



LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 6

ביאור ולא אבה

An Explanation of “But He Did Not Want”



The letters of the Name Havayah map both G-d's descent into the worlds and a person's service: the tip of the yud is the hidden love above reason, the yud and hei are the contraction and expansion that self-nullification and contemplation draw down, and the vav and hei are Torah and the mitzvos. Above them stands a higher Havayah, reached only by the baal teshuvah's love “with all your might,” which washes sin away and turns the curse itself into a blessing, as at Ne'ilah on Yom Kippur.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The letters of the Name Havayah map both G-d's descent into the worlds and a person's service: the tip of the yud is the hidden love above reason, the yud and hei are the contraction and expansion that self-nullification and contemplation draw down, and the vav and hei are Torah and the mitzvos. Above them stands a higher Havayah, reached only by the baal teshuvah's love "with all your might," which washes sin away and turns the curse itself into a blessing, as at Ne'ilah on Yom Kippur.

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

THE MAAMAR IN BRIEF

This biur explains the roots of the discourse on "But Havayah your G-d did not want to listen to Bilaam." The tip of the yud is Keser and the hidden love in every Jew, a love from the essence of the Infinite One that can only be hinted at. The yud is Chochmah, whose revelation needs radical contraction: Atzilus receives from above only a glimmer, like hair growing through the skull, the "majesty" in which Havayah is "clothed." A person brings this about by nullifying his will, naturally and above reason (the tip), or knowingly, sorting good from evil (the yud). The hei is Binah, the higher teshuvah, contemplation that expands into the heart's love and joy; the vav and last hei are Torah and the mitzvos. The second section turns to a higher Havayah, the ten Sefiros within the Emanator, the source of "because Havayah your G-d loves you." A baal teshuvah's love "with all your might" reaches the "depths" above the vessels and draws down a washing that turns sins into merits, culminating at Ne'ilah on Yom Kippur, "Shabbos Shabbason."

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Bittul above reason draws down Keser through Atik Yomin; bittul in Chochmah, sorting good from evil, draws down the “garment” of the hairs.

5 The hei, the vav and the last hei

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Binah, the higher teshuvah, is the yud itself revealed; the vav, like a voice, carries the emotions into speech, Torah into the mitzvos.

6 The higher Havayah and the baal teshuvah

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G-d’s love comes from the Sefiros within the Emanator; “with all your might” reaches the depths above the vessels, where sins are washed away and become merits.

7 Yom Kippur: before Havayah

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The ten depths of the Ten Days of Teshuvah culminate at Ne’ilah; Yom Kippur, above Shabbos, turns even what lies below kelipas nogah into a blessing.

KEY CONCEPTS

The tip of the yud קוצו של יו"ד

The small upward point on the yud of the Name: Keser, and in the soul the hidden love above reason.

The hidden love אהבה מסותרת

The natural love for G-d in every Jew, rooted beyond comprehension; it shows as the refusal to be separated from G-d.

The hairs שערות

An image for a glimmer that passes through concealment, as hair grows through the skull: how Atzilus receives from what is above it, with no proportion to its source.

Nullification of will ביטול רצון

Setting aside one’s own will; above reason it draws down Keser, and through Chochmah, sorting good from evil, it draws down the light of Chochmah.

The higher teshuvah תשובה עילאה

Binah, the first hei: contemplation that expands into the heart’s love and joy, a return from below upward.

With all your might בכל מאדך

A love beyond the soul’s own measure, revealed especially in baalei teshuvah; it reaches the depths above the vessels.

Out of the depths ממועמקים

The ten depths, the Keser of each Sefirah: the hidden root from which a new revelation of Havayah, and the washing away of sin, is drawn.

Subjugation and transformation אתכפייה ואתהפכה

Holding the darkness in check, as against turning it into light; Shabbos transforms the darkness of kelipas nogah, Yom Kippur even what lies below it.

The Havayah within the Emanator הוי" שבמאציל

The higher Name Havayah, above the emanated Sefiros: the source of G-d’s love and of “before Havayah you shall be purified.”

SECTION 1 • ¶1

Heading

1 ביאור ולא אבה^{1,2}

An explanation of [the discourse] “But He did not want.”

This is a biur, an explanation, of the discourse in Likkutei Torah that opens with the verse “But Havayah your G-d did not want to listen to Bilaam; and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loves you” (Deuteronomy 23:6). It goes back to that discourse’s themes, the letters of the Name Havayah in the soul and the teshuvah that turns sins into merits, and explains their roots.

SECTION 2 • ¶2-3

The tip of the yud and the yud

2 להבין שרש הדברים הנה קוצו של יו”ד רומז לכתר שהוא אהבה מסותרת שבלב כל ישראל

To understand the root of the matters: now, the tip of the yud alludes to Keser (the Crown), which is the hidden love in the heart of every Jew.

The letter yud, the first letter of the Name Havayah, has a small tip at its top that points upward. This tip alludes to Keser (the Crown), the level above intellect, and in the soul it is the hidden love: the natural love for G-d that lies concealed in the heart of every Jew.

והיינו מפני שהיא נלקחה ממקום גבוה מאד נעלה לכך הוא ככל ישראל שהוא ממל’ דא”ס שהוא כבחי’ עצמי [עצמיות] דא”ס ואינו בגדר ההשגה ולכך היא באה בלב כל ישראל אף מי שאינו יודע

That is, because it was taken from a very high, exalted place, it is therefore in every Jew; for it is from the Malchus (sovereignty) of the Infinite One (Ein Sof), which is in the level of the very essence of the Infinite One and is not within the bounds of comprehension. And therefore it comes into the heart of every Jew, even one who does not know how

The hidden love is found in every Jew, not only in those who understand much, because its source is so high: Malchus of the Infinite One, a level that belongs to the Infinite One’s own essence and lies beyond all comprehension. Since this love does not come from understanding, it does not depend on how much a person understands.

להבין כ"כ [כל כך] בשכלו ובינתו ולכן קוצו של יו"ד הוא בחי' רמז בלבד שרומז לא"ס בלבד ברמז בעלמא בלי שום תפיסא³

to understand so much with his intellect and understanding. And therefore the tip of the yud is the level of a hint alone, which alludes to the Infinite One only by a mere hint, without any grasp;

The tip is the smallest part of the letter, a mere hint, so it suits a level that can be hinted at but never grasped. Even this hint does not take hold of the Infinite One; it only points toward Him.

כי לית מחשבה תפיסא ביה כלל⁴ אלא ברעותא דלבא מקרב איש ולב עמוק⁵ ועיין מ"ש בד"ה וישב יעקב.^{6,7}

for “no thought can grasp Him at all,” but only through “the desire of the heart,” from “the inward part of a man, and a deep heart.” And see what is written in the discourse beginning “And Yaakov dwelt.”

“No thought can grasp Him at all” echoes Elijah’s prayer at the opening of the Tikkunei Zohar: the Infinite One is reached not by the mind but by the heart’s desire, which rises from a person’s depths, “the inward part of a man, and a deep heart,” in the words of Psalms. The text then refers the reader to its discourse “And Yaakov dwelt” in Torah Ohr.

3 והיו"ד הוא בחי' חכמה כי חכמה ראשית גילוי ההשגה וההבנה שבבחי' בינה והמשכת החכמה שבבחי' בינה נק' נקודה בהיכלא⁸ אלא שהחכמה היא בבחי' ההעלם בבחי' ברק המבריק במוח והבינה היא ההשגה באורך וברוחב.

And the yud is the level of Chochmah (wisdom); for Chochmah is the first revelation of the comprehension and understanding that are in the level of Binah (understanding), and the drawing-forth of Chochmah into the level of Binah is called “a point in a palace.” Only, Chochmah is in a state of concealment, the level of a lightning flash that flashes in the mind, while Binah is the comprehension in length and breadth.

The yud, a single point, stands for Chochmah, the first flash of insight; Binah then develops that insight in “length and breadth,” working out its details. Chochmah as it enters Binah is called “a point in a palace”: a concentrated point that Binah receives and spreads out, as a palace holds the one who dwells in it.

SECTION 3 • ¶4-5

Hair through the skull

4 והנה להיות גילוי אפי' [אפילו] בחי' חכמה עילאה השכל הנעלם מכל רעיון הגם שזה נאמר על הכתר מ"מ גם החכמה הוא בחי' השכל הנעלם מכל רעיון כמ"ש בד"ה לך לך⁹ כי

Now, for there to be a revelation even of the level of supernal Chochmah (wisdom), “the intellect hidden from all thought” — although this is said of Keser (the Crown), nevertheless Chochmah too is the level of “the intellect hidden from all thought,” as is explained in the discourse beginning “Lech Lecha” (Go forth) — for

“The intellect hidden from all thought” is usually said of Keser, but supernal Chochmah can be described this way too; the text refers to its discourse “Lech Lecha” for this point. The paragraph sets out to explain why the revelation of such a Chochmah needs many contractions.

הנה מבריאיה ולמטה הוא בחי' גילוי החכמה עד שבא לכלל גילוי בשכל והשגת הנבראים מלאכים ונשמות

from the World of Beriah (Creation) downward there is the level of the revelation of Chochmah, until it comes to be revealed in the intellect and comprehension of the created beings, angels and souls.

Only from Beriah, the first world of separate existence, and below is Chochmah revealed as wisdom that created beings, angels and souls, can grasp.

אבל באצילות ולמעלה מאצילות לא שייך שם חכמה כלל רק מ"מ הוא מקור לחכמה וזהו ענין חכים

But in the World of Atzilus (Emanation) and above Atzilus, Chochmah does not apply there at all, except that it is nevertheless a source of Chochmah. And this is the meaning of “wise,

In Atzilus and above, Chochmah is not wisdom in any sense we know; it is only the source from which wisdom comes. Elijah’s prayer in the Tikkunei Zohar says this of G-d: “You are wise, but not with a known wisdom.”

ולא¹⁰ בחכמה ידיעא¹¹ כמ"ש בד"ה פתח אליהו¹² וכדי להיות בחינת גילוי חכמה זו הוא ע"י כמה בחי צמצומים ואפילו כדי להיות בחינת חכמה סתימאה הוא ע"י צמצום

but not with a known wisdom," as is explained in the discourse beginning "Patach Eliyahu" (Elijah opened). And for there to be the revelation of this Chochmah, it is through several levels of contractions (tzimtzumim); and even for there to be the level of the hidden Chochmah (chochmah stima'ah), it is through tzimtzum:

The text refers to its discourse "Patach Eliyahu" for Elijah's words. Bringing this Chochmah into revelation takes several contractions, and even the hidden Chochmah (chochmah stima'ah), the Chochmah of Arich Anpin, the outer level of Keser, comes about only through a contraction.

דהיינו שבחינת גבורה דע"י [דעתיק יומין] מתלבש בח"ס [בחכמה סתימאה] גבורה הוא בחי צמצום וכדי שיהיה נמשך משם בחכמה דאצילות הוא ע"י צמצום עצום שנמשך ויורד דרך שערות ומזלות אבא יונק ממזל החי¹³ כו

that is, the level of Gevurah (restraint) of Atik Yomin is en clothed in the hidden Chochmah, and Gevurah is the level of tzimtzum. And for [the light] to be drawn from there into the Chochmah of Atzilus, it is through an immense contraction, in that it is drawn and descends through hairs and mazalos: "Abba is nourished from the eighth mazal," etc.

Keser has an inner level, Atik Yomin, and an outer level, Arich Anpin; the Gevurah of Atik, its power of restraint, is clothed in Arich Anpin's hidden Chochmah, and that is the contraction meant here. To pass from there into Abba, the Chochmah of Atzilus, takes a far greater contraction: the light descends only through the "hairs" and the mazalos of Arich Anpin's beard, and Abba is said to be nourished from the eighth mazal, the eighth of the beard's thirteen tikkunim.

ומשל השערות הוא כי השערות יונקין מן המוחין שבראש ע"י שחופף על המוחין הגולגלתא המסתיר ומעלים את המוחין ודרך הגולגלתא צומחין השערות שהם הארה מן המוחין ואין להם ערך ויחוס עם המוחין

And the analogy of the hairs is this: the hairs are nourished from the brain (mochin) in the head by way of the skull (gulgulta) covering over the brain, which hides and conceals the brain; and through the skull the hairs grow, which are a glimmer from the brain, and they have no comparison or relation to the brain,

Hair grows out of the head and draws its life from the brain, but only through the skull, which covers the brain and hides it. What reaches the hair is a mere glimmer of the brain's vitality, with no proportion to the brain itself.

רק הארה בעלמא כך להיות מלמעלה מהאצי בחי האצי אין ערוך כלל משא"כ מחכמה להיות בינה ומבינה מדות הוא ענין דרך וסדר ההשתלשלות שיש להם יחוס זע"ז [זה עם זה / זה על זה]

only a mere glimmer. So too, for the level of Atzilus to come from above Atzilus, there is no comparison at all; whereas for Chochmah to become Binah (understanding), and for Binah [to become] the emotive attributes (middos), is a matter of the way and order of the chain of descending worlds (hishtalshelus), in which they have a relation to each other.

Atzilus relates to what is above it as a hair relates to the brain: there is no comparison between them. Within the chain of descending worlds it is different: Chochmah gives rise to Binah, and Binah to the emotive attributes, step by step, and each stage keeps a relation to the one before it.

אבל מלמעלה מן האצי להיות אצילות אינו רק דרך הארה כדמיון שערות הראש היוצא דרך הגולגלתא החופפת ומעלמת ומסתרת בחי ישת חשך סתרו¹⁴

But for Atzilus to come from above Atzilus is only by way of a glimmer, like the hairs of the head that emerge through the skull, which covers, conceals and hides: the level of “He made darkness His hiding place.”

The skull's concealment is the verse “He made darkness His hiding place” (Psalms 18:12): the light above Atzilus stays hidden, and only a glimmer of it emerges, like hair through the skull.

וזהו ה' מלך גאות לבש¹⁵ כמו לבוש המסתיר ומעלים להיות נמשך גאות בחי השערות כו' כי גאות הם ת"י נימין¹⁶ כמ"ש בפע"ח [בפרי עץ חיים]^{17, 18} ובלק"ת [ובלקוטי תורה (להאריז"ל)].

And this is [the meaning of] “Havayah reigns; He is clothed in majesty (gei'us)”: like a garment that hides and conceals, so that gei'us, the level of the hairs, may be drawn down, etc. For gei'us is [in numerical value] the 410 strands, as is written in Pri Etz Chaim and in the Likkutei Torah of the Arizal.

Psalms 93 says that Havayah “is clothed in majesty (gei'us)”: a garment hides its wearer, so this “clothing” is the concealment that lets the hairs emerge. The letters of gei'us add up to 410, and Pri Etz Chaim teaches that the supernal hairs of the head of Atika, which number 410, are the secret of “He is clothed in gei'us.”

5 והנה גילוי בחי חכמה זו הוא בחי צמצום ודין ל"ב אלקים דעובדא דבראשית הם בחי ל"ב נתיבות חכמה^{19,20} שהחכמה מתחלקת לל"ב נתיבות והם בחי צמצום והעולם להיות גילוי ההתפשטות ממלא וסובב

Now, the revelation of this level of Chochmah (wisdom) is the level of tzimtzum (contraction) and judgment: the thirty-two [mentions of the Name] Elokim in the work of creation are the level of the thirty-two paths of Chochmah, for Chochmah divides into thirty-two paths; and they are the level of contraction and concealment, so that there may be a revelation of the expansion of [the light that] fills and encompasses [all worlds] (memalei and sovev).

Revealing Chochmah requires contraction and judgment (din), the attribute of measure. The Name Elokim, the Name of restraint, appears thirty-two times in the creation account, matching the thirty-two paths into which Chochmah divides; these paths are contractions and concealments, and their purpose is to let the light that fills and encompasses all worlds spread out and be revealed.

כי להיות ההתפשטות א"א בלי צמצום כי אפילו כשהושיט אצבעו הקטנה²¹ כוי וגם עכשיו כולא קמיה כלא חשיבי

For the expansion is impossible without tzimtzum; for even when He extended His little finger, etc. And even now, "all before Him are considered as nothing,"

Without contraction there could be no expansion at all. The Talmud tells that when angels objected to the creation of man, G-d stretched out His "little finger" among them and they were burned; and even now that the worlds exist, "all before Him are considered as nothing."

אלא שהוא כלא בכף הדמיון ואף גם זאת קמי [קמיה] דוקא ולא אצלנו אבל אם היה התפשטות עצמותו בלי צמצום והעולם היה לא ממש.²²

but it is "as nothing," with the kaf of comparison; and even this is specifically "before Him," and not in relation to us. But were there an expansion of His essence without contraction and concealment, it would be literally nothing.

The worlds are only "as nothing": the prefix "as" (the letter kaf, of comparison) means that they still exist, and even this is only "before Him," from G-d's own perspective, not from ours. Were His essence to spread forth without contraction, they would be literally nothing; it is the contraction that allows them to exist.

SECTION 4 • 16

Two kinds of self-nullification

6 ולהיות בחי' צמצום והעלם זה הוא ע"י אתערותא דלתתא בטל רצונך^{23,24} כוי כי יש ב' ביטולים הא' קוצו של יו"ד למעלה מן הדעת אינו רוצה בטבע ליפרד כוי

And for this level of contraction and concealment to come about, it is through an arousal from below: "Nullify your will," etc. For there are two [kinds of] self-nullification (bittul). The first is [that of] the tip of the yud, above Daas (knowledge): one does not want, by nature, to be separated, etc.

The contraction above is brought about by a matching act below: "Nullify your will before His will," as the Mishnah in Avos teaches. There are two kinds of self-nullification, and the first belongs to the tip of the yud, above reason: the soul's natural refusal to be separated from G-d, which needs no understanding.

והביטול הב' בחכמה בטל רצונך בחכמה ודעת כי ענין בטל רצונך הוא לברר הטוב מן הרע בחי' בירורים ובחכמה אתברירו שע"י החכמה מברר משא"כ בקוצו של יו"ד²⁵

And the second self-nullification is in Chochmah (wisdom): "Nullify your will" with Chochmah and Daas. For the meaning of "Nullify your will" is to separate the good from the evil, the level of refinements (beirurim), and "through Chochmah they are refined," for it is through Chochmah that one refines; which is not so with the tip of the yud,

The second self-nullification belongs to Chochmah, the yud itself: setting aside one's will knowingly, with wisdom and understanding. This means sorting good from evil (beirurim), and such sorting is the work of Chochmah, as the saying goes, "through Chochmah they are refined."

שהוא למעלה מן הדעת שם עדיין אין רע כלל ולא שייך שם בירור רק מעה"ד [מעץ הדעת] טו"ר [טוב ורע] כוי

which is above Daas: there, there is as yet no evil at all, and refinement does not apply there; [it applies] only from the Tree of Knowledge of good and evil, etc.

At the level of the tip of the yud, above reason, there is no evil at all, so there is nothing to sort. Sorting applies only where good and evil are mixed, which began with the Tree of Knowledge of good and evil.

ועיי' ביטול זה שבאתערותא דלתתא שהוא סילוק עצמותו נעשה בחי' ביטול וסילוק מלמעלה להיות בחי' העלם והתלבשות האור ה' מלך גאות לבש ובחי' עתיק יומין שהוא כענין המעתיק הרים²⁶ והמתנשא מימות עולם²⁷ כדי שיהיה התהוות כו'

And through this self-nullification in the arousal from below, which is a withdrawal of one's own self, there is brought about from above a level of nullification and withdrawal, so that there is the level of concealment and the enclothing of the light — “Havayah reigns; He is clothed in majesty” — and the level of Atik Yomin, which is like the matter of “Who removes (ha-ma'tik) mountains” and “Who is exalted from the days of old,” so that there may be a coming-into-being, etc.

When a person withdraws his own self in this way, G-d's light likewise withdraws and conceals itself, clothing itself so that worlds can come into being: this is “He is clothed in majesty.” It is also the level of Atik Yomin, whose name the text links to “Who removes (ha-ma'tik) mountains” (Job 9:5) and to “Who is exalted from the days of old,” words of the morning blessing Yotzer: a level removed and exalted above the worlds, whose concealment makes creation possible.

[ועמ"ש בד"ה צאינה וראינה שלהיות המשכת הרצון מא"ס ב"ה זהו הנקי' ביטול וסילוק עצמותו כביכול שמצד עצמו הרי אם צדקת מה תתן לו²⁸ כו']

(And see what is written in the discourse beginning “Go forth and see,” that for there to be a drawing-down of the will from the Infinite One (Ein Sof), blessed be He, this is what is called the nullification and withdrawal of His essence, as it were; for from His own standpoint, “If you are righteous, what do you give Him?” etc.

In a parenthesis the text refers to its discourse “Go forth and see”: even G-d's willing the worlds is a kind of nullification and withdrawal of His essence, as it were. From His own standpoint He gains nothing from them, as Elihu tells Job, “If you are righteous, what do you give Him?”

ולכן י"ל [יש לומר] שעיי' הביטול רצון בנפש שבכחי' קש"י [קוצו של יו"ד] ממשיכים להיות המשכת הכתר ורצון עליון והיינו ע,י בחי' עתיק יומין כו' ועיי' הביטול רצון שבחכמה ממשיכים להיות גאות לבש שיומשכו בחי' השערות.

Therefore it can be said that through the nullification of will in the soul that is at the level of the tip of the yud, one draws down the drawing-forth of Keser (the Crown) and the supernal will, that is, through the level of Atik Yomin, etc.; and through the nullification of will that is in Chochmah, one draws down “He is clothed in majesty,” so that the level of the hairs may be drawn down.

The parallel is therefore exact: a person's nullification of will at the level of the tip of the yud draws down Keser, the supernal will, through Atik Yomin. His nullification of will in Chochmah draws down “He is clothed in majesty,” the “hairs” through which the Chochmah of Atzilus receives its light.

SECTION 5 • ¶7-8

The hei, the vav and the last hei

7 ועמשיי [ועיין מה שכתוב שם] בענין ביטול שבבחי נעשה ושבבחי נשמע וזהו כענין קשיי [קוצו של יו"ד] ויו"ד

כוי]. והה' הוא ענין ההתפשטות באורך ורוחב ממלא וסובב הוא בחי' בינה תשובה עילאה²⁹

And see what is written there on the self-nullification of the level of “we will do” and of the level of “we will hear”; and this is like the matter of the tip of the yud and the yud, etc.) And the hei is the matter of the expansion in length and breadth, [the light that] fills and encompasses [all worlds] (memalei and sovev): it is the level of Binah (understanding), the higher teshuvah (return),

Closing the parenthesis, the text compares the two kinds of self-nullification to Israel’s words at Sinai, “we will do” and “we will hear,” paired with the tip of the yud and the yud. It then turns to the next letter: the hei, which spreads out in length and breadth, is Binah, which the Zohar calls “the higher teshuvah.”

שהוא בחי' התפשטות שבלב שמבחי' ברק גילוי החכמה שהוא בחינת צמצום ונעשה אח"כ התלהבות והתלהטות הלב כוי

which is the level of the expansion in the heart: from the level of the lightning flash of the revelation of Chochmah (wisdom), which is the level of contraction, there afterwards comes about the fervor and blaze of the heart, etc.,

Binah is the expansion that reaches the heart. The brief flash of Chochmah is a contraction, but once Binah develops it, it becomes the fervor and blazing enthusiasm of the heart.

ושמחה שהיא ג, כ התפשטות בלב אם הכנים שמחה³⁰ ועיי' תשובה מלמטה למעלה נעשה למעלה ג"כ התפשטות הגילוי באורך ורוחב ממלא וסובב

and joy, which is also an expansion in the heart: “a joyful mother of children.” And through teshuvah from below upward, there comes about above, too, an expansion of the revelation in length and breadth, [the light that] fills and encompasses [all worlds].

Joy, too, is an expansion of the heart, expressed in the verse “a joyful mother of children,” and the mother here is Binah, from which the emotions are born. When a person returns to G-d from below upward in this higher teshuvah, he brings about above a matching expansion: the revelation of the light that fills and encompasses all worlds.

והיינו ע"י ויצעקו בצר להם שהכל מקום צר שאינה אלא הארה מועטת ואפילו ג"ע [גן עדן] ועוה"ב [ועולם הבא] אינו

That is, through "They cried out in their distress (batzar lahem)": that everything is a narrow (tzar) place, for it is only a scant glimmer; and even Gan Eden and the World to Come are nothing

This return comes through "they cried out in their distress": the Hebrew for distress, tzar, also means "narrow." A person realizes that all that reaches him of G-d's light is a narrow place, a scant glimmer, and that even Gan Eden and the World to Come belong to this category.

אלא זיו³¹ ועי"כ [ועל ידי כך] מי לי בשמים³² כו' והוי"ו הוא המשכת תורה והה' הוא בחי' מעשה המצות שע"י תורה נעשה המשכה במצות.

but a radiance; and through this, "Whom have I in heaven?" etc. And the vav is the drawing-down of Torah, and the [last] hei is the level of the performance of the mitzvos, for through the Torah a drawing-down comes about in the mitzvos.

The Talmud describes the World to Come as the righteous delighting in the radiance (ziv) of the Shechinah, and a radiance is only a glow, not G-d Himself; realizing this, a person says with the psalmist, "Whom have I in heaven?" and wants G-d alone. The paragraph then completes the Name: the vav is the drawing-down of Torah, and the last hei is the actual performance of the mitzvos, into which the Torah draws that light.

8 והנה ו"ה הוא ע"י המשכה משא"כ י"ה אינו ע"י המשכה כי היו"ד עצמה מתגלה בה'

Now, vav-hei is through a drawing-down, whereas yud-hei is not through a drawing-down; for the yud itself is revealed in the hei.

The second half of the Name, vav-hei, works through a drawing-down: the vav, a long line, carries the light down to the last hei. The first half, yud-hei, needs no such channel, because the hei is simply the yud itself revealed.

ולכן אין שם וי"ו שהה' הוא גילוי בחי' ממלא וסובב שנעשה מבחי' נקודה חדא מבחי' הצמצום עצמו שבלא צמצום א"א להיות התפשטות כו' והצמצום הוא להיות ההתפשטות וכל בחי' א'

Therefore there is no vav there; for the hei is the revelation of the level of [the light that] fills and encompasses [all worlds] (memalei and sovev), which comes about from the level of a single point, from the level of the contraction itself — for without contraction there can be no expansion, etc., and the contraction is for the sake of the expansion — and it is all one level.

That is why no vav stands between the yud and the first hei. The hei, the spreading-out of the light that fills and encompasses the worlds, comes from a single point, the contraction of the yud itself; contraction exists only for the sake of expansion, and without contraction there could be no expansion, so the two are one level.

וכן באתעדל"ת [באתערותא דלתתא] הכל ענין א' הוא אלא שכאשר מתבונן בגילוי ממלא וסובב דהיינו איך שבחי נקודה חדא נעשה בחינת ההתפשטות ממלא וסובב הוא בחי' הה'

And likewise in the arousal from below, it is all one matter; only, when one contemplates the revelation of [the light that] fills and encompasses [all worlds], that is, how the level of a single point becomes the level of the expansion of [the light that] fills and encompasses [all worlds], this is the level of the hei;

The same holds for a person's service from below: it is one matter seen from two sides. Contemplating how a single point unfolds into all the light that fills and encompasses the worlds is the hei, the expansion of understanding.

אבל כשמתבונן על הצמצום דהיינו איך שכל ההתפשטות הוא רק מנקודה חדא הוא בחי' יו"ד

but when one contemplates the contraction, that is, how the entire expansion is only from a single point, this is the level of the yud.

Contemplating the other side, how all that expansion comes from one single point, is the yud, the level of contraction.

והרי ה' ויו"ד הכל ענין א' שהיו"ד עצמו בא לכלל גילוי הה' [וזהו הבן בחכמה וחכם בבינה].^{33, 34, 35, 36}

Thus the hei and the yud are all one matter, for the yud itself comes to be revealed as the hei. (And this is [the meaning of] "Understand with wisdom, and be wise with understanding.")

So the yud and the hei are one: the yud itself comes to be revealed as the hei. This is the meaning of Sefer Yetzirah's words, "Understand with wisdom, and be wise with understanding": Chochmah and Binah are found in each other.

משא"כ ו"ה הוי"ו הוא המשכת הקול המחבר המדות אל הה' היא בחי' הדבור להיות בחי' אותיות ודיבורים וכמשל הדיבור

Whereas with vav-hei, the vav is the drawing-down of the voice that joins the emotive attributes (middos) to the hei, which is the level of speech, so that there are letters and words; as in the analogy of speech,

The vav-hei is different: the vav is like the voice that carries the emotions into speech, which is the last hei. Speech is made of letters and words, so the vav draws the emotions down into a new medium.

שהוא לפי המדות אם באהבה כו' והרי הדבור הוא ענין ומהות אחר שהוא צירוף אותיות

which follows the emotive attributes, whether with love, etc.; and yet speech is a different matter and essence, for it is a combination of letters,

A person's speech follows his emotions: when he loves, his words are loving. Yet speech is a different kind of thing from emotion, since it is made of combinations of letters.

אלא שנמשך בהם הוי"ו מן המדות להיות הדבור נמשך אחר המדות וכך הוא למעלה בחי' ה' עלמא דאתגליא כו' שנסתנה למהות אחר כו' [ועמ"ש בביאור ע"פ והיה מספר בניי [בני ישראל] ³⁷ בפ"י ביום ההוא יהיה]:

only that the vav from the emotive attributes is drawn into them, so that the speech follows the emotive attributes. And so it is above: the level of the hei, "the revealed world" (alma de'isgalya), etc., which has changed into a different essence, etc. (And see what is written in the explanation on the verse "And the number of the children of Israel shall be," on the meaning of "On that day [Havayah] shall be [One].")

Only the voice, the vav, carries the emotion into the letters, so that speech follows the emotions. So it is above: the last hei, called "the revealed world," Malchus, is of a different essence from the attributes that flow into it, and the vav bridges the two; the text refers to its explanation of "And the number of the children of Israel shall be" for more.

SECTION 6 • 19

The higher Havayah and the baal teshuvah

9 ב אך הנה כל זה הוא הוי"ה שבנאצלים אבל כי אהבך ³⁸ הוי' אלקיך בפועל יוצא ממשיך להיות בך אהבה

2. However, all this is the Name Havayah within the emanated [levels]. But "For Havayah your G-d loves you" (ahevcha) [is read] as a transitive verb: He draws down love to be in you;

A new section begins. Everything so far concerned the Name Havayah within the emanated levels, the Sefiros of Atzilus; but the verse's closing words, "because Havayah your G-d loves you," point higher. Read as a transitive verb, ahevcha means that G-d draws love down into you, instilling it in the soul.

וגם אהבך אוהב אותך והא תליא שנעשה מע"ס [מעשר ספירות] שבמאציל עצמו ³⁹ [ע"ס] [עשר ספירות] דא"ק [דאדם קדמון] ⁴⁰ ועיין ברבות

and also, ahevcha [means] He loves you; and the one depends on the other. [This] comes about from the ten Sefiros within the Emanator Himself (the ten Sefiros of Adam Kadmon. And see in the Midrash Rabbah

Ahevcha also keeps its plain meaning, that G-d loves you, and the two meanings depend on each other. This love comes from the ten Sefiros within the Emanator Himself, above the emanated Sefiros; a parenthesis opens here that calls them the ten Sefiros of Adam Kadmon (a Kehot note records that these words are not the Alter Rebbe's own) and lists sources on G-d's love for Israel.

כי תשא ר"פ מ"ט בענין ואוהב את יעקב^{41,42} ובסדר וישב ר"פ פ"ו ובשה"ש [ובשיר השירים] רבה ס"פ שימני כחותם⁴³ ובפסוק מים רבים וס"פ השבעתי אתכם מענין אהבתי אתכם.^{44,45,46}

on Ki Sisa, at the beginning of chapter 49, on the subject of "And I loved Yaakov"; and on the sidrah of Vayeshev, at the beginning of chapter 86; and in Shir HaShirim Rabbah, at the end of [the section on] "Set me as a seal," and on the verse "Many waters," and at the end of "I adjure you," on the subject of "I have loved you."

The first sources are in the Midrash Rabbah, on G-d's love for Yaakov and on "I have loved you" (Malachi 1:2): on Ki Sisa, on Vayeshev, and in Shir HaShirim Rabbah on the verses "Set me as a seal," "Many waters" and "I adjure you."

זח"ג [זהר חלק ג] (ס"ב ב' קכ"ח א') ואתחנן (רס"ז ב') ובתד"א [ובתנא דבי אליהו] (ח"א [חלק א'] פכ"ח ח"ב [חלק ב'] פי"ט) ועיין מ"ש בד"ה וירא ישראל⁴⁷ בפ' בשלח בענין שיש ב' בחי' שמות הוי' וע' באד"ר [באדרא רבא] (דקל"ח ע"ב)⁴⁸

The Zohar, Part III (62b; 128a), [and] Va'eschanan (267b), and in Tanna DeBei Eliyahu (Part I, chapter 28; Part II, chapter 19). And see what is written in the discourse beginning "And Israel saw," in Parshas Beshalach, on the matter that there are two levels of the Name Havayah. And see in the Idra Rabba (folio 138b):

The list continues with the Zohar and Tanna DeBei Eliyahu, and then refers to the Torah Ohr discourse "And Israel saw" (Beshalach), which explains that there are two Names Havayah, a lower and a higher. The Idra Rabba, too, teaches that wherever the Name is written twice, one is for Z'eir Anpin and one for Atika.

חז לז"א ולד לעתיקא⁴⁹ ועד"ז יובן כאן] באתערותא דלתתא אתערותא דלעילא ובאתעדל"ע [ובאתערותא דלעילא] אתערותא דלתתא ומשם ויהפוך את הקללה לברכה זדונות נעשו כזכיות.⁵⁰

"one for Z'eir Anpin and one for Atika"; and in the same way it is to be understood here.) Through an arousal from below, an arousal from above; and through an arousal from above, an arousal from below. And from there [comes] "He turned the curse into a blessing": willful sins become like merits.

The printed letters of the Idra quotation are garbled; the Idra Rabba itself reads "one for Z'eir Anpin and one for Atika," and the translation follows it. Likewise the love in the verse comes from the higher Havayah, and it works both ways: our arousal from below brings an arousal from above, and G-d's arousal from above awakens one below. From that higher level comes "He turned the curse into a blessing": willful sins become merits.

וביאור ענין זה כי הנה להיות תשובה בשם י"ה הגם שנמשך כך מלמעלה למטה מ"מ האדם שהוא מקושר למטה הארץ יכול לבא לזה

And the explanation of this matter: for there to be teshuvah (return) in the Name Yah — although it is drawn down thus from above to below — nevertheless, how can a person, who is bound below, come to this?

The higher teshuvah belongs to the Name Yah, the first two letters, yud and hei. Although that light is drawn down from above, the question is how a person, bound to the world below, can reach so high.

אך הוא ע"י בכל מאדך⁵¹ לצאת מן הכלי שלו הגם שלגבי בחינה שלמעלה ממנו גם אור אהבה זו הוא בבחינת כלי אך מ"מ למטה צ"ל בכל מאדך מאד שלך

But it is through “with all your might” (bechol me’odecha): to go out of one’s own vessel. Although, relative to a level above it, even the light of this love is in the category of a vessel, nevertheless, below there must be “with all your might” — a “might” of your own.

The answer is “with all your might” (bechol me’odecha): a love that breaks out of the soul’s own vessel, its natural limits. Even this boundless love is a “vessel” compared with what is above it, but what is asked of a person below is a “might” of his own, a love beyond his own measure.

והנה בכל מאדך מתגלה בבע"ת [בבעלי תשובה] דוקא ע"י הזדונות שהוא ע"י ההיפך וכענין בארץ לא זרועה⁵² שע"י לא הוא נזרע כ"י והענין כי שמי עם י"ה שס"ה כ"י.

Now, “with all your might” is revealed specifically in baalei teshuvah (penitents), through the willful sins, which is through the opposite; as in the matter of “in a land not sown,” that through the “not” it is sown, etc. And the explanation is that “My Name” together with Yah is [in numerical value] 365, etc.

This boundless “might” appears especially in baalei teshuvah, and it comes through their sins, through the very opposite of holiness: as with Jeremiah’s “in a land not sown,” it is the “not” that is sown. The letters of shemi, “My Name” (350), together with Yah (15) make 365, the number of the Torah’s prohibitions.

שהל"ת [שהלא תעשה] למעלה מן העשה לפי שע"י קיום הל"ת [הלא תעשה] שהוא עקירת הרצון מן ההפך ע"י הוא מגיע לבחי' בכל מאדך ובחי' מס"נ [מסירות נפש] הן בפו"מ [בפועל ממש] כמעשה

For the prohibitions are above the positive [commandments], because through keeping the prohibitions, which is the uprooting of the will from the opposite, through this one reaches the level of “with all your might” and the level of self-sacrifice (mesirus nefesh): whether in actual deed, as in the incident of

So the prohibitions belong to the higher letters, yud-hei, and stand above the positive commandments. Keeping a prohibition means uprooting one’s will from what opposes G-d, and that uprooting brings a person to “with all your might” and to self-sacrifice, first of all in actual deed.

ר"א [רבי אלעזר] בן דרודייא⁵³ הן במס"נ [במסירות נפש] בתפלה ויצעקו אל ה' בצר להם על רחוקו מהי שעל יסוד זה מיוסד ענין התפלה לבא לקיום ואהבת בק"ש [בקריאת שמע]

Rabbi Elazar ben Durdaya, or in self-sacrifice in prayer, "They cried out to Havayah in their distress," over one's distance from G-d; for on this foundation the matter of prayer is founded: to come to the fulfillment of "And you shall love" in the recital of the Shema.

The Talmud tells of Rabbi Elazar ben Durdaya, who after a life of sin wept until his soul left him, and a heavenly voice declared him destined for the World to Come. The other form is self-sacrifice in prayer, crying out to G-d from the distress of being far from Him; all prayer is built on this, so as to reach "And you shall love Havayah your G-d" in the Shema.

והנה על ידי בכל מאדך זדונות נעשו כזכיות שממעמקים קראתיך⁵⁴ כו' עומקא דחשוכא בחי' גלגלתא דחפיא על מוחא

Now, through "with all your might," willful sins become like merits; for "Out of the depths I called You," etc.: "the depth of darkness," the level of the skull (gulgulta) that covers over the brain.

Through "with all your might," sins become merits, as in "Out of the depths I called You" (Psalm 130). The "depths" are "the depth of darkness," which is compared to the skull that covers the brain.

כי המוחין חב"ד [חכמה בינה ודעת] הם בג' חללי דגולגלתא ועליהם חופף הגולגלתא שמעלים ומסתיר שלא יהיה גילוי כ"א דרך שערות כו'

For the intellect (mochin), Chochmah, Binah and Daas, is in the three cavities of the skull, and over them the skull covers, concealing and hiding, so that there should be no revelation except through hairs, etc.

As in the earlier analogy, the three faculties of the intellect, Chochmah, Binah and Daas, sit in the skull's three cavities, and the skull covers and hides them. Nothing of them shows outside except through the hairs.

וע"י בכל מאדך דמשכין להי בחילא יתיר בא לבחי' ממעמקים ויש י' עומקים דהיינו כתר שבכל בחי' מ"ס [מ"י ספירות]

And through "with all your might" — "who draw Him down with greater strength" — one comes to the level of "out of the depths." And there are ten depths: that is, the Keser (Crown) in each level of the ten Sefiros.

Through "with all your might," the strength with which baalei teshuvah "draw Him down," a person reaches the "depths." There are ten of them, one for each of the ten Sefiros: the Keser, the hidden root, within each Sefirah.

והנה י"ס [י' ספירות] הנאצלים שכבר באו לידי גילוי דרך השערות שם היה אחיזה ויניקת הקליפות ועשתה את צפרניה⁵⁵ דרך הצפרניים ומאחורי העור דנוק' [דנוקבא] בין גומא לגומא כו' דהיינו בבחי' הכלי ולא באורות עצמן

Now, in the ten emanated Sefiros, which have already come to revelation through the hairs, there the kelipos (husks) had a hold and drew nourishment — “and she shall do her nails” — through the nails, and from behind the skin of Nukva, between pore and pore, etc.; that is, in the vessel and not in the lights themselves.

Once the ten emanated Sefiros are revealed through the hairs, the kelipos can take hold of them and draw nourishment at their outer edges: through the nails (alluded to in the verse about the captive woman, “and she shall do her nails”) and behind the skin of Nukva. This hold is only on the vessels, not on the lights themselves.

אבל מ"מ האור הוא מלוכש בכלים ששם אחיזה ויניקה ולכן א"א להיות מחיתי כעב פשעי^{56, 57} ובחי' רחיצה לרחוץ עוונות כו'

But nevertheless, the light is en clothed in the vessels, where there is a hold and drawing of nourishment; and therefore it is impossible for there to be “I have wiped away your transgressions like a thick cloud,” and the level of washing, to wash away sins, etc.

Yet the light is clothed in those vessels, so where the kelipos have a hold, complete erasure of sin cannot come from there: not “I have wiped away your transgressions like a thick cloud,” and not the washing that cleanses sins away.

שהרחיצה היא מלמעלה מעלה מעומקא דחשוכא מ"ס [מ"י ספירות] שבמאציל וממעמקים קראתיך הוא להמשיך בחי' גילוי הוי' מחדש מבחי' עומקא אשר עדיין לא בא האור הזה לידי גילוי ולא נתלכש בכלים

For the washing is from far, far above, from “the depth of darkness,” from the ten Sefiros within the Emanator. And “Out of the depths I called You” is to draw down a revelation of Havayah anew from the level of “depth,” where this light has not yet come to revelation and has not been en clothed in vessels.

That washing must come from far higher, from “the depth of darkness,” the ten Sefiros within the Emanator, where nothing has yet been revealed or clothed in vessels. “Out of the depths I called You” means calling down a new revelation of Havayah from there.

והיינו על ידי בכל מאדך כד אתכפייא סטי"א [סטרא אחרא] אסתלק⁵⁸ יקרא דקב"ה [דקודשא בריך הוא] פי' אסתלק שנתרומם למעלה בבחי' ע"י המעתיק הרים והמתנשא מימות עולם

And this is through “with all your might”: “When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, ascends (istalek).” The meaning of “ascends” is that it is raised up on high, in the level of Atik Yomin, “Who removes mountains” and “Who is exalted from the days of old,”

This is achieved through “with all your might,” as the Zohar says: when the sitra achra is subdued, G-d’s glory “ascends.” The text explains that “ascends” means rising to Atik Yomin, described as “Who removes mountains” and “Who is exalted from the days of old.”

דהיינו בבחינת העלם ומשם נמשך בחי' הוי' מחדש גילוי הוי' שלפני האצילות וזהו והחזירנו בתשובה שלימה לפניך. לפניך לפני הוי' שבאצילות ששם הוא בחי' תשובה שלימה כנ"ל.

that is, in a state of concealment. And from there the level of Havayah is drawn down anew: a revelation of the Havayah that is before Atzilus. And this is [the meaning of] “Bring us back in complete teshuvah before You”: “before You,” before the Havayah that is in Atzilus, where there is the level of complete teshuvah, as mentioned above.

Atik Yomin is a level of concealment, and from it a new revelation of Havayah is drawn, from the Havayah that is before Atzilus. That is the meaning of the request in the daily prayer, “Bring us back in complete teshuvah before You”: “before You” is the level before, and above, the Havayah of Atzilus, which complete teshuvah reaches.

SECTION 7 • ¶10

Yom Kippur: before Havayah

10 והנה בהמשכת י' עומקים בכל עשיית [עשרת ימי תשובה] אזי ביוהכ"פ [ביום הכפורים] לפני הוי' תטהרו והוא בנעילה שסוף היום מכפר

Now, with the drawing-down of the ten depths during all the Ten Days of Teshuvah, then on Yom Kippur, “before Havayah you shall be purified”; and this is at Ne'ilah, for the end of the day atones,

During the Ten Days of Teshuvah, from Rosh Hashanah to Yom Kippur, the ten “depths” are drawn down. This reaches its peak on Yom Kippur in “before Havayah you shall be purified,” and specifically at Ne'ilah, the closing prayer, because it is the end of the day that atones.

כדאיתא בגמ' [בגמרא] ⁵⁹ שסמוך לשקיעת החמה ⁶⁰ ולכן איתא במשנה פכ"ת [פרק בתרא] דכריתות מי שבא על ידו ספק עבירה ביוהכ"פ [ביום הכפורים] אפילו עם חשכה פטור שכל היום מכפר ⁶¹ שמתכפר לו בסוף היום

as is stated in the Gemara, that [Ne'ilah is] close to sunset. And therefore it is stated in the Mishnah, in the last chapter of Kereisos: "One through whom a doubtful transgression came about on Yom Kippur, even at dusk, is exempt, for the whole day atones"; that is, he is atoned for at the end of the day,

The Gemara treats Ne'ilah as the prayer said close to sunset. The Mishnah rules that one who may have sinned on Yom Kippur, even at dusk, need not bring an offering for a doubtful sin, because "the whole day atones"; the Alter Rebbe infers that the atonement takes effect at the day's end.

שהוא העיקר שאז הוא זמן נעילה עילוי המל' בכתר עילוי שאין למעלה הימנו ונקר' [ונקרא / ונקראת / ונקראות] לפני הוי' ואז תטהרו שמשם נמשך טהרה ורחיצה וכל העוונות מתכפרים [ועמ"ש במ"א ע"פ הזח"ג [הזהר חלק ג] פ' אמור (דף ק' ע"ב)] ⁶²

which is the main [time]; for then is the time of Ne'ilah, the elevation of Malchus (sovereignty) into Keser (the Crown), an elevation above which there is none, and [this] is called "before Havayah"; and then "you shall be purified," for from there purity and washing are drawn down and all the sins are atoned. (And see what is written elsewhere on [the passage of] the Zohar, Part III, Parshas Emor (folio 100b),

The day's end is the main time of atonement because Ne'ilah is when Malchus rises into Keser, the highest ascent there is, and this level is called "before Havayah." From there come purity and washing, and every sin is atoned; a parenthesis then begins, referring to an explanation elsewhere of a Zohar passage on Parshas Emor.

בענין אתכפייא ואתהפכא שבבחי' אתכפייא נמשך ממוחין דאימא אך בשבת שהוא מוחין דאבא נמשך להיות אתהפכא חשוכא לנהורא כו'

on the matter of subjugation (iskafya) and transformation (is'hapcha): that the level of subjugation is drawn from the intellect (mochin) of Imma, but on Shabbos, which is the mochin of Abba, there is drawn down the transformation of darkness into light, etc.

That explanation distinguishes subjugation (iskafya), holding the darkness in check, from transformation (is'hapcha), turning the darkness itself into light. Subjugation is drawn from the mochin of Imma (Binah), while on Shabbos, which draws on the mochin of Abba (Chochmah), transformation becomes possible.

ועמ"ש בפי' מטות בענין ושמא אביה את נדדרה⁶³ כו'. אך כ"ז [כל זה] הוא אתהפכא חשוכא דקליפת נוגה שממנה הנפש הבהמית שבאדם הכלולה מטו"ר [מטוב ורע].

And see what is written in Parshas Mattos on the matter of "And her father hears her vow," etc. But all this is the transformation of the darkness of kelipas nogah, from which [comes] the animal soul in man, which is composed of good and evil.

The text also refers to its explanation in Parshas Mattos of the verse "And her father hears her vow." But all such transformation reaches only the darkness of kelipas nogah, the husk that mixes good and evil, from which the animal soul comes.

אבל התשובה בכל מאדך הוא שהזדונות שלמטה מטה מנוגה יהיו נעשים כזכיות זהו ענין ויהפוך את הקללה ממש לברכה⁶⁴ וזהו ע"ש מ"ש במ"א ע"פ ויאבק⁶⁵ איש עמו⁶⁶ שהעלו אבק עד כסה"כ [כסא הכבוד].⁶⁷

But teshuvah (return) "with all your might" is that the willful sins that are far below nogah become like merits; this is the matter of "He turned the curse," literally, "into a blessing." And this is — see there — what is written elsewhere on the verse "And a man wrestled with him": that "they raised dust up to the Throne of Glory."

Teshuvah "with all your might" goes further: even sins rooted far below nogah become merits, which is the literal sense of "He turned the curse into a blessing." The text refers to its discourse on Yaakov's wrestling with the angel, where the Sages say that "they raised dust up to the Throne of Glory."

שגם בחי' אבק דאשתאר מן נורא שהוא המדרגה התחתונה שבקליפות⁶⁸ נתכלל למעלה בכסה"כ [בכסא הכבוד] וזהו בחי' תשובה

That is, even the level of "dust that remains from fire," which is the lowest level among the kelipos (husks), was included above, in the Throne of Glory; and this is the level of teshuvah.

Dust, as that discourse explains, is what is left after fire, like ash that cannot grow anything by itself; it stands for the lowest level of the kelipos. That even this dust rose to the Throne of Glory shows the power of teshuvah.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] גדולה תשובה שמגעת⁶⁹ עד כסא הכבוד⁷⁰ מלי' דאצילות שהיא הנקי ברכה ולשם מגיע התשובה⁷¹

Therefore our Sages, of blessed memory, said, "Great is teshuvah, for it reaches up to the Throne of Glory": Malchus of Atzilus, which is what is called "blessing," and teshuvah reaches there;

This is why the Sages said, "Great is teshuvah, for it reaches up to the Throne of Glory." The Throne of Glory is Malchus of Atzilus, which is called "blessing," so teshuvah reaching there means the curse becoming a blessing.

דהיינו שמהקללה נהפך לברכה וז"ש [וזהו שכתוב] שהעלו לשון רבים כו' ע"ש וזהו שיוהכ"פ [שיום הכפורים]
נקי שבת שבתון⁷² דאפילו לגבי שבת הוא בחי' שבתון

that is, from the curse it is turned into a blessing. And this is [the meaning of] what is said, "they raised," in the plural, etc.; see there. And this is why Yom Kippur is called "Shabbos Shabbason" (a Shabbos of complete rest), for even relative to Shabbos it is the level of Shabbason;

The text notes that "they raised" is in the plural and refers to its discourse there for the explanation. It then explains why Yom Kippur is called "Shabbos Shabbason," a Shabbos of complete rest: even compared with Shabbos, it stands higher.

כי שבת הוא כמ"ש שבת להוי"ש⁷³ שבששת ימי המעשה הוא בחי' שם אלקים ושבת הוא התגלות שם
הויה מוחין דאבא והחכמה תחיה⁷⁴ שהיא בחי' יו"ד דשם הוי" וכו' ומזה נמשך שיוכל להיות אתהפכא
חשוכא לנהורא

for Shabbos is, as it is written, "a Shabbos unto Havayah": for in the six days of work there is the level of the Name Elokim, and Shabbos is the revelation of the Name Havayah, the mochin of Abba — "and wisdom gives life" — which is the level of the yud of the Name Havayah, etc. And from this it follows that there can be the transformation of darkness into light.

Shabbos is "a Shabbos unto Havayah": on the six weekdays G-d's light comes through the Name Elokim, which conceals, while Shabbos reveals the Name Havayah, the mochin of Abba. This is the yud of the Name, Chochmah, of which it says "wisdom gives life," and it is what makes the transformation of darkness into light possible.

אך מוחין דאבא הוא בחי' אצילות וא"כ הוא שם הוי" שבנאצלים ולכן נמשך מזה להיות אתהפכא
חשוכא דק"נ [דקליפת נוגה] לנהורא.

But the mochin of Abba are the level of Atzilus, and if so, it is the Name Havayah within the emanated [levels]; therefore what is drawn from this is the transformation of the darkness of kelipas nogah into light.

But the mochin of Abba belong to Atzilus, the Havayah of the emanated levels. So the transformation that Shabbos brings reaches only the darkness of kelipas nogah.

אבל להיות ויהפוך את הקללה שלמטה מטה מק"נ [מקליפת נוגה] לברכה זהו בחי' לפני הוי' תטהרו
דהיינו שם הוי' שבמאציל כנ"ל וזהו ענין יוהכ"פ [יום הכפורים] שנק' שבת שבתון כו'

But for there to be “He turned the curse” — which is far below kelipas nogah — “into a blessing,” this is the level of “before Havayah you shall be purified,” that is, the Name Havayah within the Emanator, as mentioned above. And this is the matter of Yom Kippur, which is called “Shabbos Shabbason,” etc.

Turning into a blessing the curse that lies below nogah needs the higher Havayah, the Havayah within the Emanator: this is “before Havayah you shall be purified.” That is why Yom Kippur is “Shabbos Shabbason,” a Shabbos above Shabbos.

ועמ"ש במ"א ע"פ הוי' יחתו מריביו⁷⁵ כו' ועי"ז ויתן עוז למלכו והיינו ג"כ כענין ויהפוך כו'. ועמ"ש
מענין זה בד"ה ויושט המלך לאסתר^{76, 77}:

And see what is written elsewhere on the verse “Havayah, His adversaries shall be shattered,” etc., and through this “He will give strength to His king”; and this too is like the matter of “He turned,” etc. And see what is written on this subject in the discourse beginning “And the king extended to Esther.”)

The text closes with two more references: to its explanation of the verse in Chanah’s prayer, “Havayah, His adversaries shall be shattered... and He will give strength to His king,” which it calls another case of “He turned,” and to the Torah Ohr discourse “And the king extended to Esther.”

IN ONE’S AVODAH

The maamar asks for self-nullification at two levels: the simple refusal ever to be separated from G-d, above reason, and the reasoned work of sorting good from evil. Contemplation should spread from the mind into the heart, until a person feels that everything, even Gan Eden and the World to Come, is a “narrow place” beside G-d Himself and cries out, “Whom have I in heaven?” For one who has sinned, keeping the prohibitions and crying out in prayer from the distance of sin become a love “with all your might” that turns those very sins into merits; this is the work of the Ten Days of Teshuvah, and above all of Ne’ilah.

QUESTIONS FOR DISCUSSION

1. Why is the hidden love found equally in every Jew, regardless of how much he understands?
2. How does the analogy of hair growing through the skull explain the gap between Atzilus and what is above it?
3. What distinguishes the self-nullification of the tip of the yud from that of the yud, and what does each draw down?
4. Why are the yud and the first hei joined directly, while the vav must connect the emotions to the last hei?
5. How can a baal teshuvah’s sins become the source of a love “with all your might,” and why can the washing of sin come only from above the vessels?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ולא אבה

The Kehot note records that the Mittlerer Rebbe's transcript (hanachah) of this explanation is printed there, an earlier record of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע"י שלט. הנחה אחרת עם הגהות באוה"ת פ' כי תצא ע' תתר.

2 ולא אבה

The verse says that Havayah did not want to listen to Bilaam and turned his curse into a blessing, because He loves Israel. The discourse this biur explains opens with it, and its last words, "because Havayah your G-d loves you," return in the second section here.

דברים כ"ג:ו' Deuteronomy 23:6

וְלֹא־אָבָה ה' אֱלֹהֶיךָ לְשִׁמְעַת אֲלֵי־בִלְעָם וַיַּחַפֵּה ה' אֱלֹהֶיךָ לָךְ אֶת־הַקְלָלָה לְבִרְכָּהּ כִּי אָהָבָה ה' אֱלֹהֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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PARAGRAPH 2

3 קוצו של יו"ד הוא בחי' רמז בלבד שרומז לא"ס בלבד ברמז בעלמא בלי שום תפיסא

The note quotes the Rebbe there: the long phrasing makes two points, why Keser is hinted at specifically by the tip of the yud, because the tip is "only a hint," and that even the tip does not grasp the Infinite One but only hints at Him, like a hint to the wise, as the Tzemach Tzedek's glosses explain.

KEHOT'S NOTE

"ומאריכות לשונו משמע, שכוונתו הוא לבי' ענינים: א) הטעם מה שבחי' כתר נרמזת בקוצו של יו"ד דוקא — לפי ש"קוצו של יו"ד הוא בחי' רמז בלבד", ב) שגם בהקוץ עם היותו "בחי' רמז בלבד", אינו נתפס בו, ורק "רמזו כו' ברמז בעלמא" וכמפורש בהגהות הצ"צ [אוה"ת תצא ע' תתר. ובארוכה ד"ה אורח חיים תרס"ט] שהוא כמו ענין לחכימא ברמיזא, ע"ש". — לקו"ש ח"ט ע' 420 הערה 21. ובחלק ל"ט ע' 147 הערה 21. ובליקוט פירושים ומ"מ — חסידים לאגדה"ת פ"ד.

4 לית מחשבה תפיסא ביה כלל

In Elijah's prayer at the opening of the Tikkunei Zohar, he says to G-d, "You are hidden beyond all hidden ones; no thought can grasp You at all." The maamar uses it to ex-

plain why the tip of the yud can only hint at the Infinite One.

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

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

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5 מקרב איש ולב עמוק

The verse speaks of "the inward part of a man, and a deep heart." The maamar borrows the phrase for the heart's innermost desire, through which alone the Infinite One is reached.

תהילים ס"ד:ז' Psalms 64:7

יִחְפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עֵמֶק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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6 קוצו ש"י רומז לכתר

The Kehot note sends the reader to this lexicon's entry under the letter yud for the tip of the yud as an allusion to Keser.

KEHOT'S NOTE

ראה מא"א אות יו"ד, ס"א.

7 בדי"ה וישב יעקב

That discourse reads Yaakov as yud-akev: the yud of supernal Chochmah drawn down to the lowest "heel." It explains that the higher awe of self-nullification is the vessel in which supernal Chochmah rests and is revealed.

KEHOT'S NOTE

תו"א כז, א ואילך.

PARAGRAPH 3

8 בינה נקי נקודה בהיכלא

The note sends the reader to the opening discourse of Parshas Re'eh, earlier in Likkutei Torah, for Chochmah within Binah as "a point in a palace."

KEHOT'S NOTE

ע"ל ר"פ ראה [יה, ב] [כ].

PARAGRAPH 4

9 בדי"ה לך לך

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

KEHOT'S NOTE

תו"א יא, א.

10 **חכים ולא בחכ' ידיעא**
 | Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

11 **חכים ולא בחכמה ידיעא**

Elijah's prayer says of G-d, "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The maamar cites it to show that above Atzilus there is only a source of wisdom, not wisdom as we know it.

תקוני הזהר י"ז ב:ג'-ד' Tikkunei Zohar 17b:3-4

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית
לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה
לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום
עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק
מלכותא קדישא. מאוני צדק *תרין סמכי קשוט. הין צדק אות ברית.
כלא לאחזאה איך אתנהיג עלמא.

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12 **בד"ה פתח אליהו**
 | Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

תו"א יג, ד.

13 אבא יונק ממול הח'
The Idra Zuta describes a light called “will” spreading from the hidden head of Atika down into the beard, to the place called supernal Chesed, notzer chesed. The Kehot note points here, and to other places, for the teaching that Abba is nourished from the eighth mazal.

Zohar III, 289b זח"ג רפט,

KEHOT'S NOTE

ראה זח"ג רפ"ט, ב ובכ"מ.

14 ישת חשך סתרו

David says of G-d, “He made darkness His hiding place; around Him is His canopy.” The maamar applies it to the concealment that covers the light above Atzilus, as the skull covers the brain.

תהילים י"ח:ב Psalms 18:12

ישתחשף סתרו סביבותיו ספתו חשכת־מים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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15 ה' מלך גאות לבש

“Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength.” The maa-mar reads the “clothing” as the concealment through which the hairs, gei’us, emerge.

תהילים צ"ג:א Psalms 93:1

ה' מִלֵּךְ גָּאוֹת לִבָּשׁ לִבָּשׁ ה' עַז הַתְּאֵזֶר אֶף-תִּכּוֹן תִּבְל כָּל-תְּמוּט:

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

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16 **כִּי גֵאוֹת הֵם תִּי יִנְיִין**
The note points to this lexicon's entry under the letter gimel for gei'us as the 410 strands of hair.

KEHOT'S NOTE

ראה גם במאו"א אות ג' סעיף ג.

17 כמ"ש בפע"ח
Kehot's marei makom for these words (its note is below).

ש' השבת (פ"ח). [כ].

18 כִּי גֵאוֹת הֵם תִּי גִימִיז כְּמִי שֶׁ בִּפְעֻחַ

Pri Etz Chaim explains “Havayah reigns; He is clothed in gei’us” as the secret of the supernal hairs and strands of the head of Atika, which number 410, the value of gei’us and of kadosh, and in which Abba, Imma and Z’eir Anpin are clothed. The maamar cites it for gei’us as the 410 strands.

Pri Etz Chaim, Gate of the Sabbath 8:57 פרי עץ חיים, שער השבת
ח"ב:נ"ז

י"י מלך גאות לבש - הוא סוד אותן השערות והנימין עלאין, דברישא דעתיקא, דכולם בסוד קדוש. כנוכר באדרא, שהם עולין כמנין קדוש. ושם בארנו כי הם סוד של ע"ב, כי הדי יודין כולם כ"א כלול מ"י הם ת', ו"י אותיות המילוי הם ת"י, כחשבון קדוש. אמנם מאותן השערות מתלבשים אבא ואמא, וגם הזועיר אנפין, וזה סוד גאות לבש. כי גאות ג"י קדוש כמ"ש:

Pri Etz Chaim (Public Domain)

PARAGRAPH 5

ל"ב אלקים . . ל"ב נתיבות חכמה

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

KEHOT'S NOTE

הובא בפרדס להרמ"ק ז"ל שער הנתיבות רפ"ב. [כ].

20 ל"ב אלקים דעובדא דבראשית הם בחי' ל"ב נתיבות חכמה

Pardes Rimmonim, in its Gate of the Paths, explains that the Name Elokim is mentioned thirty-two times in the creation account to show that each of the thirty-two paths revealed what was in it, and that the Name Elokim alludes to the strict judgment of Gevurah, the world of nature. The

maamar draws the same link between Chochmah's revelation and contraction.

פרדס רמונים י"ב:ג' Pardes Rimmonim 12:3

... אמנם הוא הראשון והסבה לכל הבא בשם כבוד כי ממנו מקור הליב כדפי. ויש חילוק בין כבוד וליב כאשר יתבאר בשער ערכי הכנויים בערך כבוד ובערך לב: נתיב הבי בתקונים הנ"ל פי הרשב"י בנתיב זה וז"ל נתיב תניינא ורוח אלקים מרחפת על פני המים. מאי ורוח, אלא בזמנא דשכינתא בגלותא, האי רוח נשיב על אלן דמתעסקין באורייתא בגין שכינתא דאשתכחת בינייהו. והאי רוח אתעביד קלא וכו' עכ"ל. כוונתו לומר כי הרוח הזה הוא המשפיע על השכינה והמאיר אותה ומלחלח אותה ממימי החסד וע"י כך מושפעים בעלי תורה שהשכינה שרויה ...

Pardes Rimmonim (Public Domain)

21 כשהושיט אצבעו הקטנה

The Gemara relates that when G-d consulted a group of ministering angels about creating man and they objected, "What is man, that You are mindful of him?", He stretched out His little finger among them and burned them. The maamar uses it to show that a revelation without contraction annihilates, so creation needs contraction.

סנהדרין ל"ח ב:5' Sanhedrin 38b:5

אָמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, "מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ?" הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בִּיְמִינֵהוּ וּשְׂרָפָם. וְכֵן כֵּת שָׁנִיָּה. כֵּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, רְאִשׁוֹנִים שֶׁאָמְרוּ לְפָנָיו מָה הוֹעִילוֹ? כָּל הָעוֹלָם כּוֹלֵו שֶׁלָּךְ הוּא. כָּל מָה שֶׁאֵתָּה רּוֹצֵה לַעֲשׂוֹת בְּעוֹלָמְךָ – עֲשֵׂה.

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

22 כמ"ש . . ובלקו"ת

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

KEHOT'S NOTE

מהאריז"ל בתהלים מזמור צג גאות לבש [כ]. מובא ביהל אור עי תרמה ואילך.

PARAGRAPH 6

23 ע"י אתערותא דלתתא בטל רצונך

The Kehot note refers the reader to this discourse in connection with the arousal from below through "Nullify your will."

KEHOT'S NOTE

ראה ד"ה וידבר ויצוום — תרמ"ח עי ריח.

24 בטל רצונך

The Mishnah teaches, "Nullify your will before His will, so that He will nullify the will of others before your will." The maamar takes this nullification of will as the arousal from below that brings about the contraction above.

משנה אבות ב"ד:4' Pirkei Avot 2:4

הוא ה"ה אומר, עשה רצונך כרצונה, כדי שיעשה רצונך כרצונו. בטל רצונך מפני רצונו, כדי שיתבטל רצון אחרים מפני רצונך. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את

חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמה לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

25 בקוצו של יו"ד למעלה מן הדעת . . והביטול הבי' בחכמה . . בחכמה ודעת

The note suggests that Tanya, chapters 18-19, intends the same two levels of self-nullification, and quotes its words that Chochmah is koach mah, "what is not yet grasped or understood."

KEHOT'S NOTE

וי"ל שגם בסעי' [פרק י"ח ופרק י"ט] הכוונה כן. וע"ש שבי' וז"ל חכ' כח מ"ה שהוא מה שאינו מושג ומובן ואינו נתפס בהשגה עדיין . . — ראה תרמ"ד עי רכג. ובסה"מ תרנ"א עי לח "ולאחר העיון בד"ה ולא אבה הנ"ל ובהביאור י"ל דמש"ש בענין הקוש"י הוא בחי' מקיף דחי', דהרי ביאר שם שהו"ע ביטול הרצון שלמעלה מו"ד שלא להיות נפרד מאחדותו ית' כו' ובסעי' פ"ז כ' דזהו בחי' חכ' שבנפש יעו"ש."

26 המעתיק הרים

Job describes G-d as the One "who removes (ha-ma'tik) mountains, and they do not know it." The maamar links the verb ma'tik, "removes," to Atik, the level that is removed and exalted above the worlds.

איוב ט:5' Job 9:5

הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפָּכָם בְּאָפוֹ:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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

KEHOT'S NOTE

איוב ט, ה.

27 והמתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

28 אם צדקת מה תתן לו

Elihu tells Job, "If you are righteous, what do you give Him, or what does He receive from your hand?" The text cites it to show that from His own standpoint G-d gains nothing from the worlds, so His willing them is a kind of withdrawal of His essence.

איוב ל"ה:7' Job 35:7

אִם-צִדְקָתָּ מִה־תִּתֶּן-לוֹ אוֹ מִה־מִּדֶּדֶךָ יִקֶּחַ:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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PARAGRAPH 7

29 בינה תשובה עילאה

The Zohar on Parshas Nasso distinguishes a higher teshuvah from a lower teshuvah called hei, reads teshuvah as tashuv vav le-hei, “the vav returns to the hei,” and links this with Binah. The Kehot note cites it for “Binah, the higher teshuvah.”

Zohar III, 123a, זח"ג קבג, אה
KEHOT'S NOTE

זח"ג קבג, א.

30 אם הבנים שמחה

The psalm praises G-d, who “seats the barren woman of the house as a joyful mother of children.” The maamar uses the phrase for joy as an expansion of the heart, the work of Binah.

תהילים קי"ג:ט"ז
מושיבי עקרת הבית אם הבנים שמחה הללויה:
Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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

תהלים קיג, ט.

31 ג"ע ועוה"ב אינו אלא זיו

Rav taught that in the World to Come there is no eating or drinking; rather, the righteous sit with their crowns on their heads and delight in the radiance (ziv) of the Shechinah. The maamar stresses that this is only a radiance.

Berakhot 17a, ברכות י"ז א
KEHOT'S NOTE

ראה ברכות יז, א.

32 מי לי בשמים

Asaf says, “Whom have I in heaven? And besides You I desire nothing on earth.” The maamar presents it as the cry of one who sees that even the heavenly rewards are only a glimmer and wants G-d alone.

תהילים ע"ג:כ"ה
מי לי בשמים ועמך לא תפצתי בארץ:
Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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

תהלים עג, כה.

PARAGRAPH 8

33 הבן בחכמה וחכם בבינה

The note lists the opening discourse of Lech Lecha in Torah Ohr among the places that explain “Understand with wisdom, and be wise with understanding.”

KEHOT'S NOTE

ס"י פ"א, מ"ד. ראה פע"ח שער התפילין פט"ז. ע"ח שער ט"ו פ"ד. תו"א ותו"ח [ר"פ לך לך]. לקו"ת פי תצא ביאור ד"ה ולא אבה. ביאורי הזהר ס"פ וארא. אמרי בינה שער הק"ש פנ"ה ואילך. ד"ה אריב"ל בכל יום תפרי"ח. ועוד. — הערת כ"ק אדמו"ר בסה"מ תרנ"ט ע"ע.

34 הבן בחכמה וחכם בבינה

Sefer Yetzirah says of the ten Sefiros, “Understand with wisdom, and be wise with understanding.” The maamar reads it as the unity of the yud (Chochmah) and the first hei (Binah).

ספר יצירה א"ד:ד' 1:4

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

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

35 הבן בחכמה וחכם בבינה

Pri Etz Chaim, explaining the Name Havayah in the tefillin, says that through it the words of Sefer Yetzirah, “Understand with wisdom, and be wise with understanding,” are explained, and that the first two letters, yud-hei, allude to Abba and Imma. The Kehot note cites it for this verse.

פרי עץ חיים, שער התפילין 16:2
ט"ז:ב'

דרך א' - הוא זה, ובו יתבאר מה שאמר בספר יצירה הבן בחכמה וחכם בבינה. הנה נודע, כי אבא נחלק לשני פרצופים. הראשון, עד החזה, והוא הנקרא אבא עלאה. הב', הוא ישראל סבא מהחזה ולמטה. ועד"ז הוא באמא שנחלקת לב'. ועד החזה היא נקראת אמא עלאה בינה, ומשם ולמטה נקרא תבונה. והנה ב' אותיות ראשונות של הוי"ה, שהם י"ה, הם רומזים לאר"א, ולכן צריך שיהיו בו כל הדי בחינות כנ"ל. וכל זה יתבאר כמש"ל בענין סדר כתיבת השם, וביאור הענין זה, דע, כי באות י' שבשם בה נרמזו או"א עילאין, ...

Pri Etz Chaim (Public Domain)

36 הבן בחכמה וחכם בבינה

Etz Chaim explains that within the yud alone, which is Chochmah, there is already Binah: spelled out, the vav and dalet of yud form the shape of a hei. This is “Understand with wisdom,” and it matches the maamar's point that the hei is the yud revealed.

עץ חיים ט"ו:ד' 15:4

... עושהו ר"ל שאינו רחמים גמורים. ונבאר ענין בינה ותבונה ובו יתבאר מ"ש בס"י הבן בחכמה וחכם בבינה והענין כי הנה ב' אותיות ראשונות של הוי"ה הם בחי' חו"ב אבל באות יו"ד לבד שהוא חכמה שם יש בחי' בינה וזהו ענין הבן בחכמה ופי' הוא כי יו"ד במלואו י' הוא חכמה ובי' אותיות יו"ד נעשית צורת ה' שהוא צורת יו"ד שבאות יו"ד והיא נקרא בינה עלאה הנ"ל. ואמנם ה' ראשונה עצמה שבשם הוי"ה זו

היא תבונה ראשונה הנ"ל וכבר הודעתך בדרוש תפילין בענין כתיבת שם הוי"ה שצריך לכתוב תחלה י ...

Sefer Etz Chaim (Public Domain)

37 והיה מספר בני

Hosea promises, "And the number of the children of Israel shall be like the sand of the sea." The text refers to its explanation of this verse for the meaning of "On that day [Havayah] shall be [One]."

Hosea 2:1א'י: הושע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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PARAGRAPH 9

38 כי אהבך הוי' אלקיך

The verse ends, "because Havayah your G-d loves you." The maamar reads ahevcha both as "He loves you" and, as a transitive verb, as "He instills love in you."

Deuteronomy 23:6ו'ג: דברים

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לְשַׁמֵּעַ אֶל־בִּלְעָם וַיַּחֲפֹה ה' אֱלֹקֶיךָ לָךְ אֶת־הַקְלָלָה לְכַרְכֶּךָ כִּי אָהַבְךָ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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39 מע"ס שבמאציל עצמו

The note points to this Kabbalistic work for the ten Sefiros within the Emanator, adding that in chapter 8 it writes that they are the root of the power of limitation within the Infinite One.

KEHOT'S NOTE

ועיין בעה"ק ח"א פ"ב ופ"ד ופ"ה. וע"ש פ"ח שם כי שהם שרש כח הגבול שיש בא"ס — אוה"ת חיי שרה ק"א.

40 מע"ס שבמאציל עצמו [ע"ס דא"ק]

The note says that this manuscript marks the words between the half-square brackets, "the ten Sefiros of Adam Kadmon," as not the Alter Rebbe's own language, and adds a note on this.

KEHOT'S NOTE

ג.ב. הבי' חצאי מרובע אינם וא"ו מלשון רבינו הוקן ג"ע זי"ע, כ"כ בד"ה כתפוח בעצי היער, בוך פערטעל (רצו, ב). שם (הצר, ב) כי הערה ע"ו, יעו"ש. [ב]. ראה בד"ה כתפוח בעצי היער באוה"ת שה"ש ע קצג: לי ע"ס שבמאציל י"ל שזהו ע"ס הגנוזות במאציל הנז' בפרדס אך הם גנוזות רק בבחי' הנקי' ואו"ס ולא במהו"ע ממש עכ"ל. וקודם לזה כי "הגם שנכתב שם בין חצי מרובעים שזה ע"ס דא"ק אין זה מלשון רבינו זי"ל", ע"ש (בבזר 1104 תסז, א ליתא הגהה 10). ראה גם באוה"ת נ"ך כרך א ע' תקכו, תקצא.

ובהמשך מים רבים תרל"ו ע' סח: בלקו"ת . . ע"ס דא"ק אמנם באמת יתפרש זה עד רום המעלות לפי הפי' בשם הוי' הראשון כמובן. וראה הערת כ"ק אדמו"ר הגדפס בסה"מ תקס"ד ס"ע ריו.

41 ואוהב את יעקב

"I have loved you, says Havayah... and I loved Yaakov." The parenthesis lists Midrashim on this verse about G-d's love for Israel.

Malachi 1:2ב'י: מלאכי

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאִמְרַתֶּם בְּמָה אֶהְבֵּתֵנוּ הָלוֹא־אֵךְ עָשׂוּ לְעַקֵּב נְאֻמֵּי ה' וְאֶהֱבֵי אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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42 ואוהב את יעקב

The Midrash opens chapter 49 with "Many waters cannot quench the love," reading it as the love between the Holy One and Israel that the nations cannot extinguish, and cites "and I loved Yaakov." The text points to it in its list of sources on G-d's love for Israel.

Shemot Rabbah 49:1א'ט: שמות רבה

ויעשו כל חכם לב - הה"ד (שיר ח): מים רבים לא יוכלו לכבות את האהבה. מים רבים, אלו העובדי כוכבים, שנאמר (ישעיה טז): כהמות ימים יהמיון. ואם היו מתכנסין כל העובדי כוכבים לבטל את האהבה שבין הקב"ה לישראל לא היו יכולים. הוי, מים רבים לא יוכלו לכבות את האהבה, שנאמר (מלאכי א): ואוהב את יעקב. ונהרות לא יטפפו, אלו הכשדים, שנאמר (ישעיה ח): את מי הנהר העצומים והרבים את מלך אשור. אם יתן איש את כל הון ביתו באהבה בוו יכוזו לו, אבל בני, עשו לי מקדש של יריעות, וירדתי ...

"All the wise hearted among those who performed the labor crafted the Tabernacle: ten tapestries of spun linen and sky blue, purple, and scarlet wool, with artfully-crafted cherubs, they made them" (Exodus 36:8). "All the wise hearted... crafted," that is what is written: "Many waters cannot extinguish love" (Song of Songs 8:7). "Many waters," these are the idolaters, as it is written: "[Woe, the uproar of many nations,] like the roar of seas will they roar" (Isaiah 17:12). Were all the idolaters to assemble to void the love between the Holy ...

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43 שימני כחותם

On "Set me as a seal," the Midrash reads "for love is strong as death" as the love of the Holy One for Israel, citing "I have loved you, says Havayah." The text points to it in its list of sources on that love.

Shir HaShirim Rabbah 8:6-7ז'ו-ז: שיר השירים רבה

שימני כחותם. אָמַר רַבִּי מֵאִיר אָמַר וְיִשְׂרָאֵל לְפָנַי הַקְדוּשׁ בְּרוּךְ הוּא, רְבוּנוּ שֶׁל עוֹלָם מִה שֶׁשָּׂכַת בְּלִבָּהּ לְעִשׂוֹת לָנוּ עֲשֵׂה, דָּאֵמַר רַבִּי יוֹחָנָן בְּשֵׁם רַבִּי אֱלִיעֶזֶר בֶּנוֹ שֶׁל רַבִּי יוֹסִי הַגְּלִילִי, בְּשַׁעַר שֶׁעָמְדוּ יִשְׂרָאֵל לְפָנַי הַר סִינַי וְאָמְרוּ נַעֲשֵׂה וְנִשְׁמָע, בְּאוֹתָהּ שַׁעַר קָרָא הַקְדוּשׁ בְּרוּךְ הוּא

למלאך המות ואמר לו אף על פי שמנתיך קפוקליטור קומוקרטור על ברייתי, אין לך עסק באמה זו, הָדָא הוּא דְכְתִיב (דברים ה, כ): וַיְהִי כְשֶׁמָעַכְם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ, ...

“Place me as a seal upon your heart, as a seal upon your arm, for love is as intense as death, jealousy is as cruel as the grave; its sparks are the sparks of fire, a great conflagration” (Song of Songs 8:6). “Place me as a seal” – Rabbi Meir said: Israel said before the Holy One blessed be He: ‘Master of the universe, do what You thought in Your heart to do to us,’ as Rabbi Yohanan said in the name of Rabbi Eliezer, son of Rabbi Yosei HaGelili: ...

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44

אהבתי אתכם

The Midrash opens chapter 86, on Vayeshev, with Hosea’s “I drew them with cords of a man, with bands of love,” and cites “I have loved you, says Havayah.” The text points to it for G-d’s love for Israel.

Bereshit Rabbah 86:1א: פיו:א

ויוסף הורד מצרימה - כתיב (הושע יא) בחבלי אדם אמשכם, אלו ישראל. (שיר א) משכני אחריו נרוצה בעבותות אהבה. דכתיב (מלאכי א) אהבתי אתכם אמר ה' (הושע יא) ואהיה להם כמרימי עול, שרוממתי צריהם עליהם. כל כך למה? על לחיהם, בשביל דבר שהוציאו מלחיהם, שאמרו: אלה אלקיך. וסוף, ואט אליו אוכיל, אני מטה עליהם אכילות הרבה. (תהלים עב): יהי פסת בר בארץ. דבר אחר: בחבלי אדם אמשכם, זה יוסף, וימשכו ויעלו את יוסף מן הבור. בעבותות אהבה, וישראל אהב את יוסף מכל בניו. ואהיה להם כמרימי עול, שרוממתי צריו עליו. ...

“Joseph was taken down to Egypt and Potiphar, the official of Pharaoh, the chief executioner, an Egyptian man, purchased him from the Ishmaelites who had taken him down there” (Genesis 39:1). “Joseph was taken down to Egypt.” It is written: “With ropes of man I drew them, [with bonds of love; I was for them like those who lift the yoke above their jaws, and I leaned to them to provide food]” (Hosea 11:4) – these are Israel, [as it is stated]: “Draw me; after you I will run” (Song ...

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45

אהבתי אתכם

The Zohar on Acharei Mos says that G-d’s love clings to Israel, citing “I have loved you,” and that out of His great love He gave them one day a year to purify them of all their sins. The text lists it among the sources on that love.

ספר הזהר, אחרי מות י”ח:ק”י-18:110-19:118 Zohar, Achrei Mot

46

אהבתי אתכם

At the opening of the Idra Rabba, Rabbi Shimon says that for them the matter depends on love, citing “And you shall love Havayah your G-d,” “Out of Havayah’s love for you”

and “I have loved you.” The text lists it among the sources on G-d’s love.

ספר הזהר, האדרא רבא א”ד:ג”י”ד 14:3-1:4 Zohar, Idra Rabba

47

בד”ה וירא ישראל

That discourse explains that there are two Names Havayah.

KEHOT’S NOTE

תו”א סא, ד. וראה גם אוה”ת יתרו ע’ תתקו. שמות כרך ז ע’ ב’תקסד.

48

ועי באד”ר דקל”ח ע”ב

The passage in Sh’lach says that there are two Names Havayah, with a pause between them; the higher Havayah is “His great Name,” whose revelation is in the time to come.

KEHOT’S NOTE

ראה גם לעיל פי שלח מט, ב. נא, ב. פי חקת נו, ג.

49

באד”ר (דקל”ח ע”ב) חז לז”א ולד לעתיקא

The Idra Rabba teaches that wherever the Name Havayah appears twice, one is for Z’eir Anpin and one for the Atika of Atikin, although both are one Name. The text applies this to the higher Havayah from which G-d’s love comes.

ספר הזהר, האדרא רבא 31:238-32:248 Zohar, Idra Rabba

לי”א:רל”ח-לי”ב:רמ”ח

50

זדונות נעשו כזכות

Reish Lakish says, “Great is teshuvah, for willful sins become for him like merits,” and the Gemara explains that this is teshuvah out of love. The maamar explains how teshuvah reaches this power.

Yoma 86b:3 פ”ו ב:ג”י

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: “שובה ישראל עד ה’ אלקיך כי כשלת בעונך”, הָא “עוֹן” — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כזכויות, שנאמר: “ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) ‘חיה’! לא קשיא: כאן מאהבה, כאן מיראה.

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51

בכל מאדך

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me’odecha).” The maamar reads “with all your might” as a love beyond the soul’s own measure, revealed in baalei teshuvah.

דברים ו:ה”ו Deuteronomy 6:5

וְאַהֲבַתְּ 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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52

בארץ לא זרועה

Jeremiah recalls Israel’s love in following G-d “in the wilderness, in a land not sown.” The maamar reads it as

the “not” itself being sown: the prohibition and the opposite of holiness become the ground of a greater love.

ירמיהו ב'כ"ב:2

הֲלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' וְכָרַתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֶהְבֶּת כְּלוּלֶיךָ לְכַתֵּךְ אַחֲרֵי בְּמִדְבָּר בְּאַרְצָא לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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53

ר"א בן דרודייא

The Gemara tells of Rabbi Elazar ben Durdaya, who after a life of sin put his head between his knees and wept until his soul left him, and a heavenly voice declared him destined for the World to Come. The maamar gives it as self-sacrifice in actual deed.

עבודה זרה י"ז א:י"ב-י"ג:12-13 Avodah Zarah

וּמַעֲבִירָהּ לֹא? וְהַתְנִיחָא: אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן דּוּרְדַיָּא, שֶׁלֹּא הִנִּיחַ זֹנָה אַחַת בְּעוֹלָם שֶׁלֹּא בָּא עָלֶיהָ. פָּעַם אַחַת שָׁמַע שְׁנֵי זֹנִים אַחַת בְּכַרְפֵּי הַיָּם, וְהִיתָה נוֹטֶלֶת כִּסֵּי דִינָרִין בְּשִׁכְרָה. נָטַל כִּסֵּי דִינָרִין וְהִלָּךְ וְעָבַר עָלֶיהָ שְׂבָעָה נְהֻרוֹת. בְּשַׁעַת הַגָּלָל דָּבַר הַפִּיחָה, אָמְרָה: כָּשֶׁם שֶׁהִפִּיחָה זֶה אֵינָה חוֹזֶרֶת לְמִקּוּמָהּ, כִּךָּ אֶלְעָזָר בֶּן דּוּרְדַיָּא אֵין מְקַבְּלִין אוֹתוֹ בְּתִשְׁבּוּכָה. הֲלֹךְ וְלָשַׁב בֵּין שְׁנֵי הָרִים וּגְבָעוֹת, אָמַר: הָרִים וּגְבָעוֹת בִּקְשׁוּ עָלַי רַחֲמִים! אָמְרוּ לוֹ: עַד ...

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54

ממעמקים קראתיך

“A song of ascents: Out of the depths I called You, Havayah.” The maamar reads the “depths” as the hidden roots of the Sefiros, from which a new revelation of Havayah is called down.

תהילים קי"א:130 Psalms

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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55

ועשתה את צפרניה

The Torah's law of the captive woman says, “and she shall shave her head and do her nails.” The maamar alludes to it for the nails as the place where the kelipos take hold.

דברים כ"א:י"ב:21 Deuteronomy

וְהִבֵּאתָהּ אֶל־בֵּיתְךָ וְגִלְתָּהּ אֶת־רֹאשָׁהּ וְעָשְׂתָהּ אֶת־צִפְרָנֶיהָ:

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

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56

ומאחורי העור דנוק' . . כעב פשעיך

The note records that this passage, from “behind the skin of Nukva” to “like a thick cloud,” is copied into that discourse.

KEHOT'S NOTE

נעתק בד"ה כי באש — תרנ"א ע' פד.

57

מחיתי כעב פשעיך

“I have wiped away your transgressions like a thick cloud, and your sins like a cloud; return to Me, for I have redeemed you.” The maamar says that such complete erasure comes only from the level above the vessels.

ישעיהו מ"ד:כ"ב:44 Isaiah

מִחִיתִי כְעֵב פִּשְׁעֶיךָ וְכַעֲנֵן חַטֹּאתֶיךָ שׁוֹבָה אֵלַי כִּי גָאַלְתִּיךָ:

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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58

כד אתכפיא סט"א אסתלק

The Zohar on Terumah says that one who brings the wicked back causes the sitra achra to be subdued and the glory of the Holy One to ascend, more than any other praise. The maamar explains this ascent as rising to Atik Yomin.

Zohar II, 128b כח"ב קכח

KEHOT'S NOTE

זח"ב קכח, ב.

PARAGRAPH 10

59

כדאיתא בגמ'

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

KEHOT'S NOTE

תענית (כו, ב). [כ].

60

ססמוך לשקיעת החמה

The Gemara explains that the priests may bless the people at the afternoon prayer of a fast day because it is said close to sunset, which makes it like the Ne'ilah prayer. The maamar cites it for Ne'ilah as the prayer close to sunset.

Taanit 26b:15 תענית כ"ו ב:ט"ו

וְרַב נַחֲמָן אָמַר: הֲלָכָה כְּרַבִּי יוֹסִי. וְהֲלָכָה כְּרַבִּי יוֹסִי. וְהָאִידְנָא מֵאֵי טַעְמָא פְּרָשִׁי כְּהִנֵּי יְדִיחֻהּ בְּמִנְחָתָא דְתַעֲנִיתָא? כִּיּוֹן דְּבִסְמוּךְ לְשִׁקְיַעַת הַחֲמָה קָא פְּרָשִׁי — כְּתִפִּילַת נְעִילָה דְּמִיָּא.

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61

מי שבא על ידו ספק עבירה ביוהכ"פ אפילו עם חשכה פטור שכל היום מכפר

The Mishnah rules that one who may have sinned on Yom Kippur, even at dusk, is exempt from a suspensive guilt-offering, “for the whole day atones.” The maamar infers that the atonement takes effect at the end of the day.

משנה כריתות ו'ד:4 Mishnah Keritot

חִיבֵי חַטָּאוֹת וְאַשְׁמוֹת וְדֹאִין שֶׁעָבַר עָלֵיהֶן יוֹם הַכַּפּוּרִים, חִיבֵין לְהֵבִיא לְאַחַר יוֹם הַכַּפּוּרִים. חִיבֵי אַשְׁמוֹת תְּלוּיִין, פְּטוּרִים. מִי שֶׁבָּא עַל יְדוֹ סָפֵק עֲבִירָה בְּיוֹם הַכַּפּוּרִים, אֶפְלוּ עִם חֲשָׁכָה, פְּטוּר, שֶׁכֵּל הַיּוֹם מְכַפֵּר:

Those that are liable to hatats or to certain ashams and Yom Kippur passes over them, are still liable to bring them after Yom Kippur. Those that are liable to asham talui's are exempt. He who has committed a doubtful sin on Yom Kippur,

even at twilight, is exempt, because the whole of the day effects atonement.

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62 הזח"ג פי אמור (דף ק' ע"ב)

The Zohar on Emor, speaking of Rosh Hashanah, says that when Israel return in teshuvah and sound the shofar with the heart's intention, compassion is aroused and the harsh judgments are subdued. The text refers to its explanation of this passage elsewhere, on subjugation and transformation.

Zohar, Emor 38:202-40:226"מ:רכ"י"אמור ל"ח:ר"ב-מ:רכ"י"א

63 ושמה אביה את נדדרה

"And her father hears her vow, and her prohibition that she has taken upon herself, and her father is silent to her, then all her vows shall stand." The text refers to its explanation of this verse in Parshas Mattos.

Numbers 30:5"ה'מדבר ל"ה

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וְאָסְרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהַחֲרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נִדְרֶיהָ וְכָל־אֲסָר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם:

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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64 ויהפוך את הקללה ממש לברכה

"...and Havayah your G-d turned the curse into a blessing for you." The maamar adds "literally": the curse itself, sins far below nogah, becomes a blessing.

Deuteronomy 23:6"ג'דברים

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לְשָׁמַע אֶל־בִּלְעָם וַיַּחֲפֹה ה' אֱלֹקֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָּה כִּי אָהַבְךָ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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65 מ"ש במ"א ע"פ ויאבק

That discourse explains that dust (avak) is what remains after fire, like the ash of burnt wood, which cannot grow anything by itself.

KEHOT'S NOTE

תו"א וישלח כו, ד.

66 ויאבק איש עמו

"And Yaakov was left alone, and a man wrestled with him until the break of dawn." The text refers to its discourse on this verse.

Genesis 32:25"ה'כ"ה

וַיִּתֵּר יַעֲקֹב לְבָדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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67 שהעלו אבק עד כסה"כ

Rabbi Yehoshua ben Levi learns from the words "when he wrestled with him" that Yaakov and the angel raised dust from their feet up to the Throne of Glory. The maamar reads this dust as the lowest level of the kelipos, raised by teshuvah.

Chullin 91a:18-19"ט"ח-י"א

ורבנן האי בהאבוקו עמו מאי דרשי ביה מבעי ליה לכאידך דרי יהושע בן לוי דאמר רי יהושע ב"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבוקו עמו וכתיב התם (נחום א, ג) וענן אבק רגליו ואמר רבי יהושע בן לוי למה נקרא שמו גיד הנשה שנשה ממקומו ועלה וכן הוא אומר (ירמיהו נא, ל) נשתה גבורתם היו לנשים

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68 המדרגה התחתונה שבקליפות

An encyclopedia of concepts in Chabad Chassidus; the note points to its entry on dust for dust as the lowest level of the kelipos.

KEHOT'S NOTE

ראה ספר הערכים חב"ד-א ערך אבק הערה 5.

69 גדולה תשובה שמגעת

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

KEHOT'S NOTE

יומא פו, סע"א. וש"נ.

70 גדולה תשובה שמגעת עד כסא הכבוד

Rabbi Levi says, "Great is teshuvah, for it reaches up to the Throne of Glory," citing "Return, O Israel, unto Havayah your G-d." The maamar identifies the Throne of Glory with Malchus of Atzilus, called "blessing."

Yoma 86a:16"ט"ז

רב יהודה רמי, כתיב: "שובו בנים שובכים ארפא משובתיכם", וכתוב: "הנה) אנכי בעלתי בכם ולקחתי אתכם אחד מעיר ושנים ממשפחה!" לא קשיא: כאן מאהבה או מיראה, כאן על ידי יסורין. אמר רבי לוי: גדולה תשובה שמגעת עד כסא הכבוד, שנאמר: "שובה ישראל עד ה' אלקיך".

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

71 מלי דאצי' שהיא הנקי ברכה

The note points to this lexicon's entry under the letter beis for Malchus of Atzilus as the level called "blessing" (berachah).

KEHOT'S NOTE

ראה מא"א אות ב, סל"ה.

72 שיוהכ"פ נקי שבת שבתון

Of Yom Kippur the Torah says, "It is a Shabbos of complete rest (Shabbos Shabbason) for you, and you shall afflict your souls." The maamar reads Shabbason as a level above Shabbos itself.

Leviticus 16:31"ל"א

שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם חֲקַת עוֹלָם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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KEHOT'S NOTE

ויקרא טז, לא.

73

שבת להווי

“And the seventh day is a Shabbos unto Havayah your G-d.” The maamar reads it as Shabbos revealing the Name Havayah, while the weekdays reveal Elokim.

שמות כ':י"ד Exodus 20:10

ויום השביעי שבת לה' אלקיך לא-תעשה כל-מלאכה אתה ובנך-יובדך עבדך ואמתך ובהמתך וגרך אשר בשעריך:

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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KEHOT'S NOTE

שמות כ, י.

74

והחכמה תחי

“...and the advantage of knowledge is that wisdom gives life to those who have it.” The maamar applies it to the mochin of Abba, Chochmah, revealed on Shabbos.

קהלת ז':י"ב Ecclesiastes 7:12

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

75

הווי יחתו מריביו

In Chanah's prayer: “Havayah, His adversaries shall be shattered... and He will give strength to His king.” The text refers to its explanation of this verse elsewhere and compares it to “He turned the curse into a blessing.”

שמואל א ב':י"ד I Samuel 2:10

Havayah יחתו מריבו עלו בשמים ירעם Havayah ידיו אפסי-אָרץ ויתנו-עו למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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76

בד"ה ויושט המלך לאסתר

That discourse explains Esther's approach to the king: at first she only touches the tip of the scepter, but afterwards she weeps and pleads to avert Haman's evil decree, and her weeping arouses great compassion on the G-dly spark clothed in coarse garments; then darkness is turned into light.

KEHOT'S NOTE

תו"א צד, ב. וראה אוה"ת. פ' כי תשא ע' ב"א.

77

לפני הווי תטהרו

“For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified.” The maamar reads “before Havayah” as the level before, and above, the Havayah of Atzilus, reached at Ne'ilah.

ויקרא ט"ז:ל"ג Leviticus 16:30

כִּי-יָכִיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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