



LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 2

כי תצא למלחמה על אויביך וגו'

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



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

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

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

OUTLINE

- 1 Prayer as war, and its two dimensions** ¶1-2
The verse’s war is the daily war of prayer between the two souls, the war with Amalek “from generation to generation.” The Zohar’s “whoever kills the serpent is given the King’s daughter” shows two dimensions: the victory a person wins himself, and what is given from above. The King’s daughter is the point of the heart, as against the outer heart, the love that grows from contemplation.
- 2 The outer heart and its limit** ¶3-4
Contemplating that G-d is the Life of all life, the spiritual “life” within every thing, is the “double-edged sword” of prayer that breaks the deeds, words and thoughts that are not for G-d. But this contemplation reaches only G-d’s Malchus, the “Name” that fills all worlds, which the angels too sanctify.

3 The inner heart and the encompassing light

¶15-7

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

4 Illumination and essence of the point of the heart

¶18-13

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

5 The woman of beautiful form

¶14-17

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

6 Into your house: teshuvah and weeping

¶18-20

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

KEY CONCEPTS

the King’s daughter ברתא דמלכא

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

the point of the heart נקודת הלב

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

the outer and the inner heart חיצוניות הלב ופנימיות הלב

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

the light that fills all worlds and the light that

encompasses all worlds ממלא כל עלמין וסובב כל עלמין

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

mazal מזל

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

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

תואר

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

the higher teshuvah תשובה עילאה

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

SECTION 1 • ¶1-2

Prayer as war, and its two dimensions

1 כי תצא¹ למלחמה על אויביך וגו'. הנה איתא בזוהר שעת צלותא² שעת קרבא³ ומלחמה זו היא מה שכתוב מלחמה לה' בעמלק⁴ מדור דור.

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

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

שבכל דור ודור ובכל יום ויום צריך להיות מלחמה זו בנפש האדם כי זה לעומת זה עשה⁵ אלהים נפש דקדושה מעשה דבור ומחשבה מדות ושכל דקדושה וכנגדה נפש החיונית הבהמית כו' ולאום מלאום יאמץ.⁶

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

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

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

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

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

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

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

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

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

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

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

והנה איתא בזהר מאן דקטיל לחויא⁹ יהבין ליה ברתא דמלכא¹⁰ חויא הוא נחש הקדמוני בחינת עמלק ומאן דקטיל לחויא שנצח המלחמה יהבין ליה מלעילא¹¹ בחינת ברתא דמלכא.

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

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

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

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

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

2 ועי' אמרו מאן דקטיל לחויא כו'. והבי' היא מה שאין בכח הנפש מצד עצמה להתגבר. ועל זה אמרו יהבין ליה מלעילא הוא בחינת מלחמה לה' בעמלק.¹⁴

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

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

וביאר ענין זה הנה ברתא דמלכא¹⁵ הוא נקודת ציון¹⁶ וכנסת ישראל שכוונסת ואוספת לתוכה הארת ישראל דלעילא

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

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

(ע' [עיינן] מענין זה כפי תצוה בד"ה זכור את^{17, 18} אשר עשה לך עמלק ועיין בזח"ב [בזהר חלק ב'] ר"פ מששפטים צ"ד ב')

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

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

והיא בחינת נקודת הלב ופנימיותו המתגלה בכללות נשמות ישראל בבחי' רעותא דליבא וכמ"ש בכל לבבך¹⁹ שיש ב' לבבות חיצוניות הלב.

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

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

ופנימיות הלב (ע' [עיינן] מזה בד"ה מי מנה²⁰ ובד"ה אתם נצבים²¹ ועמ"ש בד"ה ששים המה²² כו' מש"ש [מה שכתוב שם] בשם המ"ח).

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

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

חיצוניות הלב היא למטה מן הדעת שממנה לוקחה והיא התגברות הנפש בכח השגתה והשכלתה שמשכלת ומתבוננת שאין לך עשב מלמטה²³ שאין לו²⁴ מהל כו'

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

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

וגבוה מעל גבוה²⁵ וגומר עד רום המעלות ומקור וראשית כל ההשתלשלות והתהוות החיות הוא וברוח פיו כל צבאם²⁶ ואתה מחיה את כולם.²⁷

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

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

SECTION 2 • ¶3-4

The outer heart and its limit

3 וכתוב ראה נתתי לפניך היום²⁸ את החיים וגו' שבכל דבר נברא יש בו בחינת מות וחיים שהמות הוא גשמיות הדבר וחומריותו והחיים היינו הרוחניות שבו שע"י זה ובחרת בחיים²⁹ לאהבה את³⁰ ה' כי הוא חיך וגו'.

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

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

שהוא חיי החיים³¹ ב"ה ומקורא וראשיתה דכולא והכל נגדו בחי' מות וזהו רוממות אל בגרונום וחרב פיפיות בידם לעשות וגו'

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

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

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

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

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

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

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

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

4 וזהו שכתוב בחרבי ובקשתי³³ ותרגום אונקלוס בצלותי ובעותי³⁴ שע"י התפלה שבה נזכר רוממותו וסידור שבחיו של מקום^{35,36} נעשה מזה בחי' חרב וקשת לבטל הרע שבנפשו.

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

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

והנה התבוננות זו היא מבחי' מלכותו ית' הממלא כל עלמין כי מלכותך מלכות כל עולמים³⁷ כתיב ושם עלו השגת הנשמות ומלאכים (ע' [עיינן] מענין זה בד"ה רני ושמח³⁸ בפ"י וצדקתך ירננו)³⁹

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

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

ואשר משרתיו⁴⁰ כולם עומדים כו' ומקדישים וממליכים את שם כו' דהיינו בחי' ומדת מלכותו שאינו אלא בחי' שם

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

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

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

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

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

SECTION 3 • 15-7

The inner heart and the encompassing light

5 ב אך בחי פנימיות הלב היא רעותא דליבא ותעלומות לב⁴¹ (עיין סד"ה ושמתי כדכד⁴² בפ"י וכל גבולך לאבני חפץ ובד"ה ראה אנכי⁴³ בפ"י וענין נחל איתן⁴⁴ וע"פ ביום השמיני שלח⁴⁵ ובד"ה כי המצוה הזאת⁴⁶ גבי תשובה תשוב ה' במילוי יו"ד כו')

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

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

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

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

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

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

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

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

וסובב כל עלמין היינו שהוא לבדו ית' כמו קודם שנברא העולם כו' ואינו בגדר עלמין כלל ולא שיין לפניו ית' בחינת השתלשלות כלל וכמ"ש את השמים ואת הארץ אני מלא⁴⁸ ששמים וארץ שוה

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

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

וכמאמר והקדוש בשמים ובארץ⁴⁹ שהוא קדוש ומוכדל בשמים ממעל כמו על הארץ מתחת שגם הרוחניות

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

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

כמו גמשיות יחשב לפניו ית' ולכן המלאכים אומרים איה מקום כבודו ואומרים מלא כל הארץ כבודו.^{50, 51}

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

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

6 והנה כוכבים וכל צבא השמים^{52,53} וגוי. אשר חלק כוי⁵⁴ כוכבים הם המזלות שמקבלים מעי"ש⁵⁵ והם מקבלים חיות משמרי האופנים וגבוה מעל גבוה עד שמקבלים מרוח פיו ית' שהוא בדרך וסדר השתלשלות ממדריגה למדריגה.⁵⁶

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

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

7 והנה אמרו רז"ל [רבתינו זכרונם לברכה] אין מזל לישראל^{57,58} כוי וכדכתיב כי חלק⁵⁹ הוי עמו ואתם תהיו לי⁶⁰ וגוי

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

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

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

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

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

וכמ"ש מי לי בשמים⁶¹ ועמך לא חפצתי בארץ כלה שארי ולבבי⁶² צור לבבי וחלקי כוי (ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת] ובד"ה אם לא תדעי^{63,64} כוי).

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

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

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

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

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

דשכינה היא ניצוץ אלהות שבנפש (עי' [עייין] בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'])⁶⁷ שהוא בבחי' גלות ושעבוד דאגת הפרנסה⁶⁸ שמקפת ומלבשת את פנימיות הלב והנפש כי בנפשו יביא לחמו⁶⁹ וטרוד לבו ברבות מחשבות⁷⁰ כוי

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

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

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

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

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

(ועמ"ש כה"ג [כהאי גוונא] ע"פ תספרו חמשים יום⁷¹ ובענין פתחי לי כחודה של מחט ואני אפתח לך כפתחו של אולם בביאור ע"פ אני ישנה).⁷²

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

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

וזהו כי תצא למלחמה דהיינו מלחמת הנפש בזה לעומת זה אזי תהיה על אויביך היא בחי' גילוי נקודת הלב

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

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

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

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

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

ואזי ושבית שביו⁷³ שנתהפך הרע לטוב בהסרת הבגדים הצואים^{74,75} כו'. (וכמ"ש בע"ח [בעץ חיים] בשם הזהר הובא בסש"ב [בספר של בינונים] סוף פרק ט').

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

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

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

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

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

SECTION 4 • ¶8-13

Illumination and essence of the point of the heart

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

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

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

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

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

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

9 ועל זה נאמר אם יהיה נדחך בקצה השמים משם יקבצך⁷⁶ כו' שהנדחים הם הארת הכחות המתפשטות
מן הנשמה להתפשט ולהתלבש בגוף

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

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

ונפש הבהמית ברבות מחשבות הטורדות ומבלבלות ומפילות את האדם להמשך אחריהם וכנודע מענין
החלומות וכף הקלע⁷⁷ שהם מהלבושים המלבישים את הנפש מראשה ועד רגלה עד

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

They are scattered among the many thoughts that distract and confuse a person and drag him after them. The Alter Rebbe compares this to dreams and to the “hollow of the sling,” the image of a soul hurled from place to place: these are garments that clothe the soul from head to foot.

שהיא אסורה וקשורה בהם והקבוץ הוא ע"י הארת גילוי נקודת הלב שמבחי"י סובב כל עלמין דיהבין ליי
מלעילא ע"י דקטל לחויא כנ"ל.

it is bound and tied up in them. And the gathering is through the illumination of the revelation of the point of the heart, which is from the level of the light that encompasses all worlds, which “is given him from above” through his having “killed the serpent,” as mentioned above.

The soul is bound and tied up in these garments. It is gathered back through the illumination of the point of the heart, the gift “given from above” to one who has “killed the serpent.”

אך להיות גילוי עצמות נקודת הלב ממש להפך עצמיות המדות מרע לטוב ע"ז נאמר וראית בשביה אשת יפ"ת [יפת תאר] ⁷⁸ וגו'

But for there to be a revelation of the very essence of the point of the heart, to transform the very essence of the emotive attributes from evil to good, about this it is said, "and you see among the captives a woman of beautiful form (eshes yefas to'ar)," etc.

Transforming the very essence of the emotions from evil to good requires more: a revelation of the essence of the point of the heart itself. This is the "woman of beautiful form" whom the verse speaks of, the soul that is "among the captives."

(ועמ"ש בד"ה אם לא תדעי בענין ורחל היתה יפ"ת [יפת תאר] ⁷⁹ והנה להבין קצת מהו שרש ענין גילוי עצמות נקודת הלב ממש וגילוי הארת נקודת הלב כו')

(And see what is written in the discourse beginning "If you do not know," on the matter of "And Rachel was beautiful of form (yefas to'ar)." Now, to understand somewhat what the root is of the revelation of the very essence of the point of the heart, and of the revelation of an illumination of the point of the heart, etc.:

The parenthesis refers to the Torah Ohr discourse on "And Rachel was beautiful of form," and then raises a question about the root of the difference between the essence of the point of the heart and its illumination.

דלכאורה אינו מוכן כ"כ [כל כך] ההפרש מאחר שגם ההארת נקודת הלב היא מבחי' סוכ"ע כנ"ל. וא"כ מנלן לעשות מדרגות כ"כ [כל כך] בנקודת הלב שבאדם בין עצמיות להארה כו'. אך הענין כמ"ש הרמ"ז [הרב משה זכות] ר"פ משפטים)

for at first glance the difference is not so understood, since the illumination of the point of the heart, too, is from the level of the light that encompasses all worlds (sovev kol almin), as mentioned above. If so, from where do we derive [grounds] to make such gradations in the point of the heart in a person, between essence and illumination, etc.? But the matter is as the Ramaz writes at the beginning of Parshas Mishpatim)

The difficulty is that both come from the light that encompasses all worlds, so what basis is there for distinguishing levels within the point of the heart? The answer begins with a teaching of the Ramaz, Rabbi Moshe Zacuto, on the Zohar at the beginning of Parshas Mishpatim.

(דצ"ד ע"ב) בשם ספר הגלגולים שיש ג' בחינות בנשמות א' היא נר"ן [נפש רוח נשמה] מבחי' בי"ע. בק נר"ן [נפש רוח נשמה] מבחי' אצ"י שבפנימית בי"ע. ג' מסוד אצילות בעצמו.

(folio 94b), in the name of Sefer HaGilgulim: that there are three levels in souls. The first is nefesh, ruach and neshamah from the level of Beriah, Yetzirah and Asiyah. The second is nefesh, ruach and neshamah from the level of the Atzilus that is within the inner dimension of Beriah, Yetzirah and Asiyah. The third is from the mystery of Atzilus itself.

Citing Sefer HaGilgulim, the Ramaz writes that souls come from three levels: nefesh, ruach and neshamah from the worlds of Beriah, Yetzirah and Asiyah; from the Atzilus hidden within those worlds; and from Atzilus itself.

והנה חיצונית הלב שהוא נלקח ונמשך מן הדעת וההתבוננות זהו בחי' הא' דהיינו נר"ן [נפש רוח נשמה] דבי"ע עצמן כי בינה מקנא בכורסיא שהוא עולם הבריאה כו'

Now, the outer dimension of the heart, which is taken and drawn from Daas (knowledge) and contemplation, is the first level, namely the nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah themselves; for "Binah (understanding) nests in the Throne," which is the World of Beriah (Creation), etc.

The outer heart, born of contemplation, corresponds to the first level, the soul as it belongs to Beriah, Yetzirah and Asiyah. For Binah, understanding, "nests in the Throne," the World of Beriah, so love that comes through understanding belongs to the created worlds.

ועצמיות נקודת הלב אשר למעלה מעלה מן הטעם ודעת המושג זהו בחי' הג' שהוא אצילות עצמו כי אצילות בכלל הוא בחי' חכמה ומוחין דאבא הוא מה שלמעלה מהבינה ודעת כו'.

And the essence of the point of the heart, which is far, far above comprehended reason and knowledge, is the third level, which is Atzilus itself; for Atzilus in general is the level of Chochmah (wisdom) and the mochin (intellect) of Abba, which is what is above Binah and Daas, etc.

The essence of the point of the heart, far above reason, corresponds to the third level, Atzilus itself. Atzilus as a whole is the level of Chochmah, the mochin of Abba, which stands above Binah and Daas, understanding and knowledge.

10 וזהו ענין רובע ישראל⁸⁰ הבחינה הרביעית היא בחינת אצילות. ומעתה יובן כ"כ [כל כך] היסוד לעשות מדרגות בנקודת הלב שבאדם בין עצמיות נקודת הלב ממש שזהו בחי' גילוי והמשכה ממלכות דאצילות עצמו העליון.

And this is the meaning of "the fourth part of Israel": the fourth level is the level of Atzilus (Emanation). And now the basis for making gradations in the point of the heart in a person will be well understood: between the very essence of the point of the heart, which is the level of a revelation and drawing down from the Malchus (sovereignty) of the supernal Atzilus itself,

Bilam's words "Who has counted the dust of Jacob, or numbered the fourth part (rova) of Israel?" allude to this fourth level, Atzilus, above the three worlds below it. Now the difference between the essence and the illumination of the point of the heart is clear: the essence is revealed and drawn down from the Malchus of Atzilus itself.

11 ובין הארת נקודת הלב שהוא מבחי' אצילות שבפנימית העשייה או אצילות שבפנימית יצירה ובריאה שהם הארה מאצילות העליון

and an illumination of the point of the heart, which is from the level of the Atzilus within the inner dimension of Asiyah (Action), or the Atzilus within the inner dimension of Yetzirah (Formation) and Beriah (Creation), which are an illumination from the supernal Atzilus.

The illumination of the point of the heart comes from the Atzilus hidden within Asiyah, or within Yetzirah and Beriah. That inner Atzilus is only a ray of the supernal Atzilus.

ולכן נק' הארת נקודת הלב וע"כ פעולת גילוי הארה זו הוא להפך לבושי מחשבה דבור ומעשה שהן הן בחי' ב"ע עצמן כנודע.

Therefore it is called an illumination of the point of the heart; and therefore the effect of revealing this illumination is to transform the garments of thought, speech and action, which are themselves the level of Beriah, Yetzirah and Asiyah, as is known.

This is why it is called an illumination, and why its effect is to transform the garments of thought, speech and action, which themselves correspond to Beriah, Yetzirah and Asiyah. It works on the level of the worlds within which it is found.

12 ומעתה מובן איך שבחיי זו דנקודת הלב ישנו בכל אחד מישראל שהרי גם בנפש שמבחי עשייה מלובש בפנימיותו בחי אצילות כנ"ל ועמ"ש ע"פ מי מנה⁸¹ בענין אף עשיתיו⁸² אף מרבה הבחינה הרביעית הנ"ל.

And now it is understood how this level of the point of the heart is present in each and every one of Israel; for even in a soul that is from the level of Asiyah, the level of Atzilus is clothed within its inner dimension, as mentioned above. And see what is written on the verse "Who has counted," on the matter of "I even made him": "even" comes to include the fourth level mentioned above.

This explains how the point of the heart exists in every Jew: even a soul from Asiyah has Atzilus clothed within it. The Alter Rebbe refers to his discourse "Who has counted" on Isaiah's "I created him, I formed him, I even made him," where "created," "formed" and "made" are Beriah, Yetzirah and Asiyah, and the word "even" (af) includes the fourth level, Atzilus.

13 ועמ"ש ע"פ הרע"מ [הרע"א מהימנא] פ' כי תשא בענין והדל לא ימע"ט⁸³ כו' יסוד אבא ארוך שהארת אבא נמשך ומתפשט בכל א' מישראל אף מי שאין לו בינה ודעת

And see what is written on the Raaya Mehemna, Parshas Ki Sisa, on the matter of "and the poor shall not give less," etc.: "The Yesod of Abba is long," for the illumination of Abba is drawn down and extends into every one of Israel, even one who has no Binah (understanding) and Daas (knowledge);

The Alter Rebbe adds another way of seeing how the point of the heart is in every Jew, referring to his discourse on the Raaya Mehemna to Parshas Ki Sisa, on "the poor shall not give less" than the half-shekel. There the Kabbalistic principle that "the Yesod of Abba is long," reaching further down than that of Imma, means that the light of Abba, Chochmah, reaches every Jew, even one who lacks Binah and Daas.

והיינו להיות מס"נ [מסירות נפש] בלי טעם ודעת כלל כו'. והיינו אפילו בנפש דנפש דעשייה שאין בו הארת הבינה והדעת.

that is, to have self-sacrifice (mesirus nefesh) without any reason or knowledge at all, etc. And this is even in the nefesh of the nefesh of Asiyah, which has no illumination of Binah and Daas.

This light of Chochmah is what makes possible self-sacrifice (mesirus nefesh) without any reason or understanding at all. It reaches even the lowest part of the lowest soul, the nefesh of the nefesh of Asiyah, which has no light of Binah and Daas.

עו"ל [עוד יש לומר] דעצמיות נקודת הלב ממש נמשך מבחינת כנסת ישראל ממש שהוא פרצוף הפנימי דמל' דאצילות והארת נקודת הלב נמשך מבחי' פרצוף החיצון כו'

One may further say that the very essence of the point of the heart is drawn from the level of Knesses Yisrael (the Community of Israel) itself, which is the inner partzuf (configuration) of the Malchus of Atzilus, and the illumination of the point of the heart is drawn from the level of the outer partzuf, etc.

A second explanation: the essence of the point of the heart comes from Knesses Yisrael itself, the inner partzuf (configuration) of Malchus of Atzilus, while its illumination comes from the outer partzuf of Malchus.

וזה קרוב ג"כ לדרך הא'. וביאור הענין הנה פי' תואר הוא ענין מ"ש נעשה אדם בצלמנו⁸⁴ וגו'.

And this too is close to the first approach. The explanation of the matter: the meaning of to'ar (form) is the matter of what is written, "Let us make man in Our image," etc.

This second explanation is close to the first, since in both the essence comes from Atzilus itself and the illumination from a lesser expression of it. The maamar now turns to the word to'ar, "form," in "a woman of beautiful form," and explains it through the verse "Let us make man in Our image."

SECTION 5 • ¶14-17

The woman of beautiful form

14 והנה כתיב ויברא אלקים את האדם⁸⁵ בצלמו בצלם אלקים⁸⁶ כו' ב' פעמים בצלם כנגד ב' בחינות שיש בנשמה הא' המתפשטת ומתלבשת בגוף

Now, it is written, "And G-d created man in His image; in the image of G-d," etc.: "in the image" twice, corresponding to two levels that there are in the soul. The first is that which extends and is clothed in the body,

The verse says "in His image" and then again "in the image of G-d." The Alter Rebbe reads the doubled "image" as two levels of the soul, the first being the part that extends into the body and is clothed in it.

והוא אשר ירדה בדרך וסדר ההשתלשלות מעילה לעילה וכמ"ש ולכבודי בראתיו⁸⁷ יצרתיו אף עשיתיו ובחינה הב' היא בחי' הנשמה שעומדת למעלה בבחי' מקיף ואינה מתפשטת

and this is what descended by way of the order of the chain of descent, from cause to cause, as it is written, "For My glory I created him, I formed him, I even made him." And the second level is the level of the soul that stands above, in the manner of a makif (encompassing), and does not extend

That inner soul came down through the chain of descent, cause after cause, as Isaiah says, "I created him, I formed him, I even made him." The second level is the soul that stays above as a makif, an encompassing presence that is not clothed in the body.

ומתלבשת תוך הגוף כלל ונקרא בשם מזל בלשון רז"ל [רבותינו זכרונם לברכה] דאע"ג [דאף על גב] דאיהו לא חזי⁸⁸ מזלי [מזליה] חזי. כי מזל לשון מפעיל שמזיל וממשיך ההארה והשפעה לבחי' הנשמה שבתוך הגוף.

and is not clothed within the body at all. And it is called mazal in the language of our Sages, of blessed memory: "Even though he does not see, his mazal sees." For mazal is a causative term: it makes flow (mazil) and draws down the illumination and the influence to the level of the soul that is within the body.

The Sages call this higher soul a person's mazal, as in the Talmud's "even though he does not see, his mazal sees." The word mazal is related to nozel, "to flow": it is the source that makes light and influence flow down to the soul within the body.

15 והנה הנשמה שבבחי' מקיף נק' בשם יפת תואר ששרשה בבחי' לך ה' הגדולה והגבורה והתפארת שהתפארת הוא ענין יופי הנך יפה דודי⁸⁹ וגו'.

Now, the soul that is at the level of makif is called yefas to'ar (beautiful of form), for its root is from the level of "Yours, Havayah, are the greatness and the might and the beauty (tiferes)," for Tiferes is a matter of beauty: "Behold, you are beautiful, my beloved," etc.

The soul that remains above is called yefas to'ar, "beautiful of form," because its root is in Tiferes, the attribute whose name means beauty, as in "Yours, Havayah, are the greatness and the might and the beauty." Beauty is also the language of love in the Song of Songs: "Behold, you are beautiful, my beloved."

ובחיי הנשמה שבתוך הגוף נקי אשת יפת תואר שמקבל מיפת תואר (עין בזהר ר"פ במדבר דק"ז ע"א פ' שלח דקנ"ט א' וע' בזה"א [בזהר חלק א] ויחי דרמ"ה סע"א [סוף עמוד א] וע"ב).⁹⁰

And the level of the soul that is within the body is called *eshes yefas to'ar* (a woman of beautiful form), for it receives from the yefas to'ar. (See the Zohar at the beginning of Parshas Bamidbar, folio 117a; Parshas Shelach, folio 159a; and see the Zohar, Part I, Vayechi, folio 245, end of side a and side b.)

The soul within the body is called *eshes yefas to'ar*, "the woman of beautiful form," because it receives from the soul above, as the feminine receives from the masculine in the language of Kabbalah. The Alter Rebbe cites three Zohar passages for this.

וכדי להוציאה מן השביה בבחי' עצמותה ומהותה דהיינו השכל והמדות עצמן שתהיינה לה' לבדו ולבער הרע מקרבו מכל וכל

And in order to bring it out of captivity in its very essence and being, that is, the intellect and the emotive attributes themselves, so that they be for G-d alone, and to eradicate the evil from within him entirely,

To free this captive soul in its very essence, so that its intellect and emotions themselves belong to G-d alone and the evil is uprooted from within entirely, more is needed than holding the evil in check.

והיינו בהתהפכות המדות של הרע לטוב ממש⁹¹ ולהכלל בקדושה וכמ"ש בסש"ב [בספר של בינונים] פרק יו"ד צריך להמשיך גילוי אלהות מבחי' מזל הוא הנשמה שלמעלה מן הגוף.

that is, through the transformation of the emotive attributes of evil into actual good and their inclusion in holiness, as is written in Sefer Shel Beinonim (Tanya), chapter 10, one must draw down a revelation of G-dliness from the level of *mazal*, which is the soul that is above the body.

The evil emotions must be transformed into actual good and absorbed into holiness, as Tanya chapter 10 describes the complete *tzaddik*. For this one must draw down a revelation of G-dliness from the *mazal*, the soul above the body.

וע"ז אמר דוד המלך ע"ה [עליו השלום] בקשו פני⁹² פני פנימי' [פנימיות / פנימית] שלי היינו עצמיות פנימיות נקודת הלב ורעותא דליבא שהוא בהסתר והעלם

And about this King David, peace be upon him, said, "Seek my face (*panai*)": the meaning is, my inner dimension, that is, the very essence of the inner dimension of the point of the heart and the desire of the heart (*re'usa deliba*), which is hidden and concealed;

King David's "Seek my face" is read as "seek my inner self," since *panim*, "face," is related to *pnimiyus*, "inner dimension." What must be sought is the essence of the inner point of the heart and the heart's desire, which lie hidden.

וצריך לבקשה ולחפש אחריה ולהוציאה מההעלם אל הגילוי (וכענין שנאמר תעיתי כשה אובד⁹³ בקש עבדך) וכיצד יבקש ויחפש אחריה את פניך ה' אבקש היינו פנימיות הוי' בחי' ויעבור הוי' על פניו⁹⁴ וגו'

and one must seek it, search for it and bring it out of concealment into revelation (as in the matter of what is said, "I have strayed like a lost lamb; seek Your servant"). And how is one to seek and search for it? "Your face, Havayah, I will seek": that is, the inner dimension of Havayah, the level of "And Havayah passed before him (al panav)," etc.,

This inner point must be searched for and brought out of hiding, like a lost lamb that cries, "Seek Your servant." One seeks it through "Your face, Havayah, I will seek": the inner dimension of the Name Havayah, the level revealed when "Havayah passed before him (al panav)" and proclaimed the Thirteen Attributes of Mercy.

שמעם נמשכים "ג מדות הרחמים והן נמשכות בימי הסליחות שאז הוא זמן ועת רצון למעלה ובכל השנה נמשך פנימית הוי' בבחי' זו על ידי התורה

from where the Thirteen Attributes of Mercy are drawn. And they are drawn during the days of Selichos, for then is a time, an hour of favor, above. And during the whole year the inner dimension of Havayah is drawn at this level through the Torah

The Thirteen Attributes of Mercy flow from this inner dimension and are drawn down especially in the days of Selichos, a time of divine favor. During the rest of the year the inner dimension of Havayah is drawn down through Torah and mitzvos.

והמצות שהן הן פנימיות רצונו וחכמתו של הקב"ה בכבודו ובעצמו כביכול דלית מחשבה תפיסא ביה^{95,96} שע"י עסק התורה נקרא קורא בתורה⁹⁷ שקורא וממשיך חכמתו ית' דאורייתא מחכמה נפקת⁹⁸

and the mitzvos, which are the inner dimension of the will and wisdom of the Holy One, blessed be He, in His glory and in His essence, as it were, whom "no thought can grasp." For through engaging in Torah one is called "one who reads (korei) in the Torah," for he calls forth (korei) and draws down His wisdom, may He be blessed, for "the Torah came forth from Chochmah (wisdom),"

Torah and mitzvos are the innermost will and wisdom of G-d Himself, whom no thought can grasp. One who studies Torah is called korei, "one who reads" and also "one who calls": he calls down G-d's wisdom, since the Torah came forth from Chochmah.

שהיא בחי' הארת פנימיות כמ"ש חכמת אדם תאיר פניו.⁹⁹ (ע' [עיינן] בביאור ע"פ ויכתוב משה את מוצאיהם¹⁰⁰ כו').

which is the level of an illumination of the inner dimension, as it is written, "A man's wisdom makes his face shine." (See the explanation on the verse "And Moshe wrote their goings forth," etc.)

Wisdom is an inner light that shows on the face, as Ecclesiastes says: "A man's wisdom makes his face shine." So Torah study draws down the light of G-d's "face," His inner dimension; the Alter Rebbe refers to his explanation of "And Moshe wrote their goings forth."

ועי"ז יאר פניו אתנו סלה¹⁰¹ והמצות הן הם פנימיות רצונו ית' תרי"ג מצות¹⁰² דאורייתא וז'

And through this, "May He make His face shine upon us, Selah." And the mitzvos are the inner dimension of His will, may He be blessed: the 613 mitzvos of the Torah and the seven

Through the Torah, "May He make His face shine upon us" is fulfilled. The mitzvos too are G-d's inner will: the 613 commandments of the Torah together with the seven commandments of the Rabbis.

מצות דרבנן בגימט' [בגימטריא] תר"ך עמ ודי אור¹⁰³ שהן נמשכות למטה ע"י קיום המצות כמאמר אשר קדשנו במצותיו כו וכמאמר רז"ל [רבתינו זכרונם לברכה] הקב"ה מניח תפילין¹⁰⁴ כו.^{105, 106}

rabbinic mitzvos, which in gematria are the 620 (tarach) pillars of light, which are drawn down below through the fulfillment of the mitzvos; as in the saying, "who has sanctified us with His mitzvos," etc., and as our Sages, of blessed memory, said, "The Holy One, blessed be He, puts on tefillin," etc.

Together they number 620, which corresponds to the 620 "pillars of light" of the Kabbalah, the numerical value of keser, "crown"; they are drawn down below by doing the mitzvos. Hence the blessing "who has sanctified us with His mitzvos," and the Sages' saying that the Holy One, blessed be He, as it were, puts on tefillin.

16 וצדקה כנגד כולם¹⁰⁷ כי ענין הצדקה הוא להיות מדת החסד חנם להחיות רוח שפלים¹⁰⁸ שהן כל המדרגות שבהשתלשלות העולמות דכולא קמ"י [קמיה] כלא חשיב.¹⁰⁹

And charity is equal to them all; for the matter of charity is that the attribute of Chesed (kindness) be [extended] freely, to revive the spirit of the lowly, which are all the levels in the chain of descending worlds (hishtalshelus), for "all before Him is considered as nothing."

The Sages say that charity is equal to all the mitzvos. Charity is kindness given freely, not earned, "to revive the spirit of the lowly," and before G-d all the levels of the worlds are lowly, for "all before Him is considered as nothing"; so His kindness to them is wholly free.

וזהו והיה מעשה הצדקה שלום¹¹⁰ וכתוב שלום שלום לרחוק ולקרוב¹¹¹ לרחוק שנעשה קרוב¹¹² כי שלום היינו בחי' התקשרות מעלה ומטה שיהיה גם הרחוק בבחי' קרוב כנ"ל.

And this is [the meaning of] "And the work of charity shall be peace." And it is written, "Peace, peace, to the far and to the near": to the far who has become near; for peace is the level of the bond between above and below, so that even the far be at the level of near, as mentioned above.

Isaiah says that "the work of charity shall be peace," and that G-d grants "peace, peace, to the far and to the near." The Alter Rebbe reads "the far" as one who has become near: peace is the bond between above and below, which makes even the distant close.

וכשם שנמשך מלמעלה למטה בחי' את פניך ה' כך נמשך ממטה למעלה בחי' בקשו פני להיות נקודת פנימית הלב עולה ונכלל באור א"ס ב"ה ממש.

And just as the level of "Your face, Havayah," is drawn from above to below, so is the level of "Seek my face" drawn from below to above: that the point of the inner dimension of the heart rise and be included in the very Infinite Light (Or Ein Sof), blessed be He.

Just as G-d's "face" is drawn from above to below, so a person's "Seek my face" rises from below to above. The inner point of the heart ascends and is included in the very Infinite Light.

(וע' בד"ה מי מנה ובד"ה ראשי המטות¹¹³ ובד"ה והיה מספר בניי [בני ישראל] ובד"ה אחרי ה' אלקיכם תלכו¹¹⁴ גבי ואת מצותיו תשמרו ובד"ה אם לא תדעי כו' צאי כו' ע"ש)

(And see in the discourse beginning "Who has counted," and in the discourse beginning "The heads of the tribes," and in the discourse beginning "And the number of the children of Israel shall be," and in the discourse beginning "After Havayah your G-d you shall walk," regarding "and His commandments you shall keep," and in the discourse beginning "If you do not know," etc., "go out," etc.; see there.)

The parenthesis lists further discourses on this theme: those beginning "Who has counted," "The heads of the tribes," "And the number of the children of Israel shall be," "After Havayah your G-d you shall walk," and "If you do not know ... go out."

ולא מהעוה"ז לבד שהוא בחי' התקבצות מפזור הנפש המתפזר ומתפשט במחשבה דיבור ומעשה לבושי הגוף הגשמי שנמשכין אחר עוה"ז

And not from this world alone, which is the level of the gathering in from the dispersion of the soul, which is scattered and spread out in thought, speech and action, the garments of the physical body, which are drawn after this world;

This ascent is not only a gathering of the soul from this world, where its powers are scattered in thought, speech and action, the garments of the body that pursue worldly things.

אלא אפילו מגי'ע [מגן עדן] התחתון ועליון כמ"ש מי לי בשמים ועמך לא חפצתי בארץ¹¹⁵ כלה שארי ולבבי צור לבבי וגו'.

but even from the lower and the upper Gan Eden, as it is written, "Whom have I in heaven? And besides You I desire nothing on earth. My flesh and my heart yearn; the Rock of my heart," etc.

The inner point rises even beyond the lower and the upper Gan Eden, the spiritual worlds of the souls. This is the meaning of "Whom have I in heaven? Besides You I desire nothing on earth": the inner heart desires G-d Himself, not even the delights of Gan Eden.

17 ועל זה נאמר מי זאת עולה מן המדבר¹¹⁶ מתרפקת על דודה על דודה ממש. וזהו ולקחת לך לאשה¹¹⁷ דהיינו כענין שנאמר ביום ההוא וגו' תקראי לי אישי.¹¹⁸

And about this it is said, "Who is this coming up from the desert, leaning upon her beloved?": upon her very beloved. And this is [the meaning of] "and you take her to yourself as a wife": that is, as in what is said, "On that day," etc., "you will call Me Ishi (my husband)."

Of this ascent the Song of Songs says, "Who is this coming up from the desert, leaning upon her beloved?": the soul rises, clinging to G-d Himself. This is the verse's "and you take her to yourself as a wife," a bond like the one Hosea foretells: "On that day ... you will call Me Ishi, my husband."

והיינו ע"י התורה וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] ביום חתונתו זה מ"ת [מתן תורה]¹¹⁹ שהתורה היא בחי' חתן וכנסת ישראל נק' כלה בחי' כלה שארי ולבבי ממש.

And this is through the Torah, as our Sages, of blessed memory, said, "On the day of his wedding": this is the Giving of the Torah"; for the Torah is the level of the bridegroom, and Knesses Yisrael is called kallah (bride), the very level of "my flesh and my heart yearn (kalah)."

The bond is made through the Torah, for the Sages read "the day of his wedding" in the Song of Songs as the Giving of the Torah. The Torah is the bridegroom and Knesses Yisrael the bride (kallah), a word that echoes "my flesh and my heart yearn (kalah)."

אך להיות בחי' זו של המשכת התורה והמצות פנימיות רצונו ית' וחכמתו כדי להעלות בחי' פנימיות נקודת הלב בבחי' עצמותה ומהותה ממש צריך להקדים להיות בבחי' וחשקת בה שיהא כל ישעו וחפצו בזה

But for there to be this level of the drawing down of the Torah and the mitzvos, the inner dimension of His will and wisdom, may He be blessed, in order to raise the level of the inner dimension of the point of the heart in its very essence and being, one must first be at the level of "and you desire her," so that all his salvation and all his desire be in this;

But for Torah and mitzvos to raise the inner point of the heart in its very essence, a person must first fulfill "and you desire her": all his salvation and all his desire must be in this.

כי רוח אייתי רוח¹²⁰ ואמשיך רוח אם ישים אליו לבו¹²¹ רוחו ונשמתו אליו יאסוף. משא"כ אם אינו חושק ומתאוה להעלות פנימית נקודת הלב בודאי לא ימשיך כלום:

for “spirit brings spirit and draws spirit”: “If he sets his heart toward Him, his spirit and his soul He will gather to Himself.” Whereas if he does not desire and long to raise the inner dimension of the point of the heart, he will certainly not draw down anything.

As the Zohar teaches, “spirit brings spirit and draws spirit”: a person’s longing below draws down the corresponding spirit from above. One who does not desire and long to raise the inner point of his heart will draw down nothing.

SECTION 6 • ¶18-20

Into your house: teshuvah and weeping

18 ד והבאתה אל תוך ביתך.¹²² והענין כמ"ש בזהר (פי ויקרא ד"ו סע"א [סוף עמוד א] וע"ב וברע"מ [וברע"א מהימנא] פי פנחס דרנ"ז סע"א [סוף עמוד א] וע"ב)

4. “And you shall bring her into your house.” The matter is as is written in the Zohar (Parshas Vayikra, folio 6, end of side a and side b; and in the Raaya Mehemna, Parshas Pinchas, folio 257, end of side a and side b)

Section 4 explains the next verse, “And you shall bring her into your house,” through two passages of the Zohar: in Parshas Vayikra, and in the Raaya Mehemna on Parshas Pinchas.

על פסוק נפלה לא תוסיף קום^{124, 125, 126, 127} וגו' (בעמוס רס"י [ריש סימן ד']). שלא תהיה בבחי' קום ממטה למעלה.

on the verse “She has fallen, she shall rise no more,” etc. (in Amos, at the beginning of chapter 5): that she will not be in the state of rising from below to above,

Both discuss Amos’s lament, “She has fallen, she shall rise no more, the virgin of Israel.” The Alter Rebbe reads it to mean that she will not rise in the way of rising from below to above, by her own strength.

רק כמ"ש ביום ההוא אקים¹²⁸ וגו'. שימושך מלמעלה למטה שהיא לה גם למטה בחי' קימה מעלייתא but only as it is written, “On that day I will raise up,” etc.: that it be drawn from above to below, so that she will have, even below, the level of a superior rising.

Rather, as Amos later promises, “On that day I will raise up the fallen tabernacle of David”: G-d will raise her, drawing down from above to below, so that even below she has a higher kind of rising. This is the meaning of “you shall bring her into your house”: the bond is completed from above.

(וכענין מ"ש בד"ה ושמתי כדכד בענין חד אמר שהם¹²⁹ ועיין בזח"א [בזהר חלק א] ויחי) (דרל"ז ב)¹³⁰ פי' בע"א [באופן אחר] ממ"ש בפ' ויקרא י"ל [יש לומר] זהו כמ"ד [כמה דאת אמר] ישפה

(As in the matter of what is written in the discourse beginning “And I will make [your windows] of kadmah,” regarding “one said shoham (onyx)”;¹³⁰ and see the Zohar, Part I, Vayechi (folio 237b), [which] explains it in another way than what is written in Parshas Vayikra; it may be said that this is according to the one who says “yashfeh (jasper).”

A parenthesis notes that the Zohar in Vayechi explains the verse differently from the Zohar in Vayikra, and links the two explanations to the Talmud's dispute over Isaiah's kadmah stones, where one sage said shoham (onyx) and the other yashfeh (jasper). The Vayechi explanation, the Alter Rebbe suggests, corresponds to the opinion of yashfeh.

והיינו להיות אור פני ה' נמשך למטה להיות כמים הפנים¹³¹ בבחי' והחזירנו בתשובה^{132, 133} שלמה¹³⁴ לפניך לפניך דייקא בבחינת פנימיות שזו היא שלימות התשובה תשוב ה' כו' והוא בחי' קומה אקים את סוכת דוד הנופלת כו'.

That is, that the light of G-d's face be drawn down below, so that it be “as water [reflects] the face,” in the manner of “and bring us back in complete teshuvah before You”: “before You” (lefanecha) specifically, at the level of the inner dimension; for this is the completeness of teshuvah, “tashuv hei” (the hei returns), etc. And this is the level of rising: “I will raise up the fallen tabernacle of David,” etc.

The light of G-d's face is drawn down “as water reflects a face”: G-d's turning toward a person mirrors the person's turning toward Him. This is the prayer “Bring us back in complete teshuvah before You (lefanecha),” where “before You” points to G-d's inner dimension (panim); such teshuvah, “the hei returns,” is the rising promised in “I will raise up the fallen tabernacle of David.”

וזוהו בחינת עשרת ימי תשובה כמים הפנים כו' שבסליחות ממשיכין ויעבור הוי' על פניו¹³⁵ וגו' להיות בעשרת ימי תשובה בבחינת והחזירנו בתשובה שלימה לפניך:

And this is the level of the Ten Days of Teshuvah, “as water [reflects] the face,” etc.: for during Selichos we draw down “And Havayah passed before him (al panav),” etc., so that during the Ten Days of Teshuvah there be the level of “and bring us back in complete teshuvah before You.”

This is the work of the Ten Days of Teshuvah. During Selichos the Thirteen Attributes of Mercy, “And Havayah passed before him (al panav),” are drawn down, so that in the Ten Days one may reach “complete teshuvah before You.”

19 וגלחה את ראשה ועשתה את צפרניה.¹³⁶ הנה שערות הראש הן מותרי המוחין¹³⁷ שנפלו במילי דעלמא.

“And she shall shave her head and do her nails.” Now, the hairs of the head are the surplus of the mochin (intellect), which have fallen into worldly matters.

The verse continues that the captive woman shall shave her head and do her nails. Hair is the surplus that grows out of the head, so it stands for the surplus of the intellect (mochin) that has fallen into worldly matters.

וצפרנים הן מותרי מדות חסד דרועא ימינא^{138, 139} אברהם שיצא ממנו¹⁴⁰ כו'. וצריך האדם להסיר המותרות

And the nails are the surplus of the emotive attributes of Chesed (kindness), “the right arm,” Avraham, from whom came forth, etc. And a person must remove the surplus;

Nails, which grow from the hands, stand for the surplus of the emotions of Chesed, kindness, called “the right arm” and associated with Avraham. The words “Avraham, from whom came forth” echo the Talmud’s “Avraham, from whom Yishmael came forth”: even holy kindness can yield a surplus outside holiness, and a person must remove such surplus.

כי מסטרא דקדושה עליונה הנה המותרות הם בחינת קדושה. וכמו י”ג מדות הרחמים שנמשכות מבחי שערות כו'.

for from the side of the supernal holiness, the surplus is a level of holiness, like the Thirteen Attributes of Mercy, which are drawn from the level of the hairs, etc.

Above, in supernal holiness, “surplus” is itself holy: the Thirteen Attributes of Mercy are drawn from the level called the “hairs.”

וכענין קדוש יהיה גדל פרע¹⁴¹ שער ראשו. (ע' [עיינ] מזה לקמן ע”פ כי כארץ תוציא צמחה¹⁴² ובפ' אמור ע”פ ונקדשתי בתוך).¹⁴³

And as in the matter of “He shall be holy; he shall let the locks of the hair of his head grow long.” (See on this below, on the verse “For as the earth brings forth her growth,” and in Parshas Emor, on the verse “And I shall be sanctified among.”)

So too the nazir, who is called “holy,” lets the hair of his head grow long: on a high level the surplus is holy. The parenthesis refers to two discourses that discuss this.

אבל כלולים שהם למטה במדריגה מסטרא דדינא קשיא¹⁴⁴ כתיב והעבירו תער¹⁴⁵ וגו' ועיין בפ' תזריע (דמ"ח סע"ב [סוף עמוד ב]) ושער באשה ערוה¹⁴⁶ ששם יניקת החיצונים.

But regarding the Levites, who are lower in level, from the side of severe judgment, it is written, "and let them pass a razor," etc. And see in Parshas Tazria (folio 48, end of side b). And "a woman's hair is nakedness," for there the external forces draw nourishment.

The Levites, however, who are rooted in severe judgment, were commanded to pass a razor over their flesh, and the Zohar on Parshas Tazria links hair with severe judgment. In the same vein the Alter Rebbe explains the Talmud's ruling that a woman's hair is ervah, "nakedness," as a place where the external forces draw nourishment.

וזהו ענין אמרם עם הארץ אסור לאכול בשר¹⁴⁷ שהבשר הוא מורידו ומשפילו למטה משא"כ תלמיד חכם כי צדיק אוכל לשובע נפשו¹⁴⁸ כתיב.

And this is the meaning of their saying, "An unlearned person (am ha'aretz) is forbidden to eat meat," for the meat brings him down and lowers him below; which is not so with a Torah scholar, for it is written, "The righteous one eats to the satisfaction of his soul."

This explains the Sages' saying that an unlearned person may not eat meat: the meat drags him down. A Torah scholar is not brought down by it, for of him it says, "The righteous one eats to the satisfaction of his soul."

וכן אמרו שיחת חולין של¹⁴⁹ תלמידי חכמים¹⁵⁰ כו' דייקא. ולכן הבע"ת [הבעלי תשובה] צריך לסגף א"ע [את עצמו] כדי להרחיק עצמו מהמותרות שלא יורידנו ויחזירנו לסורו ח"ו [חס ושלום]:¹⁵¹

And likewise they said, "The mundane conversation of Torah scholars," etc., specifically. Therefore the penitent (baal teshuvah) must afflict himself, in order to distance himself from the surplus, so that it not bring him down and return him to his former ways, G-d forbid.

So too the Sages said that even the mundane conversation of Torah scholars requires study, specifically of scholars. Therefore a penitent must practice self-denial, to distance himself from surplus so that it does not drag him back to his former ways.

20 והסירה את שמלת שביה.¹⁵² הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בבואה דבבואה לית להו.¹⁵³ אבל בבואה לחודה אית להו גם בזה לעומת זה¹⁵⁴

"And she shall remove the garment of her captivity." Now, our Sages, of blessed memory, said, "A reflection of a reflection they do not have; but a reflection alone they do have." So too in "the one opposite the other,"

The verse continues, "and she shall remove the garment of her captivity." The Talmud says of demons that they have a reflection but not a reflection of a reflection, and the Alter Rebbe applies this to "the one opposite the other," the side opposed to holiness.

דהיינו בחי' מקיף למעלה כענין עבירה גוררת עבירה^{155, 156} ומטמאין אותו הרבה¹⁵⁷ וכו' וצריך להסיר גם בחי' המקיף שנמשך מלמעלה מאליו

that is, the level of a makif (encompassing) above, as in the matter of “one transgression draws another transgression” and “they make him very impure,” etc. And one must also remove the level of the makif that is drawn from above of its own accord,

The side of evil has one makif, an encompassing influence over a person, which shows itself in the way “one transgression draws another” and “one who defiles himself a little is defiled much.” This makif, which comes from above of its own accord, must also be removed.

כי עוונותיכם מבדילין¹⁵⁸ כתיב שמבדילין ומפסיקין בין השראת גילוי אלהותו ית' שנמשך ע"י התורה והמצות ובין נקודת פנימיות הלב שאינו נוגע לפנימיות הלב בלתי

for it is written, “Your iniquities separate”: they separate and interpose between the indwelling of the revelation of His G-dliness, may He be blessed, which is drawn through the Torah and the mitzvos, and the point of the inner dimension of the heart, so that it does not touch the inner dimension of the heart unless

For “your iniquities separate”: sins form a barrier between the divine light drawn down through Torah and mitzvos and the inner point of the heart. The light does not touch the inner heart unless that barrier is removed.

אם יסור המכסה והמסתיר לבחי' המקיף שבזה לעומת זה שע"י הסרה זו וישבה בביתך שתהיה בחי' ישיבה וקביעות האהבה שבנקודת הלב כל תמוט עולם ועד¹⁵⁹

the covering and concealing level of the makif of “the one opposite the other” is removed. And through this removal, “and she shall dwell in your house”: that there be a level of settled dwelling and permanence of the love in the point of the heart, “it shall never be moved, forever and ever.”

The barrier is the covering makif of the side of evil, “the garment of her captivity.” Once it is removed, “she shall dwell in your house”: the love in the point of the heart becomes settled and permanent, never to be moved.

ובזה יעלה ויבוא ויגיע לבחי' ומדריגה יותר עליונה היא מדריגת ובכתה את אביה וגו' כי

And through this he will rise, come and reach a higher level and rung, the rung of “and she shall weep for her father,” etc. For

From there a person rises to a still higher level: “and she shall weep for her father.”

הנה מעלת ומדריגת הבכיה היא בחי' תשובה עילאה הגדולה מכולם שכמה בחי' ומדריגות יש בתשובה עילאה והיא העולה על כולנה וע"ז נאמר לע"ל [לעתיד לבוא] בבכי יבואו^{160, 161} וגו'

the virtue and rank of weeping is the level of the higher teshuvah (teshuvah ila'ah), which is greater than all; for there are many levels and rungs in the higher teshuvah, and this one surpasses them all. And about this it is said of the Time to Come, "With weeping they will come," etc.

Weeping is the level of the higher teshuvah (teshuvah ila'ah), which has many levels, and this is the highest of them. Of the Time to Come, Jeremiah says, "With weeping they will come."

וכתיב והנה נער בוכה ותחמול¹⁶² עליו והיינו ע"ד שאמרו על ר' [רבני] עקיבא כשאמר שיר השירים

And it is written, "And behold, a boy was weeping, and she had compassion on him." And this is along the lines of what they said about Rabbi Akiva, that when he recited the Song of Songs

When Pharaoh's daughter opened the basket, "behold, a boy was weeping, and she had compassion on him": weeping awakens compassion. So too it is told of Rabbi Akiva that he wept when he recited the Song of Songs.

זלגו עיניו דמעות שהבכיה הלזו היא מחמת דביקות הנפש בשרשה למעלה מכדי אשר תוכל נפשו שאת שאז אין שליט ברוח לכלוא¹⁶³ וגו'

his eyes shed tears; for this weeping comes from the cleaving of the soul to its root beyond what his soul can bear, for then "there is no one who has power over the spirit to restrain it," etc.

Such weeping comes from the soul's cleaving to its root beyond what it can contain. At that moment, as Ecclesiastes says, "no one has power over the spirit to restrain it."

(ועמש"ל [ועיין מה שכתוב לעיל] סד"ה ושמתי כדכד ובפ' וישלח ע"פ ויקח מן הבא בידו מנחה¹⁶⁴ וע"פ וקבל היהודים)¹⁶⁵

(And see what is written above, at the end of the discourse beginning "And I will make [your windows] of kadkod," and in Parshas Vayishlach, on the verse "And he took from what came to his hand a gift," and on the verse "And the Jews undertook.")

The parenthesis refers to other discussions of weeping: at the end of the discourse "And I will make your windows of kadkod," and in the discourses on "And he took from what came to his hand a gift" and "And the Jews undertook."

ועל ענין בכיה זו איתא בשם האריז"ל [האר"י זכרוננו לברכה] ¹⁶⁶ שכל מי שאינו בוכה ¹⁶⁷ בר"ה [בראש השנה] ויוה"כ [יום הכפורים] אין נשמתו שלימה ^{168, 169} שבכיה זו היא שלימות הנשמה ועיקרה ביוה"כ [ביום הכפורים] ¹⁷⁰ בחי' תשובה עילאה לפני הוי' תטהרו: ^{171, 172, 173, 174}

And concerning this weeping it is stated in the name of the Arizal, of blessed memory, that whoever does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete; for this weeping is the completeness of the soul. And its main [time] is on Yom HaKippurim, the level of the higher teshuvah: "before Havayah you shall be purified."

In the name of the Arizal it is taught that whoever does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete, for this weeping is the soul's completeness. It belongs above all to Yom Kippur, the day of the higher teshuvah, when "before Havayah you shall be purified."

IN ONE'S AVODAH

Every day, in prayer, a person must fight his own war: contemplate G-d's greatness until the love of the outer heart overcomes the animal soul's deeds, words and thoughts. Then the inner point of his heart is revealed as a gift from above; he must long for it, seek G-d's "face" through Torah, mitzvos and charity, distance himself from excess, and in the Days of Awe reach the weeping of the higher teshuvah.

QUESTIONS FOR DISCUSSION

1. What are the two dimensions of the war in the Zohar's saying "whoever kills the serpent is given the King's daughter," and which of them is in a person's own hands?
2. Why does the love born of contemplation reach only G-d's Malchus, the "Name," while the love of the inner heart reaches beyond the worlds?
3. What does "Israel has no mazal" teach about the root of the point of the heart, and why does that root allow it to transform evil into good?
4. How does the maamar distinguish between an illumination of the point of the heart and its essence, and what does each accomplish?
5. Why must a person first "desire her" before Torah and mitzvos can raise the inner point of his heart, and how does weeping complete the process?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי תצא

The Kehot note says that the Mittlerer Rebbe's transcript of this discourse is printed here, followed by a Biur (explanation) and a further Biur: parallel versions of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תתכ. ע' תתלא ביאור. ושם ע' תתסה ביאור נוסף. מאמר זה עם הגהות אחרות והוספות נדפס באוה"ת דברים כרך ה ע' ב'נג, רק סעי' א-ב וחלק מסעיף ג והשאר חסר. והערות על הדרוש בפי תצא ע' תתצג. וראה לקמן לו, ג מה שמצויין על הביאור. המאמר במאמרי אדה"א ע' תפא מיוסד על מאמר זה. בענין יפ"ת — ראה לקו"ש ח"ט ע' 506. כמה מהענינים מהמאמר נתבארו בד"ה לך אמר לבי תש"כ (נדפס בסה"מ מלוקט ח"ג ע' רפד ואילך).

2 איתא בוהר שעת צלותא

The Kehot edition notes that these exact words were not found and refers to this passage, where Zevulun prepares himself with the "supernal sword" of prayer and supplication before going out to fight his battles. It supports the identification of prayer with battle.

Zohar I, 240b, רמ, זח"א

Zohar III, 243a, רמג, זח"א

KEHOT'S NOTE

ל"מ [כ]. ראה זח"א רמ, ב. זח"ג רמג, א. וראה ביאורו"י להצ"צ כרך ב ע' תרצב. ובהנסמן לעיל לד, ג. וראה ביאורו"י להצ"צ כרך ב ע' תרצב בשם הקדוש ר' אברהם בן המגיד בענין המשל למלחמה. בס' מאמרי אדה"א שם ע' תפב מוסיף: "ובתרגום בחרבי ובקשתי בצלותי ובבעותי (כו)".

3 שעת צלותא שעת קרבא

The Kehot edition, which did not find these exact words, also points to this passage of the Raaya Mehemna on the daily prayers: why the morning prayer is obligatory and the evening prayer optional, and how prayer joins the Shechinah in exile to the King.

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

4 מלחמה לה' בעמלק

"Havayah has war with Amalek from generation to generation." The Alter Rebbe identifies this war with the war of prayer, fought in every generation and on every day.

שמות י"ז:ט"ז Exodus 17:16

וַיֹּאמֶר כִּי־יָד עַל־כַּס קָה מִלְחָמָה לְהַבְיָא חַבְיָא מִדְּרִי:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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

KEHOT'S NOTE

שמות יז, טז.

5 זה לעומת זה עשה אלקים

"G-d has made the one opposite the other." Here it teaches that opposite the holy soul stands an animal soul with corresponding powers.

קהלת ז':י"ד Ecclesiastes 7:14

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָעָה וְגַם אֶת־יָוָה לְעִמְתּוֹ עָשָׂה הָאֱלֹקִים עַל־דִּבְרֵת שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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

KEHOT'S NOTE

קהלת ז, יד.

6 ולאום מלאום יאמץ

Rivka is told of the two nations in her womb: "one nation shall be stronger than the other nation." Applied to the two souls within a person, which struggle for dominance.

בראשית כ"ה:23 Genesis 25:23

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבֶטְנָהּ וּשְׁנֵי לְאֻמִּים מִמֶּעֶינָהּ יִפְרְדּוּ וְלֵאמֹר מְלָאִם יִאֱמָץ וְרֵב יַעֲבֹד צְעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

7 ע"פ יהודה אתה

According to the note, this gloss (the parenthesis linking Reuven, Shimon, Levi and Yehudah with the order of prayer) appears there at length.

KEHOT'S NOTE

תו"א מה, ב. באוה"ת דברים ב'נג הגהה זו באריכות.

8 "Yehudah, you, your brothers shall acknowledge you."

The opening words of the discourse the Alter Rebbe cites, which links Yehudah with the Shemoneh Esreh and with self-nullification.

בראשית מ"ט:8 Genesis 49:8

יְהוּדָה אֶתְּהָ יְיָדוּךְ אֶחָיִךְ יְדוּךְ בְּעֶרְךָ אֶכְיִיךְ יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אֶכְיִי:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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9 מאן דקטיל לחויא

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

KEHOT'S NOTE

ע' ת"ז סוף ת"ג וריש תכ"א (מג, א) ד' זיטאמיר [כ].

10 מאן דקטיל לחויא יהבין ליה ברתא דמלכא

The Tikkunei Zohar speaks of the many warriors who gathered to battle the serpent for the sake of the King's daughter, until the one comes who kills the serpent. The Kehot edition cites it (the end of Tikkun 13 and the beginning of Tikkun 21) for this saying.

Tikkunei Zohar 43a:11-12

וברתא איהי על מגדלא דפרח באורא. ומכריזין בכל יומא ברקיעא דכל מאן דקטיל להאי חויא דיהבין ליה לאנתו בת מלך פנימאה ממשבצות זהב לבושה. והאי זהב איהו זי ימי בראשית. הי' חמש אור. בי איהי בי מן בראשית עלה אתמר יפה כלבנה. תורה שבע"פ קראן לה במתיבתא.

Constantinople, 1740 (CC-BY-NC)

11 יהבין ליה מלעילא

The note quotes it: "they give him" means from above and not from himself, for a person cannot by himself bring this inner point out of concealment; it is given from above, so that it is revealed in the heart as it is, on condition that he first "kills the serpent" through Daas in the outer dimension of the heart.

KEHOT'S NOTE

"ופיי יהבין ליה כיו היינו מלמעלה ולא מצד עצמו. וכדי שתצא פנימי נקודה זו מן ההעלם לגילוי א"א שישגי האדם זה מצד עצמו אלא מלמעלה הוא דיהבין לי ברתא דמלכא זו שתהי בגילוי בלב כמו שהיא וזהו בתנאי דוקא אם קטיל לחויא בתחלה ע"י הדעת בחיצוניות הלב" — סה"מ תקס"ה ח"ב ע' תתככ. וראה גם באוה"ת פ' בלק ע' תתקנב שכי "פיי ענין מתנה הוא פנימי הלב שנמשך מלמעלה בתורת מתנה" ע"ש.

12 "When you go out to war against your enemies, and Havayah your G-d delivers him into your hands, and you capture his captives." The verse that opens the maamar, read as the soul's inner war.

Deuteronomy 21:10

כי תצא למלחמה על־אֹיְבֶיךָ וַיִּתְּנֶנּוּ לְךָ אֱלֹהֶיךָ בְּיָדָהּ וְשָׁבִיתָ שְׂבִיָּהּ:

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

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13 Kehot's note points to Esther 2:11 for these words.

אסתר ב':י"א

וּבְכָל־יוֹם וָיוֹם מְרַדְּכִי מִתְּהַלֵּךְ לִפְנֵי הַצָּר בֵּית־הַנְּשִׂאִים לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמַה־יַּעֲשֶׂה בָּהּ:

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

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PARAGRAPH 2

14 בחינת מלחמה לה' בעמלק

A gloss there explains "Havayah has war with Amalek" here as meaning "above the level of the Name Havayah

that is clothed in the soul"; the note says it is developed there at length.

KEHOT'S NOTE

באוה"ת דברים ע' ב'נד יש כאן הגהה "ור"ל למעלה מבחי' שם ה' המלוכב בנפש" ע"ש בארוכה.

15 ברתא דמלכא

The Zohar on Parshas Mishpatim distinguishes levels of the soul and of the Shechinah, one of which is called "the King's daughter." The Alter Rebbe refers to it for his identification of the King's daughter with Knesses Yisrael and the point of the heart.

Zohar, Mishpatim 2:4-13

16 נקודת ציון וכנס"י

On Devarim p. 2054 a gloss suggests, "perhaps it means the inner partzuf of Malchus." On Re'eh p. 793 the Tzemach Tzedek notes that the matter explained in Torah Ohr 37b is the "point of Zion," and Devarim p. 35 discusses the inner partzuf of Malchus.

KEHOT'S NOTE

באוה"ת דברים ב'נד "אולי ר"ל פרצוף הפנימי דמל". בענין נקודת ציון, ראה תו"א לו, ב ואילך, ובאוה"ת פ' ראה ע' תשצג מציין שהענין המבואר בתו"א הוא ענין "נקודת ציון". וראה אוה"ת פ' דברים ע' לה, בענין פרצוף הפנימי דמל.

17 בד"ה זכור את

The passage speaks of the essential point of the soul, from which its intellect and emotions spread out; though it is equal in every Jewish soul, it is not revealed equally, and in the Egyptian exile this point of the heart was revealed only as simple faith.

KEHOT'S NOTE

תו"א פד, ג.

18 "Remember what Amalek did to you on the way, when you came out of Egypt." The opening words of the Torah Ohr discourse cited here.

Deuteronomy 25:17

זְכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ עַמְלֹק בְּדַרְךְ בְּצֵאתְךָ מִמִּצְרָיִם:

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

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19 בכל לבבך

"And you shall love Havayah your G-d with all your heart." The doubled letter of levavecha is read as two hearts, the outer and the inner.

Deuteronomy 6:5

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

20

(ע' בד"ה מי מנה

In the discourse on "Who has counted the dust of Jacob" the Alter Rebbe distinguishes two levels of the desire of the heart: the inner point of the heart, a great love above reason that comes from above as a gift, and the outer heart, taken from Daas and contemplation of G-d's greatness, each according to his understanding.

KEHOT'S NOTE

לעיל בלק בז, ג.

21

ובד"ה אתם נצבים

In the discourse "You are standing" the Alter Rebbe expounds "Seek my face" as the inner dimension of the heart and distinguishes the inner and the outer dimension of the heart's cry: the outer heart is drawn from Daas and contemplation of how the Infinite Light brings all creation into being.

KEHOT'S NOTE

לקמן מד, ב.

22

ובד"ה ששים המה

The explanation of "There are sixty queens" begins by citing Mishnas Chassidim: Knesses Yisrael, though associated with the Sefirah of Malchus, is not Malchus as a partzuf of its own but the partzuf of Malchus within the inner dimension of Z'eir Anpin, where the two are equal.

KEHOT'S NOTE

לקמן שה"ש לט סעי'ג ואילך.

23

אין לך עשב מלמטה

Rabbi Simon teaches that there is no blade of grass that does not have a mazal in the heavens that strikes it and tells it, "Grow." Contemplating this chain of forces leads the mind up to G-d as the source of all.

Bereshit Rabbah 10:6 י"ו: בראשית רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר י, ו. וחי'א רנא א. ובכ"מ.

24

אין לך עשב מלמטה שאין לו

A Zohar passage cited by the Kehot edition with the same teaching: there is no blade of grass below without an appointed force above that watches over it, strikes it and tells it, "Grow."

Zohar, Addenda, Volume I 1:1 א"א: כרך א תוספות, ספר הזהר, תוספות,

25

וגבוה מעל גבוה

"For one higher than the high watches, and there are higher ones above them." Here it describes the ladder of forces from the grass up to the source of all.

Ecclesiastes 5:7 ה'י: קהלת ה'

אם-עשק רש וגזל משפט וצדק תראה במדינה אל-תתמה על-החפץ 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.

26

וברוח פיו כל צבאם

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The source of the whole chain of worlds is G-d's own "breath."

Psalms 33:6 ו"ג: תהילים

בדבר ה' שמים נעשו וברוח פיו כל-צבאם:

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

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KEHOT'S NOTE

תהילים לג, ו.

27

ואתה מחי את כולם

"You made the heavens ... and You give life to them all." G-d is the life-force of everything in the chain.

Nehemiah 9:6 ו"ט: נחמיה

אתה-הוא ה' לְבַדְךָ אֵתָה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֵתָה מְחִיָּה אֶת־כָּל־מַלְאָכֶיךָ וְכָל־הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

PARAGRAPH 3

28 ראה נתתי לפניך היום

"See, I have set before you today life and good, death and evil." The Alter Rebbe reads "life" and "death" as the spiritual and the physical within every created thing.

Deuteronomy 30:15: דברים ל"ט:טו

ראה נתתי לפניך היום את־החיים ואת־הטוב ואת־המָוֶת ואת־הרָע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו. במאמרי אדה"א שם ע' תפה ובאוה"ת דברים כרך ה ע' ב'נג כי "דאין הכוונה על הטו"ר וחיים ומות בגשמי דמי הוא שיחפץ ויבחר במות ולא בחיים כו".

29 ובחרת בחיים

"... and you shall choose life." Choosing life means attending to the divine life within things.

Deuteronomy 30:19: דברים ל"ט:יט

הַעֲדֵתִי בְּכֶם הַיּוֹם אֶת־הַשְּׂמִימִים וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבִחְרַת בְּחַיִּים לְמַעַן תַּחְיֶה אִתָּה וְנִרְעָה:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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30 לאהבה את ה' כי הוא חייך

"To love Havayah your G-d ... for He is your life." Choosing life is defined as loving G-d, the Life of all life.

Deuteronomy 30:20: דברים ל"ט:כ

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׁמְעַת בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאֶרֶץ יִמְיָךְ לְשִׁכַּת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

31 שהוא חיי החיים

Tanya chapter 44 explains "My soul, I desire You": as a person longs for his own life, so the soul longs for the Infinite Light, blessed be He, "the true Life of all life."

KEHOT'S NOTE

ראה תניא פרק מד (סג, א). וראה באוה"ת דברים כרך ה ע' ב'נד.

32 רוממות א-ל בגרונם

"The exaltations of G-d are in their throat, and a double-edged sword in their hand," followed by "to execute

vengeance on the nations." The praise of G-d's exaltedness in prayer is itself the sword against the evil in the soul.

תהילים קמ"ט:ו: Psalms 149:6

רוממות אֵל בְּגִרְוֹנָם וְהֶרֶב פִּיפְיֹת בִּידָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 4

33 בחרבי ובקשתי

Yaakov tells Yosef of the portion he took from the Amorite "with my sword and with my bow." The Alter Rebbe reads the sword and bow, with Onkelos, as prayer and supplication.

Genesis 48:22: בראשית מ"ח:כ"ב

וְאָנֹכִי נָתַתִּי לָךְ שֶׁכֶּם אֶחָד עַל־אֶחִיד אֲשֶׁר לְקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקֶשְׁתִּי:

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 מ"ח, כב.

34 בצלותי ובעותי

Targum Onkelos renders "with my sword and with my bow" as "with my prayer and with my supplication." This is the basis for calling prayer the soul's weapons.

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

וְאֵנָּה יְהִיבִית לָךְ חוּלָק חַד יִתִּיר עַל אֶחִיד דִּי נְסִיבִית מִיַּד דְּאֵמֹרִיָּה בְּצִלּוֹתִי וּבְעוֹתִי:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

35 וסידור שבחיו של מקום

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

KEHOT'S NOTE

ראה ע"ז, סע"ב. וש"נ.

36 וסידור שבחיו של מקום

Rabbi Simlai teaches that a person should always first set out the praise of the Omnipresent and only then pray, learning it from Moshe. The Alter Rebbe uses the phrase for the praises of prayer that become the soul's sword.

עבודה זרה ז' ב: Avodah Zarah 7b:18

כְּדִרְיֵשׁ רַבִּי שְׁמַלְאִי [דְּרִישׁ רַבִּי שְׁמַלְאִי]: לְעוֹלָם יִסְדֵּר אָדָם שְׁבַחוֹ שֶׁל מְקוֹם וְאַחֵר כֶּה יִתְפַּלֵּל, מִנְּלֵן? מִמֶּשֶׁה רַבִּינוּ, דְּכַתִּיב: "ה' אֱלֹהִים אַתָּה הַחַלּוֹת לְהִרְאוֹת אֶת עַבְדְּךָ וְגו'", וְכַתִּיב בְּתַרְיָה: "אֲעַבְדָּהּ נָא וְאֶרְאָה אֶת הָאָרֶץ הַטּוֹבָה".

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

37 מלכותך מלכות כל עולמים

"Your kingship is the kingship of all worlds, and Your dominion is in every generation." G-d's Malchus is the level that fills all worlds.

Psalms 145:13: תהילים קמ"ה:יג

מלכותך מלכות כל־עלמים וממ־שלתך בכל־דור ודור:

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

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KEHOT'S NOTE

תהלים קמה, יג.

38 בד"ה רני ושמחי

There the Alter Rebbe explains that the service of the angels in every world is song and praise, the expression of their yearning to cleave to G-d and be included in the Infinite Light; it is a service only from below to above, unlike Torah and mitzvos, which draw down from above.

KEHOT'S NOTE

תו"א לו, א ואילך.

39 וצדקתך ירננו

"They shall express the remembrance of Your great goodness and sing of Your righteousness." The words that the discourse cited here explains.

Psalms 145:7: תהילים קמ"ה:ז

זכר רב־טובך יביעו וצדקתך ירננו:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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40 ואשר משרתי

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 5

41 ותעלומות לב

"Would G-d not search this out? For He knows the secrets of the heart." The inner heart is what is hidden even from a person's own understanding.

Psalms 44:22: תהילים מ"ד:כ"ב

הלא אלקים יחקר־זאת כִּי־הוא ידע תעלמות לב:

Would not G-d search this out? For He knoweth the secrets of the heart.

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42 ושמתי כדכד

"And I will make your windows of kaddod, your gates of carbuncle stones, and all your borders of precious stones." The opening words of the discourse cited here, which explains "all your borders of precious stones."

Isaiah 54:12: ישעיהו נ"ד:י"ב

ושמתי כדכד שמשתיך ושעריך לאבני אקדח וכל־גבולך לאבני־חפץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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43 ראה אנכי

"See, I set before you today a blessing and a curse." The opening words of another discourse cited here.

Deuteronomy 11:26: דברים כ"ו:כ"ו

ראה אנכי נתן לפניכם היום ברכה וקללה:

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

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44 נחל איתן

In the law of the heifer whose neck is broken, the elders bring it down to a nachal eisan, a rugged valley. The discourse "See, I set" explains this phrase.

Deuteronomy 21:4: דברים כ"א:ד'

והורדו זקני העיר ההוא את־העגלה אל־נחל איתן אשר לא־יעבד בו ולא יזרע וצִרְפו־שם את־העגלה בנחל:

And the elders of that city shall bring down the heifer unto a rough valley, which may neither be plowed nor sown, and shall break the heifer's neck there in the valley.

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45 ביום השמיני שלח

"On the eighth day he sent the people away," at the end of the dedication of Solomon's Temple. A discourse on this verse also treats the inner heart.

I Kings 8:66: מלכים א ח':ס"ו

ביום השמיני שלח את־העם ויכרכו את־המֶלֶךְ וילכו לאֲהֲלִיהֶם שְׂמִיחִים וטובי לב על כִּלְי־הטובה אשר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

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

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46 כי המצוה הזאת

"For this commandment that I command you today is not hidden from you, nor is it far away." The discourse on this verse discusses teshuvah as tashuv hei.

Deuteronomy 30:11: דברים ל':י"א

כי המצוה הזאת אשר אנכי מצוה היום לא־נִפְלְאתָ הוּא מִמֶּךָ וְלֹא רִחֵק הוּא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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47 בחי אלקות שבנפש המתגלה בבחי יחידה

A gloss there explains the Alter Rebbe's words to mean that even the level of yechidah is only that in which the G-dly spark is clothed.

KEHOT'S NOTE

באוה"ת דברים ע' בינה "דר"ל דגם בחי יחידה היא רק שבה מלוּבֶשׁ הַנִּיּוּצִין האלקי" ע"ש.

48 את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah."
The Alter Rebbe reads it as teaching that heaven and earth are equal before G-d.

ירמיהו כ"ג:כ"ד Jeremiah 23:24

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻמֵּי ה' הֲלוֹא אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻמֵּי ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמיי כג, כד.

49 והקדוש בשמים ובארץ

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

KEHOT'S NOTE

ברכת ישתבח.

50 Kehot's note points to Numbers 13:1-15:41 for these words.

במדבר י"ג:א-ט"ו Numbers 13:1-15:41

51 מלא כל הארץ כבודו

The seraphim call, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." Because heaven and earth are equal before Him, His glory fills even the earth.

ישעיהו ו'ג:ג Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מִלֵּא כָּל־הָאָרֶץ
כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 6

52 והנה כוכבים וכל צבא השמים

According to the note, this passage is quoted on p. 1013 and explained on p. 1014.

עבודה זרה נ"ה Avodah Zarah 55a

KEHOT'S NOTE

קטע זה מובא באוה"ת שה"ש כרך ג ע' אי"ג. וראה שם ע' איד שמבאר הקטע.
בסה"מ תקס"ה ח"ב ע' תתכב מוסיף אחר הפסוק "וארו"ל שהחליקו בדברים
[— ע"ז נה, א] כלומר שהפרידו מאחדותו כו".

53 Moshe warns Israel not to be drawn to bow to "the sun, the moon and the stars, all the host of heaven, which Havayah your G-d apportioned to all the peoples under the whole heaven." The Alter Rebbe reads it as describing the stars as channels of influence for the nations.

דברים ד':ט"ט Deuteronomy 4:19

וּפְנֵי־תִשָּׂא עֵינֶיךָ הַשָּׁמַיִם וְרָאִיתָ אֶת־הַשָּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים
כֻּלָּם צָבָא הַשָּׁמַיִם וְנִדְחָתָם וְהַשִּׁתְחֻיָּת לָהֶם וְעִבְדָתָם אֲשֶׁר חָלַק ה' אֱלֹהֶיךָ
אֹתָם לְכָל־הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם:

and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the L-RD thy G-d hath allotted unto all the peoples under the whole heaven.

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54

אשר חלק כו'

The words "which [He] apportioned, etc." are absent from the first printing.

KEHOT'S NOTE

תניי אלו "אשר חלק כו'" ליתא בדפוס ראשון. וצ"ע למה לתחלת הפסוק
כתב "וגו'" ולסוף הפסוק כתב "כו'". בכת"י במקום "וגו'" נכתב "וכו'".

55

שמקבלים מע"ש

The first printing reads "which receive from those higher than them" instead of "which receive from the seventy princes."

KEHOT'S NOTE

בדפוס ראשון: "שמקבלים מגבוהים עליהם" והם. בכת"י 996 "שמקבלים
מע' שרים יציב גבולות עמים כו'". ובכרך 1101 יש קו מחיקה בגוכתי"ק:
שמקבלים [ואח"כ קו מחיקה על זה נכתב בגוכתי"ק] מגבוהים עליהם.

56

"For one higher than the high watches, and there are higher ones above them." Each level in the chain receives from the one above it.

קהלת ה':ז Ecclesiastes 5:7

אִם־עֲשֶׂה רֶשֶׁת וְגִלְגָּל מִשְׁפָּט וְצָדִיק תִּרְאֶה בְּמִדְיָנָה אֶל־תִּתְּמָה עַל־הַחֲפִץ כִּי
גִבָּה מֵעַל גִּבָּה שֹׁמֵר וְגִבָּהִים עֲלֵיהֶם:

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

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PARAGRAPH 7

57

אין מזל לישראל

G-d tells Avraham, "Leave your astrology: Israel has no mazal." The Kehot edition cites it alongside Shabbat 156a.

נדרים ל"ב א:ט"ו-9 Nedarim 32a:9-10

"וַיּוֹצֵא אוֹתוֹ הַחוּצָה", אָמַר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, הִסְתַּכַּלְתִּי בְּמִזְלִי שְׁלִי
וְאִין לִי אֶלָּא בֶּן אֶחָד. אָמַר לוֹ: צֵא מֵאִיצְטְגִינּוֹת שְׁלֶךְ, אִין מִזְל
לְיִשְׂרָאֵל. אָמַר רַבִּי יִצְחָק: כָּל הַמַּתֵּמִים עֲצֻמוֹ — הַקְדוֹשׁ בְּרוּךְ הוּא
מַתֵּמִים עֻמוֹ, שְׁנֹאֲמַר: "עַם הַסִּיד תִּתְחַסֵּד עִם גְּבוּרַת תִּמִּים תִּתְמָם".

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KEHOT'S NOTE

שבת קנו, סע"א. נדרים לב, א. וראה גם לקמן ע"א, ד. וראה הפי' בביאוה"ז
להצ"צ כרך ב ע' תרלו ההפרש בין מזל, מזלא, זכות.

58

אין מזל לישראל

Rabbi Yochanan teaches that Israel has no mazal: they are not governed by the stars. The Alter Rebbe explains that

Israel receive from beyond the chain of descent.

Shabbat 156a:12-13ג"כ: י"ב-י"ג

איתמר, רבי חנינא אומר: מזל מחכים, מזל מעשיר, ויש מזל לישראל. רבי יוחנן אומר: אין מזל לישראל. ואודא רבי יוחנן לטעמיה, דאמר רבי יוחנן: מזין שאין מזל לישראל? שנאמר: "כה אמר ה' אל דרך הגוים אל תלמדו ומאותות השמים אל תחתו כי יחתו הגוים מהמה" — הם יחתו, ולא ישראל. ואף רב סבר אין מזל לישראל, דאמר רב יהודה אמר רב: מזין שאין מזל לישראל? — שנאמר: "ויוצא אותו החוצה", אמר אברהם לפני הקדוש ...

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59

כי חלק ה' עמו

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." Israel are G-d's own portion, receiving from Him directly.

Deuteronomy 32:9ט"ז: ט"ז

כי חלק Havayah עמו יעקב חבל נחלתו:

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

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KEHOT'S NOTE

דברים לב, ט.

60

ואתם תהיו לי

"And you shall be to Me a kingdom of priests and a holy nation." Israel belong to G-d Himself.

Exodus 19:6ט"ז: ט"ז

ואתם תהיו לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל בני ישראל:

and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.'

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KEHOT'S NOTE

שמות יט, ו.

61

מי לי בשמים

"Whom have I in heaven? And besides You I desire nothing on earth." The love of the inner heart wants G-d Himself, not any level of the worlds.

Psalms 73:25כ"ה: כ"ה

מי לי בשמים ועמך לא תפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

62

כלה שארי ולבבי

"My flesh and my heart yearn; G-d is the Rock of my heart and my portion forever." The longing of the inner heart,

whose portion is G-d alone.

Psalms 73:26כ"ו: כ"ו

כלה שארי ולבבי צור-לבבי וחלקי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

63

ובד"ה אם לא תדעי

The discourse "If you do not know" expounds "And Rachel was beautiful of form and beautiful of appearance": Rachel is Knesses Yisrael, and "form" (to'ar) is explained through "Let us make man in Our image" and "Yours, Havayah, is the greatness and the might," the same ideas this maamar develops in paragraphs 13 to 15.

KEHOT'S NOTE

תו"א כג, ב.

64

אם לא תדעי

"If you do not know, O fairest among women, go out in the footsteps of the flock." The opening words of the Torah Ohr discourse cited here.

Song of Songs 1:8ח"ח: ח"ח

אם-לא תדעי לה היפה בנשים צא-לה בעקבי הצאן ורעי את-גדיתי: על משכנות הרעים:

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

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65

גלו לאדום שכינה עמהם

the passage shares nothing with the note

Megillah 29a:4ד"א: ד"א

תניא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבעל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביה בהיותם במצרים וגו'". גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי בבלה". ואף קשה עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלוקיך את שבותך". "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שב עמהן מבין הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

ספרי במדבר לה, לד. וראה מגילה כט, א. ירושלמי תענית פ"א, ה"א. מכילתא בא ספרי"ד. וע' ספרי בהעלותך [י, לה] סדי"ה ויהי בנסוע הארון.

ובמסעי ד"ה ולא תטמא את הארץ [לה, לד], ע"ש. וע"ל מסות (פד [פג] סע"ד). ועי' זה"ח רות ד"ה עיר קטנה הדי' (צו, ג) די' ברדיטשוב תקפ"ה [כ]. [ובהוצאת מרגלית ליתא].

66 גלו לאדום שכינה עמהם

Rabbi Nasan teaches how beloved Israel are, that wherever they were exiled the Shechinah was with them: in Egypt, in Babylon, in Elam and in Edom. The Alter Rebbe applies it to the G-dly spark in exile within the soul.

ספרי במדבר קס"א:ה'5:161 Sifrei Bamidbar

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי כבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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67 עי' בע"ח ש"מא פ"ג

There the Alter Rebbe quotes this Etz Chaim passage: there is a very small spark that is G-dliness itself, and it is clothed in a created spark called yechidah.

KEHOT'S NOTE

הלשון מובא לעיל פי' ראה כו, א ובאוה"ת דברים עי' אנה.

68 גלות ושעבוד דאגת הפרנסה

The note refers there for a manuscript variant of the words "exile and enslavement to the worry of earning a livelihood"; the variant itself is not given in the note.

KEHOT'S NOTE

ראה הוספות להערות וצינונים ללקו"ת כאן — שינוי נוסח מכת"י.

69 בנפשו יביא לחמו

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

KEHOT'S NOTE

פיוט דיי"נ.

70 רבות מחשבות

"There are many thoughts in a man's heart, but the counsel of Havayah, that shall stand." Here it describes a heart crowded with worries.

משלי י"ט:כ"א Proverbs 19:21

רבות מחשבות בלב־איש ועצת ה' היא תקום:

There are many devices in a man's heart; But the counsel of the L-RD, that shall stand.

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KEHOT'S NOTE

משלי יט, כא.

71 תספרו חמשים יום

"You shall count fifty days," the counting of the Omer up to Shavuot. The opening words of a discourse the Alter Rebbe refers to.

ויקרא כ"ג:ט"ז Leviticus 23:16

עד ממחרת השבת השביעית תספרו חמשים יום והקרבתם מנחה חדשה לה'

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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72 אני ישנה

"I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me." The Midrash on this verse is the source of "Open for Me an opening like the point of a needle."

Song of Songs 5:2 שיר השירים ה:ב

אני ישנה ולבי ער קול דודי דופק פתחי־לי אחתי רעיתי יונתי תמתי שראשי נמלא־טל קצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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73 ושבית שבי

"... and you capture his captives." Read as the transformation of the evil itself into good.

דברים כ"א:י' Deuteronomy 21:10

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ הָאֱלֹקִים בְּיָדְךָ וְשָׁבִית 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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74 הבגדים הצואים

"Remove the soiled garments from him"; and he said, "See, I have removed your iniquity from you." The removal of the soiled garments is the image for evil transformed into good.

זכריה ג:ד' Zechariah 3:4

וַיַּעַן וַיֹּאמֶר אֶל־הַעֲמִידִים לִפְנֵי לֵאמֹר הִסִּירוּ הַבְּגָדִים הַצְּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הִעֲבַרְתִּי מֵעָלָיו עֹנֶה וְהִלָּכְשׁ אֹתוֹ מִחֻלָּצוֹת:

And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'

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75

שנתהפך הרע לטוב בהסרת הבגדים הצואים

At the end of chapter 9, Tanya cites Etz Chaim in the name of the Zohar that the evil is transformed into complete good, like the good inclination itself, when the “soiled garments” are removed from it: the pleasures of this world in which it is clothed. The Alter Rebbe refers to it here.

תניא, חלק ראשון; ליקוטי אמרים ט:ו'6: Tanya, Likkutei Amarim 9:6: ... נ' פרק ג' בשם הזהר, שהרע נהפך להיות טוב גמור כמו יצר טוב ממש, בהסיר "הבגדים הצואים" ממנו, שהם תענוגים עולם הזה שהוא מלוכלך בהם.

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PARAGRAPH 9

76

אם יהיה נדחך בקצה השמים משם יקבצך

“If your dispersed are at the end of the heavens, from there Havayah your G-d will gather you.” Read as the gathering of the soul’s scattered powers.

דברים ל:ד'4: Deuteronomy 30:4

אם־יהיה נדחך בקצה השמים משם יקבצך ה' אלקיך ומשם יקחה:

If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the L-RD thy G-d gather thee, and from thence will He fetch thee.

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77

וכף הקלע

Avigail tells David that the souls of his enemies G-d will “sling out, as from the hollow of a sling.” The image is used here for the soul cast about by its garments.

שמואל א כ"ה:כ"ט29: I Samuel 25:29

ויקם אדם לרדפה ולבקש את־נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש איביך יקלענה בתוך כף הקלע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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78

וראית בשביה אשת יפ"ת

“And you see among the captives a woman of beautiful form, and you desire her, and you take her to yourself as a wife.” The woman of beautiful form is the essence of the soul held captive.

דברים כ"א:י"א11: Deuteronomy 21:11

וראית בשביה אשת יפת־תאר והשקת בה ולקחת לך לאשה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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79

ורחל היתה יפ"ת

“And Rachel was beautiful of form and beautiful of appearance.” The words expounded in the Torah Ohr dis-

course cited here.

בראשית כ"ט:י"ז17: Genesis 29:17

ועיני לאה רכות ורחל היתה יפת־תאר ויפת מראה:

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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PARAGRAPH 10

80

רובע ישראל

“Who has counted the dust of Jacob, or numbered the fourth part of Israel?” The “fourth” is read as the fourth level, Atzilus.

במדבר כ"ג:י"10: Numbers 23:10

מי מנה עפר יעקב ומספר את־רבע ישראל תמות נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 12

81

מי מנה

“Who has counted the dust of Jacob?” The opening words of the discourse cited here.

במדבר כ"ג:י"10: Numbers 23:10

מי מנה עפר יעקב ומספר את־רבע ישראל תמות נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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82

אף עשיתי

“Everyone who is called by My name, for My glory I created him, I formed him, I even made him.” Created, formed and made are Beriah, Yetzirah and Asiyah, and “even” includes Atzilus.

ישעיהו מ"ג:ז7: Isaiah 43:7

כל הנקרא בשמי ולכבודי יצרתיו אף־עשיתי:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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PARAGRAPH 13

83 והדל לא ימעט

“The rich shall not give more and the poor shall not give less than half a shekel.” The Raaya Mehemna on this verse is the subject of the discourse cited here.

Exodus 30:15 ויט"ו

העשיר לא ירבה והדל לא ימעט ממחצית השקל לתת את־תרומת ה' לכפר על־נפשתיכם:

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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84 נעשה אדם בצלמנו

“Let us make man in Our image, after Our likeness.” The “image” explains the to'ar, the “form,” of the yefas to'ar.

Genesis 1:26 ויכ"ו

ויאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו בגדת הים ובעוף השמים ובבהמה ובכל־הארץ ובכל־הרמש הרמש על־הארץ:

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

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PARAGRAPH 14

85 ויברא אלקים את האדם

“And G-d created man in His image; in the image of G-d He created him.” The doubled “image” is read as two levels of the soul.

Genesis 1:27 ויכ"ז

ויברא אלקים את־האדם בצלמו בצלם אלקים ברא אתו זכר ונקבה ברא אתם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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KEHOT'S NOTE

בראשית א, כז. ראה אוה"ת פי ואתחנן ע' ו.

86 ויברא אלקים את האדם בצלמו בצלם אלקים

At the beginning of Parshas Bamidbar the Zohar asks why the verse says both “in His image” and “in the image of G-d,” and answers that there are two levels, one male and one female. The Alter Rebbe cites this passage in the next paragraph.

Zohar, Bamidbar 1:1-7 וי"א-במדבר

AND THE L-RD SPAKE UNTO MOSES IN THE WILDERNESS OF SINAI, IN THE TENT OF MEETING, ETC. R. Abba cited here the verse: “And G-d created man in his own image, in the image of G-d created he him”, etc. (Gen. 1, 27). ‘We have already explained’, he said, ‘that when the Holy One, blessed

כי תצא למלחמה על אויביך וגו'

be He, created man, He made him in the image of the higher and the lower grades, so that he epitomised the whole, and his light shone forth from one end of the world to ...

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

87 ולכבודי בראתיו

“For My glory I created him, I formed him, I even made him.” The soul's descent through Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ויג"ז

כל הנקרא בשמי ולכבודי בראתיו יצרתי אף־עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע"י מג, ז.

88 דאע"ג דאיהו לא חזי

Ravina concludes that when a person is frightened for no visible reason, “even though he does not see, his mazal sees.” The Alter Rebbe identifies the mazal with the soul above the body.

Megillah 3a:14 ויד"א

אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאיהו לא חזי, מנליה חזי. מאי תשנתי? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשור מדוכתיה ארבע גרמדי. ואי לא — לימא הכי: “עיוא דבי טבחי שמינא מינאי”.

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: “The goat at the butcher's is fatter than I am.”

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

KEHOT'S NOTE

מגילה ג, א. וש"נ.

PARAGRAPH 15

89 הנך יפה דודי

“Behold, you are beautiful, my beloved, indeed pleasant.” Beauty as the language of the bond between the soul and G-d.

Song of Songs 1:16 ויט"ו שיר השירים

הנך יפה דודי אף נעים אף־ערשנו רעננה:

Behold, thou art fair, my beloved, yea, pleasant; Also our couch is leafy.

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KEHOT'S NOTE

שה"ש א, טז.

90 ועי בוח"א ויחי דרמ"ה סע"א וע"ב

The passage there explains that the higher teshuvah, “with all your might,” is called “heaven,” which is associated with fire and with the soul's upward yearning to be includ-

ed in its source; it adds that Knesses Yisrael is called ishah (woman), a word it links with fire.

KEHOT'S NOTE

ראה לקמן שה"ש מט, ג. ובאזה"ת מדבר ע' צח.

91 בהתהפכות המדות של הרע לטוב ממש

Tanya chapter 10 describes the complete tzaddik, in whom the evil itself is transformed into good through the complete removal of its "soiled garments," unlike one in whom the evil is only driven out. The Alter Rebbe cites it for the transformation of the emotions into actual good.

Tanya, Likkutei Amarim 10:1-2 תניא, חלק ראשון; ליקוטי אמרים

והנה, כשהאדם מגביר נפשו האלהית ונלחם כל כך עם הפהמית, עד שמגרש ומבצר הרע שבה מחלל השמאלי, כמו שכתוב: "ובערת הרע מקרבו". ואין הרע נהפך לטוב ממש - נקרא "צדיק שאינו גמור" ו"צדיק ורע לו". דהיינו, שיש בו עדיין מעט מזער רע בחלל השמאלי, אלא שכפוף ונטול לטוב מחמת מיעוטו, ולכן, נדמה לו כי "ויגרשוהו וילך לו" כולו לגמרי, אבל באמת, אלו חלק וחלק לו לגמרי כל הרע שבו - היה נהפך לטוב ממש. ...

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92 בקשו פני

"On Your behalf my heart says, Seek my face; Your face, Havayah, I will seek." The Alter Rebbe reads "my face" as the person's inner point and "Your face" as G-d's inner dimension.

Psalms 27:8 תהילים כ"ז:ח

לך אִמַּר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבֹקֶשׁ:

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

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KEHOT'S NOTE

תהלים כז, ח.

93 תעיתי כשה אובד

"I have strayed like a lost lamb; seek Your servant, for I have not forgotten Your commandments." The hidden inner point must be sought out.

Psalms 119:176 תהילים קי"ט:קע"ז

תִּעִיתִי כִּשְׂה אֹבֵד בִּקְשׁ עֲבָדְךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכַחְתִּי:

I have gone astray like a lost sheep; seek Thy servant; For I have not forgotten Thy commandments.

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KEHOT'S NOTE

תהלים קיט, קעו.

94 ויעבור ה' על פניו

"And Havayah passed before him (al panav) and proclaimed," the opening of the Thirteen Attributes of Mercy.

"Before him," literally "over his face," points to G-d's inner dimension.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

95 דלית מחשבה תפיסא ביי

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

96 דלית מחשבה תפיסא ביה

In Patach Eliyahu, in the introduction to the Tikkunei Zohar, Eliyahu says of G-d, "No thought can grasp You at all." Torah and mitzvos are the will and wisdom of this ungraspable Essence.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א"י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסאית (ניא אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

97 נקי קורא בתורה

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

KEHOT'S NOTE

ראה ברכות רפ"ג. ובכ"מ.

98 דאורייתא מחכמה נפקת

Here Rabbi Yitzchak cites the teaching that the Torah came forth from supernal Chochmah, Rabbi Yose says from Binah, and Rabbi Yehudah that it is included in Chochmah and Binah. The Kehot edition cites it alongside Zohar 2:121a.

Zohar, Yitro 21:378-22:389 ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

99 חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." Wisdom is an inner light that shows on the face, so the Torah draws down

G-d's "face."

Ecclesiastes 8:1א"ח: קהלת ח

מִי כִהְיֶהְכֶם וּמִי יֵדַע פֶּשֶׁר דָּבָר חֲכָמָת אָדָם תֹּאִיר פָּנָיו וְעוֹ פָּנָיו יִשָּׁנָא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

100

ויכתוב משה את מוצאיהם

"And Moshe wrote their goings forth according to their journeys." The opening words of the explanation the Alter Rebbe refers to.

Numbers 33:2ב"ג: במדבר ל

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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101

יאר פניו אתנו סלה

"May G-d be gracious to us and bless us; may He make His face shine upon us, Selah." Through Torah and mitzvos G-d's "face" shines below.

Psalms 67:2ב"ג: תהילים ס"ז

אֱלֹהִים יִחַנְנוּ וְיִכְרְכְנוּ יִאֲרֹפְנֵנוּ אֲתָנוּ סֵלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

102

תרי"ג מצות . . תרי"ך עמודי אור

There the 248 positive commandments are the vessels of Z'eir Anpin that receive the light drawn from Keser, the 620 pillars of light, which are the 613 mitzvos of the Torah and the seven rabbinic mitzvos; through the vessels the light spreads into Z'eir Anpin and from there into Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. ע"ל בחקותי (מז, ב). ושי"ג. [כ].

103

תרי"ך עמודי אור

Rabbi Moshe Cordovero writes that within Keser there are 620 "pillars of light," as the numerical value of keser, first revealed in the prayer of Rabbi Nechunya ben HaKaneh. The Kehot edition cites it for the 613 and 7 mitzvos as 620 pillars of light.

Pardes Rimmonim 8:5-6ו"ה: פרדס רמונים ח

... ורבי יהודה חייט בפי המערכת הנקי מנחת יהודה פירש דין מלחמה מפני שהחכמה הוא הראשית אשר הופרש מן העיסה מן הצד הזה בא השנוי וההיפוך והדין וכו' כי מאחר שיש עילה ועלול יש היפוך כי

העילה נותנת והעלול מקבל ולזה העלול הראשון דבק בו ועמו החסרון ומשם נתפשט כל מיני היפוך וטומאה וטהרה ושלום ומלחמה דין ורחמים כי מצד המשפיע יהיה רחמים ומצד המקבל יבא דין ומפני זה כי החכמה היא התחלת הדין מן הצד שאמרנו לזה נקרא דין אע"פ שהדין בה הוא ככח בערך הדין החזק של הגבורה ...

Pardes Rimmonim (Public Domain)

104

הקב"ה מניח תפילין

Rabbi Avin bar Rav Adda in the name of Rabbi Yitzchak derives that the Holy One, blessed be He, puts on tefillin from "Havayah has sworn by His right hand and by the arm of His strength." The Alter Rebbe cites it to show that the mitzvos exist, as it were, in G-d Himself, and are drawn down below through their fulfillment.

Berakhot 6a:17-18ח"י-י"ז: ברכות ו

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מניין שהקדוש ברוך הוא מניח תפילין שנאמר: "נשבע ה' בימינו ובזרוע עזו". "בימינו" — זו תורה, שנאמר: "מימינו אש דת למו", "ובזרוע עזו" — אלו תפילין, שנאמר: "ה' עז לעמו יתן".

Rab Avin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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Zohar I, 147א קמו, זח"א

KEHOT'S NOTE

ברכות ו, א. וראה ג"כ זח"א קמו, א.

105

לך ה' הגדולה

David's blessing: "Yours, Havayah, are the greatness and the might and the beauty (tiferes)." The soul above is rooted in Tiferes, beauty, and is therefore called "beautiful of form."

I Chronicles 29:11א"ט: דברי הימים א

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לך ה' הממלכה והמתנשא לכל לראש:

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

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KEHOT'S NOTE

דה"א כט, יא.

106

דאורייתא תחכמה נפקת

The Zohar states that the Torah came forth from Chochmah, from the place called "holy." Torah study therefore draws down G-d's wisdom.

Zohar II, 121א קכא, זח"ב

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

PARAGRAPH 16

107

וצדקה כנגד כולם

Rabbi Assi teaches that charity is equal to all the other mitzvos. The Alter Rebbe explains why: charity is free kindness given to the lowly.

Bava Batra 9a:12-13ג"כ-י"ב:י"ב

... "והעמדתו עלינו מצות לתת עלינו שלישיית השקל בשנה לעבדת בית אלקינו". ואמר רב אסי: שקולה צדקה כנגד כל המצוות, שנאמר: "והעמדתו עלינו מצות וגו'" - "מצוה" אין פתיב כאן, אלא "מצות". (סימן: גדול, מקדש, משה) אמר רבי אלעזר: גדול המעשה יותר מן העושה - שנאמר: "והיה מעשה הצדקה שלום, ועבדת הצדקה השקט וקטט עד עולם"; וזה - "הלא פרש לרעב לחמה". לא זכה - "וענינים מרודים תביא בית".

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KEHOT'S NOTE

ב"ב ט, א.

108

להחיות רוח שפלים

"I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." The "lowly" are all the levels of the worlds.

Isaiah 57:15ט"ו:ט"ו

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת-ידכא ושל-רוח הלהיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע"י נז, טו.

109

דכולא קמיי כלא חשיב

The Zohar describes G-d as the root of all worlds, before whom everything is considered as nothing. Therefore every level of the worlds is "lowly" before Him.

Zohar I, 11b, י"א, כ"א

KEHOT'S NOTE

ז"א י"א, ב.

110

והי מעשה הצדקה שלום

"And the work of righteousness (tzedakah) shall be peace." Charity brings peace, the bond between above and below.

Isaiah 32:17י"ז:י"ז

והיה מעשה הצדקה שלום ועבדת הצדקה השקט וקטט עד-עולם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע"י לב, יז.

111

שלום שלום לרחוק ולקרוב

"Peace, peace, to the far and to the near, says Havayah, and I will heal him." The far is mentioned first.

Isaiah 57:19י"ט:י"ט

בורא ניב שפתים שלום שלום לרחוק ולקרוב אמר Havayah ורפאתיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

ישע"י נז, יט.

112

לרחוק שנעשה קרוב

Rabbi Abahu teaches that where baalei teshuvah stand, the completely righteous cannot stand, for the verse says "to the far" first and only then "to the near." The Alter Rebbe reads "the far" as one who has become near.

Berakhot 34b:17-18י"ח:י"ח-י"ז

אמרו עליו על רבי חנינא וכו': מנא הני מילי? אמר רבי יהושע בן לוי: דאמר קרא: "בורא ניב שפתים שלום שלום לרחוק ולקרוב אמר ה' ורפאתיו". אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיא בתו לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם, ולמהנה תלמיד חכם מונקסיו. אבל תלמידי חכמים עצמן — "עזו לא ראתה אלקים וולתה יעשה למחבה לו".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said: For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is. lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan: Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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KEHOT'S NOTE

ברכות לד, ב.

113

ראשי המטות

"And Moshe spoke to the heads of the tribes." The opening words of a discourse cited here.

Numbers 30:2ב'י:ב'

וידבר משה אל-ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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114 אחרי ה' אלקיכם תלכו

"After Havayah your G-d you shall walk ... and His commandments you shall keep." The opening words of a discourse cited here.

Deuteronomy 13:5 ה'יג:ה' דברים

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו וקללו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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115 מי לי בשמים ועמך לא חפצתי בארץ

"Whom have I in heaven? And besides You I desire nothing on earth." The inner heart desires neither heaven nor earth, not even Gan Eden, but G-d Himself.

Psalms 73:25 ה'יג:כ"ה תהילים

מי לי בשמים ועמך לא חפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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PARAGRAPH 17

116 מי זאת עולה מן המדבר

"Who is this coming up from the desert, leaning upon her beloved?" The soul rising and clinging to G-d Himself.

Song of Songs 8:5 ה'ח:ה שיר השירים

מי זאת עולה מן המדבר מתרפקת על ידו ודוחה תחת התפוח עוררתיה שמה חבלתה אמה שמה חבלה ילדתה:

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

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KEHOT'S NOTE

שה"ש ה, ה.

117 ולקחת לך לאשה

"And you desire her, and you take her to yourself as a wife." The marriage of the soul with G-d, which must be preceded by desire.

Deuteronomy 21:11 ה'יא:כ"א דברים

וראית בשביה אשת יפת תאר וחסדתה כה ולקחתה לך לאשה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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118 ביום ההוא . . תקראי לי אישי

"And it shall be on that day, says Havayah, that you will call Me Ishi (my husband), and no longer call Me Baali (my

master)." A bond of love rather than of mastery.

Hosea 2:18 ה'י"ח:ב הושע

והיה ביום ההוא נאם ה' תקראי אישי ולא תקראי לי עוד בעלי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח.

119 ביום חתונתו זה מ"ת

The Mishnah reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. The Torah is the bridegroom and Israel the bride.

Taanit 26b:6-7 ה'ז"ב:ו-ז תענית

וכן הוא אומר: "צאנה וראנה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו". "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בנין בית המקדש, שיבנה במהרה בימינו. גם בשלשה פרקים בשנה כהנים נושאים את כפיהם כו'. תעניות ומעמדות מי איכא מוסף? חסורי מיחסרה, והכי קתני: בשלשה פרקים כהנים נושאים את כפיהן כל זמן שמתפללים, ויש מהן ארבעה פעמים ביום — שחרית ...

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KEHOT'S NOTE

תענית כו, ב. וראה רש"י בש"ש ג, יא ובמצודות דוד שם.

120 רוח אייתי רוח

The Zohar teaches that everything depends on desire: "spirit draws spirit and brings spirit," with the sign "If he sets his heart toward Him, his spirit and his soul He will gather to Himself." When a person awakens love for the Holy One, blessed be He, He awakens His right hand toward him.

Zohar II, 162b זח"ב קסב, כב

KEHOT'S NOTE

זח"ב קסב, ב.

121 אם ישים אליו לבו

"If He sets His heart upon him, He will gather to Himself his spirit and his soul." The Zohar reads it as the sign that spirit below draws spirit from above.

Job 34:14 ה'יד:ל"ד איוב

אם ישים אליו לבו רוחו ונשמתו אליו יאסף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

PARAGRAPH 18

122 והבאתה אל תוך ביתך

"And you shall bring her into your house, and she shall shave her head and do her nails." The verse that section 4

expounds.

דברים כ"א:י"ב Deuteronomy 21:12

והבאתה אליה ביתה וגללה את ראשה ועשתה את צפרניה:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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123

פי' ויקרא ד"ו סע"א

The note refers there in connection with this Zohar passage; its content is not quoted in the note.

KEHOT'S NOTE

נוצר גם לעיל פי' מטות פד, ד. לקמן שה"ש כא, כ. וראה אוה"ת נ"ך כרך א ע"ת עג.

124

נפלה לא תוסיף קום

Rabbi Shimon explains that in the final exile Knesses Yisrael will not return by herself as in earlier exiles: the King Himself will come, take her by the hand, raise her and bring her into His palace. This is the rising from above that the Alter Rebbe describes.

ספר הזהר, ויקרא י"פ-י"א:פ"ח Zohar, Vayikra 10:80-11:88

So the Community of Israel, on all previous occasions in which she was in exile, when the appointed time came, used to return of herself to the King; but in this exile the Holy One, blessed be He, will himself take her by the hand and raise her and comfort her and restore her to his palace. So it is written: 'In that day I will raise up the tabernacle of David that is fallen' (Amos 9, 11), the 'tabernacle of David' being identical with the 'Virgin of Israel'.

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

125

נפלה לא תוסיף קום

The Raaya Mehemna on Parshas Pinchas says that the Shechinah, of whom it is said "She has fallen, she shall rise no more," will not rise through another level, and therefore "On that day I will raise up the fallen tabernacle of David."

ספר הזהר, פנחס קכ"ג:תתמ"ב-תתנ"ו Zohar, Pinchas 123:842-856

126

נפלה לא תוסיף קום

"She has fallen, she shall rise no more, the virgin of Israel." The text itself places the verse at the beginning of Amos chapter 5.

עמוס ה':ב' Amos 5:2

נפלה לא תוסיף קום בתולת ישראל נטשה על אדמתה אין מקימה:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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127

נפלה לא תוסיף קום

The Zohar in Vayechi reads the verse differently: the Shechinah's fall is like that of a lion, which crouches only

in order to spring and prevail. The Alter Rebbe notes that this explanation differs from the one in Parshas Vayikra.

ספר הזהר, ויחי נ"ט:תקע"ה-ס':תקפ"ה Zohar, Vayechi 59:575-60:585

So, too, the Shekinah, which, although it is fallen, remains strong like a lion and a lioness. For just as these crouch only to spring upon their prey, which they smell from afar, so the Shekinah only crouches to take vengeance on idolaters and to spring upon them.

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

128

ביום ההוא אקים

"On that day I will raise up the fallen tabernacle of David." The rising that comes from above.

עמוס ט':י"א Amos 9:11

ביום ההוא אקים את סכת דוד הנפלת וגדדתי את פרציה וחרסתיו אקים ובניתיה כימי עולם:

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

129

חד אמר שהם

On "I will make your windows of kadkod," two sages disputed: one said shoham and one said yashfeh, and G-d said, "Let it be as both." The Alter Rebbe links the two Zohar readings to these two opinions.

בבא בתרא ע"ה א:ט' Bava Batra 75a:9

"ושמתי כדכד שמשתיך" - אמר רבי שמואל בר נחמני: פליגי תרי מלאכי ברקיעא - גבריאל ומיקאל; ואמרי לה תרי אמונאי במערבא, ומאן איגון - יהודה וחזקיה בני רבי חייא; חד אמר: שוהם, וחד אמר: ישפה. אמר להו הקדוש ברוך הוא: להוי כדיו וכדיו.

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130

בזח"א ויחי דרל"ז ב'

According to the note, the wording of this Zohar passage is quoted there, together with a reference to Torah Ohr.

KEHOT'S NOTE

ראה הלשון באוה"ת פי' בהעלותך ע"ש עכ. ומה שמציין שם לתרי"א.

131

כמים הפנים

"As water reflects face to face, so the heart of man to man." G-d's turning toward a person mirrors the person's turning toward Him.

משלי כ"ז:י"ט Proverbs 27:19

כמים הפנים לפנים כן לב האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

132 תשוב הי

Kehot's note points to Zohar III, 105a for these words.

Zohar III, 105a
KEHOT'S NOTE

זח"ג קגב, א. כגב, א.

133 תשוב הי

The Raaya Mehemna explains teshuvah through the letters of the Name: through awe, love and Torah, the vav returns to the hei, and the Name Havayah is made whole.

Zohar, Nasso 4:38-49ט"ח-ל"ח-מ"ט

134 והחזירנו בתשובה שלמה

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

KEHOT'S NOTE

נוסח שמור"ע דתפלת חול.

135 ויעבור הוי על פניו

"And Havayah passed before him (al panav) and proclaimed," the opening of the Thirteen Attributes of Mercy, which are drawn down during Selichos.

Exodus 34:6: שמות ל"ד:ו

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורחימים ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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PARAGRAPH 19

136 וגלחה את ראשה ועשתה את צפרניה

"... and she shall shave her head and do her nails." Read as removing the surplus of intellect and emotion.

Deuteronomy 21:12ב"א: י"ב

והבאתה אליה ביום ונגלחה את-ראשה ועשתה את-צפרניה:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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137 הנה שערות הראש הן מותרות המוחין

According to the note, this passage is quoted in both places.

KEHOT'S NOTE

קטע מובא באוה"ת ויקרא כרך א ע' קכה. ובכרך ג ע' תשנ.

138 חסד דרועא ימינא

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

139 חסד דרועא ימינא

In Patach Eliyahu the Sefiros are described as limbs: "Chesed is the right arm, Gevurah the left arm." The nails,

which grow from the hands, stand for the surplus of Chesed.

Tikkunei Zohar 17a:16-17ז"ז-ט"ז

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

Constantinople, 1740 (CC-BY-NC)

140 אברהם שיצא ממנו

Yaakov feared there might be someone unfit among his sons, "like Avraham, from whom Yishmael came forth, and my father Yitzhak, from whom Esav came forth." The Alter Rebbe's "Avraham, from whom came forth, etc." alludes to this phrase.

Pesachim 56a:7ז"א: א:ז

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל פניו ויאמר האספו ואניידה לכם." ביקש יעקב לגלות לבניו קץ הימיו, ונסתלקה ממנו שכינה. אמר: שמא חס ושלום יש במטתי פסול, כאברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלקינו ה' אחד". אמרו: כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד".

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

141 קדוש יהי גדל פרע

Of the nazir: "He shall be holy; he shall let the locks of the hair of his head grow long." On a high level, the surplus is holy.

Numbers 6:5ה'ו: ה:ו

כל-ימי נדר נזרו מער לא-יעבר על-ראשו עד-מלאת הימים אשר-יזיר לה קדש יהיה גדל פרע שער ראשו:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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KEHOT'S NOTE

במדבר ו, ה.

142 כי כארץ תוציא צמחה

"For as the earth brings forth her growth." The opening words of a discourse cited here.

Isaiah 61:11א"י: ס"א

כי כארץ תוציא צמחה וכגנה ירועיה תצמיח כן אדני ה' יצמיח צדקה ויהלל נגד כל-הגוים:

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

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143

ונקדשתי בתוך

"And I shall be sanctified among the children of Israel."
The opening words of a discourse cited here.

Leviticus 22:32 כ"ב:ל"ב ויקרא

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:
And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low you,

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144

מסטרא דדינא קשיא

The Zohar on Parshas Tazria teaches that the lower judg-
ments are bound up in the hair, which is why it is called
"severe judgment," and that when the hair of the head is
removed, the judgment is sweetened. The Alter Rebbe
refers to it ("see Parshas Tazria, 48b").

ספר זוהר, תוריע כ"ג:קט"ו-כ"ד:קכ"ג:Zohar, Tazria 23:115-24:123
Because the lower judgements are attached to the hair of
this one,According to the anthropomorphic symbolism of
the Sifra di-Zeniutha. he is called "Stern Judgement", but
when the hair is removed he becomes mitigated and the
lower judgements are not held in readiness. Therefore he is
called clean, as having emerged from the side of unclean-
ness, and here too it is written: "And if the hair of ish be fall-
en off his head, he is bald, he is clean."

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

145

והעבירו תער

In the purification of the Levites: "and let them pass a ra-
zor over all their flesh." The Levites, rooted in severe
judgment, remove their hair.

Numbers 8:7 ח"ז:מ"ז במדבר

וכה־תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על־כל־
בשרם וכבסו בגדיהם והטהרו:

And thus shalt thou do unto them, to cleanse them: sprinkle
the water of purification upon them, and let them cause a
razor to pass over all their flesh, and let them wash their
clothes, and cleanse themselves.

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KEHOT'S NOTE

במדבר ח, ז.

146

שער באשה ערוה

The Talmud teaches that "a woman's hair is ervah." The
Alter Rebbe explains that such surplus is where the exter-
nal forces draw nourishment.

Berakhot 24a:17 י"ז:א ברכות כ"ד א

אמר רב חסדא: שוק באשה ערוה, שנאמר: "גלי שוק עברי נהרות",
וכתיב: "תגל ערותה וגם תראה חרפתה". אמר שמואל: קול באשה —
ערוה, שנאמר: "כי קולך ערב ומראה נאווה". אמר רב ששת: שער
באשה ערוה, שנאמר: "שערה כעדר העצים".

Rab Hisda said : The calf of a woman's leg is to be regarded
as nakedness; as it is said, "Uncover the leg, pass through
the rivers" (Is. xlvii. 2) and it continues, "Thy nakedness

shall be uncovered, yea, thy shame shall be seen" (Is. xlvii.
3). Samuel said : A woman's voice is to be regarded as
nakedness ; as it is said, "For sweet is thy voice, and thy
countenance is comely" (Cant. ii. 14). ab Sheshet said: A
woman's hair is to be regarded as nakedness; as ...

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

KEHOT'S NOTE

ברכות כד, א.

147

ע"ה אסור לאכול בשר

Rebbi teaches that an unlearned person is forbidden to eat
meat, and that whoever engages in Torah may eat it. The
Alter Rebbe explains that meat drags the unlearned per-
son down.

Pesachim 49b:3 ג'ב:ג פסחים מ"ט ב

תניא, רבי אומר: עם הארץ אסור לאכול בשר, (בהמה) שנאמר: "זאת
תורת הבהמה והעוף": כל העוסק בתורה מותר לאכול בשר בהמה
ועוף, וכל שאינו עוסק בתורה אסור לאכול בשר בהמה ועוף.

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KEHOT'S NOTE

פסחים מט, ב. וראה לעיל פי' בהעלותך לא, ג.

148

צדיק אוכל לשובע נפשו

"The righteous one eats to the satisfaction of his soul."
The Torah scholar is not brought down by eating.

Proverbs 13:25 ה"כ:יג משלי י"ג

צדיק אכל לשבע נפשו וכטן רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the
belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה.

149

שיחת חולין של ת"ח

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

KEHOT'S NOTE

כ"ה הלשון בע"ז יט, א.

150

שיחת חולין של תלמידי חכמים

Rav Acha bar Adda in the name of Rav learns from "and its
leaf does not wither" that even the mundane conversation
of Torah scholars requires study. The Alter Rebbe stresses
"of Torah scholars": for them even the surplus belongs to
holiness.

Avodah Zarah 19b:6 ו"ב:ב עבודה זרה י"ט ב

"ועלהו לא יבול", אמר רב אחא בר אדא אמר רב, ואמרי לה אמר רב
אחא בר אבא אמר רב חמננא אמר רב: שאפילו שיחת חולין של
תלמידי חכמים צריכה תלמוד, שנאמר: "ועלהו לא יבול".

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151

שלא יורידנו ויחזירנו לסורו ח"ו

The note refers there on these words; its content is not
quoted in the note.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג (ראה גם שם ע' רו. וסה"מ תרל"ו ח"ב ע' תקיב).
לקמן פ' נצבים נב, סעי"א מציין שכאן מדובר בענין תשובת הגדר ע"ש.

PARAGRAPH 20

152 והסירה את שמלת שביה

"And she shall remove the garment of her captivity from upon her, and dwell in your house, and weep for her father and her mother a full month." The verse this paragraph expounds.

Deuteronomy 21:13 כ"א:י"ג

והסירה את־שמלת שביה מעליה וישבה בביתה ובכתה את־אביה ואת־אמה ירח ימים ואחר כן תבוא אליה ובעלתה והיתה לה לאשה:

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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153 בבואה דבבואה לית להו

Rabbi Chanina reports that demons have a reflection but not a reflection of a reflection. The Alter Rebbe applies it to the side of evil, which has one makif but not a second.

Yevamot 122a:9-10 א"ט:י-י"ג

ואינהו נמי אית להו כבואה! דחזו לקה כבואה דכבואה. ודלמא לדידהו אית להו כבואה דכבואה. אמר רבי חנינא, אמר לי יונתן שידא: כבואה — אית להו, כבואה דכבואה — לית להו. ודלמא צרה הוא? תנא דבי רבי ישמעאל: בשעת הסכנה כותבין ונותנין, אף על פי שאין מכירין.

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Gittin 66a:9-10 א"ט:י-י"ג

אינהו נמי אידמוי אידמו! דחזו לקה כבואה. אינהו נמי אית להו כבואה! דחזו לקה כבואה דכבואה. ודלמא אינהו נמי אית להו? אמר רבי חנינא: לימדני יונתן בני: כבואה אית להו, כבואה דכבואה לית להו. ודלמא צרה היא! תנא דבי רבי ישמעאל: בשעת הסכנה, כותבין ונותנין אף על פי שאין מכירין.

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KEHOT'S NOTE

יבמות קכב, א. גיטין סו, א. ראה לקו"ש ח"ד ע' 1201 הערה 49. בסה"מ תקס"ה כאן ע' תתכט ואילך מביא לשון הגמרא ומבאר זה "שאינ לחיצונים אלא בחי אור מקיף אחד, והוא הנקי בבואה לפי שהמקיף הוא כדוגמת הצל בלבד (ולכך נקי צל מפני שאינו מלוכש כלל בגופו של אדם . . .) אבל אין לחיצונים מקיף השני שהוא מקיף למקיף כו' והוא הנקי בבואה דבבואה צל הצל כו', והוא שאמר והסירה שמלת שביה כו' בחי מקיף אחד הנקי שמלה כי בבואה דבבואה לית להו". ע"ש.

154 בזה לעומת זה

"G-d has made the one opposite the other." The side of evil has a makif of its own, opposite that of holiness.

Ecclesiastes 7:14 ד"ד:יד

KEHOT'S NOTE

קהלת ז, יד.

155 עבירה גוררת עבירה

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

KEHOT'S NOTE

אבות ד, ב.

156 עבירה גוררת עבירה

Ben Azzai teaches that one mitzvah draws another and one transgression draws another. The makif of the side of evil draws a person on.

Pirkei Avot 4:2 ב"ב:ד'

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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

157 ומטמאין אותו הרבה

"If a person defiles himself a little, he is defiled much; from below, he is defiled from above." The makif of impurity comes from above of its own accord.

Yoma 39a:3-4 ד"ג:א-ד'

תנו רבנן: "אל) תטמאו בהם ונטמאתם בהם", אדם מטמא עצמו מעט — מטמאין אותו הרבה. מלמטה — מטמאין אותו מלמעלה. בעולם הזה — מטמאין אותו לעולם הבא. תנו רבנן: "והתקדשתם והייתם קדושים", אדם מקדש עצמו מעט — מקדשין אותו הרבה, מלמטה — מקדשין אותו מלמעלה, בעולם הזה — מקדשין אותו לעולם הבא.

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KEHOT'S NOTE

יומא לט, א.

158 עוונותיכם מבדילין

"But your iniquities have separated between you and your G-d." Sins separate the divine light from the inner point of the heart.

Isaiah 59:2 ב"ט:ב'

כי אם־עונותיכם היו מבדלים בינכם לבין אל־היכם וחסאותיכם הסתירו פנים מכם משמוע:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב.

159 בל תמוט עולם ועד

"He established the earth upon its foundations; it shall never be moved, forever and ever." Here, the love in the

point of the heart becomes permanent.

תהילים ק"ד:ה' Psalms 104:5

יִסְד־אָרֶץ עַל־מְכוּנֶיהָ בְּלִית־מוֹט עוֹלָם וָעֶד:

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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160

בבכי יבאו

Kehot's note points to Jeremiah 31:8 for these words.

ירמיהו ל"א:ח' Jeremiah 31:8

הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְצֹתֵיהֶם מִיַּרְכַּת־אֶרֶץ בָּם עוֹר וּפֶסֶת הָרָה וְיִלְדֹת יִחְדּוּ קֹהֵל גָּדוֹל יָשׁוּבוּ הֵנָּה:

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that travaileth with child together; A great company shall they return hither.

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KEHOT'S NOTE

ירמיי לא, ח.

161

בבכי יבואו

"With weeping they will come, and with supplications I will lead them." The weeping of the Time to Come, the higher teshuvah.

ירמיהו ל"א:ט' Jeremiah 31:9

בְּבִכִּי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם אוֹלִיכֵם אֶל־נַחֲלֵי מַיִם בְּדֶרֶךְ יֵשֶׁר לֹא יִפְשְׁלוּ בָּהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכָרִי הוּא:

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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162

והנה נער בוכה ותחמול

Pharaoh's daughter opens the basket: "behold, a boy was weeping, and she had compassion on him." Weeping awakens compassion.

שמות ב':ו' Exodus 2:6

וַתִּפְתַּח וַתִּרְאֶהוּ וְהִנֵּה־נֶעַר בֶּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִי־לִדִּי הֶעָבְרִים זֶה:

And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.'

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KEHOT'S NOTE

שמות ב, ו.

163

אין שליט ברוח לכלוא

"No man has power over the spirit to restrain the spirit." The soul's cleaving to its root is beyond its own control.

קהלת ח':ח' Ecclesiastes 8:8

אֵין אָדָם שְׁלִיט בְּרוּחַ לְכַלּוֹא אֶת־הָרוּחַ וְאֵין שְׁלֹטוֹן בְּיוֹם הַמָּוֶת וְאֵין מִשְׁלַחַת בְּמִלְחָמָה וְלֹא־יִמָּלֵט רָשָׁע אֶת־בְּעָלָיו:

There is no man that hath power over the wind to retain the wind; neither hath he power over the day of death; and there is no discharge in war; neither shall wickedness deliver him that is given to it.

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KEHOT'S NOTE

קהלת ח, ח.

164

ויקח מן הבא בידו מנחה

Yaakov "took from what came to his hand a gift for Esau his brother." The opening words of a discourse cited here.

בראשית ל"ב:14 Genesis 32:14

וַיִּלֶךְ שָׁם בְּלִילָה הַהוּא וַיִּקַּח מִזֶּה־הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹ אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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165

וקבל היהודים

"And the Jews undertook to do as they had begun." The opening words of a discourse cited here.

אסתר ט':כ"ג Esther 9:23

וַקָּבַל הַיְּהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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166

בשם האריז"ל

The note draws its list of sources for this saying of the Arizal from there, and refers to p. 208 for a lengthy discussion of it.

KEHOT'S NOTE

הובא בפע"ח שער השופר (רפ"ה). ובבאה"ט שו"ע ארי"ח (סי' תקפ"ד סק"ג). [כ]. שער הכוונות דרושי ר"ה (קודם דרוש א'). סידור האריז"ל סוף סדר הנסירה. — לקו"ש ח"ט ע' 206. ראה בארוכה שם ע' 208. ובסי' מאמרי אדה"ז — הקצרים ע' תמח ואילך.

167

שכל מי שאינו בוכה

The note observes that the Arizal's writings read "one who does not weep," without "whoever," while many places in Chassidus, among them this passage and Likkutei Torah, Rosh HaShanah 55d, quote "whoever." It also points to 37d, in the next maamar, where the Alter Rebbe adds that this weeping does not come from melancholy but is like Rabbi Akiva's tears over the secrets of the Song of Songs, the level of "With weeping they will come" and of Yom Kippur.

KEHOT'S NOTE

גירסתנו בכתבי האריז"ל שם הוא: "מי שאינו בוכה" (בלי תיבת "כל"). אבל בכ"מ בדא"ח (לקו"ת תצא לו, ג. ר"ה נה, ד. דרך חיים יג, רע"ד. כא, רע"א. ועוד) הובא "כל מי כו". — לקו"ש ח"ט ע' 206. ראה לקמן לו, ד. במאמרי אדה"א תצא ע' תקו (נדפס תשמ"ו) "מי שאינו בוכה". ובסה"מ תקס"ה ח"ב (נדפס בשנת תשמ"מ) ע' תתמ בשם כתבי האריז"ל "דכל מי שאינו".

168

אין נשמתו שלימה

It asks why the soul's completeness should depend specifically on weeping, and explains that weeping comes from an excess of the divine flow in the mind, from the encompassing lights of the intellect prevailing too strongly; so one who does not weep, "his soul is not complete from the level of the soul's encompassing lights."

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתמא הקשה "דלכאורה יפלא ענין שלימות הנשמה לבכיי דוקא" ומבאר שבכיי באה מסיבת יתרון תגבורת השפע במוח שבראש, וה"ז מצד הארת בחי' המקיפים דמוחין כשמתגברים יותר מדאי, ולכן מי שאינו בוכה "אין נשמתו שלימה מבחי' אור המקיפים דנפש כו" ע"ש. ובענין הבכיי ראה לקמן לו, ד.

169

כל מי שאינו בוכה בר"ה ויה"כ אין נשמתו שלימה

Rabbi Chaim Vital records that his teacher, the Arizal, would weep on Rosh HaShanah and Yom Kippur, and said that one who does not weep on these days, his soul is not good and complete. The Kehot edition notes that the Arizal's writings read "one who does not weep," without "whoever."

פרי עץ חיים, שער השופר 5:2-3 ופרי עץ חיים, שער השופר 5:2-3 ופרי עץ חיים, שער השופר 5:2-3

גם היה מנהג מורי ז"ל לבכות בר"ה וביה"כ, ואמר כי מי שאינו בוכה בימים אלו, אין נשמתו טובה ושלימה. גם אמר, כי מי שבוכה אז מעצמו, ומעורר אז בבכיה גדולה מאליו, כי אותה שעה דנין אותו בב"ד של מעלה, ונפשו מרגשת, ולזה בא לו בכיה: כבר נתבאר, כי בלחש דמוסף, עולים שניהם בגבורה דבינה, ויכוין בהוי"ה בנקוד שורק בו, נגד יסוד, הנקרא מוסף, כמ"ש כבר בשער השבת. ויאמר ג' ברכות ראשונות - אבות, וגבורות, וקדושת השם, ומפני חטאינו וגו', ובחדש השביעי וגו', ואח"כ יאמר עלינו לשבח בכוונת שנתבאר כבר בתפלת

...

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ועיקרה ביוהכ"פ

The note refers there for an explanation of why this weeping belongs chiefly to Yom Kippur; the explanation is not quoted in the note.

KEHOT'S NOTE

ראה ביאור בלקו"ש ח"ט ע' 208 הערה 41.

171

שלא יורידנו ויחזירנו לסורו ח"ו

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג (ראה גם שם ע' רז. וסה"מ תרל"ו ח"ב ע' תקיב). לקמן פי' נצבים נב, סע"א מציינ' שכאן מדבר בענין תשובת הגדר ע"ש.

172

ר"ע כשאמר שה"ש

Kehot's note points to Zohar I, 98b for these words.

Zohar I, 98b זח"א צח, כב

KEHOT'S NOTE

ראה זח"א צח, ב. ט"ז או"ח סרפ"ח סק"ב, בשם ז"ח.

173

בר"ה ויו"כ

Where the Arizal's writings say "on Rosh HaShanah and Yom Kippur," Derech Chaim quotes the saying as "during the Ten Days of Teshuvah."

KEHOT'S NOTE

כ"ה בפע"ח סי' האריז"ל ושה"כ שם. אבל בדרך חיים יג, רע"ד (מ"כתבי המקובלים") כא, רע"א (מ"ס הקבלה"): בעשי"ת. (בלקו"ת נצבים מה, ד — מכהאריז"ל: בימים נוראים. בלקו"ת ר"ה נה, ד — מכהאריז"ל: בר"ה). — לקו"ש ח"ט ע' 206.

174

לפני הוי' תטהרו

"For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified." Yom Kippur, the day of the higher teshuvah.

ויקרא ט"ז:16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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THE CHASSIDISHE PARSHA

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