכבוד**

Rabbi Levi says, "Great is teshuvah, for it reaches up to the Throne of Glory," citing "Return, O Israel, unto Havayah your G-d." The maamar identifies the Throne of Glory with Malchus of Atzilus, called "blessing."

Yoma 86a:16 יומא פ"ו א:ט"ז

רַב יְהוּדָה רָמֵי, כְּתִיב: "שׁוּבוּ בָּנִים שׁוֹבָבִים אֶרְפָּא מְשׁוּבוֹתֵיכֶם", וּכְתִיב: "(הִנֵּה) אָנֹכִי בָּעַלְתִּי בָכֶם וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה אוֹ מִיִּרְאָה, כָּאן עַל יְדֵי יִסּוּרִין. אָמַר רַבִּי לֵוִי: גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ".

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71 **מל' דאצי' שהיא הנק' ברכה**

The note points to this lexicon's entry under the letter beis for Malchus of Atzilus as the level called "blessing" (berachah).

KEHOT'S NOTE

ראה מא"א אות ב, סל"ה.

72 **שיוהכ"פ נק' שבת שבתון**

Of Yom Kippur the Torah says, "It is a Shabbos of complete rest (Shabbos Shabbason) for you, and you shall afflict your souls." The maamar reads Shabbason as a level above Shabbos itself.

Leviticus 16:31 ויקרא ט"ז:ל"א

שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם׃

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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KEHOT'S NOTE

ויקרא טז, לא.

73 **שבת להוי׳**

"And the seventh day is a Shabbos unto Havayah your G-d." The maamar reads it as Shabbos revealing the Name Havayah, while the weekdays reveal Elokim.

Exodus 20:10 שמות כ:י

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹקֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתֶךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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KEHOT'S NOTE

שמות כ, י.

74 **והחכמה תחי׳**

"...and the advantage of knowledge is that wisdom gives life to those who have it." The maamar applies it to the mochin of Abba, Chochmah, revealed on Shabbos.

Ecclesiastes 7:12 קהלת ז:יב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

75 **הוי׳ יחתו מריביו**

In Chanah's prayer: "Havayah, His adversaries shall be shattered... and He will give strength to His king." The text refers to its explanation of this verse elsewhere and compares it to "He turned the curse into a blessing."

I Samuel 2:10 שמואל א ב:י

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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76 **בד"ה ויושט המלך לאסתר**

That discourse explains Esther's approach to the king: at first she only touches the tip of the scepter, but afterwards she weeps and pleads to avert Haman's evil decree, and her weeping arouses great compassion on the G-dly spark clothed in coarse garments; then darkness is turned into light.

KEHOT'S NOTE

תו"א צד, ב. וראה אוה"ת. פ' כי תשא ע' ב"א.

77 **לפני הוי׳ תטהרו**

"For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified." The maamar reads "before Havayah" as the level before, and above, the Havayah of Atzilus, reached at Ne'ilah.

Leviticus 16:30 ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל 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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כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא...

"For the mountains shall depart and the hills shall totter, but My kindness..."

The Patriarchs are the "mountains" that lift Israel step by step, and the mitzvos draw G-d's will down along their three lines; but in exile only teshuvah, which awakens G-d's "great compassion" beyond the ordered chain of worlds, can bring the redemption, when the "mountains" will pale before G-d's own kindness.

THE MAAMAR IN BRIEF

Isaiah promises that even if the mountains depart, G-d's kindness will not. The Alter Rebbe identifies the mountains as the Patriarchs, who raise Knesses Yisrael from the "earth" to the heights. Without the Temple, Israel has "fallen": the soul's "face," its true desire, is turned toward the world, and its service of G-d is "back to face," produced by toil. Some are "bowed down," bent in mind but whole in deed; others have "fallen" even in deed. The remedy is the mitzvos: G-d is utterly beyond the worlds, yet through Torah and mitzvos His will is drawn into "place" along the Patriarchs' three lines, and one who calls on Him in truth reveals that will in the inner point of his heart. But in exile those lines are separated and the inner light does not enter, so the redemption depends on teshuvah. Teshuvah, compassion for the G-dly spark in one's soul, awakens G-d's "great compassion," which is above the chain of worlds; everyone needs it, even the righteous. In the Future this compassion will be revealed, the "mountains" will be like a candle before a torch, and G-dliness will shine in the physical world itself.

OUTLINE

1 **The mountains and the fallen** ¶1–4

The Patriarchs are "mountains" that lift Knesses Yisrael. Without the Temple Israel has "fallen": the soul's "face" turns to the world and its service is "back to face"; some are "bowed down," others "fallen."

2 **The mitzvos: G-d's will drawn into place** ¶5–8

Psalm 145 is read as hope and remedy. G-d is holy and separate, yet through Torah and mitzvos His will is drawn down along three lines, and calling on Him in truth reveals the inner will of the heart.

3 **Why the redemption needs teshuvah** ¶9–11

In exile the three lines are separated, the highest revelation has withdrawn, and the mitzvos draw down only the encompassing light; teshuvah restores the "band" and "face to face."

4 **Great compassion** ¶12–14

Compassion within the worlds comes from judgment, but G-d's compassion embraces all. Teshuvah, compassion for the soul's spark, awakens it; all need such teshuvah, and on it the coming of Mashiach depends.

5 **The Future: My own kindness** ¶15

The mountains will pale before G-d's own kindness and His supernal covenant of peace; G-dliness will be revealed below, and "Holy" will be said from above to below.

KEY CONCEPTS

The Patriarchs as "mountains" הרים — האבות

Avraham, Yitzchak and Yaakov, the three lines of right, left and center, which lift Knesses Yisrael from below like a mountain rising from the plain toward the sky.

Face and back פנים ואחוריים

The soul's "face" is what it truly and naturally desires, where its vitality is; its "back" is what it does from necessity or coldly. In exile, service of G-d is "back to face."

The fallen and the bowed down נופלים וכפופים

Two states of the soul in exile: the "bowed down," whose mind is bent toward the world but whose deeds stand whole, and the "fallen," who have lapsed even in deed.

The will of Makom רצונו של מקום

G-d's will, which is above all "place," drawn into "place," into the world, through the Torah and mitzvos a person does.

Encompassing light and inner light אור מקיף ואור פנימי

The mitzvos are "garments," drawing down the light that encompasses all worlds, and "fruits," bringing it inward into the light that fills all worlds; in exile the inner light does not enter as it did in Temple times.

Great compassion רחמים גדולים

G-d's compassion beyond the chain of worlds, in which above and below are equal. Teshuvah awakens it, and it will be revealed in the Future.

Teshuvah (return) תשובה

Returning to G-d out of compassion for the G-dly spark in one's soul, which has come down so far; it raises the fallen lower hei, and it is needed by everyone, even one who has never sinned.

SECTION 1 · ¶1–4

The mountains and the fallen

1 כי ההרים[1] ימושו[2] והגבעות תמוטינה[3] וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך ה׳.

"For the mountains shall depart and the hills shall totter, but My kindness shall not depart from you, nor shall My covenant of peace totter, says the One who has compassion on you, Havayah."

> The maamar opens with Isaiah 54:10, from the prophet's consolation of Israel in exile. G-d promises that even if the mountains and hills give way, His kindness and His covenant of peace will not leave Israel, and He signs the promise as "the One who has compassion on you." The maamar will explain what the mountains are, why they "depart," and what this compassion is.

הנה הרים נקראו האבות[4] (כן הוא ברבות בחקתי ס״פ ל״ו[5] על פסוק זה דכי ההרים ימושו.

Now, the Patriarchs are called "mountains" (so it is in [Midrash] Rabbah, Bechukosai, at the end of chapter 36, on this verse, "For the mountains shall depart."

> The first key: the Midrash calls the Patriarchs, Avraham, Yitzchak and Yaakov, "mountains." Vayikra Rabbah (36:6) reads this very verse that way: the mountains are the Patriarchs and the hills the Matriarchs.

ועוד נזכר פסוק זה ברבות פ׳ עקב גבי ד״א [דבר אחר] ושמר[6] ה׳ אלהיך לך את הברית ואת החסד. ובגמרא פרק לפני אידיהן[7] דף י״ז ע״א) וכמ״ש שמעו הרים את ריב[8] ה׳ והאיתנים מוסדי ארץ והוא עד״מ

This verse is also mentioned in [Midrash] Rabbah, Parshas Eikev, at "Another explanation: 'And Havayah your G-d will keep for you the covenant and the kindness'"; and in the Gemara, chapter Lifnei Eideihen, folio 17a). And as it is written, "Hear, O mountains, the controversy of Havayah, and you mighty ones, foundations of the earth." And this is by way of analogy:

> Two more places expound this verse: Devarim Rabbah (3:7), on G-d keeping "the covenant and the kindness" for Israel, and the Talmud in Avodah Zarah 17a. The Alter Rebbe adds Micah 6:2, where G-d calls on the "mountains" and the "mighty ones, foundations of the earth" to hear His case, as another verse in which the "mountains" are the Patriarchs; then he begins an analogy.

כמו הר שיוצא מכדור הארץ שהוא שטח שוה וממנו משפע ועולה עד לשמים כמו ההרים הגבוהים אשר תחת כל השמים[9] כך

like a mountain that rises out of the globe of the earth, which is a level surface, and from it slopes and rises up to the heavens, like "the high mountains that are under all the heavens." So too,

> The analogy: a mountain rises out of the flat surface of the earth and climbs, slope by slope, toward the sky. The phrase "the high mountains that are under all the heavens" comes from the account of the Flood (Genesis 7:19).

הנה האבות הם בחי' הרים לכנס"י [לכנסת ישראל] שהוא בחי' הארץ הדום רגלי[10] לנטלה ולנשאה עד רום המעלות. וע"ז נאמר מי יעלה בהר[11] ה' כו'.[12]

the Patriarchs are the level of "mountains" for Knesses Yisrael (the Congregation of Israel), which is the level of "the earth," "My footstool," to lift her up and carry her to the loftiest heights. And of this it is said, "Who shall ascend the mountain of Havayah?" etc.

> So the Patriarchs are "mountains" for Knesses Yisrael, the Congregation of Israel, which next to them is like the low, flat "earth," G-d's "footstool" (Isaiah 66:1). They lift her from below to the highest heights, as a mountain rises from the ground, and of this ascent the Psalm asks, "Who shall ascend the mountain of Havayah?"

2 והנה אין קורין אבות אלא לשלשה[13] שהם אברהם יצחק ויעקב[14] שהגי' בחי' אלו הם המנשאים ומעלים את כנס"י [כנסת ישראל] שהם כללות כל נשמות ישראל להתכלל באור א"ס ב"ה ממש.

Now, "only three are called Patriarchs": Avraham, Yitzchak and Yaakov. For these three levels are what lift up and raise Knesses Yisrael, which is the general and collective expression (klalus) of all the souls of Israel, to be included in the very Infinite Light (Or Ein Sof), blessed be He.

> The Talmud (Berachos 16b) says that only Avraham, Yitzchak and Yaakov are called "the Patriarchs." The Alter Rebbe gives the reason: they are three levels that lift Knesses Yisrael, all the souls of Israel as one, until they are absorbed in the Infinite Light itself.

וכמ"ש שמאלו תחת לראשי[15] וימינו תחבקני[16] שבחינת שמאל הוא בחינת רשפי אש האהבה היא המעלה

As it is written, "His left hand is under my head, and His right hand embraces me." The level of "left" is the level of the fiery flames of love; it is this that raises

> A verse from the Song of Songs describes two ways of lifting: the "left hand" under the head and the "right hand" that embraces. The "left" is love at its most intense, burning like flames of fire.

את הראש ומוחין של כנ"י [כנסת ישראל] ובחי' ימינו תחבקני כמשל המחבק את חבירו מגבו והיינו שמגביה ומעלה אפי' [אפילו] בחי' אחוריים וחיצוניות של נשמותיהם.

the head and the intellect (mochin) of Knesses Yisrael. And the level of "His right hand embraces me" is like the analogy of one who embraces his fellow from behind; that is, it lifts and raises even the level of the back (achorayim) and the outer dimension (chitzoniyus) of their souls.

> This burning love lifts the "head," the intellect, of Knesses Yisrael. The right hand's embrace is like hugging someone from behind: it reaches and raises even the "back" of the souls, their outer side, where little vitality is felt.

והנה אמרו רז"ל [רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דברכות ד"ד ע"ב) מפני מה לא נאמר נו"ן באשרי מפני שיש בה מפלתן של[17] שונאי ישראל שנאמר נפלה לא תוסיף[18] קום בתולת ישראל כו'

Now, our Sages, of blessed memory, said (Berachos, first chapter, folio 4b): "Why is there no nun in Ashrei? Because it contains the downfall of the enemies of Israel, as it is said, 'She has fallen, she shall no more rise, the maiden of Israel,'" etc.

> The Talmud (Berachos 4b) notes that Ashrei, Psalm 145, follows the order of the alphabet but has no verse for nun, because the nun verse would be Amos's "She has fallen, she shall no more rise." "The enemies of Israel" is the Talmud's euphemism: the fall spoken of is Israel's own.

ואעפ"כ [ואף על פי כן] חזר דוד וסמכה ברוח הקדש שנאמר סומך[19] ה' לכל הנופלים[20, 21, 22] (עיין זח"א [זהר חלק א] בראשית דף ג' ע"א ובזהר הרקיע שם ובזהר פ' שמיני דף מ' ע"א)

"Even so, David went back and supported her by the holy spirit, as it is said, 'Havayah supports all who fall'" (see the Zohar, Part I, Bereshis, folio 3a, and the Zohar HaRakia there, and the Zohar, Parshas Shemini, folio 40a).

> Yet David, by the holy spirit, followed at once with the samech verse, "Havayah supports all who fall," so that the fall is answered with support. The Alter Rebbe points to the Zohar on this (1:3a and Shemini 40a) and to the Zohar HaRakia, a commentary on the Zohar.

והענין דכתיב ותפול לפני רגליו[23] שבזמן שאין בהמ"ק [בית המקדש] קיים כנס"י [כנסת ישראל] היא בבחי' נפילה[24] (וע' בד"ה כי אהרבם לא ידענו גבי פורים).[25]

The explanation is what is written, "And she fell before his feet": when the Holy Temple is not standing, Knesses Yisrael is at the level of falling (and see the discourse beginning "For Avraham did not know us," regarding Purim).

> Esther "fell before his feet" when she pleaded for her people; so, while the Temple is not standing, Knesses Yisrael is in a fallen state. The Alter Rebbe refers to his Purim discourse "For Avraham did not know us" in Torah Ohr.

והנה להבין זה איך הוא למעלה בכנסת ישראל דלעילא אין די באר אך למטה בכללות נשמות ישראל בירידתה להתלבש בגוף האדם בנפש הבהמית יובן כי

Now, to understand how this is above, in the supernal Knesses Yisrael, it cannot be adequately explained [here]; but below, in the souls of Israel as a whole, in their descent to be clothed in the human body, in the animal soul, it can be understood. For

> How this "fall" occurs in Knesses Yisrael as it is above, the heavenly source of Israel's souls, cannot be fully explained here. But it can be understood below, in the souls of Israel as they descend into human bodies and are clothed in the animal soul.

הנה במ"ת [במתן תורה] כתיב פנים בפנים דיבר[26] הוי' כו' שהיה הקב"ה עם כנס"י [כנסת ישראל] בבחינת פנים בפנים.

at the Giving of the Torah it is written, "Face to face Havayah spoke," etc.; for the Holy One, blessed be He, was with Knesses Yisrael at the level of "face to face."

> At Sinai, the Torah says, G-d spoke "face to face" (Deuteronomy 5:4): the Holy One, blessed be He, and Knesses Yisrael stood in a fully "face to face" relationship.

וכן היה כל זמן בהמ"ק [בית המקדש] (אך לא היה בבחי' דיבר ה'). ופנים של הנפש דהיינו

And so it was throughout the time of the Holy Temple (though not at the level of "Havayah spoke"). And the "face" of the soul means:

> That "face to face" relationship continued as long as the Temple stood, though not in the open form of Sinai, where "Havayah spoke." The text now defines the "face" of the soul.

כמו עד"מ בגשמיות[27] שרואים בחוש שבפנים מתגלה ונראה כל החושים ראייה שמיעה כו' לפי שהוא גילוי עיקר חיותו של האדם.

just as, by way of analogy, in the physical, we see with our senses that in the face all the senses are revealed and seen, sight, hearing, etc., because it is the revelation of the main life-force of the person;

> The physical analogy: the face is where all the senses, sight, hearing and the rest, show themselves, because it is where a person's main life-force is revealed.

משא"כ באחוריים שלו אינה מתגלה כי"א חיות מועט כך עד"מ בנפש האדם מה שהוא עיקר חיותה ושם רצונה וחפצה האמיתי בטבעה נק' בחי' פנים משא"כ מה שאינו כ"כ [כל כך] חפץ ורצון הנפש

whereas in his back only a little life-force is revealed. So too, by way of analogy, in the human soul: that which is its main life-force, where its true will and desire lie by its nature, is called the level of "face"; whereas what is not so much the desire and will of the soul,

> The back, by contrast, shows only a little life. In the soul, too, its "face" is whatever it truly and naturally wants, where its main vitality lies; the next part defines its opposite.

אלא על צד ההכרח או אגב גררא ובקרירות הרי זה נק' בחי' אחוריים של הנפש שאין שם אלא חיות מועט.

but [is done] out of necessity, or incidentally, and with coldness, this is called the level of the "back" (achorayim) of the soul, where there is only a little life-force.

> The soul's "back" is whatever it does without real desire: from necessity, incidentally, or coldly. There its vitality is only faint.

3 והנה בזמן בהמ"ק [בית המקדש] היה כללות נפשות ישראל בטבעם נמשכים לעבודת ה' לאהבה אותו ולדבקה בו מרצונם וחפצם האמיתי שזה עיקר וחיות הנפש

Now, in the time of the Holy Temple, the souls of Israel as a whole were drawn by their nature to the service of G-d, to love Him and to cleave to Him, out of their true will and desire, which is the essence and the life-force of the soul.

> In Temple times the souls of Israel were drawn by nature to serve G-d: loving Him and cleaving to Him was what they truly wanted, the core and life of the soul. Their "face" was turned toward G-d.

ושאר צרכי העוה"ז הגם שהיה ג"כ אכילה ושתייה ומו"מ [ומשא ומתן] מ"מ לא היה אצלם כי"א על צד ההכרח ודרך עראי ובקרירות שלא היה חיות הנפש בזה

And the other needs of this world, although there was also eating and drinking and business, nevertheless were for them only out of necessity, in a passing way and with coldness, so that the life-force of the soul was not in this

> Worldly needs, eating, drinking and business, were part of their lives, but only out of necessity, in passing and without enthusiasm. The soul's vitality was hardly invested in them.

אלא דבר מועט משא"כ בזמן שאין בהמ"ק [בית המקדש] קיים הוא להיפך ממש כי טבע נפש האדם לימשך אחר צרכי הגוף ועניני עוה"ז ואפילו מה שעושה טוב

except in a small measure. Whereas when the Holy Temple is not standing, it is the very opposite: for the nature of a person's soul is to be drawn after the needs of the body and the affairs of this world; and even when he does good

> Without the Temple it is the reverse: a person's soul is naturally drawn after the body's needs and worldly affairs. Even the good he does, as the next part explains, does not come naturally.

וסר מרע ומעורר את האהבה לה' לדבקה בו ובתורתו הוא מצד יגיעת הנפש שמייגע בעמל ויגיעה להתבונן בגדולת ה' ולהטות לבבו לעורר את האהבה ונק' לעשותה לאהבה[28] כו'

and turns from evil, and arouses love for G-d, to cleave to Him and to His Torah, it comes from the toil of the soul: he wearies himself with labor and toil to contemplate the greatness of G-d and to incline his heart to arouse the love. This is called "to do it (la'asosah), to love," etc.,

> Turning from evil, doing good and arousing love for G-d now come only through toil: he must labor to contemplate G-d's greatness and bend his heart toward love. The Alter Rebbe reads "to do it, to love" (Deuteronomy 11:22) as love that has to be "made."

שהאהבה זו היא ע"י קדימת עשייה בלב ונקרא בחי' זו אחור בפנים וכו' כי פנו אלי עורף[29] פי' אפילו מה שפנו אלי לפנימיות שלי הוא בבחי' עורף

for this love comes through a prior "doing" in the heart. This level is called "back to face," etc. "For they have turned to Me the back of the neck": that is, even what they have turned to Me, to My inner dimension (pnimiyus), is at the level of the "back of the neck" (oref),

> Such love is first produced by effort in the heart, a state the Kabbalah calls "back to face" (achor be-fanim): the relationship is not fully face to face. Jeremiah's "they have turned to Me the back of the neck" is read accordingly: even when they turn to G-d's inner dimension, it is with their "back."

שהוא בחי' חיצוניות ואחוריים שאין שם אלא חיות מועט (ועיין מזה בד"ה וארא אל אברהם כו')

which is the level of the outer dimension and the back, where there is only a little life-force (and see on this in the discourse beginning "And I appeared to Avraham," etc.).

> The "back of the neck" is the soul's outer, back side, which carries only a little vitality. The Alter Rebbe refers to his discourse "And I appeared to Avraham" for more on this.

והנה בחינה זו נקרא בחי' נפילה לגבי מהות הנפש שמצד טבעה לפי מקור חוצבה ראויה להיות בטבעה כשלהבת העולה מאליה לדבקה בו

Now, this level is called the level of "falling" relative to the essence of the soul, which by its nature, according to the source from which it was hewn, ought by its nature to be like a flame that rises of itself, to cleave to Him.

> This state is called "falling" because it contradicts what the soul is. From its source the soul should rise to G-d by its own nature, like a flame that leaps upward by itself.

אלא כל זה הוא לפי שנפלה וירדה בסתר המדרגות תחת ממשלת הגוף ונפש הבהמית והיא אצלם במאסר ובגלות

But all this is because it has fallen and descended into the hidden recesses of the levels, under the dominion of the body and the animal soul, and it is with them in imprisonment and in exile

> It does not rise only because it has fallen into "the hidden recesses" of the levels, under the rule of the body and the animal soul. It is held by them as if in prison and in exile.

(ועי' מזה בד"ה וידבר ה' אל משה במדבר סיני כו') והנה יש בזה בי'[30] בחינות נופלים וכפופים[31] כפופים הוא עד"מ כאדם שכופף ראשו וקומתו

(and see on this in the discourse beginning "And Havayah spoke to Moshe in the wilderness of Sinai," etc.). Now, there are two levels in this: "the fallen" and "the bowed down." "Bowed down" is, by way of analogy, like a person who bends his head and his stature,

> After a reference to his discourse "And Havayah spoke to Moshe in the wilderness of Sinai," the Alter Rebbe distinguishes two levels, named from the verse "Havayah supports all who fall and raises all who are bowed down" (Psalms 145:14). One who is "bowed down" is like a person who bends his head and body.

אבל רגליו על עמדם עומדים כך יש שהראש ומוחין שלו כפופים למטה ונמכיכם אחר צרכי הגוף ועניני עולם הזה.

but his feet stand in their place. So too, there is one whose head and intellect are bowed downward and drawn after the needs of the body and the affairs of this world;

> The bent person still stands on his feet. Likewise, there is one whose head and intellect are bent downward, drawn after bodily needs and worldly matters.

אבל בחינת הרגלים שבו דהיינו מדרגה אחרונה שבו שהוא ענין המעשה בסור מרע[32] ועשה טוב

but the level of the feet in him, that is, the last level in him, which is the matter of action, in "turn from evil and do good"

> Yet his "feet," the lowest level in him, are his actual deeds: turning from evil and doing good.

בפו"מ [בפועל ממש] עדיין עומדים על עמדם בשלימות להזהר בתכלית מן הרע עד קצה האחרון אפילו מה שאדם דש בעקביו כגון שקר[33] וגסות הרוח כו'.

in actual deed, still stand in their place in completeness: to guard himself utterly from evil, to its very last extreme, even [in] what a person tramples with his heels, such as falsehood and haughtiness of spirit, etc.

> These deeds remain whole: he guards himself completely from evil, even from the things people "trample with their heels" and treat as trivial, such as falsehood and arrogance. The phrase is from Midrash Tanchuma on Eikev, as the Kehot note shows.

4 וגם בועשה טוב בשמירת כל המצות בתכלית כל פרטיהן ודקדוקיהן ודקדוקי סופרים. אבל כשגם בחינה זו אינה בשלימות אפילו בדבר קל ודקדוק קל מדקדוקי סופרים הרי זה נקרא מן הנופלים שנפל מן רגליו לגמרי:

And also in "do good": in observing all the mitzvos to the utmost, in all their details and fine points, and the fine points of the Scribes. But when this level too is not complete, even in a light matter, a light fine point of the fine points of the Scribes, this is called one of "the fallen," for he has fallen from his feet entirely.

> He is just as careful in doing good, keeping every mitzvah in all its details and all the fine points the Sages added. One who lapses in even a light rabbinic detail has "fallen from his feet" entirely: he is no longer "bowed down" but "fallen," the lower of the two levels.

SECTION 2 · ¶5–8

The mitzvos: G-d's will drawn into place

5 ב והנה עיני כל אליך ישברו[34, 35, 36, 37, 38, 39] מצפים ומקוים לישעו שעדיין יש תוחלת ותקוה שיהי' [שיהיה] החזרת פנים בפנים [עמ"ש בפי' עיני כל בד"ה יחיינו ימומים.[40]

2. Now, "The eyes of all look with hope to You": they wait and hope for His salvation, for there is still expectation and hope that "face to face" will be restored [see what is written on the meaning of "The eyes of all" in the discourse beginning "He will revive us after two days."

> Section 2 opens with Psalms 145:15, "The eyes of all look with hope to You." The Alter Rebbe reads this waiting as the fallen soul's hope that the "face to face" relationship of Temple times will return, and refers to his discourse "He will revive us after two days" for more on the verse.

בגמרא נזכר פסוק זה (פ"ו דכתובות דס"ז ב')[41] ובהזר בפ' ויגש (דר"ח[42] א') בשלח (דס"ב[43] א') אחרי (נ"ח[44] א') פינחס (רכ"ו[45] א')].

This verse is mentioned in the Gemara (Kesubos, chapter 6, folio 67b) and in the Zohar, Parshas Vayigash (folio 208a), Beshalach (folio 62a), Acharei (58a), Pinchas (226a)].

> The verse appears in the Talmud (Kesubos 67b), which notes that it says "in its time," not "in their time," and in four places in the Zohar. The Kehot notes quote what the Tzemach Tzedek's Yahel Or draws from each of these Zohar passages.

אך צריך לשית עצות בנפשו איך יומשך הארה זו בנפשו להיות פנימית הנפש אליו יתי ולא יהא מונע מבית ומבחוץ.

But one must "take counsel in his soul" how this illumination may be drawn into his soul, so that the inner dimension (pnimiyus) of the soul be [turned] to Him, may He be blessed, and that there be no hindrance from within or from without.

> Hope alone is not enough: a person must plan how to draw this illumination into his own soul, so that its inner core turns to G-d and nothing, inside him or outside him, stands in the way.

והעצה היעוצה לזה הוא כמאמר אשר קדשנו[46] במצותיו. והענין כי הנה הוא יתברך קדוש ומובדל כו'.

The counsel offered for this is as the saying, "Who has sanctified us with His commandments." The explanation: He, may He be blessed, is holy and separate, etc.

> The advice lies in the words of the blessing over a mitzvah, "Who has sanctified us with His commandments." To explain it, the Alter Rebbe starts from what "holy" means: G-d is separate, beyond everything.

לאו דאית לך צדק ידיעא[47] ולאו מכל מדות אלין כלל אלא לאחזאה איך אתנהג עלמא[48] לאחזאה דייקא שהוא רק כמו דמיון ומראה לעיני השגת המקבלים כדי לאתנהג עלמא

"Not that You have a known righteousness, nor any of these attributes at all, but to show how the world is conducted." "To show," precisely: it is only like an image and a vision to the eyes of the comprehension of the recipients, in order to conduct the world.

> Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu) says that G-d has no defined attribute such as "righteousness"; the attributes exist only "to show" how the world is conducted. "To show" is precise: they are like an image seen through the eyes of the created beings' understanding, so that the world can be run.

אבל הוא יתברך רם ונשא עד אין קץ ואינו בגדר מדות ואפי' [ואפילו] בחי' חכמה היא כעשייה גשמיית נחשבת

But He, may He be blessed, is high and exalted without end, and is not within the bounds of attributes; and even the level of Chochmah (wisdom) is considered like physical action,

> G-d Himself is infinitely exalted and beyond all attributes. Even Chochmah, wisdom, the highest of them, is considered no more than physical action compared to Him.

וכמאמר אנת חכים ולא בחכמה ידיעא שאין ערוך אליו ית' ולית מחשבה תפיסא ביה כלל[49]

as the saying goes, "You are wise, but not with a known wisdom"; for there is no comparison to Him, may He be blessed, and "no thought can grasp Him" at all.

> The same prayer says, "You are wise, but not with a known wisdom": nothing compares to Him, and no thought can grasp Him at all.

כי הוא יתי' למעלה מן החכמה והרצון ומה שמחיה את העולמות וכולם בחכמה עשית[50] הוא רק מבחי' מלך בלבד ומלך הוא העולם.

For He, may He be blessed, is above wisdom and will; and that which gives life to the worlds, and "You have made them all with wisdom," is only from the level of "King" alone, and "King" is [in relation to] the world.

> G-d is above wisdom and above will. What gives the worlds life, the wisdom with which "You have made them all" (Psalms 104:24), comes only from His level of "King," a level that exists in relation to the world.

אבל הוא יתי' בכבודו ובעצמו הוא קדוש ומובדל למעלה מכל הבחינות ומדרגות עד אין קץ ואינו

But He, may He be blessed, in His glory and His essence, is holy and separate, above all the levels and grades without end; and He is not

> G-d in His own essence is holy, separate and infinitely above all levels. The next part contrasts this with the way a soul relates to its body.

כמו הנשמה המחיה את הגוף שעם היות שקודם ירידתה להתלבש בו היא מאד נעלה במקור חוצבה מ"מ בירידתה היא מתלבשת בתוך הגוף ומקושרת בו שמתפעלת ממקרי הגוף.

like the soul that gives life to the body: although before its descent to be clothed in it, it is very exalted in the source from which it was hewn, nevertheless in its descent it is clothed within the body and bound to it, so that it is affected by what happens to the body.

> A soul is very exalted in its source, but once it descends into a body it is bound up with the body and affected by what happens to it. G-d is not like this.

אבל מדת הקב"ה אינו כן כי אני הוי' לא שניתי[51] כתיב שכולם אין תופסים מקום אצלו כלל דוכלא קמיה כלא חשיב[52] כוי

But the way of the Holy One, blessed be He, is not so; for it is written, "I, Havayah, have not changed," for they all take up no place at all before Him, as "all before Him is considered as nothing," etc.

> Malachi 3:6, "I, Havayah, have not changed," teaches that creating and sustaining the worlds makes no change in G-d. The worlds take up no "place" before Him, for, in the Zohar's words, "all before Him is considered as nothing."

וחיות ושפע שמשפיע לעולמות עליונים ותחתונים הוא בבחי' מלך בלבד ולאחזאה בלבד שעליו נאמר המשפילי לראות[53] בשמים ובארץ שמצד עצמותו ומהותו ית' כתיב

And the life-force and flow that He bestows on the upper and lower worlds is at the level of "King" alone and "to show" alone, of which it is said, "Who lowers [Himself] to look upon the heavens and the earth." For from the perspective of His essence and being, may He be blessed, it is written,

> The life G-d gives the upper and lower worlds comes only from His level of "King," the level of "to show." Of this the Psalm (113:6) says that He "lowers Himself to look upon the heavens and the earth": relating to the worlds at all is a lowering for Him.

כי כל בשמים ובארץ[54] ששמים וארץ שוין לפניו שלא שייך לפניו ית' מעלה ומטה כלל

"For all in the heavens and on the earth": heaven and earth are equal before Him, for above and below have no relevance before Him, may He be blessed, at all;

> From the side of His own essence, "all in the heavens and on the earth" (I Chronicles 29:11) is alike: heaven and earth are equal before Him, and "higher" and "lower" mean nothing to Him.

אלא שהוא השמפילי בירידה גדולה וצמצום גדול שיתהווה בחי' שמים כו' ופי' שמים שם מים[55, 56]

but He is the One "who lowers [Himself]," in a great descent and a great tzimtzum (contraction), so that the level of "heavens," etc., should come into being. And the meaning of shamayim (heavens) is sham mayim ("there is water"),

> He nonetheless "lowers Himself," in a great descent and contraction, so that "heavens" can come into being. The Sages read shamayim, "heavens," as sham mayim, "there is water" (Chagigah 12a; Rashi on Genesis 1:8).

כי מים הוא ים החכמה כו' ולהיות התלבשות אור א"ס ב"ה בחכמה היא ירידה אצלו כי כולם בחכמה עשית שהיא נחשבת כעשייה גשמיות כו'.

for water is the sea of Chochmah, etc. And for the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Chochmah is a descent for Him, for "You have made them all with wisdom," which is considered like physical action, etc.

> Water stands for the "sea" of Chochmah. For the Infinite Light to clothe itself even in Chochmah is a descent for Him, since the wisdom through which He "made them all" is like physical action compared to Him.

וירידה והשפלה זו הוא ע"י בחי' שמים תורה שבכתב וארץ היא בחי' תושבע"פ [תורה שבעל פה] שהם כללות כל התורה והמצות (וכמ"ש מזה בד"ה כי עמך מקור חיים גבי חנוכה)

And this descent and lowering comes through the level of "heavens," the Written Torah, and "earth," which is the level of the Oral Torah; and these encompass all the Torah and the mitzvos (as is explained on this in the discourse beginning "For with You is the source of life," regarding Chanukah).

> This lowering comes through the Torah: "heavens" is the Written Torah and "earth" the Oral Torah, and together they encompass all of the Torah and the mitzvos. The Alter Rebbe refers to his Chanukah discourse "For with You is the source of life."

והיינו על ידי התורה והמצות שהאדם עושה למטה ע"י אתערותא דלתתא אתערותא דלעילא וכמ"ש אשר יעשה אותם האדם.[57]

That is, through the Torah and the mitzvos that a person does below: through an arousal from below [comes] an arousal from above. As it is written, "which a person shall do."

> It happens through the Torah and mitzvos a person does here below: his "arousal from below" calls forth an "arousal from above." Leviticus 18:5 speaks of the mitzvos "which a person shall do."

פי' ע"ד מ"ש ועשיתם אתם כתיב[58] שהאדם עושה אותן למצות וחי בהם שממשיך בהם בחי' חיים מחיי החיים ב"ה.

The meaning is along the lines of what is said on "And you shall do them": it is written atem ("you"), that a person makes them into mitzvos; "and shall live in them," that he draws into them the level of life from the Life of all life, blessed be He.

> The Sages expound "And you shall do them," whose spelling can be read atem, "you" (Sanhedrin 99b; Zohar 3:113a). The Alter Rebbe draws from it that a person "makes" the mitzvos into mitzvos, and that "and live in them" means he draws into them life from G-d, the Life of all life.

וזהו ענין עושים רצונו של מקום[59] שממשיכים בחי' רצונו יתברך שלמעלה מעלה מבחי' מקום לבחי' מקום להיות רצון העליון שורה ומתגלה גם בבחי' מקום (ועמ"ש בפ' בשלח בד"ה ויאמר משה אכלוהו היום)

And this is the meaning of "doing the will of Makom (the Omnipresent)": that they draw the level of His will, may He be blessed, which is far above the level of "place" (makom), into the level of "place," so that the Supreme Will rests and is revealed in the level of "place" as well (and see what is written in Parshas Beshalach, in the discourse beginning "And Moshe said, 'Eat it today'").

> This is what the Sages call "doing the will of Makom," "Place," a name for G-d. Through the mitzvos His will, which is far above all "place," is drawn into "place," so that it rests and is revealed within the world; the Alter Rebbe refers to his discourse in Beshalach, "Eat it today."

ודרך כלל נחלקים לג' בחי' ימין ושמאל ואמצע שהם ג' בחי' תורה ועבודה וגמ"ח [וגמילות חסדים] שמזה נמשך להיות אלקי אברהם אלקי יצחק ואלהי יעקב.

In general they divide into three levels, right, left and center, which are the three levels of Torah, service and acts of kindness (gemilus chassadim); and from this it comes about that there is "the G-d (Elokei) of Avraham, the G-d of Yitzchak and the G-d of Yaakov."

> In general this drawing down divides into three lines, right, left and center, which correspond to Torah, divine service and acts of kindness. From them comes "the G-d of Avraham, the G-d of Yitzchak and the G-d of Yaakov."

פי' אלקי לשון צמצום וירידה שיורד ומשפיל א"ע [את עצמו] להיות בחי' אלקות שורה ומתגלה במדת אברהם ויצחק כו'.

The meaning: Elokei is a term of contraction and descent: He descends and lowers Himself so that the level of G-dliness rests and is revealed in the attribute of Avraham and of Yitzchak, etc.

> Elokei, "the G-d of," is read as a term of contraction and descent: G-d lowers Himself so that G-dliness can rest and be revealed in the attribute of Avraham, in that of Yitzchak, and so on.

6 וזהו ואתה נותן להם את אכלם בעתו[60] בעתם לא נאמר אלא בעתו.[61] פי' בעתו של המאכל

And this is [the meaning of] "And You give them their food in its time": it does not say "in their time," but "in its time," that is, in the time of the food.

> The next verse is "And You give them their food in its time." As the Talmud notes (Kesubos 67b), it says "in its time," not "in their time"; the Alter Rebbe reads "its" as the time of the food itself.

והענין כי הנה כנס"י [כנסת ישראל] נק' רעיתי פרנסתי[62,63] וכמאמר רז"ל [רבותינו זכרונם לברכה] ישראל מפרנסין[64] לאביהם שבשמים והיינו שהתורה והמצות נק' לחם מאכל.

The explanation: Knesses Yisrael is called "My beloved" (ra'yasi), [that is,] "My sustainer" (parnasasi), as our Sages, of blessed memory, said, "Israel sustain their Father in heaven." That is, the Torah and the mitzvos are called bread, food.

> The Midrash reads ra'yasi, "My beloved," as "My sustainer," and the Zohar says, "Israel sustain their Father in heaven." What Israel "feed" G-d, so to speak, is the Torah and the mitzvos, which are called bread and food.

7 וכמ"ש את קרבני לחמי.[65] וכתיב לכו לחמו בלחמי[66] שבעת שישראל מסגלין תורה ומצות למטה שהם בחי' רצון העליון מתעורר למעלה ג"כ עת רצון.

As it is written, "My offering, My bread"; and it is written, "Come, eat of My bread." For at the time when Israel acquire Torah and mitzvos below, which are the level of the Supreme Will, there is aroused above as well a time of will (eis ratzon).

> The Torah calls the offerings "My bread" (Numbers 28:2), and Wisdom invites, "Come, eat of My bread" (Proverbs 9:5): what Israel do below is, so to speak, G-d's food. When Israel take hold of the Torah and mitzvos, which are His Supreme Will, a "time of will" is awakened above as well.

וכמ"ש בעת רצון עניתיך[67] וע"י כן נותן להם את אכלם השפעתם ופותח את[68,69] ידיך.[70,71,72,73,74,75,76] פי יודי"ך[77] שמבחי' ג' יודי"ן מתפתחין ונמשכין ג' ווי"ן

As it is written, "In a time of will I have answered you." And through this, "He gives them their food," their flow of influence. And "You open Your hand (yadecha)": the meaning is yudecha ("Your yuds"), that from the level of three yuds there open out and extend three vavs,

> "In a time of will I have answered you" (Isaiah 49:8): that awakened will brings the answer, "He gives them their food," the flow of blessing to them. Following the Tikkunei Zohar, "You open Your hand" (yadecha) is read as yudecha, "Your yuds": from three yuds, three vavs open out and extend.

שהם ג' פעמים קדוש בוי"ו הוא המשכה מקודש העליון וכל המשכה מלמעלה אי"א לירד למטה כי"א ע"י בחי' צמצום כו'

which are the three times "holy" (kadosh): with a vav, it is a drawing down from the supernal Kodesh (holiness). And any drawing down from above cannot descend below except through the level of tzimtzum (contraction), etc.,

> A yud is a single point, and drawn downward it becomes the line of a vav. The three vavs are the threefold "holy" (kadosh), a word spelled with a vav, which marks a drawing down from the supernal Kodesh; and every drawing down from above must pass through a contraction.

שהוא בחי' יו"ד שההמשכה הנמשכת למטה אין ערוך למה שהיתה במקורה ושרשה למעלה ולא תוכל להיות למטה

which is the level of yud: for the flow that is drawn down below bears no comparison to what it was in its source and root above, and it could not be below

> That contraction is the yud, the smallest of the letters: what reaches below bears no comparison to what it was in its source above, so it can come down only by being contracted.

אלא ע"י בחי' צמצום כו' [ועיין מזה בפ' ויחי ע"פ חכלילי כו' בגמרא נזכר פסוק פותח את ידיך[78] פ"ק [פרק קמא] דברכות (דף ד' ב')

except through the level of tzimtzum, etc. [And see on this in Parshas Vayechi, on the verse "Chachlili," etc. The verse "You open Your hand" is mentioned in the Gemara: Berachos, first chapter (folio 4b),

> After a reference to his discourse on "Chachlili" (Genesis 49:12) in Parshas Vayechi, the Alter Rebbe lists where the verse "You open Your hand" is discussed, beginning with the Talmud in Berachos 4b.

ופ"ק [ופרק קמא] דתענית (דף ב' ע"ב ודף ח' ע"ב). רבות בראשית (פי"ג. פ"ך קרוב לסופה) ויצא (פע"ג). ויחי (פצ"ז).

and Taanis, first chapter (folio 2b and folio 8b); [Midrash] Rabbah: Bereshis (chapter 13; chapter 20, near its end), Vayetzei (chapter 73), Vayechi (chapter 97),

> The list continues with the Talmud in Taanis (2b and 8b) and several chapters of Midrash Rabbah on Bereshis.

בשלח (פכ"ה). ובפ' כי תבא ובזהר בפ' פנחס (דרכ"ו א') וירא (ק"ז א') בשלח (ס"ב א') תרומה (קנ"ז ב')].

Beshalach (chapter 25); and in Parshas Ki Savo; and in the Zohar, Parshas Pinchas (folio 226a), Vayera (107a), Beshalach (62a), Terumah (157b)].

> It ends with Midrash Rabbah on Beshalach, a passage on Ki Savo, and four places in the Zohar.

ומשביע לכל חי[79] רצון[80,81] פי' שהרצון עליון נמשך לכל בחי' חי כי בחי' חי נקרא השפעת והמשכת אור א"ס ב"ה מעילה לעילה כו'

"And You satisfy every living thing [with] will (ratzon)": that is, the Supreme Will is drawn to every level of "living" (chai); for the flow and drawing down of the Infinite Light (Or Ein Sof), blessed be He, from cause to cause, etc., is called the level of "living."

> "And You satisfy every living thing with will" (Psalms 145:16) is read literally: the Supreme Will is drawn to every level called "living." "Living" is the name for the flow of the Infinite Light as it passes from level to level, each the cause of the one below it.

והשפעה והמשכה זו שמעילה לעילה הוא מבחינת צדיק שהוא בחינת התקשרות עולם בעולם כדי שיוכל התחתון לקבל מן העליון

And this flow and drawing down from cause to cause is from the level of tzaddik (the righteous one), which is the level of the binding of world with world, so that the lower can receive from the higher.

> This flow from level to level comes from the level of tzaddik, the bond that ties one world to the next so that the lower can receive from the higher.

ולכן נקרא צדיק איש חי וכמ"ש ובניהו בן יהוידע בן איש חי[82, 83, 84, 85, 86] (בשמואל ב' סי' כ"ג כ')

Therefore a tzaddik is called "a living man" (ish chai), as it is written, "And Benayahu son of Yehoyada, son of a living man" (II Samuel, chapter 23, [verse] 20);

> That is why a tzaddik is called "a living man," as in the verse about Benayahu son of Yehoyada (II Samuel 23:20).

והיינו לפי שממשיך חיות מעולם לעולם (עיין מזה בגמרא רפ"ג [ריש פרק ג'] דברכות די"ח סע"א [סוף עמוד א] ובזהר בראשית ד"ו ע"א[87] ויצא קס"ד א' ויגש ר"ז ב')[88] וכמה עולמות דרגין על דרגין וכולהון איקרון חי

that is, because he draws life-force from world to world (see on this in the Gemara, beginning of chapter 3 of Berachos, folio 18, end of side a; and in the Zohar, Bereshis, folio 6a, Vayetzei 164a, Vayigash 207b). And there are several worlds, "levels upon levels, and all of them are called 'living.'"

> He is "living" because he passes life on from world to world; the Talmud (Berachos 18a) and the Zohar discuss the phrase. There are many worlds, one level above another, and all of them are called "living."

ועל ידי פתיחת היודי"ן משביע רצון בחי' חי מעולם ועד עולם להיות שורה ומתגלה רצון העליון בכל הבחינות ומדרגות. וזהו צדיק ה' בכל דרכיו[89] צדיק הוא בחינת התקשרות שמעולם ועד עולם.

And through the opening of the yuds, He satisfies with will the level of "living," from world to world, so that the Supreme Will rests and is revealed in all the levels and grades. And this is [the meaning of] "Havayah is righteous (tzaddik) in all His ways": tzaddik is the level of the binding that is from world to world.

> By opening the yuds, G-d fills every "living" level in every world with His will, so that it rests and is revealed throughout. So "Havayah is righteous (tzaddik) in all His ways" (Psalms 145:17): tzaddik is the bond that runs from world to world.

וכמאמר רז"ל [רבותינו זכרונם לברכה] עמוד אחד בעולם[90] וצדיק שמו[91] שהוא בחינת עמוד המחבר מעלה ומטה להיות שורה ומתגלה רצון ה' אפילו בבחינת עשיה גשמיות כו'.

As our Sages, of blessed memory, said, "There is one pillar in the world, and Tzaddik is its name": it is the level of a pillar that joins above and below, so that the will of G-d rests and is revealed even at the level of physical action, etc.

> The Sages speak of one pillar on which the world stands, "and Tzaddik is its name" (Chagigah 12b): a pillar joining above and below, so that G-d's will is revealed even in physical action.

(ועמש"ל [ועיין מה שכתוב לעיל] פרשת ראה סד"ה כי תשמע בקול. ודו"ה לויתן זה) רק שקרוב ה' לכל אשר יקראוהו באמת[92, 93, 94, 95] דוקא דהיינו שישים אליו לבו[96] כו'

(And see what is written above in Parshas Re'eh, at the end of the discourse beginning "When you hearken to the voice," and the discourse beginning "This Leviathan.") Only, "Havayah is near to all who call upon Him in truth," specifically [in truth]: that is, that one sets his heart to Him, etc.

> After references to two discourses in Parshas Re'eh, a condition is added from Psalms 145:18: G-d is near to those who call on Him "in truth." Truth here means setting one's heart toward Him, words taken from Job 34:14.

(ע' [עיין] מענין קרוב כו' יקראוהו באמת ברבות פ' קדושים ר"פ י"ז נשא פי"א [פרק י"א] גבי ד"א [דבר אחר] ישא ה' פניו ובמדרש איכה[97] בפסוק טוב ה' לקויו ובמדרש מגלת אסתר[98] בפסוק עם על המלך טוב ובזהר חקת) (דקפ"ג סע"ב [סוף עמוד ב]) בשלח (נ"ז א') אחרי (נ"ח ב') האזינו (רצ"ז א').

(See on the subject of "Near..., call upon Him in truth" in [Midrash] Rabbah, Parshas Kedoshim, beginning of chapter 17; Naso, chapter 11, at "Another explanation: May Havayah lift up His face"; and in Midrash Eichah on the verse "Havayah is good to those who hope in Him"; and in Midrash Megillas Esther on the verse "If it please the king"; and in the Zohar, Chukas) (folio 183, end of side b), Beshalach (57a), Acharei (58b), Haazinu (297a).

> This parenthesis lists further places on "Havayah is near... in truth": in Midrash Rabbah, Midrash Eichah, the Midrash on Megillas Esther and the Zohar.

ועי"ז רצון יראיו יעשה[99] פי' שנעשה גם למטה[100] רצון אצל יראיו להיות גילוי פנימית הרצון ופנימית הלב להיות אליו יתי' בבחי' פנים בפנים (ועיין בזוהר"א [בזהר חלק א] מקץ)

And through this, "He will do (ya'aseh) the will of those who fear Him": that is, that will is made below as well, in those who fear Him, so that there be a revelation of the inner dimension of the will and the inner dimension of the heart, to be [turned] to Him, may He be blessed, at the level of "face to face" (and see the Zohar, Part I, Mikeitz)

> Through calling in truth, "He will do the will of those who fear Him" (Psalms 145:19) is read as G-d "making" will in them: their inner will and inner heart are revealed and turned to Him "face to face."

(קצ"ד ב') ע"פ רוצה ה' את יראיו[101, 102] ובפי' הרמ"ז [הרב משה זכות] שם שמשפיע בהם אור רצונו העליון ועושה אותם מושפעים ומלאים מאור רצונו יתברך עכ"ל [עד כאן לשונו].

(folio 194b), on the verse "Havayah desires those who fear Him," and in the commentary of the Ramaz there: "that He bestows upon them the light of His supreme will, and makes them receive His flow and be filled with the light of His will, may He be blessed"; end of quote.

> The Zohar (1:194b) on "Havayah desires those who fear Him" (Psalms 147:11), with the Ramaz's comment quoted here, says the same: G-d pours the light of His will into those who fear Him until they are filled with it.

וזהו אשר קדשנו במצותיו שעל ידי מצותיו שהם מבחינת רצון העליון שהוא קדוש ומובדל כו'

And this is [the meaning of] "Who has sanctified us with His commandments": through His commandments, which are from the level of the Supreme Will, which is holy and separate, etc.,

> This explains the blessing "Who has sanctified us with His commandments": the commandments come from the Supreme Will, which is "holy," separate and beyond all.

קדשנו להיות אנחנו ג"כ בבחי' רצון העליון קדוש כו' והוא בחי' רעותא דליבא פנימית נקודת הלב מבחי' פב"פ [פנים בפנים].

He "has sanctified us," that we too be at the level of the Supreme Will, holy, etc. And this is the level of "the desire of the heart" (re'usa deliba), the inner dimension of the point of the heart, of the level of "face to face."

> Through them He makes us "holy" too, at the level of that Supreme Will. This is the "desire of the heart" (re'usa deliba), the innermost point of the heart, the level of "face to face."

8 וזהו מצות צריכות כוונה[103] להיות מכוון למטה כמו למעלה שבמצות הוא גילוי פנימיות רצונו ית' וכך יהיה גילוי פנימית רצון נפשו לה'.

And this is [the meaning of] "Mitzvos require intention (kavanah)": to be aligned (mechuvan) below as above. For in the mitzvos there is a revelation of the inner dimension of His will, may He be blessed, and so there should be a revelation of the inner dimension of the will of his soul for G-d.

> The Talmudic rule that "mitzvos require intention" (Berachos 13a) is read through its root: kavanah also means alignment. A mitzvah reveals the inner side of G-d's will above, and a person's intention should bring out the inner will of his own soul toward G-d, so that below matches above.

והזו כוונת המצות שבהם ועל ידם נמשך למטה גם בנפש האדם להיות גילוי בחי' רצון העליון

And this is the intent of the mitzvos: that in them and through them it is drawn down below, into the soul of man as well, so that there be a revelation of the level of the Supreme Will

> That is the purpose of the mitzvos: through them the Supreme Will is drawn down and revealed in the human soul as well.

(וכמש"ל [וכמה שכתוב לעיל] ע"פ אחרי[104] ה' אלקיכם תלכו גבי ואת מצותיו תשמרו וע"פ כי תצא[105] בענין לך אמר לבי בקשו פני כו' ובד"ה והיה לכם לציצית ובד"ה מי מנה ובד"ה וידבר משה אל ראשי המטות ובד"ה חכלילי כו')

(as is explained above on the verse "After Havayah your G-d shall you walk," regarding "and His commandments you shall keep"; and on the verse "When you go out," on the subject of "Of You my heart has said, 'Seek My face,'" etc.; and in the discourse beginning "And it shall be for you as tzitzis"; and in the discourse beginning "Who has counted"; and in the discourse beginning "And Moshe spoke to the heads of the tribes"; and in the discourse beginning "Chachlili," etc.).

> The Alter Rebbe lists other discourses where he explained this: in Re'eh, earlier in Ki Teitzei, and the discourses on tzitzis, "Who has counted," "the heads of the tribes" and "Chachlili."

ורצון יראיו יעשה ואת שועתם ישמע[106] הוא בחי' ויצעקו אל[107] ה' בצר להם שעי"ז יושיעם וינטלם וינשאם למעלה מעלה:[108]

And "He will do the will of those who fear Him, and He will hear their cry": this is the level of "And they cried out to Havayah in their distress," through which He will save them, and lift them up and carry them higher and higher.

> The end of Psalms 145:19, "and He will hear their cry," is the state of "they cried out to Havayah in their distress" (Psalms 107:6). Through that cry G-d saves them and lifts them higher and higher.

SECTION 3 · ¶9–11

Why the redemption needs teshuvah

9 ג אך הנה אמרו רז"ל [רבותינו זכרונם לברכה] אם ישראל עושין תשובה נגאלין[109] ואם לאו אין נגאלין. פי' ואם לאו אע"פ [אף על פי] שלא יהיו עושי עבירה מכל מקום אין הדבר תלוי אלא בתשובה.

3. However, our Sages, of blessed memory, said: "If Israel do teshuvah (return), they are redeemed; and if not, they are not redeemed." The meaning of "and if not": even if they are not transgressors, nevertheless the matter depends only on teshuvah.

> Section 3 raises a difficulty. The Talmud (Sanhedrin 97b) says that redemption depends on teshuvah, and the Alter Rebbe adds that this holds even for those who are not sinners: without teshuvah the redemption does not come.

והענין כי אע"פ [אף על פי] שממשיכים במצות רצונו של מקום לג' בחי' מקום ימין ושמאל ואמצע להיות אלקי אברהם ואלקי יצחק כו'

The explanation: although through the mitzvos they draw the will of Makom into the three levels of "place" (makom), right, left and center, so that there be "the G-d of Avraham and the G-d of Yitzchak," etc.,

> The mitzvos do draw G-d's will into the three lines of right, left and center, so that He is the G-d of Avraham, of Yitzchak and of Yaakov.

מ"מ בזמן שאין בית המקדש קיים הם ענפין מתפרדין ואינן כמו שבזמן שבית המקדש היה קיים שהיו כל הג' בחינות קשורים ואגודים יחד.[110]

nevertheless, when the Holy Temple is not standing, they are separated branches, and not as when the Holy Temple was standing, when all three levels were bound and joined together.

> But without the Temple these lines are "separated branches," no longer bound together as they were when the Temple stood.

10 וכמ"ש ואגודתו על ארץ יסדה[111, 112, 113, 114] שהיו בחינת אגודים כי הנה ישראל נחלקים גם כן לג' בחי' כהנים לוים וישראלים והנה היו הכהנים בעבודתם ולוים בדוכנם וישראל במעמדם כולם אחודים וקשורים יחד באגודה אחת.

As it is written, "And He has founded His band (agudaso) upon the earth": for they were at the level of "banded together." For Israel, too, divide into three levels, Kohanim, Levites and Israelites; and the Kohanim were at their service, the Levites on their platform and the Israelites at their post, all united and bound together in one band.

> Amos 9:6 says that G-d "founded His band (agudah) upon the earth." In Temple times the three lines were bound into one "band," and so were Israel's three groups: Kohanim at the service, Levites on their platform and Israelites at their posts stood united in a single bond.

משא"כ בזמן שאין בית המקדש קיים בנוי דאברהם בגלותא דאדום[115] בנוי דיצחק בגלותא דישמעאל. וכתיב מפוזר ומפורד[116] ולכך צריך תשובה דוקא.

Whereas when the Holy Temple is not standing, "the children of Avraham are in the exile of Edom, the children of Yitzchak in the exile of Yishmael"; and it is written, "scattered and dispersed." Therefore teshuvah specifically is needed.

> Without the Temple, in the Aramaic phrase quoted here, the children of Avraham and the children of Yitzchak are in different exiles, and Israel is "scattered and dispersed" (Esther 3:8). That is why teshuvah specifically is needed.

וכמ"ש השיבנו ה' אליך ונשובה חדש ימינו כקדם פי' שיהיו בבחינת קדם ששם הוא בבחינת פנים בפנים דהיינו בבחי' פנימית גילוי רצון כו'

As it is written, "Bring us back to You, Havayah, and we shall return; renew our days as of old (kedem)." The meaning: that they be at the level of kedem, where it is at the level of "face to face," that is, at the level of the inner dimension of the revelation of will, etc.

> Lamentations 5:21 asks, "Bring us back to You... renew our days as of old (kedem)." The Alter Rebbe reads kedem as the level of "face to face," where the inner dimension of G-d's will is revealed.

(ואפשר שזהו הענין[117] הנזכר בגמרא ובמדרש רבה בחקתי ס"פ ל"ו שיש מ"ד [מאן דאמר] תמה זכות אבות עד א"ר [אמר רבי] אחא לעולם זכות אבות קיימת[118] דמ"ד [דמאן דאמר] תמה היינו לפי שאין הגילוי כמו בזמן שבהמ"ק [שבית המקדש] היה קיים כו'.

(It is possible that this is the matter mentioned in the Gemara and in Midrash Rabbah, Bechukosai, at the end of chapter 36: that there is an opinion that "the merit of the Patriarchs has ended," up to "Rabbi Acha said: The merit of the Patriarchs endures forever." The one who says it has ended [means] that the revelation is not as when the Holy Temple was standing, etc.

> He suggests that this explains the debate in the Talmud and the Midrash over whether "the merit of the Patriarchs has ended," against Rabbi Acha's view that it endures forever. Those who say it ended mean that the revelation is no longer what it was when the Temple stood.

ועיין מענין ואגודתו על ארץ יסדה ברבות אמור ספ"ל[119] ובפי' בהעלותך פט"ו [פרק ט"ו / פרשה ט"ו][120] גבי אספה לי שבעים איש ובגמרא פ"ג דמנחות) (דכ"ז ע"א)[121] ובפ"ק [ובפרק קמא] דכריתות (ד"ו ע"ב).[122]

And see on the subject of "And He has founded His band upon the earth" in [Midrash] Rabbah, Emor, end of chapter 30; and in Parshas Behaaloscha, chapter 15, at "Gather to Me seventy men"; and in the Gemara, chapter 3 of Menachos) (folio 27a), and the first chapter of Kerisos (folio 6b).

> Further places on "His band upon the earth": the Midrash on the four species of the lulav as Israel bound together, the Midrash on the seventy elders, and the Talmud in Menachos (the species bound as one, and so Israel in one band) and Kerisos (a fast must include even the sinners of Israel).

והיינו שעי"ז דוקא הבונה בשמים מעליותיו[123] ופי' מעליותיו עיין במא"א [במאורי אור] אות[124] ע' סל"ה[125] בענין מעל שמים חסדך כו' על כל מים כו'

That is, it is specifically through this that "He builds His upper chambers (ma'alosav) in the heavens." For the meaning of ma'alosav, see Me'orei Or, letter ayin, section 35, on the subject of "Above the heavens is Your kindness," etc., "upon all waters," etc.,

> Only through this unity does G-d "build His upper chambers in the heavens," the first half of the same verse. For the meaning of "upper chambers," the Alter Rebbe points to the Kabbalistic work Me'orei Or, which links it with "above the heavens is Your kindness."

ותתפלל חנה על[126] הויי ועיין בזח"ג [בזהר חלק ג] ס"פ צו (דל"ה[127] א') ובמק"מ [ובמקדש מלך] שם ועיין בפרדס ערך אגודה[128] ובמאורי אור אות א' סי' כ"ט משא"כ בזמן שאין בהמ"ק [בית המקדש] קיים איתא שם בזהר פ' ויקרא (ד"כ ע"ב)

"And Channah prayed al (upon) Havayah." And see the Zohar, Part III, end of Parshas Tzav (folio 35a), and the Mikdash Melech there; and see the Pardes, the entry "Agudah"; and Me'orei Or, letter alef, section 29. Whereas when the Holy Temple is not standing, it says there, in the Zohar, Parshas Vayikra (folio 20b):

> He adds "Channah prayed al Havayah," another verse where al can mean "above," and further Kabbalistic sources on agudah. When the Temple is not standing, the Zohar says, the Holy One "ascended higher and higher."

קוב"ה [קודשא בריך הוא] סליק לעילא לעילא[129] ועי' מזה בזח"א [בזהר חלק א] ויגש (דר"י ע"א) וארא (דכ"ט ע"ב) וכמשנ"ת [וכמו שנתבאר] ענין זה במ"א ע"פ וארא אל אברהם[130] כו'

"The Holy One, blessed be He, ascended higher and higher." And see on this in the Zohar, Part I, Vayigash (folio 210a) and Va'era (folio 29b); and as this matter was explained elsewhere on the verse "And I appeared to Avraham," etc.;

> In exile the highest revelation withdraws upward, beyond reach. The Alter Rebbe points to further Zohar passages and to his Torah Ohr discourse "And I appeared to Avraham."

ע"ש וע' בהרמ"ז [בהרב משה זכות] פ' וארא (דכ"ו א') בפי' קלא אסתלק כו' וגם ובפשעיכם שולחה אמכם[131] ואע"פ [ואף על פי] שע"י המצות ממשיכים רצון העליון ועמ"ש ע"פ יתום ואלמנה יעודד[132,133]

see there. And see the Ramaz, Parshas Va'era (folio 26a), on the explanation of "The voice departed," etc. And also, "And for your transgressions your mother was sent away." And although through the mitzvos they draw down the Supreme Will (and see what is written on the verse "He relieves the orphan and the widow"),

> The Ramaz explains the Zohar's "the voice departed," and Isaiah 50:1 says, "for your transgressions your mother was sent away." The mitzvos do still draw down the Supreme Will, as the Alter Rebbe explained on "He relieves the orphan and the widow."

אך כדי להיות הגילוי ממש למטה עצמיות בחינה זו דסליק לעילא לעילא הוא ע"י תשובה דוקא כדכתיב ממעמקים קראתיך[134] כו'

still, in order that the very essence of this level, which "ascended higher and higher," be truly revealed below, it is through teshuvah specifically, as it is written, "Out of the depths I have called You," etc.

> But for the very essence of that withdrawn level to be revealed here below, teshuvah is needed, as in "Out of the depths I have called You" (Psalms 130:1): a call from the depths reaches the heights.

וגם שע"י התשובה הוא תשוב[135] ה' תתאה מנפילתה לעלות למעלה וזהו שהתשובה הוא ענין החזרת פנים בפנים וע' בזהר ויקרא שם (ד"כ סע"ב [סוף עמוד ב])

And also, through teshuvah the lower hei returns (tashuv hei) from its fall, to ascend on high; and this is why teshuvah is the matter of restoring "face to face." And see the Zohar, Vayikra, there (folio 20, end of side b),

> The Zohar reads teshuvah as tashuv hei, "the hei returns": the lower hei of the Name rises from its fall. That is why teshuvah restores the "face to face" relationship.

בפי' מרחוק ה' נראה לי[136] ופי' מרחוק היינו ע"י התשובה שהיא ענין לרחוק שנעשה קרוב כו'

on the explanation of "From afar Havayah appeared to me." And the meaning of "from afar" is through teshuvah, which is the matter of one who was far becoming near, etc.

> The Zohar also reads "From afar Havayah appeared to me" (Jeremiah 31:3) as teshuvah: through it, one who was far becomes near.

וגם כמ"ש ע"פ ושקל בפלס הרים[137] כו' המרירות שבנפשו על ריחוקו כו' בד"ה אתם נצבים.[138]

And also as is explained on the verse "And weighed the mountains in a scale," etc., the bitterness in his soul over his distance, etc., in the discourse beginning "You are standing."

> The Alter Rebbe also refers to his discourse "You are standing," on "weighed the mountains in a scale" (Isaiah 40:12), which speaks of the bitterness a person feels over his distance from G-d.

11 וז"ש [וזהו שכתוב] גבי ק"ש [קריאת שמע] זאת המצוה כו' לעשות בארץ[139] כו' שמע ישראל ומבואר לעיל הקושיא דהא ק"ש [קריאת שמע] חובת הגוף היא. ועמש"ל [ועיין מה שכתוב לעיל] מזה בד"ה וזאת המצוה ובד"ה וידעת היום.

And this is [the meaning of] what is written regarding the Shema: "This is the commandment," etc., "to do in the land," etc., "Hear, O Israel." The difficulty is explained above: the Shema is, after all, a personal obligation (chovas haguf). And see what is written above on this in the discourse beginning "And this is the commandment" and in the discourse beginning "And you shall know this day."

> This is why the Torah introduces the Shema with mitzvos "to do in the land" (Deuteronomy 6:1). The difficulty, explained in earlier discourses, is that the Shema is a personal obligation that applies everywhere, not only in the Land.

ומ"מ אין מקרא יוצא מידי פשוטו דהיינו שקיום המצות בארץ ובפרט בזמן שבית המקדש קיים הוא בבחי' עליונה יותר מקיום המצות עתה

Nevertheless, "a verse does not depart from its plain meaning": that is, the fulfillment of the mitzvos in the Land, and especially when the Holy Temple is standing, is at a higher level than the fulfillment of the mitzvos now.

> Still, the verse keeps its plain sense: mitzvos kept in the Land of Israel, and above all while the Temple stands, are on a higher level than mitzvos kept now.

והיינו משום שיש כמה בחי' ומדרגות בענין ההמשכה שנמשך ע"י המצות וכמ"ש בד"ה והיה לכם לציצית גבי וזכרתם את כל מצות[140] הוי' ובד"ה ועשית בגדי קדש

That is because there are several levels and grades in the drawing down that is drawn through the mitzvos, as is explained in the discourse beginning "And it shall be for you as tzitzis," regarding "And you shall remember all the commandments of Havayah," and in the discourse beginning "And you shall make holy garments."

> The reason is that what the mitzvos draw down has several levels, as he explained in the discourse on tzitzis, at "And you shall remember all the commandments," and in the discourse on the priestly garments.

ועוד זאת כמ"ש במ"א בביאור ע"פ קול דודי[141] שהמצות נקראו לבושים וגם נקראו פירות כמארז"ל [כמאמר רבותינו זכרונם לברכה] מאי פירי מצות (בגמרא פ"ט דסוטה).[142]

And furthermore, as is explained elsewhere, in the explanation on the verse "The voice of my Beloved," the mitzvos are called garments and are also called fruits, as our Sages, of blessed memory, said, "What are fruits? Mitzvos" (in the Gemara, chapter 9 of Sotah).

> Mitzvos are called both "garments" and "fruits"; the Talmud (Sotah 46a) says, "What are fruits? Mitzvos." The Alter Rebbe explains the two names in his discourse on "The voice of my Beloved."

והיינו שעל שם היות על ידן המשכת רצון העליון שהוא אור מקיף סוכ"ע נקראים לבושים

That is: because through them comes the drawing down of the Supreme Will, which is an encompassing light (or makif), the light that encompasses all worlds (sovev kol almin), they are called garments;

> They are "garments" because they draw down the Supreme Will as an encompassing light, the light that encompasses all worlds, which surrounds a person like clothing without entering within.

ועל שם בחי' האור וההמשכה הנמשך על ידן מסוכ"ע בממכ"ע [בממלא כל עלמין] בבחי' אור פנימי נק' פרי

and because of the level of the light and flow drawn through them from the light that encompasses all worlds into the light that fills all worlds (memalei kol almin), as an inner light (or penimi), they are called fruit.

> They are "fruit" because they also bring light from that encompassing level into the light that fills all worlds, so that it is received within, as an inner light.

וזהו בצלו חמדתי וישבתי[143] ופריו מתוק[144] ע' [עיין] זח"א [זהר חלק א] (דפ"ה ע"ב) ח"ב [חלק ב'] (דרכ"ג ע"ב) ועפ"ז [ועל פי זה] י"ל [יש לומר] שבחי' אור מקיף נמשך ודאי גם עתה ע"י המצות מבחי' סוכ"ע ורצון העליון ממש

And this is [the meaning of] "In his shade I delighted and sat, and his fruit is sweet"; see the Zohar, Part I (folio 85b), Part II (folio 223b). According to this, it can be said that the level of encompassing light is certainly drawn down now too through the mitzvos, from the level of the light that encompasses all worlds and the very Supreme Will;

> So the Song of Songs says, "In his shade I delighted and sat, and his fruit is sweet": the "shade" is the encompassing light and the "fruit" the inner light. The encompassing light is certainly drawn down now as well, from the Supreme Will itself.

אך בענין ההמשכה זו שבבחי' פנימית יש הפרש גדול בין בזמן שבית המקדש קיים ובין עתה וכמ"ש בזח"ב [בזהר חלק ב'] תרומה (דקס"ו סע"ב [סוף עמוד ב]) בענין ונהר יחרב כו'

but in this drawing down at the inner level, there is a great difference between when the Holy Temple is standing and now, as is written in the Zohar, Part II, Terumah (folio 166, end of side b), on the subject of "And the river shall be dried up," etc.:

> But in drawing down the inner light there is a great difference between Temple times and now. The Zohar on "And the river shall be dried up" describes this.

גנתא לא עאל ביה ההוא גננא[145] כו' ועיין מזה בפרדס סוף שער שמיני פכ"ו ועיין במק"מ [במקדש מלך] והרמ"ז [והרב משה זכות] ובפ' בראשית (תחלת דף ו') גבי לרחוק דא יעקב[146] כו' (וע"ב) גבי על נהר כבר.[147, 148]

"The garden: that gardener does not enter it," etc. And see on this in the Pardes, end of Sha'ar 8, chapter 26; and see the Mikdash Melech and the Ramaz; and in Parshas Bereshis (beginning of folio 6), at "'To the far one': this is Yaakov," etc., (and side b) at "by the river Kevar."

> In the Zohar's image, the gardener no longer enters the garden: the inner flow does not reach it. Further sources are the Pardes, the Zohar commentaries Mikdash Melech and the Ramaz, and the Zohar on "to the far one: this is Yaakov" and on "by the river Kevar."

וע' בפע"ח [בפרי עץ חיים] שער ספירת העומר פל"ג (ומכ"ז יובן ענין אם ישראל עושין תשוב [ומכל זה] דוקא) ועל התשובה הנה אמרו רז"ל [רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה] עומדין[149] כו'.

And see the Pri Etz Chaim, Sha'ar Sefiras HaOmer, chapter 33. (And from all this, the matter of "If Israel do teshuvah," specifically, will be understood.) And concerning teshuvah, our Sages, of blessed memory, said, "In the place where baalei teshuvah stand," etc.

> After a reference to the Pri Etz Chaim, the Alter Rebbe notes that all this explains why the redemption depends specifically on teshuvah. Of teshuvah the Sages say, "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand" (Berachos 34b).

וע"ז נאמר כי הנה ההרים ימושו כו' כי מה כתיב לעיל מיניה וברחמים גדולים אקבצך.[150]

And of this it is said, "For behold, the mountains shall depart," etc.; for what is written just before it? "And with great compassion I will gather you."

> This is the meaning of the opening verse, "For the mountains shall depart": just before it Isaiah says, "And with great compassion I will gather you" (54:7). The maamar now explains this "great compassion."

פי' רחמים גדולים כי מדתו של יעקב הוא מדת רחמנות הנמשך ממדת יצחק מדת הדין הקדשה ש"י שפוגע באדם מת הדין ח"ו [חס ושלום] נופל עליו שם רחמנות מחמת הרע שאירע לו.[151]

The meaning of "great compassion": the attribute of Yaakov is the attribute of compassion, which is drawn from the attribute of Yitzchak, the holy attribute of judgment; for through the attribute of judgment striking a person, G-d forbid, the term "compassion" comes to apply to him, on account of the evil that befell him.

> Compassion is Yaakov's attribute, and it grows out of Yitzchak's attribute, holy judgment: only when judgment has struck a person, G-d forbid, does compassion apply to him, because of the harm he has suffered.

SECTION 4 · ¶12–14

Great compassion

12 וכך מדת הרחמנות שבסדר השתלשלות העולמות שאין רחמנות נמשך אלא מצד הגבורות משא"כ במדה טובה וחסד לא שייך רחמנות כלל.

So too the attribute of compassion in the order of the chain of descending worlds (hishtalshelus): compassion is drawn only from the side of the Gevuros (restraints); whereas with the good attribute and Chesed (kindness), compassion does not apply at all.

> Within the chain of worlds, compassion always comes from Gevurah, judgment: there must first be some lack or harm. Where there is only goodness and kindness, there is nothing to pity.

אבל מדת הקב"ה אינו כן כי הוא למעלה מגדר עלמין וכולא קמיה כלא[152] כו'.

But the way of the Holy One, blessed be He, is not so, for He is above the bounds of worlds, and "all before Him is as nothing," etc.

> G-d Himself is beyond the bounds of the worlds, and before Him all is as nothing. So His compassion is of another kind, as the next paragraph explains.

13 וא"כ על כולם שייך ונופל רחמנותו שכולם אין ערוך אליו יתי' וכולם רחוקים מאור א"ס ב"ה ממש.

If so, His compassion applies and falls upon them all, for none of them bears any comparison to Him, may He be blessed, and they are all far from the very Infinite Light (Or Ein Sof), blessed be He.

> Since G-d is beyond the worlds and all are as nothing before Him, His compassion extends to all of them: every created being, however exalted, is incomparably far from the Infinite Light itself.

וכמאמר ברוך מרחם על הבריות[153] שעל כל הבריות ועולמות עליונים שייך ונופל רחמנותו יתי והנה ענין התשובה באה ממדת רחמנות דהיינו שישוב אל[154] ה' וירחמהו כביכול על ניצוץ אלקות שבנפשו

As the saying goes, "Blessed is He who has compassion on the creatures": upon all the creatures and the upper worlds His compassion, may He be blessed, applies and falls. Now, teshuvah comes from the attribute of compassion: that is, that he "return to Havayah and have compassion on Him," as it were, over the spark of G-dliness in his soul.

> So the blessing Baruch She'amar praises G-d "who has compassion on the creatures," the upper worlds included. Teshuvah, too, comes from compassion: Isaiah's "let him return to Havayah and He will have compassion on him" is read as the person having compassion, as it were, on G-d, on the G-dly spark in his own soul.

ועל ידי אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] מעורר למעלה בחי' רחמים גדולים ולכן במקום שבע"ת [שבעלי תשובה] עומדים צדיקים גמורים[155] אין כו' דמשכין ליה בחילא יתיר.

And through the arousal from below [comes] an arousal from above: it arouses on high the level of "great compassion." Therefore "in the place where baalei teshuvah stand, perfect tzaddikim do not [stand]," etc., for "they draw it with greater strength."

> This compassion from below awakens "great compassion" above. That is why "in the place where baalei teshuvah stand, perfect tzaddikim cannot stand": the penitents draw it down with greater strength.

כי צדיקים גמורים הם ממשיכים חיות ואור א"ס ב"ה דרך סדר ההשת לשלות מדרגה אחר מדרגה מעילה לעילה כו'.

For perfect tzaddikim draw down life-force and the Infinite Light, blessed be He, by way of the order of the chain of descent (hishtalshelus), level after level, from cause to cause, etc.

> The perfectly righteous draw down G-d's light in order, step by step through the chain of worlds, each level from the one above it.

משא"כ ע"י תשובה יפה שעה[156, 157] א' כו' ובשעה א' ויצעק אל ה' בצר לו הרי הוא

Whereas through teshuvah, "better is one hour," etc.: in one hour "he cries out to Havayah in his distress," and he

> Teshuvah works differently: as the Mishnah says, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come" (Avos 4:17). In a single hour a person cries out to G-d from his distress.

בא ממטה מטה למעלה מעלה שלא בדרך הדרגה והיינו מפני שהוא בא למעלה מסדר ההשתלשלות בחי' ברחמים גדולים אקבצך[158] שמעלה ומטה שוין:[159]

comes from the lowest depths to the highest heights, not by way of gradual steps. That is because he comes above the order of the chain of descent, [to] the level of "With great compassion I will gather you," where above and below are equal.

> He rises at once from the lowest point to the highest, skipping the steps between, because teshuvah reaches above the chain of worlds, to the "great compassion" in which above and below are equal.

14 והנה אחר הדברים והאמת האלה כולם צריכין לתשובה ואפילו מי שלא חטא מימיו מ"מ ישוב אליו וירחמהו על ניצוץ אלקות שבנפשו שירד פלאים מטה מטה

Now, after these words and this truth, all need teshuvah; and even one who has never sinned in his life should nevertheless "return to Him and have compassion on Him" over the spark of G-dliness in his soul, which has come down astonishingly, lower and lower,

> From all this it follows that everyone needs teshuvah, even one who has never sinned. He too should have compassion on the G-dly spark in his soul, which has come down so very far.

מאור פיו יתי' דלית מחשבה תפיסא ביה וכל השגתו בגדולת ה' כל חד לפום שיעורא דיליה[160, 161] הוא בחי' גשמיות לגבי אמיתית אור א"ס ב"ה בעצמו כי כולם בחכמה עשית והחכמה כעשיה גשמיות נחשבת כו'.

from the light of His mouth, may He be blessed, whom "no thought can grasp"; and all his comprehension of the greatness of G-d, "each one according to his own measure," is at the level of physicality compared to the true Infinite Light (Or Ein Sof), blessed be He, itself; for "You have made them all with wisdom," and wisdom is considered like physical action, etc.

> It came from G-d's own "mouth," beyond all thought. Even a person's understanding of G-d's greatness, which the Zohar says each one has "according to his own measure," is like physical matter compared to the Infinite Light itself, for before Him even wisdom is like physical action.

ועל תשובה שבבחי' זו היא שתלויה ביאת המשיח. ולכן כתיב לע"ל [לעתיד לבוא] כי ההרים ימושו והגבעות תמוטינה כו'.

And it is on teshuvah of this level that the coming of Mashiach depends. Therefore it is written of the Time to Come, "For the mountains shall depart and the hills shall totter," etc.

> It is on this teshuvah, not only teshuvah for sin, that the coming of Mashiach depends. That is why the verse "For the mountains shall depart" speaks of the Time to Come.

SECTION 5 • ¶15

The Future: My own kindness

15 והנה כתיב קול דודי הנה זה בא[162] מדלג על ההרים מקפץ על הגבעות. פירוש קול דודי שנמשך למטה היא כביכול שמדלג ממדרגה למדרגה ומעילה לעילה כו'

Now, it is written, "The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills." The meaning: "the voice of my Beloved," which is drawn down below, is, as it were, leaping from level to level and from cause to cause, etc.,

> Song of Songs 2:8 describes the Beloved "leaping over the mountains, skipping over the hills." The Alter Rebbe reads it as G-d's flow as it comes down now: it "leaps," as it were, from level to level, one cause after another.

לבחי' הרים ולבחי' גבעות שהן למטה מבחי' הרים והיינו דרך וסדר ההשתלשלות אבל כשיתגלה לע"ל [לעתיד לבוא] בחי' רחמים גדולים

to the level of "mountains" and to the level of "hills," which are below the level of mountains; that is, the way and order of the chain of descent (hishtalshelus). But when, in the Time to Come, the level of "great compassion" is revealed,

> It passes through the "mountains" and then the lower "hills": this is the ordered chain of worlds. But in the Time to Come, "great compassion" will be revealed.

אזי ההרים ימושו והגבעות תמוטינה אלא וחסדי פי' חסד שלי עצמו בחינת כי חפץ חסד הוא[163]

then "the mountains shall depart and the hills shall totter," except "My kindness": that is, My own kindness, the level of "for He desires kindness."

> Then "the mountains shall depart and the hills shall totter," and what remains is "My kindness," G-d's own kindness, of which Micah 7:18 says, "for He desires kindness."

(ואפשר שעד"ז יש לפרש ג"כ ענין תמה זכות אבות אלא שיומשך מבחי' וחסדי כו' והמסקנא דלא תמה כי בחי' כי חפץ חסד הוא מתלבש בבחינת חסד לאברהם וזהו אשר נשבעת לאבותינו[164] מימי קדם וכמ"ש במ"א בד"ה הוי' יחתו מריבו.[165]

(It is possible that along these lines one can also explain the matter of "the merit of the Patriarchs has ended": only that it will be drawn from the level of "My kindness," etc. And the conclusion is that it has not ended, because the level of "for He desires kindness" is clothed in the level of "kindness to Avraham"; and this is "which You swore to our fathers from the days of old (kedem)," as is explained elsewhere, in the discourse beginning "Havayah: those who contend with Him shall be shattered."

> The Alter Rebbe suggests reading "the merit of the Patriarchs has ended" this way: the flow will come instead from "My kindness." But the conclusion is that it has not ended, for G-d's own kindness is clothed in "kindness to Avraham," the kindness He swore to the Patriarchs (Micah 7:20).

וזהו ג"כ פי' כי ההרים ימושו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] כל הנביאים בטלים לעתיד[166, 167] דאין ר"ל [רוצה לומר] בטלים ממש ח"ו [חס ושלום] אלא שיהיו כנר בפני האבוקה לגבי גילוי הגדול שיהיה לעתיד ועד"ז הוא ג"כ ענין כי ההרים ימושו כו' לגבי גילוי בחינת וחסדי מאתך לא ימוש כו').

And this too is the meaning of "For the mountains shall depart," along the lines of the saying of our Sages, of blessed memory, "All the Prophets will be nullified in the Future": this does not mean actually nullified, G-d forbid, but that they will be like a candle before a torch, compared to the great revelation that there will be in the Future. In the same way, too, is the matter of "For the mountains shall depart," etc., compared to the revelation of the level of "but My kindness shall not depart from you," etc.)

> Likewise the Sages say that all the Prophets will be "nullified" in the Future: not abolished, G-d forbid, but outshone, like a candle before a torch, by the great revelation. The "mountains" will "depart" in the same sense, beside the revelation of "My kindness."

וברית שלומי הוא ברית עליון (וע' לעיל בפ' לך בד"ה בעצם היום הזה) המקשר מה שלמעלה מעלה מסדר ההשתלשלות לבוא לידי גילוי

And "My covenant of peace" is a supernal covenant (and see above, in Parshas Lech [Lecha], in the discourse beginning "On that very day"), which binds what is far above the order of the chain of descent, so that it comes to revelation,

> "My covenant of peace" is a supernal covenant: it binds what is far above the chain of worlds and brings it into revelation. The Alter Rebbe refers to his discourse "On that very day" in Parshas Lech Lecha.

ולא בחי' כל חי שמסדר ההשתלשלות לבד מעולם ועד עולם רק בחי' צדיק עליון שעליו נאמר[168] או יחזיק במעוזי[169] יעשה שלום לי שלום יעשה לי.

and not the level of "every living thing," which is of the order of the chain of descent alone, from world to world; but rather the level of the supernal Tzaddik, of whom it is said, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me."

> It is not the level of "every living thing," the flow that passes from world to world within the chain, but the supernal Tzaddik, of whom Isaiah 27:5 says, "let him make peace with Me."

וכמאמר עושה שלום בפמליא של מעלה[170] ובפמליא של מטה שמעלה ומטה שוין בגילוי בחי' רחמים גדולים שלמעלה מעלה מסדר ההשתלשלות.

As the saying goes, "He makes peace in the household above and in the household below": for above and below are equal in the revelation of the level of "great compassion," which is far above the order of the chain of descent.

> The Sages (Sanhedrin 99b) speak of making peace "in the household above and in the household below": this peace makes above and below equal, through the revelation of "great compassion," which is far above the chain of worlds.

(וע' לעיל פ' נשא סד"ה כה תברכו. ועמ"ש סד"ה להבין מה שכתוב ביום השמיני עצרת)

(And see above, Parshas Naso, at the end of the discourse beginning "Thus shall you bless"; and see what is written at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly.'")

> The Alter Rebbe refers to two more discourses: the end of "Thus shall you bless" in Naso, and the end of the discourse on Shemini Atzeres.

ולכן כתיב נפלה לא תוסיף[171] קום בתולת ישראל שלא יהיה בחי' קימה ועלייה ממטה למעלה אלא

Therefore it is written, "She has fallen, she shall no more rise, the maiden of Israel": that there will not be the level of rising and ascent from below upward, but rather,

> This gives a new reading of Amos 5:2, "She has fallen, she shall no more rise": in the Future, Israel will no longer need to "rise" step by step from below upward.

כדכתיב כי בועליך עושיך[172] כו' אלקי כל הארץ יקרא שבכל הארץ הלזו הגשמית יהיה גילוי אלקות.

as it is written, "For your Husband is your Maker," etc., "He shall be called the G-d of all the earth": that in all this physical earth there will be a revelation of G-dliness.

> Instead, as Isaiah 54:5 says, G-d will be called "the G-d of all the earth": G-dliness will be revealed in this physical world itself.

וכמ"ש כי עין בעין יראו[173,174] כו' ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] עתידין צדיקים שיאמרו לפניהם קדוש[175] שלא כהיום שאומרים קדוש ממטה למעלה

As it is written, "For eye to eye they shall see," etc. And therefore our Sages, of blessed memory, said, "In the future, 'Holy' will be said before the tzaddikim": not as today, when "Holy" is said from below upward,

> "For eye to eye they shall see" (Isaiah 52:8). So the Sages say (Bava Basra 75b) that in the Future "Holy" will be said before the tzaddikim, unlike now, when "Holy" is said from below, looking upward.

אלא יאמרו קדוש מלמעלה למטה לפי שגם למטה יהי' [יהיה] גילוי אלקות וכל זה לפי שאמר מרחמך ה' שכל זה נמשך מבחי' רחמים גדולים שמעלה ומטה שוין:

but "Holy" will be said from above downward, because below too there will be a revelation of G-dliness. And all this is because it is said by "the One who has compassion on you, Havayah": for all this is drawn from the level of "great compassion," where above and below are equal.

> Then "Holy" will be said from above downward, since G-dliness will be revealed below as well. All of this flows from "the One who has compassion on you, Havayah," the great compassion in which above and below are equal.

IN ONE'S AVODAH

Even one who has never sinned should do teshuvah: reflect how far the G-dly spark in his soul has come down from its source, have compassion on it, and cry out to G-d from that distress. Alongside this, keep every mitzvah in all its details with intention, aligning one's own inner will with G-d's will revealed in it.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call it a "fall" when a person serves G-d through toil rather than out of natural desire?
2. What is the difference between the "bowed down" and the "fallen," and why does a lapse in a light rabbinic detail matter so much?
3. If G-d is unchanged by the worlds, how do the mitzvos draw His will "into place"?
4. Why does the redemption depend on teshuvah even for those who do not sin?
5. In what sense will the "mountains," the Patriarchs, "depart" in the Future, and why does their merit nonetheless endure?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי ההרים**

The note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי ממאמר זה נדפס בסה"מ תקס"ד ע' רח. בלי הגהות נדפס גם בתו"א דפוס לעמבערג תרי"א א, א עד מא, א ד"ה והנה אחר הדברים. הגהות וביאור נדפסו באוה"ת תצא ע' תתרכה. כרך ו ע' ב'שעא "לד"ה כי ההרים". אוה"ת נ"ך בע' תתכז כנראה הגהות להתחלת מאמר זה, ואולי חסר שם ההמשך. סעי' א נתבאר בד"ה סמוכים לעד פר"ת ע' קנה.

2 **כי ההרים ימושו**

Isaiah's consolation: the mountains and hills may give way, but G-d's kindness and His covenant of peace will not leave Israel. It is the maamar's opening verse, explained in full at its end.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע' נד, י'.

3 Rabbi Elazar ben Durdaya asks the mountains and hills to plead for mercy for him, and they answer that they must first plead for themselves, for "the mountains shall depart and the hills shall totter." The text cites it as another place this verse appears.

Avodah Zarah 17a:13 עבודה זרה י"ז א:י"ג

הָלַךְ וְיָשַׁב בֵּין שְׁנֵי הָרִים וּגְבָעוֹת, אָמַר: הָרִים וּגְבָעוֹת בַּקְּשׁוּ עָלַי רַחֲמִים! אָמְרוּ לוֹ: עַד שֶׁאָנוּ מְבַקְּשִׁים עָלֶיךָ נְבַקֵּשׁ עַל עַצְמֵנוּ, שֶׁנֶּאֱמַר: "כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה". אָמַר: שָׁמַיִם וָאָרֶץ בַּקְּשׁוּ עָלַי רַחֲמִים! אָמְרוּ: עַד שֶׁאָנוּ מְבַקְּשִׁים עָלֶיךָ נְבַקֵּשׁ עַל עַצְמֵנוּ, שֶׁנֶּאֱמַר: "כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה".

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4 **הרים נקראו האבות**

The Midrash reads this verse: "mountains" are the Patriarchs and "hills" the Matriarchs; if you see their merit falter, cling to acts of kindness, and Rabbi Acha says the merit of the Patriarchs endures forever. The Alter Rebbe takes from it that the Patriarchs are called "mountains."

Vayikra Rabbah 36:6 ויקרא רבה ל"ו:ו'

5 **ברבות בחקתי ס"פ ל"ו**

The note points to Or HaTorah on Nach, where this Midrash on the mountains as the Patriarchs is also brought.

KEHOT'S NOTE

"ר' אחא אומר כו' אם ראית זכות אבות שמטה כו' כי ההרים אלו האבות" — אוה"ת נ"ך כרך ב ע' תתכז ובכרך א ע' רסז, רבות זה נזכר לעיל פ' פנחס פ, ד.

6 **גבי ד"א ושמר ה' אלהיך לך את הברית ואת החסד**

The Midrash compares G-d to a king who matched his queen's two gifts with two of his own, kindness and compassion; when Israel lost theirs He withdrew His, and when they restore justice and righteousness He brings His back, as it says, "For the mountains shall depart." The text cites it as another place this verse is expounded.

Devarim Rabbah 3:7 דברים רבה ג':ז'

7 **ובגמרא פרק לפני אידיהן די"ז ע"א**

The note points to Or HaTorah on Nach, where this passage of the Talmud, the mountains answering that they must plead for themselves, is brought.

KEHOT'S NOTE

"עד שאנו מבקשים עליך נבקש על עצמינו שנאמר כי ההרים" — אוה"ת נ"ך כרך א ע' רסז.

8 **שמעו הרים את ריב ה'**

"Hear, O mountains, the controversy of Havayah, and you mighty ones, foundations of the earth." The Alter Rebbe brings it as a verse in which the "mountains" are the Patriarchs.

Micah 6:2 מיכה ו':ב'

שִׁמְעוּ הָרִים אֶת־רִיב ה׳ וְהָאֲתָנִים מוֹסְדֵי אָרֶץ כִּי רִיב לַה׳ עִם־עַמּוֹ וְעִם־יִשְׂרָאֵל יִתְוַכָּח׃

Hear, O ye mountains, the L-RD'S controversy, And ye enduring rocks, the foundations of the earth; For the L-RD hath a controversy with His people, And He will plead with Israel.

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KEHOT'S NOTE

מיכה ו, ב.

9 **ההרים הגבוהים אשר תחת כל השמים**

From the Flood: the waters covered "all the high mountains that are under all the heavens." The phrase serves

the analogy of a mountain rising toward the sky.

Genesis 7:19 בראשית ז׳:י״ט

וְהַמַּ֗יִם גָּבְרוּ֙ מְאֹ֣ד מְאֹ֔ד עַל־הָאָ֖רֶץ וַיְכֻסּ֗וּ כָּל־הֶהָרִ֛ים הַגְּבֹהִ֖ים אֲשֶׁר־תַּ֥חַת כָּל־הַשָּׁמָֽיִם׃

And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

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KEHOT'S NOTE

בראשית ז, יט.

10 **הארץ הדום רגלי**

"The heavens are My throne, and the earth is My footstool." Knesses Yisrael, the receiving level, is compared to the "earth," G-d's footstool.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה֙ אָמַ֣ר יְהוָ֔ה הַשָּׁמַ֥יִם כִּסְאִ֖י וְהָאָ֣רֶץ הֲדֹ֣ם רַגְלָ֑י אֵ֚י זֶ֣ה בַּ֣יִת אֲשֶׁר־תִּבְנ֣וּ לִ֔י וְאֵ֥י זֶ֖ה מָק֥וֹם מְנוּחָתִֽי׃

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

ישעי' סו, א.

11 **מי יעלה בהר ה'**

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The ascent of the "mountain" is read as the Patriarchs raising Knesses Yisrael.

Psalms 24:3 תהילים כ״ד:ג׳

מִֽי־יַעֲלֶ֥ה בְהַר־יְהוָ֑ה וּמִֽי־יָקוּם֙ בִּמְק֣וֹם קָדְשֽׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

12 "And Havayah your G-d will keep for you the covenant and the kindness that He swore to your fathers." The verse that the Midrash in Devarim Rabbah is expounding.

Deuteronomy 7:12 דברים ז׳:י״ב

וְהָיָ֗ה עֵ֚קֶב תִּשְׁמְעוּן֙ אֵ֣ת הַמִּשְׁפָּטִ֣ים הָאֵ֔לֶּה וּשְׁמַרְתֶּ֖ם וַעֲשִׂיתֶ֣ם אֹתָ֑ם וְשָׁמַ֨ר יְהוָ֤ה אֱלֹקֶ֙יךָ֙ לְךָ֔ אֶת־הַבְּרִ֖ית וְאֶת־הַחֶ֑סֶד אֲשֶׁ֥ר נִשְׁבַּ֖ע לַאֲבֹתֶֽיךָ׃

And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that the L-RD thy G-d shall keep with thee the covenant and the mercy which He swore unto thy fathers,

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PARAGRAPH 2

13 **אין קורין אבות אלא לשלשה**

The Baraisa: "Only three are called Patriarchs," Avraham, Yitzchak and Yaakov. The Alter Rebbe explains that these three are the levels that raise Knesses Yisrael.

Berakhot 16b:13–14 ברכות ט״ז ב:י״ג-י״ד

תָּנוּ רַבָּנָן: אֵין קוֹרִין ״אָבוֹת״ אֶלָּא לִשְׁלֹשָׁה, וְאֵין קוֹרִין ״אִמָּהוֹת״ אֶלָּא לְאַרְבַּע. אָבוֹת מַאי טַעְמָא? אֵילֵימָא מִשּׁוּם דְּלָא יָדְעִינַן אִי מֵרְאוּבֵן קָא אָתֵינַן אִי מִשִּׁמְעוֹן קָא אָתֵינַן, אִי הָכִי אִמָּהוֹת נָמֵי לָא יָדְעִינַן אִי מֵרָחֵל קָא אָתֵינַן אִי מִלֵּאָה קָא אָתֵינַן! אֶלָּא, עַד הָכָא חֲשִׁיבִי, טְפֵי לָא חֲשִׁיבִי.

Our Rabbis have taught : We restrict the name "Patriarch" to three, and "Matriarch" to four. Why is the name "Patriarch" [restricted to three]? Is it because we are not certain whether we are descended from Reuben or Simeon ? If so, in the case of the Matriarchs we are not certain whether we are descended from Rachel or Leah ! But up to here they were esteemed sufficiently [to be called "Patriarchs"] ; their successors were not so esteemed.

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KEHOT'S NOTE

ברכות טז, ב.

14 Kehot's note points to II Kings 13:23 for these words.

II Kings 13:23 מלכים ב ״י״ג:כ״ג

וַיָּחֶן ה' אֹתָם וַיְרַחֵם֙ וַיִּפֶן אֲלֵיהֶ֔ם לְמַ֗עַן בְּרִית֖וֹ אֶת־אַבְרָהָ֣ם יִצְחָ֑ק וְיַעֲקֹ֔ב וְלֹא אָבָ֥ה הַשְׁחִיתָ֖ם וְלֹא־הִשְׁלִיכָ֥ם מֵעַל־פָּנָ֖יו עַד־עָֽתָּה׃

But the L-RD was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither hath He cast them from His presence until now.

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15 **שמאלו תחת לראשי**

The bride says of her beloved, "His left hand is under my head, and his right hand embraces me." The left is read as fiery love that raises the "head," the right as an embrace that lifts even the "back."

Song of Songs 8:3 שיר השירים ח׳:ג׳

שְׂמֹאלוֹ֙ תַּ֣חַת רֹאשִׁ֔י וִֽימִינ֖וֹ תְּחַבְּקֵֽנִי׃

His left hand should be under my head, And his right hand should embrace me.

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KEHOT'S NOTE

שה״ש ח, ג.

16 Kehot's note points to Song of Songs 2:6 for these words.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ֙ תַּ֣חַת לְרֹאשִׁ֔י וִֽימִינ֖וֹ תְּחַבְּקֵֽנִי׃

Let his left hand be under my head, And his right hand embrace me.

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17 Rabbi Yochanan explains that Ashrei (Psalm 145), an alphabetical acrostic, has no nun verse because it would speak of Israel's fall, "She has fallen"; yet David, by the

holy spirit, supported her with the next verse, "Havayah supports all who fall."

Berakhot 4b:21 ברכות ד׳ ב:כ״א

אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי מָה לֹא נֶאֱמַר נוּן בְּ״אַשְׁרֵי״ — מִפְּנֵי שֶׁיֵּשׁ בָּהּ מַפַּלְתָּן שֶׁל שׂוֹנְאֵי יִשְׂרָאֵל, דִּכְתִיב: ״נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל״.

R. Johanan said: Why is there no verse beginning with the letter N in that Psalm ? Because it would refer to the downfall of Israel's enemies; as it is written, "Fallen (Naphelah) is the virgin of Israel, she shall no more rise" (Amos v. 2).

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18 נפלה לא תוסיף

Amos's lament, "She has fallen, she shall no more rise, the maiden of Israel." The Talmud hears it in Ashrei's missing nun; the maamar gives it a new reading at its end.

Amos 5:2 עמוס ה׳:ב׳

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נִטְּשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָה׃

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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KEHOT'S NOTE

עמוס ה, ב.

19 Kehot's note points to Berakhot 4b:22 for these words.

Berakhot 4b:22 ברכות ד׳ ב:כ״ב

בְּמַעְרְבָא מְתָרְצִי לַהּ הָכִי: ״נָפְלָה וְלֹא תוֹסִיף לִנְפּוֹל עוֹד, קוּם בְּתוּלַת יִשְׂרָאֵל״. אָמַר רַב נַחְמָן בַּר יִצְחָק: אֲפִילּוּ הָכִי, חָזַר דָּוִד וְסָמְכָן בְּרוּחַ הַקֹּדֶשׁ, שֶׁנֶּאֱמַר ״סוֹמֵךְ ה׳ לְכָל הַנֹּפְלִים״.

In the West they interpret the verse thus: "She is fallen, but she shall no more fall; rise, O virgin of Israel." Rab Nahman b. Isaac said : Even so, David refers to it and finds support for Israel in the Holy Spirit; as it is said, "The L-rd upholdeth all that fall" (Ps. cxlv. 14).

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20 סומך ה׳ לכל הנופלים

"Havayah supports all who fall, and raises up all who are bowed down." The samech verse of Ashrei; its two words, "fall" and "bowed down," become the two states of the soul described in paragraph 3.

Psalms 145:14 תהילים קמ״ה:י״ד

סוֹמֵךְ ה׳ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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21 סומך ה׳ לכל הנופלים

In the Zohar's account of the letters coming before the Creator, samech pleads that it holds up the fallen, "Havayah supports all who fall," and is told to stay in its place for their sake; nun is told that because of it samech returned to its place.

Zohar, Introduction 6:28–38 ספר הזהר, הקדמה ו׳:כ״ח-ל״ח

Then the Samekh appeared and said: O L-rd of the world, may it please Thee to create through me the world, inasmuch as I represent upholding (Semikah) of the fallen, as it is written, "The L-rd upholdeth all that fall" (Ps. 145, 14). The L-rd answered her: This is just the reason why thou shouldst remain in thy place, for shouldst thou leave it, what will be the fate of the fallen, seeing that they are upheld by thee? She immediately departed.

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

22 סומך ה׳ לכל הנופלים

Rabbi Yehudah explains "Sustain me with flagons" as Knesses Yisrael speaking in exile: one who has fallen needs support, as "Havayah supports all who fall," and of her it says, "She has fallen." The flagons that sustain her are the Patriarchs.

Zohar, Shmini 7:79–9:87 ספר הזהר, שמיני ז׳:ע״ט-ט׳:פ״ז

R. Isaac said: 'The "living creature that moveth" is the Hayah that is supreme above all, there being also another which is called by Scripture "earth". The expression here, "and let fowl multiply in the earth", means in the earth and not in the water, because the original stream flows on undivided up to that place which is called "earth" but from there, as it says, "it separates", etc. (Gen. 2, 10); and the "fowl" mentioned are watered from this "earth".' They then rose and went on their way, and ...

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

23 ותפול לפני רגליו

Esther "fell before his feet" to plead for her people. The Alter Rebbe reads it as the state of Knesses Yisrael while the Temple is not standing.

Esther 8:3 אסתר ח׳:ג׳

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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KEHOT'S NOTE

אסתר ח, ג.

24 בבחי׳ נפילה

The note points to Or HaTorah's discourses on Megillas Esther for more on Knesses Yisrael's state of "falling."

KEHOT'S NOTE

ראה אוה״ת דרושים למג״א ע׳ כא. מאמרי אדה״ז על פרשיות התורה ח״א ע׳ שפ בהגהת כ״ק הצ״צ.

25 בד״ה כי אברהם לא ידענו

In that Purim discourse, Israel in exile say "For Avraham did not know us... for You, Havayah, are our Father." Even

before a Jew turns his "face" to G-d, true faith that G-d is "our Father" reaches the level that encompasses all worlds, where sins do not separate Israel from Him.

KEHOT'S NOTE

תו"א צג, ב.

26 **פנים בפנים דיבר ה'**

"Face to face Havayah spoke with you on the mountain, out of the fire." At Sinai G-d and Knesses Yisrael were "face to face"; the Alter Rebbe adds that this continued throughout the Temple era, though not as "Havayah spoke."

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

27 **כמו עד"מ בגשמיות**

In Sefer HaMaamarim 5564, where the Mitteler Rebbe's transcript of this maamar is printed (note 40:7), the analogy of the face and the back and its application are given at length.

KEHOT'S NOTE

בסה"מ תקס"ד ע' רט המשל והנמשל בארוכה.

PARAGRAPH 3

28 **לעשותה לאהבה**

"If you diligently keep all this commandment that I command you, to do it, to love Havayah your G-d." The Alter Rebbe reads "to do it" as love that must be "made" by effort in the heart.

Deuteronomy 11:22 דברים י"א:כ"ב

כִּי אִם־שָׁמֹר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָהּ לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו וּלְדָבְקָה־בוֹ:

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

דברים יא, כב.

29 **כי פנו אלי עורף**

"For they have turned to Me the back of the neck, and not the face." Read here: even when they turn to Me, it is with the "back of the neck," without inner vitality.

Jeremiah 2:27 ירמיהו ב':כ"ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי' ב, כז.

30 **והנה יש בזה ב' בחי' נופלים וכפופים**

The note points to Or HaTorah on Nitzavim for more on the "bowed down," the first of the two levels named here.

KEHOT'S NOTE

ראה אוה"ת פ' נצבים ע' איקצה בענין כפופים.

31 **נופלים וכפופים**

"Havayah supports all who fall, and raises up all who are bowed down." Its two words name two levels of the soul's descent: one whose mind is bent but whose deeds stand, and one who has fallen even in deed.

Psalms 145:14 תהילים קמ"ה:י"ד

סוֹמֵךְ ה' לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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32 Kehot's note points to Psalms 37:27 for these words.

Psalms 37:27 תהילים ל"ז:כ"ז

סוּר מֵרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן לְעוֹלָם:

Depart from evil, and do good; and dwell for evermore.

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33 **שאדם דש בעקביו כגון שקר**

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

KEHOT'S NOTE

תנחומא ר"פ עקב.

PARAGRAPH 5

34 **עיני כל אליך ישברו**

"The eyes of all look with hope to You, and You give them their food in its time." Read here as the fallen soul's hope for the return of "face to face."

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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KEHOT'S NOTE

תהלים קמה, טו.

35 A poor man tells Rava that he eats from G-d's provision, citing this verse: it says "in its time," not "in their time," teaching that the Holy One gives each person his sustenance in its time.

Ketubot 67b:6 כתובות ס"ז ב':ו

הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרָבָא, אֲמַר לֵיהּ: בַּמָּה אַתָּה סוֹעֵד? אֲמַר לֵיהּ: בְּתַרְנְגוֹלֶת פְּטוּמָה וְיַיִן יָשָׁן. אֲמַר לֵיהּ: וְלָא חָיְישַׁתְּ לְדִיחְקָא דְּצִיבּוּרָא? אֲמַר לֵיהּ: אַטּוּ מִדִּידְהוּ קָאָכֵילְנָא? מִדְּרַחְמָנָא קָאָכֵילְנָא! דְּתָנֵינָא: "עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אָכְלָם בְּעִתּוֹ". "בְּעִתָּם" לֹא נֶאֱמַר,

אֶלָּא "בְּעִתּוֹ" — מְלַמֵּד שֶׁכָּל אֶחָד וְאֶחָד נוֹתֵן הַקָּדוֹשׁ בָּרוּךְ הוּא פַּרְנָסָתוֹ בְּעִתּוֹ.

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36 **עיני כל אליך ישברו**

The Zohar in Vayigash brings this verse; as the Kehot note quotes from Yahel Or, it links "from there it divides," said of the river going out of Eden, to "The eyes of all look with hope to You."

Zohar, Vayigash 6:57–7:67 ספר הזהר, ויגש ו:נ"ז-ז:ס"ז

The term "it was parted" signifies that the food and drink carried by that river is received in its entirety by the garden, and thence is scattered into the four quarters of the world; and many are they that wait to receive the drink and food from thence! So it is written: "The eyes of all wait for thee, and thou givest them their food in due season" (Ps. 145, 15). "But the wicked shall see, and be vexed" (Ibid. 112, 10), namely, the idolatrous Kingdom.

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37 **עיני כל אליך ישברו**

The Zohar in Beshalach brings this verse in connection with the manna; Yahel Or (quoted in the Kehot note) learns from "a day's portion each day" that one must say "The eyes of all" every day.

Zohar, Beshalach 28:377–388 ספר הזהר, בשלח כ"ח:שע"ז-שפ"ח

BEHOLD, I WILL RAIN BREAD FROM HEAVEN FOR YOU. R. Jose meditated here on the verse: "Thou openest thine hand and satisfiest every living thing according to thy will" (Ps. 145, 16). 'In the preceding verse,' he said, 'it is written: "The eyes of all wait upon thee, and thou givest them their meat in due season". All living beings wait upon, and lift up their eyes to the Holy One for food, but the "sons of Faith" must not merely wait, but also pray for their daily bread.

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38 **עיני כל אליך ישברו**

The Zohar in Acharei expounds this verse; according to Yahel Or (quoted in the Kehot note), "its time" there is Malchus.

Zohar, Achrei Mot 4:30–5:39 ספר הזהר, אחרי מות ד:ל-ה:ל"ט

The Matrona is called the "time" of the Zaddik, and therefore all who are fed below are fed from this place, as it is written: "The eyes of all wait on thee and thou givest them their meat in due season" (Ps. 145, 15).

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

39 **עיני כל אליך ישברו**

The Zohar in Pinchas expounds this verse; Yahel Or (quoted in the Kehot note) reads "in its time" as coming after the King's own meal, "I have eaten my honeycomb with my honey."

Zohar, Pinchas 42:237–57:348 ספר הזהר, פנחס מ"ב:רל"ז-נ"ז:שמ"ח

40 **בד"ה יחיינו מיומים**

That Rosh Hashanah discourse reads "after two days" as the two days of Rosh Hashanah, the first the inner dimension and the second the outer, and "the third day" as Yom Kippur; the text refers there for its explanation of "The eyes of all."

KEHOT'S NOTE

לקמן סג, א.

41 **פ"ו דכתובות דס"ז ב'**

The note quotes Yahel Or on this passage of Kesubos: "'in their time' is not said but 'in its time': each individual according to his learning."

KEHOT'S NOTE

"בעתם לא נאמר אלא בעתו, כל יחיד ויחיד לפי למודו" — יהל אור ע' תרפז. וראה לקמן מ, ג.

42 **בזהר בפי' ויגש דר"ח א'**

As the note quotes it, Yahel Or explains the Zohar in Vayigash: on "And Yosef could not restrain himself," the supernal Tzaddik who bestows is "a river going out of Eden," and "from there it divides" is "The eyes of all look with hope to You."

KEHOT'S NOTE

"ע"פ ולא יכול יוסף להתאפק, צדיק עליון המשפיע זהו ונהר יוצא מעדן כו', וענין ומשם יפרד זהו עיני כל אליך ישברו" — יהל אור ע' תרפז.

43 **בשלח דס"ב א'**

As the note quotes it, Yahel Or explains the Zohar in Beshalach: from "they shall gather a day's portion each day" it follows that one must say "The eyes of all look with hope to You" every day.

KEHOT'S NOTE

"מפסוק ולקטו דבר יום ביומו שע"כ צ"ל עיני כל אליך ישברו בכל יום" — יהל אור ע' תרפז.

44 **אחרי נ"ח א'**

As the note quotes it, Yahel Or explains the Zohar in Acharei: "in its time" is Malchus, called "its time" of the Tzaddik, as in "I will give your rains in their time" and "on the Shabbos day it shall be opened."

KEHOT'S NOTE

"פי' בעתו היא המלי' דאקרי עתו דצדיק ע"ל ע"ד עונתה. וכענין ונתתי גשמיכם בעתם, וכענין ביום השבת יפתח כו'" — יהל אור ע' תרפז. וראה באוה"ת פ' ואתחנן ע' נ.

45 **פנחס רכ"ו א'**

As the note quotes it, Yahel Or reads the Zohar in Pinchas: first comes the King's own meal, "I have eaten my honeycomb with my honey," and only afterward "Eat, friends"; "in its time" means after that first meal.

KEHOT'S NOTE

"נראה דמפרש ענין בעתו כי תחלה צ"ל מיכלא דמלכא אכלתי יערי עם דבשי כו', ואח"כ דוקא אכלו רועים, וזהו בעתו לאחר בחי' אכלתי יערי כו'" — יהל אור ע' תרפז.

46 **והעצה היעוצה לזה הוא כמאמר אשר קדשנו**

The note points to Or HaTorah on Megillas Esther in connection with this "counsel": that the remedy lies in "Who has sanctified us with His commandments."

KEHOT'S NOTE

ראה באוה"ת מג"א ע' כב (הוצאת תש"נ).

47 **לאו דאית לך צדק ידיעא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

48 **לאו דאית לך צדק ידיעא ולאו מכל מדות אלין כלל אלא לאחזאה איך אתנהג עלמא**

From Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d has no defined "righteousness" nor any of these attributes; they serve "to show how the world is conducted." The same passage says, "You are wise, but not with a known wisdom."

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (ני"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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49 **לית מחשבה תפיסא ביה כלל**

The opening of Eliyahu's prayer: G-d is "hidden beyond all hidden things; no thought can grasp You at all."

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ני"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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50 **כולם בחכמה עשית**

"How many are Your works, Havayah; You have made them all with wisdom." Even this wisdom, the source of the worlds, is a descent for G-d.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

51 **אני ה' לא שניתי**

"For I, Havayah, have not changed." Unlike a soul in a body, G-d is not changed or affected by the worlds He sustains.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

52 **דכולא קמי' כלא חשיב**

The Zohar explains true awe of G-d: He is the great Ruler, the root of all worlds, "and all before Him is considered as nothing." Here: the worlds take up no "place" before Him.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

53 **המשפילי לראות**

"Who lowers Himself to look upon the heavens and the earth." Even looking at the heavens is a lowering for Him, since before Him heaven and earth are equal.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ו.

54 **כי כל בשמים ובארץ**

From David's blessing: "For all in the heavens and on the earth [is Yours]." Read here: heaven and earth are equal before Him.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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55 **שמים שם מים**

"What is shamayim? Rabbi Yosei bar Chanina said: that there is water (sham mayim)." Water is then read as the "sea" of Chochmah.

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי

drawing G-d's will, above all "place," into "place."

Berakhot 35b:5-6 ברכות ל"ה ב:ה'-ו'

לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן בִּזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. תָּנוּ רַבָּנַן: "וְאָסַפְתָּ דְגָנֶךָ" מָה תַּלְמוּד לוֹמַר? לְפִי שֶׁנֶּאֱמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ" — יָכוֹל דְּבָרִים כְּכָתְבָן, תַּלְמוּד לוֹמַר: "וְאָסַפְתָּ דְגָנֶךָ" — הַנְהֵג בָּהֶן מִנְהַג דֶּרֶךְ אֶרֶץ, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

There is no contradiction; the latter referring to the time when Israel perform the will of the All-present, the former to when Israel neglect His will. Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; ...

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KEHOT'S NOTE

ראה ברכות לה, ב.

PARAGRAPH 6

60 ואתה נותן להם את אכלם בעתו

"And You give them their food in its time." The Alter Rebbe reads "its time" as the time of the food: the Torah and mitzvos that Israel offer above.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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61 בעתם לא נאמר אלא בעתו

The Talmud: "in their time" is not said, but "in its time," teaching that the Holy One gives each person his sustenance in its time. The Alter Rebbe gives the precision his own reading.

Ketubot 67b:6 כתובות ס"ז ב:ו'

הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרָבָא, אָמַר לוֹ: בַּמָּה אַתָּה סוֹעֵד? אָמַר לוֹ: בְּתַרְנְגוֹלֶת פְּטוּמָה וְיַיִן יָשָׁן. אֲמַר לֵיהּ: וְלָא חָיְישַׁתְּ לְדִיוּחְקָא דְּצִיבּוּרָא? אָמַר לֵיהּ: אַטּוּ מִדִּידְהוּ קָאָכֵילְנָא? מִדְּרַחְמָנָא קָאָכֵילְנָא! דְּתָנְיָא: "עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אָכְלָם בְּעִתּוֹ". "בְּעִתָּם" לֹא נֶאֱמַר, אֶלָּא "בְּעִתּוֹ" — מְלַמֵּד שֶׁכָּל אֶחָד וְאֶחָד נוֹתֵן הַקָּדוֹשׁ בָּרוּךְ הוּא פַּרְנָסָתוֹ בְּעִתּוֹ.

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62 רעיתי פרנסתי

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

KEHOT'S NOTE

שהש"ר א' סד"ה לסוסתי.

63 רעיתי פרנסתי

On "My beloved" (ra'yasi), Rabbi Yonasan says: they are My sustainers, who "feed" Me with the two daily offerings.

אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם ...

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KEHOT'S NOTE

[רש"י בפ' בראשית פסוק ח] [כ]. חגיגה יב, א.

56 שמים שם מים

Rashi on "And G-d called the firmament heavens": sa mayim, sham mayim, esh u-mayim, "carry water," "there is water," "fire and water."

Rashi on Genesis 1:8 רש"י על בראשית א':ח'

וַיִּקְרָא אֱלֹקִים לָרָקִיעַ שָׁמָיִם. שָׂא מַיִם, שָׁם מַיִם, אֵשׁ וּמַיִם, שֶׁעֲרָבָן זֶה בָּזֶה וְעָשָׂה מֵהֶם שָׁמָיִם:

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם AND GOD CALLED THE EXPANSE HEAVEN — The word "שמים", Heaven, may be regarded as made up of שא מים "Carry water", or שם מים "There is water", or אש ומים "Fire and water". He mingled fire with water and of them He made the heavens (Chagigah 12a).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

57 אשר יעשה אותם האדם

"You shall keep My statutes and My laws, which a person shall do and live by them." The Alter Rebbe reads "do" as "make" and "live" as drawing life into the mitzvos.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

58 ועשיתם אתם כתיב

Rabbi Elazar says that one who teaches Torah is as if he made the words of Torah; Rava says, as if he made himself, reading "And you shall do them" as "you." The Alter Rebbe draws from it that the person "makes" the mitzvos.

Sanhedrin 99b:12 סנהדרין צ"ט ב:י"ב

אָמַר רֵישׁ לָקִישׁ: כָּל הַמְלַמֵּד אֶת בֶּן חֲבֵירוֹ תּוֹרָה, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ עֲשָׂאוֹ, שֶׁנֶּאֱמַר: "וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן". רַבִּי אֶלְעָזָר אוֹמֵר: כְּאִילּוּ עֲשָׂאָן לְדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: "וּשְׁמַרְתֶּם אֶת דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם". רָבָא אָמַר: כְּאִילּוּ עֲשָׂאוֹ לְעַצְמוֹ, שֶׁנֶּאֱמַר: "וַעֲשִׂיתֶם אֹתָם" - אַל תִּקְרֵי "אֹתָם" אֶלָּא "אֹתָם".

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Zohar III, 113a זח"ג קיג, א

KEHOT'S NOTE

סנהדרין צט, ב. זח"ג קיג, א.

59 עושים רצונו של מקום

The Talmud contrasts the time when Israel "do the will of Makom" with when they do not. The Alter Rebbe reads it as

Here: Israel sustain G-d with Torah and mitzvos.

Shir HaShirim Rabbah 1:9:6 שיר השירים רבה א:ט:ו׳

דָּבָר אַחֵר, דִּמִּיתִיךְ רַעְיָתִי, רַבָּנָן אָמְרֵי לְפִי שֶׁנִּדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת וּמִצְרִיִּים הָרְשָׁעִים זְכָרִים מְזֻהָמִים, וְהָיוּ רָצִים אַחֲרֵיהֶם עַד שֶׁשּׁוֹקְעִים בַּיָּם. אָמַר רַבִּי סִימוֹן חַס וְשָׁלוֹם לֹא נִדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת, אֶלָּא גַּלֵּי הַיָּם נִדְמוּ לְסוּסִים נְקֵבוֹת, וּמִצְרִיִּים לְסוּסִים זְכָרִים מְזֻהָמִים, וְרָצוּ אַחֲרֵיהֶם עַד שֶׁשָּׁקְעוּם בַּיָּם, וְהָיָה הַמִּצְרִי אוֹמֵר לְסוּסוֹ אֶתְמוֹל הָיִיתִי מוֹשֶׁכְךָ לְנִילוּס וְלֹא הָיִיתָ בָּא אַחֲרַי וְעַכְשָׁו אַתָּה מְשַׁקְּעֵנִי בַּיָּם. וְהָיָה הַסּוּס אוֹמֵר לְרוֹכְבוֹ (שמות טו, א): רָמָה ...

Another matter, "I have likened you [dimitikh], my love," the Rabbis say: Because Israel appeared like mares, and [the horses of] the wicked Egyptians were aroused stallions, and they were pursuing them until they sank in the sea. Rabbi Simon said: Heaven forbid, Israel did not appear like mares, but rather the waves of the sea appeared like mares and [the horses of] the wicked Egyptians were aroused stallions, and they pursued them until they sank them in the sea. The Egyptian would say to his horse: 'Yesterday, I would ...

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64 ישראל מפרנסין לאביהן שבשמים

The Zohar: the fragrance of the offering is the meal of the King's servants, and the King's own meal waits for theirs; "therefore we learned: Israel sustain their Father in heaven."

Zohar III, 7b זח"ג ז, ב

KEHOT'S NOTE

זח"ג ז, ב.

PARAGRAPH 7

65 את קרבני לחמי

"My offering, My bread for My fires." The offerings are G-d's "bread"; so are the Torah and mitzvos Israel bring.

Numbers 28:2 במדבר כ"ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב.

66 לכו לחמו בלחמי

Wisdom's invitation, "Come, eat of my bread." Brought as a second verse in which G-d speaks of "My bread."

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

67 בעת רצון עניתיך

"In a time of will I have answered you." Israel's mitzvos awaken a "time of will" above, and through it the answer comes.

Isaiah 49:8 ישעיהו מ"ט:ח׳

כֹּה אָמַר ה' בְּעֵת רָצוֹן עֲנִיתִיךָ וּבְיוֹם יְשׁוּעָה עֲזַרְתִּיךָ וְאֶצָּרְךָ וְאֶתְּנְךָ לִבְרִית עָם לְהָקִים אֶרֶץ לְהַנְחִיל נְחָלוֹת שֹׁמֵמוֹת׃

Thus saith the L-RD: In an acceptable time have I answered thee, And in a day of salvation have I helped thee; And I will preserve thee, and give thee For a covenant of the people, To raise up the land, To cause to inherit the desolate heritages;

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KEHOT'S NOTE

ישע' מט, ח.

68

In the Land of Israel they said that the key of sustenance is also in G-d's hand alone, as it says, "You open Your hand."

Taanit 2b:2 תענית ב׳ ב:ב׳

בְּמַעֲרְבָא אָמְרִי: אַף מַפְתֵּחַ שֶׁל פַּרְנָסָה, דִּכְתִיב: "פּוֹתֵחַ אֶת יָדֶךָ וגו'". וְרַבִּי יוֹחָנָן, מַאי טַעְמָא לָא קָא חָשֵׁיב לְהָא? אָמַר לָךְ: גְּשָׁמִים הַיְינוּ פַּרְנָסָה.

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69

Whoever says "A praise of David" (Psalm 145) three times daily is assured of the World to Come, because it is alphabetical and contains "You open Your hand."

Berakhot 4b:19 ברכות ד׳ ב:י"ט

אֶלָּא מִשּׁוּם דְּאִית בֵּהּ "פּוֹתֵחַ אֶת יָדֶךָ", נֵימָא "הַלֵּל הַגָּדוֹל" דִּכְתִיב בֵּהּ "נוֹתֵן לֶחֶם לְכָל בָּשָׂר".

No, the reason is that it contains the verse, "Thou openest Thy hand and satisfiest every living thing with favour" (Ps. cxlv. 16). Then let him say the Great Hallel which includes "Who giveth food to all flesh" (ibid. cxxxvi. 25)!

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70 ופותח את ידיך

"You open Your hand and satisfy every living thing [with] will." Read here as the opening of the yuds and the Supreme Will flowing to every level of "living."

Psalms 145:16 תהילים קמ"ה:ט"ז׳

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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71 ופותח את ידיך

In a time of famine and plague, Rabbi Shmuel bar Nachmani says to pray about the famine, for when G-d

gives plenty He gives it to the living, as it says, "You open Your hand and satisfy every living thing."

Taanit 8b:7 תענית ח' ב:ז

בֵּימֵי רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי חֲוָה כְּפָנָא וּמוֹתָנָא, אָמְרִי: הֵיכִי נַעֲבֵיד? נִיבְעֵי רַחֲמֵי אַתַּרְתֵּי — לָא אֶפְשָׁר. אֶלָּא לִיבְעֵי רַחֲמֵי אַמּוֹתָנָא, וְכַפְּנָא נִיסְבּוֹל. אֲמַר לְהוּ רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: נִיבְעֵי רַחֲמֵי אַכַּפְּנָא, דִּכְי יָהֵיב רַחֲמָנָא שׁוּבְעָא — לְחַיֵּי הוּא דְיָהֵיב, דִּכְתִיב: "פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן".

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72 **ופותח את ידיך**

The Midrash compares rain and the resurrection: both are spoken of with "hand" and "opening," and for the hand it brings "You open Your hand." The first of the chapters of Bereshis Rabbah the text lists.

Bereshit Rabbah 13:6 בראשית רבה י"ג:ו

... בזו יד ובזו יד, בזו פתיחה ובזו פתיחה. בזו יד, שנאמר (יחזקאל לז): היתה עלי יד וגו.' ובזו יד, פותח את ידך. בזו פתיחה, (דברים כח): יפתח ה' לך. ובזו פתיחה (יחזקאל לז): הנה אני פותח את קברותיכם וגו'. רבי יודן בשם ר"א בר אבינא אמר: בזו שירה ובזו שירה. בזו שירה, (ישעיה מב): ירונו יושבי סלע. ובזו שירה, (תהלים סה): יתרועעו אף ישירו. רבי חייא בר אבא אמר: וגדולה מתחיית המתים. שתחיית המתים לאדם וזהו לאדם ולבהמה. תחיית המתים לישראל וזו לישראל ולעובדי כוכבים. עובד כוכבים אחד שאל ...

Rabbi Ḥiyya bar Abba said: It is of equal importance to the revival of the dead. Rabbi Abba and Rabbi Ḥiyya in the name of Rabbi Abba said: Indeed, the Sages placed it in [the prayers in the blessing of] the revival of the dead.prayer. In regard to this one [rain] a hand is mentioned, and in regard to that one [the revival of the dead] a hand is mentioned; in regard to this one [rain], opening up is mentioned, and in regard to that one [the revival of the ...

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73 **ופותח את ידיך**

On "And G-d remembered Rachel": besides the key of the womb, some say the key of sustenance too is in G-d's hand, as it says, "You open Your hand."

Bereshit Rabbah 73:4 בראשית רבה ע"ג:ד

... מפתח של רחם, מנין? שנאמר: ויפתח את רחמה. ויש אומרים: אף מפתח של פרנסה, שנאמר (תהלים קמה): פותח את ידך וגו':

"G-d remembered Rachel." What remembrance did he remember for her? It was her silence for her sister, when they were giving him [Jacob] Leah. She knew, and she was silent. "G-d remembered Rachel." Thus it should be, as she introduced her rival wife into her house. Rav Huna and Rav Aḥa said in the name of Rabbi Simon: "Dan, Joseph, and Benjamin" (I Chronicles 2:2). By the merit of Dan, [Bilha's son], Rachel was remembered; by the merit of Dan, Joseph and Benjamin were produced. "He opened her womb" - ...

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74 **ופותח את ידיך**

The Zohar in Vayera: G-d watches over the whole world to give each creature its food and all it needs, as it says, "You open Your hand and satisfy every living thing [with] will."

Zohar, Vayera 16:230–18:251 ספר הזהר, וירא ט"ז:ר"ל-י"ח:רנ"א

R. Hizkiah here discoursed on the verse: For he looketh to the ends of the earth, and seeth under the whole heaven (Job 28, 24). 'How incumbent it is', he said, 'upon the sons of men to contemplate the works of the Almighty and to busy themselves in the study of the Torah day and night, for through him who thus busies himself the Almighty is glorified on high and below. The Torah indeed is a tree of life for all those who occupy themselves with it, affording them life ...

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

75 **ופותח את ידיך**

The Zohar in Beshalach, in its discussion of the manna, brings this verse; the text lists it among the places the verse is expounded.

Zohar, Beshalach 28:377–388 ספר הזהר, בשלח כ"ח:שע"ז-שפ"ח

BEHOLD, I WILL RAIN BREAD FROM HEAVEN FOR YOU. R. Jose meditated here on the verse: "Thou openest thine hand and satisfiest every living thing according to thy will" (Ps. 145, 16). 'In the preceding verse,' he said, 'it is written: "The eyes of all wait upon thee, and thou givest them their meat in due season". All living beings wait upon, and lift up their eyes to the Holy One for food, but the "sons of Faith" must not merely wait, but also pray for their daily bread.

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

76 **ופותח את ידיך**

The Zohar in Pinchas brings this verse; the text lists it among the places the verse is expounded.

Zohar, Pinchas 42:237–57:348 ספר הזהר, פנחס מ"ב:רל"ז-נ"ז:שמ"ח

77 **ידיך פי' יודי"ך**

The Tikkunei Zohar on this verse: "do not read yadecha (Your hand) but yudecha (Your yuds)." The source of the Alter Rebbe's reading.

Tikkunei Zohar 7b:2 תקוני הזהר ז' ב:ב'

וְעוֹד רָזָא נְקוּדֵי צָרִיךְ לְאַחֲזָרָא עֲלַיְיהוּ, פַּתָּח בְּחוּשְׁבַּן אוֹתִיּוֹתָיו אִיהוּ יו"ד, וּכְתִיב (תהלים קמה טז) פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן, וְאוּקְמוּהוּ עַל תִּקְרֵי יָדֶךָ אֶלָּא יודֶי"ךָ, וְאִינּוּן י"י מִן יאהדונה"י, וּבָאן אַתַּר מִתְפַּתְחִין בִּרְקִיעָא דְאִיהוּ פַּתָּח, וְאִיהוּ מַפְתֵּחַ כְּלִיל אהדונ"ה שִׁית אַתְוָון בְּאֶמְצַע י"י, וּתְרֵין יודִין עִם רָקִיעַ דְּאִיהוּ ו' סְלִיק לְחוּשְׁבַּן יהו"ה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, ב).

78 **בגמרא נזכר פסוק פותח את ידיך**

The note says that Yahel Or, on this verse, lists these same sources and quotes the wording of several of them; see also p. 688.

KEHOT'S NOTE

every living thing [with] will," contrasting G-d's way of giving with that of flesh and blood.

Shemot Rabbah 25:3 שמות רבה כ"ה:ג'

דבר אחר: הנני ממטיר לכם לחם מן השמים, הדא הוא דכתיב (תהלים קמה, טז): פותח את ידך ומשביע לכל חי רצון. בא וראה שלא כמדת הקדוש ברוך הוא מדת בשר ודם מדת בשר ודם, כל זמן שהספוג בידו, פותח ידו, אין טיפה יורד, קפץ ידו, הוא מוריד מים. אבל הקדוש ברוך הוא אינו כן, הספוג בידו, שנאמר (שם סה, י): פלג אלקים מלא מים. וכן (ישעיה מ, יב): מי מדד בשעלו מים, אם עצר אין המים יורדין, שנאמר (איוב יב, טו): הן יעצר במים ויבשו. ואומר (דברים יא, יז): ועצר ...

Another matter, "behold, I will rain down bread for you from the heavens," that is what is written: "You open Your hand, and satisfy the desire of every living being" (Psalms 145:16). Come and see that the nature of flesh and blood is unlike the nature of the Holy One blessed be He. The nature of flesh and blood is that when a sponge is in his hand, if he opens his hand no drop falls, but if he clenches his hand, it causes water to fall. But the Holy ...

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82 The Talmud brings this verse to show that the righteous are called "living" even in their death. The text cites it on the tzaddik as "living."

Berakhot 18a:14 ברכות י"ח א:י"ד

אָמַר לֵיהּ: וּמִי יָדְעִי כּוּלֵּי הַאי? וְהָא כְּתִיב: "וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָה"! אֲמַר לֵיהּ: אִם קָרִיתָ — לֹא שָׁנִיתָ. אִם שָׁנִיתָ — לֹא שִׁלַּשְׁתָּ. אִם שִׁלַּשְׁתָּ — לֹא פֵּירְשׁוּ לְךָ. "כִּי הַחַיִּים יוֹדְעִים שֶׁיָּמוּתוּ" — אֵלּוּ צַדִּיקִים שֶׁבְּמִיתָתָן נִקְרְאוּ חַיִּים, שֶׁנֶּאֱמַר: "וּבְנָיָהוּ בֶן יְהוֹיָדָע בֶּן אִישׁ חַי רַב פְּעָלִים מִקַּבְצְאֵל הוּא הִכָּה אֵת שְׁנֵי אֲרִאֵל מוֹאָב וְהוּא יָרַד וְהִכָּה אֶת הָאַרְיֵה בְּתוֹךְ הַבּוֹר בְּיוֹם הַשָּׁלֶג".

He asked him, "Do they know all that ; for lo, it is written, 'The dead know not anything' (Eccles. ix. 5)?" He answered, "If thou hast read [this verse], thou hast not read it a second time ; if a second time, then not a third time ; and if a third time, its meaning has not been explained to thee. 'For the living know that they shall die' (ibid.) — this refers to the righteous who are called living even in their death ; as it is said, ...

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83 **ובניהו בן יהוידע בן איש חי**

"And Benayahu son of Yehoyada, son of a living man, great in deeds." The tzaddik is called "a living man" because he passes life from world to world.

II Samuel 23:20 שמואל ב כ"ג:כ'

וּבְנָיָהוּ בֶן־יְהוֹיָדָע בֶּן־אִישׁ־[חַיִל] (חי) רַב־פְּעָלִים מִקַּבְצְאֵל הוּא הִכָּה אֵת שְׁנֵי אֲרִאֵל מוֹאָב וְהוּא יָרַד וְהִכָּה אֶת־[הָאֲרִי] (האריה) בְּתוֹךְ הַבֹּאר בְּיוֹם הַשָּׁלֶג:

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he smote the two al-

ראה ביהל אור ע' תקנה שמציין למ"מ אלו וכמה מהם מעתיק הלשונות. וראה גם שם ע' תרפח בסוף העמוד ואילך.

79 **ומשביע לכל חי**

On Yaakov's blessing: redemption came through an angel, but sustenance through the Holy One, as it says, "You open Your hand and satisfy every living thing."

Bereshit Rabbah 97:3 בראשית רבה צ"ז:ג'

... גאולה על ידי מלאך, המלאך הגואל אותי. ופרנסה, ע"י הקדוש ברוך הוא (תהלים קמה): פותח את ידך ומשביע לכל חי. רבי יהושע בן לוי אמר: קשין מזונותיו של אדם, כקריעת ים סוף, שנאמר (שם קלג): לגוזר ים סוף לגזרים. וכתיב תמן (שם): נותן לחם לכל בשר. יברך את הנערים, זה יהושע וגדעון, ההי"ד (יהושע ה): ויהי בהיות יהושע ביריחו, וישא עיניו וירא והנה איש עומד לנגדו וגו'. ויאמר לא כי אני שר צבא ה', עתה באתי. רבי יהושע בשם ר' חנינא בר יצחק: צעק מתוך צפורני רגליו, ויאמר: שר ...

"May the angel who redeems me from all evil bless the lads, and let my name and the name of my fathers, Abraham and Isaac, be called upon them, and may they proliferate like fish in the midst of the land" (Genesis 48:16). "May the angel who redeems me from all evil..." - Rabbi Yosei bar Ḥalafta said: Sustenance is twice as difficult as childbirth. Regarding childbirth it is written: "In pain [be'etzev] you will bear children" (Genesis 3:16). Regarding sustenance it is written: "With pain [be'itzavon]as the plural of ...

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80 **ומשביע לכל חי רצון**

Near the end of chapter 20: redemption came through an angel, but sustenance comes from the Holy One Himself, as it says, "You open Your hand and satisfy every living thing [with] will."

Bereshit Rabbah 20:9 בראשית רבה כ':ט'

... המלאך הגואל אותי מכל רע. פרנסה על ידי הקב"ה, שנאמר (תהלים קמו): פותח את ידך ומשביע לכל חי רצון. רבי יהושע בן לוי אמר: גדולה מקריעת ים סוף, שנאמר (שם קלו): לגוזר ים סוף לגזרים, ואומר (שם): נותן לחם לכל בשר וגו':

"In suffering you shall eat of it" - Rav Asi said: Earning a livelihood is twice as difficult as childbirth. Regarding childbirth it is written, "in pain [be'etzev] you shall give birth to children," whereas regarding earning a livelihood it is written, "in suffering [be'itzavon] you shall eat of it."is an extended form of be'etzev, indicating a greater level of difficulty. Rabbi Eliezer and Rabbi Shmuel bar Naḥman, Rabbi Eliezer said: Redemption is compared to earning a livelihood, and earning a livelihood to redemption, as it is stated: "He rescued ...

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81 **ומשביע לכל חי רצון**

On the manna, "Behold, I will rain bread from heaven for you": the Midrash brings "You open Your hand and satisfy

tar-hearths of Moab; he went down also and slew a lion in the midst of a pit in time of snow;

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84 **ובניהו בן יהוידע בן איש חי**

The Zohar reads the verse as supernal mysteries: "son of a living man" is the Tzaddik, "life of the worlds," and "great in deeds" is the master of all deeds and powers, for they all come from him.

Zohar, Introduction 12:84–92 ספר הזהר, הקדמה י״ב:פ״ד-צ״ב

He thereupon began to discourse on the verse: And Benaiah the son of Jehoiada, etc. (II Sam. 23, 20). 'This verse', he said, 'has been well explained-in addition to its literal meaning-to signify high mysteries of the Torah. "Benaiah the son of Jehoiada" (i.e. son of G-d, son of knowing-G-d) contains an allusion to wisdom, and is a symbolic appellation which influences its bearer. "The son of a living man" indicates the "Zaddik, the life of the universe". "Mighty of deeds" signifies the Master of all actions and of all ...

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

85 **ובניהו בן יהוידע בן איש חי**

The Zohar in Vayetzei: above, the Holy One is called "living"; below, the tzaddik is called "living," as in "Benayahu son of Yehoyada, son of a living man," for the tzaddik is called "life of the worlds."

Zohar, Vayetzei 38:359–41:371 ספר הזהר, ויצא ל״ח:שנ״ט-מ״א:שע״א

R. Isaac then began a discourse on the verse: The L-rd liveth, and blessed be my Rock, and exalted be the G-d of my salvation (Ps. 18, 47). 'This verse', he said, 'has a recondite meaning We know that G-d is called "the living one". But this verse indicates that the perfectly righteous man also is called "living one", so that there is a righteous living one on high, and correspondingly a righteous living one here on earth. On high it is G-d who is called "living one", and here ...

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86 **ובניהו בן יהוידע בן איש חי**

The Zohar in Vayigash brings the verse "Benayahu son of Yehoyada, son of a living man." The text lists it among the places on the tzaddik as "living."

Zohar, Vayigash 5:46–6:57 ספר הזהר, ויגש ה׳:מ״ו-ו׳:נ״ז

Hence again David said: "The dead praise not the L-rd" (Ibid. 115, 17), inasmuch as it is the due of the living to praise the Living One, but not of the dead. Hence "The dead praise not the L-rd.... But we will bless the L-rd" (Ibid. 17), we who are alive and have no lot or part in the side of death. Hezekiah also said: "The living, the living, he shall praise thee, as I do this day" (Is. 38, 19), as the living has kinship with the living; King ...

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87 **ובזהר בראשית ד״ו ע״א**

In Ha'azinu the Alter Rebbe cites the same Zohar (Bereshis 6a) on "Benayahu son of Yehoyada": "Mekabtze'el" is the supernal hidden level, which the Ramaz explains as the gathering of the Name El, and "Yehoyada" is read as Daas, connection, through which the light is drawn inward.

KEHOT'S NOTE

ראה לקמן האזינו עו, ג.

88 **(עיין מזה בגמרא רפ״ג דברכות . . ויגש ר״ז ב׳)**

The note says that Or HaTorah on Nach, on this verse about Benayahu, quotes the wording of these sources and cites several more places.

KEHOT'S NOTE

באוה״ת נ״ך כרך א ע׳ נא ע״פ הנ״ל מעתיק הלשונות, ושם מציין לעוד כמה מקומות.

89 **צדיק ה׳ בכל דרכיו**

"Havayah is righteous in all His ways." Tzaddik here is the bond that runs from world to world.

Psalms 145:17 תהילים קמ״ה:י״ז

צַדִּיק ה׳ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

The L-RD is righteous in all His ways, And gracious in all His works.

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90 **עמוד אחד בעולם**

Rabbi Elazar ben Shamua says the earth stands on one pillar, "and Tzaddik is its name," as it says, "The tzaddik is the foundation of the world."

Chagigah 12b:3 חגיגה י״ב ב:ג׳

וַחֲכָמִים אוֹמְרִים: עַל שְׁנַיִם עָשָׂר עַמּוּדִים עוֹמֶדֶת, שֶׁנֶּאֱמַר: ״יַצֵּב גְּבוּלוֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל״. וְיֵשׁ אוֹמְרִים: שְׁבָעָה עַמּוּדִים, שֶׁנֶּאֱמַר: ״חָצְבָה עַמּוּדֶיהָ שִׁבְעָה״. רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ אוֹמֵר: עַל עַמּוּד אֶחָד, וְצַדִּיק שְׁמוֹ, שֶׁנֶּאֱמַר: ״וְצַדִּיק יְסוֹד עוֹלָם״.

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KEHOT'S NOTE

חגיגה יב, ב. ספר הבהיר סי׳ מד [קב]. הובא בזח״ב (רעא, א). [כ].

91 **עמוד אחד בעולם וצדיק שמו**

A passage brought in the Zohar teaches of a pillar from the earth to the firmament, "and Tzaddik is its name"; it bears the whole world, so that even one tzaddik sustains the world.

Zohar, Addenda, Volume II 3:10–18 ספר הזהר, תוספות, כרך ב ג׳:י׳-י״ח

92 **קרוב ה׳ לכל אשר יקראוהו באמת**

"Havayah is near to all who call upon Him, to all who call upon Him in truth." The nearness depends on calling "in truth."

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה׳ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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93 **קרוב ה' לכל אשר יקראוהו באמת**

> The Zohar in Chukas: G-d is near only to one who knows how to call Him; "what is 'in truth'? That they know how to awaken the word of truth properly."

Zohar, Chukat 10:70–11:79 ספר הזהר, חקת י׳:ע׳-י״א:ע״ט

1The first 11 lines of the Hebrew text do not appear in our translation.AND THE PEOPLE SPAKE AGAINST GOD AND AGAINST MOSES. That is to say, they spoke against G-d and wrangled with Moses. WHEREFORE HAVE YE BROUGHT US UP: they put all faces [i.e. G-d and Moses] on the same level. Therefore there were sent among them serpents that burnt them like fire, and the fire entered their bodies and they fell dead. THAT IS THE WELL WHEREOF THE L-RD SAID UNTO MOSES, GATHER THE PEOPLE, ETC. This well ...

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94 **קרוב ה' לכל אשר יקראוהו באמת**

> The Zohar in Beshalach: one who calls to the King's palace properly, of him it is written, "Havayah is near to all who call upon Him in truth"; "in truth" is knowing how to unify the holy Name.

Zohar, Beshalach 19:274–286 ספר הזהר, בשלח י״ט:ער״ד-רפ״ו

Concerning him it is written, "The L-rd is nigh to all who call upon him, to all that call upon him in truth" (Ps. 145, 18). The words "in truth" have the same significance as in the verse, "Thou wilt give truth to Jacob" (Micah 7, 20), "truth" here meaning the full knowledge which enables the worshipper perfectly to unite the letters of the Holy Name in prayer, which is indeed the true service of the Holy Name.

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95 **קרוב ה' לכל אשר יקראוהו באמת**

> The Zohar in Haazinu: one who calls without knowing to whom he calls, the Holy One is far from him; therefore the verse adds, "to all who call upon Him in truth."

Zohar, Ha'Azinu 6:202–9:211 ספר הזהר, האזינו ו׳:ר״ב-ט׳:ר״י״א

R. Jose said: 'G-d first called Israel "holy", as it is written, "For thou art a holy people", etc. (Deut. 14, 2). Then He called them "holiness", as it is written, "Israel is holiness (kodesh) to the L-rd, the firstfruits... 1The last 16 lines of the Hebrew text do not appear in our translation.in that through them all the divine adornments are not in their proper condition.'

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96 **שישים אליו לבו**

> "If He sets His heart upon him." The words are used here for a person setting his heart toward G-d, which is calling "in truth."

Job 34:14 איוב ל״ד:י״ד

KEHOT'S NOTE

איוב לד, יד.

97 **ובמדרש איכה**

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

KEHOT'S NOTE

פ״ג.

98 **ובמדרש מגלת אסתר**

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

KEHOT'S NOTE

פ״ז.

99 **רצון יראיו יעשה**

> "He will do the will of those who fear Him, and He will hear their cry and save them." Read here as G-d "making" will in those who fear Him.

Psalms 145:19 תהילים קמ״ה:י״ט

רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.

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100 **ועי״ז רצון יראיו יעשה פי' שנעשה גם למטה**

> The note points to Or HaTorah on Tetzaveh for this reading of "He will do the will of those who fear Him": that will is "made" below as well, in those who fear Him.

KEHOT'S NOTE

ראה אוה״ת פ' תצוה ע' א'תקפח.

101 **רוצה ה' את יראיו**

> "Havayah desires those who fear Him, those who hope for His kindness." The verse on which the Zohar and the Ramaz explain that G-d fills them with the light of His will.

Psalms 147:11 תהילים קמ״ז:י״א

רוֹצֶה ה' אֶת־יְרֵאָיו אֶת־הַמְיַחֲלִים לְחַסְדּוֹ׃

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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102 **רוצה ה' את יראיו**

> The Zohar in Mikeitz expounds "Havayah desires those who fear Him"; the Ramaz explains that G-d bestows on them the light of His supreme will and fills them with it.

Zohar, Miketz 3:28–4:39 ספר הזהר, מקץ ג׳:כ״ח-ד׳:ל״ט

THEN PHARAOH SENT AND CALLED JOSEPH, AND THEY BROUGHT HIM QUICKLY (vayerizuhu) OUT OF THE DUNGEON. R. Abba discoursed on the verse: The L-rd taketh pleasure (roze) in them that fear him, in those that wait for his mercy (Ps. 147, 11). 'G-d indeed takes pleasure in the righteous', he said, 'because they promote peace in the upper world and in the lower world, and cause the bride to join her husband; and therefore G-d takes pleasure in those that fear Him and do His will.

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PARAGRAPH 8

103 **מצות צריכות כוונה**

> From the Mishnah on reading the Shema, "if he directed his heart," the Talmud infers that "mitzvos require inten-

tion." The Alter Rebbe reads kavanah as aligning the will below with the will above.

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מְצוֹת צְרִיכוֹת כַּוָּנָה. מַאי "אִם כַּוָּן לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנָן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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KEHOT'S NOTE

ברכות יג, א. וש"נ. הובא בש"ע או"ח סי"ב.

104 **ע"פ אחרי ה' אלקיכם תלכו**

In that discourse, on "and His commandments you shall keep," the mitzvos are G-d's will drawn down onto the soul so that the soul's own will is aroused toward Him, "as water reflects face to face": "do His will as your will." This is the same alignment of will above and below explained here.

KEHOT'S NOTE

לעיל פי' ראה.

105 **וע"פ כי תצא**

At 36b, in the discourse "When you go out" earlier in this parsha, "Seek My face" is read as seeking the inner point of the heart, its hidden "desire of the heart," and bringing it out into revelation through "Your face, Havayah, I will seek": the inner dimension of G-d's will drawn down through the Torah and the mitzvos.

KEHOT'S NOTE

לעיל לו, ב.

106 **ורצון יראיו יעשה ואת שועתם ישמע**

"He will do the will of those who fear Him, and He will hear their cry and save them." Its second half is the soul's cry from distress.

Psalms 145:19 תהילים קמ"ה:י"ט

רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.

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107 **ויצעקו אל ה' בצר להם**

"And they cried out to Havayah in their distress; He saved them from their straits." The cry that brings salvation and lifts the soul up.

Psalms 107:6 תהילים ק"ז:ו

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

108 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

Deuteronomy 21:10–25:19 דברים כ"א:י'-כ"ה:י"ט

PARAGRAPH 9

109 **אם ישראל עושין תשובה נגאלין**

Rabbi Eliezer: "If Israel do teshuvah they are redeemed, and if not they are not redeemed." The Alter Rebbe asks why teshuvah is needed even by those who do not sin.

Sanhedrin 97b:14–15 סנהדרין צ"ז ב:י"ד-ט"ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֵל שֶׁיֵּצְמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שָׁגְזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחְזִירָן לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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KEHOT'S NOTE

סנהדרין צז, ב.

110 **ואגודים יחד**

The note points to Or HaTorah on Bo for more on agudah, the "band" in which the three lines are bound together.

KEHOT'S NOTE

ראה אוה"ת בא ע' שיא בענין אגודה.

PARAGRAPH 10

111 **ואגודתו על ארץ יסדה**

"Who builds His upper chambers in the heavens, and has founded His band upon the earth." Both halves are expounded here: the "band" is Israel bound together, and through it G-d "builds His upper chambers."

Amos 9:6 עמוס ט':ו

הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָו וַאֲגֻדָּתוֹ עַל־אֶרֶץ יְסָדָהּ הַקֹּרֵא לְמֵי־הַיָּם וַיִּשְׁפְּכֵם עַל־פְּנֵי הָאָרֶץ ה' שְׁמוֹ:

It is He that buildeth His upper chambers in the heaven, And hath founded His vault upon the earth; He that calleth for the waters of the sea, And poureth them out upon the face of the earth; The L-RD is His name.

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KEHOT'S NOTE

עמוס ט, ו.

112 The four species are bound as one, and so Israel are accepted favorably only when they are all in one band, as it says, "and has founded His band upon the earth." The

The Alter Rebbe suggests this means the revelation is not as in Temple times.

Shabbat 55a:11–12 שבת נ"ה א:י"א-י"ב

וּמַאי שְׁנָא "תָּיו"? אָמַר רַב: "תָּיו" — תְּחִיָּה, "תָּיו" — תְּמוּת. וּשְׁמוּאֵל אָמַר: תַּמָּה זְכוּת אָבוֹת. וְרַבִּי יוֹחָנָן אָמַר: תָּחוֹן זְכוּת אָבוֹת. וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כְּלָהּ מֵאָלֶף וְעַד תָּיו.

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KEHOT'S NOTE

שבת נה, א.

118 לעולם זכות אבות קיימת

After the opinions on when the merit of the Patriarchs ended, Rabbi Acha says it endures forever. The Alter Rebbe returns to this in paragraph 15.

Vayikra Rabbah 36:6 ויקרא רבה ל"ו:ו'

119 ברבות אמור ספ"ל

The note quotes the Midrash as Or HaTorah on Nach brings it: the species of the lulav are Israel, bound in one band, atoning for one another, and G-d is exalted when they are made one band.

KEHOT'S NOTE

לענין מינים שבלולב אלו ישראל כו' יוקשרו כולם אגודה אחת והם מכפרים אלו על אלו . . ואימתי הוא מתעלה כשהן עשויין אגודה אחת שנאמר ואגודתו" — אוה"ת נ"ך כרך ב ע' תתצו. ראה ג"כ אוה"ת פ' בא ע' ב'תרלא.

120 ובפי' בהעלותך פט"ו

As the note quotes it from Or HaTorah, the Midrash compares "Who builds... and has founded His band" to a palace built upon ships.

KEHOT'S NOTE

זש"ה הבונה כו' ואגודתו כו' לפלטין שהיתה בנויה ע"ג הספינות כו' — אוה"ת נ"ך כרך ב ע' תתצז.

121 ובגמרא פ"ג דמנחות דכ"ז ע"א

The note quotes this passage of Menachos as Or HaTorah brings it: when they fast they are not answered until all are in one band, righteous and wicked.

KEHOT'S NOTE

כשהן מתענין אין נענין עד שיהיו כולן באגודה אחת צדיקים ורשעים — אוה"ת נ"ך כרך ב ע' תתצו.

122 ובפ"ק דכריתות ד"ו ע"ב

The note quotes this passage of Kerisos as Or HaTorah brings it: any fast without sinners of Israel is no fast, for it says "and His band."

KEHOT'S NOTE

כל תענית שאין בה מפושעי ישראל כו' נאמר ואגודתו — אוה"ת נ"ך כרך ב ע' תתצו.

123 הבונה בשמים מעליותיו

The words here quote Amos 9:6; the passage is shown

Kehot note quotes it as Or HaTorah reads it: when they fast they are not answered until all, righteous and wicked, are in one band.

Menachot 27a:23 מנחות כ"ז א:כ"ג

וכן ישראל בהרצאה עד שיהו כולן באגודה אחת שנאמר (עמוס ט, ו) הבונה בשמים מעלותיו ואגודתו על ארץ יסדה

Wikisource Talmud Bavli (CC-BY-SA)

113 As the Kehot note quotes it, any fast that does not include sinners of Israel is no fast, for it says, "and has founded His band upon the earth."

Keritot 6b:18 כריתות ו' ב:י"ח

אָמַר רַב חָנָא בַּר בִּזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: כָּל תַּעֲנִית שֶׁאֵין בָּהּ מְפוּשָּׁעֵי יִשְׂרָאֵל אֵינָהּ תַּעֲנִית, שֶׁהֲרֵי חֶלְבְּנָה רֵיחָהּ רַע וּמְנָאָהּ הַכָּתוּב עִם סַמְמָנֵי קְטֹרֶת. אַבָּיֵי אָמַר: מֵהָכָא: "וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ"

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114 ואגודתו על ארץ יסדה

The four species of the lulav are four kinds of Jews, some with Torah and good deeds and some without; G-d says, let them all be bound in one band and atone for one another, and then He is exalted, as it says, "and has founded His band."

Vayikra Rabbah 30:12 ויקרא רבה ל':י"ב

115 משא"כ בזמן שאין בית המקדש קיים בנוי דאברהם בגלותא דאדום

There the Alter Rebbe refers back to this maamar, on "If Israel do teshuvah they are redeemed" and on "His band," and adds that to draw down the "garment" through the mitzvos one must first accept the yoke of Heaven; with the yoke cast off, even one who keeps all the mitzvos draws down nothing.

KEHOT'S NOTE

ראה לקמן שה"ש יז, ב.

116 מפוזר ומפורד

Haman's words: "There is one people, scattered and dispersed among the peoples." Read here as Israel divided in exile, the opposite of the "band."

Esther 3:8 אסתר ג':ח'

וַיֹּאמֶר הָמָן לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ יֶשְׁנוֹ עַם־אֶחָד מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים בְּכֹל מְדִינוֹת מַלְכוּתֶךָ וְדָתֵיהֶם שֹׁנוֹת מִכָּל־עָם וְאֶת־דָּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ אֵין־שֹׁוֶה לְהַנִּיחָם:

And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them.

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KEHOT'S NOTE

אסתר ג, ח.

117 שזהו הענין הנז' בגמ'

On the mark of tav in Ezekiel's vision, Shmuel says it stands for "the merit of the Patriarchs has ended (tamah)."

below.

Amos 9:6 עמוס ט:ו

הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָו וַאֲגֻדָּתוֹ עַל־אֶרֶץ יְסָדָהּ הַקֹּרֵא לְמֵי־הַיָּם וַיִּשְׁפְּכֵם עַל־פְּנֵי הָאָרֶץ ה' שְׁמוֹ׃

It is He that buildeth His upper chambers in the heaven, And hath founded His vault upon the earth; He that calleth for the waters of the sea, And poureth them out upon the face of the earth; The L-RD is His name.

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KEHOT'S NOTE

עמוס ט, ו.

124 **ובמאו"א אות א' סי' כ"ט**

As the note quotes it, Me'orei Or says that "a bundle (agudah) of hyssop" is called Yesod, and that a band is no fewer than three: Yesod with Netzach and Hod.

KEHOT'S NOTE

"אגודת אזוב נק' היסוד ונראה לי שאין אגודה פחות משלשה דהיינו ב' ביעין נצח והוד עמו עכ"ל" — אוה"ת פ' בא ע' שכב.

125 **במאו"א אות ע' סל"ה**

The note points to Or HaTorah on Nach in connection with this entry of Me'orei Or on "upper chambers."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' רעח.

126 **ותתפלל חנה על הוי'**

"And she was bitter of soul, and she prayed al Havayah." Brought among the places where al means "above," for the "upper chambers."

I Samuel 1:10 שמואל א א:י

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה' וּבָכֹה תִבְכֶּה׃

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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127 **בזח"ג ס"פ צו דל"ה א'**

As the note quotes it from Or HaTorah, the Zohar at the end of Tzav explains "and has founded His band upon the earth": Atzilus, united in oneness with her, is called agudah.

KEHOT'S NOTE

"פי' בפ' ואגודתו על ארץ יסדה כי האצילות מיוחד ביחוד עמה נק' אגודה" — אוה"ת פ' בא ע' שכא. וראה שם ע' שכג.

128 **בפרדס ערך אגודה**

The note says that the Pardes entry on agudah is copied in Or HaTorah on Bo and in Or HaTorah, Inyanim.

KEHOT'S NOTE

מועתק באוה"ת פ' בא ע' שכא, אוה"ת ענינים ע' סו.

129 **קוב"ה סליק לעילא לעילא**

The Zohar in Vayikra: when the Temple is not standing, the Holy One, blessed be He, ascends higher and higher.

The same passage expounds "From afar Havayah appeared to me."

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ"ט:שמ"ב-נ"א:שנ"ב

She lifted up her voice, and higher and lower angels fell a-quaking and the voice ascended to the place where the King abode, and the King was minded to turn the world into chaos again. Thereupon many armies and hosts went down to meet Her, but She would not accept consolation. Hence it is written, "A voice is heard in Ramah, Rachel weeping for her children because they are not"; or, as we should rather translate, "He is not" (enennu), referring to the Holy King who had gone aloft and ...

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

130 **ע"פ וארא אל אברהם**

In that discourse, the "above" and "below" and the four directions found in every world are unified with G-d's oneness dwelling within them, whereas the Holy One, blessed be He, in His own glory is exalted myriads of levels beyond all these dimensions, physical and spiritual.

KEHOT'S NOTE

ראה תו"א נה, ג.

131 **ובפשעכם שולחה אמכם**

"And for your transgressions your mother was sent away." The "mother," Knesses Yisrael, is sent away in exile.

Isaiah 50:1 ישעיהו נ:א

כֹּה אָמַר ה' אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם׃

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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KEHOT'S NOTE

ישע' נ, א.

132 **ע"פ יתום ואלמנה יעודד**

The note says that the discourse on "He relieves the orphan and the widow" is in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור עם דא"ח.

133 **יתום ואלמנה יעודד**

"He relieves the orphan and the widow." The verse of the discourse to which the Alter Rebbe refers on drawing down the Supreme Will through the mitzvos.

Psalms 146:9 תהילים קמ"ו:ט

שֹׁמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת׃ Havayah

The L-RD preserveth the strangers; He upholdeth the fatherless and the widow; But the way of the wicked He maketh crooked.

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134 ממעמקים קראתיך

> "Out of the depths I have called You, Havayah." The call of teshuvah from the depths reaches the level that has withdrawn on high.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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135 התשובה הוא תשוב ה׳

> The Zohar reads teshuvah as tashuv hei, "the hei returns": the return of the hei of the Name to its place.

Zohar III, 122a זח״ג קכב, א

KEHOT'S NOTE

זח״ג קכב, א.

136 מרחוק ה׳ נראה לי

> "From afar Havayah appeared to me." Read with the Zohar as teshuvah, through which the far becomes near.

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

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

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137 ושקל בפלס הרים

> "And weighed the mountains in a scale." The verse of the discourse the Alter Rebbe cites on the bitterness of one who feels far from G-d.

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפְּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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138 השיבנו ה׳ אליך

> "Bring us back to You, Havayah, and we shall return; renew our days as of old." Kedem is read as the level of "face to face."

Lamentations 5:21 איכה ה׳:כ״א

הֲשִׁיבֵנוּ ה׳ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם׃

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

איכה ה, כא.

PARAGRAPH 11

139 זאת המצוה כו׳ לעשות בארץ

> "And this is the commandment, the statutes and the laws... to do in the land." It introduces the Shema, which raises the question why "in the land."

Deuteronomy 6:1 דברים ו׳:א׳

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה׳ אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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140 וזכרתם את כל מצות הוי׳

> From the passage of tzitzis: "And you shall see it and remember all the commandments of Havayah." The discourse on it explains the levels of what the mitzvos draw down.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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141 בביאור ע״פ קול דודי

> There the Alter Rebbe explains why the mitzvos are called "fruits": like a seed sown in the earth, which rots and grows into a tree bearing fruit like itself, through the earth's spiritual power of growth from "Let the earth bring forth."

KEHOT'S NOTE

לקמן שה״ש טז, א.

142 פ״ט דסוטה

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

KEHOT'S NOTE

מו, סע״א.

143 בצלו חמדתי וישבתי

> "In his shade I delighted and sat, and his fruit is sweet to my palate." The "shade" is the encompassing light, the "fruit" the inner light.

Song of Songs 2:3 שיר השירים ב׳:ג׳

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשָׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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Leviticus 2:1 ויקרא ב׳:א׳

וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַיהוָה סֹלֶת יִהְיֶה קָרְבָּנוֹ וְיָצַק עָלֶיהָ שָׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה׃

And when any one bringeth a meal-offering unto the L-RD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

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KEHOT'S NOTE

שה״ש ב, ג. עיין לעיל ויקרא ב, א.

144 בצלו חמדתי וישבתי ופריו מתוק

The Zohar in Lech Lecha reads this verse as Torah study: "in his shade" is the Holy One, blessed be He, and "his fruit is sweet" are the words of Torah.

Zohar, Lech Lecha 21:199–22:212 ספר הזהר, לך לך כ״א:קצ״ט-כ״ב:רי״ב

According to another explanation, the words "the apple tree", "my beloved", and "in his shadow" all equally indicate the Holy One, blessed be He. "I delighted and sat": to wit, on the day when G-d revealed Himself on Mount Sinai and Israel received the Torah and said, "We will do and we will hearken" (Ex. 24, 7). "His fruit is sweet to my taste" refers to the words of the Torah which are called "sweeter than honey and the honeycomb" (Ps. 19, 11). Another explanation refers the "fruit" to the ...

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145 גנתא לא עאל ביה ההוא גננא

The Zohar in Terumah on "And the river shall be dried up": in exile the flow stops, and the gardener does not enter the garden.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע״ד:תשל״ד-ע״ו:תשמ״ב

In that time one might think "the waters fail from the sea, and the flood decayeth and drieth up" (Job. 14, 11), so how can the world be sustained at all? Therefore it says that "a light is sown", that is to say, continually sown. Now from the time when the stream was cut off from the Garden, the Gardener has ceased to visit it; but the light sows itself, bringing forth fruit out of itself, like a garden which brings forth without being sown, though it must be admitted ...

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

146 לרחוק דא יעקב

The Zohar reads "to the far one" as Yaakov. Cited among the sources for the difference between the inner flow in Temple times and now.

Zohar, Introduction 12:84–92 ספר הזהר, הקדמה י״ב:פ״ד-צ״ב

because of the twofold peace here below, one for Jacob and one for Joseph, as it is written, "Peace, Peace, to him that is far off and to him that is near" (Is. 57, 19): "to him that is far of" refers to Jacob, "and to him that is near" refers to Joseph. "To him that is far" is parallel to "From afar the L-rd appeared unto me" (Jer. 31, 3), as well as to "And his sister stood afar off' (Exod. 2, 4); "and to him that is near" ...

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

147 ובפי בראשית . . גבי על נהר כבר

The note says that the wording of these Zohar passages is quoted in Or HaTorah on Nach and on Shir HaShirim.

KEHOT'S NOTE

ראה הלשון באוה״ת נ״ך כרך א ע׳ שצ. אוה״ת שה״ש ע׳ קל.

148 על נהר כבר

The Zohar reads Ezekiel's "by the river Kevar" as the river whose waters and springs were cut off and no longer flow as before. Cited for the inner flow that does not come down in exile.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י״ב:צ״ב-ק״ד

"He smote the strong lion of Moab" is a reference to the two Temples that existed for His sake and drew their strength from Him, namely, the first Temple and the second Temple. But as soon as He departed, the flow of blessing from above ceased; "He", as it were, "smote" them, destroyed them, made an end of them, and the sacred Throne was overturned, as it is written, "as I was among the captives" (Ezek. 1, 1), implying that that divine essence called "I" was in captivity. "On the ...

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149 במקום שבע״ת עומדין

Rabbi Abahu: "In the place where baalei teshuvah stand, perfect tzaddikim do not stand," as it says, "Peace, peace to the far and to the near": the far first.

Berakhot 34b:22–23 ברכות ל״ד ב:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

150 וברחמים גדולים אקבצך

"For a brief moment I forsook you, but with great compassion I will gather you." The verses before "For the mountains shall depart" speak of this great compassion.

Isaiah 54:7 ישעיהו נ״ד:ז׳

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ׃

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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151 **Explaining the heifer brought for an unsolved killing, the Talmud says it atones for one who was not allowed to produce "fruits," and asks: "What are fruits? Mitzvos."**

Sotah 46a:22 סוטה מ"ו א:כ"ב

אָמַר רַבִּי יוֹחָנָן בֶּן שָׁאוּל, מִפְּנֵי מָה אָמְרָה תּוֹרָה: הָבֵיא עֶגְלָה בְּנַחַל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: יָבֹא דָּבָר שֶׁלֹּא עָשָׂה פֵּירוֹת, וְיֵעָרֵף בִּמְקוֹם שֶׁאֵין עוֹשֶׂה פֵּירוֹת, וִיכַפֵּר עַל מִי שֶׁלֹּא הִנִּיחוּ[הוּ] לַעֲשׂוֹת פֵּירוֹת. מַאי פֵּירוֹת? אִילֵימָא פְּרִיָּה וּרְבִיָּה — אֶלָּא מַעֲתָּה אַזְקֵן וְאַסְרִיס הָכִי נָמֵי דְּלָא עָרְפִינַן?! אֶלָּא מִצְוֹת.

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PARAGRAPH 12

152 **וכולא קמיה כלא**

"And all before Him is considered as nothing." Because nothing is anything before Him, His compassion applies to all.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 13

153 **ברוך מרחם על הבריות**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

154 **שישוב אל ה' וירחמהו**

"Let the wicked forsake his way... and let him return to Havayah, and He will have compassion on him." The Alter Rebbe reads "and have compassion on Him": the penitent pities, as it were, the G-dly spark in his soul.

Isaiah 55:7 ישעיהו נ"ה:ז'

KEHOT'S NOTE

ישע' נה, ז.

155 **במקום שבע"ת עומדים צדיקים גמורים**

Rabbi Abahu: "In the place where baalei teshuvah stand, perfect tzaddikim do not stand." Explained here: teshuvah draws from great compassion, beyond the ordered chain of levels.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-ג'

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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156 **יפה שעה א'**

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

KEHOT'S NOTE

אבות ד, יז.

157 **יפה שעה א' כו'**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." In one hour the penitent leaps from the lowest to the highest.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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158 **ברחמים גדולים אקבצך**

"With great compassion I will gather you." The level above the chain of worlds that teshuvah reaches.

Isaiah 54:7 ישעיהו נ"ד:ז'

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ׃

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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159 **מדת הרחמנות שבסדר השתלשלות**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לקמן סב, ד. ובאוה"ת פ' כי תשא ע' ב'סט.

PARAGRAPH 14

160 **כל חד לפום שיעורא דילי'**

Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a זח"א קג, א

KEHOT'S NOTE

זח"א קג, א-ב.

161 **כל חד לפום שיעורא דיליה**

On "Her husband is known in the gates," the Zohar teaches that the Holy One, blessed be He, is known to each person according to his own measure. Here: even that knowledge is like physicality before the Infinite Light.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט׳:קנ״ג-קס״ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

PARAGRAPH 15

162 **קול דודי הנה זה בא**

"The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills." Read as the flow that comes down level by level through the chain of worlds.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה״ש ב, ח.

163 **כי חפץ חסד הוא**

"He does not retain His anger forever, for He desires kindness." G-d's own kindness, beyond the chain of worlds.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

164 **אשר נשבעת לאבותינו**

"Give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old." G-d's own kindness is clothed in the kindness of Avraham, so the merit of the Patriarchs has not ended.

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

165 **ובד״ה ה׳ יחתו מריבו**

There the Alter Rebbe explains that judgments are sweetened only by a drawing down from the Chesed of Arich Anpin, far above the Chesed of Z'eir Anpin, which is called "kindness of the world": it is measured by people's deeds, so accusers can find a place, as Bilaam sought.

KEHOT'S NOTE

לעיל פ׳ נשא כה, ג.

166 **כל הנביאים בטלים לעתיד**

Torah Ohr on Megillas Esther explains this saying in more than one place: the Prophets will not cease altogether, but the Infinite Light will be revealed so greatly that their revelation is nullified before it, as a ray is nullified in the sun that is its source.

KEHOT'S NOTE

ירושי׳ פ״א דמגילה [ה]. ובמדרש משלי (פ״ט — [מועדים]) הובא ב[שו״ת ה]רשב״א ח״א (צ״ג). [כ]. ראה גם תו״א למגלת אסתר.

167 **כל הנביאים בטלים לעתיד**

Rabbi Yochanan: "The Prophets and the Writings will in the future be nullified, but the five books of the Torah will not." The Alter Rebbe explains that they will be outshone, not abolished.

Jerusalem Talmud Megillah 1:7–8 תלמוד ירושלמי מגילה א׳:ז׳-ח׳

משנה: אֵין בֵּין הַמּוּדָּר הֲנָאָה מֵחֲבֵירוֹ לַמּוּדָּר מִמֶּנּוּ מַאֲכָל אֶלָּא דְּרִיסַת הָרֶגֶל וְכֵלִים שֶׁאֵין עוֹשִׂין בָּהֶן אֹכֶל נֶפֶשׁ. אֵין בֵּין נְדָרִים לִנְדָבוֹת אֶלָּא שֶׁהַנְּדָרִים מֵתוּ אוֹ נִגְנְבוּ חַיָּבִין בְּאַחֲרָיוּתָן וּנְדָבוֹת מֵתוּ אוֹ נִגְנְבוּ אֵין חַיָּבִין בְּאַחֲרָיוּתָן: הלכה: הָא דָבָר שֶׁעוֹשִׂין בּוֹ אוֹכֶל נֶפֶשׁ אָסוּר. לֹא מִמַּאֲכָל נָדַר. רִבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר. כֵּינִי מַתְנִיתָא. אֵין בֵּין הַמּוּדָּר הֲנָיָיה מֵחֲבֵירוֹ לַמּוּדָּר הֲנָיַית מַאֲכָל מֵחֲבֵירוֹ. וְתַנֵּי דְּבֵית רִבִּי כֵּן. הַמּוּדָּר הֲנָיַית מַאֲכָל מֵחֲבֵירוֹ לֹא יַשְׁאִילֶנּוּ נָפָה ...

MISHNAH: The only difference between one who is under a vow {not to have} usufruct from another 4:1. A is restricted in that B made a vow that A may have no usufruct from him. (If A makes a vow that B may have no usufruct of him, the active mode is used.) and one who is under a vow about use of food is passing through his real estate and vessels that cannot be used to prepare food. The only difference between vows and voluntary gifts is that for ...

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168 **רק בחי׳ צדיק עליון שעליו נאמר**

At the end of 73c, in the discourse "How goodly are your tents," the attribute of tzaddik is defined as the binding and joining of the flow from the light that encompasses all worlds, so that it shines inwardly in the light that fills all worlds, called the union of the Holy One, blessed be He, and His Shechinah.

KEHOT'S NOTE

ראה לעיל פ׳ בלק עג, סע״ג.

169 **או יחזיק במעוזי**

"Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." Said of the supernal Tzaddik, who binds what is above the chain of worlds to what is below.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע' כז, ה.

170 **עושה שלום בפמליא של מעלה**

Rabbi Alexandri: whoever engages in Torah for its own sake makes peace in the household above and the household below, as it says, "that he may make peace with Me."

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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KEHOT'S NOTE

סנהדרין צט, ב.

171 **נפלה לא תוסיף**

"She has fallen, she shall no more rise, the maiden of Israel." Read here: there will be no need to rise from below, for the revelation will come from above.

Amos 5:2 עמוס ה':ב'

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נְטֻשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ׃

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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KEHOT'S NOTE

עמוס ה, ב.

172 **כי בועליך עושיך**

"For your Husband is your Maker... He shall be called the G-d of all the earth." G-dliness will be revealed in the physical earth itself.

Isaiah 54:5 ישעיהו נ"ד:ה'

כִּי בֹעָלַיִךְ עֹשַׂיִךְ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרָא׃

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע' נד, ה.

173 **כי עין בעין יראו**

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

KEHOT'S NOTE

ישע' נב, כ.

174 **כי עין בעין יראו**

"For eye to eye they shall see, when Havayah returns to Zion." The open revelation of the Future.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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175 **עתידין צדיקים שיאמרו לפניהם קדוש**

Rabbah in the name of Rabbi Yochanan: in the future "Holy" will be said before the tzaddikim, as it is said before the Holy One. Read here as holiness coming from above to below.

Bava Batra 75b:3–4 בבא בתרא ע"ה ב:ג'-ד'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים - הָא דַּאֲמַרַן. מָשִׁיחַ - דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוֹ ה' צִדְקֵנוּ". יְרוּשָׁלַיִם - דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שָׁמָּה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

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KEHOT'S NOTE

ב"ב עה, ב.

ביאור הדברים בענין בחי׳ בע״ת דמשכין ליה בחילא יתיר

An explanation of the level of baalei teshuvah, who “draw Him down with greater strength”

The tzaddik’s mitzvos draw divine light in measured order, through the vessels of Z’eir Anpin and from world to world. The baal teshuvah’s return arouses “great compassion” from Arich Anpin and Atik, above all vessels, where above and below are equal, so that this light reaches even the lowest level in full.

THE MAAMAR IN BRIEF

The Zohar says that baalei teshuvah “draw Him down with greater strength,” and this short maamar explains why. The 248 positive commandments are the “248 limbs of the King,” the level of Z’eir Anpin in Atzilus, where divine lights are held in vessels. By keeping the mitzvos, the tzaddikim draw light into those vessels, arranged in three lines that correspond to Torah, divine service and acts of kindness. This is “You open Your hand and satisfy every living thing”: “living” is Yesod, the channel of connection, and “every living thing” is the fifteen Yesodos of the five partzufim of Atzilus. Through them G-d’s will is revealed to us, but in order, from world to world. Baalei teshuvah instead arouse “great compassion” from the thirteen tikkunim of the beard of Arich Anpin, lights above the vessels, where above and below are equal. So Isaiah’s mountains and hills, the emotive attributes of Atzilus, may move, but the kindness and covenant of peace of Atik never move. That light reaches down into Asiyah, until the household below equals the household above, as the Ramaz teaches, and it comes through teshuvah: “let him return to Havayah, and He will have compassion on him.”

OUTLINE

1 **The tzaddikim: ordered light through the vessels** ¶1

The 248 commandments are the limbs of the King, Z’eir Anpin of Atzilus, where lights are held in vessels. Keeping them draws light in three lines, matching Torah, divine service and acts of kindness: “You open Your hand and satisfy every living thing,” the fifteen Yesodos through which G-d’s will descends in order, world by world.

2 **Baalei teshuvah: compassion from above the vessels** ¶1

Teshuvah arouses great compassion from the thirteen tikkunim of the beard of Arich Anpin, lights above the vessels, where above and below are equal. Isaiah's mountains and hills, the emotive attributes of Atzilus, may move, but the kindness and covenant of peace, the Chesed and Yesod of Atik, never move.

3 **Below made equal to above** ¶1

That light reaches into Asiyah until the household below equals the household above, as the Ramaz teaches on "And you shall do them": those below can merit Atzilus, even Yechidah. It comes through teshuvah: "let him return to Havayah, and He will have compassion on him."

KEY CONCEPTS

baalei teshuvah בעלי תשובה

Those who return to G-d after having strayed; the Zohar says they "draw Him down with greater strength" than the perfectly righteous.

the 248 limbs of the King רמ"ח אברים דמלכא

The 248 positive commandments; together they are the level of Z'eir Anpin of Atzilus, where the lights are clothed in vessels.

Yesod, "living" יסוד / חי

The attribute that connects and passes the divine flow from higher to lower; "every living thing" is the fifteen Yesodos of the five partzufim of Atzilus.

the thirteen tikkunim of the beard (tikkunei dikna) י"ג תיקוני דיקנא

Lights of Arich Anpin that stand above the vessels, where above and below are equal; the source of the "great compassion" that teshuvah arouses.

Atik עתיק

The innermost level of Keser; its Chesed and Yesod are the "kindness" and "covenant of peace" that never move, joining the Infinite One to the emanated levels.

the chain of descending worlds (hishtalshelus) סדר ההשתלשלות

The ordered descent of divine light from world to world, through which the tzaddikim's light comes; the light teshuvah draws comes from above it.

SECTION 1 · ¶1

The tzaddikim: ordered light through the vessels

SECTION 2 · ¶1

Baalei teshuvah: compassion from above the vessels

SECTION 3 · ¶1

Below made equal to above

1 ביאור הדברים[1] בענין בחי' בע"ת [בעלי תשובה] דמשכין ליה בחילא יתיר.[2,3] כי הנה רמ"ח מ"ע [מצות עשה] שהם רמ"ח אברים דמלכא[4,5] הוא בחי' ז"א דאצילות ומז"א האורות מתלבשים בהכלים

An explanation of the matters concerning the level of baalei teshuvah (penitents), "who draw Him down with greater strength." For, indeed, the 248 positive commandments, which are the 248 limbs of the King, are the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation); and from Z'eir Anpin [on], the lights are clothed in the vessels.

> The maamar sets out to explain the Zohar's teaching that baalei teshuvah, those who return to G-d after having strayed, "draw Him down with greater strength." It begins with what the commandments themselves draw down: the 248 positive commandments, called the "248 limbs of the King," belong to Z'eir Anpin, the emotive attributes of Atzilus. From that level on, divine light is held in vessels, that is, revealed in defined and measured forms.

ולכן הצדיקים המקיימים המצות ממשיכים בחי' האורות להתלבש בכלים דז"א ודרך כלל מתחלקים לג' קוין חח"נ [חכמה חסד נצח] מימין כו' והוא כנגד תורה ועבודה וגמ"ח [וגמילות חסדים][6] וזהו פותח את ידך ומשביע לכל חי.

Therefore the tzaddikim, who fulfill the mitzvos, draw down the level of the lights to be clothed in the vessels of Z'eir Anpin. In general, they divide into three lines: Chochmah (wisdom), Chesed (kindness) and Netzach (victory) on the right, etc.; and this corresponds to Torah, [divine] service and acts of kindness (gemilus chassadim). And this is [the meaning of] "You open Your hand and satisfy every living thing."

> Since the commandments belong to Z'eir Anpin, the tzaddikim who keep them draw divine light into Z'eir Anpin's vessels, into ordered and measured channels. These channels are arranged in three lines, the right line being Chochmah, Chesed and Netzach, with the left and middle lines beside it, and the three lines correspond to the three pillars of Torah, divine service and acts of kindness. The verse "You open Your hand and satisfy every living thing" describes this ordered flow of blessing, as the next part explains.

חי הוא בחי' יסוד[7] המקשר וממשיך ההשפעה מהעליון לתחתון ומז"א למקור נש"י [נשמות ישראל] ופי' כל חי היינו כנודע מענין ט"ו מעלות טובות שהוא מספר ט"ו יסודות שבחמשה פרצופי האצילות כמ"ש במ"ח.[8]

"Living" is the level of Yesod (foundation), which connects and draws down the flow from the higher to the lower, and from Z'eir Anpin to the source of the souls of Israel. And the meaning of "every living thing" is, as is known from the matter of the fifteen "good degrees," that this is the number of the fifteen Yesodos in the five partzufim (configurations) of Atzilus, as is written in Mishnas Chassidim.

> Yesod is called "living" because it is the channel that binds one level to the next and passes the divine flow downward, from Z'eir Anpin to the source of the souls of Israel. "Every living thing" therefore means all the Yesodos together: the fifteen "good degrees" for which the Passover Haggadah thanks G-d correspond, as Mishnas Chassidim writes, to fifteen Yesodos in the five partzufim (configurations) of Atzilus.

עד שעי"ז נמשך רצון העליון לנו בגילוי היינו כדרך סדר ההשתלשלות מעולם ועד עולם דרך ט"ו יסודות כו'.

So that, through this, the supernal will is drawn down to us in a revealed way: that is, in the manner of the order of the chain of descending worlds (hishtalshelus), from world to world, through the fifteen Yesodos, etc.

> Through these channels G-d's will is revealed to us, but in an orderly way: it passes down level by level, from world to world, through each of the fifteen Yesodos. The word "will" echoes the end of the verse, which says that G-d satisfies every living thing with "favor" (ratzon, literally "will").

אבל בע"ת [בעלי תשובה] ע"י שמעורר רחמים גדולים הוא מבחי' י"ג ת"ד [תיקוני דיקנא] דא"א שהוא אורות שלמעלה מהכלים ומשם נמשך האור שלא כסדר ההשתלשלות כי מעלה ומטה שוין שם וע"ז נאמר

But as for baalei teshuvah, through their arousing great compassion, it is from the level of the thirteen tikkunim of the beard (tikkunei dikna) of Arich Anpin, which are lights that are above the vessels; and from there the light is drawn down not according to the order of the chain of descending worlds, for above and below are equal there. And about this it is said:

> Baalei teshuvah reach higher: their return arouses "great compassion," which flows from the thirteen tikkunim of the beard of Arich Anpin, a level within Keser (the Crown) whose lights stand above vessels. Light from there does not descend step by step through the chain of worlds, because at that level "above" and "below" are equal, so it can reach the lowest place as fully as the highest.

כי ההרים[9] שהן חג"ת [חסד גבורה תפארת] דאצילות ימושו והגבעות נה"י [נצח הוד יסוד][10] תמוטינה וחסדי הוא חסד דעתיק מאתך לא ימוש וברית שלומי היא יסוד דעתיק המקשר ומחבר א"ס ב"ה בהנאצלים לא תמוט

"For the mountains" — which are Chesed, Gevurah (restraint) and Tiferes (beauty) of Atzilus — "shall depart, and the hills" — Netzach, Hod (splendor) and Yesod — "shall be shaken; but My kindness" — this is the Chesed of Atik — "shall not depart from you, and My covenant of peace" — this is the Yesod of Atik, which connects and joins the Infinite One (Ein Sof), blessed be He, with the emanated [levels] — "shall not be shaken."

> The Alter Rebbe reads Isaiah's verse as a map of these levels. The "mountains" and "hills," which can move, are the six emotive attributes of Atzilus, the measured channels described above; "My kindness" and "My covenant of peace," which never move, are the Chesed and the Yesod of Atik, the innermost level of Keser. The Yesod of Atik joins the Infinite One directly to the emanated levels, so even if the ordered channels "depart" and "are shaken," the kindness drawn from there stands firm.

היינו שיומשך גילוי זה מא"ס ב"ה גם למטה בעשייה שיומשך מלמעלה מסדר ההשתלשלות מא"ס ב"ה למטה ממש עד שיהיה פמליא של מטה ופמליא של מעלה שוין ועיין בהרמ"ז [בהרב משה זכות] פ' בחקתי (דקי"ג ע"ב)

That is, that this revelation from the Infinite One, blessed be He, will be drawn down also below, into the World of Asiyah (Action): that it will be drawn from above the order of the chain of descending worlds, from the Infinite One, blessed be He, down to the very bottom, until the household below and the household above are equal. And see the Ramaz (Rabbi Moshe Zacuto), Parshas Bechukosai (folio 113b),

> Because this revelation comes from the Infinite One, from beyond the chain of worlds, it is not diminished as it descends: it reaches all the way down into Asiyah, the lowest world. So the "household below," those in this world, becomes equal to the "household above," the heavenly beings. In support the Alter Rebbe refers the reader to the Ramaz, Rabbi Moshe Zacuto, in his commentary on the Zohar, Parshas Bechukosai.

ע"פ ועשיתם אתם[11] שאע"פ [שאף על פי] שאתם למטה בעוה"ז כו' תזכו למדרגות אצילות אפי' [אפילו] עד יחידה[12] כו'

on the verse "And you shall do them": that although you are below, in this world, etc., you will merit the levels of Atzilus, even up to Yechidah, etc.

> In the verse "And you shall do them" (Leviticus 26:3), the word for "them" is written so that it can also be read atem, "you." From this word the Ramaz learns that although you are below, in this world, you can merit the levels of Atzilus, even Yechidah, the innermost core of the soul: the equality of below and above described in the previous part.

(משא"כ כשנמשך בדרך ההשתלשלות ע"י בחי' כל חי כו') אמר מרחמך הוי' שכ"ז [שכל זה] נמשך ע"י שישוב אל[13] ה' וירחמהו:[14]

(which is not so when it is drawn down by way of the chain of descending worlds, through the level of "every living thing," etc.). "Says Havayah, who has compassion on you": that all this is drawn down through his "return to Havayah, and He will have compassion on him."

> The parenthesis restates the contrast: light that comes in order, through the channels of "every living thing," does not raise the lowest level to equal the highest. The verse closes "says Havayah, who has compassion on you," and the Alter Rebbe ties this compassion to Isaiah's call to the sinner, "let him return to Havayah, and He will have compassion on him": it is teshuvah that draws down this higher compassion.

IN ONE'S AVODAH

Teshuvah draws down what ordered observance does not: by returning to Havayah, a person arouses His great compassion, a light from above the order of the worlds that reaches him even below, in this world, and can raise him to the levels of Atzilus, even Yechidah.

QUESTIONS FOR DISCUSSION

1. Why does light drawn through the vessels of Z'eir Anpin reach us only in order, from world to world, while the light of the thirteen tikkunim of the beard does not?
2. How does the maamar read "every living thing" in "You open Your hand and satisfy every living thing," and how do the fifteen "good degrees" fit in?
3. In Isaiah's verse, what are the "mountains" and "hills" that can move, and what are the "kindness" and "covenant of peace" that cannot?
4. What does it mean that the "household below" becomes equal to the "household above," and how does the Ramaz's reading of "And you shall do them" support it?
5. Why is it teshuvah, and not the tzaddikim's ordered service, that draws down this higher compassion?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

A collection of the Alter Rebbe's discourses from the year 5564 (1803-04).

KEHOT'S NOTE

ראה סה"מ תקס"ד ע' רטז.

2 בע"ת . . בחילא יתיר

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

KEHOT'S NOTE

זח"א (קכט, ב). [כ].

3 בע"ת דמשכין ליה בחילא יתיר

The Zohar teaches that the perfectly righteous cannot stand in the place where baalei teshuvah stand, because these are closer to the King than all, and they draw upon themselves with greater yearning of the heart and with great strength to come close to the King. The maamar opens by setting out to explain this teaching.

Zohar, Chayei Sara 16:121–17:127 ספר הזהר, חיי שרה טז:קכ"א-יז:קכ"ז

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose …

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

4 רמ"ח מ"ע . . רמ"ח אברים דמלכא

In the Raaya Mehemna on Parshas Mishpatim, the Zohar speaks of the 248 commandments, through each of which the Holy One, blessed be He, is made King over all the limbs of the Shechinah. The Kehot note points here as a parallel for the commandments as the King's "limbs."

Zohar II, 118a זח"ב קיח, א

KEHOT'S NOTE

ראה ת"ז ת"ל. זח"ב קיח, א.

5 רמ"ח מ"ע שהם רמ"ח אברים דמלכא

Tikkun 30 says the lower Shechinah, which comprises the 248 commandments, is "the commandment of Havayah in each and every limb of the King." The Kehot note cites it for the Alter Rebbe's phrase "the 248 limbs of the King."

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ מַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

6 תורה ועבודה וגמ"ח

Shimon HaTzaddik taught that the world stands on three things: on the Torah, on the service and on acts of kindness. The Alter Rebbe matches these three pillars to the three lines of Z'eir Anpin's vessels.

Pirkei Avot 1:2 משנה אבות א:ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

7 חי הוא בחי' יסוד

An alphabetical lexicon of Kabbalistic terms.

KEHOT'S NOTE

מא"א אות ח', סכ"ד.

8 ט"ו מעלות . . כמ"ש במ"ח

This is the work the Alter Rebbe himself names here ("as is written in Mishnas Chassidim"), a compendium of the Arizal's Kabbalah arranged like the Mishnah.

KEHOT'S NOTE

סדר ליל פסח יב, ב.

9

"For the mountains shall depart and the hills be shaken, but My kindness shall not depart from you, and My covenant of peace shall not be shaken, says Havayah, who has compassion on you." The Alter Rebbe reads the mountains and hills as the emotive attributes of Atzilus, and the unmoving kindness and covenant as the Chesed and Yesod of Atik, drawn down by the compassion that teshuvah arouses.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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

10 ההרים . . חג"ת דאצי' . . והגבעות נה"י

The note points to the lexicon's entries under the letter hei as the source for reading the "mountains" as Chesed,

Gevurah and Tiferes of Atzilus and the "hills" as Netzach, Hod and Yesod.

KEHOT'S NOTE

מא"א אות ה' ס"ט אות ג, ס"י.

11 **ועשיתם אתם**

"If you walk in My statutes and keep My commandments, and do them." The word for "them" is written so that it can be read "you," and the Ramaz, on the Zohar there, learns from it that those below can attain the levels of Atzilus.

Leviticus 26:3 ויקרא כ"ו:ג

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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12 **שאע"פ שאתם למטה בעוה"ז כו' תזכו למדרגות אצילות אפי' עד יחידה**

Commenting on the Zohar's discussion of "And you shall do them," the Ramaz (Rabbi Moshe Zacuto) calls it a wondrous thing that although you are below in this world, your light is not at the level of the angels over Asiyah, Yetzirah or Beriah, but you will merit the levels of Atzilus, even up to Yechidah. The Alter Rebbe cites it to show how the "household below" can equal the "household above."

Mikdash Melekh, RaMaZ Commentary on Zohar, מקדש מלך, פירוש הרמ"ז על ספר הזהר

... פשט הדברים שהחסדים שהם החיים ממתיקים הדינים ולכן ניצול מהמות ועי"ל במ"ש הרב באותיות דרב המנונא שאותיות ט"ח הם בשני צינורי היסוד ואיתא בזוהר שיר השירים שעד זמן בית המקדש היה ח' על ט' דהיינו חטא אבל כשנבנה הבית נתהפכו לטובי כמש"ה וישב יהודה וישראל לבטח. ועוד צ"ל כי מדת הבטחון מגברת כח החסדים כמ"ש והבוטח בה' חסד יסובבנו ואז ט' שהוא הצינור הימני גובר וממתיק את השמאלי ע"ד שני חללי הלב אי של רוחואי של דם ועל הצדיק נאמר ולבי חלל בקרבי וגם ע"ד טוב זה יצה"ט: מאד ...

Zholkva, 1864 (Public Domain)

13 **שישוב אל ה' וירחמהו**

"Let the wicked forsake his way ... and let him return to Havayah, and He will have compassion on him." The Alter Rebbe uses it to show that the compassion named at the end of Isaiah 54:10 is drawn down through teshuvah.

Isaiah 55:7 ישעיהו נ"ה:ז

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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14 "You open Your hand and satisfy every living thing with favor." The Alter Rebbe reads "living" as Yesod and "every living thing" as the fifteen Yesodos of Atzilus, through which the tzaddikim draw the supernal will in an orderly way.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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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