



LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 1

כי תצא למלחמה על אויביך ונתנו ה' אלהיך...

When You Go Out to War against Your Enemies



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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

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 mitzvot

¶12-13

No one can change his nature without G-d's help, drawn through the Torah ("Havayah," like a king) and the mitzvot ("your G-d," like a servant): the Torah draws G-d down, the mitzvot 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" (nichoch) 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 mitzvot raise the lowest up to the highest root.

Pleasing aroma (rei'ach nichoch) ריח ניחוח

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

SECTION 1 • ¶1

Prayer is a battle

1 כי תצא¹ למלחמה² על אויביך ונתנו ה' אלהיך בידך ושבת שביו וגוי. הנה איתא בזהר³ שעת צלותא שעת קרבא⁴ וכתיב אשר לקחת מיד האמורי⁵ 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 לחמי¹⁰ לאשי שהיו מקריבין הקרבן בזמן בית המקדש לעולה ע"ג [על גבי] המזבח ממין הבהמה כדי שתירד 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 חיה¹³ ות"א [ותרגום אונקלוס] לרוח ממללא¹⁴ וכשהיה יורד אש מן השמים היה נכלל אש שלמטה באש שלמעלה ובחי' אש שלמעלה¹⁵ ג"כ הוא בחי' בהמה וחיה ושרשן במרכבה העליונה פני אריה פני שור¹⁶ 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 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 שור¹⁹ 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 [בעי שרים] שמרי האופנים נמשך תענוגי העולם הזה והכח המתאווה 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 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 אש²⁰ לכלות ולשרוף כח המתאווה 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 המתאווה ברשפי אש שלהבת²¹ לדבקה²² 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 מתגבר²⁴ עליו²⁵ 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 יוצרו²⁶ שיש מספר וקצבה לשני חיי האדם²⁷ ימי שנותינו בהם²⁸ 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 שבקרבנו כי הנשמה אינה צריכה תיקון לעצמה²⁹ הואיל והיא נצחית³⁰ 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' ס"י ד' כ"ג) עם המלך במלאכתו ישבו³¹ שם³² ועיין ברכות בראשית³³ 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 הכסא³⁵ 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 העולה³⁶ למעלה כו' ורוח הבהמה יורדת למטה לארץ שהוא מבחי' הארץ העליונה
כמ"ש והארץ הדום רגלי³⁷

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 ברבות³⁸ 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 גבוה³⁹ כו' ועי' מ"ש בענין והרוח תשוב⁴⁰ בד"ה
האזינו השמים⁴¹

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 להתלבש⁴² 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 שתירד ותמשך בחי' אש שלמעלה מצוה להביא מן ההדיוט⁴⁸ 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 המתאווה 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 ושללהבת 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 לכו 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 המלאכים⁵⁰ ושרפים וחיות איך השם בטלים לאורו ית' 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 מששת 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 לגדודיו⁵¹ כדמשני בגמרא⁵² 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"מ⁵³ 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"א⁵⁴ ואומרים קדוש⁵⁵ 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 עולמים⁵⁶ 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 הגוף⁵⁷ משא"כ בו ית' אני ה' לא שנית⁵⁸ כתיב ואתה הוא קודם⁵⁹ 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 אחזה⁶² 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 ית' אינה אלא זיו והארה ממנו ית' 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 שמך⁶³ לעד מלכנו. פ"י שכל השבח וההליל 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 ונבראו⁶⁴ ויעמידם לעד לעולם⁶⁵ ופ"י צוה ונבראו כאלו הם מעצמם נבראו ממילא מאין ליש ע"י צויו 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 צבאם⁶⁶ לא שיהיה כח הפועל מתלבש ממש בנפעל אלא שהוא כח השופע עליהם בלבד (ועמ"ש בד"ה קול דודי⁶⁷ ובד"ה מי מנה⁶⁸ עפר יעקב בפ"י 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.

וזוהו ג"כ וברוח פיו דהיינו עד"מ בחי' ההבל היוצא מן הפה ולחץ 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 שבה ותוספת⁶⁹ 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 שלח⁷⁰ 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 • 17-8

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 ושוב⁷¹ 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 וינועו⁷² ויעמדו מרחוק ואומרים ברוך כבוד⁷³ 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 מלך⁷⁴ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אם רץ לבך שוב⁷⁵ לאחד⁷⁶ 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 ושמים⁷⁷ 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 משתחוים⁷⁸ 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 באהבתו⁸¹ ית' ויש ביראתו ומשניהם נולדה מדת הרחמנות שיש פסוקים מדברים בזה כמו והוא רחום⁸² 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 הו"י לא תכלא רחמך⁸³ 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 • 19-10

The Shema

9 וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] תפלות אבות תקנום⁸⁴ 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 ישראל⁸⁵ שמע לשון הכנה כי הו"י שהוא בחי' עצמותו ומהותו כביכול בחי' ועל דמות הכסא דמות כמראה אדם⁸⁶ 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 להבראות⁸⁷ והוא בחי' מחשבה אחת וכמ"ש בזהר במחשבה אחת ברא את העולם⁸⁸ ע"ד שכתוב צופה ומביט עד סוף כל הדורות וקורא הדורות⁸⁹ 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 מחשבותיך⁹⁰ 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 לבבך⁹⁴ בשני יצריך^{95,96} שגם היצה"ר [היצר הרע] וכח המתאווה 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 פ"י כי תצא למלחמה זו לנצח כח המתאווה 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"ש¹⁰¹ שמהם נמשכו כל תענוגי עוה"ז והכח המתאווה 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 עוזרו¹⁰² 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 והמצוות מבחי' דמות אדם שעל הכסא רמ"ח אברים דמלכא ושס"ה גידים שהם מעבר להדם הוא הנפש¹⁰³ והחיות המפשט לכל האברים ע"י קיום ושמירת מל"ת [מצוות 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' [טבעיים] שבנפשו (ועמ"ש מזה ע"פ בהעלותך¹⁰⁴ כפי שירד 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 בידך¹⁰⁵ הוי' הוא בחי' התורה שהיא רצונו וחכמתו ית' ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד¹⁰⁶ ואלהיך בחי' המצות רמ"ח פקודין רמ"ח אברים דמלכא^{107, 108} ושרש ב' בחי' אלו הם נעוץ תחלתן בסופן¹⁰⁹ וסופן בתחלתן¹¹⁰

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 ימלוכו¹¹⁵ הוא מחמת שכל העוסק¹¹⁶ 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 בפיו¹¹⁸ ויעקב חבל נחלתו¹¹⁹ 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.

וזוהו נעוץ תחלתו בסופן^{120, 121} ובחיי המצות הם סופן בתחלתו כי סוף מעשה¹²² במחשבה תחלה (ועמ"ש ע"פ השמים כסאי¹²³ והארץ כו' וע"פ עלי באר¹²⁴ בפ"י מעין גנים באר מים חיים וסד"ה קול דודי¹²⁵ 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 מעשה¹²⁶ אלמא מעשה עדיפא ופעם אמרו ותלמוד תורה כנגד כולם^{127, 128} כי שניהם אמת שבבחי' נעוץ תחלתו 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 בתחלתו מעשה גדול ושניהם צריכים להיות באדם כי ההמשכות שאדם ממשיך בבחי' התורה הוא להיות בחי' רצוא מחמת התבוננות בתחלתו 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 לאחד¹³¹ 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 ומנושאות¹³² עם הכסא שהרוכב על הכסא נושא את נושאי¹³³ וזהו בחי אדם בגימטריא מ"ה [מה] 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 גילוי 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 בפי' 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 ושבת שבי¹³⁶ דהיינו מה שהי' [שהיה] בשביה אצל כח המתאווה 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 ויקיאנו¹³⁷ 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 פשעם¹³⁸ 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 בהעלותך¹³⁹ 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."

פ"י 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 • 114

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 ניחוחי¹⁴³ לשון נחות דרגא¹⁴⁴ ופ"י 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 לפניו¹⁴⁵ 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 שלישי 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 שלישי are read as "ניחוח שלי ש", "My nichoach, that ...".

(ובזה יובן ג"כ מ"ש אדם כי יקריב מכם קרבן¹⁴⁶ כו' דהל"ל [דהוה ליה למימר] אדם מכם כי יקריב כו' וכמ"ש במ"א¹⁴⁷ 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 בפ"י ונתנו ה' אלקיך בידך¹⁴⁸ ועמ"ש בפ"י 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 Mittlerer 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 סעי' 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"ז

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ הוּא אֶלֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׂבִי:

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 בוהר

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,

KEHOT'S NOTE

ועי' 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.

ספר זוהר, פנחס פ"ה:תקע"ב-85:572-87:582 Zohar, Pinchas פ"ו: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.

בראשית מ"ח:כ"ב:22 Genesis 48:22

וְאֲנִי נָתַתִּי לְךָ שְׁכֶם אֶחָד עַל־אֶחֶיד אֲשֶׁר לָקַחְתִּי מִיַּד הָאֹמֹרִי בְּחֶרֶבִי וּבִקְשָׁתִי:

Moreover I have given to thee one apotion 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: כ"ג א:ר"א בבא בתרא

וְאוֹמֵר: "וְאֲנִי נָתַתִּי לְךָ שְׁכֶם אֶחָד עַל אֶחֶיד, אֲשֶׁר לָקַחְתִּי מִיַּד הָאֹמֹרִי בְּחֶרֶבִי וּבִקְשָׁתִי" - וְכִי בְּחֶרֶבּוֹ וּבִקְשָׁתוֹ לָקַח?! וְהֵלֵא כָּךְ נֶאֱמַר: "כִּי לֹא בִקְשָׁתִי אֶבְטַח, וְחֶרֶבִי לֹא תוֹשִׁיעֵנִי!" אֲלֹא "חֶרֶבִי" - זו תַּפְלָה, "קְשָׁתִי" - זו בִּקְשָׁה.

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KEHOT'S NOTE

באוה"ת פ' תצא ע' תתע מציין שכ"ה בגמרא ב"ב כג, א וברש"י ברכות ה, א שיעשה מלחמה עם היצה"ר ע"ש. וראה שם ע' תתעג סעי' 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 לְמִלְחָמָה עַל־אֹיְבֶיךָ וְרֹאִיתָ סוֹס וָרֶכֶב עִם רֶב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי־הוּא אֶלֶיךָ עִמָּה הִמָּעֵלָה מֵאֶרֶץ מִצְרַיִם:

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.

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

וְאֵנָּא יְהִבִּית לָךְ חוֹלֶק חַד יְתִיר עַל אֶחֶיד דִּי נְסִיבִית מִיָּדָא דְאֹמֹרָאָה בְּצִלּוֹתִי וּבְבַעוֹתִי:

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PARAGRAPH 3

17 ארי 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 ו, זח"א

Zohar II, 278a רעה, זח"ב

Zohar III, 17a ז, זח"ג

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעה, א. זח"ג יז, א. ריא, א. "וענין ארי דוקא ולא שור, להיות כי הארי 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

ודמות פניהם פני אדם ופני אריה אל-הימין לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

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

כי קא אמרינן — בדהדיוט. דתנא: "ונתנו בני אהרן הכהן אש על המזבח", אף על פי שאש יורדת מן השמים. מצוה להביא מן ההדיוט. רבוצה כארי. והתנא, אמר רבי חנינא סגן הכהנים: אני ראיתי, ורבוצה ככלב! לא קשיא: כאן — במקדש ראשון, כאן — במקדש שני.

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...כי תצא למלחמה על אויבך ונתנו ה' אלהיך

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

שימני כחותם על-לבך כחותם על-זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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 כו' וכמ"ש מזה בדרוש יו"ט של ר"ה רס"ו. ומ"ש בד"ה ב' נסכים זהו בחי' האש דנה"א. וכ"ה בד"ה ונקדשתי פ"ה — קונטרס העבודה סעי' 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

ואמר רבי שמעון בן לוי: יצרו של אדם מתגבר עליו בכל יום ומבקש המיתו, שנאמר: "צופה רשע לצדיק ומבקש להמיתו", ואלמלא הקדוש ברוך הוא עוזרו אין יכול לו, שנאמר: "אלקים לא יעזבנו בידו".

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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

אמר אב"י: אי מאן דסני ל' הנה, לא הנה מצי לאוקומי נפשיה. אול תלא נפשיה בעיבורא דרשא ומצטער. אתא ההוא סכא, תנא לקה: כל

הַגְדוֹל מִחֲבִירוֹ — יָצְרוּ גְדוֹל הַיָּמִינוּ. אָמַר רַבִּי יִצְחָק: יָצְרוּ 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 יוצרים**
"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

גְּלִמִי רָאוּ עֵינַי וְעַל־סִפְרָה כָּלֶם יִכְתְּבוּ יָמִים יָצְרוּ 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:י

יָמֵי־שְׁנוֹתֵינוּ כָּהֶם שְׁבַעִים שָׁנָה וְאַם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַחֲמֵם עָמַל וְאֶזְנוֹ כִּי־גָז חֵישׁ וְנִצָּפָה:

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 פ"י הפסוק לעיל פ"י 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"י תשג.

30 **והיא נצחית**
There the Alter Rebbe explains that thought is eternal like the soul itself, whereas the worlds, made through speech,

...כי תצא למלחמה על אויבך ונתנו ה' אלהיך

have a set duration.

KEHOT'S NOTE

ראה לעיל פ"י בהר מא, ב. וראה סה"מ תקס"ב ע"י רסט. ובאוה"ת פ"י בהר ע"י תתק ואילך. המשך תע"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: הראשית רבה ח"ז: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 Gadera; 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 Gadera" - 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"ב:כ"ג

הָמָה הַיּוֹצְרִים וְיֹשְׁבֵי נְטָעִים וְגִדְרָה עִם־הַמֶּלֶךְ בְּמַלְאֲכָתוֹ יֵשְׁבוּ 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 **ברכות 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"י 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.

יחזקאל א':כ"ו Ezekiel 1:26

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

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

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KEHOT'S NOTE

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.

קהלת ג':כ"א Ecclesiastes 3:21

מי יודע רוח בני האדם העולה היא למעלה ורוח הבהמה היורדת היא למטה לארץ:

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.”

ישעיהו ס"ו:1א Isaiah 66:1a

כה אמר ה' השמים כסאי והארץ הדום רגלי איזה בית אשר תבנו־לי ואיזה מקום מנוחתי:

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

ישעיי 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

"פ"י שנמלך הקב"ה בנשמת הצדיקים כשברא את העולם כנז' במדרש על פסוק זה" — סה"מ תקס"ב ע' רסו. 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.

קהלת ה':ז Ecclesiastes 5:7

אם־עשק רש וגו' משפט וצדק תראה במדינה אל־תתמה עליה־הפץ כי גבה מעל גבה שמר וגבהים עליהם:

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.

קהלת י"ב:ז Ecclesiastes 12:7

וישוב העפר על־הארץ כשהיה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נָתַןָּהּ:

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

כפ' בחקותי בד"ה מבואר בע"ה

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

לכנני־קרח מזמור שיר יסודותו בהר־יִקְדָּשׁ:

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 תע"ח מ"ה: בלק

- 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 2:1א' ב"ר רות

רבי סימון בשם רבי יהושע בן לוי ורבי חמא אבוי דרבי הושע בשם רבי לא נתן דברי הימים אלא להדרש, הָדָא הוּא דְּכִתְיָב (דברי הימים א ד, כא): בְּנֵי שֵׁלָה בְּן יְהוּדָה עַר אָבִי לָכָה, אב בית דין של לכה. וְלַעֲדָה אָבִי מֶרֶשָׁה, אב בית דין של מֶרֶשָׁה. ומשפחות בית עבדת הבן, זו רחב הזונה שֶׁהִטְמִינָה הַמֶּרְגָּלִים בְּבוּז, הָדָא הוּא דְּכִתְיָב (יהושע ב, ו): וַתִּטְמַנֵּם בְּפִשְׁתֵּי הָעֵץ. אָמַר רַבִּי יְהוּדָה בְּרַבִּי סִימֹן בְּבוֹסְמִין הָיְתָה עֶסְקָה. לְבֵית אֲשָׁבַע, שְׁנִשְׁבָּעוּ לָהּ הַמֶּרְגָּלִים, ...

Rabbi Simon in the name of Rabbi Yehoshua ben Levi and Rabbi Hama, 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 ראשית 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:15ו"ט א' עירובין

וְשֵׁלָה בְּפִנְיָו לָא? וְהָא תַנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מֵתוּ בְנֵי אֶהֱרֹן עַד שֶׁהוּרִי הִלָּכָה בְּפִנְיָ מֹשֶׁה רַבֵּן. מֵאִי דְרוּשׁ: "וַיִּנְתְּנוּ בְנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אָמְרוּ: אֵף עַל פִּי שֶׁהָאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהִבְיֵא מִן הַהֲדוּט.

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KEHOT'S NOTE

עירובין סג, א. וש"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.

ויקרא ב'2:2

וְהִבִּיֵּא אֶל־בְּנֵי אֶהֱרֹן הַכֹּהֲנִים וְקִמֵּץ מִשֶּׁם מִלֹּא קִמְצוּ מִסֵּלֶתָהּ וּמִשְׁמֶנָּה עַל כָּל־לִבְנֹתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אֲזֻכְרֹתָהּ הַמִּזְבֵּחַ אֵשׁה רִיחַ נִיחַח לַה' 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 שהוא ית' קדוש ומובדל כו' ולמה מזכירים שבח זה בשם המלאכים דוקא, ועוד זאת יפלא מה שמזכירים ההתפעלות שלהם איך שמשמיעים ביראה דברי אלקים חיים כו' באימה ויראה כו', וכי אנחנו צריכים להתפעל מהתפעלות שלהם דוקא, הלא הנשמות גבוהות מהם כידוע" — סה"מ תקס"ב ע' רסו 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 וקרבתו שהי' נשרף ע"ג המזבח כו'" 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 — חסידים שם.

- 51 | היש מספר לגדודיו

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

Job 25:3ג' איוב

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרְהוּ:

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:12ב"ב חגיגה

כְּתוּב אֶחָד אוֹמֵר: "אֵלֶף אֲלָפִין וְשִׁשְׁשִׁיָּה וְרַבּוֹ רַבְּבֵי קַדְמוּהִי יְקוּמוּ", וְכְתוּב אֶחָד אוֹמֵר: "הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו!" לֹא קִשְׁיָא: כָּאֵן בְּזִמְנָא שְׁבִית

הַמִּקְדָּשׁ קַיִּים, כָּאֵן בְּזִמָּן שְׁאִין בֵּית הַמִּקְדָּשׁ קַיִּים, כְּכִיכּוֹל שְׁנִתְמַעֲטָה
פְּמִלְיָא שֶׁל מַעֲלָה.

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KEHOT'S NOTE

חגיגה יג, ב.

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: ר' ישעיהו

KEHOT'S NOTE

ישע"י 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

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

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

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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,

...כי תצא למלחמה על אויבך ונתנו ה' אלהיך

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

Malachi 3:6: מלאכי ג'

כִּי אֲנִי ה' לֹא שֶׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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'

וְאֶמְרֵתִי לֹא־אֶכְרֶנּוּ וְלֹא־אֶדְבֹּר עוֹד בְּשִׁמּוֹ וְהָיָה בְּלִבִּי כְּאֵשׁ בַּעֲרֵת עֶצֶר
בְּעֶצְמֹתַי וְנִלְאַתִּי כִּלְכֵּל וְלֹא אוֹכֵל:

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 אלוה

"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

וְאַחֵר עוֹרִי נִקְפּוּזָאֵת וּמִבְּשָׂרִי אֶחְזֶה אֱלֹהִים:

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 ונברא

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

Psalms 148:1: תהילים קמ"ח

הַלְלוּ־יָקָה הַלְלוּ אֶת־הַבְּרָכָה הַלְלוּ מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים:

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: וי"ט:טו

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

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: ח"א:ח

עשר ספירות בלימה בלום פיה 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 Yetzirah, 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: ג"א:א

תננינא (יחזקאל א כו), ועל דמות הפסא דמות כמראה אדם עליו מלמעלה דא איהו יוד הא ואו הא כליל תשע נקודין, ועשיראה שכינתא כלילא מכללהו, וכלא א, דלית אדם בלא א, וכלא איהו עמודא דאמצעיתא, איהו יהוה דכליל א, ואיהו שמה מפרש דכליל א לאחזאה דאם רץ לבך שוב לאחור.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, א). וע' בלקוטי אמרים מרבו הה"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 בשה"מ תרנ"ט ע' ריא. מובא לעיל פי 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: י"ג:יד

יהללו את־שם ה' כִּי־נִשְׁבַּח שְׁמוֹ לְבָדוֹ הוֹדוּ עַל־אֲרֶץ וְשָׁמַיִם:

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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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: ו"ט:ז

אתה־הוא ה' לְבַדְךָ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָא הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כָּלֶם וּצְבֵא 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 "וייל שמפני שהנשמה מלובשת בגוף לכן אינו די במה שמתבוננת במקור חוצבה לבד, כ"א בבחי הביטול דרצוא ששבחי דומם וצומח כו".

80

לך ה' הגדולה

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

I Chronicles 29:11: י"א:י"א

לך ה' הגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לך ה' הַמְּלִיכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרָאשׁ:

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 פי 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

והוא רחום יכפר עון ולא יִשְׁחִית וְהִרְבָּה לְהִשָּׁיב אָפוּ וְלֹא יִעִיר כָּל־
חַמָּתוֹ:

But He, being full of compassion, forgiveth iniquity, and de-
stroyeth 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"ב:יב

אתה ה' לא־תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוֹנִי:

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:ד-ה

אימתר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן
לוי אמר: תפלות כנגד תמידין תקנום. תניא כוותיה דרבי יוסי ברבי
חנינא, ותניא כוותיה דרבי יהושע בן לוי. תניא כוותיה דרבי יוסי ברבי
חנינא: אברהם תקן תפלת שחרית, שצאמר: "וישכם אברהם בבקר אל
המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שצאמר: "ויעמד
פינחס ויפלל".

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 sac-
rifices. 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 ...

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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:ד

שמע ישראל Havayah אלקינו Havayah אחד:

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

...כי תצא למלחמה על אויביך ונתנו ה' אלהיך

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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

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות
הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the
likeness of a throne, as the appearance of a sapphire stone;
and upon the likeness of the throne was a likeness as the ap-
pearance 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 iden-
tifies the one utterance with a single all-inclusive thought.

Pirkei Avot 5:1 משנה אבות ה'א:ו

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד
יכול להבראות, אלא להפרע מן הרשעים שמאבדו את העולם שנברא
בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקיימו את העולם שנברא
בעשרה מאמרות:

With ten utterances the world was created. And what does
this teach, for surely it could have been created with one ut-
terance? 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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BY)

88 במה א' ברא את העולם

The Zohar says that when it arose in G-d's thought to cre-
ate 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 (טו, ד). וש"נ. [כ]. באוה"ת שלח ע' תרי מביא מלקו"ת
פי' נשא כו, ב — וראה במ"מ לשם. ראה גם לעיל פי' 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 יسعיהו מ"א:ד

מי־פִּעַל וַעֲשֵׂה קִרָּא הַדּוֹרוֹת מֵרֵאשִׁי אֲנִי ה' רֵאשׁוֹן וְאֶת־אַחֲרָיִם אֲנִי־הוּא:
Who hath wrought and done it? He that called the genera-
tions 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"י 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 ו"ב: תהילים

מה גדלו מעשיך ה' מאד עמקו מחשבותיך:

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 ו"י: שמואל א

ויבא ה' וייתעב ויקרא כפעם-כפעם שמואל שמואל ויאמר שמואל דבר כי שמע עבדך:

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. נתי' בסה"מ תרכ"ז ע' רנו 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 ו"ה: דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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 Berachot 9:5 ט"ה: משנה

חייב אדם לברך על הרעה כלשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצריך, בנצר טוב ובנצר רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מודד לה הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ...

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 אויבך

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

Deuteronomy 21:10 ו"א: דברים

כי תצא למלחמה על-אויביך ונתנו ה' אלקיך בידך ושבת שבו:

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 ס"ה ג.) [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 ג"א: בראשית רבה

גפרית ואש הה"ד (תהלים יא) ימטר על רשעים פחים אש וגפרית וגוי פחים גומרים ומצדין אש וגפרית א"ר יודן מפני מה אדם מריח ריח גפרית ונפשו סולדת עליו למה שהיא יודעת שהיא נידונה בה לע"ל שנאמר מנת כוסם ר' ישמעאל בר נחמן משום ר' יונתן כפילי פטרין

לאחר המרחץ א"ר חנינא אין דבר רע יורד מלמעלה אתיבון והכתיב (תהלים קמח) אש וברד שלג וקטור אמר להם רוח סערה היא שהיא עושה דברו מילתא דר"ש בן לקיש פליגא אהא דא"ר חנינא בן פוי (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" (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:7ז: כידושין ל' ב:ז:7

ואמר רבי שמעון בן לוי: יצרו של אדם מתגבר עליו בכל יום ומבקש תמיתו, שנאמר: "צופה רשע לצדיק ומבקש להמיתו", ואלמלא הקדוש ברוך הוא עוזרו אין יכול לו, שנאמר: "אלהים לא יעזבנו בידו".

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

KEHOT'S NOTE

כידושין 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 12:23ג: כ"ב:23ג: דברים

רק חֹזק לְבָלְתִי אֶכֶל הַדֶּם כִּי הַדֶּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

...כי תצא למלחמה על אויביך ונתנו ה' אלהיך

Only be steadfast 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.

דברים כ"א:10 דברים

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְנָתַנוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שָׁבוֹי:

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, א"א כד,

Zohar II, 60a, א"ב ס,

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:8ח: א:ח:8

ועוד מצווה דא עמודא דאמצעייתא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצווה ועושה מתריןיהו, ובגין דא אתמר על תריןיהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהו מצות יהו"ה בכל אבר ואבר דמלכא, איהו מצווה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

109 נעוץ תחלתו בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

110

נעוץ תחלתו בסופן וסופן בתחלתו

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.

ספר יצירה א:יז:1 Sefer Yetzirah

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

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

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, 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 כה, ב: מתניתין מלכתא, ולכאורה כן צריך להגיד כאן. וראה הערת כ"ק אדמו"ר באוה"ת שמות ע"י 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.

ביצה כ"ח ב:י"ד-ט"ו:14-28 Beitza

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימניה: מתניתין מלכתא. מאי ביניהו? איכא ביניהו שפחות. מתני לא יאמר אדם לשבח: שקול לי בדינר בשר, אכל שוחט ומחלק ביניהם.

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

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.

ויקרא כ"ה:נ"ה:25-28 Leviticus

כ"לי בני ישראל עבדים עבדי הם אשר יוצאתי אותם מארץ מצרים אני ה' אלקיכם:

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.

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

KEHOT'S NOTE

ויקרא כה, נה.

114

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

במדבר ח:א-י"ב:ט"ז:8-12 Numbers

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.

משלי ח:ט"ו:15 Proverbs

ב' מלכים ימלוכו ורזנים יחקקו צדק:

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 יל"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 ב"א-י"ח:18-19 Tanna

... 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 כך אתפאר לכך נאמר קומי רני בלילה וגוי 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 וגוי (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

118

ואשים דברי בפוך

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

ישעיהו נ"א:ט"ז:51 Isaiah

ואשים דברי בפוך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

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.’

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

KEHOT'S NOTE

ישע"י 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.

דברים ל"ב:ט:32 Deuteronomy

כי חלק Havayah עמו יעקב חבל נחלתו:

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

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

KEHOT'S NOTE

דברים לב, ט.

120 נעוץ תחלתו בסופו

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"ס.

121 נעוץ תחלתו בסופו

“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.

ספר יצירה א':17 Sefer Yetzirah

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

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

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122 סוף מעשה במה' תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

123 ע"פ השמים כסא

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

KEHOT'S NOTE

ת"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 פי' 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

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

קידושין מ' ב:ח-ט-9 Kiddushin 40b:8-9

ובכר הנה רבי טרפון וזקנים מסובין בעלית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטת שנים ואחת, ליובלות מאה ושלש.

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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.”

משנה פאה א':1 Mishnah Peah

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקרון קצמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחברו, ותלמוד תורה כנגד כולם:

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 ...

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129 והוא וחכמתו הכל א'

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

KEHOT'S NOTE

רמב"ם הלי' 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.

משנה תורה, Foundations of the Torah 2:10 Mishneh Torah

הלכות יסודי התורה ב:י

הקדוש ברוך הוא מכיר אמתו ויודע אותה כמו שהיא. ואינו יודע בדעה שהיא חוץ ממנו כמו שאנו יודעין. שאין אנו יודענו אחד אבל הבורא יתברך הוא יודענו וחייו אחד מכל צד ומכל פנה ובכל דרך יחוד. שאקמלי הנה חי בחיים יודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחייו ידעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך

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

KEHOT'S NOTE

לעיל פי' בהעלותך ל, ב.

140

נמשלה התו 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 י"ג-י"ד

רבי חנינא בר פפא רמי: קתיב "לקראת צמא התיו מים", וקתיב: "הוי כל צמא לכו למים". אם תלמיד הגון הוא — "לקראת צמא התיו מים", ואי לא — "הוי כל צמא לכו למים". רבי חנינא בר קמא רמי: קתיב "יפוצו מעינתיה חוצה", וקתיב: "יהיו לה לבדה". אם תלמיד הגון הוא — "יפוצו מעינתיה חוצה", ואם לאו — "יהיו לה לבדה".

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Sukkah 52b נ"ב סוכה

Devarim Rabbah 7:3 ז'ג: דברים רבה ז'

KEHOT'S NOTE

תענית ז, א. סוכה נב, ב. דבר ז, ג. שהש"ר א, יט. קטע מובא בביאור"ז להצ"צ כרך א ע"ס, 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,

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 נחוהי

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

Numbers 28:2 כ"ח: במדבר

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי ריח נִיחֹחִי תשמרו להקריב לי במועדו:

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

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KEHOT'S NOTE

במדבר כח, ב.

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

...כי תצא למלחמה על אויביך ונתנו ה' אליהך

nichoach.

Yevamot 63a:10-11 י"א-י"ג

טום ולא תשפיץ. שפיץ ולא תיבני. שפל העוסק בבנין — מתמסכן. קפוצ' ובין ארעא, מתוך נסיב איתתא. נחית דרגא נסיב איתתא. סק דרגא בחר שושבינא. אמר רבי אלעזר בר אביןא: אין פורענות באה לעולם אלא בשביל ישראל, שנאמר: "הכרתי גוים נשמו פנותם תהרבותי חוצותם", וקתיב: "אמרת אף תירא אותי תקחי מוסר".

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

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 ג'ג: ספרי במדבר

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב - נסכים קרבים עמו: אשה - אע"פ שאתה נותן לאשים לא ירצה עד שיהיו 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 ממעט לפני הקב"ה. וכשם שנאמר ריח ניחח בשור - כך נאמר בכך 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 ב'ג: ויקרא

דבר אלי־בני ישראל ואמרת אליהם אדם כי־יקריב מכם קרבן להי מן הבהמה מן־הבקר ומן־הצאן תקריבו את־קרבנכם:

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 פי 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.

דברים כ"א:10 Deuteronomy 21:10

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׁבִי:

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.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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