LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת נצבים

Parshas Nitzavim

The 7 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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אתם נצבים היום כלכם וגו׳

"You Are Standing This Day, All of You"

On Rosh HaShanah all of Israel stand together as one body and are raised to their source. Through the covenant G-d made with them above reason, the wordless cry of the shofar, born of a Jew's bitterness over his distance from G-d, arouses the revelation of G-d's innermost Kingship, for "there is no king without a people."

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

Atem Nitzavim is read before Rosh HaShanah, "this day," when all the souls of Israel, from the heads to the drawers of water, stand together and rise to their source. Israel is one stature of ten levels, and in holiness there is no head and end: each Jew needs every other, as the head needs the feet, and humility lets G-d's unity rest on them. The means is "that you may pass into the covenant": as friends make a covenant so that their love outlasts its reasons, G-d bound Himself to Israel through the Thirteen Attributes of Mercy. Malchuyos and Zichronos renew this each year. A cry born of contemplation is only the outer heart, the angels' lion-roar, which reaches G-d's radiance; the wordless shofar comes from the inner heart, drawn from G-d Himself, "a consuming fire" beyond all flow, and arouses the inner dimension of His Kingship. G-d's essence could be King only through the covenant that makes Israel His people. Love from reason is weighed by Torah and mitzvos; the love above reason, the Patriarchs' "high mountains," is drawn by the bitterness of distance, like a steelyard, and by the straight shofar of the wild goat.

OUTLINE

1 **All Israel standing together** ¶1–4

Nitzavim is read before Rosh HaShanah, "this day," when all the souls, from the heads to the drawers of water, rise to their source. Israel is one stature of ten levels; in holiness there is no head and end, so each needs the other, as the head needs the feet. Humility unites them and draws G-d's unity, while pride falls into the world of separation.

2 **The covenant above reason** ¶5–8

"That you may pass into the covenant": friends make a covenant so that their love will outlast its reasons and cover every offense, as though they were one body. Through the Thirteen Attributes of Mercy G-d made such a covenant with Israel, beyond reason, so that their sins do not separate them from Him.

3 **Malchuyos, Zichronos and the two cries of the heart** ¶9–13

The Kingship revealed from above at Adam's creation must now be aroused from below through the shofar. The outer cry, from contemplating creation, is the angels' lion-roar and reaches only G-d's radiance; the inner cry, above knowledge, is drawn from G-d Himself, "a consuming fire" beyond all flow, and arouses the inner dimension of His Kingship. Remembrance belongs to what is far.

4 **Psalm 150: from His holiness to the shofar** ¶14

His holiness, the firmament of screens, the contractions and the countless worlds all lead to "the blast of the shofar," a wordless voice from the inner heart, unlike the outer cry, which becomes speech. The two cries correspond to "my daughter" and "my mother."

5 **No king without a people** ¶15

G-d's essence has no relation to creatures, like a king over trees and stones, but the covenant raises Israel to be His people and lowers Him, as it were, to be their G-d. Because there is judgment above, this must be aroused each Rosh HaShanah through Malchuyos, Zichronos and the shofar.

6 **The steelyard, the wild goat and the Patriarchs** ¶16–19

The hills, love that comes from reason, are tipped by the weight of Torah and mitzvos; the high mountains, love above reason, are drawn only by the bitterness of distance, like a steelyard, and by the straight shofar of the wild goat. The Patriarchs, rooted "beyond the river," are the source of the oath and the covenant.

7 **Summary** ¶20

The Alter Rebbe's own summary of the maamar's six sections.

KEY CONCEPTS

One complete stature קומה אחת שלימה

All Israel as a single body with ten levels, like the ten powers of one soul; each part needs the others, as the head needs the feet.

Circles (iggulim) עגולים

Lights arranged like rings, with no top and bottom, drawn from sovev; in holiness "their end is embedded in their beginning," so there is no fixed head and end.

Covenant כריתת ברית

A bond above reason that keeps love alive even when its reasons fail; G-d made such a covenant with Israel through the Thirteen Attributes of Mercy.

The outer and inner dimensions of the heart חיצוניות הלב ופנימיות הלב

The outer cry comes from contemplating G-d's greatness and takes the form of words; the inner cry, above knowledge, is wordless, like the voice of the shofar.

Higher teshuvah (teshuvah ila'ah) תשובה עילאה

Return from the depths of the heart, born of bitterness over one's distance from G-d; it draws down the love that is above reason.

A consuming fire; El Elyon אש אוכלה; אל עליון

G-d's essence, which, like fire, rises and does not descend: it is above every flow into the worlds, both memalei and sovev.

No king without a people אין מלך בלא עם

Kingship needs subjects who relate to the king; the covenant makes Israel G-d's people, so that His essence can be King over them.

Steelyard (peles) פלס

A balance in which length and distance supply the weight: the image of teshuvah, whose bitterness over distance draws down the highest love.

SECTION 1 • ¶1–4

All Israel standing together

1 אתם נצבים[1] היום[2] כלכם וגו'. הנה פרשה זו קורין לעולם קודם ר"ה [ראש השנה][3,4,5] ומרומז במלת היום דקאי על ר"ה [ראש השנה][6] כי זה היום תחלת[7] מ מעשיך זכרון ליום ראשון.

"You are standing this day, all of you," etc. Now, this portion is always read before Rosh HaShanah, and [this] is alluded to in the word "this day" (hayom), which refers to Rosh HaShanah, for "This day is the beginning of Your works, a remembrance of the first day."

> The maamar opens with Deuteronomy 29:9, where Moshe addresses the whole people assembled to enter the covenant. Parshas Nitzavim is always read on the Shabbos before Rosh HaShanah, and the Alter Rebbe finds the festival hinted in the word "this day," since Rosh HaShanah is called "this day" in its own prayer: "This day is the beginning of Your works, a remembrance of the first day."

שכל ניצוצי נשמות[8] נצבים ומתעלים במקורם הראשון[9] ביום זה עד לפני הוי' ראשיכם שבטיכם וגו'

For all the sparks of souls stand and are raised up into their original source on this day, until [they are] "before Havayah." "Your heads, your tribes," etc.,

> On Rosh HaShanah every soul, and even every spark of a soul, is lifted back to its original source and stands "before Havayah," as the verse says. A Kehot note points out that by saying "sparks of souls" the Alter Rebbe includes not only whole souls but every spark of one.

מחוטב עציך עד שואב מימיך[10] פרט הכתוב עשר מדרגות[11] שכמו שיש עשר מדרגות בנפש האדם דהיינו ג' שכלים וז' מדות כך

"from the hewer of your wood to the drawer of your water": the verse enumerates ten levels. For just as there are ten levels in the soul of man, namely three [faculties of] intellect and seven emotive attributes (middos), so

> The verse lists the people by rank, from "your heads" down to "the hewer of your wood" and "the drawer of your water." The Alter Rebbe counts ten levels in this list and compares them to the ten powers of a single soul: the three faculties of intellect (Chochmah, Binah and Daas) and the seven emotive attributes.

הנה כל ישראל הם קומה אחת שלימה[12] וכללות נשמתותיהן נקרא כנסת ישראל שנחלקת לעשר מדרגות ובראש השנה מתעלים כל המדרגות אפילו מחוטב עציך עד שואב מימיך

all Israel are one complete stature, and their souls as a whole are called the Congregation of Israel (Knesses Yisrael), which is divided into ten levels. And on Rosh HaShanah all the levels are raised up, even "from the hewer of your wood to the drawer of your water,"

> Just as one soul has ten powers, all the souls of Israel together form one complete "stature," like a single body, called Knesses Yisrael, the Congregation of Israel, which is divided into ten levels. On Rosh HaShanah all ten are raised, including the lowest, the hewers of wood and the drawers of water.

שהם בחינות ומדרגות התחתונות [ועיין מענין אתם נצבים ברבות בא פט״ו [פרק ט״ו / פרשה ט״ו] וז״ל [וזה לשונו] במלאכים נאמר שרפים[13] עומדים ממעל לו[14,15]

which are the lower aspects and levels. (And see on the subject of "You are standing" in [Midrash] Rabbah on Bo, section 15; these are its words: "Of the angels it is said, 'Seraphim stand above Him,'

> The hewers of wood and drawers of water are the lowest ranks of that collective body, yet they too take part in the ascent. Here the Alter Rebbe opens a bracketed note that quotes the Midrash on Parshas Bo (Shemos Rabbah 15:6), which compares Israel to the angels: of the angels it says that the seraphim "stand" above Him (Isaiah 6:2).

ובנשמות נאמר אתם נצבים היום ועמ״ש מענין שרפים עומדים ממעל לו בביאור ע״פ ונקדשתי[16] בתוך בני ישראל[17] ועד״ז יובן ענין אתם נצבים היום לפני ה׳.

and of the souls it is said, 'You are standing this day.'" And see what is written on the subject of "Seraphim stand above Him" in the explanation on the verse "And I shall be sanctified among the children of Israel"; and along these lines the meaning of "You are standing this day before Havayah" will be understood.

> The Midrash continues that of Israel it says "You are standing this day," so the souls are granted the same "standing" as the angels. The Alter Rebbe refers to his explanation of "And I shall be sanctified among the children of Israel" (Likkutei Torah, Emor), where the seraphim's standing is explained, and says that "You are standing this day before Havayah" is to be understood in the same way.

2 ועיין עוד מענין אתם נצבים[18] ברבות באיכה ס״פ אני הגבר[19, 20, 21] וס״פ דוב אורב[22] ובקהלת בפסוק אני קהלת[23, 24, 25] ובזהר פי יתרו דף פ״ב ע״א][26] להיות כולם מתעלים למעלה במקור חוצבם.

And see further on the subject of "You are standing" in Rabbah on Eichah, at the end of the section "I am the man" and at the end of the section "A bear lying in wait," and on Koheles, on the verse "I, Koheles," and in the Zohar, Parshas Yisro, page 82a), so that all of them are raised up on high, into the source from which they were hewn.

> The bracketed note lists more places where the verse is expounded: Eichah Rabbah (on "I am the man" and "A bear lying in wait"), Koheles Rabbah (on "I, Koheles") and the Zohar on Parshas Yisro. The main text then resumes: on Rosh HaShanah all the levels rise together into the source from which they were "hewn."

וזהו ויהי בישורון מלך[27] בהתאסף ראשי עם יחד שבטי ישראל (ע׳ [עיין] בזהר שמות די״ו ע״ב)[28] פי׳ שכולם מתאספים יחד להיות לאחדים כאחד.[29]

And this is [the meaning of] "And He was King in Yeshurun, when the heads of the people gathered, the tribes of Israel together" (see Zohar, Shemos, page 16b): that is, they all gather together to become one, as one.

> Deuteronomy 33:5 says that G-d was King in Yeshurun when the heads of the people gathered together. The Alter Rebbe reads "together" as unity: all of Israel gathering to become one. A Kehot note, citing Likkutei Sichos, sees two modes here: "to become one" matches the statement below that they all need one another, and "as one" matches "all Israel are one complete stature."

כי זהו כלל גדול[30] דכל דאתי מסטרא דקדושה הוא בבחי׳ נעוץ סופן בתחלתן[31, 32] שאין לו בחינת ראש וסוף

For this is a great principle: everything that comes from the side of holiness is at the level of "their end is embedded in their beginning," which has no aspect of head and end;

> The reason unity belongs to holiness is that in holiness the end is bound up with the beginning, as Sefer Yetzirah (1:7) says of the ten Sefiros: "their end is embedded in their beginning, and their beginning in their end." Such a structure has no fixed top and bottom, no "head" and "end."

והוא בחי׳ עגולים שנמשך מבחי׳ סובב כל עלמין (ועמ״ש מזה בביאור ע״פ[33] ויהי קול מעל לרקיע[34])

and this is the level of the circles (iggulim), which is drawn from the level of the light that encompasses all worlds (sovev kol almin). (And see what is written on this in the explanation on the verse "And there was a voice from above the firmament.")

> In Kabbalah, "circles" (iggulim) are lights arranged like rings, in which no point is above another, as opposed to the "line" (yosher), which has a head and an end. This mode comes from the light that encompasses all worlds (sovev), which relates to everything equally.

ולכן אמרו רז״ל [רבותינו זכרונם לברכה] הוי שפל רוח בפני כל אדם[35,36] לפי שיש בכל אחד ואחד בחי׳ ומדרגות מה שאין בחבירו וכולם צריכין זה לזה.

Therefore our Sages, of blessed memory, said, "Be lowly of spirit before every man": because in each and every one there are aspects and levels that his fellow does not have, and they all need one another.

> Because in holiness no one is simply "head" or "foot," every Jew has qualities that another lacks. That is why the Mishnah (Avos 4:10) tells a person to be lowly of spirit before every man: whoever he meets has something he does not.

ונמצא שיש יתרון ומעלה בכח אחד ואחד שגבוה מחבירו וחבירו צריך לו וכמשל האדם שהוא בעל קומה בראש ורגלים שאף שרגלים

It follows that there is an advantage and superiority in the capacity of each and every one, in which he is higher than his fellow, and his fellow needs him. This is like the analogy of a man, who has a stature with a head and feet: for although the feet

> Each person excels in some capacity, so even the one who seems lower is needed by the one who seems higher. The Alter Rebbe illustrates this with the human body, which has both a head and feet.

הם סוף המדרגה ולמטה והראש הוא העליון ומעולה ממנו מ״מ הרי בבחינה אחת יש יתרון ומעלה להרגלים שצריך להלך בהם[37] וגם הם מעמידי הגוף והראש

are the end of the scale, down below, and the head is the uppermost and superior to them, nevertheless, in one respect the feet have an advantage and superiority, for he needs to walk with them; and also, they hold up the body and the head.

> The feet are the lowest part of the body and the head the highest, yet the feet have a real advantage: a person walks with them, and they hold up the body and even the head. A Kehot note, from Likkutei Sichos, suggests that walking points to the true idea of "going," which is without limit.

וגם כשאירע כובד בראש מקיזין דם ברגלים ונרפא ומקבל חיותו ממנו ונמצא שאין שלימות להראש בלתי הרגלים כך הנה כל ישראל קומה אחת שלימה.[38,39]

Also, when heaviness befalls the head, blood is let from the feet and it is healed, and it receives its life-force from them. It follows that the head has no completeness without the feet. So, too, all Israel are one complete stature.

> In the medicine of the time, heaviness in the head was treated by letting blood from the feet, so the head was healed through them and drew its life-force from them. The head is therefore not complete without the feet, and in the same way all Israel form one complete body.

3 ונמצא אפילו מי שמחשב בדעתו שהוא בחי' ראש לגבי חבירו הרי אין לו שלימות בלי חבירו וימצא חסרון בנפשו מה שחבירו משלימו וע"י"ז יהיה בטל

It follows that even one who reckons in his mind that he is the level of a head relative to his fellow has no completeness without his fellow, and he will find a lack in his soul that his fellow completes. And through this he will be nullified

> Even a person who regards himself as a "head" compared with someone else lacks something that only the other can supply. Feeling that lack makes him humble before the other.

ושפל רוח לגבי חבירו מבלי ימצא האדם ראש וסוף וע"י ביטול זה יתאחדו להשראת יחודו ית' שמסטרא דקדושה בלי ראש וסוף משא"כ מי שמחשב בדעתו

and lowly of spirit relative to his fellow, so that no person is found [to be] head or end. And through this self-nullification (bittul) they will be united, for the indwelling of His unity, may He be blessed; for [what is] from the side of holiness is without head and end. Whereas one who reckons in his mind

> When each person sets himself aside before the other, no one is head and no one is end, and through this self-nullification they become one. That unity is a fitting place for G-d's unity to rest, because what comes from holiness has no head and end.

נפרד במעלתו לגבי חבירו ועושה ראש וסוף נפרדים הרי הוא נופל בעלמא דפרודא שמסט"א [שמסטרא אחרא] והנה בראש השנה הוא בחי' התשובה[40] שכללות נשמות ישראל תשובנה למקורם ושרשם.

[that he is] separate in his superiority relative to his fellow, and makes the head and the end separate, falls into the world of separation, which is from the sitra achra (the other side). Now, on Rosh HaShanah there is the level of teshuvah (return): that the souls of Israel as a whole return to their source and root.

> The opposite is the person who sees himself as separate because of his superiority and divides people into head and end; that attitude belongs to the "world of separation" (alma deperuda), the realm of the sitra achra. Rosh HaShanah is a time of teshuvah in the literal sense of "return": all the souls of Israel together return to their source and root.

4 וזהו בהתאסף ראשי עם[41] ראש הוא בחי׳ המחשבה וראשי עם הם בחינות המחשבות של כללות ישראל שהם מתאספים מעלמא דפרודא שנפלו מחשבותם להיות זה פונה לכאן וכו׳ ונעשים רשות היחיד ליחודו יתי׳

And this is [the meaning of] "when the heads of the people gathered": the head is the level of thought, and "the heads of the people" are the aspects of the thoughts of Israel as a whole, which gather from the world of separation, where their thoughts had fallen, so that this one turns this way, and so on; and they become a private domain (reshus hayachid) for His unity, may He be blessed.

> The "heads" of the people are read as the thoughts of Israel, since the head is the seat of thought. When people's thoughts scatter in every direction they belong to the world of separation; when they gather, they become a "private domain" (reshus hayachid, literally "the domain of the single one"), a dwelling for G-d's unity.

(ועד״ז הוא פי׳ שמע ישראל שמע לשון אסיפה מלשון וישמע שאול[42] וכמ״ש במ״א[43] וע׳ בפע״ח [בפרי עץ חיים] שער ר״ה [ראש השנה] פ״ג [פרק ג׳]) וזהו דרך כלל:

(And along these lines is the meaning of "Hear, O Israel": shema is a term of gathering, from the expression "And Shaul assembled (vayeshama)"; as is explained elsewhere. And see Pri Etz Chaim, Gate of Rosh HaShanah, chapter 3.) This is [the matter] in general.

> The same idea explains "Hear, O Israel" (Deuteronomy 6:4): shema also means "gather," as in 1 Samuel 15:4, where Shaul assembled the people, so the verse calls on Israel to gather themselves to G-d's oneness. The Alter Rebbe refers to his fuller treatment in Likkutei Torah on Va'eschanan and to Pri Etz Chaim, and closes the general explanation.

SECTION 2 • ¶5–8

The covenant above reason

5 ב אך דרך פרט איך הוא דרך היחוד ומהו ענין התשובה ולמה דוקא בראש השנה.

2. But in particular: how does the unity come about, what is the meaning of teshuvah, and why specifically on Rosh HaShanah?

> Having given the general idea, the maamar now asks three detailed questions: how the unity comes about, what teshuvah is, and why it takes place specifically on Rosh HaShanah.

ביאר הכתוב אח״כ לעברך בברית[44] והענין כמו למשל שני אוהבים[45] שכורתים ברית ביניהם שלא תפסוק אהבתם שאלו היה הדבר שהאהבה תלויה בו קיים לעד

The verse explains [this] afterwards: "That you may pass into the covenant." The matter is like, for example, two friends who make a covenant between them that their love should not cease. For if the thing on which the love depends were to endure forever,

> The answer comes from the next verse, Deuteronomy 29:11: "That you may pass into the covenant." To explain what a covenant does, the Alter Rebbe gives the analogy of two friends who make a covenant so that their love will never cease.

לא היו צריכין לכריתת ברית ביניהם אלא לפי שיראים שמא יבוטל הדבר ובטלה האהבה או שמא יגרום איזה מניעה מבחוץ.

they would not need to make a covenant between them. Rather, [they make it] because they fear that perhaps the thing will cease and the love will be nullified, or that perhaps some hindrance from outside will cause [this].

> A covenant would be unnecessary if the cause of their love were sure to last forever. People make one because they fear that the reason for their love may disappear, or that something from outside may come between them.

6 וע״י כריתת הברית תהיה אהבתם אהבה נצחית בל תמוט עולם ועד[46] ולא יפרידם שום מניעה מבית ומחוץ.

And through making the covenant, their love will be an eternal love that "shall not be moved for ever and ever," and no hindrance, from within or from without, will separate them.

> Once the covenant is made, the love becomes permanent, and nothing inside or outside the relationship can separate the friends. The words "shall not be moved for ever and ever" are borrowed from Psalms 104:5, where they describe the firm foundations of the earth.

והיינו מפני שעושין ביניהם קשר אמיץ וחזק שיתייחדו ויתקשרו באהבתם בקשר נפלא ולמעלה מן הטעם

That is, because they make between them a firm and strong bond, that they be united and bound in their love with a wondrous bond, beyond reason

> The covenant works because it creates a bond that is not based on reason. The friends are tied together in a way that goes beyond any explanation of why they love each other.

והדעת שאף שע״פ הטעם והדעת היה צריך לפסוק האהבה או לגרום איזה שנאה אעפ״כ [אף על פי כן] מחמת הכריתות ברית מוכרח להיות אהבתם לעד קיימת

and knowledge: so that even though, according to reason and knowledge, the love ought to cease or some hatred ought to be brought about, nevertheless, because of the making of the covenant, their love must of necessity endure forever.

> Even if, by reason, the love should end or turn into hatred, the covenant obliges it to continue. A love that depends on reasons ends when the reasons end; a covenant does not.

ועל כל פשעים תכסה אהבה[47] זו וקשר אמיץ זה לפי שבאו בברית והתקשרות כאלו נעשו לבשר אחד.

And this love and this firm bond "will cover over all transgressions," because they have entered into a covenant and a bond, as though they had become one flesh.

> Proverbs 10:12 says that "love covers all transgressions"; the love of the covenant covers every offense. This is because by entering the covenant the two have become, as it were, one flesh.

7 וכמו שלא יוכל לפסוק אהבתו על עצמו כך לא יפסוק מעל חבירו. ולכן נק׳ בלשון כריתת ברית כמ״ש אשר כרתו את העגל ויעברו בין בתריו[48] כלומר להיות שניהם עוברים בתוך גוף אחד[49] להיות לאחדים.[50]

And just as one cannot cease to love himself, so he will not cease [to love] his fellow. Therefore it is called by the term "cutting a covenant," as it is written, "who cut the calf and passed between its parts": that is to say, that both of them pass within one body, to become one.

> A person never stops loving himself, and the covenant makes the other into part of oneself. That is why the Torah speaks of "cutting" a covenant: as Jeremiah 34:18 describes, a calf was cut in two and the parties passed between its parts, a sign that both now pass within one body and become one.

8 והנה ככל המשל הזה עשה לנו[51] ה׳ אלהינו דכתיב הנה אנכי כורת ברית[52] נגד כל עמך אעשה נפלאות פי׳ למעלה מן הטעם ודעת וכמו שאמר דוד ליהונתן נפלאתה אהבתך[53] וגו׳.

Now, just like this whole analogy, Havayah our G-d has done for us, as it is written, "Behold, I make a covenant; before all your people I will do wonders (niflaos)": that is, beyond reason and knowledge; as David said to Yehonasan, "Your love was wondrous (niflasah)," etc.

> G-d made exactly such a covenant with Israel, as Exodus 34:10 says: "Behold, I make a covenant; before all your people I will do wonders." The Alter Rebbe reads "wonders" (niflaos) as something beyond reason, like David's words about Yehonasan, "Your love was wondrous to me" (2 Samuel 1:26).

כי על ידי יגמה״ר [י״ג מדות הרחמים] שהמשיך משה רבינו ע״ה [עליו השלום] נעשה כביכול כריתת ברית והתקשרות להקב״ה עם ישראל לעורר את האהבה וסלחת כו׳ שלא יהיו עונותיכם מבדילין[54] כו׳ כי חלק ה׳ עמו:[55, 56]

For through the Thirteen Attributes of Mercy that Moshe our teacher, peace be upon him, drew down, there came about, as it were, the making of a covenant and a bond of the Holy One, blessed be He, with Israel, to arouse the love, "and pardon," etc., so that "your iniquities" will not be "separating," etc., "for the portion of Havayah is His people."

> That covenant came after the sin of the Golden Calf, when Moshe drew down the Thirteen Attributes of Mercy and asked G-d to "pardon" (Exodus 34:9). The covenant arouses G-d's love so that Israel's sins will not separate them from Him (Isaiah 59:2), because "the portion of Havayah is His people" (Deuteronomy 32:9).

SECTION 3 • ¶9–13

Malchuyos, Zichronos and the two cries of the heart

9 ג והנה אמרו רז״ל [רבותינו זכרונם לברכה] אמר הקב״ה אמרו לפני מלכיות[57, 58] שתמליכוני עליכם זכרונות שיעלו זכרוניכם לפני לטובה ובמה בשופר.

3. Now, our Sages, of blessed memory, said: The Holy One, blessed be He, said, "Say before Me Malchuyos (Kingship), so that you make Me King over you; Zichronos (Remembrances), so that your remembrance rises before Me for good. And through what? Through the shofar."

> Section 3 turns to the special prayers of Rosh HaShanah. The Gemara (Rosh HaShanah 16a) records G-d's instruction: say verses of Kingship (Malchuyos) to make Him King over you, and verses of Remembrance (Zichronos) so that your remembrance rises before Him for good, and do it through the shofar.

כי הנה ראש השנה הוא זה היום תחלת מעשיך זכרון ליום ראשון[59] שנברא בו[60] אדם הראשון ברי״ה [בראש השנה][61] ואמר ה׳ מלך גאות לבש[62, 63] וגו׳

For Rosh HaShanah is [the day of] "This day is the beginning of Your works, a remembrance of the first day," on which Adam, the first man, was created, on Rosh HaShanah; and he said, "Havayah reigns; He has clothed Himself in majesty," etc.,

> Rosh HaShanah is the day Adam was created, the "first day" that the prayer "This day is the beginning of Your works" recalls. The Midrash (Pirkei DeRabbi Eliezer 11) relates that Adam called on all creatures to crown their Creator, and together they proclaimed, "Havayah reigns; He has clothed Himself in majesty" (Psalms 93:1).

לפי שאז נתגלה מלכותו ית' והיה זה באתערותא דלעילא בלבד ועכשיו צריך להיות זכרון ליום ראשון ע"י אתערותא דלתתא לעורר התגלות מלכותו ית' עלינו ע"י זכרון הברית וההתקשרות שבין ה' וביניכו

because then His Kingship, may He be blessed, was revealed. And this was through an arousal from above alone. But now there must be a "remembrance of the first day" through an arousal from below, to arouse the revelation of His Kingship, may He be blessed, over us, through the remembrance of the covenant and the bond between G-d and us.

> On that first Rosh HaShanah G-d's Kingship was revealed through "an arousal from above" alone, by G-d's own initiative and not because of anything people did. Now, each year, the "remembrance of the first day" must come about through "an arousal from below": Israel arouses the revelation of G-d's Kingship over them by recalling the covenant and bond between Him and them.

והיינו על ידי השופר שהוא בחינת תשובה עילאה בחינת צעקת הקול מעומקא דליבא מנקודת פנימית הלב עד שאין כלי הדבור יכולים להגבילה מפני שהיא קול בלבד

That is, through the shofar, which is the level of higher teshuvah (teshuvah ila'ah), the level of the cry of the voice from the depths of the heart, from the point of the inner dimension of the heart, to the point that the organs of speech cannot contain it, because it is voice alone.

> The means is the shofar, which stands for "higher teshuvah," a cry from the depths of the heart. That cry comes from so deep a place that words cannot contain it: it is pure voice.

ולכן אין אומר ואין דברים[64] אלא בחינת תקיעה קול פשוט ושברים הוא ג"כ אינו אלא קול אלא שיש בקול עצמו כמה בחינות ותנועות גנוחי גניח[65] כו'.

Therefore "there is no utterance and there are no words"; rather, [there is] the level of tekiah, a simple voice. And shevarim, too, is nothing but voice, except that in the voice itself there are several aspects and movements, "moaning groans," etc.

> That is why the shofar says no words, in the language of Psalms 19:4, "there is no utterance and there are no words." The tekiah is a plain, unbroken sound, and the shevarim are also only sound, though broken into the "moaning" notes the Gemara (Rosh HaShanah 33b) describes.

10 וביאור הדבר דכתיב לך אמר לבי בקשו פני[66] וגו' פני היינו פנימיות הלב.[67]

The explanation of the matter: it is written, "To You my heart has said, 'Seek my face (panai),'" etc. "My face" means the inner dimension of the heart.

> Psalms 27:8 reads, "To You my heart has said, 'Seek my face.'" The Alter Rebbe reads "my face" (panai) as related to pnimiyus, the innermost part of the heart, as he also explains in Iggeres HaKodesh 4.

כי הנה יש בבחי׳ צעקת הלב ב׳ בחינות בחי׳ פנימית גם בחי׳ חיצונית חיצונית הלב הוא נמשך מן הדעת והתבוננות בגדולת ה׳ והתפשטות אור א״ס

For in the cry of the heart there are two levels: an inner level and also an outer level. The outer dimension of the heart is drawn from knowledge and from contemplation of the greatness of G-d and the spreading forth of the Infinite Light (Or Ein Sof),

> The heart's cry to G-d has two levels, an outer one and an inner one. The outer level comes from knowledge (daas): from contemplating G-d's greatness and how His infinite light spreads into creation.

ב״ה על הנבראים להוות מאין ליש כל צבא השמים העליונים והארץ וכל אשר בה ובטובו מחדש[68] בכל יום תמיד מעשה בראשית ואתה מחיה את כולם[69] כו׳

blessed be He, over the created beings, to bring into being, from nothing into something, all the host of the higher heavens, and the earth and all that is in it; and "in His goodness He renews each day, continually, the work of creation," and "You give life to them all," etc.;

> One contemplates how G-d brings everything into existence from nothing, the higher heavens and the earth alike, renews creation every day, as the morning blessing before the Shema says, and gives life to everything, as in Nehemiah 9:6. These are things a person can understand.

אשר בהרחיב דעתו בדברים האלו וכיוצא באחן נמשך לאדם בחי׳ צעקת הלב לצעוק לבו אל ה׳ ולמשוך אחריו לדבקה בו ית׳ בתשוקה וצמאון כו׳.

so that when a person broadens his mind in these matters and the like, there is drawn forth in him the level of the cry of the heart: his heart cries out to G-d and is drawn after Him, to cleave to Him, may He be blessed, with longing and thirst, etc.

> When a person thinks deeply about these matters, his heart is stirred to cry out to G-d and to long to cleave to Him. This is real feeling, but it is produced by understanding, and so it is the "outer" cry.

11 וזהו אחרי ה׳ ילכו כאריה ישאג[70] שיש בחי׳ שאגה בבחי׳ חיצוניות הלב הוא בחי׳ אחרי ה׳ ילכו כאריה שבמרכבה עליונה פני אריה אל הימין[71] כו׳

And this is [the meaning of] "After Havayah they shall walk; like a lion He shall roar": for there is the level of roaring in the outer dimension of the heart, which is the level of "After Havayah they shall walk, like a lion": [the lion] in the supernal Chariot, "the face of a lion on the right," etc.

> Hosea 11:10 says, "After Havayah they shall walk; like a lion He shall roar." The Alter Rebbe connects the roaring with the lion in Ezekiel's vision of the divine Chariot, which had "the face of a lion on the right" (Ezekiel 1:10), and makes that roar the image of the outer cry of the heart.

והם כל מחנה מיכאל שעבודתם ושאגתם הוא אל הימין בחי' אהבה[72] וגודל אהבתם ותשוקתם להבטל ולהכלל באור א"ס ב"ה המהווה והמחיה אותם מחמת השגתם התהוותם

And these are the whole camp of Michael, whose service and roaring are to the right, the level of love, and the greatness of their love and longing to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, which brings them into being and gives them life, [which comes] from their comprehension of their coming into being

> The angels on the lion's side are the camp of the angel Michael, who stands on the right, the side of love. Their "roar" is their great love and yearning to be nullified and absorbed into the Infinite Light that creates them and gives them life.

מאין ליש וחיותם וקיומם והשפעתם שנמשך להם בכל רגע כל זה נקרא חיצוניות הלב שנלקחה מבחי' התפשטות זיו והארת יתי' על הנבראים ששם עלו השגת הנבראים כל אחד ואחד לפי ערכו ואין זה

from nothing into something, and of their life-force, their existence, and the flow that is drawn to them at every moment. All this is called the outer dimension of the heart, which is taken from the level of the spreading forth of His radiance and light, may He be blessed, over the created beings, to which the comprehension of the created beings rises, each one according to its measure; and this is nothing

> Their love comes from understanding how they are created from nothing and kept in existence at every moment. Because it is based on understanding, it is "outer": it reaches only G-d's radiance (ziv), which spreads over creation and which each created being grasps according to its capacity.

אלא זיו (ועמ"ש בפי' ראה בד"ה אחרי ה' אלקיכם תלכו ובד"ה כי תשמע בקול בענין מפתחות החיצונית ומפתחות הפנימיות) אבל הקב"ה בכבודו ובעצמו רם ומתנשא כו'

but radiance. (And see what is written in Parshas Re'eh, in the discourse beginning "After Havayah your G-d you shall walk," and in the discourse beginning "If you will listen to the voice," on the subject of the outer keys and the inner keys.) But the Holy One, blessed be He, in His glory and His essence, is exalted and uplifted, etc.,

> What creatures can grasp is only radiance, not G-d Himself. The Alter Rebbe refers to two discourses on Parshas Re'eh that speak of "outer keys" and "inner keys," and then turns to the Holy One, blessed be He, as He is in Himself, who is beyond all this.

וכדכתיב כי נשגב שמו לבדו[73] שאפילו בחינת שמו הוא בבחי׳ לבדו דלית מחשבה תפיסא ביה[74] ואני ה׳ לא שניתי[75] כתיב כמו קודם שנברא העולם היה[76] הוא ושמו לבדו[77] כו׳ כמ״ש במ״א.[78]

as it is written, "For His Name alone is exalted": that even the level of His Name is at the level of "alone," for no thought can grasp Him. And it is written, "I, Havayah, have not changed": as before the world was created, He and His Name alone [existed], etc., as is explained elsewhere.

> Psalms 148:13 says, "His Name alone is exalted": even G-d's Name, His manifestation, remains "alone," beyond the grasp of any thought, as the Tikkunei Zohar says. And "I, Havayah, have not changed" (Malachi 3:6): He is now as He was before creation, when, as Pirkei DeRabbi Eliezer says, there was only He and His Name.

12 וכמאמר המלך המרומם לבדו[79] מאז המשובח כו׳ פי׳ מאז קודם שנברא העולם היה בחי׳ המלך שהוא בחי׳ שמו בבחי׳ לבדו ומובדל כו׳.

And as the saying [goes], "The King who alone is exalted from of old, who is praised," etc. That is, "from of old": before the world was created there was the level of "the King," which is the level of His Name, at the level of "alone" and set apart, etc.

> The first blessing before the morning Shema describes G-d as "the King who alone is exalted from of old." The Alter Rebbe reads "from of old" as before creation, when "the King," meaning His Name, stood alone and set apart.

וגם עתה שיש ימות עולם מ״מ הרי הוא משובח ומפואר ומתנשא מהם שאינו מתפשו ומתלבש בתוכם בב חינת גילוי

And also now, when there are "days of the world," He is nevertheless praised, glorified and uplifted above them, for He does not spread forth and become enclothed within them in a revealed manner.

> Even now that the world exists, the blessing continues, He is "praised, glorified and uplifted from the days of the world": He remains above creation and does not openly enclothe Himself within it.

וכדכתיב כי ה׳ אלהיך אש אוכלה הוא פי׳ כטבע האש שמסתלק למעלה ע״ד משל ואינו יורד ומתפשט.

As it is written, "For Havayah your G-d is a consuming fire": that is, by way of analogy, like the nature of fire, which withdraws upward and does not descend and spread out.

> Deuteronomy 4:24 calls G-d "a consuming fire." Fire naturally withdraws upward rather than spreading downward, and so it illustrates G-d's essence, which does not descend into the worlds.

(וע׳ בזהר תרומה דקל״ב ע״ב) כי הנה כל השפעה והמשכה מאור א״ס ב״ה בעולמות הוא בחי׳ ירידה והשתלשלות ממקום גבוה למקום נמוך בחי׳ מים ולא שייך זה

(And see Zohar, Terumah, page 132b.) For every flow and drawing down from the Infinite Light (Or Ein Sof), blessed be He, into the worlds is a descent and a chaining-down (hishtalshelus) from a high place to a low place, the quality of water; and this applies

> By contrast, every flow of light into the worlds moves from high to low, like water, through a step-by-step chain of descent. The Alter Rebbe refers here to the Zohar on Parshas Terumah (2:132b).

אלא אחר כמה מיני צמצומים והתלבשות האור במדריגות שונות ומסכים רבים להעלים ולהסתיר גילוי אלהותו יתׄ בעצמו ובכבודו שלא יהיו העולמות בטלים והיו כלא היו ויחזרו לאין ואפס כשהיו

only after many kinds of contractions (tzimtzumim) and the enclothing of the light in different levels and many screens, to conceal and hide the revelation of His G-dliness, may He be blessed, in His essence and His glory, so that the worlds not be nullified and become as though they had never been, returning to naught and nothingness as they were.

> Such a descent is possible only after many contractions (tzimtzumim) and screens that hide G-d's essence. Without them the worlds would be nullified by the revelation and return to the nothingness they were before.

אבל בגילוי אלהותו יתׄ בעצמו ובכבודו לא שייך שום השפעה לא בגדר ממאל ולא בגדר סובב. ולכן נקרא אל עליון כלומר שהוא רם ונשא וגבוה מאד

But in the revelation of His G-dliness, may He be blessed, in His essence and His glory, no flow at all is applicable, neither in the category of filling (memalei) nor in the category of encompassing (sovev). Therefore He is called "G-d Most High (El Elyon)," that is, He is exalted and uplifted and very high.

> G-d's essence, as it is in itself, does not flow into the worlds at all, neither as the light that fills them (memalei) nor as the light that encompasses them (sovev). That is why He is called El Elyon, "G-d Most High" (Genesis 14:18): utterly beyond everything.

(וע' בפרדס בעה"כ [בערכי הכינויים] בפי' אל עליון דפי' שהוא בבחינת כתר שהוא עליון על כל האצילות[80] ועמ"ש בשיר השירים בד"ה לסוסתי[81,82] בפי' כמראה אדם אדמה לעליון[83] משא"כ עליון ממש הוא בחי' כי לא אדם הוא[84] ע"ש).

(And see the Pardes, in Erchei HaKinuyim, on the meaning of "El Elyon," which explains that it is at the level of Keser, which is supreme (elyon) over all of Atzilus. And see what is written in Shir HaShirim, in the discourse beginning "To My mare," on the meaning of "as the appearance of a man," "I will be like (adameh) the Most High (Elyon)"; whereas Elyon in the true sense is the level of "for He is not a man"; see there.)

> In a parenthesis, the Alter Rebbe notes that the Pardes, in its lexicon of terms (Erchei HaKinuyim), explains El Elyon as Keser, which is above all of Atzilus. He also refers to his discourse on "To My mare" (Likkutei Torah, Shir HaShirim): the Elyon of "I will be like (adameh) the Most High" still relates to "the appearance of a man" (adam), while the true Elyon is "not a man" (1 Samuel 15:29).

ומשם נמשך להיות לאדם בחי' צעקה בפנימית הלב למעלה מן הדעת[85] שלא ליפרד מיחודו ואחדותו ית' ולהיות לבו בוער כרשפי אש[86] שלהבת העולה מאליה

And from there it is drawn down that a person has the level of a cry in the inner dimension of the heart, above knowledge, not to be separated from His unity and oneness, may He be blessed, and that his heart burns like flashes of fire, a flame that rises of itself

> From that level of G-d, beyond all flow, comes the inner cry of the heart, a cry above knowledge whose whole content is not to be separated from G-d's oneness. The heart burns "like flashes of fire" (Song of Songs 8:6), a flame that rises upward of itself.

ומעצמה בלי טעם ודעת להשתפך נפשו אל חיק אביה ולמסור נפשו באחד[87] כי חלק[88] ה' עמו וישראל עלו במחשבה בבחי' פנימית כו' כמ"ש במ"א.[89,90,91]

and on its own, without reason and knowledge, for his soul to pour itself out into the bosom of its Father, and to give over his soul in [the word] "One"; "for the portion of Havayah is His people," and Israel arose in thought at the inner level, etc., as is explained elsewhere.

> This love has no reason: the soul simply yearns to pour itself out into its Father's bosom and to give itself up at the word "One" of the Shema. Its root is that Israel is "the portion of Havayah" and "arose in thought" at G-d's innermost level.

13 וזהו לך אמר לבי בקשו פני פנימית הלב היינו ע"י את פניך[92] הוי' אבקש כי מבחי' אחרי הוי' ילכו בחי' אחרי היינו זיו והארה מזה נמשך להיות כאריה ישאג[93]

And this is [the meaning of] "To You my heart has said, 'Seek my face'": the inner dimension of the heart; that is, through "Your face, Havayah, I will seek." For from the level of "After Havayah they shall walk," the level of "after" being radiance and light, from this is drawn forth [the state of] "like a lion He shall roar,"

> Psalms 27:8 continues, "Your face, Havayah, I will seek." The Alter Rebbe explains that the inner cry, "Seek my face," comes from seeking G-d's own "face," while the outer cry, "like a lion He shall roar," comes from walking "after" Havayah, that is, from what follows behind Him: His radiance and light.

שהוא הצעקה דחיצונית הלב ולהיות בקשו פני הצעקה שמפנימית הלב הוא הנמשך מבחי' את פניך הוי' אבקש שהוא הקב"ה בכבודו ובעצמו וכנ"ל.

which is the cry of the outer dimension of the heart. And [the coming to be of] "Seek my face," the cry from the inner dimension of the heart, is what is drawn from the level of "Your face, Havayah, I will seek," which is the Holy One, blessed be He, in His glory and His essence, as mentioned above.

> The outer cry is the lion's roar. The inner cry, "Seek my face," is drawn from "Your face, Havayah," which is the Holy One, blessed be He, Himself, in His glory and essence, as explained in paragraph 12.

והוא בחי' ובכל מאדך[94] וזהו ממעמקים קראתיך[95] ה' מעמקי הלב (ולכן אומרים מזמור זה בעשרת ימי תשובה)

And this is the level of "and with all your might (me'odecha)." And this is [the meaning of] "From the depths I have called You, Havayah": from the depths of the heart. (Therefore this psalm is said during the Ten Days of Teshuvah.)

> This inner level is the love "with all your might" (Deuteronomy 6:5). It is also the meaning of Psalms 130:1, "From the depths I have called You": a call from the depths of the heart, which is why this psalm is said during the Ten Days of Teshuvah.

כי ע"י תשובה עילאה מעומקא דליבא כי רע ומר[96] עזבו את[97] ה' וריחוקו מאור פניו ית' אשר נגעה עד הנפש ממש בקרש איש ולב עמוק.[98]

For through higher teshuvah, from the depths of the heart, because "evil and bitter" [it is that] "they have forsaken Havayah," and [because of] his distance from the light of His countenance, may He be blessed, which reaches the very soul, "in the inward part of a man, and a deep heart":

> Higher teshuvah rises from the depths of the heart when a person feels how "evil and bitter" it is to have forsaken G-d (Jeremiah 2:19, Isaiah 1:4) and how far he is from the light of His countenance. That pain reaches "the inward part of a man and a deep heart" (Psalms 64:7).

עי״ז מעורר ג״כ למעלה להיות קראתיך ה׳ מהעלם אל הגילוי שיתגלה בחי׳ פנימיות מלכותו ית׳

through this he also arouses above, that there be "I have called You, Havayah," from concealment into revelation, so that the level of the inner dimension of His Kingship, may He be blessed, be revealed

> A cry from such depths arouses a corresponding response above: "I have called You" becomes a calling forth of G-d from concealment into revelation. What is revealed is the inner dimension of His Kingship.

(עיין בד״ה שוש אשיש[99] גבי וזהו תגל נפשי באלקי[100] כו׳ להיות נגלה כבוד הדר מלכותו[101] בחי׳ מלי דא״ס כו׳ ומשם נמשך במלכות דאצילות כי ממלכות שבכתר נעשה כתר שבמלכות כמ״ש בד״ה יום טוב של ראש השנה שחל להיות בשבת ע״ש)

(see the discourse beginning "I will greatly rejoice," at [the passage] "And this is [the meaning of] 'My soul shall exult in my G-d,'" etc.: that "the glorious splendor of His Kingship" be revealed, the level of Malchus of the Infinite One (Ein Sof), etc., and from there it is drawn into Malchus of Atzilus; for from the Malchus that is in Keser comes to be the Keser that is in Malchus, as is explained in the discourse beginning "The festival day of Rosh HaShanah that falls on Shabbos"; see there)

> In a parenthesis the Alter Rebbe refers to two other discourses in Likkutei Torah and states their point: the "glorious splendor of His Kingship" to be revealed is the "Malchus of Ein Sof," G-d's Kingship as it is within His infinite essence, and it is drawn into the Malchus of Atzilus, because "the Malchus within Keser becomes the Keser within Malchus": the lowest aspect of the higher level becomes the highest aspect of the level below it.

עלינו וכמ״ש מרחוק ה׳ נראה לי[102, 103] (ועמ״ש בביאור ע״פ כי המצוה הזאת[104] בפי׳ ולא רחוקה היא[105] ועי׳ בזהר ויקרא דף כ׳ סע״ב [סוף עמוד ב] ובפי׳ צו דל״ה סע״ב [סוף עמוד ב])[106]

upon us; as it is written, "From afar Havayah appeared to me." (And see what is written in the explanation on the verse "For this commandment," on the meaning of "nor is it far off"; and see Zohar, Vayikra, page 20b at the end, and Parshas Tzav, page 35b at the end.)

> This revelation comes "upon us," as Jeremiah 31:3 says, "From afar Havayah appeared to me": precisely out of distance the revelation comes. The Alter Rebbe refers to his explanation of "For this commandment … is not far off" (Deuteronomy 30:11) and to two passages of the Zohar that expound "from afar."

וזהו ענין זכרונות שלשון זכרון נופל על דבר שהוא רחוק לכך אומרים אתה זוכר מעשה עולם[107] וכו׳

And this is the meaning of Zichronos (Remembrances): for the term "remembrance" applies to a thing that is far off. Therefore we say, "You remember the deeds of the world," etc.,

> Remembering applies only to something distant; one does not "remember" what is right in front of him. That is why the Zichronos prayer of the Rosh HaShanah Musaf says, "You remember the deeds of the world."

שהם רחוקים מאור פניו ית׳ ואנו מעוררים את זכרון האהבה פנימיות מעצמותו ומהותו ית׳ על ידי השופר שהוא קול היוצא מפנימיות הלב כנ״ל:[108,109]

for they are far from the light of His countenance, may He be blessed; and we arouse the remembrance of the inner love, from His essence and being, may He be blessed, through the shofar, which is a voice that issues from the inner dimension of the heart, as mentioned above.

> The deeds of the world are far from the light of G-d's countenance, and that is why they must be "remembered." Through the shofar, a voice from the inner heart, we awaken the remembrance of G-d's inner love, which comes from His very essence.

SECTION 4 • ¶14

Psalm 150: from His holiness to the shofar

14 ד וזהו הללו יה הללו אל בקדשו הללוהו ברקיע[110] עוזו הללוהו בגבורותיו הללוהו כרוב גודלו הללוהו בתקע שופר.[111]

4. And this is [the meaning of] "Praise Yah! Praise G-d (El) in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to the abundance of His greatness. Praise Him with the blast of the shofar."

> Section 4 reads the verses of Psalm 150 as a description of how G-d's light descends to the worlds, ending with "Praise Him with the blast of the shofar." Each phrase is explained in the parts that follow.

פי׳ בקדשו בקדש העליון שהוא מרום וקדוש מובדל בבחינת לבדו מכל בחי׳ וגדר השפעה (וגם פירוש בקדשו היינו כענין מ״ש בד״ה כי כארץ תוציא צמחה[112,113] בענין המלך הקדוש קדושתי למעלה מקדושתכם[114] כו׳ וזהו בקדשו דייקא)

"In His holiness" means: in the supernal holiness, which is exalted and holy, set apart at the level of "alone" from every level and category of flow. (And also, the meaning of "in His holiness" is like what is written in the discourse beginning "For as the earth brings forth its growth," on the subject of "the holy King": "My holiness is above your holiness," etc.; and this is [why it says] "in His holiness," precisely.)

> "His holiness" is G-d's supernal holiness, set apart, "alone," from all flow into the worlds. The parenthesis adds the Midrash on "Be holy, for I am holy": "My holiness is above your holiness," as explained in the discourse on "For as the earth brings forth its growth," which discusses why we say "the holy King" during the Ten Days of Teshuvah.

שהוא בחי' אש אוכלה ומאל עליון הנ"ל נשפע האור והחיות ע"י רקיע עוזו שהם המסכים רבים שמעלימים ומסתירים גילוי אלקותו ית' בהעלם אחר העלם

This is the level of "a consuming fire." And from the aforementioned "El Elyon" the light and life-force flow through "the firmament of His strength," which are the many screens that conceal and hide the revelation of His G-dliness, may He be blessed, in concealment after concealment.

> This holiness is the "consuming fire" and El Elyon of paragraph 12. From there the light flows through "the firmament of His strength," the many screens that hide G-dliness, one concealment after another, so that the worlds can exist.

(עמ"ש בביאור ע"פ שמע ישראל[116, 115] בענין יהי רקיע כו' ויעש אלקים את הרקיע[118, 117] כו' ועיין עוד בזהר בראשית דף ל"ב[119] ע"ב ובפ' ויגש דרי"א ע"א)

(See what is written in the explanation on the verse "Hear, O Israel," on the subject of "Let there be a firmament," etc., [and] "And G-d made the firmament," etc.; and see further Zohar, Bereishis, page 32b, and Parshas Vayigash, page 211a.)

> The firmament of Genesis 1:6-7, which divides the upper waters from the lower, is the model for these screens. The Alter Rebbe refers to his discourse on "Hear, O Israel" and to two passages of the Zohar about the firmament.

ובגבורותיו הן הם הצמצומים אשר אחר ההעלם והתלבשות אור א"ס ב"ה בכמה מיני לבושין ומדרגות שונות

And "for His mighty acts (gevuros)": these are the contractions (tzimtzumim), whereby, after the concealment and the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in many kinds of garments and different levels,

> "His mighty acts" (gevuros, literally "strengths" or "restraints") are the tzimtzumim, the contractions that limit the light. They come after the Infinite Light has already been hidden and enclothed in many garments and levels.

אזי נשפע האור והחיות קו לקו זעיר שם זעיר שם[120] כדי שיוכלו כל העולמות עליונים ותחתונים לקבל חיותם כו'

then the light and life-force flow "line by line, a little here, a little there," so that all the worlds, higher and lower, can receive their life-force, etc.

> The light then flows in small, measured portions, "line by line, a little here, a little there" (Isaiah 28:10). Only in this way can every world, higher and lower, receive the life-force suited to it.

וכרוב גודלו פי׳ שאחר המסכים והצמצומים נתהוו ונאצלו ונבראו ריבוי רבבות עולמות לאין קץ ותכלית כמ״ש ועלמות אין מספר[121] ובכל עולם אין מספר לגדודיו[122] ובגדוד אחד אלף אלפים[123] כו׳

And "according to the abundance of His greatness": that is, after the screens and contractions, there came into being, were emanated and were created a multitude of myriads of worlds without end or limit, as it is written, "and worlds (alamos) without number"; and in each world its troops are without number, and in one troop there are a thousand thousands, etc.

> "The abundance of His greatness" is the countless worlds that come into being after the screens and contractions. Song of Songs 6:8, "and alamos without number," is read here as "worlds without number," and the Gemara (Chagigah 13b) says that G-d's troops are without number, while a single troop is "a thousand thousands."

(ולכן כתיב כרוב גודלו ולא כגודל גודלו שלשון רוב מורה שיש כמה מיני ריבוי התחלקות בבחי׳ גדולת התשפטות החיות בכמה מיני עולמות וכמ״ש בד״ה ענין ק״ש [קריאת שמע] בפ׳ ואתחנן)[124]

(Therefore it is written "according to the abundance (rov) of His greatness," and not "according to the greatness of His greatness"; for the term rov indicates that there are many kinds of multiplicity of division in the greatness of the spreading forth of the life-force into many kinds of worlds; and as is explained in the discourse beginning "The matter of the recital of Shema," in Parshas Va'eschanan.)

> The verse says "the abundance (rov) of His greatness" rather than "the greatness of His greatness" because rov means multiplicity: the life-force divides into many kinds of worlds. The Alter Rebbe refers to his discourse on the recital of the Shema in Parshas Va'eschanan.

וכל זה הללוהו להמשיך בתקע שופר שהוא בחי׳ תשובה עילאה בחי׳ פנימיות נקודת הלב קול פשוט תקיעה כו׳ בלא התחלקות אותיות להיות בחינת דיבור כנ״ל.

And all this, "Praise Him," is in order to draw down with "the blast of the shofar," which is the level of higher teshuvah, the level of the inner dimension of the point of the heart, a simple voice, a tekiah, etc., without division into letters so as to be the level of speech, as mentioned above.

> All these stages of praise lead to the shofar, which draws the light down from the highest level. The shofar's tekiah is a simple sound without letters, like the cry of the inner point of the heart, the "higher teshuvah."

משא״כ ע״י חיצוניות הלב שהיא צעקה הבאה מבחי׳ טעם ודעת היא באה לכלל דיבור והתחלקות האותיות כי מכח השכל נחצבו האותיות כי אבא יסד ברתא[125] כמ״ש בזהר.

Whereas through the outer dimension of the heart, which is a cry that comes from the level of reason and knowledge, it comes into the realm of speech and the division of letters; for the letters were hewn from the power of the intellect, for "Abba (the Father) founded the daughter," as is stated in the Zohar.

> The outer cry of the heart, which comes from reason and knowledge, does take the form of words, because letters and speech come from the intellect. The Zohar's phrase "Abba founded the daughter" means that Chochmah, the "father" (Abba), gives rise to the "daughter," Malchus, the source of speech.

(ועמ״ש מזה בד״ה תקעו בחדש שופר[126, 127] ויש לומר שכנגד ב׳ בחי׳ צעקה אלו[128] ארז״ל [אמרו רבותינו זכרונם לברכה] לא זז מחבבה עד שקראה בתי כו׳. עד שקראה אמי.[129]

(And see what is written on this in the discourse beginning "Blow the shofar at the New Moon." And it may be said that corresponding to these two levels of cry our Sages, of blessed memory, said: "He did not cease to cherish her until he called her 'my daughter,'" etc., "until he called her 'my mother.'"

> The Alter Rebbe refers to his discourse "Blow the shofar at the New Moon" and suggests a link with the Midrash about a king who so cherished his daughter that he called her first "my daughter," then "my sister," and finally "my mother." The two cries of the heart correspond to the first and last of these names.

כי בחי׳ בתי היינו אבא יסד ברתא שהיא הצעקה הבאה מבחי׳ טעם ודעת. אבל הצעקה שמפנימית הלב נקי׳ אמי שהיא למעלה מהשכל הנמשך בהמדות ועיין בזהר שמות (ד״כ ע״א)[130] ובפרדס ערך צעקה:[131, 132, 133]

For the level of "my daughter" is "Abba founded the daughter," which is the cry that comes from the level of reason and knowledge. But the cry from the inner dimension of the heart is called "my mother," which is above the intellect that is drawn into the emotive attributes. And see Zohar, Shemos (page 20a), and the Pardes, under the entry "Cry.")

> "My daughter" corresponds to the cry that comes from reason, the "daughter" founded by Abba. "My mother" corresponds to the inner cry, which is above the intellect that flows into the emotive attributes; for this the Alter Rebbe refers to the Zohar on Shemos (2:20a) and to the entry "Cry" in the Pardes.

SECTION 5 • ¶15

No king without a people

15 ה אך הדבר הגורם ההמשכה מבחי׳ אש אוכלה בחי׳ קדשו ובחי׳ אל עליון ולהיות ישראל עלו במחשבה[134] וחלק ה׳ עמו שיוכלו לעורר התגלות פנימיות מלכותו ית׳ מעצמותו ומהותו כנ״ל הנה הוא להיות אין מלך בלא עם.[135]

5. But the thing that brings about the drawing down from the level of "a consuming fire," the level of "His holiness" and the level of "El Elyon," and [that brings it about] that "Israel arose in thought" and "the portion of Havayah is His people," so that they are able to arouse the revelation of the inner dimension of His Kingship, may He be blessed, from His essence and being, as mentioned above, is [the principle] that "there is no king without a people."

> Section 5 asks what makes it possible to draw down G-d's essence, which is beyond all flow into the worlds, and to make Israel His own portion, able to arouse the inner dimension of His Kingship. The answer is the principle "there is no king without a people": kingship requires subjects.

(ועמ״ש בד״ה שובה ישראל עד[136, 137] גבי והנה תכלית המכוון הוא מ״ש כוי למען תורא[138] כוי ע״ש).

(And see what is written in the discourse beginning "Return, O Israel, unto," at [the passage] "Now, the ultimate intent is what is written," etc., "that You may be feared," etc.; see there.)

> In a parenthesis the Alter Rebbe refers to his discourse on "Return, O Israel, unto Havayah your G-d" (Hosea 14:2), at the passage on the ultimate purpose expressed in the words "that You may be feared" (Psalms 130:4).

פירוש שהם נקראו במדרגות עמו שהם אנשים כמותו. ומתייחסים אליו בערך מה רק שהם הפחותים שבמדרגות והוא גבוה מעליהם ולכן נקרא מלך עליהם.

That is, they are called, in rank, "his people," for they are people like him and relate to him in some measure, only they are the lowest in rank and he is high above them; therefore he is called king over them.

> A human king rules over people who are like him, of the same kind, only lower in rank; that is why they can be "his people" and he their king. Kingship needs some relationship between the ruler and the ruled.

משא״כ לגבי קוב״ה [קודשא בריך הוא] בעצמו ובכבודו אין ערוך אליו וכמשל אלו נאמר שמלך על עצים ואבנים שאינם מן המין והסוג שיתייחס ותפול עליהם שם המלך להיות מלכותו נקרא עליהם.

Whereas in relation to the Holy One, blessed be He, in His essence and His glory, there is no comparison to Him; it is like the analogy of saying that someone is king over trees and stones, which are not of the kind and category to which the name "king" could relate and apply, so that his kingship would be called over them.

> Between G-d's essence and created beings there is no relationship at all; calling Him King over them would be like calling someone king over trees and stones, which are not the kind of thing a king rules. By the nature of things, then, G-d's essence could not be called King.

אבל הוא הברית אשר כרת ה׳ עמנו כמו במשל הנ״ל שעושה מצד הברית וההתקשרות אשר הכריח את עצמו להיות לו לאוהב נאמן אף שעל פי השכל אינו כדאי לו.

But it is the covenant that Havayah made with us, as in the analogy mentioned above, where one acts on account of the covenant and the bond by which he compelled himself to be a faithful friend to the other, even though according to the intellect he is not worthy of him.

> This is where the covenant comes in, as in the analogy of the two friends: one binds himself to be a faithful friend even when reason says the other is not worthy. G-d's Kingship over Israel rests on such a covenant, not on reason.

כך הנה עשה ה׳ לנו שהכריח את עצמו כביכול לקשר נפשותינו בו יתי׳ להיות ישראל עלו במחשבה ושיתגלה אור פנימיות מלכותו עלינו

So, too, Havayah has done for us: He compelled Himself, as it were, to bind our souls to Him, may He be blessed, so that "Israel arose in thought," and so that the light of the inner dimension of His Kingship be revealed upon us.

> G-d bound Himself, as it were, to attach Israel's souls to Him, so that they are rooted in His innermost thought and the inner dimension of His Kingship can be revealed upon them.

וזהו לעברך בברית[139] עד״ שכתוב עד יעבור עמך[140] ה׳ דהיינו לעבור ממדרגה למדרגה ממטה למעלה מאהבה שלמטה מן הדעת עד אהבה העליונה שלמעלה מן הדעת

And this is [the meaning of] "That you may pass into the covenant," along the lines of what is written, "until Your people pass over, Havayah": that is, to pass from level to level, from below to above, from the love that is below knowledge to the supernal love that is above knowledge,

> This is the meaning of "That you may pass into the covenant" (Deuteronomy 29:11), read together with "until Your people pass over" (Exodus 15:16): to "pass" from level to level, from a love that comes from knowledge to the supernal love that is above knowledge.

שהיא רק בחינת ברית אשר כרת ה׳ למען הקים אותך היום לו לעם[141] פי׳ כי אין מלך בלא עם

which is only the level of the covenant that Havayah made, "in order to raise you up this day as a people to Him." That is, "there is no king without a people,"

> That higher love is reached only through the covenant G-d made "in order to raise you up this day as a people to Him" (Deuteronomy 29:12). Since there is no king without a people, the covenant is what makes Israel His people.

וצריך לכריתות ברית להקים ולרומם אותך כדי שתהיה בבחי׳ עם להיות ישראל עלו עד בחי׳ מחשבה העליונה

and the making of a covenant is needed to raise you up and exalt you, so that you be at the level of "a people," so that Israel rise up to the level of the supernal thought;

> The covenant raises Israel up to the level of "a people" of the King, which means raising them to the level of the supernal thought, where they "arose in thought."

והוא יתׄ׳ השפיל את עצמו כביכול להיות לך לאלהים ובזו הבחינה הוא הקישור והיחוד בינו יתׄ׳ ובין ישראל עם קרובו[142]

and He, may He be blessed, lowered Himself, as it were, "to be your G-d." And in this respect is the bond and the unity between Him, may He be blessed, and Israel, "the people near to Him."

> At the same time G-d lowered Himself, as it were, "to be your G-d." From both movements together comes the bond and unity between Him and Israel, "the people near to Him" (Psalms 148:14).

(ועמ״ש מזה בביאור ע״פ כי כארץ תוציא צמחה[143, 144] ע״ש. ועמ״ש בפסוק שיר השירים בפי׳ אשר לשלמה[145] ומ״ש ס״פ בראשית בד״ה צאינה וראינה[146] בפי׳ במלך שלמה).

(And see what is written on this in the explanation on the verse "For as the earth brings forth its growth"; see there. And see what is written on the verse "The Song of Songs," on the meaning of "which is Shlomo's," and what is written at the end of Parshas Bereishis, in the discourse beginning "Go forth and see," on the meaning of "King Shlomo.")

> The Alter Rebbe refers to three discourses that discuss this bond: on "For as the earth brings forth its growth," on "The Song of Songs, which is Shlomo's," and on "Go forth and see … King Shlomo."

אך הנה כתיב משפט לאלקי יעקב[147] שיש משפט למעלה מי יזכה להיות במדרגה זו להיות גילוי אלהותו עליו ושיתקשר נפשו בקשר אמיץ וחזק בה'

But it is written, "a judgment of the G-d of Yaakov": for there is judgment above [as to] who will merit to be at this level, that the revelation of His G-dliness be upon him and that his soul be bound to G-d with a firm and strong bond.

> Yet Psalms 81:5 speaks of "a judgment of the G-d of Yaakov": there is judgment above as to who deserves this revelation and this bond. That is why it must be aroused anew.

לכן צריך לעורר זה בראש השנה תחלת מעשיך[148] ואז הוא בחי' ויהי בישורון מלך[149] (וכמ"ש במ"א שבחי' ישורון זהו בחי' גבוה מאד וע' בזהר שמות)

Therefore one must arouse this on Rosh HaShanah, "the beginning of Your works," and then it is the level of "And He was King in Yeshurun." (And as is explained elsewhere, the level of Yeshurun is the level of "very high"; and see Zohar, Shemos,

> The arousal takes place on Rosh HaShanah, "the beginning of Your works," and then "He was King in Yeshurun" (Deuteronomy 33:5). As explained elsewhere, Yeshurun signifies a very high level, and the Alter Rebbe refers to the Zohar.

(דף ט"ז ע"ב) ובפ' אחרי (דס"א סע"ב [סוף עמוד ב]) וגם ישורון מלשון שיר שהוא מבחי' עגולים שנמשך מבחי' סוכ"ע ואפשר דהיינו בחי' הנשמות כמו שעלו במחשבה כו'

page 16b, and Parshas Acharei, page 61b at the end.) And also, Yeshurun is from the word shir (song), which is from the level of the circles (iggulim), which is drawn from the level of the light that encompasses all worlds (sovev kol almin); and it may be that this is the level of the souls as they arose in thought, etc.

> A second reading links Yeshurun with shir, "song," which belongs to the "circles" that come from sovev, the light that encompasses all worlds. The Alter Rebbe suggests that this is the level of the souls as they were in G-d's thought.

וזהו אמרו לפני מלכיות כדי שתשמליכוני עליכם[150] שתוכלו להמליכו מפנימיות מלכותו יתי ויתעלה ויעלה זכרוניכם לפניו לטובה שיזכור ויעורר בחי׳ הברית והקשר שישראל עלו במחשבה וגם כי עתה רחק ממנו בעונינו ועונותיכם מבדילין[151] כו׳.

And this is [the meaning of] "Say before Me Malchuyos, so that you make Me King over you": that you be able to make Him King from the inner dimension of His Kingship, may He be blessed and exalted; and "your remembrance rises before Him for good": that He remember and arouse the level of the covenant and the bond, that Israel arose in thought, even though now He has become distant from us through our iniquities, and "your iniquities separate," etc.

> This explains the Gemara's words: Malchuyos are said so that Israel can make G-d King from the inner dimension of His Kingship, and Zichronos so that He will remember the covenant by which Israel arose in His thought. This is needed because sin has made Him distant, as Isaiah 59:2 says, "your iniquities separate."

מ״מ ע״י אתערותא דלתתא אתערותא דלעילא ובמה בשופר דהיינו ע״י פנימיות הלב כנ״ל לעורר מעומקא דליבא להתחרט בעקירת הרצון מנקודה אמיתית שבלב כו׳ ואזי יתגלה כו׳ כנ״ל:[152,153]

Nevertheless, through an arousal from below [there comes] an arousal from above. "And through what? Through the shofar": that is, through the inner dimension of the heart, as mentioned above, to arouse [oneself] from the depths of the heart to regret, with an uprooting of the will from the true point in the heart, etc.; and then there will be revealed, etc., as mentioned above.

> Still, an arousal from below brings an arousal from above, and the means is the shofar: a cry from the depths of the heart, with true regret that uproots the will from its attachments at the innermost point of the heart. Then the inner dimension of G-d's Kingship is revealed.

SECTION 6 • ¶16–19

The steelyard, the wild goat and the Patriarchs

16 ו וזהו ושקל בפלס הרים וגבעות במאזנים[154] כי הנה הרים וגבעות הם בחי׳ ומדריגות האהבה כי ב׳ בחינות הם הרים וגבעות גבעות הם במדריגתן למטה מבחי׳ הרים

6. And this is [the meaning of] "And He weighed the mountains with a steelyard (peles), and the hills in a balance." For mountains and hills are levels and grades of love; for there are two levels, mountains and hills. Hills are, in their level, below the level of mountains,

> Section 6 explains Isaiah 40:12, "He weighed the mountains with a steelyard and the hills in a balance." Mountains and hills are two levels of love, and the hills are the lower of the two.

כי גבעות אינון אמהן שמקבלין מן ההרים והוא בחי׳ אהבה בחיצוניות הלב הנלקח מטעם ודעת והתבוננות בגדולת ה׳

for "hills are the Mothers," who receive from the mountains. And this is the level of love in the outer dimension of the heart, which is taken from reason and knowledge and from contemplation of the greatness of G-d,

> The hills are called "the Mothers," who receive from the mountains, the "Fathers." The hills stand for the love of the outer heart, which comes from reason and from contemplating G-d's greatness.

כי רב הוא והנה כדי לזכך נפשו להאירה באור אהבה זו צריך להמשיך עליו אור תורה ומצות

how great He is. Now, in order to refine one's soul, to illuminate it with the light of this love, one must draw upon oneself the light of Torah and mitzvos.

> To refine the soul so that this love can shine in it, a person must draw upon himself the light of Torah and mitzvos.

כי רמ״ח פיקודין הם רמ״ח אברים דמלכא והם בחי׳ אברים החיצונים ותורה היא בבחי׳ אברים הפנימים

For "the 248 commandments are the 248 limbs of the King," and they are the level of the outer limbs, while the Torah is at the level of the inner organs.

> The saying quoted here calls the 248 positive commandments "the 248 limbs of the King": the mitzvos are like the outer limbs of a body, and the Torah is like its inner organs.

ולכן ת״ת [תלמוד תורה] כנגד כולם שחיות הנפש תלוי יותר באברים הפנימים שנקיבתן במשהו והם הם כמשל כף מאזנים ששוקלין בכף זו ונותנים משא בכף השניה להכריע כך ע״י משא התורה והמצות מכריע כף האהבה להאיר על נפשו

Therefore "the study of Torah is equal to them all," for the life of the soul depends more on the inner organs, whose perforation [is fatal] at the slightest amount. And they are like the analogy of the pans of a scale: one weighs in this pan and places a weight in the second pan to tip [the balance]; so, through the weight of the Torah and the mitzvos, one tips the pan of love, to shine upon one's soul.

> That is why "the study of Torah is equal to them all": life depends more on the inner organs, since even the slightest perforation in them is fatal. Torah and mitzvos are like a weight placed in one pan of a scale to tip the balance, so that the pan of love goes down and the love shines in the soul.

(וכמ״ש במ״א שזהו ענין מחצית השקל ומ״ש ע״ז ברע״מ [ברעיא מהימנא] אבנא למשקל בה דא י׳ ועמ״ש בד״ה השמים כסאי בענין והארץ הדום רגלי[155] ועמ״ש בד״ה רני ושמחי[156] בפי׳ מאזני צדק)

(And as is explained elsewhere, this is the meaning of the half-shekel, and of what the Raaya Mehemna says about it: "A stone to weigh with: this is the yud." And see what is written in the discourse beginning "The heavens are My throne," on the subject of "and the earth is My footstool"; and see what is written in the discourse beginning "Sing and rejoice," on the meaning of "scales of righteousness.")

> In a parenthesis the Alter Rebbe connects this with the half-shekel, which the Raaya Mehemna calls "a stone to weigh with," the letter yud. He also refers to his discourses on "The heavens are My throne ... and the earth is My footstool" (Isaiah 66:1) and on "Sing and rejoice" (Zechariah 2:14), concerning "scales of righteousness."

אבל בחי׳ ומדרגות הרים הם בחינת הרים הגבוהים שהיא בחי׳ האהבה שלמעלה מן הטעם ודעת

But the levels and grades of mountains are the level of "the high mountains," which is the level of the love that is above reason and knowledge,

> The mountains, by contrast, are "the high mountains": the love that is above reason and knowledge.

שהיא למעלה מבחי׳ תורה ומצות דאורייתא מחכמה נפקת ואי״א להגיע אליה ע״י תורה ומצות כי״א ע״י תשובה מעומקא דליבא שלמעלה מן הדעת מחמת ריחוקו מאור פניו ית׳ שאז מרחוק דוקא[157] ה׳ נראה לי כנ״ל.

which is above the level of Torah and mitzvos, for "the Torah comes forth from Chochmah"; and it is impossible to reach it through Torah and mitzvos, but only through teshuvah from the depths of the heart, which is above knowledge, because of one's distance from the light of His countenance, may He be blessed; for then, precisely "from afar," "Havayah appeared to me," as mentioned above.

> This love is higher than Torah and mitzvos, because the Torah comes from Chochmah and this love is above it. It is reached only through teshuvah from the depths of the heart, when a person feels his distance from G-d; then, precisely "from afar, Havayah appeared to me" (Jeremiah 31:3).

וזהו ענין פלס פי׳ שהוא המשקל של עץ ארוך ורצועות תלוין בראשו (שקורין בעזמין) ששם שוקלין את הדבר הניתן בו ואריכות וכובד העץ ומרחקו הוא המכריעו.

And this is the meaning of peles: it is the weighing instrument made of a long [beam of] wood, with straps hanging from its head (which is called a bezmen), on which one weighs the thing that is placed on it; and the length and the heaviness of the wood, and its distance, is what tips it.

> A peles is a steelyard, called a bezmen in the vernacular: a long beam with straps hanging at its end, on which goods are weighed. What tips it is the length and weight of the beam and the distance along it.

וכך ע״י המרירות שבנפשו על ריחוקו מאת ה׳ אשר רחק ממנו בתכלית וע״י עקירת הרצון ממה שהיה תקוע בו בתחלה הוא מעורר את האהבה רבה העליונה שלמעלה מן הדעת.

So too, through the bitterness in one's soul over one's distance from G-d, from Whom he has become utterly distant, and through uprooting the will from what was embedded in it at first, one arouses the great supernal love (ahavah rabbah) that is above knowledge.

> In the same way, the bitterness a person feels over his great distance from G-d, together with uprooting his will from what it was attached to, acts like the distance on the steelyard: it tips the scale and arouses the great supernal love that is above knowledge.

(ובזהר נזכר ענין ושקל בפלס[158] כו׳ ס״פ תרומה) (דקע״ה סע״ב [סוף עמוד ב]). ובמאורי אור פי׳ פלס הוא בינה הובא בספר עה״כ [ערכי הכינויים] ויש לכוונו

(And in the Zohar the subject of "And He weighed with a steelyard," etc., is mentioned at the end of Terumah, page 175b, at the end.) And in Me'orei Or, peles is explained as Binah, as cited in the book Erchei HaKinuyim; and this may be aligned

> In a parenthesis the Alter Rebbe notes that the Zohar (2:175b) mentions this verse, and that Me'orei Or, quoted in Erchei HaKinuyim, explains the peles as Binah. He suggests that this can be reconciled with his own explanation.

עם מש״כ [מה שכתוב] ע״פ מ״ש בפרדס ש״ח פ״א שהבינה נקרא תשובה כי שם עיקר תליית הסליחה והכפרה בכח כתר עליון השופע עליה.[159]

with what is written [here], according to what is stated in the Pardes, Gate 8, chapter 1, that Binah is called teshuvah, for there forgiveness and atonement chiefly depend, by the power of the supernal Keser that flows upon it.

> The reconciliation: the Pardes (Gate 8, chapter 1) says that Binah is called teshuvah, because forgiveness and atonement depend on it, through the power of the supernal Keser that flows into it. So the peles as Binah is the peles as teshuvah.

וע׳ בזהר ויקרא (דט״ז א׳) ועמ״ש בפ׳ פינחס בד״ה צו את בנ״י [בני ישראל] מענין התשובה גבי ובכח התשובה שהיא הארה מבחי׳ סוכ״ע כו׳

And see Zohar, Vayikra, page 16a. And see what is written in Parshas Pinchas, in the discourse beginning "Command the children of Israel," on the subject of teshuvah, at [the passage] "And by the power of teshuvah, which is an illumination from the level of the light that encompasses all worlds (sovev kol almin)," etc.;

> He also refers to the Zohar on Vayikra (3:16a), which calls the Mother, Binah, "teshuvah," and to his discourse on "Command the children of Israel" in Parshas Pinchas, where the power of teshuvah is described as an illumination from sovev, the light that encompasses all worlds.

ע"ש והמשכה זו היא ע"י המרירות מהריחוק וע' בד"ה כי המצוה הזאת[160] גבי וזהו אנכי אנכי הוא כו' והכח הזה שיש בתשובה כו' ע"ש.[161,162]

see there; and this drawing down is through the bitterness over the distance. And see the discourse beginning "For this commandment," at [the passage] "And this is [the meaning of] 'I, I am He,'" etc., [and] "And this power that is in teshuvah," etc.; see there.

> That illumination is drawn down through the bitterness over the distance. He further refers to the discourse on "For this commandment," at the passage on "I, I am He" and on the power that is in teshuvah.

17 ומכ"ז [ומכל זה] יובן ענין הפלס שהמרירות מהריחוק זהו בחינת נעוץ סופן בתחלתן[163] וע"ז ממשיך האהבה רבה העליונה.

From all this the subject of the steelyard (peles) will be understood: the bitterness over the distance is the level of "their end is embedded in their beginning," and through this one draws down the great supernal love.

> As on the steelyard, where distance itself provides the weight, the bitterness over being far from G-d is a case of "their end is embedded in their beginning" (Sefer Yetzirah 1:7): the lowest point is bound to the highest. Through it the great supernal love is drawn down.

וזהו הרים הגבוהים ליעלים[164] פי' שבחי' הרים הגבוהים נמשך למטה ע"י יעלים שהוא בחי' קול השופר כי שופר של ראש השנה של יעל פשוט[165] שהוא בחינת תשובה מעומק הלב כנ"ל.

And this is [the meaning of] "The high mountains are for the wild goats (ye'elim)": that is, the level of the high mountains is drawn down below through the ye'elim, which is the level of the voice of the shofar; for "the shofar of Rosh HaShanah is of a wild goat (ya'el), straight," which is the level of teshuvah from the depth of the heart, as mentioned above.

> Psalms 104:18 says, "The high mountains are for the wild goats": the love above reason, "the high mountains," is drawn down through the ye'elim, the shofar. For the Mishnah rules that the shofar of Rosh HaShanah is the straight horn of a ya'el, a wild goat, and it stands for teshuvah from the depths of the heart.

18 ולשון יעל הוא לשון עלייה שמעלה את האדם לבחינת ומדריגת האהבה שלמעלה מן הדעת ופשוט דכל מאי דפשיט ליבי' [ליביה] טפי[166] עדיף[167]

And the word ya'el is from the term aliyah (ascent), for it raises a person to the level and grade of the love that is above knowledge. And "straight" (pashut): for "whatever extends (pashit) one's heart more is better,"

> The Alter Rebbe hears in ya'el the word aliyah, ascent: the shofar raises a person to the love above knowledge. And "straight" (pashut) recalls the Gemara's principle (Rosh HaShanah 26b) that the more a person's heart is straightened and opened up, the better.

דהיינו לפשוט את האהבה מהתלבשותה בגוף להיות צועק לבו בקרבו למסור נפשו להד ולהתכלל באחד.

that is, to strip (lifshot) the love of its enclothing in the body, so that his heart cries out within him, to give over his soul to G-d and to be included in the One.

> Pashut also means "stripped": the love is stripped of its clothing in the body, so that the heart cries out from within, ready to give the soul over to G-d and be absorbed in His Oneness.

19 וזהו וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב[168] שהם בחי' הרים הגבוהים כי בעבר הנהר ישבו אבותיכם.[169]

And this is [the meaning of] "and as He swore to your fathers, to Avraham, to Yitzchak and to Yaakov," who are the level of "the high mountains"; for "your fathers dwelt beyond the river."

> Deuteronomy 29:12 continues, "as He swore to your fathers, to Avraham, to Yitzchak and to Yaakov." The Patriarchs are "the high mountains," because, as Joshua 24:2 says, "your fathers dwelt beyond the river."

ונהר הוא היוצא מעדן[170] להשקות את הגן ומשם יפרד כו' שהוא בחי' המשכת אור א"ס ב"ה להיות שם השגת הנבראים כו' כמ"ש במ"א

And the river is the one that "goes forth from Eden to water the garden, and from there it divides," etc., which is the level of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, so that the comprehension of the created beings may be there, etc., as is explained elsewhere.

> The river is the one that "goes forth from Eden to water the garden" (Genesis 2:10): the flow of G-d's infinite light into the worlds, in a measure that created beings can comprehend.

אבל מעבר הנהר הוא למעלה מן הדעת בחינת הרים הגבוהים שם הוא שרש בחי' ומדריגות

But beyond the river is above knowledge, the level of the high mountains; there is the root of the levels and grades

> "Beyond the river" is the level above knowledge, the level of the high mountains. That is where the Patriarchs are rooted.

האבות ומשם היתה השבועה והכריתת ברית להיות לך לאלהים בבחי׳ פנימית כנ״ל (ועמ״ש בד״ה ביום השמיני עצרת[172, 171] בפי׳ אשר נשבעת לאבותינו מימי קדם):[173]

of the Fathers. And from there came the oath and the making of the covenant "to be your G-d," at the inner level, as mentioned above. (And see what is written in the discourse beginning "On the eighth day, a solemn assembly," on the meaning of "which You swore to our fathers from days of old.")

> From that level came G-d's oath and covenant "to be your G-d" at the inner level. The Alter Rebbe refers to his discourse on "On the eighth day, a solemn assembly" (Numbers 29:35), which explains "which You swore to our fathers from days of old" (Micah 7:20).

SECTION 7 • ¶20

Summary

20 קיצור. (א) פי׳ נצבים כולכם[174] ע״ד בהתאסף כו׳ יחד כו׳ להיות לאחדים מבלי ימצא האדם ראש וסוף: (ב) והיינו כדי[175] לעברך בברית.[176]

Summary. (a) The meaning of "standing, all of you" is along the lines of "when [the heads of the people] gathered," etc., "together," etc.: to become one, without any person being found [to be] head or end. (b) And this is in order "that you may pass into the covenant."

> The maamar ends with a summary (kitzur) of its six sections. Section (a): "You are standing, all of you" means gathering "together" into one, as in "when the heads of the people gathered," so that no one is head and no one is end; section (b): the purpose of this is "that you may pass into the covenant."

דהיינו כאלו נעשה לאחדים ועד״ז נאמר כי חלק[177] ה׳ עמו וע״ז נאמר הנה אנכי כורת ברית[178] וגו׳:

That is, as though they had become one; and along these lines it is said, "for the portion of Havayah is His people"; and of this it is said, "Behold, I make a covenant," etc.

> The covenant makes the parties as though they were one, which is why Israel is called "the portion of Havayah." This is the covenant of Exodus 34:10, "Behold, I make a covenant."

(ג) וזהו ענין מלכיות[179] וזכרונות שבר״ה [שבראש השנה] לעורר התגלות מלכותו יתי׳ עלינו ע״י זכרון הברית. ובמה בשופר.

(c) And this is the meaning of Malchuyos and Zichronos on Rosh HaShanah: to arouse the revelation of His Kingship, may He be blessed, upon us, through the remembrance of the covenant. "And through what? Through the shofar."

> Section (c): Malchuyos and Zichronos arouse the revelation of G-d's Kingship over Israel by recalling the covenant, and the means is the shofar.

שהוא בחי' תשובה עילאה[180] בקשו פני[181] פנימית הלב. ונמשך ע"י ע"י את פניך ה' אבקש.

This is the level of higher teshuvah, "Seek my face," the inner dimension of the heart. And it is drawn forth through "Your face, Havayah, I will seek."

> The shofar is higher teshuvah, the cry of the inner heart, "Seek my face." It is drawn from "Your face, Havayah, I will seek," that is, from G-d Himself.

כי מבחינת אחרי ה' ילכו בחי' זיו והארה נמשך להיות כאריה שבמרכבה ישאג שנק' עדיין צעקה מחיצוניות הלב.

For from the level of "After Havayah they shall walk," the level of radiance and light, there comes to be, like the lion in the Chariot, "He shall roar," which is still called a cry from the outer dimension of the heart.

> The outer cry, like the roar of the lion in the Chariot, comes from "After Havayah they shall walk," G-d's radiance and light. It is still only the cry of the outer heart.

אבל הקב"ה בכבודו ובעצמו הוא רם ומתנשא מימות עולם. וזהו ענין אש אוכלה הוא.[182,183] וזהו ענין פניך הוי'.

But the Holy One, blessed be He, in His glory and His essence, is exalted and uplifted above the days of the world. And this is the meaning of "He is a consuming fire." And this is the meaning of "Your face, Havayah."

> G-d Himself is exalted above "the days of the world." This is the meaning of "a consuming fire" and of "Your face, Havayah."

ומזה נמשך הצעקה מפנימית הלב. ועי"ז מעורר למעלה גילוי פנימית מלכותו ית' עלינו. וזהו ענין זכרונות זכרון האהבה פנימית מעצמותו ומהותו ית':

And from this is drawn forth the cry from the inner dimension of the heart. And through this one arouses above the revelation of the inner dimension of His Kingship, may He be blessed, upon us. And this is the meaning of Zichronos: the remembrance of the inner love, from His essence and being, may He be blessed.

> From G-d Himself comes the inner cry, and it in turn arouses the revelation of the inner dimension of His Kingship upon us. Zichronos means awakening the remembrance of His inner love, which comes from His very essence.

(ד) וזהו ענין הללו אל בקדשו[184] כו׳ עד בתקע שופר:[185] (ה) וכ״ז [וכל זה] הוא למען הקים אותך היום לו לעם[186]

(d) And this is the meaning of "Praise G-d (El) in His holiness," etc., up to "with the blast of the shofar." (e) And all this is "in order to raise you up this day as a people to Him,"

> Section (d): Psalm 150, from "Praise G-d in His holiness" to "with the blast of the shofar," describes the same process. Section (e): all this is "in order to raise you up this day as a people to Him" (Deuteronomy 29:12).

כי אין מלך בלא עם. ובזו הבחינה הוא הקישור והיחוד והברית אשר כרת ה׳ עמנו.

for "there is no king without a people." And in this respect is the bond, the unity and the covenant that Havayah made with us.

> Because there is no king without a people, the covenant makes Israel G-d's people. That is the bond and unity between Him and them.

אך כתיב משפט לאלהי יעקב.[187] וצריך לעורר זה בר״ה [בראש השנה]. וזהו ענין אמרו לפני מלכיות וזכרונות ושופרות:[188]

But it is written, "a judgment of the G-d of Yaakov"; and one must arouse this on Rosh HaShanah. And this is the meaning of "Say before Me Malchuyos, Zichronos and Shofaros."

> Since there is "a judgment of the G-d of Yaakov," the bond must be aroused anew on Rosh HaShanah. That is done through Malchuyos, Zichronos and Shofaros.

(ו) וזהו ענין וכאשר נשבע לאבותיך כי בעבר הנהר[189] יוצא מעדן ישבו אבותיכם והוא בחי׳ לעברך בברית עד יעבור עמך[190] כו׳

(f) And this is the meaning of "and as He swore to your fathers": for "beyond the river" that goes forth from Eden "your fathers dwelt"; and this is the level of "that you may pass into the covenant," "until Your people pass over," etc.

> Section (f): the oath to the Patriarchs comes from "beyond the river" that flows from Eden, the level above knowledge. This is the "passing" into the covenant, as in "until Your people pass over."

ונקי הרים הגבוהים ליעלים[191] ועד״ז שופר של ר״ה [ראש השנה] של יעל פשוט[192] וע״ז נאמר ושקל בפלס הרים[193] כו׳:[194]

And they are called "the high mountains, for the wild goats"; and along these lines, "the shofar of Rosh HaShanah is of a wild goat, straight." And of this it is said, "And He weighed the mountains with a steelyard," etc.

> That level is "the high mountains, for the wild goats," which is why the Rosh HaShanah shofar is the straight horn of a wild goat. Of this Isaiah says, "He weighed the mountains with a steelyard."

IN ONE'S AVODAH

A person who thinks of himself as a "head" should recognize what he lacks and his fellow supplies, and so be lowly of spirit before every man, for this unity draws G-d's unity. Contemplating G-d's greatness and keeping Torah and mitzvos bring the love of the outer heart, but on Rosh HaShanah one must also reach the inner heart: feeling bitterly how far one has gone from G-d and uprooting the will from its attachments, so that the cry of the shofar comes from the depths of the heart and arouses G-d's inner Kingship.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that in holiness there is "no head and end," and how does the analogy of the head and the feet show it?
2. Why do people make a covenant only when their love rests on a reason, and how does this explain G-d's covenant with Israel after the Thirteen Attributes of Mercy?
3. What is the difference between the outer and the inner cry of the heart, and why is only the inner one wordless, like the shofar?
4. Why could G-d's essence not be called King over created beings, and how does the covenant make Israel "a people" for Him?
5. How does the steelyard illustrate the power of distance in teshuvah, as opposed to the scale tipped by Torah and mitzvos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אתם נצבים**

The Kehot note records that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed in the Siddur im Dach.

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי נדפס בסידור עם דא״ח רלא, א. הנחת הר״מ בן אדה״ז נדפס בסה״מ תקס״ב ח״ב ע׳ תקכה. הגהות למאמר זה נדפסו באוה״ת נצבים ע׳ א׳רי, א׳ריא. וראה גם שם ע׳ א׳קפט ואילך. הענינים בארוכה בד״ה אתם נצבים במאמרי אדה״א פ׳ נצבים ע׳ תשלט. וראה ד״ה אתם נצבים — תשמ״א, תשמ״ב, תשמ״ה, תשמ״ז.

2 **אתם נצבים היום**

"You are standing this day, all of you, before Havayah your G-d: your heads, your tribes, your elders and your officers, every man of Israel." The whole maamar is built on this verse and the verses that follow it.

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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KEHOT'S NOTE

דברים כט, ט.

3 **קורין לעולם קודם ר״ה**

The words here quote Megillah 31b:10; the passage is shown below.

Megillah 31b:10 מגילה ל״א ב:י׳

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: עֶזְרָא תִּיקֵּן לָהֶן לְיִשְׂרָאֵל שֶׁיְּהוּ קוֹרִין קְלָלוֹת שֶׁבְּתוֹרַת כֹּהֲנִים קוֹדֶם עֲצֶרֶת, וְשֶׁבְּמִשְׁנֵה תוֹרָה קוֹדֶם רֹאשׁ הַשָּׁנָה. מַאי טַעְמָא? אָמַר אַבָּיֵי וְאִיתֵּימָא רֵישׁ לָקִישׁ: כְּדֵי שֶׁתִּכְלֶה הַשָּׁנָה וְקִלְלוֹתֶיהָ.

It has been taught: R. Shimon b. Eleazar says:... Ezra established for Israel that they should read the curses in Leviticus before Shavuot and those in Deuteronomy before Rosh Hashanah. ... What is the reason? Abaye, or you may also say Resh Lakish said: So that the year may end along with its curses.

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KEHOT'S NOTE

תוד״ה קללות שבתוי״כ — מגילה לא, ב. רמב״ם הל׳ תפילה פי״ג ה״ב. טושו״ע או״ח סי׳ תכ״ח ס״ד.

4 **קורין לעולם קודם ר״ה**

The Shulchan Aruch rules that Atem Nitzavim is always read before Rosh HaShanah. A Kehot note cites it for the custom the Alter Rebbe mentions.

Shulchan Arukh, Orach Chayim 428:4 שולחן ערוך, אורח חיים תכ״ח:ד׳

לעולם קורין צו את אהרן קודם פסח בפשוט׳ ומצורע במעוברת חוץ מבה״ח מעוברת (וה״ש מעוברת) שקורים אחרי מות קודם הפסח ולעולם קורין פרשת במדבר סיני קוד׳ עצרת תשעה באב קודם ואתחנן אתם נצבי׳ קודם ר״ה ולכן כשר״ה ביום ב״ג שיש שתי שבתו׳ בין ר״ה לסוכו׳ צריכי׳ לחלק נצבים וילך כדי שיקראו וילך בין ר״ה לצום כפור והאזינו בין צום כפור לסוכו׳ וסי׳ ב״ג המלך פת וילך אבל כשר״ה ביום ה״ו אז אין בין ר״ה לסוכו׳ אלא שבת אחת שקורין בה האזינו אז וילך עם נצבי׳ קודם ר״ה וסימן לפשוט׳ פקדו ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

5 **קורין לעולם קודם ר״ה**

The Rambam records that Ezra instituted the reading of the curses of Deuteronomy before Rosh HaShanah. The Kehot note cites it, with Tosafos on Megillah 31b, for the order of the readings.

Mishneh Torah, Prayer and the Priestly Blessing 13:2 משנה תורה, הלכות תפילה וברכת כהנים י״ג:ב׳

עֶזְרָא תִּקֵּן לָהֶם לְיִשְׂרָאֵל שֶׁיְּהוּ קוֹרִין קְלָלוֹת שֶׁבְּסֵפֶר וַיִּקְרָא קֹדֶם עֲצֶרֶת וְשֶׁבְּמִשְׁנֵה תוֹרָה קֹדֶם רֹאשׁ הַשָּׁנָה. וְהַמִּנְהָג הַפָּשׁוּט שֶׁיְּהוּ קוֹרְאִין (במדבר א א) "בְּמִדְבַּר סִינָי" קֹדֶם עֲצֶרֶת. (דברים ג כג) "וָאֶתְחַנַּן" אַחַר תִּשְׁעָה בְּאָב. (דברים כט ט) "אַתֶּם נִצָּבִים" קֹדֶם רֹאשׁ הַשָּׁנָה. (ויקרא ו ב) "צַו אֶת אַהֲרֹן" קֹדֶם הַפֶּסַח בְּשָׁנָה פְּשׁוּטָה. לְפִיכָךְ יֵשׁ שַׁבָּתוֹת שֶׁקּוֹרִין שַׁחֲרִית שְׁנֵי סְדָרִין כְּגוֹן (ויקרא יב ב) "אִשָּׁה כִּי תַזְרִיעַ" וְ(ויקרא יד ב) "זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע". (ויקרא כו ג) "אִם בְּחֻקֹּתַי" עִם (ויקרא כה ...

Ezra instituted the rule for Israel that the portion containing the Imprecations in the book of Leviticus (26:3-end of book) should be read before the feast of Pentecost; and those in the book of Deuteronomy (26:1-29:8) before the New Year. The prevalent custom is to read the portion Bemidbar Sinai (Numbers 1:1-4:20) before Pentecost; Vaethchanan (Deuteronomy 3:23-7:11) after the Ninth of Ab; Atem Nitzabim (Deuteronomy 29:9-30:20) before the New Year; Tzav ess Aharon (Leviticus 6:1-8:36) before Passover in an ordinary year (of twelve months). Hence, on some Sabbaths, two portions ...

Torat Emet 370 (Public Domain) • The Mishneh Torah by Maimonides. trans. by Moses Hyamson, 1937-1949 (Public Domain)

6 **ומרומז במלת היום דקאי על ר״ה**

Rabbi Elazar reads "And it was the day" (Job 1:6), when the heavenly hosts came to stand before G-d, as Rosh HaShanah, "when the Holy One, blessed be He, stands to

judge the world." A Kehot note cites it for reading "the day" as Rosh HaShanah.

Zohar II, 32b זח״ב לב,

Zohar III, 131a זח״ג קלא,

KEHOT'S NOTE

ראה זח״ב לב, ב. זח״ג קלא, א. וראה פענח רזא ס״פ נצבים. כש״ט (הוצאת קה״ת) הוספות אות לא. ראה לקו״ש חכ״ד ע׳ 191 הערה 29 למ״ש לעיל מב, ג. ד״ה זה היום — תשמ״ז. בלקו״ש חי״ט ע׳ 299 הערה 13 מציין "וראה לבוש או״ח [— סי׳ תכח] שם: ואתם נצבים לעולם קורין קודם ר״ה מפני שיש בה ענייני תשובה".

7 זה היום תחלת מעשיך

The Gemara cites the Rosh HaShanah prayer "This day is the beginning of Your works, a remembrance of the first day" as following Rabbi Eliezer, who holds that the world was created in Tishrei. The Alter Rebbe uses it to show that Rosh HaShanah is called "this day."

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

שָׁוֶה הַיּוֹבֵל לִרְאשׁ הַשָּׁנָה לְתִקְיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא ״זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן״, כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא ״זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן״, דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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KEHOT'S NOTE

תפלת מוסף דר״ה (ר״ה כז, א).

8 שכל ניצוצי נשמות

The Rebbe observes there that by writing "sparks of souls" the Alter Rebbe stresses that not only the souls but even sparks of souls are raised on Rosh HaShanah.

KEHOT'S NOTE

שבלשון זה הוא מדגיש דלא רק הנשמות אלא גם ניצוצי נשמות — ד״ה זה תשמ״ה.

9 ומתעלים במקורם הראשון

The Tzemach Tzedek discusses the souls' ascent to their first source on Rosh HaShanah, even though at every moment there is a renewed coming into being from nothing.

KEHOT'S NOTE

ראה אוה״ת נצבים ע׳ א׳קצו ואעפ״י שבכל רגע נעשה ונמשך התחדשות מאין ליש. ע״ש.

10 מחוטב עציך עד שואב מימיך

"Your little ones, your wives, and your stranger in the midst of your camp, from the hewer of your wood to the drawer of your water." Together with the verse before it, it lists the ten ranks the Alter Rebbe counts.

Deuteronomy 29:10 דברים כ״ט:י׳

טַפְּכֶם נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מֵימֶיךָ:

your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water;

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11 עשר מדרגות

Rabbi Shimon describes Israel standing in ranks, "five levels on the right and five levels on the left," and reads them in "You are standing this day … from the hewer of your wood to the drawer of your water." A Kehot note gives it as the source for the ten levels.

Zohar II, 82a זח״ב פב,

KEHOT'S NOTE

זח״ב פב, א. וראה קידושין רפ״ד "עשרה יוחסין" ובחדא״ג שם. ת״ז בהקדמה: מעשר כו׳ אתקריאו ישראל מלכים כו׳ ראשי אלפי ישראל. זו״ח תיקונים צד סע״א. — לקו״ש ח״כ ע׳ 385 הערה 40.

12 קומה אחת שלימה . . בהתאסף

The note points to talks of the Rebbe on Israel as one complete stature and on the gathering of "the heads of the people."

KEHOT'S NOTE

ראה לקו״ת להאריז״ל פ׳ קדושים. לקו״ש ח״ד ע׳ 1141. ראה לקו״ש חכ״ג ע׳ 7 ובהמ״מ שם. לקו״ש ח״ל ע׳ 218 ואילך. ד״ה ועבדי דוד תשל״ב נדפס בסה״מ מלוקט ח״ו ע׳ פג.

13 ברבות בא . . במלאכים נאמר שרפים

The note points to the Rebbe Rashab's discourse beginning Atem Nitzavim in connection with this Midrash, which compares the angels' standing with Israel's.

KEHOT'S NOTE

ראה גם ד״ה אתם נצבים בסה״מ תרנ״ד ע׳ שלג.

14 שרפים עומדים ממעל לו

In Isaiah's vision, "Seraphim stood above Him; each had six wings." The Midrash quoted here contrasts the angels' "standing" with Israel's.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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15 במלאכים נאמר שרפים עומדים ממעל לו

The Midrash likens Israel to the angels: "Of the angels it is said, 'Seraphim stand above Him,' and of Israel it is said, 'You are standing this day.'" The Alter Rebbe cites it as Rabbah on Bo, section 15.

Shemot Rabbah 15:6 שמות רבה ט״ו:ו׳

… ואדון שניהם, הקדוש ברוך הוא, וכשם שהכל יראים מן הקדוש ברוך הוא ומן המלאכים, כך העובדי כוכבים היו יראים מישראל, שנאמר (דברים כח, י): וראו כל עמי הארץ כי שם ה׳ וגו׳ לכך נאמר: איומה כנדגלות, שדימה הקדוש ברוך הוא את ישראל למלאכים. במלאכים נאמר (ישעיה ו, ב): שרפים עומדים ממעל לו. ובישראל נאמר (דברים כט, ט): אתם נצבים היום. המלאכים אומרים: בכל יום: קדוש קדוש קדוש. וישראל אומרים: אלקי אברהם, אלקי יצחק, ואלקי

יעקב. המלאכים נקראו אש, דכתיב (תהלים קד, ד): משרתיו אש לוהט. וישראל כמו כן, דכתיב ...

"This month shall be for you the first of months; it shall be the first month of the year for you" (Exodus 12:2). Another interpretation: "This month shall be for you" – that is what is written: "Who is she who appears like the dawn [shaḥar], [beautiful as the moon, pure as the sun, fearsome as banners of a host?]" (Song of Songs 6:10). There are four terms of praise of Israel here, corresponding to the four exiles. For during the four exiles that Israel experienced, they did not deny ...

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16 **בביאור ע״פ ונקדשתי**

There the Alter Rebbe explains that the seraphim, the first group of angels who say "Holy," belong to the World of Beriah, where they grasp the greatness of the Infinite One and how He is holy and set apart, beyond comparison.

KEHOT'S NOTE

לעיל פ׳ אמור לב, ב. וראה באוה״ת נצבים ע׳ א׳קצז.

17 **ונקדשתי בתוך בני ישראל**

"And I shall be sanctified among the children of Israel." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Emor, where the seraphim are discussed.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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PARAGRAPH 2

18 **אתם נצבים**

Rabbi Shimon describes how at Sinai Israel stood in rows, "the heads of the people by themselves, the heads of the tribes by themselves," five levels on the right and five on the left, and reads this in "You are standing this day, all of you."

Zohar, Yitro 19:311–324 ספר הזהר, יתרו י״ט:ש״י״א-שכ״ד

19 **ברבות באיכה ס״פ אני הגבר**

The Tzemach Tzedek copies this Midrash in Or HaTorah: Rabbi Berechyah's reading of "I am the man" as being made strong to withstand all ninety-eight rebukes, after which it says "You are standing this day, all of you."

KEHOT'S NOTE

נעתק באוה״ת נצבים ע׳ א׳קפט ״א״ר ברכי׳ גברני לעמוד בכולן אתה מוצא מאה חסר שתים תוכחות שיש במשנה תורה מה כתי׳ אתם נצבים היום כולכם ומתרגמינן אתון קיימין יומא דין כולכון גברני לעמוד בכולן עכ״ל״. ע״ש.

20 **אני הגבר**

Rabbi Berechyah reads "I am the man (gever)" as "He made me strong (gibrani) to withstand them all": after the ninety-eight rebukes of Deuteronomy it says "You are standing this day, all of you," still standing.

Eikhah Rabbah 3:1 איכה רבה ג׳:א׳

אֲנִי הַגֶּבֶר. רַבִּי חָמָא בַּר חֲנִינָא פָּתַח (ירמיה לו, לב): וַיִּרְמְיָהוּ לָקַח מְגִלָּה אַחֶרֶת וַיִּתְּנָהּ אֶל בָּרוּךְ בֶּן נֵרִיָּהוּ הַסֹּפֵר וַיִּכְתֹּב עָלָיו מִפִּי יִרְמְיָהוּ אֵת כָּל דִּבְרֵי הַסֵּפֶר אֲשֶׁר שָׂרַף יְהוֹיָקִים מֶלֶךְ יְהוּדָה בָּאֵשׁ וְעוֹד נוֹסַף עֲלֵיהֶם דְּבָרִים רַבִּים כָּהֵמָּה, שֶׁאֵין תַּלְמוּד לוֹמַר כָּהֵמָּה, מַה תַּלְמוּד לוֹמַר כָּהֵמָּה, רַב כַּהֲנָא אָמַר: וְעוֹד נוֹסַף עֲלֵיהֶם דְּבָרִים רַבִּים כָּהֵמָּה, דְּבָרִים, אֵיכָה יָשְׁבָה, אֵיכָה יָעִיב, אֵיכָה יוּעַם. רַבִּים, זְכֹר ה׳. כָּהֵמָּה, אֲנִי הַגֶּבֶר, דְּהוּא תְלָתָא תְלָתָא פְּסוּקִים, הֲדָא הוּא ...

"I am the man who has seen affliction by the rod of His fury" (Lamentations 3:1). "I am the man" – Rabbi Ḥama bar Ḥanina began: "Jeremiah took another scroll and gave it to Barukh son of Neriyahu, the scribe, and he wrote on it from the mouth of Jeremiah all the words of the book that Yehoyakim, king of Judah, had burned in the fire, and many more similar matters were also added to them" (Jeremiah 36:32). The verse need not have stated "similar." Why does the verse state ...

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21 **אני הגבר**

"I am the man who has seen affliction by the rod of His wrath." The opening of the chapter on which the Midrash expounds "You are standing."

Lamentations 3:1 איכה ג׳:א׳

אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ׃

I am the man that hath seen affliction By the rod of His wrath.

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22 **דוב אורב**

On "A bear lying in wait," Rabbi Yudan repeats the teaching: after the ninety-eight rebukes, "You are standing this day, all of you," which the Targum renders as standing, mighty enough to withstand them all.

Eikhah Rabbah 3:4 איכה רבה ג׳:ד׳

דֹּב אוֹרֵב הוּא לִי, זֶה נְבוּכַדְנֶצַּר. אֲרִי בְּמִסְתָּרִים, זֶה נְבוּזַרְאֲדָן. דָּבָר אַחֵר, דֹּב אוֹרֵב, זֶה אַסְפַּסְיָאנוּס. אֲרִי בְּמִסְתָּרִים, זֶה טְרָכִינוּס. דְּרָכַי סוֹרֵר וַיְפַשְּׁחֵנִי. תִּילְהֵי, כִּדְאָמְרִינַן אִילֵּן שֶׁנִּפְשַׁח קוֹשְׁרִין אוֹתוֹ בַּשְּׁבִיעִית. דָּרַךְ קַשְׁתּוֹ וַיַּצִּיבֵנִי כַּמַּטָּרָה לַחֵץ, תִּרֵין אָמוֹרָאִין, חַד אָמַר כְּבוּרְמָא לְאַסְפַּרְיָסָא, וְחַד אָמַר כְּקוֹרַת חִצִּים שֶׁהַכֹּל מוֹרִים בָּהּ וְהִיא נִצֶּבֶת. רַבִּי יוּדָן אָמַר וְגִבְּרַנִי לַעֲמֹד בְּכֻלָּן, אַתְּ מוֹצֵא אַחַר מֵאָה חָסֵר שְׁתֵּי תּוֹכָחוֹת שֶׁיֵּשׁ בְּמִשְׁנֵה תּוֹרָה, מַה כְּתִיב (דברים ...

"He is like a bear in ambush to me, a lion in hiding" (Lamentations 3:10). "He is like a bear in ambush to me" – this is Nebuchadnezzar. "A lion in hiding" – this is Nevuzaradan. Alternatively: "A bear in ambush" – this is Vespasian; "a lion in hiding" – this is Trajan. "He has twisted

my ways and mauled me; He rendered me desolate" (Lamentations 3:11). "He has twisted my ways and mauled me [vaifashḥeni]" - split me, as we say: A tree that was split [nifshaḥ], one may ...

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23 **ובקהלת בפסוק אני קהלת**

Or HaTorah copies the Midrash on Koheles: "You are standing this day, all of you" should have been the beginning of the book, but there is no early and late in the Torah.

KEHOT'S NOTE

נעתק באוה"ת נצבים ע' א'קפט "ודכוותי' אתם נצבים היום כולכם זה הי' ראוי להיות תחלת הספר אלא שאין מוקדם ומאוחר בתורה עכ"ל". ע"ש.

24 **אני קהלת**

The Midrash says that "I, Koheles" should have opened the book, and likewise "You are standing this day" should have stood at the beginning of its book, but there is no early and late in the Torah.

Kohelet Rabbah 1:12 קוהלת רבה א׳:י״ב

אֲנִי קֹהֶלֶת הָיִיתִי מֶלֶךְ עַל יִשְׂרָאֵל בִּירוּשָׁלָיִם, אָמַר רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק, זֶה הָיָה רָאוּי לִכְתֹּב וְלִהְיוֹת תְּחִלַּת הַסֵּפֶר, וְלָמָּה נִכְתָּב כָּאן, אֶלָּא שֶׁאֵין מָקְדָּם וּמְאֻחָר בַּתּוֹרָה. וְדָכְוָותֵיהּ תָּנֵי רַבִּי יִשְׁמָעֵאל (שמות טו, ט): אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג, זֶה הָיָה רָאוּי לִהְיוֹת תְּחִלַּת הַשִּׁירָה, וְלָמָּה נִכְתָּב כָּאן, אֶלָּא שֶׁאֵין מָקְדָּם וּמְאֻחָר בַּתּוֹרָה. וְדָכְוָותֵיהּ (ויקרא ט, א): וַיְהִי בַּיּוֹם הַשְּׁמִינִי, זֶה הָיָה רָאוּי לִהְיוֹת תְּחִלַּת הַסֵּפֶר, וְלָמָּה נִכְתָּב כָּאן אֶלָּא שֶׁאֵין מָקְדָּם וּמְאֻחָר בַּתּוֹרָה. ...

"I, Kohelet, was king over Israel in Jerusalem" (Ecclesiastes 1:12). "I, Kohelet, was king over Israel in Jerusalem." Rabbi Shmuel bar Rav Yitzḥak said: It would have been appropriate for this to be written at the beginning of the book. Why is it written here? It is because there is no chronological order in the Torah. Similarly, Rabbi Yishmael taught: "The enemy said: I will pursue, I will overtake" (Exodus 15:9), it would have been appropriate for this to be the beginning of the song. Why is it written here? ...

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25 **אני קהלת**

"I, Koheles, was king over Israel in Jerusalem." The Midrash on this verse compares it to "You are standing this day."

Ecclesiastes 1:12 קהלת א׳:י״ב

אֲנִי קֹהֶלֶת הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלָם׃

I Koheleth have been king over Israel in Jerusalem.

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26 **ובזהר פ׳ יתרו דף פ״ב ע״א**

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

KEHOT'S NOTE

"אמר ר״ש רישי דעמא בלחודייהו רישי דשבטין בלחודייהו נוקבי בלחודייהו ה׳ דרגין לימינא וה׳ דרגין לשמאלא ההי״ד אתם נצבים היום כלכם . . .". ע״ש.

27 **ויהי בישורון מלך**

"And He was King in Yeshurun, when the heads of the people gathered, the tribes of Israel together." The Alter Rebbe reads it as the unity of all Israel through which G-d's Kingship is established.

Deuteronomy 33:5 דברים ל״ג:ה׳

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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KEHOT'S NOTE

דברים לג, ה.

28 **בזהר שמות די״ו ע״ב**

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

KEHOT'S NOTE

בזהר שם מזכיר שישראל נחלקים לעשרה דרגין.

29 **ויהי בישורון . . יחד . . לאחדים כאחד**

The Rebbe explains two modes of unity, "to become one" (la'achadim) and "as one" (ke'echad), which correspond to the Alter Rebbe's two statements here: "they all need one another" and "all Israel are one complete stature."

KEHOT'S NOTE

ראה לקו״ש ח״ד ע' 1141 ואילך בביאור ב' האופנים "לאחדים" "כאחד" שלנגד זה אומר "כולן צריכים זל״ז" "כל ישראל קומה אחת שלימה". — לקו״ש ח״ל ע' 219 הערה 43. וראה גם בד״ה אתה הראת תשל״ז פרק ג' (נדפס בסה״מ מלוקט ח״ד ע' לד).

30 **כי זהו כלל גדול**

The Tzemach Tzedek quotes this passage, from "For this is a great principle," in his Biurei HaZohar.

KEHOT'S NOTE

קטע מובא בביאוה״ז להצ״צ כרך א ע' סה.

31 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס״י פ״א מ״ז.

32 **נעוץ סופן בתחלתן**

"Ten Sefiros without anything: their end is embedded in their beginning, and their beginning in their end, like a flame bound to a coal." The Alter Rebbe applies this to everything that comes from holiness.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

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

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

בביאור ע״פ ויהי קול מעל לרקיע 33

The note identifies a discourse connected with the verse "And there was a voice," printed in Boneh Yerushalayim, as one candidate for the explanation the Alter Rebbe refers to.

KEHOT'S NOTE

הוא ד״ה להבין ההפרש שבין אותיות — נדפס בס׳ בונה ירושלים סקט״ו. נדפס במאמרי אדה״ז נביאים ע׳ רלב, וכנראה שכאן הכוונה להביאור שנדפס במאמרי אדה״ז הקצרים ע׳ תקכז בד״ה להבין ענין עיגולים ויושר שהוא ביאור על פסוק ויהי קול, ראה במ״מ למאמרי אדה״ז נביאים. המאמר ד״ה ויהי קול נדפס באוה״ת יתרו כרך ז ע׳ ב׳תתקעז עם הגהות. (ראה ס׳ מאמרי אדה״ז הקצרים ע׳ ס). הובא ג״כ להלן ר״ה סג, ג.

34 "And there was a voice from above the firmament that was over their heads." The verse on which the Alter Rebbe's explanation of "circles" is written.

Ezekiel 1:25 יחזקאל א׳:כ״ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כְנָפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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הוי שפל רוח בפני כל אדם 35

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

KEHOT'S NOTE

אבות ד, י. וראה בהנסמן להלן בהוספות להערות וציונים.

הוי שפל רוח בפני כל אדם 36

Rabbi Meir says, "Be lowly of spirit before every man." The Alter Rebbe explains it by the principle that each person has something the other lacks.

Pirkei Avot 4:10 משנה אבות ד׳:י׳

רַבִּי מֵאִיר אוֹמֵר, הֱוֵי מְמַעֵט בְּעֵסֶק, וַעֲסֹק בַּתּוֹרָה. וֶהֱוֵי שְׁפַל רוּחַ בִּפְנֵי כָל אָדָם. וְאִם בָּטְלָתָּ מִן הַתּוֹרָה, יֶשׁ לְךָ בְּטֵלִים הַרְבֵּה כְנֶגְדֶּךָ. וְאִם עָמַלְתָּ בַּתּוֹרָה, יֶשׁ לוֹ שָׂכָר הַרְבֵּה לִתֶּן לָךְ׃

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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

יתרון ומעלה להרגלים שצריך להלך בהם 37

The Rebbe suggests that the advantage of the feet, that one walks with them, refers to the true meaning of "going," which is without limit.

KEHOT'S NOTE

וי״ל שהכוונה לאמיתית ענין ההליכה שהיא בלי גבול (ד״ה אם בחוקותי, ש״ת, ובכ״מ). — לקו״ש ח״ט ע׳ 467.

38 The Zohar, opening with "While the King was at His table," says "the King" is the Holy One, blessed be He, and quotes

"And He was King in Yeshurun." The Kehot note adds that the passage speaks of Israel as divided into ten levels.

Zohar, Shemot 33:276–36:289 ספר הזהר, שמות ל״ג:ער״ו-ל״ו:רפ״ט

R. Judah bar Shalom was once walking together with R. Abba. They arrived at a place where they decided to spend the night. After taking a meal they lay down to sleep, putting their heads on some raised ground under which was a grave. Before falling asleep they heard a voice from the grave, crying: 'Twelve years have I been sleeping here, and only now do I wake, for I now see the image of my son.' R. Judah asked him who he was, and he said: 'I am a …

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

39 "He is to me a bear lying in wait, a lion in hiding." The Midrash on this verse also brings "You are standing this day."

Lamentations 3:10 איכה ג׳:י׳

דֹּב אֹרֵב הוּא לִי אֲרִי בְּמִסְתָּרִים׃

He is unto me as a bear lying in wait, As a lion in secret places.

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PARAGRAPH 3

והנה בראש השנה הוא בחי׳ התשובה 40

The Tzemach Tzedek quotes this passage, from "Now, on Rosh HaShanah there is the level of teshuvah," in Or HaTorah on Devarim.

KEHOT'S NOTE

מובא באוה״ת דברים כרך ו ע׳ ב׳תל.

PARAGRAPH 4

בהתאסף ראשי עם 41

"When the heads of the people gathered, the tribes of Israel together." The "heads" are read here as the thoughts of Israel.

Deuteronomy 33:5 דברים ל״ג:ה׳

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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שמע ישראל . . מלשון וישמע שאול 42

"Hear, O Israel, Havayah is our G-d, Havayah is One." Shema is read as a call to gather.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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I Samuel 15:4 שמואל א ט״ו:ד׳

וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה׃

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand

men of Judah.

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KEHOT'S NOTE

דברים ו, ד. שמואל-א טו, ד.

43 **וכמ״ש במ״א**

The maamar on "Hear, O Israel" there asks the meaning of shema, "which is a term of gathering, from 'And Shaul assembled the people,' and also a term of understanding," and explains how one comes from contemplating that Havayah is One to "And you shall love."

KEHOT'S NOTE

ראה לעיל ואתחנן יא, ב.

PARAGRAPH 5

44 "That you may pass into the covenant of Havayah your G-d and into His oath, which Havayah your G-d makes with you this day." The verse that explains why Israel stands together.

Deuteronomy 29:11 דברים כ״ט:י״א

לְעָבְרְךָ בִּבְרִית ה׳ אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה׳ אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם׃

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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45 **כמו למשל שני אוהבים**

The note points to a parallel use of the analogy of two friends who make a covenant, in Or HaTorah on Bereishis.

KEHOT'S NOTE

ראה גם באוה״ת בראשית כרך ה תתקס, א.

PARAGRAPH 6

46 "He established the earth upon its foundations; it shall not be moved for ever and ever." The Alter Rebbe borrows the phrase for a love that cannot be shaken.

Psalms 104:5 תהילים ק״ד:ה׳

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

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

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47 **ועל כל פשעים תכסה אהבה**

"Hatred stirs up strife, but love covers all transgressions." The covenant's love covers every offense.

Proverbs 10:12 משלי י׳:י״ב

שִׂנְאָה תְּעוֹרֵר מְדָנִים וְעַל כָּל־פְּשָׁעִים תְּכַסֶּה אַהֲבָה׃

Hatred stirreth up strifes; but love covereth all transgressions.

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KEHOT'S NOTE

משלי י׳, יב.

PARAGRAPH 7

48 **אשר כרתו את העגל ויעברו בין בתריו**

Jeremiah rebukes those who transgressed "the covenant which they made before Me, the calf which they cut in two and passed between its parts." The Alter Rebbe quotes it in shortened form (the Kehot note remarks on the change of wording) to explain why a covenant is "cut."

Jeremiah 34:18 ירמיהו ל״ד:י״ח

וְנָתַתִּי אֶת־הָאֲנָשִׁים הָעֹבְרִים אֶת־בְּרִתִי אֲשֶׁר לֹא־הֵקִימוּ אֶת־דִּבְרֵי הַבְּרִית אֲשֶׁר כָּרְתוּ לְפָנַי הָעֵגֶל אֲשֶׁר כָּרְתוּ לִשְׁנַיִם וַיַּעַבְרוּ בֵּין בְּתָרָיו׃

And I will give the men that have transgressed My covenant, that have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof;

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KEHOT'S NOTE

ירמי׳ לד, יח. בשינוי הלשון מכאן ושם כתיב "לפני העגל" וגו׳ [כ].

49 **בתוך גוף אחד**

On "within one body," the Rebbe writes that the union of the Holy One, blessed be He, with Israel extends to the physical body; indeed, because the purpose is a dwelling place among the lower realms, the dwelling for His essence is specifically below.

KEHOT'S NOTE

ראה בד״ה אתם נצבים תשל״ט (ע׳ רלג) כי היחוד דהקב״ה עם בנ״י הוא גם מצד הגוף הגשמי, ואדרבה, מצד הכוונה דדירה בתחתונים הדירה לעצמותו ומהותו היא דוקא בתחתונים.

50 **להחיות . . להיות לאחדים**

The Rebbe Rayatz explains that cutting one thing in two, though it seems to express separation and division, is done to unite: the parties to a covenant are two separate bodies, and through the covenant they become one.

KEHOT'S NOTE

ראה סה״מ תש״ב ע׳ 25, דזה שכורתיו דבר אחד לשנים [אף שמורה על הפירוד והתחלקות, היפך האחדות], הוא להיות דהכוונה היא לאחד שני גופים, דכורתי הברית הם ב׳ גופים נפרדים וע״י הכריתות ברית הם מתאחדים — ד״ה אתם נצבים תשל״ט (ע׳ רכט הערה כט).

PARAGRAPH 8

51 **עשה לנו ה׳**

The note points to a talk of the Rebbe on this passage; the same page is cited on the maamar's summary for the Alter Rebbe's allusion to the Ramban's reading of "That you may pass into the covenant."

KEHOT'S NOTE

ראה לקו״ש ח״ט ע׳ 466.

52 **הנה אנכי כורת ברית**

"Behold, I make a covenant; before all your people I will do wonders such as have not been done in all the earth."

G-d's covenant after the forgiveness of the Golden Calf, which the Alter Rebbe reads as a bond above reason.

Exodus 34:10 שמות ל"ד:י

וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ אֶת־מַעֲשֵׂה ה' כִּי־נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃

And He said: 'Behold, I make a covenant; before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of the L-RD that I am about to do with thee, that it is tremendous.

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KEHOT'S NOTE

שמות לד, י.

53 נפלאתה אהבתך

David laments Yehonasan: "Your love was wondrous to me, more than the love of women." The word "wondrous" shows that niflaos means beyond reason.

II Samuel 1:26 שמואל ב א:כ"ו

צַר־לִי עָלֶיךָ אָחִי יְהוֹנָתָן נָעַמְתָּ לִּי מְאֹד נִפְלְאַתְאַהֲבָתְךָ לִי מֵאַהֲבַת נָשִׁים׃

I am distressed for thee, my brother Jonathan; Very pleasant hast thou been unto me; Wonderful was thy love to me, Passing the love of women.

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KEHOT'S NOTE

שמואל-ב א, כו.

54 עונותיכם מבדילין

"Your iniquities have separated between you and your G-d." The covenant ensures that sin does not cause this separation.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

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

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KEHOT'S NOTE

ישעי' נט, ב.

55 וסלחת וגו'

Moshe's plea after the Thirteen Attributes were revealed: "and pardon our iniquity and our sin, and take us for Your inheritance."

Exodus 34:9 שמות ל"ד:ט'

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲד־נָי יֵלֶךְ־נָא אֲד־נָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט.

56 חלק ה' עמו

"For the portion of Havayah is His people; Yaakov is the lot of His inheritance." Israel's bond with G-d, which the covenant preserves.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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KEHOT'S NOTE

דברים לב, ט.

PARAGRAPH 9

57 אמר הקב"ה אמרו לפני מלכיות

"The Holy One, blessed be He, said: Say before Me on Rosh HaShanah Malchuyos, Zichronos and Shofaros; Malchuyos so that you make Me King over you, Zichronos so that your remembrance rises before Me for good, and through what? Through the shofar."

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

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נִסְכּוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נִסְכּוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתְּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנְכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

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KEHOT'S NOTE

ר"ה טז, א. לד, ב.

58 אמרו לפני מלכיות

The Kehot note gives this page as a second place in the Gemara where this teaching appears.

Rosh Hashanah 34b:7 ראש השנה ל"ד ב:ז'

מַאי טַעְמָא? אָמַר רַבָּה: אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, אִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת, מַלְכִיּוֹת — כְּדֵי שֶׁתְּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיָּבֹא לְפָנַי זִכְרוֹנֵיכֶם לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

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59 זה היום תחלת מעשיך זכרון ליום ראשון

The Gemara cites the prayer "This day is the beginning of Your works, a remembrance of the first day," which follows the view that the world was created in Tishrei.

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

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ'. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתְקִיעָה וְלִבְרָכוֹת, וְהָא אֵיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָּא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְּׁאָרָא.

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60 **שנברא בו אדה״ר בר״ה ואמר ה׳ מלך גאות לבש**

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

KEHOT'S NOTE

ראה ויק״ר רפכ״ט. פדר״א רפ״ח ופי״א. ר״ן ר״ה שם.

61 **שנברא בו אדם הראשון בר״ה**

The Midrash counts the hours of Rosh HaShanah, the day of Adam's creation: in the first hour he arose in G-d's thought, in the seventh a soul was breathed into him, in the eleventh he was judged and in the twelfth he went out free.

Vayikra Rabbah 29:1 ויקרא רבה כ״ט:א׳

62 **ואמר ה׳ מלך גאות לבש**

When the creatures came to bow to Adam, he said, "Come, let us crown the One who created us," and they all proclaimed, "Havayah reigns; He has clothed Himself in majesty."

Pirkei DeRabbi Eliezer 11:10–11 פרקי דרבי אליעזר י״א:י׳-י״א

... בְּאוֹתָהּ שָׁעָה פָּתַח אָדָם אֶת פִּיו וְעָנוּ כָּל הַבְּרִיּוֹת אַחֲרָיו, וְהִלְבִּישׁוּ גֵּאוּת וָעֹז וְהִמְלִיכוּ עֲלֵיהֶן לְיוֹצְרָן, וְאָמְרוּ: "ה׳ מָלָךְ גֵּאוּת לָבֵשׁ". עָשָׂרָה מְלָכִים מָשְׁלוּ מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ. מֶלֶךְ רִאשׁוֹן זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁהוּא מוֹשֵׁל בַּשָּׁמַיִם וּבָאָרֶץ, וְעָלָה בְמַחֲשַׁבְתּוֹ לְהָקִים מְלָכִים עַל הָאָרֶץ, שֶׁנֶּאֱמַר: "הוּא מְהַשְׁנֶא עִדָּנַיָּא וְזִמְנַיָּא, [מְהַעֲדֶה מַלְכִין וּמְהָקֵים מַלְכִין]".

Adam said to them: What (is this), ye creatures ! Why are ye come to prostrate yourselves before me? Come, I and you, let us go and adorn in majesty and might, and acclaim as King over us the One who created us. If there be no people to acclaim the king as king, the king acclaims himself. If there be no people to praise the king, the king praises himself. In that hour Adam opened his mouth and all the creatures answered after him, and they adorned in majesty ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

63 **ה׳ מלך גאות לבש**

"Havayah reigns; He has clothed Himself in majesty." The proclamation of G-d's Kingship on the day of Adam's creation.

Psalms 93:1 תהילים צ״ג:א׳

ה׳ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה׳ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

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

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

64 **אין אומר ואין דברים**

"There is no utterance and there are no words; their voice is not heard." Used here for the wordless voice of the shofar.

Psalms 19:4 תהילים י״ט:ד׳

אֵין־אֹמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם׃

There is no speech, there are no words, neither is their voice heard.

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65 **גנוחי גניח**

Abaye explains the dispute over the teruah: one view holds that it is "moaning groans" (the shevarim), the other that it is wailing. The Alter Rebbe uses it to show that even the broken notes are voice alone.

Rosh Hashanah 33b:10 ראש השנה ל״ג ב:י׳

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוּחֵי גַּנַּח. וּמָר סָבַר יְלוֹלֵי יְלִיל.

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

KEHOT'S NOTE

ר״ה לג, ב.

PARAGRAPH 10

66 **לך אמר לבי בקשו פני**

"To You my heart has said, 'Seek my face'; Your face, Havayah, I will seek." The verse on which the two levels of the heart's cry are built.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

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

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KEHOT'S NOTE

תהלים כז, ח. ובאופן שפני (דישראל) ופניך הוי׳ הם ענין אחד — תשל״ט שם.

67 **פני היינו פנימיות הלב**

There the Alter Rebbe reads "Seek my face" as "seek the inner dimension of the heart" and distinguishes the outer heart, a fiery love born from understanding G-d's greatness, from the point in the inner heart, which is far above knowledge and contemplation.

KEHOT'S NOTE

ראה אגה״ק סי׳ ד.

68 **ובטובו מחדש בכי״ת מע״ב**

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

KEHOT'S NOTE

ברכת יוצר.

69 **ואתה מחי׳ את כולם**

"You alone are Havayah; You made the heavens ... the earth and all that is on it ... and You give life to them all." Part of the contemplation that produces the outer cry of the heart.

Nehemiah 9:6 נחמיה ט׳:ו׳

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

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

and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

PARAGRAPH 11

70 **אחרי ה' ילכו כארי' ישאג**

"After Havayah they shall walk; like a lion He shall roar." The Alter Rebbe reads the roar as the outer cry of the heart.

Hosea 11:10 הושע י"א:י'

אַחֲרֵי ה' יֵלֵכוּ כָּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע י"א, י'.

71 **פני ארי' אל הימין**

In the vision of the Chariot, "the face of a man, and the face of a lion on the right." The lion on the right is linked with Michael and with love.

Ezekiel 1:10 יחזקאל א:י'

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

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

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KEHOT'S NOTE

יחזקאל א, י'.

72 **מחנה מיכאל . . אל הימין בחי' אהבה**

The Zohar places Michael on the right, Gavriel on the left, Uriel in front and Rafael behind, and quotes "the face of a lion on the right." A Kehot note cites it for Michael's camp on the side of love.

Zohar III, 118b זח"ג קי"ח, ב

KEHOT'S NOTE

ראה זח"ג קי"ח, ב. ת"ז ת"ע.

73 **כי נשגב שמו לבדו**

"Let them praise the Name of Havayah, for His Name alone is exalted." Even His Name remains "alone," above the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

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

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

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KEHOT'S NOTE

תהלים קמ, י"ג. ראה אוה"ת תרומה ע' א'ית.

74 **דלית מחשבה תפיסא ביה**

In Elijah's prayer at the opening of the Tikkunei Zohar: "No thought can grasp You at all."

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

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

Constantinople, 1740 (CC-BY-NC)

75 **אני ה' לא שניתי**

"For I, Havayah, have not changed." G-d is the same after creation as before it.

Malachi 3:6 מלאכי ג':ו'

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

76 **קודם שנברא העולם הי' הוא ושמו לבדו**

The note cites the opening of the Shelah's introduction, along with Pirkei DeRabbi Eliezer and the Tikkunei Zohar, for the teaching that before creation there was only He and His Name.

KEHOT'S NOTE

פדר"א פ"ג. וראה ת"ז ת"י"ט (מ, ב). הקדמת של"ה בתחלתה.

77 **היה הוא ושמו לבדו**

"Before the world was created, there was only the Holy One, blessed be He, and His great Name."

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג':ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבָד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

78 **דלית מחי תפיסא בי׳**

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

KEHOT'S NOTE

ת״ז בהקדמה.

PARAGRAPH 12

79 **המלך המרומם לבדו**

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

KEHOT'S NOTE

ברכת יוצר.

80 **שהוא בבחינת כתר שהוא עליון על כל האצילות**

In Erchei HaKinuyim the Pardes writes that Keser is called El Elyon "because it is supreme (elyon) over all of Atzilus." The Alter Rebbe cites it in his parenthesis.

Pardes Rimmonim 23:1:126 פרדס רמונים כ״ג:א׳:קכ״ו

... וכן א״ל עליון פי׳ ר׳ משה כי הכתר נק׳ אל עליון מפני שהוא עליון על כל האצילות. ובודאי שלא יקרא כן אלא בהיותו פועל בחסד. וכן נק׳ חסד עליון כאשר יתבאר בערכו. וכבר בארנו בשער השמות פ״ה שם א״ל עליון ואל מלך. ושם בארנו שלעולם שם אל בחסד. ובזהר פרשת לך (דפ״ז) בפסוק ומלכי צדק מלך שלם פירש א״ל עליו״ן בבינה. ואפשר היות המלה מפורסמת העליון על א״ל והיא הבינה שהיא עליונה על החסד הנקרא א״ל. עוד יש א״ל שדי הוא רמז חבור יסוד ומלכות. וכבר נתבאר ענין שדי ...

Pardes Rimonim (Public Domain)

81 **בד״ה לסוסתי**

In the discourse on "To My mare among Pharaoh's chariots" (11d), the Alter Rebbe says the horse runs higher than the level of "man" on the throne, for the level of man is "I will be like (adameh) the Most High," whereas Elyon in the true sense is "not a man"; for the meaning of Elyon he refers back to this maamar.

KEHOT'S NOTE

לקמן שה״ש יא, ג.

82 **לסוסתי**

"To My mare among Pharaoh's chariots I have likened you, My beloved." The opening words of the discourse the Alter Rebbe refers to.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסָסְתִּי בִרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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83 **אדמה לעליון**

The king of Babylon boasts, "I will ascend above the heights of the clouds; I will be like the Most High." The Alter Rebbe hears in adameh ("I will be like") the word adam, "man."

Isaiah 14:14 ישעיהו י״ד:י״ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֲדַמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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84 **כי לא אדם הוא**

"The Eternal One of Israel does not lie or relent, for He is not a man." The true Elyon is beyond any likeness to man.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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85 **צעקה בפנימית הלב למעלה מן הדעת**

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

KEHOT'S NOTE

ראה זח״א קכט סע״א.

86 **כרשפי אש**

"Its flashes are flashes of fire, a flame of G-d." The image of the heart burning with love above reason.

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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87 **ולמסור נפשו באחד**

The note points to Or HaTorah on Terumah, together with the Tur and the Bach and Pri Etz Chaim, on giving over one's soul at the word "One."

KEHOT'S NOTE

ראה טוא״ח ר״ס סא בב״ח שם. פע״ח שער הק״ש פי״ב. וראה אוה״ת תרומה ע׳ אישסז.

88 **כי חלק ה׳ עמו**

"For the portion of Havayah is His people." The root of the inner love: Israel is G-d's own portion.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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89 **כי ה״א אש אוכלה הוא**

"For Havayah your G-d is a consuming fire, a jealous G-d." Fire, which rises and does not descend, pictures G-d's essence above the worlds.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד. קטע מכאן מובא באוה״ת ר״ה ע׳ א׳שסד.

90 **נק׳ א-ל עליון**

Malki-tzedek was "a priest of G-d Most High (El Elyon)." The name expresses that G-d is above everything.

Genesis 14:18 בראשית י״ד:י״ח

KEHOT'S NOTE

בראשית יד, יח. ועוד. ראה גם לעיל פ׳ ואתחנן ח, ב.

91 Kehot's note points to Zohar, Terumah 10:106–116 for these words.

Zohar, Terumah 10:106–116 ספר הזהר, תרומה י׳:ק״ו-קט״ז

PARAGRAPH 13

92 **את פניך הוי׳ אבקש**

"To You my heart has said, 'Seek my face'; Your face, Havayah, I will seek." The inner cry is drawn from seeking G-d's own face.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

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

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93 **כאריה ישאג**

"After Havayah they shall walk; like a lion He shall roar." The roar is the outer cry of the heart.

Hosea 11:10 הושע י״א:י׳

אַחֲרֵי ה׳ יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֵרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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94 **ובכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The inner love is identified with "all your might."

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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KEHOT'S NOTE

דברים ו, ה.

95 **ממעמקים קראתיך ה׳**

"A song of ascents. From the depths I have called You, Havayah." Said during the Ten Days of Teshuvah, as the cry from the depths of the heart.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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KEHOT'S NOTE

תהלים קל, א.

96 **כי רע ומר**

"Know and see that it is evil and bitter that you have forsaken Havayah your G-d." The Alter Rebbe uses these words for the bitterness of the one who returns.

Jeremiah 2:19 ירמיהו ב׳:י״ט

תְּיַסְּרֵךְ רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תוֹכִחֻךְ וּדְעִי וּרְאִי כִּי־רַע וָמָר עָזְבֵךְ אֶת־ה׳ אֱלֹקָיִךְ וְלֹא פַחְדָתִי אֵלַיִךְ נְאֻם־אֲד־נָי ה׳ צְבָאוֹת׃

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see that it is an evil and a bitter thing, that thou hast forsaken the L-RD thy G-d, neither is My fear in thee, Saith the L-rd GOD of hosts.

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97 **כי רע ומר עזבו את ה׳**

"They have forsaken Havayah, they have provoked the Holy One of Israel." A Kehot note cites this verse for the words.

Isaiah 1:4 ישעיהו א׳:ד׳

הוֹי גּוֹי חֹטֵא עַם כָּבֶד עָוֹן זֶרַע מְרֵעִים בָּנִים מַשְׁחִיתִים עָזְבוּ אֶת־ה׳ נִאֲצוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל נָזֹרוּ אָחוֹר׃

Ah sinful nation, A people laden with iniquity, A seed of evildoers, Children that deal corruptly; They have forsaken the L-RD, They have contemned the Holy One of Israel, They are turned away backward.

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KEHOT'S NOTE

ראה ישעי׳ א, ד.

98 **איש ולב עמוק**

"The inward part of a man and the heart are deep." The depth that the bitterness of teshuvah reaches.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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99 **בד״ה שוש אשיש**

In the discourse on "I will greatly rejoice" (48b), "my soul shall exult in my G-d" is explained through the Name Elokim, the contraction through which the inner light is drawn down, and the Alter Rebbe refers to this maamar's explanation of "to raise you up this day as a people to Him": that "the glorious splendor of His Kingship," the Malchus of Ein Sof, be revealed.

KEHOT'S NOTE

לקמן מח, ב.

100 תגל נפשי באלקי

"I will greatly rejoice in Havayah, my soul shall exult in my G-d." The verse of the discourse the Alter Rebbe refers to.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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101 כבוד הדר מלכותו

"To make known to the sons of man His mighty acts and the glorious splendor of His Kingship." Used here for the revelation of the inner dimension of G-d's Kingship.

Psalms 145:12 תהילים קמ״ה:י״ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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102 מרחוק ה׳ נראה לי

"From afar Havayah appeared to me: with an everlasting love I have loved you." The revelation comes precisely out of the sense of distance. (The Kehot note numbers the verse 31:2.)

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמי׳ לא, ב.

103 מרחוק ה׳ נראה לי

The Zohar explains "counsels from afar" (Isaiah 25:1) with "From afar Havayah appeared to me," as speaking of "the depth of all."

Zohar, Tzav 29:187–30:193 ספר הזהר, צו כ״ט:קפ״ז-ל׳:קצ״ג

As they were going along, they came across a man with three myrtle branches in his hand. They went up to him and said: 'What is this for?' He replied: 'To refresh the fainting one.'1The nefesh (soul), v. infra. Said R. Eleazar: 'That is a good answer. But why three?' He replied: 'One for Abraham, one for Isaac, and one for Jacob; and I bind them together and smell them, because the scent refreshes the soul, and by this act of faith blessings are drawn down from above.' Said R. …

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

104 בביאור ע״פ כי המצוה הזאת

According to the note, the explanation on "For this commandment" is found in the Alter Rebbe's maamarim of 5565.

KEHOT'S NOTE

ראה סה״מ תקס״ה.

105 ולא רחוקה היא

"For this commandment which I command you this day is not too wondrous for you, nor is it far off." The verse of the explanation the Alter Rebbe refers to.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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106 בזהר ויקרא דף כ׳ סע״ב וכפי צו דל״ה סע״ב

The Tzemach Tzedek explains, following the Zohar on Vayikra, that "from afar" in "I will save you from afar" is like "From afar Havayah appeared to me" and "from afar she brings her bread," namely "the depth of the stream, the place from which that river flows forth," and so too the Zohar on Tzav reads "counsels from afar."

KEHOT'S NOTE

"ע״ד המבואר בזח״ג פ׳ ויקרא דף כ׳ סע״ב בפי׳ כי הנני מושיעך מרחוק, כההוא דכתיב מרחוק ה׳ נראה לי. וכתיב ממרחק תביא לחמה ומאן הוא עמיקא דנחלא אתר דההוא נהר נגיד ונפיק, וכמש״ש ס״פ צו דל״ה ע״ב בפי׳ עצות מרחוק״. — אוה״ת נ״ך כרך א ע׳ שסז. ראה לעיל פ׳ תבוא מא, ד מ״מ על פסוק מרחוק ה׳ נראה לי.

107 אומרים אתה זוכר מעשה עולם

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

KEHOT'S NOTE

בתפלת מוסף דר״ה.

108 בד״ה יו״ט של ר״ה שחל להיות בשבת

The discourse on the festival of Rosh HaShanah that falls on Shabbos explains the Malchuyos of Rosh HaShanah as the building of the Nukva (Malchus), and goes on (56c-d) to say that from the Malchus within Keser is drawn the Keser within Malchus, and that Keser receives from the Malchus within Keser.

KEHOT'S NOTE

לקמן נו, ב.

109 Rabbi Chiya reads "I will save you from afar" (Jeremiah 30:10) as the "afar" of "From afar Havayah appeared to me" and of "from afar she brings her bread."

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ״ט:שמ״ב-נ״א:שנ״ב

R. Hiya discoursed on the verse: "Therefore fear not, O Jacob my servant… for lo, I will save thee from afar" (Jer. 30, 10). 'The word "afar" here', he said, 'is used in the same sense as in the words, "From afar the L-rd appeared unto

me" (Ibid. 31, 3), and refers to the deep source of the River, the place where it issues forth. "Jacob shall return": Jacob is here a name of the Holy One, blessed be He, who will yet return to join the Community of Israel.

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

PARAGRAPH 14

110 **יהי רקיע**

"Let there be a firmament in the midst of the waters, and let it divide between waters and waters." The firmament is the model of the screens that hide G-dliness.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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111 **הללו יה הללו אל בקדשו הללוהו ברקיע עוזו הללוהו בגבורותיו הללוהו כרוב גודלו הללוהו בתקע שופר**

"Praise Yah! Praise G-d in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to the abundance of His greatness. Praise Him with the blast of the shofar." Each phrase is read as a stage in the descent of G-d's light.

Psalms 150:1–3 תהילים ק״נ:א׳-ג׳

הַלְלוּ־קֵל הַלְלוּהוּ בְקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃ הַלְלוּהוּ בִגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃ הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power. Praise Him for His mighty acts; Praise Him according to His abundant greatness. Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

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112 **כי כארץ תוציא צמחה**

The discourse on "For as the earth brings forth its growth" speaks of the spiritual reward hidden in every mitzvah, revealed in part on Rosh HaShanah and Yom Kippur, and asks why during the Ten Days of Teshuvah we say "the holy King."

KEHOT'S NOTE

לקמן נ, ב.

113 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth, and as a garden makes its seeds spring forth, so will G-d cause righteousness and praise to spring forth." The opening words of the discourse the Alter Rebbe refers to.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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114 **קדושתי למעלה מקדושתכם**

On "Be holy, for I am holy": "Could it be like Me? Therefore it says, 'for I am holy': My holiness is above your holiness."

Vayikra Rabbah 24:9 ויקרא רבה כ״ד:ט׳

115 **בביאור ע״פ שמע ישראל**

Asking what "life" means in "choose life," the maamar on "Hear, O Israel" (11b) quotes "Let there be a firmament … And G-d made the firmament" and explains that the firmament divides the upper waters, the supernal life and delight, from the lower waters, the pleasures of this world.

KEHOT'S NOTE

לעיל פ׳ ואתחנן יא, ב.

116 **שמע ישראל**

"Hear, O Israel." The opening words of the discourse in Likkutei Torah on Va'eschanan to which he refers for the firmament.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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117 **ויעש אלקים את הרקיע**

"And G-d made the firmament, and divided between the waters under the firmament and the waters above the firmament."

Genesis 1:7 בראשית א׳:ז׳

וַיַּעַשׂ אֱלֹקִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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118 **ויעש אלקים את הרקיע**

On "And over the heads of the chayah a firmament" (Ezekiel 1:22), the Zohar teaches that there is a chayah above a chayah and "a firmament above a firmament" that rules over them.

Zohar, Vayigash 11:118–12:131 ספר הזהר, ויגש י״א:קי״ח-י״ב:קל״א

119 **בזהר בראשית דף ל״ב**

The note says that the wording of the Zohar on Bereishis (32b) is given in Or HaTorah on Va'eschanan.

KEHOT'S NOTE

ראה הלשון באוה״ת פ׳ ואתחנן ע׳ רה.

120 **קו לקו זעיר שם זעיר שם**

"Line by line, line by line, a little here, a little there." The light flows in small, measured portions after the

contractions.

Isaiah 28:10 ישעיהו כ״ח:י׳

כִּי צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו זְעֵיר שָׁם זְעֵיר שָׁם׃

For it is precept by precept, precept by precept, Line by line, line by line; Here a little, there a little.

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KEHOT'S NOTE

ישעי׳ כח, י׳.

121 ועלמות אין מספר

"There are sixty queens … and alamos without number." The Alter Rebbe reads the word as "worlds without number."

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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KEHOT'S NOTE

שה״ש ו, ח.

122 ובכל עולם אין מספר לגדודיו

The Gemara reconciles "a thousand thousands serve Him" (Daniel 7:10) with "Is there any number to His troops?" (Job 25:3): a thousand thousands is the number of one troop, but His troops are without number.

Chagigah 13b:12–13 חגיגה י״ג ב:י״ב-י״ג

… תַּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסְאי: ״אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ״ — מִסְפַּר גְּדוּד אֶחָד, ״וּלְגִדּוּדָיו אֵין מִסְפָּר״. וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: ״אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ״, לִנְהַר דִּינוּר, שֶׁנֶּאֱמַר: ״נְהַר דִּינוּר נָגַד וְנָפַק מִן קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן״.

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

KEHOT'S NOTE

חגיגה יג, ב. וראה לעיל ס״פ חקת סז, א. פ׳ ואתחנן יב, א. פ׳ ראה כט, ב.

123 ובגדוד אחד אלף אלפים

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

KEHOT'S NOTE

חגיגה שם.

124 בד״ה ענין ק״ש בפ׳ ואתחנן

There (12a) the Alter Rebbe explains that "the greatness of His greatness" would mean the great expansion of Chesed itself, whereas "the abundance of His greatness" means the many kinds of division of that expansion into worlds and levels without end.

KEHOT'S NOTE

לעיל יב, א.

125 אבא יסד ברתא

The Raaya Mehemna reads "Havayah founded the earth with wisdom" (Proverbs 3:19) as "Abba founded the daughter": Chochmah, the Father, establishes Malchus, the daughter. The Kehot note also gives 3:258a, where the Raaya Mehemna repeats it.

Zohar III, 256b זח״ג רנו, ב

KEHOT'S NOTE

זח״ג רנו, ב (ברע״מ). [רנח, א. — כ].

126 בד״ה תקעו בחודש שופר

The discourse explains the tekiah as a simple sound from the breath of the heart's inner dimension, far above Chochmah, which cannot be put into speech, since speech is drawn from Chochmah.

KEHOT'S NOTE

לקמן נד, ב.

127 תקעו בחדש שופר

"Blow the shofar at the New Moon, at the appointed time, for our festival day." The opening words of the discourse he refers to.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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128 צעקה אלו

"A cry is greater than them all, for a cry is in the heart," as it is written, "Their heart cried out"; it is a cry in which one cries out and says nothing.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ״ט:שנ״ד-נ׳:שס״ד

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries …

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

129 לא זז מחבבה עד שקראה בתי . . אמי

A king loved his only daughter and called her "my daughter"; he did not stop cherishing her until he called her "my sister," and then "my mother"; so G-d calls Israel daughter, sister and mother. The Kehot note cites it as Shemos Rabbah 52:4.

Shemot Rabbah 52:5 שמות רבה נ״ב:ה׳

… משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב״ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב״י ונשקו על …

Another matter, "they brought the Tabernacle" – that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" – the children who are …

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Zohar III, 262a זח״ג רסב, א

KEHOT'S NOTE

שמו״ר נב, ד. זח״ג רסב, א. ע״ל ראה (לא, ד). ושי״נ. [כ].

130 **ועיין בזהר שמות (ד״כ ע״א)**

The Zohar on Shemos (20a) is cited also in the discourse at 54b, which speaks of a cry that remains in the heart because the bitterness is too great for the soul to contain and cannot be uttered with the lips.

KEHOT'S NOTE

נזכר גם לקמן נד, ב. נח, ד. האזינו עב, ד.

131 **הללוי-ה הללו א-ל בקדשו**

The words here quote Psalms 150:1; the passage is shown below.

Psalms 150:1 תהילים ק״נ:א

הַלְלוּ־קָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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KEHOT'S NOTE

תהלים קנ, א.

132 **ובפרדס ערך צעקה**

There "Their heart cried out" is explained as a cry from the inner dimension of the heart, with references to the Zohar on Shemos and the Pardes, entry "Cry"; the cry grows strong precisely because of the distance from the light of the King's countenance.

KEHOT'S NOTE

נזכר גם לקמן נח, ד.

133 On "Let there be a firmament," the Zohar speaks of seven firmaments above, and of the firmament that separates the upper waters from the lower and draws them in and passes them down.

Zohar, Bereshit 37:361–39:373 ספר הזהר, בראשית ל״ז:שס״א-ל״ט:שע״ג

PARAGRAPH 15

134 **ישראל עלו במחשבה**

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

KEHOT'S NOTE

ת״ז (תט״ל וריש ת״מ). ובכ״ד. [כ].

135 **אין מלך בלא עם**

The Kehot note cites Rabbeinu Bachya's commentary as a source for the saying "there is no king without a people."

KEHOT'S NOTE

בחיי וישב לח, ל. ס׳ החיים פ׳ גאולה פ״ב. עה״מ שער שעה״מ רפ״א. ראה פדר״א פ״ג.

136 **בד״ה שובה ישראל עד**

Section 4 of the discourse on "Return, O Israel, unto Havayah your G-d" (67a) says that the ultimate purpose of teshuvah from the depths of the heart, "Seek my face" and "Your face, Havayah," is "For with You is forgiveness, that You may be feared": forgiveness is revealed so that awe of Him be revealed, fulfilling "you shall set a king over you."

KEHOT'S NOTE

לקמן סז, א סע״ ד.

137 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening words of the discourse the Alter Rebbe refers to.

Hosea 14:2 הושע י״ד:ב

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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138 **למען תורא**

"For with You is forgiveness, that You may be feared." Quoted from the discourse he refers to, on the ultimate purpose.

Psalms 130:4 תהילים ק״ל:ד

כִּי־עִמְּךָ הַסְלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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139 **לעברך בברית**

"That you may pass into the covenant of Havayah your G-d." Read here as passing from level to level.

Deuteronomy 29:11 דברים כ״ט:י״א

לְעָבְרְךָ בִּבְרִית ה׳ אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה׳ אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם׃

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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140 **עד יעבור עמך ה׳**

"Until Your people pass over, Havayah, until the people You have acquired pass over." From the Song at the Sea; it shows the sense of "passing" in "That you may pass into the covenant."

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

141 **למען הקים אותך היום לו לעם**

"In order to raise you up this day as a people to Him, and He will be your G-d." The covenant makes Israel His people, without whom there is no king.

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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142 **ישראל עם קרובו**

"The children of Israel, the people near to Him." The bond that results from the covenant.

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

143 **בביאור ע״פ כי כארץ תוציא צמחה**

The explanation on "For as the earth brings forth its growth" (52b) says that the souls of Israel are drawn from Chochmah of Atzilus, as a child from the father's brain, which is why Israel are called "first" and are said to have "arisen in thought," and that through self-sacrifice they rise to the supernal thought.

KEHOT'S NOTE

לקמן נב, ב.

144 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth." The opening words of the explanation the Alter Rebbe refers to.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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145 **אשר לשלמה**

"The Song of Songs, which is Shlomo's." He refers to his explanation of this verse.

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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146 **צאינה וראינה**

"Go forth and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him." The opening words of the discourse he refers to.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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147 **משפט לאלקי יעקב**

"For it is a statute for Israel, a judgment of the G-d of Yaakov." Said of Rosh HaShanah; there is judgment above as to who merits the revelation.

Psalms 81:5 תהילים פ״א:ה׳

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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148 **תחלת מעשיך**

"This day is the beginning of Your works," from the Rosh HaShanah prayer cited in the Gemara.

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

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

149 **ויהי בישורון מלך**

"And He was King in Yeshurun." The Kingship established on Rosh HaShanah.

Deuteronomy 33:5 דברים ל״ג:ה׳

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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150 **אמרו לפני מלכיות כדי שתשמליכוני עליכם**

> "Say before Me Malchuyos so that you make Me King over you, Zichronos so that your remembrance rises before Me for good; and through what? Through the shofar."

Rosh Hashanah 16a:15–16 ראש השנה ט״ז א:ט״ו-ט״ז

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נַסְכוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נַסְכוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם ...

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

151 **ועונותיכם מבדילין**

> "Your iniquities have separated between you and your G-d." The distance that the Zichronos and the shofar overcome.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ:

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

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152 **וחלק ה׳ עמו**

> "For the portion of Havayah is His people." Israel as G-d's portion is the root of their power to arouse His inner Kingship.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

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KEHOT'S NOTE

דברים לב, ט.

153 The Zohar, opening with "While the King was at His table," says "the King" is the Holy One, blessed be He, and quotes "And He was King in Yeshurun."

Zohar, Shemot 33:276–36:289 ספר הזהר, שמות ל״ג:ערי״ו-ל״ו:רפ״ט

R. Judah bar Shalom was once walking together with R. Abba. They arrived at a place where they decided to spend the night. After taking a meal they lay down to sleep, putting their heads on some raised ground under which was a grave. Before falling asleep they heard a voice from the grave, crying: 'Twelve years have I been sleeping here, and only now do I wake, for I now see the image of my son.' R. Judah asked him who he was, and he said: 'I am a ...

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

PARAGRAPH 16

154 **ושקל בפלס הרים וגבעות במאזנים**

> "Who measured the waters in the hollow of His hand ... and weighed the mountains with a steelyard and the hills in a balance?" Mountains and hills are read as two levels of love.

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשָּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם:

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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155 **והארץ הדום רגלי**

> "The heavens are My throne and the earth is My footstool." The verse of the discourse the Alter Rebbe refers to.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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156 **רני ושמחי**

> "Sing and rejoice, daughter of Zion." The opening words of the discourse in which he explains "scales of righteousness."

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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157 **מרחוק דוקא ה׳ נראה לי**

> "From afar Havayah appeared to me: with an everlasting love I have loved you." The higher love is revealed precisely out of distance.

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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158 **ענין ושקל בפלס**

> At the end of Terumah the Zohar expounds "He weighed the mountains with a peles": the mountains are the other

crowns, the hills the lower chariots, and peles is explained with “scales of righteousness.”

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ״ד:תתק״ח-צ״ו:תתק״י״ח

159 **שהבינה נקרא תשובה כי שם עיקר תליית הסליחה והכפרה בכח כתר עליון השופע עליה**

The Pardes writes that Binah receives those who return, “therefore it is called teshuvah, and there forgiveness and atonement chiefly depend, by the power of the supernal Keser that flows upon it.”

Pardes Rimmonim 8:5 פרדס רמונים ח׳:ה׳

... ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. ויי״מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סברא זרה תכלית הזרות. וז״ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של יו״ד משם העצם ואותו האור המתנוצץ לכתר נצוצות במנין כת״ר והם ניצוצות לבנים בתכלית הלובן ובזה האור מתנוצצים כל המאורות והוא כולל את כולם. וחייבה החכמה להאציל ניצוץ אחר הנקרא חכמה מן האור המתואר ובהתפרסם זה האור נתפרסם עובי של יו״ד משם העצם ...

Pardes Rimonim (Public Domain)

160 **כי המצוה הזאת**

“For this commandment which I command you this day is not too wondrous for you, nor is it far off.” The opening words of the discourse he refers to on the power of teshuvah.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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161 Kehot’s note points to Zohar, Terumah 96:918 for these words.

Zohar, Terumah 96:918 ספר הזהר, תרומה צ״ו:תתק״י״ח

162 “When is it called teshuvah? When the Mother is covered and rests in joy over the children.” Binah, the Mother, is called teshuvah.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל״ה:רנ״ז-ל״ז:רס״ח

PARAGRAPH 17

163 **נעוץ סופן בתחלתן**

“Their end is embedded in their beginning, and their beginning in their end.” Here applied to the bitterness of distance, which binds the lowest point to the highest.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

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

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

164 **הרים הגבוהים ליעלים**

“The high mountains are for the wild goats; the rocks are a refuge for the rock-badgers.” The love above reason is drawn down through the shofar of the wild goat.

Psalms 104:18 תהילים ק״ד:י״ח

הָרִים הַגְּבֹהִים לַיְעֵלִים סְלָעִים מַחְסֶה לַשְּׁפַנִּים׃

The high mountains are for the wild goats; The rocks are a refuge for the conies.

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165 **שופר של ראש השנה של יעל פשוט**

The Mishnah: “The shofar of Rosh HaShanah is of a wild goat, straight, and its mouthpiece is overlaid with gold.”

Rosh Hashanah 26b:7–8 ראש השנה כ״ו ב:ז׳-ח׳

מַתְנִי׳ שׁוֹפָר שֶׁל רֹאשׁ הַשָּׁנָה שֶׁל יָעֵל פָּשׁוּט וּפִיו מְצוּפֶּה זָהָב, וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִין. שׁוֹפָר מֵאֲרִיךְ וַחֲצוֹצְרוֹת מְקַצְּרוֹת, שֶׁמִּצְוַת הַיּוֹם בְּשׁוֹפָר. וּבְתַעֲנִיּוֹת בְּשֶׁל זְכָרִים כְּפוּפִין, וּפִיהֶן מְצוּפֶּה כֶּסֶף, וּשְׁתֵּי חֲצוֹצְרוֹת בָּאֶמְצַע. שׁוֹפָר מְקַצֵּר וַחֲצוֹצְרוֹת מַאֲרִיכוֹת, שֶׁמִּצְוַת הַיּוֹם בַּחֲצוֹצְרוֹת.

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

PARAGRAPH 18

166 **דפשיט ליבי׳ טפי**

In explaining the dispute over a straight or bent shofar, the Gemara says that on one view “the more a person straightens (pashit) his mind, the better.” The Alter Rebbe applies it to the heart.

Rosh Hashanah 26b:12 ראש השנה כ״ו ב:י״ב

בְּמַאי קָמִיפַּלְגִי? מָר סָבַר: בְּרֹאשׁ הַשָּׁנָה — כַּמָּה דְּכָיֵיךְ אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי; וּבְיוֹם הַכִּפּוּרִים — כַּמָּה דְּפָשֵׁיט אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי. וּמָר סָבַר: בְּרֹאשׁ הַשָּׁנָה — כַּמָּה דְּפָשֵׁיט אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי; וּבְתַעֲנִיּוֹת — כַּמָּה דְּכָיֵיךְ אִינִישׁ דַּעְתֵּיהּ, טָפֵי מְעַלֵּי.

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167 **דכל מאי דפשיט ליבי׳ טפי עדיף**

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

KEHOT’S NOTE

שם בגמרא ר״ה.

PARAGRAPH 19

168 **וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב**

“And He will be your G-d, as He spoke to you and as He swore to your fathers, to Avraham, to Yitzchak and to

Yaakov." The oath to the Patriarchs is the root of the covenant.

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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169 **בעבר הנהר ישבו אבותיכם**

"Your fathers dwelt beyond the river from of old." Read as the Patriarchs' root above the flow of comprehensible light.

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

170 **ונהר הוא היוצא מעדן**

"And a river goes forth from Eden to water the garden, and from there it divides." The river is the drawing down of G-d's light into the worlds.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

ראה בראשית ב, י.

171 **בד״ה ביום שמיני עצרת**

The discourse on "On the eighth day" builds on "You give truth to Yaakov, kindness to Avraham, which You swore to our fathers from days of old." It reads "our fathers" as the natural love hidden in every Jew, inherited from the Patriarchs, and explains G-d's oath as His binding Himself beyond His wisdom and will, referring back to this maamar on "that you may pass into the covenant."

KEHOT'S NOTE

לקמן שמע״צ פג, א.

172 **ביום השמיני עצרת**

"On the eighth day you shall have a solemn assembly." The opening words of the discourse he refers to.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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173 **אשר נשבעת לאבותינו מימי קדם**

"You give truth to Yaakov, kindness to Avraham, which You swore to our fathers from days of old."

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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PARAGRAPH 20

174 **נצבים כולכם**

"You are standing this day, all of you, before Havayah your G-d." The verse of section (a).

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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175 **(ב) והיינו כדי**

The Rebbe notes that the words "And this is in order that you may pass into the covenant" allude to the Ramban's interpretation of the verse, which also explains it this way.

KEHOT'S NOTE

מרמז לפי׳ הרמב״ן שגם הוא מפרש כן — לקו״ש ח״ט ע׳ 466.

176 **לעברך בברית**

"That you may pass into the covenant of Havayah your G-d." The verse of section (b).

Deuteronomy 29:11 דברים כ״ט:י״א

לְעָבְרְךָ בִּבְרִית ה׳ אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה׳ אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם׃

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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177 **כי חלק ה׳ עמו**

"For the portion of Havayah is His people."

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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178 **הנה אנכי כורת ברית**

"Behold, I make a covenant; before all your people I will

do wonders."

Exodus 34:10 שמות ל״ד:י׳

וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ אֶת־מַעֲשֵׂה ה׳ כִּי־נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃

And He said: 'Behold, I make a covenant; before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of the L-RD that I am about to do with thee, that it is tremendous.

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179 **וזהו ענין מלכיות**

This summary is quoted in the Tzemach Tzedek's commentary on Psalms, on Psalm 81, the psalm of "Blow the shofar at the New Moon."

KEHOT'S NOTE

קיצור זה מובא ביהל אור קאפיטל פא (ע׳ רצג).

180 **שהוא בחי׳ תשובה עילאה**

In the version quoted in Yahel Or, the words "To You my heart has said" are added here, at "the level of higher teshuvah."

KEHOT'S NOTE

ביהל אור שם נוסף: לך אמר לבי.

181 **בקשו פני**

"To You my heart has said, 'Seek my face'; Your face, Havayah, I will seek."

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

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

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182 **וזהו ענין אש אוכלה הוא**

The note points to Yahel Or there for this line, "And this is the meaning of 'He is a consuming fire.'"

KEHOT'S NOTE

ראה יהל אור שם.

183 **אש אוכלה הוא**

"For Havayah your G-d is a consuming fire."

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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184 **הללו אל בקדשו**

"Praise G-d in His holiness." The opening of section (d).

Psalms 150:1 תהילים ק״נ:א׳

הַלְלוּ־קָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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185 **בתקע שופר**

"Praise Him with the blast of the shofar."

Psalms 150:3 תהילים ק״נ:ג׳

הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃

Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

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186 **למען הקים אותך היום לו לעם**

"In order to raise you up this day as a people to Him." The verse of section (e).

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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187 **משפט לאלהי יעקב**

"For it is a statute for Israel, a judgment of the G-d of Yaakov."

Psalms 81:5 תהילים פ״א:ה׳

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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188 **אמרו לפני מלכיות וזכרונות ושופרות**

"Say before Me on Rosh HaShanah Malchuyos, Zichronos and Shoforos."

Rosh Hashanah 16a:15–16 ראש השנה ט״ז א:ט״ו-ט״ז

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נָסְכוּ מַיִם בָּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נָסְכוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתְּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנְיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אַבָּהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם …

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189 **בעבר הנהר**

"Your fathers dwelt beyond the river from of old."

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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190 **עד יעבור עמך**

> **“Until Your people pass over, Havayah.”**

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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191 **הרים הגבוהים ליעלים**

> **“The high mountains are for the wild goats.”**

Psalms 104:18 תהילים ק״ד:י״ח

הָרִים הַגְּבֹהִים לַיְעֵלִים סְלָעִים מַחְסֶה לַשְּׁפַנִּים׃

The high mountains are for the wild goats; The rocks are a refuge for the conies.

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192 **שופר של ר״ה של יעל פשוט**

> **The Mishnah: “The shofar of Rosh HaShanah is of a wild goat, straight.”**

Rosh Hashanah 26b:7–8 ראש השנה כ״ו ב:ז׳-ח׳

מַתְנִי׳ שׁוֹפָר שֶׁל רֹאשׁ הַשָּׁנָה שֶׁל יָעֵל פָּשׁוּט וּפִיו מְצוּפֶּה זָהָב, וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִין. שׁוֹפָר מַאֲרִיךְ וַחֲצוֹצְרוֹת מְקַצְּרוֹת, שֶׁמִּצְוַת הַיּוֹם בְּשׁוֹפָר. וּבְתַעֲנִיּוֹת בְּשֶׁל זְכָרִים כְּפוּפִין, וּפִיהֶן מְצוּפֶּה כֶּסֶף, וּשְׁתֵּי חֲצוֹצְרוֹת בָּאֶמְצַע. שׁוֹפָר מְקַצֵּר וַחֲצוֹצְרוֹת מַאֲרִיכוֹת, שֶׁמִּצְוַת הַיּוֹם בַּחֲצוֹצְרוֹת.

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193 **ושקל בפלס הרים**

> **“And weighed the mountains with a steelyard and the hills in a balance.” The verse of section (f).**

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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194 **אחרי ה׳ ילכו**

> **“After Havayah they shall walk; like a lion He shall roar.”**

Hosea 11:10 הושע י״א:י׳

אַחֲרֵי ה׳ יֵלֵכוּ כָּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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כי המצוה הזאת אשר אנכי מצוך היום לא...

"For this commandment which I (Anochi) command you"

All the mitzvos are "commandments of Havayah," drawing down the Name that creates the worlds; but teshuvah, the one "commandment" of our verse, reaches Anochi, G-d's very Essence above every name, and from there draws Havayah forth anew to repair what sin has damaged. And this level, though it is the makif of the makif, is not set apart from any Jew: it is near, in his mouth and in his heart.

THE MAAMAR IN BRIEF

The maamar asks which single commandment the verse means and why it says Anochi, "I." All the mitzvos are "commandments of Havayah": the 248 positive commandments are the "limbs of the King," and the King is Havayah. Havayah, the One who constantly brings all things into being through contraction and expansion, is only a "name" and a radiance. Its cause is Anochi, "I who am I," His Essence, and Anochi becomes Havayah through "your G-d": through the mitzvos a Jew does, each rooted in a letter of the Name. A sin leaves a limb of the soul lacking and blemishes the Name itself, so its remedy, teshuvah, must reach above Havayah, to Anochi, "the depth of the well," and draw Havayah forth anew, as on Rosh HaShanah. Teshuvah rises from the depths of the heart and its hidden recesses, where weeping comes of itself; the doubled Anochi of "I, I am He who wipes away your transgressions" matches them. Because teshuvah joins the end to the beginning, it is commanded by Anochi, and "this day," in this world. Nor is this level far: a Jew draws it down with his mouth and his heart.

OUTLINE

1 **Which commandment, and why Anochi?** ¶1

The verse speaks of one commandment and says Anochi; all the mitzvos are "commandments of Havayah," for the 248 positive commandments are the limbs of the King.

2 **“I am Havayah your G-d”** ¶2

Why G-d announced Himself at Sinai, when every Jew already sensed Him as Creator; Havayah means the One who brings all existences into being, continually.

3 **Havayah and Anochi** ¶3–4

Havayah is only a radiance and a name, contraction and expansion through the letters of the Name; its cause is Anochi, His Essence; Anochi becomes Havayah through “your G-d,” through the mitzvos, which “make” the Name above.

4 **Wholeness of the soul and teshuvah** ¶5–6

The mitzvos give life to the limbs of the soul; when one is lacking, the remedy is teshuvah, “this commandment,” tashuv hei; teshuvah is to the mitzvos as medicine is to food.

5 **From the depths** ¶7–8

Teshuvah reaches Anochi, “the depth of the well,” and draws Havayah forth anew, as on Rosh HaShanah; it comes from the depths of the heart, gathering heart, spirit and soul to G-d, until weeping comes of itself.

6 **“I, I am He” and “this day”** ¶9

The hei and the yud of tashuv hei; the doubled Anochi wipes away sin through the level of Hu and the Thirteen Attributes of Mercy; the end wedged in the beginning; why teshuvah is commanded by Anochi, and “this day.”

7 **Not set apart, not far** ¶10–11

Nifleis means “set apart”: Anochi is not separate from a Jew; though it is a makif, “the matter is near,” drawn down by Torah in the mouth, by longing and teshuvah in the heart, and by the shofar of Rosh HaShanah.

KEY CONCEPTS

Anochi אנכי

“I”: G-d’s very Essence, “I who am I,” which is not called by any name; the cause of the Name Havayah and the level that teshuvah reaches.

Havayah הוי׳

The Name meaning “bringing into being”: G-d continually creating the worlds through contraction and expansion. The mitzvos are rooted in its letters and are called “the commandments of Havayah.”

The limbs of the King רמ״ח אברים דמלכא

The 248 positive commandments, each of which draws life to a limb of the soul; omitting one leaves the soul lacking a limb.

Tashuv hei תשוב ה׳

Teshuvah read as “the hei returns.” The hei is the higher teshuvah, from the depth of the heart, and the yud that fills it is the hidden recesses of the heart.

The depth of the well עומקא דבירא

“The depths” of Psalm 130, the deepest source, Anochi, to which teshuvah reaches in order to draw Havayah forth anew.

Their end wedged in their beginning נעוץ סופן בתחלתן

Teshuvah lifts the lowest to the highest, and so draws the highest down to the lowest.

Makif מקיף

An encompassing light that stays above and is not revealed below, like “heaven” and “beyond the sea.”

Hu הוא

“He”: the hidden level in which the Infinite Light itself, as it were, is clothed to wipe away transgressions.

SECTION 1 • ¶1

Which commandment, and why Anochi?

1 כי המצוה[1] הזאת אשר אנכי מצוך היום לא נפלאת היא ממך ולא רחוקה[2] כו׳.

"For this commandment which I (Anochi) command you this day is not hidden from you, nor is it far off, etc."

> The maamar opens with Deuteronomy 30:11, from Moshe's last address to the people in Parshas Nitzavim. The verse speaks of one particular commandment and says that it is close at hand; the maamar will ask which commandment this is and why it is introduced with the word Anochi ("I").

להבין מהו המצוה הזאת דלא קאי על כל התורה כולה דהל״ל [דהוה ליה למימר] כי כל המצות[3,4] כו׳ וגם מהו אשר אנכי כו׳.

We need to understand what "this commandment" is, for it does not refer to the whole Torah in its entirety, since [then] it should have said, "For all the commandments, etc." And also, what is [meant by] "which I (Anochi), etc."?

> Two questions are posed. "This commandment," in the singular, cannot mean the whole Torah, for then the verse would have said "all the commandments"; and the verse's choice of the word Anochi, "which I command you," also needs explaining.

הנה כל המצות נק׳ בשם מצות[5] הוי׳ כי רמ״ח מ״ע [מצות עשה] הן רמ״ח אברים דמלכא[6,7] ומלכא היינו בחי׳ הוי׳.

Now, all the mitzvos are called by the name "the commandments of Havayah," for the 248 positive commandments are the 248 "limbs of the King," and "the King" is the level of Havayah.

> The answer starts from a principle: every mitzvah is called a "commandment of Havayah," as in the verse "and you shall remember all the commandments of Havayah" (Numbers 15:39). The Tikkunei Zohar calls the 248 positive commandments the 248 "limbs of the King," and the King is Havayah, so the mitzvos as a whole belong to the level of the Name Havayah.

SECTION 2 • ¶2

"I am Havayah your G-d"

2 והנה בתחלת דבר ה' בעשרת הדברות פתח אנכי ה' אלקיך. ולכאורה אינו מובן[8] איך שייך עליו יתי' לומר שבא להגיד שאנכי הוא הוי' אלקיך דזה לא שייך כ"א באדם

Now, at the beginning of the word of G-d in the Ten Commandments, He opened [with] "I (Anochi) am Havayah your G-d." At first glance this is not understood: how is it fitting to say of Him, may He be blessed, that He came to tell [us] that "I" am Havayah your G-d? For this applies only to a person

> To understand the word Anochi, the maamar turns to the first of the Ten Commandments, "I (Anochi) am Havayah your G-d" (Exodus 20:2). Why would G-d need to announce who He is, as if introducing Himself? Such an introduction makes sense only for a human being.

שהוא בעל גוף וציור ותמונה ידוע אשר יאמר עליו כי הוא זה[9] משא"כ הוא יתי' לית מחשבה תפיסא ביה כלל[10] וכתיב כי לא ראיתם כל תמונה[11] ביום דבר כו'.[12]

who has a body and a known shape and image, of whom one may say, "This is he"; whereas of Him, may He be blessed, "no thought can grasp Him" at all, and it is written, "For you did not see any image on the day [Havayah] spoke, etc."

> A person has a body and a definite form, so one can point and say, "This is he." G-d has no form at all: in the words of the Tikkunei Zohar, "no thought can grasp Him," and at Sinai Israel "did not see any image" (Deuteronomy 4:15), so the words "I am Havayah" could not have pointed to anything that can be seen.

אך הענין כי הנה ידיעת אלקותו יתי' שהוא ברא הכל מאין ליש והוא הבורא ומחדש בטובו[13] בכל יום תמיד מעשה

But the explanation is this: the knowledge of His G-dliness, may He be blessed, that He created everything from nothing to something, and that He is the Creator who "in His goodness renews each day, continually, the work of

> The answer begins with the knowledge that G-d created everything from nothing and keeps on creating it. The words "in His goodness renews each day, continually, the work of Creation" are from the blessing before the morning Shema (the Yotzer blessing).

בראשית ומהוה ומחיה את כולם כבר היה נקבע ידיעה זו בלב כל ישראל מאמינים בני מאמינים[14] גם קודם מ"ת [מתן תורה] שידיעה זו היא בחי' הרגשה בנפש

Creation," and brings them all into being and gives life to them all, this knowledge was already fixed in the heart of all Israel, "believers, the children of believers," even before the Giving of the Torah. For this knowledge is in the nature of a feeling in the soul,

> Every Jew knew this even before the Giving of the Torah, since the Talmud (Shabbos 97a) calls Israel "believers, the children of believers." This knowledge is not only a conclusion of reasoning; it is felt in the soul, so it did not need to be announced at Sinai.

כמו ראייה שהרי אין רואין את השמים והארץ וכל אשר בה ואין הדבר עושה א"ע [את עצמו] ומבשרי אחזה[15] אלוה

like sight. For do we not see the heavens and the earth and all that is in it? And a thing does not make itself. And "from my flesh I behold G-d,"

> This felt knowledge is compared to sight: we see heaven and earth and know that nothing brings itself into being. Job's words "from my flesh I behold G-d" (Job 19:26) express that a person can perceive G-d from what he sees in himself.

כמו שמגישין נשמתו של אדם בראות חיות הגוף וקיומו [וכמ"ש בפ' ואתחנן בד"ה וידעת היום[16] כו']

just as one senses a person's soul on seeing the life of the body and its continued existence. [As is explained in Parshas Va'eschanan, in the discourse beginning "And you shall know this day, etc."]

> We sense a person's soul when we see that his body is alive and keeps existing; in the same way we sense G-d as the life of the world. The text refers to its fuller treatment in Likkutei Torah, Va'eschanan, in the discourse on "And you shall know this day."

ומה שהודיע במ"ת [במתן תורה] אנכי ה' אלהיך הענין הוא כי הנה פי' הוי' שהוא המהווה כל ההוויות

And as for what He made known at the Giving of the Torah, "I am Havayah your G-d," the explanation is this: the meaning of Havayah is that He is the One who brings all existences into being (mehaveh kol hahavayos),

> So the declaration at Sinai must have meant something more, and the first step is the meaning of the Name Havayah. As the Pardes Rimonim explains, it means "the One who brings all existences into being": the Name and the word for "existence" come from the same root.

כי[17] הויי לשון הוה והיו"ד שבראש התיבה להורות על התמדת הפעולה כמו ככה יעשה איוב כל הימים.[18] כלומר שתמיד מהוה ומחדש מאין ליש.[19, 20, 21]

for Havayah is a term of "being" (hoveh), and the yud at the head of the word indicates the continuity of the action, as in "Thus would Job do (ya'aseh) all the days." That is to say, He continually brings into being and renews from nothing to something.

> Havayah is built on hoveh, "being," and its opening yud, the prefix of an ongoing or future action, shows that the action never stops, just as ya'aseh in "Thus would Job do all the days" (Job 1:5) describes Job's regular practice. Havayah therefore means that G-d brings the world into being from nothing at every moment.

SECTION 3 • ¶3–4

Havayah and Anochi

3 והנה הגם שלגדולתו אין חקר[22] כתיב שהתפשטות גדולתו הוא למעלה עד אין קץ כו' מ"מ הרי העולמות והנבראים הן בבחי' גדר וגבול ומספר אלף אלפין כו'[23]

Now, although it is written, "His greatness is unsearchable," [meaning] that the extension of His greatness reaches upward without end, etc., nevertheless the worlds and the created beings are in a state of boundary, limit and number: "a thousand thousands, etc.,"

> Scripture says that G-d's greatness cannot be searched out (Psalms 145:3), yet the worlds He creates are bounded and can be counted. Even the angels in Daniel's vision, "a thousand thousands" serving Him (Daniel 7:10), are a number.

מן הארץ לרקיע ת"ק שנה[24] כו' ואעפ"כ [ואף על פי כן] אני ה' לא שניתי[25] כתיב שאינו כדמיון הנשמה שמחיה את הגוף שמקבלת שינויים ממאורעי הגוף כו'

"from the earth to the firmament is five hundred years, etc." And even so, it is written, "I, Havayah, have not changed": [He] is not like the soul that gives life to the body, which undergoes changes from what befalls the body, etc.

> The Talmud (Chagigah 13a) says the distance from the earth to the firmament is a journey of five hundred years: vast, but finite. Yet G-d, who gives life to these finite worlds, says "I, Havayah, have not changed" (Malachi 3:6); He is not like a soul, which is affected by what happens to its body.

והיינו מפני שאין אור א"ס ב"ה עצמו כביכול הוא שמתלבש בעולמות להחיותם ולהוותם מאין ליש

This is because it is not the Infinite Light (Or Ein Sof), blessed be He, itself, as it were, that is enclothed in the worlds to give them life and to bring them into being from nothing to something,

> G-d is not changed by the worlds because He Himself does not enter them. It is not the Infinite Light itself that is clothed in the worlds to give them life and existence.

אלא בחי' זיו והארה משמו ית' בלבד וכמ"ש כי נשגב שמו לבדו[26] הודו על ארץ וכו'.

but only a radiance and an illumination from His Name, may He be blessed, as it is written, "For His Name alone is exalted; His splendor is upon the earth, etc."

> What enters the worlds is only a ray from His Name. The verse "His Name alone is exalted; His splendor is upon the earth" (Psalms 148:13) is read this way: His Name is exalted above, and only His "splendor," a radiance, reaches the earth.

ואף גם זאת על ארץ דוקא וככה התהוות כל המדרגות עליונים מריש כל דרגין אינן אלא בבחי' זיו וכמ"ש והחכמה מאין תמצא[27] מבחי' שהוא אין ואפס.

And even this is "upon the earth" specifically. And so too, the coming into being of all the higher levels, from the "head of all levels," is only in the manner of a radiance, as it is written, "And Chochmah is found from ayin (nothing)," from the level that is ayin and efes, nothing and naught.

> Even that radiance reaches only the "earth," the lower realms, and even the highest levels, from the "head of all levels" down, come into being from no more than a radiance. Job's question "wisdom, from where (me'ayin) shall it be found?" (Job 28:12) is read as "Chochmah is found from ayin," from a level so nullified that it is called "nothing."

ואינו תופס מקום (ועמ"ש מזה בד"ה וירא ישראל[28] את היד הגדולה כו' ובביאור ע"פ אחרי ה' אלקיכם תלכו)[29]

And it does not occupy any place. (See what is written about this in the discourse beginning "And Israel saw the great hand, etc.," and in the explanation of the verse "After Havayah your G-d shall you walk.")

> This radiance takes up no place of its own, being wholly nullified to its source. The text refers to two discourses that develop this: the one on "And Israel saw the great hand" (Exodus 14:31), and the explanation of "After Havayah your G-d shall you walk" (Deuteronomy 13:5) in Likkutei Torah, Re'eh.

דהיינו בחי' זיו בלבד וזיו זה נמשך ע"י בחי' צמצום והתפשטות שהוא בחינת יו"ד ובחי' ה' לצמצם ולהעלים שלא יתגלה אלא בחי' זיו כו' ואח"כ המשכה והתפשטות בחינת ו"ה כו'.

That is, only a radiance. And this radiance is drawn forth through tzimtzum (contraction) and expansion: the level of yud and the level of hei, to contract and to conceal, so that only a radiance is revealed, etc., and afterwards the drawing-forth and expansion, the level of vav-hei, etc.

> The radiance comes down in two stages that follow the letters of the Name. The yud and the first hei are tzimtzum, contraction and concealment, so that only a radiance shows; the vav and the final hei are the drawing-forth and expansion that come after.

הרי בחי' הוי' שהוא כללותך ההשתלשלות של כל העולמות וכן בפרטיות בכל ההשתלשלות מעילה לעילה כו' הכל בבחי' הוי' צמצום והתפשטות כו'.

Thus the level of Havayah is the general and collective expression (klalus) of the chain of descending worlds (hishtalshelus), of all the worlds; and likewise in detail, throughout the whole chain of descent, from cause to cause, etc., all is in the manner of Havayah: tzimtzum and expansion, etc.

> So the Name Havayah describes the whole chain of worlds as a whole, and also every single step within it, where each cause gives rise to the next by contracting and then expanding. Wherever there is creation, there is the pattern of Havayah.

אך הגורם להי ות צמצחם זה ובחי' הוי' זו שהרי כתיב אני הוי' הוא שמי[30] שאין זה אלא בחי' שם שהוא לזולתו ואינו ממהות עצם הדבר כלל

But what causes this tzimtzum and this level of Havayah to come about — for it is written, "I am Havayah; that is My Name," and this is only the level of a name, which is for others and is not of the essence of the thing itself at all —

> But Havayah itself has a cause. Scripture says "I am Havayah; that is My Name" (Isaiah 42:8), and a name exists only so that others can call a person by it; it does not express what he is in himself.

אלא אנכי מי שאנכי היינו בחי' עצמותו ומהותו כביכול כלומר אנכי בעצמי ולא שמי שאינו קורא בחי' זו בשם כלל ולהיות אנכי הוי'

is rather Anochi, "I who am I" (Anochi mi she'Anochi), that is, the level of His very Essence and Being, as it were; that is to say, "I Myself," and not My Name, for one does not call this level by any name at all. And that Anochi should be Havayah,

> What brings about the tzimtzum and the Name Havayah is Anochi, G-d's own Essence, "I who am I": not His Name but His very Self, which has no name at all. The question now becomes how Anochi comes to be Havayah.

דהיינו שלהיות נמשך בחי' הוי' להוות העולמות בבחי' שם הוי' ממכ"ע [ממלא כל עלמין] בהשתלשלות וירידות המדרגות כו'

that is, that the level of Havayah should be drawn forth to bring the worlds into being as the Name Havayah, the light that fills all worlds (memalei kol almin), through the chain of descent and the descending of the levels, etc.,

> Anochi becoming Havayah means that the Name Havayah, the light that fills all worlds and gives each of them life according to its measure, is drawn forth to create the worlds level below level.

מבחי' אנכי שאינו נתפס בדר עלמין והוא קדוש ומובדל ואינו נק' בשם כו' כ"ז [כל זה] הוא מפני

from the level of Anochi, which is not grasped within the worlds, and is holy and set apart, and is not called by any name, etc.: all this is because

> This Havayah is drawn from Anochi, which no world can grasp, which is holy and set apart and has no name. The text is about to give the reason this happens.

כי אלקיך אנכי[31] שע"י שאתה ישראל ממשיך בקרבך אלקות הרי בזה ממשיך ג"כ להיות הוי' מבחי' אנכי כי באתערותא דלתתא תליא מילתא

Anochi is "your G-d" (Elokecha). For through your drawing G-dliness within yourself, you, Israel, thereby also draw forth Havayah, that it come to be from the level of Anochi; for "the matter depends on an arousal from below."

> The reason lies in the word Elokecha, "your G-d": when a Jew draws G-dliness into himself and makes G-d his own, he thereby causes Havayah to come forth from Anochi. This is the principle that what happens above "depends on an arousal from below."

והיינו ע"י המצות שהמצות הם מצות הוי' פי' שתלוים ורמוזים בשם הוי' יש שרמוזים ביו"ד ויש שרמוזים בה"א [באות ה"א] כו' וכמו אשר יעשה אותם האדם למטה כך יעורר למעלה בחינת יו"ד כו'.

And this is through the mitzvos, for the mitzvos are "the commandments of Havayah," meaning that they are bound up with and alluded to in the Name Havayah: some are alluded to in the yud and some are alluded to in the hei, etc. And as a person performs them below, so will he arouse above the level of yud, etc.

> The arousal from below is the mitzvos, each of which is rooted in a particular letter of the Name Havayah, some in the yud, some in the hei. By performing a mitzvah below, a person arouses the matching letter above.

4 וממשיך וכו' [ועמ"ש בד"ה רני ושמחי[32,33] בת גבי וזהו ה' צלך][34] וכמ"ש וזכרתם את כל מצות[35] הוי' ועשיתם אתם אתם כתיב[36,37]

And [he] draws forth, etc. [See what is written in the discourse beginning "Sing and rejoice, O daughter [of Zion]," regarding "And this is [the meaning of] 'Havayah is your shade.'"] As it is written, "And you shall remember all the commandments of Havayah and do them (osam)": it is written atem ("you").

> Doing the mitzvos draws Havayah forth from above. The text refers to the Torah Ohr discourse "Sing and rejoice, O daughter of Zion," which explains "Havayah is your shade" (Psalms 121:5): as a shadow turns after the person who casts it, so what is drawn down above follows what a person does below. In "and do them (osam)" (Numbers 15:39) the word osam is written without a vav and can be read atem, "you," which the Talmud (Sanhedrin 99b) reads as though one makes oneself, and the Zohar as though one "makes" G-d above.

וכמו ויעש דוד שם[38,39] כו' [וע' בזהר ח"ג [חלק ג'] פ' בחקתי דף קי"ג[40] ובאגה"ק [ובאגרת הקודש] על פסוק זה[41] ועמ"ש בפ' בענין וזכרתם כו'][42]:

And as in "And David made a name, etc." [See the Zohar, Part III, Parshas Bechukosai, folio 113, and Iggeres HaKodesh on this verse; and see what is written in the parsha on the subject of "And you shall remember, etc."]

> Likewise, the Zohar reads "And David made a name" (II Samuel 8:13) to mean that by keeping the Torah's commandments David, as it were, "made" the holy Name above. The text also points to Iggeres HaKodesh, which explains this verse, and to another discussion of "And you shall remember."

SECTION 4 • ¶5–6

Wholeness of the soul and teshuvah

5 ב והנה כתיב תמים תהיה עם[43,44,45] ה' אלהיך. פי' כשיהיה הוי' נמשך להיות אלקיך דהיינו ע"י המצות

2. Now, it is written, "You shall be wholehearted (tamim) with Havayah your G-d." The meaning is: when Havayah is drawn forth to be "your G-d," that is, through the mitzvos,

> The second chapter begins with Deuteronomy 18:13, "You shall be wholehearted (tamim) with Havayah your G-d." The maamar reads it in the light of chapter 1: when Havayah is drawn down to become "your G-d," which happens through the mitzvos, a person becomes tamim, whole.

אזי תהיה תמים ושלם בכל אברי הנפש [וע' בזהר פרשה שלח דקס"ו[46] א' קס"ג ב' וברע"מ [וברעיא מהימנא] פ' פנחס דף ר"ל סע"א [סוף עמוד א]][47] משא"כ אם חיסר מצוה[48] א' או פגם בה הרי נעשה מחוסר אבר

then you will be whole and complete in all the limbs of the soul [see the Zohar, Parshas Shelach, folio 166a, 163b, and the Raaya Mehemna, Parshas Pinchas, folio 230, end of side a]; whereas if one has omitted a single mitzvah or blemished it, he becomes one who lacks a limb.

> To be whole is to be complete in every limb of the soul, for the soul has spiritual limbs as the body has physical ones; the bracket points to Zohar passages on this verse. One who omits even one mitzvah, or blemishes it, is like a person missing a limb.

כי שלימות אברי הנפש תלוי בהמשכת אברין דמלכא שהן המצות שהן הן חיות אברי הנפש ובלעדן אין להם קיום וחיות.

For the wholeness of the limbs of the soul depends on the drawing down of the "limbs of the King," which are the mitzvos; for they are the very life of the limbs of the soul, and without them [the limbs] have no existence and no life.

> Each mitzvah is one of the "limbs of the King," and drawing it down gives life to the matching limb of the soul. Without the mitzvos, the limbs of the soul have no existence and no life.

אך אם כבר חטא על הנפש ופגם באיזה מצוה הן שעבר על ל"ת [לא תעשה] או שביטל מ"ע [מצות עשה]

But if one has already sinned against the soul and blemished some mitzvah, whether he transgressed a prohibition or neglected a positive commandment,

> The maamar now asks what happens after a sin, whether by doing what the Torah forbids or by failing to do what it commands. Either way a mitzvah has been blemished and a limb of the soul damaged.

וצריך לתקן הפגם והחסרון מה תהיה תקנתן הנה ע"ז נאמר כי המצוה הזאת דקאי על התשובה דלעיל מיניה כתיב

and he needs to repair the blemish and the lack, what will be their remedy? It is about this that it is said, "For this commandment," which refers to teshuvah (return); for just before it, it is written,

> A blemish and a lack call for a remedy, and "For this commandment" is that remedy: it refers to teshuvah, of which the verse just before it speaks. This answers the first question of chapter 1: "this commandment," in the singular, is the one mitzvah that repairs the others.

כי תשוב אל[49] ה' כו' כי תשובה תשוב[50,51] ה' והי' זו יש בה מילוי יו"ד והיא המצוה אשר אנכי מי שאנכי מצוך כו'

"When you return to Havayah, etc." For teshuvah is tashuv hei, "the hei returns," and this hei has the filling (milui) of a yud. And this is the commandment "which I" (Anochi, "I who am I") "command you, etc."

> The verse before ours is "When you return to Havayah your G-d" (Deuteronomy 30:10). The word teshuvah is read as tashuv hei, "the hei returns," and this hei is filled with a yud (spelled hei-yud), a detail that paragraph 9 explains; teshuvah is the commandment that comes from Anochi, "I who am I."

(וכ"כ [וכן כתב] ברא"ח [בראשית חכמה] פ"א משער התשובה בשם הרמב"ן [הרבי משה בן נחמן][52] דפסוק כי המצוה הזאת קאי על מצות התשובה):[53,54,55]

(And so Reishis Chochmah writes, in chapter 1 of the Gate of Teshuvah, in the name of the Ramban, that the verse "For this commandment" refers to the mitzvah of teshuvah.)

> The parenthesis adds support from Reishis Chochmah, which reports the Ramban's view that "this commandment" is teshuvah. The Ramban's reasoning, on Deuteronomy 30:11, is that the whole Torah would have been called "all the commandment," so "this commandment" must mean teshuvah.

6 וביאור ענין זה הנה תשובה היא בחי' רפואה וכמ"ש ארפא משובתם[56] (ועמ"ש מזה בד"ה צאינה וראינה[57,58] ס"פ בראשית)

The explanation of this: teshuvah is in the nature of healing, as it is written, "I will heal their waywardness" (and see what is written about this in the discourse beginning "Go forth and see," at the end of Parshas Bereishis).

> To show why teshuvah ranks above the other mitzvos, the maamar calls it healing, as in Hosea 14:5, "I will heal their waywardness," where meshuvasam, "their waywardness," comes from the same root as teshuvah. The text points to the Torah Ohr discourse "Go forth and see" for more on this.

וכמו שהרפואה גשמיות לחולי הגוף היא יקרה יותר ועליונה ממאכלי הגוף שעליהם יחיה האדם מאחר שהיא המתקנת את כל החיות להיותן חיים מתוקנים כו'

And just as physical medicine for the illnesses of the body is more precious and higher than the body's foods, by which a person lives, since it is what sets right all the life-forces, so that they become a life set right, etc.,

> Medicine is more precious than food: food keeps a person alive, but medicine repairs the life-force itself when it has been damaged, so that he can live soundly again.

כך תשובה היא במדרגה עליונה יותר מכל המצות שהן המשכות חיות הנפש משם הוי' ומאחר שפגם בשם הוי' ע"י שחיסר מצוה התלויה ביו"ד של שם או בה"א [באות ה"א] כו'.

so teshuvah is on a higher level than all the mitzvos, which are drawings-down of the life-force of the soul from the Name Havayah. And since one has blemished the Name Havayah by omitting a mitzvah that is bound up with the yud of the Name or with the hei, etc.,

> The mitzvos are like food, drawing life to the soul from the Name Havayah, and teshuvah is like medicine. A sin, by omitting a mitzvah bound up with one letter of the Name, blemishes Havayah itself, so the remedy must come from higher than Havayah, as the next paragraph explains.

SECTION 5 · ¶7–8

From the depths

7 והתשובה היא באה לתקן ולהמשיך הוי'. לכך צ"ל התשובה מגעת למעלה מעלה לבחי' אנכי הוא עצמותו יתי' להמשיך בחי' הוי' משם למלאות הפגם והחסרון.[59]

and teshuvah comes to repair and to draw forth Havayah, therefore teshuvah must reach higher and higher, to the level of Anochi, which is His very Essence, may He be blessed, to draw forth the level of Havayah from there, to fill the blemish and the lack.

> Because the sin blemished Havayah itself, teshuvah must reach above Havayah, to Anochi, G-d's own Essence, and draw Havayah forth anew from there. Only a source higher than the damaged level can fill the blemish and the lack.

וכמ"ש ממעמקים קראתיך[60] ה' עומקא דבירא שכמו מעיין שנתמעטו מימיו עד"מ שצריך לחפור בעומק עד המקור שמשם נובעין המים להמשיך משם כך ממעמקים בחי' עומקא דבירא ומקורא דכולא (ע' [עיין] בזהר ח"ב [חלק ב'] בשלח דס"ג ע"ב)[61]

As it is written, "From the depths I call You, Havayah": "the depth of the well." For just as, by way of analogy, with a spring whose waters have dwindled, one must dig deep, down to the source from which the waters flow, to draw from there, so "from the depths" is the level of "the depth of the well" and "the source of all" (see the Zohar, Part II, Beshalach, folio 63b),

> Psalm 130 opens, "From the depths I call You, Havayah," and the Zohar explains "the depths" as "the depth of the well." As with a spring whose water has dwindled, where one must dig down to the source, teshuvah reaches down to "the depth of the well" and "the source of all."

דהיינו בחי' אנכי משם קראתיך הוי' כלומר שעי"ז קורא וממשיך שם הוי' להיות חידוש התהוות החיות

that is, the level of Anochi: from there, "I call You, Havayah"; that is to say, through this one calls and draws forth the Name Havayah, so that there be a renewal of the coming-into-being of the life-force.

> That deepest source is Anochi, and from there a person "calls" Havayah, that is, draws the Name forth again. This brings about a fresh coming-into-being of the life-force that the sin had damaged.

והיינו בחי' ר"ה [ראש השנה] זה היום תחלת מעשיך[62] זכרון ליום ראשון[63] שהוא זמן התחדשות החיות כללי של כל השנה כו'.[64]

And this is the level of Rosh HaShanah: "This day is the beginning of Your works, a remembrance of the first day," for it is the time of the renewal of the general life-force of the whole year, etc.

> This renewal is the level of Rosh HaShanah, which the prayers call "the beginning of Your works, a remembrance of the first day." On it the general life-force of the whole year is renewed, and that is what teshuvah draws from Anochi.

8 והנה עיקר התשובה בלב ממעמקים מעומקא דליבא לצעוק אל ה' בצר לו וכמ"ש צעק לבם[65] לבם דוקא וצעק לשון אסיפה

Now, the essence of teshuvah is in the heart: "from the depths," from the depth of the heart, to cry out to G-d in his distress, as it is written, "Their heart cried out": "their heart" specifically. And "cried out" (tza'ak) is a term of gathering,

> Teshuvah is above all in the heart: "from the depths" means from the depth of the heart, crying out to G-d in distress. Lamentations 2:18 says "their heart cried out," stressing the heart, and the word tza'ak, "cry out," also means "gather."

כמו ויצעק איש אפרים[66] שיאסוף אליו יתי' לבו רוחו ונשמתו[67] מקרב איש ולב עמוק[68] וממעמקים[69] לשון רבים כי יש עומק למעלה מעומק ומבקשי ה' יבינו כל[70]

as in "And the men of Ephraim were gathered (vayitza'ek)": that he gathers to Him, may He be blessed, his heart, his spirit and his soul, from "the inner part of a man and the deep heart." And mimaamakim ("from the depths") is plural, for there is a depth above a depth; and "those who seek Havayah understand all."

> In Judges 12:1 vayitza'ek means that the men of Ephraim were mustered, gathered together; so the cry of teshuvah gathers a person's heart, spirit and soul to G-d, in words drawn from Job 34:14 and Psalms 64:7. The plural mimaamakim, "from the depths," shows that there are depths beneath depths, which "those who seek Havayah" (Proverbs 28:5) will understand.

כי כאשר ישים האדם אל לבו אל תוכו ותוך תוכו נקודת לבבו האמיתית עוד יוסף אומץ פנימיות הלב עד אשר אין שליט ברוח לכלוא[71] כו׳

For when a person turns to his heart, to its inner part and the innermost of its inner part, the true point of his heart, the inwardness of the heart grows ever stronger, until "there is no power over the spirit to restrain [it], etc."

> When a person turns inward to the true point of his heart, the inner heart grows stronger and stronger, until, in the words of Ecclesiastes 8:8, the spirit can no longer be held back.

והוא בחי׳ בכיה שנאמר לע״ל [לעתיד לבוא] בבכי יבואו[72,73] שבוכה מעצמו ומאליו הלוך וגעו[74] והוא בחי׳ תעלומות הלב.

And this is the level of weeping, as it is said of the Time to Come, "With weeping they will come": he weeps of himself and of his own accord, "going along and lowing." And this is the level of "the hidden recesses of the heart."

> This is weeping that comes of itself, of which Jeremiah says that in the time to come "with weeping they will come." Like the cows that went "lowing as they went" (I Samuel 6:12), the person weeps without deciding to; this is the level of "the hidden recesses of the heart."

SECTION 6 • ¶9

"I, I am He" and "this day"

9 וזהו מ״ש בכתבי האריז״ל [האר״י זכרונו לברכה][75,76] שמי שאינו בוכה בימים נוראים[77] אין נשמתו שלימה. וזהו ענין תשוב ה׳ במילוי יו״ד שהה״א היא בחי׳ תשובה עילאה שהיא מעומק הלב ומילוי היו״ד היא בחי׳ תעלומות לב[78] שבהעלם כו׳

And this is what is written in the writings of the Arizal: one who does not weep on the Days of Awe, his soul is not whole. And this is the meaning of tashuv hei with the filling of yud: the hei is the level of the higher teshuvah (teshuvah ila'ah), which is from the depth of the heart, and the filling of the yud is the level of "the hidden recesses of the heart," which are concealed, etc.

> The Arizal's saying that one who does not weep on the Days of Awe has an incomplete soul refers to this inner weeping. In tashuv hei, the hei is the higher teshuvah, from the depth of the heart, and the yud that fills the hei is the still deeper, hidden recesses of the heart.

(ועי' בסה"מ [בספר הדרת מלך] סי' קנ"ו בענין עומקא דבירא ועומקא דכולא ועי' בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור דצ"ג ע"ב גבי לך אמר לבי[79,80] ולשון תעלומות לב הוא בתהלים סי' מ"ד ועמ"ש מזה בד"ה ביום השמיני שלח)[81,82]

(See Sefer Hadras Melech, section 156, on "the depth of the well" and "the depth of all"; and see the commentary of the Ramaz on the Zohar, Parshas Emor, folio 93b, regarding "Of You my heart has said"; and the expression "the hidden recesses of the heart" is in Psalms, chapter 44; and see what is written about this in the discourse beginning "On the eighth day he sent [the people away].")

> The parenthesis gives further references: Sefer Hadras Melech on the two depths, the Ramaz on the Zohar's comment on "Of You my heart has said" (Psalms 27:8), the source of the phrase "the hidden recesses of the heart" (Psalms 44:22), and the Likkutei Torah discourse "On the eighth day he sent the people away."

וזהו אנכי אנכי הוא מוחה פשעיך[83] למעני ב"פ [בי פעמים] אנכי כנגד בי' מעמקי הלב[84] שבהם וע"י מתלבש אור א"ס ב"ה בעצמו כביכול בבחי' הוא

And this is [the meaning of] "I, I (Anochi Anochi), am He who wipes away your transgressions for My sake": Anochi twice, corresponding to the two depths of the heart, in which and through which the Infinite Light (Or Ein Sof), blessed be He, Itself, as it were, is enclothed in the level of Hu ("He")

> Isaiah 43:25 says "I, I (Anochi Anochi) am He (Hu) who wipes away your transgressions"; the doubled Anochi matches the two depths of the heart. Through them G-d's very Self, as it were, is clothed in the level called Hu, "He," to wipe away sin.

(עיין בפרדס בעה"כ [בערכי הכינויים] בערך הוא ובע"ח [ובעץ חיים] דפוס דובראוונא של"ג ספ"ב [סוף פרק ב'] ובזח"ג [ובזהר חלק ג] קרח דקע"ח ב' ע"פ ועבד הלוי הוא[85,86,87] אמור ק' ע"ב.[88] האזינו דר"צ ע"א[89] תרומה דקע"ז בי[90] ע"פ הוא עשנו[91,92] ועמ"ש ע"פ לך לך[93] מענין הוא עשנו)

(see the Pardes, Erchei HaKinuyim, under the entry Hu; and Etz Chaim, Dubrovna printing, Sha'ar 33, end of chapter 2; and the Zohar, Part III, Korach, folio 178b, on the verse "And the Levite, he (hu), shall perform the service"; Emor, folio 100b; Ha'azinu, folio 290a; Terumah, folio 177b, on the verse "He (Hu) made us"; and see what is written on the verse "Go forth (Lech lecha)" on the subject of "He made us"),

> Here the text lists sources on the level called Hu, "He": the Pardes, Etz Chaim, and Zohar passages on "And the Levite, he (hu), shall serve" (Numbers 18:23) and "He made us" (Psalms 100:3). In the Zohar's words, Hu is what is hidden and is not called by any name.

להיות מוחה פשעיך ע"י המשכת י"ג מדה"ר [מדות הרחמים] נושא עון ועובר על פשע[94] והכח הזה שיש בתשובה הוא מפני

to be "He who wipes away your transgressions," through the drawing down of the Thirteen Attributes of Mercy, "who bears iniquity and passes over transgression." And this power that teshuvah has is because

> The level of Hu is drawn down to wipe away sins through the Thirteen Attributes of Mercy, which Micah 7:18 describes as G-d "who bears iniquity and passes over transgression." The text now explains where teshuvah gets this power.

כי נעוץ תחלתן בסופן[95] וסופן בתחלתן[96] שע"י התשובה שממטה למעלה הרי נעוץ סופן בתחלתן וע"ז נמשך בחי' מלמעלה למטה הוא בחי' נעוץ תחלתן בסופן

"their beginning is wedged in their end, and their end in their beginning": through teshuvah, which is from below upward, "their end is wedged in their beginning," and through this there is drawn forth the level of "from above to below," which is the level of "their beginning is wedged in their end."

> Sefer Yetzirah says of the Sefiros that their end is wedged in their beginning and their beginning in their end. Teshuvah rises from below to above and joins the lowest to the highest ("their end in their beginning"), and this draws the highest down to the lowest ("their beginning in their end").

(וכמ"ש בזח"ג [בזהר חלק ג] ויקרא דט"ז ע"א[97] מאן ישוב[98] כו' ועמש"ל [ועיין מה שכתוב לעיל] מזה בפ' פנחס בד"ה צו כו' את קרבני כו')

(As is written in the Zohar, Part III, Vayikra, folio 16a, "Who returns, etc."; and see what is written above about this in Parshas Pinchas, in the discourse beginning "Command, etc., My offering, etc.")

> The Zohar (Vayikra 16a) asks of "He will again (yashuv) have mercy on us" (Micah 7:19) "Who returns?" and answers that the Holy Ancient One returns to be revealed, revealing what was hidden before; all this is called teshuvah. The text also refers back to the discourse "Command... My offering" in Parshas Pinchas.

ולכן נאמר על מצות התשובה אשר אנכי מצוך היום כי כל המצות הם מצות הוי' משא"כ תשובה היא למעלה בבחי' אנכי.

And therefore it is said of the mitzvah of teshuvah, "which I (Anochi) command you this day": for all the mitzvos are "the commandments of Havayah," whereas teshuvah is above, at the level of Anochi.

> This answers the second question of chapter 1. The other mitzvos are "commandments of Havayah," but teshuvah reaches Anochi, so of it the verse says "which I (Anochi) command you."

וביאור ענין היום כי מה שאנכי מצוך לשון צוותא והתקשרות היינו בהיום לעשותם כי נעוץ תחלתן בסופן דוקא הוא גילוי בחי' אנכי בעוה"ז עולם המעשה ולא למחר לקבל שכרם[99]

And the explanation of "this day": "I (Anochi) command you" (metzavecha) is a term of joining (tzavta) and binding; and this is in "today, to do them," for "their beginning is wedged in their end" specifically, which is the revelation of the level of Anochi in this world, the world of action, and not "tomorrow, to receive their reward,"

> The word metzavecha, "command you," is read as related to tzavta, "joining": through teshuvah Anochi binds itself to the person. This happens "today," in this world of action, for as the Talmud (Avodah Zarah 3a) says on the words "which I command you today," today is for doing them, and the reward comes afterwards.

כי ביו"ד נברא העוה"ב [העולם הבא][100] והיינו יו"ד משם הוי' ולכן שם אין בחירה ביד האדם כו':[101]

for the World to Come was created with the yud, and that is the yud of the Name Havayah; and therefore there, a person has no free choice, etc.

> The reward belongs to the World to Come, which the Talmud (Menachos 29b) says was created with the letter yud, the yud of Havayah. There a person no longer has free choice; the revelation of Anochi, which is above Havayah, comes through what a person does in this world.

SECTION 7 • ¶10–11

Not set apart, not far

10 ג והנה כתיב לא נפלאת היא ממך[102] כו' שלא יאמר האדם הואיל והוא מדרגה גבוה מאד נעלה בחי' אנכי מי שאנכי איך אגיע לזה.

3. Now, it is written, "It is not hidden (nifleis) from you, etc.," so that a person should not say, "Since it is a very high and exalted level, the level of Anochi, 'I who am I,' how will I reach it?"

> The third chapter turns to the verse's next words, "It is not hidden from you." A person might think that teshuvah, which reaches Anochi, G-d's very Essence, is too lofty for him ever to attain.

לכך אמר לא נפלאת נפלאת מלשון כי יפליא לנדור נדר[103] כו' שהוא לשון הפרשה והבדלה כלומר שאין מדרגה זו מובדלת ומופרשת ממך ולא מופרדת ממך שאינך בבחי' נפרד ממנה ולא רחוקה היא בריחוק ההשגה:

Therefore it says, "It is not nifleis": nifleis is from the expression "when he shall set apart (yafli) to vow a vow, etc.," which is a term of setting apart and separation. That is to say, this level is not separated and set apart from you, nor is it divided from you, for you are not in a state of separation from it; and "nor is it far off" in terms of distance of comprehension.

> The answer reads nifleis, "hidden," as related to yafli in "when he shall set apart to vow a vow" (Numbers 6:2), the vow of the nazir, a word of separation. The verse is saying that this level is not set apart from you at all, and "nor is it far off" adds that it is not remote from you in understanding either.

11 לא בשמים הוא[104] ולא מעבר לים הוא.[105] שמים הוא בחי' מקיף עליון כמו שמים לרום[106] שאינו נראה על הארץ

"It is not in heaven," and "it is not beyond the sea." Heaven is the level of a supernal makif (encompassing light), as in "the heavens for height," which is not seen on the earth;

> The next verses say the commandment is "not in heaven" and "not beyond the sea." "Heaven" stands for a supernal makif, an encompassing light that remains above and is not revealed below, just as the heavens, set "for height" (Proverbs 25:3), are not actually seen from the earth.

כי גוון תכלת הנראה לעינינו הוא מראה האויר ולא מראה השמים (ועמ"ש בד"ה בעצם היום הזה נמול[107] בענין מי יעלה לנו השמימה[108] ר"ת [ראשי תיבות] מילה וס"ת [וסופי תיבות][109] הוי' ע"ש] ועבר לים הוא ג"כ בחי' מקיף[110]

for the sky-blue color that appears to our eyes is the appearance of the air and not the appearance of the heavens. (And see what is written in the discourse beginning "On that very day [Avraham] was circumcised," on "Who will go up to heaven for us," whose initial letters [spell] milah and whose final letters [spell] Havayah; see there.) And "beyond the sea" is also the level of makif,

> The blue we see is the color of the air, not of the heavens themselves. The parenthesis points to the discourse on "On that very day Avraham was circumcised," where "Who will go up to heaven for us" (Deuteronomy 30:12) is read, as in the Tikkunei Zohar, as spelling milah, circumcision, with its initial letters and Havayah with its final letters.

כי ים הוא ים החכמה ועבר לים הוא המקיף שעליו כי הגם שבאמת בחי' אנכי כו' הנ"ל הוא בבחי' מקיף ומקיף דמקיף כו'.

for the sea is the sea of Chochmah, and "beyond the sea" is the makif above it. For although in truth the level of Anochi, etc., mentioned above is in the manner of makif, and the makif of the makif, etc.,

> "The sea" is the sea of Chochmah, and "beyond the sea" is the makif above Chochmah. The maamar grants that Anochi is indeed an encompassing level, even the makif of the makif.

עכ"ז [עם כל זה] אינו דומה לשמים ועבר לים כי אעפ"כ [אף על פי כן] קרוב אליך הדבר[111] כו' ה' דבר בחי' ב' ההי"ן מחשבה ודבור הוא דברה' במאמר אחד יכול להבראות[112] בפיך היינו ע"י התורה דברי אשר שמתי בפיך[113]

nevertheless it is not like "heaven" and "beyond the sea," for even so, "the matter (hadavar) is near to you, etc.": the hei of [ha]davar is the level of the two heis, thought and speech; it is the word of G-d, [of which it is said,] "with a single utterance it could have been created." "In your mouth": that is, through the Torah, "My words which I have placed in your mouth,"

> Yet Anochi is not distant like "heaven" and "beyond the sea," for "the matter (hadavar) is near to you." The hei of hadavar stands for the two heis, thought and speech, so hadavar is the divine word that creates the world (the Mishnah in Avos 5:1 says it could have been created with a single utterance), and "in your mouth" means through the Torah, as in "My words which I have placed in your mouth" (Isaiah 59:21).

כי כל הקורא ושונה הקב"ה קורא ושונה כנגדו[114] והיינו המשכת אור א"ס ב"ה להיות נמשך ומתגלה בבחי' קורא ושונה קורא הוא בחי' חכמה עילאה תושב"כ [תורה שבכתב]. ושונה תורה שבע"פ [שבעל פה] היא בחי' ח"ת [חכמה תתאה])

for "whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him." That is, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, so that it is drawn down and revealed in the level of "reads and studies": "reads" is the level of the higher Chochmah (Chochmah Ila'ah), the Written Torah, and "studies" is the Oral Torah, the level of the lower Chochmah (Chochmah Tata'ah).

> Torah study below is answered above: as Tanna d'Vei Eliyahu teaches, when a person "reads and studies," the Holy One, blessed be He, "reads and studies" opposite him. This draws the Infinite Light down into the Written Torah ("reads"), which is the higher Chochmah, and into the Oral Torah ("studies"), the lower Chochmah.

(וכמ"ש בד"ה לכן אמור לבנ"י [לבני ישראל][115] כו' והבאתי אתכם)[116] שכל המשכות אלו מא"ס ב"ה תלויות בעסק התורה של ישראל למטה

(As is explained in the discourse beginning "Therefore say to the children of Israel, etc.," on "And I will bring you.") For all these drawings-down from the Infinite One (Ein Sof), blessed be He, depend on the Torah study of Israel below;

> All these revelations from the Infinite One depend on the Torah study of the Jewish people below. The text refers to the discourse "Therefore say to the children of Israel" (Exodus 6:6) for a fuller treatment.

כי לולי זאת הרי הקב"ה מצד עצמו רם ונשא אפי' [אפילו] מבחי' ח"ע [חכמה עילאה] וכמ"ש כולם בחכמה עשית[117] שהיא עשיה גשמיות כו' כנודע במ"א.

for were it not for this, the Holy One, blessed be He, in Himself, is high and exalted even above the level of the higher Chochmah, as it is written, "You have made (asisa) them all with Chochmah," which is physical making (asiyah), etc., as is known from elsewhere.

> In Himself G-d is so far above even the higher Chochmah that, compared with Him, Chochmah is like mere physical "making," which is how "You have made them all with Chochmah" (Psalms 104:24) is read here. Without Israel's Torah study, He would not be drawn down even into Chochmah.

וזהו ודברי אשר שמתי בפיך כלומר שבפיך הדבר תלוי אם פיך ידבר בד"ת [בדברי תורה] אזי גם אני קורא ושונה כו'

And this is [the meaning of] "And My words which I have placed in your mouth": that is to say, the matter (hadavar) depends on your mouth; if your mouth speaks words of Torah, then I too read and study, etc.

> So "My words which I have placed in your mouth" means that the matter depends on a person's mouth. When he speaks words of Torah, G-d too "reads and studies" with him.

ובלבבך שהמשכה זו תלוי בלבבך שיהאחושק ומתאוה כי רוח אייתי רוח ואמשיך רוח ואם ישים אליו לבו[118] כו'

"And in your heart": this drawing-down depends on your heart, that it should desire and long; for "spirit brings spirit and draws down spirit," and "if he sets his heart to Him, etc."

> "And in your heart" means that this drawing-down depends also on the heart's longing, for "spirit brings spirit": a person's yearning below draws down spirit from above. The words "if he sets his heart to Him" are from Job 34:14.

(וכמש"ש [וכמה שכתוב שם] סד"ה לכן אמור הנ"ל) והיינו בחי' תשובה כי עיקר התשובה בלב ועי"ז לעשותו דהיינו לעשות את הדבר האמור למעלה.

(As is written there, at the end of the discourse beginning "Therefore say," mentioned above.) And this is the level of teshuvah (return), for the essence of teshuvah is in the heart; and through this, "to do it," that is, to make the davar spoken of above.

> The heart's longing is teshuvah, whose essence is in the heart, and through it comes "to do it" (Deuteronomy 30:14): to "make" the davar, the divine word, described above. The text refers again to the discourse "Therefore say" for this.

כי קרוב אליך הדבר עושי דברו[119, 120] להיות את ה' האמרת כו' שהם הם העושים וממשיכים את דבר ה' כו'

For "the matter (hadavar) is near to you": "those who do His word," so that it be "You have exalted Havayah, etc."; for they are the ones who make and draw forth the word of G-d, etc.

> "The matter is near to you" is explained by "those who do His word" (Psalms 103:20): through their deeds Israel make and draw forth the word of G-d. This brings about "You have exalted Havayah this day to be your G-d" (Deuteronomy 26:17).

(ועמ"ש מזה סד"ה בשעה שהקדימו ישראל נעשה לנשמע[121] כו' וע' בזהר פ' בלק דקצ"א ע"א)

(And see what is written about this at the end of the discourse beginning "When Israel put 'we will do' before 'we will hear,' etc."; and see the Zohar, Parshas Balak, folio 191a.)

> The discourse referred to opens with the words of the Talmud (Shabbos 88a): when Israel said "we will do" before "we will hear," they used the secret of the angels, "those who do His word, to hear the voice of His word." The Zohar (Balak 191a) adds that "those who do His word" repair the davar and restore it to its original form.

וגם בפיך בבחי' שופר בראש השנה ע"י פה התוקע והממשיך הקולות קול השופר כמ"ש במ"א:[122]

And also "in your mouth" in the manner of the shofar on Rosh HaShanah, through the mouth of the one who blows and draws forth the sounds, the sound of the shofar, as is explained elsewhere.

> "In your mouth" also alludes to the shofar of Rosh HaShanah, whose sounds are drawn forth by the mouth of the one who blows it. The text says this is explained elsewhere.

IN ONE'S AVODAH

Every Jew can reach G-d's very Essence through teshuvah, by turning to the true point of his heart, its depth and its hidden recesses, until he cries out from there; this is the weeping of the Days of Awe. And the drawing-down depends on him: on his mouth speaking words of Torah, on his heart's longing, and on his deeds, "today," in this world.

QUESTIONS FOR DISCUSSION

1. Why, according to the maamar, could the declaration "I am Havayah your G-d" not have been needed to teach that G-d is the Creator?
2. In what sense is Havayah only a "name" and a radiance, and how does Anochi become Havayah through "your G-d"?
3. Why must teshuvah reach higher than the mitzvos, and how does the comparison of medicine and food explain this?
4. What are the two depths of the heart, and how do they relate to tashuv hei and to the doubled Anochi?
5. If Anochi is the makif of the makif, how can the verse say that "the matter is near to you"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי המצוה**

According to the note, Sefer HaMaamarim 5565 prints the transcript (hanachah) of this discourse by the Mitteler Rebbe, explanations of it, and summaries of this maamar written by the Rebbe Rashab.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתעו נדפס הנחת כ"ק אדמו"ר האמצעי. ביאורים נדפסו שם ע' תתעו. תתקלה ובתוס' הגהות כו' באוה"ת נצבים ע' אירכט. סה"מ תרכ"ו ע' רעח. סה"מ תרל"ח (לא נדפס לע"ע). בסה"מ תקס"ה שם קיצורים למאמר זה מכ"ק אדמו"ר מוהרש"ב נ"ע. הערות למאמר זה נדפסו באוה"ת נצבים ע' אירכה. ראה דרך מצותיך מצות וידוי תשובה. המאמר בארוכה במאמרי אדה"א נצבים ע' תשעו.

2 **כי המצוה הזאת . . ולא רחוקה**

Moshe tells the people that "this commandment" is not hidden from them nor far off. The maamar asks which commandment is meant and will show that it is teshuvah.

Deuteronomy 30:11 דברים ל:יא

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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KEHOT'S NOTE

דברים ל, יא.

3 **מצות הוי'**

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

KEHOT'S NOTE

ראה שלח טו, לט.

4 **מצות הוי'**

The verse of tzitzis speaks of "all the commandments of Havayah." The Alter Rebbe takes the expression as a name for all the mitzvos, which are rooted in the Name Havayah.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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5 **כל המצות נק' בשם מצות ה'**

The version printed there adds here, "as it is written, 'And you shall remember all the commandments of Havayah,'" naming the verse from which the expression "the commandments of Havayah" comes.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתעו מוסיף: "וכמ"ש וזכרתם את כל מצות ה'". ובדרך מצותיך מצות וידוי תשובה מבאר "לפי שכל ענינם הוא המשכות וגילוי אוא"ס בשם הי'". ע"ש.

6 **רמ"ח מ"ע הן רמ"ח אברים דמלכא**

The Raaya Mehemna speaks of the 248 commandments through which one makes the Holy One, blessed be He, King over all the limbs of the Shechinah. It is one of the Zohar passages behind the image of the mitzvos as the King's limbs.

Zohar I, 170b זח"א קע,

Zohar II, 118a זח"ב קיח, א

KEHOT'S NOTE

מובא בתניא רפכ"ג בשם התקונים. ובאגה"ת רפ"א בשם הזוהר. וראה ת"ז ת"ל (עד, סע"א). זח"א קע, ב. זח"ב קיח, א.

7 **רמ"ח אברים דמלכא**

Tikkunei Zohar speaks of the 248 commandments as "the commandments of Havayah in each and every limb of the King." The Alter Rebbe uses this to identify the mitzvos with the level of Havayah, "the King."

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

וְעוֹד מְצִוּוֹה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוּוֹה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצִוּוֹה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ"ח פִּקּוּדִין, אִיהִי מְצִוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דַּאֲבָא

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PARAGRAPH 2

8 **ולכאורה אינו מובן**

According to the note, this passage (the question of how G-d could "introduce" Himself at Sinai) is quoted in Or HaTorah on Va'eschanan.

KEHOT'S NOTE

מובא באוה"ת ואתחנן ע' שעח.

9 **אשר יאמר עליו כי הוא זה**

The Torah's law of a disputed article speaks of an item "of which one says, 'This is it.'" The Alter Rebbe borrows the phrase for pointing out something definite, which is possible with a person but not with G-d.

Exodus 22:8 שמות כ"ב:ח'

עַל־כָּל־דְּבַר־פֶּשַׁע עַל־שׁוֹר עַל־חֲמוֹר עַל־שֶׂה עַל־שַׂלְמָה עַל־כָּל־אֲבֵדָה אֲשֶׁר יֹאמַר כִּי־הוּא זֶה עַד הָאֱלֹקִים יָבֹא דְּבַר־שְׁנֵיהֶם אֲשֶׁר יַרְשִׁיעֻן אֱלֹקִים

יְשַׁלֵּם שְׁנַיִם לְרֵעֵהוּ׃

For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith: 'This is it,' the cause of both parties shall come before G-d; he whom G-d shall condemn shall pay double unto his neighbour.

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10 **לית מחשבה תפיסא ביה כלל**

In Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are hidden beyond all hidden things; no thought can grasp You at all." It is quoted here to show that G-d cannot be identified like a person.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

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

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11 **כי לא ראיתם כל תמונה**

Moshe reminds Israel that they saw no image when G-d spoke at Horeb. Since nothing was seen, "I am Havayah" could not have been an identification of a visible form.

Deuteronomy 4:15 דברים ד':ט"ו

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם כִּי לֹא רְאִיתֶם כָּל־תְּמוּנָה בְּיוֹם דִּבֶּר ה' אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ׃

Take ye therefore good heed unto yourselves—for ye saw no manner of form on the day that the L-RD spoke unto you in Horeb out of the midst of the fire—

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KEHOT'S NOTE

דברים ד, טו.

12 **לית מח' תפיסא ביי כלל**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

13 **ומחדש בטובו בכי"ת מע"ב**

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

KEHOT'S NOTE

ברכת יוצר.

14 **כל ישראל מאמינים בני מאמינים**

G-d tells Moshe that Israel are "believers, the children of believers." The Alter Rebbe uses it to show that knowledge of G-d as Creator was already fixed in every Jew before Sinai.

Shabbat 97a:4–5 שבת צ"ז א:ד'-ה'

אָמַר רֵישׁ לָקִישׁ: הַחוֹשֵׁד בִּכְשֵׁרִים — לוֹקֶה בְּגוּפוֹ, דִּכְתִיב: "וְהֵן לֹא יַאֲמִינוּ לִי וְגוֹ'", וְגַלְיָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא דִּמְהֵימְנֵי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מַאֲמִינִים בְּנֵי מַאֲמִינִים, וְאַתָּה אֵין סוֹפְךָ לְהַאֲמִין. הֵן מַאֲמִינִים בְּנֵי מַאֲמִינִים — "וְהֶאֱמִין בַּיְיָ". אַתָּה אֵין סוֹפְךָ לְהַאֲמִין, שֶׁנֶּאֱמַר: "יַעַן לֹא הֶאֱמַנְתֶּם בִּי וְגוֹ'". מְמַאי דְּלָקָה, דִּכְתִיב: "וַיֹּאמֶר ה' לוֹ עוֹד הָבֵא נָא יָדְךָ בְּחֵיקֶךָ וְגוֹ'".

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KEHOT'S NOTE

שבת צז, א.

15 **ומבשרי אחזה אלו-ה**

Job says, "From my flesh I behold G-d." Here it means that, as one perceives the soul from the living body, one perceives G-d from the existence of the world.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

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

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KEHOT'S NOTE

איוב יט, כו.

16 **בפ' ואתחנן בד"ה וידעת היום**

That discourse, on "And you shall know this day and take it to your heart" (Deuteronomy 4:39), asks what this further "knowing" adds after Israel had seen and heard G-d at Sinai.

KEHOT'S NOTE

לעיל פ' ואתחנן ד, א.

17 **שהוא המהווה כל ההוויות כי הוי' לשון הוה**

The Pardes Rimonim explains the written Name as meaning that G-d "was, is and will be, and brings all existences into being." The Alter Rebbe uses this meaning of Havayah as the basis of his explanation.

Pardes Rimmonim 1:9 פרדס רמונים א':ט'

18 **ככה יעשה איוב כל הימים**

After each round of his children's feasts Job would offer sacrifices, and the verse says, "Thus would Job do all the days." The future form ya'aseh describes a habitual action, which is the sense the Alter Rebbe finds in the yud at the head of the Name Havayah.

Job 1:5 איוב א':ה'

וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁכִּים בַּבֹּקֶר וְהֶעֱלָה עֹלוֹת מִסְפַּר כֻּלָּם כִּי אָמַר אִיּוֹב אוּלַי חָטְאוּ בָנַי וּבֵרְכוּ אֱלֹקִים בִּלְבָבָם כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים׃

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

19 **אנכי ה' אלקיך**

The first of the Ten Commandments: "I am Havayah your G-d, who brought you out of the land of Egypt." The maamar asks what this declaration could have taught, and will read it as Anochi becoming Havayah through "your G-d."

Exodus 20:2 שמות כ:ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

20 **אנכי מי שאנכי**

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

KEHOT'S NOTE

ראה לעיל פינחס פ, ב. ושי"נ.

21 **הוי' ל' הוה**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

פרדס ש"א, פ"ט. וראה גינת אגוז (הובא בהק' של"ה, בית ד'). מוי"נ ח"א פס"א. טושו"ע או"ח ס"ה. ועוד.

PARAGRAPH 3

22 **שלגדולתו אין חקר**

"Great is Havayah and much praised, and His greatness is unsearchable." The Alter Rebbe contrasts this boundless greatness with the bounded worlds.

Psalms 145:3 תהילים קמ"ה:ג

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

23 **אלף אלפין כו'**

In Daniel's vision "a thousand thousands" serve before G-d. A number, however great, shows that even the heavenly hosts are limited.

Daniel 7:10 דניאל ז:י

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

24 **מן הארץ לרקיע ת"ק שנה**

The Talmud says the distance from the earth to the firmament is a journey of five hundred years. The Alter Rebbe brings it as another measure of the worlds' finitude.

Chagigah 13a:3 חגיגה י"ג א:ג

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: "יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה". וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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KEHOT'S NOTE

חגיגה יג, א.

25 **אני ה' לא שניתי**

"For I, Havayah, have not changed." It shows that G-d, unlike a soul in a body, is not affected by the worlds He sustains.

Malachi 3:6 מלאכי ג:ו

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

26 **כי נשגב שמו לבדו**

"For His Name alone is exalted; His splendor is upon the earth and the heavens." The Alter Rebbe reads it to mean that only a radiance ("His splendor") reaches the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

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

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

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KEHOT'S NOTE

תהלים קמח, יג.

27 **והחכמה מאין תמצא**

Job asks, "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing," so that Chochmah comes from a level of utter nullification.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

28 "And Israel saw the great hand" at the splitting of the Sea. The words open the discourse to which the text refers for the radiance that takes up no place.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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29 **אחרי ה׳ אלקיכם תלכו**

"After Havayah your G-d shall you walk." The verse is the subject of the explanation to which the text refers here.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵי ה׳ אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

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

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30 **אני ה׳ הוא שמי**

"I am Havayah; that is My Name." The Alter Rebbe stresses that Havayah is called a "name," something for others, below G-d's Essence.

Isaiah 42:8 ישעיהו מ״ב:ח׳

אֲנִי ה׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים׃

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישעי' מב, ח.

31 **כ״ז הוא מפני כי אלקיך אנכי**

The note sends the reader to Or HaTorah on Bereishis for this point, that Anochi becomes Havayah because He is "your G-d." The note does not quote the passage.

KEHOT'S NOTE

ראה אוה״ת בראשית כרך ג דף תקנד, א.

PARAGRAPH 4

32 **בד״ה רני ושמחי**

In this Chanukah discourse of Torah Ohr the Alter Rebbe explains "Havayah is your shade": as a shadow turns after the person who casts it, so G-d, as it were, is "your shadow," and through a person's service below (the arousal from below) the Infinite Light is drawn down above.

KEHOT'S NOTE

תו״א לו, ג.

33 "Sing and rejoice, O daughter of Zion, for I am coming and I will dwell in your midst." The words open the Torah Ohr discourse to which the text refers.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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34 **ה׳ צלך**

"Havayah is your guardian; Havayah is your shade at your right hand." The text refers to the explanation of this verse in connection with drawing Havayah down through the mitzvos.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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35 **וזכרתם את כל מצות ה׳**

The verse of tzitzis: "and you shall remember all the commandments of Havayah and do them." The word osam ("them") is written without a vav, so it can be read atem ("you").

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

36 **אתם כתיב**

Speaking of one who teaches Torah, Rava says it is as though he made himself, for "and do them (osam)" may be read "do not read osam but atem (you)." The Alter Rebbe uses the reading atem to show that the mitzvos "make," that is, draw forth, the Name Havayah.

Sanhedrin 99b:12 סנהדרין צ״ט ב:י״ב

אָמַר רֵישׁ לָקִישׁ: כָּל הַמְלַמֵּד אֶת בֶּן חֲבֵירוֹ תּוֹרָה, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ עֲשָׂאוֹ, שֶׁנֶּאֱמַר: "וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן". רַבִּי אֶלְעָזָר אוֹמֵר: כְּאִילּוּ עֲשָׂאָן לְדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: "וּשְׁמַרְתֶּם אֶת דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם". רָבָא אָמַר: כְּאִילּוּ עֲשָׂאוֹ לְעַצְמוֹ, שֶׁנֶּאֱמַר: "וַעֲשִׂיתֶם אֹתָם" – אַל תִּקְרֵי "אֹתָם" אֶלָּא "אַתֶּם".

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

Vayikra Rabbah 35:1 ויקרא רבה ל״ה:א׳

KEHOT'S NOTE

סנהדרין צט, ב. ויק״ר לה, א.

37 **ועשיתם אתם אתם כתיב**

On "and do them," written without a vav, the Midrash has G-d say: if you keep the Torah, I regard it as though you

made yourselves. Kehot's note gives Vayikra Rabbah 35:1; on Sefaria the passage is at 35:7.

Vayikra Rabbah 35:7ויקרא רבה ל״ה:ז׳

38 **ויעש דוד שם**

In its plain sense the verse says that David made a name for himself after his victories. The Alter Rebbe, with the Zohar, reads it as David "making" the divine Name through his deeds.

II Samuel 8:13שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

שמואל-ב ח, יג.

39 **אתם כתיב וכמו ויעש דוד שם**

The Zohar reads "and do them" as "you shall make them," as though one who keeps the commandments "makes" G-d above, and brings "And David made a name" to say that David, as it were, made the holy Name above. This is the Zohar passage the text cites.

Zohar, Bechukotai 2:12–4:19ספר הזהר, בחקותי ב׳:י״ב-ד׳:י״ט

Similarly, R. Simeon commented on the verse, "And David made him a name" (2 Sam. 8, 23). 'Did, then, David really make it?' he asked. 'What it means is that because David walked in the way of the Torah and carried out the precepts of the Torah and exercised his royal power in the fitting manner, he, as it were, "made" a Name on high. No other king was so worthy to accomplish this as David, because he used to rise at midnight and praise the Holy One, blessed be ...

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

40 **בזהר ח״ג פ׳ בחקותי דף קי״ג**

In Bechukosai the Alter Rebbe cites the same Zohar (Bechukosai 113a) to read "and do them" as "and you shall make atem," after describing the mitzvos as the vessels that keep the "good wine," the hidden inner dimension.

KEHOT'S NOTE

נזכר גם לעיל פ׳ בחקותי מה, ג. פנחס עט, ב.

41 **ובאגהה״ק על פסוק זה**

the passage shares nothing with the note

KEHOT'S NOTE

סי ה׳.

42 Kehot's note points to Zohar, Bechukotai 4:18 for these words.

Zohar, Bechukotai 4:18ספר הזהר, בחקותי ד׳:י״ח

PARAGRAPH 5

43 **תמים תהיה עם ה׳ אלהיך**

The Zohar says that whoever guards the holy covenant is called tamim, and the Shechinah joins with him; therefore "You shall be tamim," and then "with Havayah your G-d." This is the first passage the text cites.

Zohar, Sh'lach 19:169–21:178-ספר הזהר, שלח לך י״ט:קס״ט כ״א:קע״ח

44 **תמים תהיה עם ה׳ אלהיך**

The Zohar explains "You shall be tamim with Havayah your G-d": just as He is tamim, one whole, so you shall be tamim with Him. This is the second passage the text cites.

Zohar, Sh'lach 13:119–128ספר הזהר, שלח לך י״ג:קי״ט-קכ״ח

45 **תמים תהיה עם ה׳ אלהיך**

The Raaya Mehemna on Pinchas says that one whose inside is not like his outside, in all his limbs, inner and outer, may not enter the King's palace, and brings "You shall be tamim with Havayah your G-d." The text cites it for wholeness in every limb.

Zohar, Pinchas 53:325–54:334ספר הזהר, פנחס נ״ג:שכ״ה-נ״ד:של״ד

46 **בזהר פרשה שלח דקס״ו א׳**

The note quotes Or HaTorah's summary of this Zohar: "tamim tihyeh" is the level of Yesod, attained by guarding the covenant, and through it "you will be with Havayah your G-d," which is Malchus.

KEHOT'S NOTE

"פי׳ תמים תהי׳ בחי׳ יסוד ע״י דנטיר ברית ועי״ז תהי׳ עם ה׳ אלקיך שהוא המל׳". — אוה״ת שופטים ע׳ תתמג.

47 **וברע״מ פ׳ פנחס דף ר״ל סע״א**

According to the note, the wording of this Raaya Mehemna passage is quoted in Or HaTorah on Shoftim.

KEHOT'S NOTE

הלשון מובא באוה״ת פ׳ שופטים ע׳ תתמב.

48 **ע״י המצות . . תמים ושלם בכל אברי הנפש . . משא״כ אם חיסר מצוה א׳**

As the note quotes it, Likkutei Sichos asks how one can be whole in all the limbs of the soul when some mitzvos cannot be kept, as when there is no Temple.

KEHOT'S NOTE

"דלכאורה מכיון שיש תרי״ג אברי נפשו כנגד תרי״ג מצות (ראה אגה״ק סכ״ט בתחילתו), הרי במצב שאא״פ לקיים מצוות מסויימות (כמו בזמן שאין ביהמ״ק קיים, וכיו״ב) נמצא שא״א להאדם להיות "תמים" בכל אברי נפשו? וי״ל [נוסף ע״ז שמזה גופא שנמצא במצב שאא״פ לו לקיים מצות אלו ה״ז הוכחה שכבר קיים אותן בגלגול הקודם — ראה אגה״ק שם — הרי] שאז שלימות האברים התלויים במצוא אלו היא ע״י: א) לימוד "תורת" מצות אלו שע״ז "כאילו הקריב כו׳". ב) זה גופא שמקיים מצות התורה שלא

לעשות מצות אלו במצב שאסור לעשותם (לא להקריב קרבן כו' וכיו"ב) הוא שמירת (דיני) המצוה. ולהעיר מלקו"ש ח"ה ע' 148 הערה 45". — לקו"ש חי"ט ע' 127 הערה 53.

49 כי תשוב אל ה'

"When you return to Havayah your G-d with all your heart and with all your soul," the verse just before "For this commandment." From it the Alter Rebbe shows that "this commandment" is teshuvah.

Deuteronomy 30:10 דברים ל:י

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

if thou shalt hearken to the voice of the L-RD thy G-d, to keep His commandments and His statutes which are written in this book of the law; if thou turn unto the L-RD thy G-d with all thy heart, and with all thy soul.

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50 תשובה תשוב ה'

The Raaya Mehemna calls the mitzvah of teshuvah tashuv hei, "the hei returns" to the vav, which completes the Name. The Alter Rebbe uses this reading of the word teshuvah.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א.

51 כי תשובה תשוב ה'

Reishis Chochmah explains that all this is called teshuvah, tashuv hei: the higher hei returns over the "children" and toward the yud, and the lower hei returns to unite with the vav. The Kehot note points to this passage on tashuv hei.

Reshit Chokhmah, Gate of Repentance 2:7–8 ראשית חכמה, שער התשובה ב:ז-ח

וכל זה נקרא תשובה, תשוב ה' עליונה על הבנים, ותשוב ה' לגבי י', וכן תשוב אם תחתונה על התחתונים, ותשוב ה' להתיחד עם ו'. וההקדמה זו נרמזה בקצרה בתקונים, והיא בארוכה במקומות אחרים בזוהר, וזה לשונו בתיקון סג (דף צד ע"ב), אמר שם על פסוק (תהלים א, א) אשרי האיש אשר לא הלך בעצת רשעים, ופירש שאש"ר היא אימא אש"ר הוצאתיך מארץ מצרים, ודאי איהי תיובתא אסוותא דכל מרעין ומכתשין, הדא הוא דכתיב (איכה ב, יג) מי ירפא לך, ועלה אתמר (ישעיה ו, י) ושב ורפא לו, רפאות תהי לשרך ...

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52 בר"ח פ"א משער התשובה בשם הרמב"ן

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

KEHOT'S NOTE

דף קכ, ב מדפוס אמשטרדם: "והרמב"ן ע"ה כתב בביאור התורה [פרשת נצבים עה"פ] שגם פסוק כי המצוה הזאת הוא מדבר על התורה היה ראוי שיאמר כל המצוה אשר אנכי מצוך היום וגו' ואף על פי שאין הקושיא קושיא שהרי פי' כל הפסוקים האלו על התורה שנקראת זאת התורה, מ"מ ע' פנים לתורה, ואפשר ליישבו גם על התשובה לפי כי גם מדת זאת נקראת תשובה, ולדעתי ישוב הפסוק כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו היינו בפיך ודוי דברים שצריך להתוודות ובלבבך קבלת התשובה בלבו ועזיבת החטא לעשותו אם גזל שישיב הגזילה וכיוצא". וראה שם בתחילת פ"ב בענין תשוב ה'.

53 תמים תהיי עם ה' אלקיך

"You shall be wholehearted with Havayah your G-d." The Alter Rebbe reads tamim as wholeness in all the limbs of the soul, which comes when Havayah becomes "your G-d" through the mitzvos.

Deuteronomy 18:13 דברים י"ח:י"ג

תָּמִים תִּהְיֶה עִם ה' אֱלֹקֶיךָ׃

Thou shalt be whole-hearted with the L-RD thy G-d.

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KEHOT'S NOTE

דברים יח, יג.

54 כי המצוה הזאת קאי על מצות התשובה

Reishis Chochmah quotes the Ramban that had the verse meant the whole Torah it would have said "all the commandment," and so reads it as speaking of teshuvah; it adds its own reading of "in your mouth and in your heart" as confession and the heart's resolve. This is the passage the text cites.

Reshit Chokhmah, Gate of Repentance 1:6 ראשית חכמה, שער התשובה א:ו

והרמב"ן ע"ה כתב בביאור התורה (פ' נצבים דף קכא) שגם פסוק כי המצוה הזאת (שם ל, יא) אם הוא מדבר על התורה היה ראוי שיאמר כל המצוה אשר אנכי מצוך היום וגו'. ואף על פי שאין הקושיא קושיא, שהרי פי' כל הפסוקים האלו על התורה שנקראת זאת התורה (במדבר יט, יד). מכל מקום ע' פנים לתורה ואפשר ליישבו גם על התשובה, לפי כי גם מדת זא"ת נקראת תשובה.

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55 כי המצוה הזאת קאי על מצות התשובה

The Ramban writes that the whole Torah is called "all the commandment," but "this commandment" refers to teshuvah. The Alter Rebbe cites this view through Reishis Chochmah.

Ramban on Deuteronomy 30:11 רמב"ן על דברים ל:י"א

וְטַעַם כִּי הַמִּצְוָה הַזֹּאת, עַל כָּל הַתּוֹרָה כֻּלָּהּ. וְהַנָּכוֹן כִּי עַל כָּל הַתּוֹרָה יֹאמַר (דברים ח:א), כָּל הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, אֲבָל הַמִּצְוָה הַזֹּאת, עַל הַתְּשׁוּבָה הַנִּזְכֶּרֶת, כִּי וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ (דברים ל:א) וְשַׁבְתָּ עַד ה' אֱלֹקֶיךָ (דברים ל:ב), מִצְוָה שֶׁיִּצְוֶּה אוֹתָנוּ לַעֲשׂוֹת כֵּן. וְנֶאֱמְרָה בַּלָּשׁוֹן הַמְּיֻנוֹנִי, לְרַמֵּז בַּהַבְטָחָה כִּי עָתִיד הַדָּבָר לִהְיוֹת כֵּן. וְהַטַּעַם לֵאמֹר כִּי אִם יִהְיֶה נִדָּחֲךָ בִּקְצֵה הַשָּׁמַיִם וְאַתָּה בְּיַד הָעַמִּים, תּוּכַל לָשׁוּב אֶל ה' וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר אָנֹכִי מְצַוְּךָ ...

FOR THIS COMMANDMENT. The meaning thereof is that it refers to the entire Torah. But the correct interpretation is that when he refers to the entire Torah, he says [as above] Every commandment which I command thee this day. Rather [the expression used here] this commandment refers to [the commandment of] repentance aforementioned, for the verses, and thou shalt bethink thyself; and thou shalt return unto the Eternal thy G-d, Verse 2. constitute a com-

mandment, wherein he commands us to do so. It is stated in a future tense [rather ...

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PARAGRAPH 6

56 **ארפא משובתם**

G-d promises, "I will heal their waywardness; I will love them freely." The Alter Rebbe brings it to show that teshuvah is a kind of healing.

Hosea 14:5 הושע י״ד:ה׳

אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ׃

I will heal their backsliding, I will love them freely; For Mine anger is turned away from him.

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KEHOT'S NOTE

הושע יד, ה.

57 **(ועמ״ש בד״ה צאינה וראינה**

That discourse, on "Go forth and see" (Song of Songs 3:11), explains why the Giving of the Torah is called "the day of His wedding" and the building of the Temple "the day of His heart's joy," and speaks of the Congregation of Israel as the "heart" that gives life to all the limbs.

KEHOT'S NOTE

תו״א ז, ד.

58 **צאינה וראינה**

"Go forth and see, O daughters of Zion, King Solomon." The words open the Torah Ohr discourse to which the text refers.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 7

59 **למלאות הפגם והחסרון**

The note sends the reader to the Tzemach Tzedek's explanation of the mitzvah of confession and teshuvah for the idea that teshuvah fills the blemish and the lack; the note does not quote it.

KEHOT'S NOTE

ראה בדרך מצותיך מצות וידוי תשובה ועוד. לקו״ש ח״ד ע׳ 1345.

60 **ממעמקים קראתיך ה׳**

"A song of ascents: From the depths I call You, Havayah." The Alter Rebbe reads "the depths" as the deepest source,

Anochi, from which teshuvah calls forth Havayah.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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KEHOT'S NOTE

תהלים קל, א.

61 **בזהר ח״ב בשלח דס״ג ע״ב**

There the Alter Rebbe cites the same Zohar (Beshalach 63b), explaining "the depth of all" and "the depth of the well" as the two foundations of Abba and Imma, the higher Chochmah in the inwardness of the heart, which is tashuv hei filled with yud.

KEHOT'S NOTE

ראה לעיל פ׳ ראה יח, ג.

62 **זה היום תחלת מעשיך**

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

KEHOT'S NOTE

תפלת מוסף דר״ה.

63 **זה היום תחלת מעשיך זכרון ליום ראשון**

The Talmud discusses the Rosh HaShanah prayer "This day is the beginning of Your works, a remembrance of the first day," which follows Rabbi Eliezer's view that the world was created in Tishrei. The Alter Rebbe quotes it to show that Rosh HaShanah renews the life-force of creation.

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

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא ״זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן״, כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא ״זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן״, דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

64 The Zohar on Beshalach says one must pray "from the depth of the heart," and explains "from the depths" as "the depth of all, the depth of the well," from which springs go forth to bless all. The text cites this passage.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ״ח:ת״ח-ת״י״ח

PARAGRAPH 8

65 **צעק לבם**

"Their heart cried out to the L-rd." The Alter Rebbe stresses that the cry comes from the heart.

Lamentations 2:18 איכה ב׳:י״ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

stand that there are depths beneath depths.

Proverbs 28:5 משלי כ"ח:ה'

אַנְשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמְבַקְשֵׁי ה' יָבִינוּ כֹל׃

Evil men understand not justice; But they that seek the L-RD understand all things.

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KEHOT'S NOTE

משלי כח, ה.

71 **אין שליט ברוח לכלוא**

"No man has power over the spirit to restrain the spirit." Here it describes the inner heart growing so strong that its feeling can no longer be held back.

Ecclesiastes 8:8 קהלת ח':ח'

אֵין אָדָם שַׁלִּיט בָּרוּחַ לִכְלוֹא אֶת־הָרוּחַ וְאֵין שִׁלְטוֹן בְּיוֹם הַמָּוֶת וְאֵין מִשְׁלַחַת בַּמִּלְחָמָה וְלֹא־יְמַלֵּט רֶשַׁע אֶת־בְּעָלָיו׃

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

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72 **בככי יבואו**

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

Jeremiah 31:8 ירמיהו ל"א:ח'

הִנְנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבַּצְתִּים מִיַּרְכְּתֵי־אָרֶץ בָּם עִוֵּר וּפִסֵּחַ הָרָה וְיֹלֶדֶת יַחְדָּו קָהָל גָּדוֹל יָשׁוּבוּ הֵנָּה׃

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

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KEHOT'S NOTE

ירמי' לא, ח.

73 **בככי יבואו**

"With weeping they will come, and with supplications I will lead them," said of the return from exile. The Alter Rebbe brings it as the weeping that comes of itself.

Jeremiah 31:9 ירמיהו ל"א:ט'

בִּבְכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם אֶל־נַחֲלֵי מַיִם בְּדֶרֶךְ יָשָׁר לֹא יִכָּשְׁלוּ בָהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא׃

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

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74 **הלוך וגעו**

The cows that carried the Ark went straight on, "lowing as they went." The Alter Rebbe uses the image for weeping

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KEHOT'S NOTE

איכה ב, יח.

66 **ויצעק איש אפרים**

"And the men of Ephraim were mustered." Here vayitza'ek means "were gathered," showing that tza'ak can mean gathering.

Judges 12:1 שופטים י"ב:א'

וַיִּצָּעֵק אִישׁ אֶפְרַיִם וַיַּעֲבֹר צָפוֹנָה וַיֹּאמְרוּ לְיִפְתָּח מַדּוּעַ עָבַרְתָּ לְהִלָּחֵם בִּבְנֵי־עַמּוֹן וְלָנוּ לֹא קָרָאתָ לָלֶכֶת עִמָּךְ בֵּיתְךָ נִשְׂרֹף עָלֶיךָ בָּאֵשׁ׃

And the men of Ephraim were gathered together, and passed to Zaphon; and they said unto Jephthah: 'Wherefore didst thou pass over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.'

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KEHOT'S NOTE

שופטים יב, א.

67 **לבו רוחו ונשמתו**

"If He sets His heart upon him, He will gather to Himself his spirit and his soul." The Alter Rebbe uses the words for the person who gathers his heart, spirit and soul to G-d in teshuvah.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

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

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68 **מקרב איש ולב עמוק**

"The inner part of a man and the deep heart." The phrase describes the depth of the heart from which teshuvah comes.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלוֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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69 **וממעמקים . . אין נשמתו שלמה**

The note points to the Tzemach Tzedek's Biurei HaZohar for this passage, from the plural "depths" to the Arizal's saying about weeping on the Days of Awe; it does not quote it.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ ע' רלד.

70 **ומבקשי ה' יבינו כל**

"Those who seek Havayah understand all." The Alter Rebbe brings it to say that those who seek G-d will under-

that comes on its own.

I Samuel 6:12 שמואל א ו:י"ב

וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בֵּית שֶׁמֶשׁ בְּמְסִלָּה אַחַת הָלְכוּ הָלוֹךְ וְגָעוֹ וְלֹא־סָרוּ יָמִין וּשְׂמֹאול וְסַרְנֵי פְלִשְׁתִּים הֹלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שָׁמֶשׁ׃

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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PARAGRAPH 9

75 **מ"ש בכתבי האריז"ל**

There, in Ki Seitzei, the Arizal's saying is quoted as "whoever does not weep on Rosh HaShanah and Yom Kippur, his soul is not whole," and this weeping is called the wholeness of the soul, the higher teshuvah.

KEHOT'S NOTE

ע"ל תצא (לו, סע"ג). [כ].

76 **בכתבי האריז"ל**

The note lists related sources for the Arizal's saying, the Midrash HaNe'lam (Vayera 98b) and the Taz (Orach Chaim 288:2, citing the Zohar Chadash), as gathered in Likkutei Sichos.

KEHOT'S NOTE

ראה מהנ"ע [= מדרש הנעלם] וירא צח, ב. ט"ז באו"ח סרפ"ח סק"ב (בשם ז"ח) — לקו"ש ח"ט ע' 208 בהערה 37.

77 **שמי שאינו בוכה בימים נוראים**

In Ki Seitzei the saying is quoted as "whoever does not weep on Rosh HaShanah and Yom Kippur, his soul is not whole," and the weeping is called the wholeness of the soul, the higher teshuvah.

KEHOT'S NOTE

ראה לעיל לו, ג איתא: כל מי. וראה בלקו"ש ח"ט ע' 209 בהערה בשוה"ג 41: וי"ל שזהו גם הטעם מה שבלקו"ת נצבים (מה, ד) משמיט תיבת "כל" — כי הבכי (שמבאר שם [הכוונה לכאן] על "הפגם והחסרון" אינה שייכת בצדיק. אבל בדרושי ר"ה (נה, ד) ובד"ח שם כותב "כל כוי", כי הבכי על מה שהנשמה "ירדה ממקום כבודה ונתגשמה" (ועד"ז בד"ח שם) שייכות בכולם, — ע"ש, ולעיל לז, ד.

78 **תעלומות לב**

"For He knows the hidden recesses of the heart." The text names this verse as the source of the expression.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

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

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79 **לך אמר לבי**

"Of You my heart has said, 'Seek My face.'" The text refers to the Ramaz's comment on the Zohar's explanation of this verse.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

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

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80 **לך אמר לבי**

The Zohar on Emor explains "Of You my heart has said" and speaks of drawing from "the depth of depths, from which streams and springs go forth." The text sends the reader to the Ramaz's commentary on this passage.

Zohar, Emor 22:95–24:104 ספר הזהר, אמור כ"ב:צ"ה-כ"ד:ק"ד

Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their interlocking they are called one. Similarly the Holy One, blessed be He, and the Community of Israel are called one when together, but not when parted; and so now that the Community of Israel is in exile, she is, as it were, not called one, and will only be called ...

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

81 **בד"ה ביום השמיני שלח**

That discourse, on "On the eighth day he sent the people away," explains that on Shemini Atzeres all Israel receive the flow for the whole year, and that each year Rosh HaShanah and Yom Kippur must come first.

KEHOT'S NOTE

לקמן פו, ד.

82 **ביום השמיני שלח**

"On the eighth day he sent the people away." The words open the Likkutei Torah discourse for Shemini Atzeres to which the text refers.

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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83 **אנכי אנכי הוא מוחה פשעיך**

"I, I am He who wipes away your transgressions for My sake, and I will not remember your sins." The Alter Rebbe reads the doubled Anochi as the two depths of the heart reached by teshuvah.

Isaiah 43:25 ישעיהו מ"ג:כ"ה

אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר׃

I, even I, am He that blotteth out thy transgressions for Mine own sake; And thy sins I will not remember.

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KEHOT'S NOTE

ישעי' מג, כה. מובא באוה"ת נ"ך כרך ב ע' תתה.

84 **ב"פ אנכי כנגד ב' מעמקי הלב**

There the Alter Rebbe repeats that of teshuvah it says "I, I am He who wipes away your transgressions," Anochi twice for the two depths of the heart ("from the depths I call You"), referring to this very discourse, and adds that this is higher than what is drawn down through the mitzvos.

KEHOT'S NOTE

ראה גם לקמן סה, ג.

85 **ובזח"ג קרח דקע"ח ב' ע"פ ועבד הלוי הוא**

That discourse explains, following the Zohar, that the whole service of the Levites is to draw down from the level of Hu, which is Binah, the hidden world, into the revealed world.

KEHOT'S NOTE

ראה לעיל פ' קרח נה, ב.

86 **ועבד הלוי הוא**

"And the Levite, he shall perform the service of the Tent of Meeting." The Zohar reads the word hu ("he") as a name of a hidden level, which the Levites' service draws down.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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87 **ועבד הלוי הוא**

The Zohar on Korach explains "And the Levite, he (hu), shall serve": Hu completes the left side and the lack in the world, and Hu is also the Ancient One (Atika). The text cites it for the level called Hu.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח':ל"ז-מ"א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

88 **אמור ק' ע"ב**

The note quotes the Zohar on Emor ("it is [hu] Yom HaKippurim: two lights shine as one") and points to Or HaTorah, where the Tzemach Tzedek discusses it in connection with this passage.

KEHOT'S NOTE

"יום הכפורים הוא, יום כפור מבעי ליה, מאן יום הכפורים אלא בגין דתרי נהורין נהרין כחד". וראה אוה"ת נ"ך כרך ב ע' תתה.

89 **האזינו דרי"צ ע"א**

As the note quotes it, Or HaTorah explains that the Hu after the doubled Anochi is Arich Anpin, as in the Idra Zuta (Ha'azinu 290a).

KEHOT'S NOTE

"פי' הוא שאחר ב"פ אנכי היינו א"א כמ"ש באדר"ז דרי"צ ע"א" — אוה"ת נ"ך כרך ב ע' תתו.

90 **תרומה דקע"ז ב'**

As the note quotes it, the discourse explains that Hu is the name for what is hidden and not found, and that in the time to come it will be in the level of zeh, "this," which is revelation face to face.

KEHOT'S NOTE

"הוא אקרי מאן דסתים ולא שכיח כו' יהי' לעתיד בבחי' זה שהוא בחי' התגלות לנוכח" — המשך מים רבים תרל"ו פרק רא.

91 **הוא עשנו**

The Sifra DiTzniusa, on "He (Hu) made us," says that Hu is what is hidden and not found, not seen by the eye and not called by any name. The text cites it for the level of Hu.

Zohar, Sifra DiTzniuta 3:26–4:39 ספר הזהר, ספרא דצניעותא ג':כ"ו-ד':ל"ט

92 **הוא עשנו**

"Know that Havayah is G-d; He made us, and we are His." The text refers to the Zohar's reading of Hu in this verse.

Psalms 100:3 תהילים ק':ג

דְּעוּ כִּי־ה' הוּא אֱלֹקִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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93 **לך לך**

"Go forth from your land." The text refers to its explanation of this verse for the subject of "He made us."

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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94 **נושא עון ועובר על פשע**

"Who is a G-d like You, who bears iniquity and passes over transgression." These words of Micah are counted among

the Thirteen Attributes of Mercy, which wipe away sin.

Micah 7:18 מיכה ז:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

95 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס״י פ״א מי״ז.

96 **נעוץ תחלתן בסופן וסופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe applies it to teshuvah, which joins the lowest to the highest and so draws the highest down.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

97 **בזחי״ג ויקרא דטי״ז ע״א**

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

KEHOT'S NOTE

ראה גם לעיל פי אחרי כט, א. בלק עה, ב.

98 **מאן ישוב**

On "He will again have mercy on us," the Zohar asks "Who returns?" and answers that the Holy Ancient One returns to be revealed, revealing what was hidden; and all of this is called teshuvah.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל״ה:רנ״ז-ל״ז:רס״ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

99 **בהיום לעשותם . . למחר לקבל שכרם**

On "which I command you today," the Talmud says: today to do them, not tomorrow to do them; today to do them, not today to receive their reward. The Alter Rebbe uses it to explain "this day" in our verse.

Avodah Zarah 3a:11–12 עבודה זרה ג׳ א:י״א-י״ב

וּמִי מָצֵית אָמַרְתְּ הָכִי? וְהָא אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם״, הַיּוֹם לַעֲשׂוֹתָם וְלֹא לְמָחָר לַעֲשׂוֹתָם, הַיּוֹם לַעֲשׂוֹתָם וְלֹא הַיּוֹם לִיטּוֹל שָׂכָר. אֶלָּא, שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא בָּא בְּטָרוּנְיָא עִם בְּרִיּוֹתָיו. וְאַמַּאי קָרֵי לֵיהּ ״מְצָוָה קַלָּה״? מִשּׁוּם דְּלֵית בַּקָּה חֶסְרוֹן כִּיס.

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

KEHOT'S NOTE

ע״ז ג, א. וש״נ.

100 **ביו״ד נברא העוה״ב**

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe identifies this yud with the yud of Havayah, beneath Anochi.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו״ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס״ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

101 Kehot's note points to Genesis 12:1–17:27 for these words.

Genesis 12:1–17:27 בראשית י״ב:א-י״ז:כ״ז

PARAGRAPH 10

102 **לא נפלאת היא ממך**

"It is not hidden from you, nor is it far off." The Alter Rebbe reads nifleis as "set apart": the level of Anochi is not separate from a Jew.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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103 **כי יפליא לנדור נדר**

"When a man or woman shall set apart (yafli) to vow a vow of a nazir." From this verse the Alter Rebbe shows that the root of nifleis means setting apart.

Numbers 6:2 במדבר ו׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר לַה׳

Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the L-RD,

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KEHOT'S NOTE

במדבר ו, ב.

PARAGRAPH 11

104 לא בשמים הוא

"It is not in heaven, that you should say, 'Who will go up to heaven for us?'" The Alter Rebbe reads "heaven" as a supernal encompassing light.

Deuteronomy 30:12 דברים ל:יב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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105 ולא מעבר לים הוא

"Nor is it beyond the sea." The Alter Rebbe reads "the sea" as Chochmah and "beyond the sea" as the encompassing light above it.

Deuteronomy 30:13 דברים ל:יג

וְלֹא־מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבָר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?'

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106 שמים לרום

"The heavens for height and the earth for depth." It describes the heavens as too high to be seen, like an encompassing light.

Proverbs 25:3 משלי כ"ה:ג

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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107 בעצם היום הזה נמול

"On that very day Avraham was circumcised, and Yishmael his son." The words open the discourse to which the text refers.

Genesis 17:26 בראשית י"ז:כ"ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ׃

In the selfsame day was Abraham circumcised, and Ishmael his son.

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108 מי יעלה לנו השמימה

Here too the Tikkunei Zohar reads the initials of the verse as milah and its final letters as Havayah, calling circumcision an imprint of the holy Name.

Tikkunei Zohar 65b תקוני הזהר ס"ה ב

109 ר"ת מילה וס"ת הוי'

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

KEHOT'S NOTE

בת"ז (ב, ב. סה, ב. קלא, א). [כ].

110 ועבר לים הוא ג"כ בחי' מקיף

As the note quotes it, Sefer HaSichos remarks that Likkutei Torah explains "beyond the sea" as referring to the inner and hidden dimension of the Torah, through which the inner and hidden dimension of Israel is bound with the inner and hidden dimension of the Holy One, blessed be He.

KEHOT'S NOTE

"ולהעיר שבלקו"ת מבאר שקאי על פנימיות וסתים שבתורה, שע"י נעשה ההתקשרות דפנימיות וסתים שבישראל עם הפנימיות וסתים דקוב"ה" — סה"ש תשנ"ב ע' 17 בשולי הגיליון. ושם מציין לעיין בד"ה כי המצוה הזאת תרד"ע (סה"מ תער"ב-תרע"ו ע' רחצ ואילך).

111 קרוב אליך הדבר

"For the matter is very near to you, in your mouth and in your heart, to do it." The Alter Rebbe reads hadavar as the divine word, drawn down through the mouth, the heart and deeds.

Deuteronomy 30:14 דברים ל:יד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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112 במאמר אחד יכול להבראות

The Mishnah says the world was created with ten utterances, though it could have been created with one. The Alter Rebbe uses the phrase for the creative word of G-d that is called davar.

Pirkei Avot 5:1 משנה אבות ה':א

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

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

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113 **דברי אשר שמתי בפיך**

"My words which I have placed in your mouth shall not depart from your mouth." The Alter Rebbe reads "in your mouth" as Torah study.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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114 **כל הקורא ושונה הקב"ה קורא ושונה כנגדו**

Tanna d'Vei Eliyahu teaches that when a scholar sits and reads and studies, the Holy One, blessed be He, sits opposite him and reads and studies with him. The Alter Rebbe uses it to show that Torah study below draws down the Infinite Light.

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

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

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115 **לכן אמור לבנ"י**

"Therefore say to the children of Israel: I am Havayah." The words open the discourse to which the text refers.

Exodus 6:6 שמות ו':ו'

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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116 **והבאתי אתכם**

"And I will bring you to the land." The text refers to the explanation of these words in the discourse "Therefore say."

Exodus 6:8 שמות ו':ח'

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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117 **כולם בחכמה עשית**

"How many are Your works, Havayah; You have made them all with wisdom." The Alter Rebbe reads "made" to say that even Chochmah is like mere making compared with G-d Himself.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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118 **ואם ישים אליו לבו**

"If He sets His heart upon him, He will gather to Himself his spirit and his soul." The Alter Rebbe applies the words to a person setting his heart toward G-d, the longing that draws down spirit from above.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף:

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

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119 **עושי דברו**

"Mighty in strength, who do His word, to hear the voice of His word." The Alter Rebbe reads "who do His word" as those who make and draw forth the word of G-d.

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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120 **עושי דברו**

The Zohar explains that "those who do His word" repair this davar and restore it to its original form. The text cites it for Israel making and drawing forth the word of G-d.

Zohar, Balak 6:113–122 ספר הזהר, בלק ו':קי"ג-קכ"ב

Said the boy to him: 'Of a truth I see that your weapons are good; be mindful of them and do not forget them. Assuredly the might of a warrior lies in his lance and sword. But what is the meaning of "mighty in strength that fulfil his word, hearkening unto the voice of his word"?' Said R. Eleazar: 'I have already explained.' Said the boy: 'I see that your arm has become faint. Now it is time not to hold back, but to sling from the catapult stone after ...

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

121 **בשעה שהקדימו ישראל נעשה לנשמע**

When Israel put "we will do" before "we will hear," a heavenly voice asked who had revealed to them the angels' se-

cret, "who do His word, to hear the voice of His word." The words open the discourse to which the text refers.

Shabbat 88a:7–8 שבת פ״ח א:ז-ח׳

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל ״נַעֲשֶׂה״ לְ״נִשְׁמָע״ בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל עָקְרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד ״נַעֲשֶׂה״ וְאֶחָד כְּנֶגֶד ״נִשְׁמָע״. וְכֵינָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: ״וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב״. אָמַר רַבִּי חָמָא בַּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: ״וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ׳״. אָמַר ...

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

122 **את ה׳ האמרת**

"You have exalted Havayah this day to be your G-d." It expresses what Israel's deeds bring about: that G-d becomes "your G-d."

Deuteronomy 26:17 דברים כ״ו:י״ז

אֶת־יְהוָה הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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כי קרוב אליך הדבר מאד בפיך וגו׳

For the Matter Is Very Near to You, in Your Mouth

What lies beyond understanding is still near: through the Torah, and through teshuvah that gives over one's will, a Jew reaches G-d's encompassing light (sovev) and the Ayin from which all life, each year and each day, is created anew.

THE MAAMAR IN BRIEF

The maamar asks why Deuteronomy 30:11 says the Torah is both "not hidden (nifleis)" and "not far off." Nifleis also means "separated": G-d, the Torah and Israel each have a revealed side, memalei, which enters and can be grasped, and a hidden side, sovev, which surrounds. Through the Torah's two layers, memalei is enclothed in the soul's very essence and sovev shines on it from around. "Which I command you today" means the Torah must be new every day. G-d is above time: all of time came from one thought, and each Rosh HaShanah a new general life-force descends for the year and divides into months and days, so each day, and each day's faith, is new. In the soul, love born of understanding is memalei; "with all your might" is sovev, reached through teshuvah and self-sacrifice, which have no reason because they are above reason. Creation itself is a leap from Ayin, not a chain of causes, so drawing new life requires giving over one's will. Then a mitzvah is truly "made" anew, as the Rosh HaShanah offering is "made," and even the higher teshuvah is "very near."

OUTLINE

1 **Not hidden, not far off** ¶1–2

Nifleis means "separated." G-d, the Torah and Israel each have a revealed side (memalei) and a hidden side (sovev); through the Torah, memalei is within the soul and sovev shines around it.

2 **New every day** ¶3–10

"Today" teaches that the Torah must be new daily. G-d is above time; Rosh HaShanah draws a new general life-force for the year, which divides into months and days; the Torah and a person's faith are renewed each day.

3 **Two levels in the soul** ¶11–12

Love born of the mind's choice is the soul's memalei, "with all your heart and soul"; "with all your might" is its sovev, reached through teshuvah with self-sacrifice, for which the Torah gives no reason.

4 **Above the chain: creation from nothing** ¶13–15

Teshuvah draws from above the soul's ordered chain, just as creation is not cause and effect but a leap from Ayin: "I am first" (Chochmah from nothing) and "I am last" (matter from spiritual speech).

5 **Giving over the will** ¶16–19

To draw from the Ayin, above all on Rosh HaShanah, a person gives over his will in sight, hearing, speech and desire, wanting only G-d Himself; this reaches the Source and makes his Torah study lishmah.

6 **"To do it": making anew** ¶20–24

A mitzvah is "made," not merely kept: self-sacrifice reaches beyond G-d's Name to the "I," His essence, as the Rosh HaShanah offering is "made" and the Zohar says "doing is above."

7 **Desire for G-d alone; the two teshuvahs** ¶25–27

Contemplating that all worlds are bound to time brings a longing for G-d alone. The Ten Days of Teshuvah raise the soul's ten powers; lower teshuvah is memalei, higher teshuvah is sovev, and both are near.

KEY CONCEPTS

Memalei and sovev ממלא וסובב

Two modes of divine light: memalei enters each thing and can be grasped; sovev surrounds and transcends it. The maamar finds both in G-d, the Torah and the soul.

General and particular (klal and prat) כלל ופרט

A general life-force includes all particulars and then divides into them: one thought into many words, one year into months and days.

Something from nothing יש מאין

Creation is not a chain of cause and effect (hishtalshelus) but a leap (dilug) from the Ayin; this is true even of supernal Chochmah and of physical matter.

Ayin (Nothing) אין

The Source above all definition, from which every new drawing-down of life must come; ani ("I") has the letters of ayin.

Giving over the will מסירת הרצון

Self-sacrifice lived day by day: setting aside one's own desires in sight, hearing, speech and action, and wanting only G-d Himself.

Lower and higher teshuvah תשובה תתאה ותשובה עילאה

Lower teshuvah binds thought, speech and action to G-d, each in its measure (memalei); higher teshuvah is "with all your might," the soul's sovev.

SECTION 1 • ¶1–2

Not hidden, not far off

1 כי קרוב אליך הדבר מאד בפיך[1,2] וגו׳. (פ״ה דעירובין נ״ד א׳ רבות כי תשא פ״ז [פרק ז׳] וס״פ נצבים תד״א [תנא דבי אליהו] ח״א פכ״ז ח״ב [חלק ב׳] פי״ד [פרק י״ד / פרשה י״ד]) להבין כפל הלשון במה שנאמר תחלה לא נפלאת היא ממך ולא[3] רחוקה היא.

“For the matter is very near to you, in your mouth,” etc. (Eruvin, chapter 5, folio 54a; [Midrash] Rabbah, Ki Sisa, chapter 7, and the end of Nitzavim; Tanna DeBei Eliyahu, Part I, chapter 27, [and] Part II, chapter 14.) [We need] to understand the doubled wording in what is said first: “It is not hidden (nifleis) from you, nor is it far off.”

> The maamar opens with Deuteronomy 30:14, “For the matter is very near to you, in your mouth and in your heart, to do it.” In parentheses the Alter Rebbe lists where the Sages expound this verse: the Talmud in Eruvin (54a), the Midrash Rabbah and Tanna DeBei Eliyahu. His question concerns Deuteronomy 30:11, a few verses earlier: why does it say the same thing twice, “not hidden” and “not far off”?

אך הנה נפלאת עם שהוא לשון פלא הוא ג״כ לשון הפרשה. כמו לפלא נדר[4] (בפ׳ אמור כ״ב כ״א).

However, nifleis, though it is a term of wonder (pele), is also a term of separation, as in “lefalei neder,” “to set apart a vow” (in Parshas Emor, 22:21).

> The answer begins with the word nifleis. Besides “wondrous,” the root pele can mean “set apart,” as when one who brings an offering lefalei neder (Leviticus 22:21) sets it apart by his word for a vow.

ותרגומו לפרשא[5] וכן פרש״י [פירש רש״י / פירוש רש״י] שם להפריש[6] וכנזכר מזה בד״ה ואכלתם אכול[7] גבי להפליא (ואפשר שהם ענין אחד כי מה שהוא מופרש ומובדל הרי זה כענין הפלא שהוא ג״כ ענין המכוסה ונעלם ואינו מושג וכ״כ [וכן כתב] בשרשים)

And its Targum [renders it] lefarasha, “to set apart,” and so Rashi explains there: “to set apart” (lehafrish); and as is mentioned about this in the discourse beginning “And you shall eat [your fill],” regarding “wondrously” (lehafli). (And it is possible that they are one concept: for what is set apart and separated is like the wondrous, which is also a matter of what is covered and hidden and not grasped. And so it is written in the Shorashim [the Book of Roots].)

> Targum Onkelos renders the word lefarasha, “to set apart,” and Rashi explains it the same way; the Alter Rebbe also recalls his discourse on Joel 2:26, where the same root appears as lehafli, “wondrously.” He suggests that the two meanings are really one: what is set apart is also hidden and beyond grasp, which is what makes it a wonder, and the dictionary of Hebrew roots he cites says the same.

והענין כי תלת דרגין אינון מתקשראן דא בדא קודשא ב"ה ואורייתא וישראל וכל חד דרגא על דרגא סתים וגליא[8] פי' שכל אחד הוא בבחי' סובב וממלא.

And the explanation is: "Three levels are bound one to another: the Holy One, blessed be He, the Torah and Israel; and each one is level above level, hidden and revealed." That is, each one is in the aspect of the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei).

> This is a teaching of the Zohar (3:73a): G-d, the Torah and the Jewish people are bound together, and each has a hidden and a revealed side. The Alter Rebbe identifies these with two modes of divine light: memalei, which fills each thing from within according to its measure, and sovev, which surrounds and transcends it.

ממלא הוא בבחינת הלבשה והשגה ונק' גליא וכמ"ש בד"ה ונקדשתי בתוך בני ישראל[9] בפי' וענין עלמא דאתגלייא.[10]

Memalei is in the manner of enclothement and comprehension, and it is called "revealed," as is explained in the discourse beginning "And I shall be sanctified among the children of Israel," on the meaning and concept of the revealed world (alma de'isgalya).

> Memalei is the "revealed" side because it is enclothed within things and can be grasped by the mind. The Alter Rebbe refers to his discourse on "And I shall be sanctified among the children of Israel" (Leviticus 22:32), where he explains the Kabbalistic term "the revealed world" (alma de'isgalya).

2 וסובב הוא למעלה מהדעת וההשגה ועמ"ש בד"ה וידעת היום גבי דעת ואמונה. ומ"ש בד"ה וירא ישראל את כוי ויאמינו בה'.[11]

And the light that encompasses all worlds (sovev) is above knowledge (daas) and comprehension. And see what is written in the discourse beginning "Know this day," regarding knowledge and faith, and what is written in the discourse beginning "And Israel saw the," etc., "and they believed in Havayah."

> Sovev is above knowledge and comprehension: the mind cannot grasp it, and a person relates to it through faith. The Alter Rebbe refers to his discourses on "Know this day" (Deuteronomy 4:39), about knowledge and faith, and on "And Israel saw … and they believed in Havayah" (Exodus 14:31).

ובתורה יש ג״כ גליא וסתים וכמ״ש בד״ה תורה צוה. ובנשמות ישראל יש ג?״כ גליא וסתים כמבואר לעיל ע״פ

In the Torah, too, there is revealed and hidden, as is explained in the discourse beginning "The Torah [that Moshe] commanded [us]." And in the souls of Israel, too, there is revealed and hidden, as is explained above on [the verse]

> The Torah too has a revealed and a hidden side, as he explains in his discourse on "The Torah that Moshe commanded us" (Deuteronomy 33:4). So do the souls of Israel, as explained earlier in this book in the discourse on "When you go out [to war]."

כי תצא ובד״ה היום הזה מצוך ובד״ה יונתי בחגוי[12] וישראל מתקשראן באורייתא שהשגת התורה מלובשת בכל אחד ואחד מישראל. כמ״ש וזאת לפנים[13] בישראל[14] ואין זאת אלא תורה שהיא מלובשת בפנימיות כו׳

"When you go out," and in the discourse beginning "This day … commands you," and in the discourse beginning "My dove, in the clefts." And Israel is bound to the Torah, for the comprehension of the Torah is enclothed in each and every one of Israel, as it is written, "And this was formerly (lefanim) in Israel," and "this" is none other than Torah, which is enclothed in the inner dimension (pnimiyus), etc.

> He adds his discourses on "This day Havayah your G-d commands you" (Deuteronomy 26:16) and on "My dove, in the clefts of the rock" (Song of Songs 2:14). Israel is bound to the Torah because the understanding of the Torah is enclothed in every Jew: in "And this was formerly (lefanim) in Israel" (Ruth 4:7), "this" is read as the Torah, and lefanim as lifnim, "within," in a person's inner self.

(עמ״ש סד״ה ראה אנכי נותן ובד״ה ויהי מקץ ועיין מענין וזאת לפנים ברות ר״פ נשא וברות ע״פ זה זח״ג [זהר חלק ג] חקת ק״פ סע״א [סוף עמוד א]) ואורייתא מתקשראה בקודשא בריך הוא[15] דאורייתא וקוב״ה [וקודשא בריך הוא] כולא חד ע׳ [עיין] בפ׳ בשלח (ד״ס סע״א [סוף עמוד א]).

(See what is written at the end of the discourse beginning "See, I set," and in the discourse beginning "And it came to pass at the end"; and see on the subject of "And this was formerly in Israel" in Ruth, at the beginning of Parshas Naso, and in Ruth on this verse, [and] the Zohar, Part III, Chukas, folio 180, end of side a.) And the Torah is bound to the Holy One, blessed be He, for the Torah and the Holy One, blessed be He, are all one; see [the Zohar,] Parshas Beshalach (folio 60, end of side a).

> In parentheses he points to further discussions, among them the Zohar on Chukas (3:180a), which expounds the verse from Ruth. Then comes the second link of the chain: the Torah is bound to G-d, for "the Torah and the Holy One, blessed be He, are all one," and he refers to the Zohar on Beshalach (2:60a).

והיינו שהתורה היא הממוצע המחבר ומקשר בחינת אלהותו ית׳ בנש״י [בנשמות ישראל] בבחינת ממלא ובבחינת סובב שיהא התקשרות בחי׳ גליא שבנש״י [שבנשמות ישראל] לבחי׳ גליא דהקב״ה בחי׳ ממכ״ע [ממלא כל עלמין].

That is, the Torah is the intermediary that joins and connects the level of His G-dliness, may He be blessed, with the souls of Israel, in the aspect of the light that fills all worlds (memalei) and in the aspect of sovev: so that the revealed level in the souls of Israel be bound to the revealed level of the Holy One, blessed be He, the level of memalei kol almin,

> The Torah is therefore the intermediary that joins the souls of Israel to G-d on both levels. Its revealed side links the revealed side of the soul, its understanding, with G-d's revealed light, memalei kol almin, the light that fills the worlds.

ובחינת פנימיות וסתים שבנש״י [שבנשמות ישראל] לבחי׳ סובב כל עלמין והיינו ע״י דאורייתא ג״כ סתים וגליא

and the level of the inner and hidden in the souls of Israel to the level of sovev kol almin. And this is through the Torah, too, being hidden and revealed

> Its hidden, inner side links the hidden, innermost core of the soul with sovev kol almin, the light that transcends the worlds. The Torah can bridge both levels because it, too, has a hidden and a revealed side.

(ועמ״ש בד״ה ולא תשבית מלח[16] וסד״ה שובה ישראל ועמ״ש בביאור ע״פ ועשו להם ציצית בענין עוטה אור כשלמה[17] ובענין שהתורה ניתנה באש שחורה ע״ג [על גבי] אש לבנה דהיינו שיש בה פנימיות וחיצוניות כו׳)

(and see what is written in the discourse beginning "And you shall not omit the salt," and at the end of the discourse beginning "Return, O Israel"; and see what is written in the explanation of the verse "And they shall make themselves tzitzis," on the subject of "He wraps Himself in light as in a garment," and on the subject that the Torah was given as black fire upon white fire, meaning that it has an inner dimension (pnimiyus) and an outer dimension (chitzoniyus), etc.).

> He refers to further discussions: on "And you shall not omit the salt [of the covenant]" (Leviticus 2:13), at the end of "Return, O Israel" (Hosea 14:2), and in the explanation of the tzitzis passage (Numbers 15:38) on G-d who "wraps Himself in light as in a garment" (Psalms 104:2). The image of the Torah given as black fire upon white fire likewise shows that it has an outer and an inner dimension.

וזהו כי המצוה הזאת כו׳ לא נפלאת[18] וגו׳ ר״ל [רוצה לומר] שאינו מופרש ממך כלל דהיינו שהיא בחינת ממלא שמתלבש בתוך עצמות נשמות ישראל. ולא רחוקה היא בחינת סובב שאינה מתלבשת אבל אינה רחוקה שמאיר דרך מקיף.

And this is [the meaning of] "For this commandment," etc., "is not hidden," etc.: that is to say, it is not separated from you at all, meaning that it is the level of memalei, which is enclothed within the very essence of the souls of Israel. "Nor is it far off": [this is] the level of sovev, which is not enclothed, yet it is not far off, for it shines in the manner of an encompassing [light] (makif).

> Now the verse is clear. "Not hidden (nifleis) from you" means not separated from you: this is memalei, enclothed within the very essence of the Jewish soul. "Nor is it far off" is sovev, which does not enter the soul yet is not distant, since it shines on it from around, as an encompassing light (makif).

SECTION 2 • ¶3–10

New every day

3 ופי׳ אשר אנכי מצוך היום[19] היינו כי בכל יום יהיו בעיניך כחדשים כי התורה נצחית ובכל יום אנו אומרים היום וכן והיו הדברים האלה אשר אנכי מצוך היום[20] אמרו רז״ל [רבותינו זכרונם לברכה] שיהיו בעיניך כחדשים.[21,22]

And the meaning of "which I command you today" is that every day they should be in your eyes as new; for the Torah is eternal, and every day we say "today." And likewise, on "And these words, which I command you today, shall be," our Sages, of blessed memory, said that they should be in your eyes as new.

> The verse says "which I command you today" to teach that the Torah's words should feel new every day: the Torah is eternal, yet every day we say "today." The Sages read "today" in the Shema (Deuteronomy 6:6) the same way, and Rashi (on Deuteronomy 26:16) puts it in these words: every day they should be in your eyes as new, as though you were commanded them that very day.

4 ועמ״ש מזה בד״ה ציון במשפט תפדה. וכמאמר היום לעשותם ולמחר לקבל שכרם[23,24] שכל עוה״ז עד למחר שהוא קבול שכר נק׳ היום.

And see what is written about this in the discourse beginning "Zion shall be redeemed with justice." And as the saying goes, "Today to do them, and tomorrow to receive their reward": the whole of this world, until "tomorrow," which is the receiving of reward, is called "today."

> The Alter Rebbe refers to his discourse on "Zion shall be redeemed with justice" (Isaiah 1:27). The Sages say "Today to do them, and tomorrow to receive their reward": the whole of life in this world, the time for doing, is "today," and only the time of reward is "tomorrow."

ובראש השנה אנו אומרים זה היום תחלת מעשיך[25] שכל ר״ה [ראש השנה] נעשה בבחי׳ היום מחדש ונמשך על כל השנה.

And on Rosh HaShanah we say, "This day is the beginning of Your works": for each Rosh HaShanah becomes the level of "today" anew, and it extends over the whole year.

> On Rosh HaShanah we say in the Musaf prayer, "This day is the beginning of Your works." Each Rosh HaShanah thus becomes a new "today," and its effect extends over the whole year.

אך צריך להבין מה שאמרו רז״ל [רבותינו זכרונם לברכה] אדם נדון[26] בכל יום גם ראש חדש נקרא ראשי חדשים וכן שבת מדי חדש בחדשו ומדי שבת בשבתו.[27, 28]

But we need to understand what our Sages, of blessed memory, said: "A person is judged every day." Also, Rosh Chodesh is called "heads of months," and likewise Shabbos: "from one new moon to the next, and from one Shabbos to the next."

> But this raises a question: if Rosh HaShanah renews the whole year, why do the Sages say that a person is judged every day? And why are the beginnings of months, "heads of months" (Numbers 28:11), and each Shabbos also marked as beginnings, as in "from one new moon to the next, and from one Shabbos to the next" (Isaiah 66:23)?

5 והענין שהוא יתי למעלה מהזמן לכן כל בחינת זמן של ששת ימי באשית במחשבה אחת נברא[29] צופה

And the explanation is: He, may He be blessed, is above time; therefore the whole dimension of time of the six days of creation was created in a single thought. He looks

> The answer begins here: G-d is above time. Therefore all of time, beginning with the six days of creation, was created in a single thought, as the Zohar (2:20a) says that all the worlds arose in one thought and were created in it.

ומביט עד סוף כל הדורות[30] בסקירה והארה אחת כמ״ש ויצא כברק חצו[31] שהוא בדרך סקירה והארה אחת כל שבעת ימי בראשית וימות המשיח ותחיית המתים.

and gazes to the end of all the generations in a single glance and illumination, as it is written, "And His arrow shall go forth like lightning": that is, all seven days of creation, the days of Mashiach and the Resurrection of the Dead, in the manner of a single glance and illumination.

> As we say in the Rosh HaShanah Musaf, G-d "looks and gazes to the end of all generations," all of them in a single glance; compare the Talmud (Rosh Hashanah 18a): "they are all surveyed in a single glance." The verse "His arrow shall go forth like lightning" (Zechariah 9:14) is read as one flash that takes in the seven days of creation, the days of Mashiach and the Resurrection together.

6 וכן חמשים אלפים יובלות[32] שהם גילוים ועליות בעילוי אחר עילוי כולם נבראו במחשבה אחת שהוא חיות כללות [עמ״ש מזה בביאור ע״פ יונתי בחגוי הסלע][33] כמ״ש

And likewise the fifty thousand jubilees, which are revelations and ascents, one elevation beyond another: all of them were created in a single thought, which is a general and collective life-force (klalus) (see what is written about this in the explanation of the verse "My dove, in the clefts of the rock"), as it is written,

> The same holds for the "fifty thousand jubilees," revelations and ascents one beyond another (a manuscript reads "all the thousands of jubilees"). All of them were created in one thought, a single general and collective life-force; the Alter Rebbe refers to his explanation of "My dove, in the clefts of the rock," printed later in this book.

פותח את ידך[34] ומשביע לכל חי רצון שיש כמה בחי׳ חי כמ״ש חי חלי הוא יודוך לכן נאמר לכל חי שכל עולם מקבל חיותו בפרטיות

"You open Your hand and satisfy every living thing (chai) [with] will (ratzon)": for there are several levels of "living," as it is written, "The living, the living, he shall thank You"; therefore it says "every living thing," for each world receives its life-force individually.

> The verse "You open Your hand and satisfy every living thing with will" (Psalms 145:16) says "every living thing" because there are many levels of life, as "The living, the living, he shall thank You" (Isaiah 38:19) repeats the word. Each world receives its own particular life-force.

אבל הכל הוא בחי׳ רצון אחד פשוט ובהשתלשל לדיבור עליון נעשה עשרה מאמרות ע״ד משל מבשרי אחזה[35] אלוה שהדיבור

But all of it is the level of one simple will; and as it descends (hishtalshelus) into the supernal speech, it becomes ten utterances. By way of analogy, [as in] "From my flesh I shall see G-d": speech

> Yet all of these come from one simple divine will, which, as it descends into supernal speech, becomes the Ten Utterances of creation. The Alter Rebbe draws an analogy from the human soul, following "From my flesh I shall see G-d" (Job 19:26): a person can learn about the divine from himself.

נחלק לפרטי פרטים ובמחשבה הוא כולל כל הדבורים במחשבה אחת מכ״ש [מכל שכן] למעלה ככל הפרטים נכללים בחיות כללי אחד:[36]

is divided into the finest particulars, while in thought one includes all the words in a single thought; all the more so above, where all the particulars are included in one general life-force.

> In a person, speech divides into many separate words, while thought holds them all in a single thought. All the more so above: all the particulars of creation are contained in one general life-force.

7 והנה כל החיות של כל השנה הוא נמשך בר"ה [בראש השנה] כי אדם נברא[37] בראש השנה. והעולם נברא בכ"ה באלול[38] וביום ו"י נברא אדם בצלמנו כדמותנו[39]

Now, all the life-force of the whole year is drawn down on Rosh HaShanah, for man was created on Rosh HaShanah. The world was created on the twenty-fifth of Elul, and on the sixth day man was created "in Our image, after Our likeness,"

> All the life-force of the year is drawn down on Rosh HaShanah, the anniversary of man's creation. According to the Midrash (Vayikra Rabbah 29:1) the world was created on the twenty-fifth of Elul, so the sixth day, when man was made "in Our image, after Our likeness" (Genesis 1:26), fell on the first of Tishrei, Rosh HaShanah.

שהוא כולל כל הנבראים כולם כמ"ש ויפח באפיו נשמת חיים[40] שהיתה נשמתו כוללת כל הנשמות.[41,42]

for he includes all created beings, every one of them, as it is written, "And He breathed into his nostrils the soul of life": for his soul included all the souls.

> Man includes all of creation within him, and his soul, which G-d breathed into him (Genesis 2:7), included all the souls. Sha'ar HaGilgulim, one of the sources the Kehot note gives, teaches that all the souls were at first included in Adam.

לכן בכל ר"ה [ראש השנה] נעשה צירוף חדש[43] שהוא הארה מהמקור שהוא הסובב חיות כללי על כל השנה וכל שנה ושנה הוא צירוף לחיות חדש ואח"כ נתחלק לפרטים

Therefore on every Rosh HaShanah a new combination [of letters] is made, which is a radiance from the Source, which is the light that encompasses all worlds (sovev): a general life-force for the whole year. Each and every year is a combination for a new life-force, and afterwards it is divided into particulars,

> Therefore on each Rosh HaShanah a new "combination" (tziruf) is formed: the letters of divine speech that give life to creation are arranged anew. This is a radiance from the Source, sovev, which serves as a general life-force for the whole year, so each year has a life-force of its own.

שהם י"ב חדשים וכל חדש מקבל חיות מהארת הכלל והיום הוא הפרט מכלל החדש ומקבל ממנו חיותו.

which are the twelve months; each month receives life-force from the radiance of the general (klal), and the day is the particular (prat) within the general [life] of the month, and receives its life-force from it.

> That general life-force then divides into particulars, the twelve months. Each month receives its life from the year's general light, and each day, a particular within its month, receives its life from the month.

8 ולכן אמרו רז״ל [רבותינו זכרונם לברכה] איזה חג שהחודש מתכסה בו[44] הוא ראש השנה שהוא המקור הכולל לכן הארת החודש מתבטל בו כביטול זיו השמש בשמש [ועמ״ש בד״ה יביאו לבוש מלכות[45] גבי

Therefore our Sages, of blessed memory, said, “Which festival is it on which the month (chodesh) is covered?” It is Rosh HaShanah, which is the all-inclusive source; therefore the radiance of the month is nullified in it, like the nullification of the sun’s ray within the sun (and see what is written in the discourse beginning “Let them bring royal apparel,” regarding

> The Talmud (Rosh Hashanah 8a-b) calls Rosh HaShanah the festival “on which the month is covered,” since it falls at the start of the month, when the moon is hidden. The Alter Rebbe reads this inwardly: Rosh HaShanah is the all-inclusive source of the year, so the month’s own light is nullified within it, as a ray of sunlight is lost within the sun. He refers to his Torah Ohr discourse on “Let them bring royal apparel” (Esther 6:8).

ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] הנביאים והכתובים עתידים להבטל[46] כו׳ ע״ש] כמאמר ברוך שאמר והיה העולם הוא חיות כללי לכל העולם וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] והלא במאמר אחד[47] היה יכול להבראות[48]

“And therefore our Sages, of blessed memory, said that the Prophets and the Writings will in the future be nullified,” etc.; see there). As in the saying, “Blessed is He who spoke and the world came into being”: this is a general life-force for the whole world. And this is what our Sages, of blessed memory, said: “But could it not have been created with one utterance?”

> That discourse discusses the saying that the Prophets and the Writings will be nullified in the future, which the Alter Rebbe explains elsewhere to mean that they will be outshone, like a candle before a torch. The morning prayer’s “Blessed is He who spoke and the world came into being” refers to the general life-force of the whole world, and so does the Mishnah’s question, “Could it not have been created with one utterance?” (Avos 5:1).

שהוא החיות כללי [ועמ״ש הרמ״ז [הרב משה זכות] בפ׳ תולדות בדף קל״ה ע״א בפי׳ במאמר אחד ע״ש] ברוך אומר ועושה הוא הפרט

which is the general life-force (and see what the Ramaz wrote in Parshas Toldos, on folio 135a, on the meaning of “with one utterance”; see there). “Blessed is He who says and does” is the particular,

> That single utterance is the general life-force. The Alter Rebbe notes a comment of the Ramaz (Rabbi Moshe Zacuto) on “with one utterance,” in his commentary on the Zohar, Parshas Toldos, folio 135a. The next phrase of the prayer, “Blessed is He who says and does,” refers to the particular.

שהוא צירוף חדש לכל יום [ע' [עיין] בזהר בשלח דס"ג ע"ב ובפי' יתרו דפ"ח ע"א[49] ועמ"ש בד"ה לבאר ענין יוה"כ [יום הכפורים][50] גבי כאשר יתבונן המשכיל

which is a new combination for each day (see the Zohar, Beshalach, folio 63b, and Parshas Yisro, folio 88a; and see what is written in the discourse beginning "To explain the matter of Yom Kippur," regarding "When the thoughtful person reflects

> The particular is a new combination of divine speech for each day. The Alter Rebbe refers to the Zohar on Beshalach (2:63b) and Yisro (2:88a), which teach that each day receives its own blessing from the Shabbos above it, and to his discourse explaining Yom Kippur.

כי באמת חדשים לבקרים[51] כו' יע"ש [יעויין שם]] וכן חיות של שנה זו אינו החיות של שנה שעברה.[52]

that in truth they are 'new every morning,' etc."; see there). And likewise, the life-force of this year is not the life-force of the year that has passed.

> That discourse speaks of the thoughtful person who reflects that creation is truly "new every morning" (Lamentations 3:23). In the same way, the life-force of this year is not that of the year that has passed: it is new.

9 וזהו שאומרים בראש השנה זה היום תחלת מעשיך שנעשה הארה מחדש מהכלל וכן אצל התורה נאמר אשר אנכי מצוך היום כי באמת צריך לירד דרך השתלשלות להתלבש בזמן [ועמ"ש בפי' עקב בד"ה

And this is why we say on Rosh HaShanah, "This day is the beginning of Your works": for a radiance is made anew from the general (klal). And likewise of the Torah it is said, "which I command you today"; for in truth it must descend through the chain of descending worlds (hishtalshelus) to be enclothed in time (and see what is written in Parshas Eikev, in the discourse beginning

> This is why we say on Rosh HaShanah, "This day is the beginning of Your works": each year a radiance comes anew from the general source. The Torah likewise says "which I command you today," because the Torah, though above time, must come down through the chain of worlds and be enclothed in time; he refers to his discourse in Parshas Eikev beginning "And to understand the root."

ולהבין שרש כו' גבי פי' על תורתך שלמדתנו] ובכל יום יורד הארה חדשה מהתורה להתלבש.

"And to understand the root," etc., regarding the meaning of "for Your Torah that You have taught us"). And every day a new radiance descends from the Torah to be enclothed.

> That discourse explains the phrase "for Your Torah that You have taught us," from the Grace after Meals. Every day a new radiance of the Torah comes down to be enclothed in the world, so the Torah is truly new each day.

10 וזהו שאנו מברכין בכל יום נותן התורה מחדש. [ועוד יובן זה עפמ״ש [על פי מה שכתוב] לעיל סד״ה כי המצוה הזאת גבי כל הקורא ושונה הקב״ה קורא ושונה כנגדו ועמ״ש בד״ה אני ישנה ולבי ער גבי

And this is why every day we bless [G-d] "who gives the Torah," anew. (This will be understood further from what is written above, at the end of the discourse beginning "For this commandment," regarding "Whoever reads and repeats [Torah], the Holy One, blessed be He, reads and repeat opposite him"; and see what is written in the discourse beginning "I am asleep, but my heart is awake," regarding

> That is why the blessing over the Torah, said every day, calls G-d "who gives the Torah" in the present tense: He gives it anew. The Alter Rebbe adds references: the end of the discourse on "For this commandment" earlier in this book, on the saying that whoever reads and studies, G-d reads and studies opposite him, and his discourse on "I am asleep, but my heart is awake" (Song of Songs 5:2).

והנה באתעדל״ת [באתערותא דלתתא] זו אתעדל״ע [אתערותא דלעילא] כו׳ וכמ״ש ויקם עדות ביעקב[53] כו׳ ע״ש ובד״ה צאינה וראינה ועמ״ש בפ׳ בשלח בד״ה ויאמר משה אכלוהו היום]

"Now, through this arousal from below, an arousal from above," etc., and as it is written, "He established a testimony in Yaakov," etc.; see there; and in the discourse beginning "Go out and see"; and see what is written in Parshas Beshalach, in the discourse beginning "And Moshe said, 'Eat it today.'")

> There he explains that an arousal from below brings an arousal from above, as in "He established a testimony in Yaakov" (Psalms 78:5). He also refers to his discourses on "Go out and see" (Song of Songs 3:11) and, in Parshas Beshalach, on "And Moshe said, 'Eat it today'" (Exodus 16:25).

וכן כנסת ישראל חדשים לבקרים רבה אמונתך[54] שבכל יום צריך לקנות בנפשו אמונה חדשה מהמקור

And likewise the Congregation of Israel [says], "They are new every morning; great is Your faithfulness (emunah)": for every day a person must acquire in his soul a new faith (emunah) from the Source.

> The Congregation of Israel says, "They are new every morning; great is Your faithfulness" (Lamentations 3:23). The Alter Rebbe reads emunah here as faith: every day a person must acquire in his soul a new faith, drawn from the Source.

כי ימים יצרו[55] כל ימי האדם שהם שבעים שנה[56,57] הם יצרו וקצובים לאדם[58] ולא אחד בהם שהקרי הוא בוי״ו שהימים הנקצבים הוא בשביל שיתגלה ויתרבה הארה באמונה בתוספת חדש בכל יום

For "days were formed": all the days of a person, which are seventy years, "were formed" and allotted to the person, "and lo (not) one among them"; for the keri [the way it is read] is with a vav [lo, "to Him"]: the allotted days are so that the illumination in faith may be revealed and increase, with a new addition every day.

> "Days were formed" (Psalms 139:16): a person's days, seventy years (Psalms 90:10), are fixed and allotted to him (compare Job 7:1). The verse is written lo with an alef, "and not one among them," but read lo with a vav, "and to Him is one of them"; the Alter Rebbe takes this to mean that the allotted days exist so that the light of faith may be revealed and grow with something new each day.

וזהו רבה אמונתך מבחי׳ סובב ע״י שרואה בכל יום ערב ובקר תמידין כסדרן מזה יכיר למעלה מהזמן:

And this is "great is Your faithfulness" from the level of the light that encompasses all worlds (sovev): through seeing every day evening and morning, continually in their order, one comes from this to recognize [what is] above time.

> This is "great is Your faithfulness" coming from sovev, the level above time. Watching evening and morning return each day in unbroken order, a person comes to recognize what stands above time.

SECTION 3 • ¶11–12

Two levels in the soul

11 ב והנה הארה שבנפש האדם היא בשני בחי׳ ממלא וסובב ממלא נקרא שמתלבש ונתפס במוחו השגת אלהות.

(2) Now, the radiance in a person's soul is in two aspects: memalei [the filling light] and sovev [the encompassing light]. Memalei is when the comprehension of G-dliness is enclothed and grasped in his mind.

> Section 2 begins. The divine light within a person's soul also has two aspects. Memalei is G-dliness as the mind grasps it, enclothed and held in a person's understanding.

כמ״ש ובחרת בחיים לאהבה את[59] ה׳ וגו׳ כי הוא חייך[60] כי הבחירה בשכל לבד לבחור בטוב ולמאוס ברע ואהבה הוא בלב

As it is written, "And you shall choose life, to love Havayah," etc., "for He is your life." For choosing is in the intellect alone, to choose the good and reject the evil, whereas love is in the heart.

> The verse says, "And you shall choose life, to love Havayah your G-d … for He is your life" (Deuteronomy 30:19-20). Choosing belongs to the intellect, which chooses good and rejects evil, while love belongs to the heart.

והבחירה קודם לאהבה שצריך להרגיל א״ע [את עצמו] בשכלו שיהיה מוסכם אצלו לבחור בחיים [ועמ״ש מזה בד״ה שמע ישראל בפי ואתחנן][61] כמאמר ראה נתתי לפניך היום וגו׳

And choosing comes before love: a person must accustom himself, in his intellect, until it is settled with him to choose life (and see what is written about this in the discourse beginning "Hear, O Israel," in Parshas Va'eschanan), as it says, "See, I have set before you today," etc.,

> The choice comes first: a person must train his mind until choosing life is settled within him, as in "See, I have set before you today life and good" (Deuteronomy 30:15). The Alter Rebbe refers to his discourse on "Hear, O Israel" in Parshas Va'eschanan.

ובחרת בחיים[62] שהוא החיות של שמים וארץ שאנו רואים ולא לבחור בגשמיות שהן כל תענוגי עולם הזה הכלה ונפסד שנקרא מות ואחר שיסכים בשכלו הבחירה בטוב

"and you shall choose life": that is, the life-force of the heavens and earth that we see, and not to choose physicality, that is, all the pleasures of this world, which comes to an end and perishes and is called "death." And after he has settled in his mind the choice of the good,

> "Life" here means the divine life-force of the heavens and earth we see, as opposed to the physical pleasures of this world, which pass away and are therefore called "death." Once the mind has firmly chosen the good, the next step can follow.

שהוא החיים יתבונן לבוא לבחינת אהבה וכמ״ש מזה בהד״ה שמע ישראל כי הוא חייך שהוא החיים האמיתים כמ״ש כי עמך מקור חיים[63]

which is life, he should contemplate so as to come to the level of love, as is written about this in the discourse beginning "Hear, O Israel": "for He is your life," He being the true life, as it is written, "For with You is the source of life."

> He then contemplates in order to arrive at love, because G-d "is your life," the true life, as in "For with You is the source of life" (Psalms 36:10). This too is explained in the discourse on "Hear, O Israel."

וזהו בחינת ממלא שבנפש האדם שהאהבה נתלבש ונתפס בשכלו והוא בחינת בכל לבבך ובכל נפשך ובחינת סובב הוא בחינת ובכל מאדך[64] למעלה מהכלי שהוא השכל.

And this is the level of memalei in a person's soul: the love is enclothed and grasped in his intellect; and it is the level of "with all your heart and with all your soul." And the level of sovev is the level of "and with all your might (me'od)": above the vessel, which is the intellect.

> A love that is enclothed in and held by the intellect is memalei in the soul: loving G-d "with all your heart and with all your soul" (Deuteronomy 6:5). Sovev in the soul is "with all your might (me'od)," a love beyond the measure of the intellect, which is the vessel that holds the first kind.

12 ועיין מ״ש בד״ה ועתה יגדל נא.[65] [ועד״ז גם בתשובה יש בי׳[66] בחינות תשובה תתאה ותשובה עילאה] אך להסביר הענין איך אפשר להיות עבודה בבחינת סובב למעלה מהשכל.

And see what is written in the discourse beginning "And now, I pray, let [the power] be great." (And in the same way, in teshuvah too there are two levels: the lower teshuvah and the higher teshuvah.) But to explain the matter: how is it possible for there to be divine service at the level of sovev, above the intellect?

> The Alter Rebbe refers to his discourse on "And now, I pray, let the power be great" (Numbers 14:17), and notes that teshuvah too has two levels, lower and higher, as the Zohar (3:123a) distinguishes. Then he asks: if sovev is above the intellect, how can a person serve G-d at that level at all?

אך הענין הוא על ידי תשובה במסירת נפש שהוא למעלה מהדעת וכמ״ש במ״א שלכן לא נאמר בתורה טעם על מס״נ [מסירות נפש][67]

But the explanation is: it is through teshuvah with self-sacrifice (mesirus nefesh), which is above knowledge (daas), as is written elsewhere: that this is why the Torah states no reason for self-sacrifice,

> The answer is teshuvah with self-sacrifice (mesirus nefesh), which is above knowledge. As explained elsewhere, this is why the Torah gives no reason for self-sacrifice.

כמו שנאמר טעם על אהבה כדכתיב לאהבה את[68] ה׳ אלקיך כי הוא חייך והיינו לפי שהאהבה נמשכה מבחי׳ שכל וטעם

as a reason is stated for love, as it is written, "to love Havayah your G-d, for He is your life." That is because love is drawn from the level of intellect and reason

> By contrast, the Torah does give a reason for love: "to love Havayah your G-d, for He is your life." Love can be given a reason because it flows from intellect and reason.

דדרך השתלשלות משא״כ על מס״נ [מסירות נפש] לא נאמר טעם לפי שהוא למעלה מהשכל [וכמ״ש בד״ה כי טובים דודיך.

of the way of the chain of descent (hishtalshelus), whereas for self-sacrifice no reason is stated, because it is above the intellect (as is written in the discourse beginning "For your love is better,"

> Intellect and reason belong to the ordered chain of cause and effect (hishtalshelus). Self-sacrifice has no stated reason because it is above the intellect; the Alter Rebbe refers to his Torah Ohr discourse on "For your love is better than wine" (Song of Songs 1:2).

בפ׳ שמות[69] ובד״ה חייב אינש לבסומי בפוריא][70,71] והיא בחינת אמונה שלמעלה מהדעת שנמשך מבחי׳ סובב [ועמ״ש בביאור ע״פ ואלה המשפטים[72] גבי

in Parshas Shemos, and in the discourse beginning "A person is obligated to become intoxicated on Purim"). And it is the level of faith that is above knowledge, which is drawn from the level of sovev (and see what is written in the explanation of the verse "And these are the ordinances," regarding

> He also refers to his Purim discourse on "A person is obligated to become intoxicated on Purim" (Megillah 7b). Self-sacrifice is the faith that is above knowledge, drawn from sovev; he refers further to his explanation of "And these are the ordinances" (Exodus 21:1).

כי תקנה עבד עברי.[73] ששרש הנשמות מבחי׳ בעבר הנהר היוצא מעדן שהוא מבחי׳ עגולים וסוכ״ע.

"If you acquire a Hebrew servant": that the root of the souls is from the level of "beyond the river," [the river] that goes out of Eden, which is from the level of the circles (igulim) and sovev kol almin.

> There, on "If you acquire a Hebrew (ivri) servant" (Exodus 21:2), he explains that the root of the souls is "beyond (ever) the river," the river that goes out of Eden (Genesis 2:10). That level is the "circles" (igulim), in Kabbalah the encompassing lights, and sovev kol almin.

SECTION 4 • ¶13–15

Above the chain: creation from nothing

13 והנה גילוי בחי׳ זו בנפש האדם זהו הגילוי מבחי׳ סובב והוא שלא כסדר ההשתלשלות משכל למדות כו׳ כי״א מלמעלה מסדר ההשתלשלות.

Now, the revelation of this level in a person's soul is the revelation from the level of sovev, and it is not in the order of the chain of descent (hishtalshelus), from intellect to emotive attributes (middos), etc., but rather from above the order of hishtalshelus.

> Revealing this level in the soul is a revelation from sovev. It does not come in the usual order, from intellect to emotions, but from above that order altogether.

וכענין אע"ג [אף על גב] דאיהו לא חזי מזליה חזי.[74] שהמשכה זו מבחי' מזליה בפנימית הוא הגילוי מלמעלה מבחי' השתלשלות עילה ועלול שכל ומדות כו'

It is like the matter of "Even though he does not see, his mazal sees": for this drawing-down from the level of his mazal, inwardly, is the revelation from above the level of hishtalshelus of cause and effect, intellect and emotive attributes, etc.)

> It is like the Talmud's "Even though he does not see, his mazal sees" (Megillah 3a): a person's mazal, the root of his soul above, senses what he himself does not. The drawing-down from that inner level is a revelation from above the chain of cause and effect, of intellect and emotion.

לכן במקום שבעלי תשובה עומדים כו'. אך להבין טעם הדבר הנה כתיב אני ראשון ואני אחרון[75] וכתיב בדבר ה' וגו'.

Therefore, "In the place where baalei teshuvah stand," etc. But to understand the reason for this: it is written, "I am first and I am last," and it is written, "By the word of Havayah," etc.

> That is why "in the place where baalei teshuvah stand, the perfectly righteous cannot stand" (Berachos 34b): teshuvah draws from a level above the ordered chain. To explain why, the Alter Rebbe brings "I am first and I am last" (Isaiah 44:6) and "By the word of Havayah the heavens were made" (Psalms 33:6).

פירוש שהבריאה היא על ידי דבור וכתיב בראשית ברא אלהים[76] שהבריאה היא יש מאין והענין שבריאת העולמות אינו בדרך השתלשלות מעילה לעלול.

That is, creation is through speech. And it is written, "In the beginning Elokim created (bara)": creation (beriah) is something from nothing (yesh me'ayin). And the explanation is that the creation of the worlds is not by way of hishtalshelus, from cause to effect.

> Creation comes about through divine speech, and the word bara ("created") in "In the beginning Elokim created" (Genesis 1:1) means something from nothing. In other words, creation is not a chain of cause and effect.

ע"ד משל אצל האדם שהמדות מהשכל והדיבור מהמדות הוא דרך השתלשלות שע"י המדה נעשה הבל הלב.[77,78]

By way of analogy, in a person, the emotive attributes [come] from the intellect, and speech from the emotive attributes; this is by way of hishtalshelus, for through the emotive attribute the breath of the heart is formed,

> By analogy, in a person the emotions come from the intellect and speech comes from the emotions, in a gradual chain: an emotion produces the "breath of the heart," from which voice and then speech emerge.

14 ואחר כך קול ודבור שהדבור נמשך מהקול והקול וכו׳ הכל בדרך המשכה והשתלשלות עילה ועלול.

and afterwards voice and speech, speech being drawn from voice, and voice, etc.: all of it by way of drawing-down and the chain of descent (hishtalshelus), cause and effect.

> After the breath of the heart come voice and speech: speech is drawn from voice, and voice from the breath. In a person everything proceeds by gradual drawing-down, cause and effect.

אבל בבריאת העולמות אינו דרך השתלשלות והמשכה שמאמר יהי רקיע[79] אינו ערך של המאמר שיהיה נמשך ממנו רקיע שאף ריבוא רבבות צמצומים והשתלשלות ממדרגה למדרגה דרך עילה ועלול לא יועילו שישתלשל ויתהוה חומר גשמי אפילו

But in the creation of the worlds it is not by way of hishtalshelus and drawing-down. For with the utterance "Let there be a firmament," it is not within the measure of the utterance that a firmament should be drawn forth from it; for even myriads upon myriads of contractions (tzimtzumim) and descents from level to level, by way of cause and effect, would not avail for physical matter to descend and come into being, even

> The creation of the worlds is different. The utterance "Let there be a firmament" (Genesis 1:6) is not on the scale of a physical firmament; no number of contractions and descents from level to level, by cause and effect, could ever turn spirit into physical matter.

כמו חומר הרקיע מהשתלשלות הרוחניות כו׳ אלא שהוא כח א״ס ב״ה הכל יכול לברוא הרקיע ע״י המאמר יהי רקיע יש מאין וזהו שלא כסדר ההשתלשלות כ״א בבחי׳ דלוג

like the matter of the firmament, from the descent of the spiritual, etc. Rather, it is the power of the Infinite One (Ein Sof), blessed be He, the Omnipotent, to create the firmament through the utterance "Let there be a firmament," something from nothing (yesh me'ayin). And this is not in the order of hishtalshelus, but rather in the manner of a leap (dilug).

> That holds even for matter as fine as the firmament's. It is the power of the Infinite One, the Omnipotent, that creates the firmament through the utterance, something from nothing; that is not a step in a chain but a leap (dilug).

וכן כל הנבראים כו׳ מהבורא הוא מאין ולא דרך השתלשלות כי א״א להיות נמשך בחי׳ נברא גם בחי׳ חכמה שבהם אפילו מבחי׳ דבור שלמעלה

And so too all the created beings, etc.: [their coming] from the Creator is from nothing, and not by way of hishtalshelus. For it is impossible for the level of a created being, even the level of Chochmah (wisdom) that is in them, to be drawn forth even from the level of speech above,

> So it is with every creature: it comes from the Creator out of nothing, not by gradual descent. Nothing created, not even the Chochmah within the created worlds, can simply flow out of the divine speech above.

שהוא בחינת התגלות שלמעלה שהבורא הוא היפך הנבראים ואפילו גם על התהוות חכמה עילאה מא"ס ב"ה נאמר והחכמה מאין תמצא[80] שאפילו להיות נמשך בחינת אנת חכים

which is the level of revelation above; for the Creator is the opposite of the created beings. And even regarding the coming-into-being of supernal Chochmah from the Infinite One, blessed be He, it is said, "And Chochmah is found from ayin (nothing)": for even the drawing-forth of the level of "You are wise,

> For divine speech is a revelation of the Creator, and the Creator is the opposite of the created. Even supernal Chochmah, the first of all levels, comes from the Infinite One as "Chochmah is found from ayin (nothing)" (Job 28:12), and the Tikkunei Zohar says of G-d, "You are wise, but not with a known wisdom."

ולא בחכמה ידיעא[81,82] היינו התלבשות אור א"ס בחכמה אינו בבחינת השתלשלות וכל מה שנזכר בספרים השתלשלות עילה ועלול אינו על הנבראים מהבורא [כי"א בהשתלשלות רוח הבהמה מפני שור[83] שבמרכבה משא"כ בהתהוות הגשמיות ממש

but not with a known wisdom," that is, the enclothement of the Infinite Light (Or Ein Sof) in Chochmah, is not by way of hishtalshelus. And all that is mentioned in the books about hishtalshelus of cause and effect does not refer to the created beings [coming] from the Creator (but rather to the descent of the spirit of the animal from the face of the ox in the Chariot; whereas in the coming-into-being of actual physicality,

> That is, even the Infinite Light's enclothing itself in Chochmah is not a gradual descent. When the books speak of a chain of cause and effect, they do not mean creation from the Creator; the Alter Rebbe's example of what they do mean is the spirit of animals, which descends from the face of the ox in the divine Chariot (Ezekiel 1:10).

וכן בהתהוות הרוחניות מא"ס ב"ה הוא יש מאין ממש וכמ"ש כ"ז [כל זה] באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי].

and likewise in the coming-into-being of the spiritual from the Infinite One, blessed be He, it is truly something from nothing; as all this is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces").

> Physical matter, and spiritual beings too, come into being from the Infinite One truly as something from nothing. All this is explained in Tanya, Iggeres HaKodesh 20, the epistle beginning "He and His life-forces."

15 וזהו אני ראשון[84] פי׳ שלהיות התהוות ראשית ההתהוות היינו חכמה עילאה הוא שלא ע״י השתלשלות אלא והחכמה מאין תמצא.[85]

And this is "I am first": that is, for the first of all that comes into being, namely supernal Chochmah, to come into being is not through the chain of descent (hishtalshelus); rather, "And Chochmah is found from ayin."

> This explains "I am first": the very first thing to come into being, supernal Chochmah, did not emerge by gradual descent. It came, as the verse says, "from ayin, nothing."

וזהו אני ראשון אני אותיות אין[86] ועד״ז גם כן אני אחרון היינו להיות התהוות שמים ו ארץ גשמיים מן המאמר הרוחני אינו דרך השתלשלות כ״א יש מאין והוא מבחינת סוכ״ע.

And this is "I (ani) am first": ani has the letters of ayin (nothing). And in the same way, "I am last": that is, for physical heavens and earth to come into being from the spiritual utterance is not by way of hishtalshelus, but rather [as] something from nothing; and it is from the level of the light that encompasses all worlds (sovev kol almin).

> The word ani ("I") has the same letters as ayin ("nothing"). "I am last" means likewise that physical heavens and earth come from the spiritual utterance not by descent but as something from nothing, which comes from sovev kol almin.

SECTION 5 • ¶16–19

Giving over the will

16 ועמ״ש מזה ע״פ יביאו לבוש מלכות[87] ולכן כל המשכות צריך להיות מהמקור שהוא האין. ולכן כדי להמשיך הארה והמשכה זו ומה גם בר״ה [בראש השנה] שאזי נמשך חיות כללי לכל השנה

And see what is written about this on the verse "Let them bring royal apparel." And therefore all drawings-down must be from the Source, which is the Ayin (Nothing). And therefore, in order to draw down this radiance and drawing-down, and all the more so on Rosh HaShanah, when a general life-force is drawn down for the whole year,

> The Alter Rebbe refers to his explanation of "Let them bring royal apparel" (Esther 6:8). Every drawing-down of divine light must come from the Source, the Ayin, and above all on Rosh HaShanah, when the general life-force of the whole year is drawn down.

לכן צ"ל העבודה ג"כ בבחי' סובב שבנפש[88] וזהו דוקא ע"י תשובה שכאשר האדם מוסר נפשו לה' כמו רבי אליעזר בן דרודייא[89] שהוא מסירת הרצון.

therefore the service, too, must be at the level of sovev in the soul. And this is specifically through teshuvah (return): when a person gives over his soul to G-d, like Rabbi Eliezer ben Durdaya, which is the giving over of the will.

> Therefore a person's service must also reach the sovev of his soul, and this is done specifically through teshuvah, when a person gives over his soul to G-d. The Talmud (Avodah Zarah 17a), which names him Elazar ben Durdaya, tells how after a life of sin he repented with his whole being and wept until his soul left him; his giving over was a giving over of the will.

17 ועד"ז עכ"פ [על כל פנים] מסירת הרצון לה' בכל עניני רצונות הנפש להיות בטל רצונך[90,91] להיות עוצם עיניו[92] וכנ"ל.

And in the same way, at any rate, the giving over of the will to G-d in all the matters the soul desires: to fulfill "Nullify your will," to be one who "shuts his eyes," as mentioned above.

> In the same way, at the very least, a person should give over his will to G-d in everything his soul desires, as the Mishnah says, "Nullify your will before His will" (Avos 2:4). He should be one who "shuts his eyes from seeing evil" (Isaiah 33:15).

וכן בשמיעה ודיבור וכן לא תתורו אחרי לבבכם[93] ביטול רצון כנ"ל. וכן בעשיית טוב בעל כרחך דוקא לעשות הכל בהיפוך רצונו.

And so too in hearing and speech; and so too "Do not stray after your heart": the nullification of the will, as mentioned above. And so too in doing good: specifically against your will, to do everything contrary to his own will.

> So too with hearing and speech, and with "Do not stray after your heart" (Numbers 15:39): all of these are a nullifying of one's own will. Even in doing good, a person should act against his own inclination, doing everything contrary to what he himself wants.

18 וזהו ג״כ בחי׳ מס״נ [מסירות נפש] כי מה לי קטלא כולה[94] כוי[95] שהוא אתכפייא סט״א [סטרא אחרא] ע״י לב נשבר ונדכה[96] אדם ובהמה תושיע[97] שיעשה עצמו כבהמה ולא יחפוץ ברצון ותאוות גשמיות כמ״ש ועמך לא חפצתי[98]

And this too is the level of self-sacrifice (mesirus nefesh), for "What difference is there to me between killing it entirely," etc. It is the subduing (iskafya) of the sitra achra (the other side) through "a broken and crushed heart." "Man and beast You save": that he make himself like a beast and not desire physical wants and cravings, as it is written, "And with You I desire nothing";

> This too is self-sacrifice, for, as the Talmud reasons, "what difference is there between killing it entirely and killing half?" (Bava Metzia 95a): giving up one's will is a giving up of part of oneself. It subdues the sitra achra through "a broken and crushed heart" (Psalms 51:19), and "Man and beast You save" (Psalms 36:7) is read as a person making himself like a beast before G-d, with no physical desires of his own, as in "and with You I desire nothing" (Psalms 73:25).

דהיינו אפילו מה שעמך הוא היודע הוא המדע[100, 99] איהו וגרמוהי חד[101] כ״א כלה שארי ולבבי[102] אליו יתי׳ ממש וכמאמר בכל קראנו אליו[103] ולא למדותיו[105, 104] מכש״כ [מכל שכן] וק״ו [וקל וחומר] רצונות גשמיים כו׳.

that is, even what is "with You": "He is the Knower, He is the Knowledge," "He and His vessels are one" (ihu vegarmohi chad); but only "My flesh and my heart pine" for Him, may He be blessed, Himself; as in the saying, "Whenever we call upon Him": to Him, and not to His attributes. All the more so, and a fortiori, physical desires, etc.

> "With You" means even what is with G-d, His attributes, which are one with Him: "He is the Knower and He is the Knowledge," as the Rambam writes, and "He and His vessels are one," as the Tikkunei Zohar says. The soul longs for Him alone, "my flesh and my heart pine" (Psalms 73:26), "to Him, and not to His attributes," as the Pardes quotes from the Sifre; all the more so it should not desire physical things.

19 וע״י יוכל לבא לבחי׳ ובכל מאדך להמשיך מבחי׳ סובב כי ע״י ביטול הרצון הוא מגיע להמקור

And through this he can come to the level of "and with all your might (me'od)," to draw down from the level of sovev; for through the nullification (bittul) of the will he reaches the Source,

> Through this a person can reach "with all your might," drawing from sovev, for by nullifying his own will he reaches the Source of all.

שהוא האין וכתיב קרוב ה׳ לכל קוראיו[106] וגו׳ באמת וזהו קורא בתורה[107, 108] שקורא להמקור להיות נמ שך בתורה

which is the Ayin. And it is written, "Havayah is near to all who call upon Him," etc., "in truth." And this is [the meaning of] "reading (korei) in the Torah": that he calls (korei) to the Source to be drawn down into the Torah.

> The Source is the Ayin. "Havayah is near to all who call upon Him … in truth" (Psalms 145:18), and this is the inner meaning of "reading (korei) in the Torah" (Berachos 13a): the reader "calls" to the Source to be drawn down into the Torah.

כי אורייתא מכחכמה נפקת והחכמה מאין תמצא וע״י מסירת נפש ממשיך מהמקור וכל מה שלומד וקורא אח״כ הוא נקרא תורה לשמה לשם התורה שממשיך הארה מהמקור להתורה.[109, 110]

For the Torah comes forth from Chochmah, and "Chochmah is found from ayin." And through self-sacrifice he draws down from the Source; and all that he learns and reads afterwards is called Torah lishmah (for its sake): for the sake of the Torah, for he draws down a radiance from the Source into the Torah.

> For the Torah comes from Chochmah, and Chochmah comes from Ayin. Through self-sacrifice a person draws from that Source, so all his later learning and reading is Torah lishmah, "for its sake," that is, for the sake of the Torah itself, since he draws light from the Source into the Torah.

SECTION 6 • ¶20–24

"To do it": making anew

20 וזהו ועשיתם אתם[111, 112] אל תקרא אותם אלא אתם[113] וכו׳ שנקרא עשיית המצוה ולא קיום בלבד כי אם עשיה מחדש שהוא בחינת התפשטות המחיה כל העולמות וז״ש [וזהו שכתוב]

And this is [the meaning of] "And you shall do them (osam)": do not read osam (them) but atem (yourselves), etc.; for it is called the "doing" of the mitzvah, and not merely fulfilling [it], but rather making [it] anew, which is the level of the outspreading that gives life to all the worlds. And this is what is written,

> The Sages read "And you shall do them (osam)" as "you shall make yourselves (atem)" (Sanhedrin 99b; Vayikra Rabbah 35:7). So a mitzvah is called "doing," not merely fulfilling: it is making anew the outspreading light that gives life to all the worlds.

כי קרוב אליך הדבר כו׳ לעשותו.[114] לעשותו דוקא להמשיכו מחדש מהמקור וכמ״ש בד״ה בשעה שהקדימו נעשה[115] בפי׳ עושי דברו.

"For the matter is near to you," etc., "to do it." "To do it" specifically: to draw it down anew from the Source, as is written in the discourse beginning "When they put 'we will do' first," on the meaning of "who do His word."

> That is why our verse ends "to do it": specifically to draw it down anew from the Source. The Alter Rebbe refers to his discourse on "When they put 'we will do' before 'we will hear'" (Shabbos 88a), on the angels who are "doers of His word" (Psalms 103:20).

21 ולכן נאמר במוסף דר״ה [דראש השנה] ועשיתם עולה[116] בחי׳ לעשותו. דהנה כי נשגב שמו לבדו[117] עד שלא[118] נברא העולם היה הוא ושמו בלבד[119] שהשם אינו עצמותו כמו אצל האדם שם ראובן ושמעון אינו אלא הארה מעצמותו.

And therefore it is said in the Musaf of Rosh HaShanah, "And you shall make a burnt offering": the level of "to do it." For behold, "For His Name alone is exalted": before the world was created there were He and His Name alone; for the name is not His essence, just as with a person, the name Reuven or Shimon is only a radiance from his essence.

> That is why the Torah says of the Rosh HaShanah Musaf offering "And you shall make a burnt offering" (Numbers 29:2) rather than "offer": it is the level of "to do it," making anew. "His Name alone is exalted" (Psalms 148:13), and before the world was created there were only He and His Name (Pirkei DeRabbi Eliezer 3); a name is not the essence, just as a person's name, Reuven or Shimon, is only a glimmer of who he is.

22 ועמ״ש מזה בד״ה את שבתותי תשמרו. וכן ביו״ד נברא[120] עולם הבא ובה״א [ובאות ה״א] נברא עולם הזה הכל בבחי׳ שם לבד.

And see what is written about this in the discourse beginning "My Shabbosos you shall keep." And likewise, with the yud the World to Come was created, and with the hei this world was created: all at the level of a name alone.

> This is explained further in the discourse on "My Shabbosos you shall keep." Likewise, the World to Come was created with the letter yud and this world with the letter hei (Menachos 29b): both only at the level of a name, through letters of G-d's Name.

וע״י מסירת נפש הוא ממשיך בחי׳ סובב שמגיע עד המקור. וזהו כי המצוה הזאת אשר אנכי מצוך היום.[121]

And through self-sacrifice (mesirus nefesh) he draws down the level of the light that encompasses all worlds (sovev), which reaches up to the Source. And this is "For this commandment which I (Anochi) command you today":

> Through self-sacrifice, however, a person draws down sovev, which reaches all the way to the Source. That is the meaning of "this commandment which I (Anochi) command you today."

אני ממש שהוא מהותו ועצמותו ית׳ שלמעלה מעלה מבחי׳ שם והארה כו׳ ולכן נקרא עשייה מחדש והיינו ע״י בפיך הוא תורה.

"I" in the literal sense, which is His being and essence, may He be blessed, which is far above the level of a name and a radiance, etc. And therefore it is called making anew. And this is through "in your mouth," which is Torah,

> "I" means G-d Himself, His very being and essence, far above any name or radiance. That is why the mitzvah is called "making" anew, and it comes about through "in your mouth," which is Torah.

23 ובלבבך הוא תשובה. וזהו לעשותו פי׳ שזהו שעושים ממש כביכול בחי׳ דברו ולא קיום בלבד כנ״ל וכענין ויעש דוד שם[122, 123] כמ״ש במ״א.

and "in your heart," which is teshuvah. And this is "to do it": that is, that one actually makes, as it were, the level of His word, and not merely fulfills [it], as mentioned above; as in the matter of "And David made a name," as is written elsewhere.

> "In your heart" is teshuvah. "To do it" means that a person actually makes, as it were, the level of His word, and does not merely fulfill it, as in "And David made a name" (2 Samuel 8:13), which the Zohar reads as David "making" G-d's Name above.

וז״ש [וזהו שכתוב] בקרבן מוסף דר״ה [דראש השנה] ועשיתם עולה[124] כי ר״ה [ראש השנה] הוא ת חלת מעשיך שעושים ובונים בחי׳ דברו ית׳ והיינו מהמקור שהוא האין.

And this is what is written regarding the Musaf offering of Rosh HaShanah, "And you shall make a burnt offering": for Rosh HaShanah is "the beginning of Your works," when one makes and builds the level of His word, may He be blessed; and that is from the Source, which is the Ayin.

> This is why the Rosh HaShanah offering says "And you shall make a burnt offering": Rosh HaShanah is "the beginning of Your works," when we make and build His word anew, drawing it from the Source, the Ayin.

24 וזהו שאומרים במלכיות כה אמר הד צבאות מלך ישראל וגואלו אני ראשון ואני אחרון[125] כו׳.

And this is what we say in Malchuyos [the verses of Kingship]: "Thus says Havayah of Hosts, King of Israel and its Redeemer: I am first and I am last," etc.

> This is why the Kingship (Malchuyos) verses of the Rosh HaShanah Musaf include "Thus says Havayah, King of Israel and its Redeemer, Havayah of Hosts: I am first and I am last" (Isaiah 44:6).

ועמ״ש מזה בשה״ש בד״ה צואך בחרוזים. ועי׳ בזהר ס״פ פנחס דרנ״ח ע״ב מענין ועשיתם עולה.[126]

And see what is written about this in Shir HaShirim, in the discourse beginning "Your neck with strings of beads." And see the Zohar, at the end of Parshas Pinchas, folio 258b, on the subject of "And you shall make a burnt offering."

> The Alter Rebbe refers to his discourse in the Song of Songs section, "Your neck with strings of beads" (Song of Songs 1:10), and to the Zohar at the end of Pinchas (3:258b), which asks why the Torah says "And you shall make a burnt offering" on Rosh HaShanah and not "And you shall offer."

וגם פי׳ לעשותו ע״ד מ״ש בזהר פ׳ וירא דקט״ו ע״א ע״פ ויעש ה׳ לשרה כו׳ עשייה איהו לעילא.[127,128]

And also, the meaning of "to do it" is along the lines of what is written in the Zohar, Parshas Vayera, folio 115a, on the verse "And Havayah did for Sarah," etc.: "Doing (asiyah) is above."

> "To do it" can also be read in light of the Zohar on "And Havayah did for Sarah" (Genesis 21:1), which says that the "doing" for Sarah came from a level higher than the "remembering" mentioned in the same verse.

SECTION 7 • ¶25–27

Desire for G-d alone; the two teshuvahs

25 והיינו כי משם נמשך ג״כ להיות העשייה וההתהוות יש מאין שזהו למעלה מהשתלשלות ועמ״ש מזה בד״ה צו את בנ״י [בני ישראל] כו׳ את הכבש האחד תעשה[129] כי׳ו והיינו ע״י ועמך לא חפצתי.[130]

That is, from there, too, is drawn the making and the coming-into-being of something from nothing, which is above the chain of descent (hishtalshelus). And see what is written about this in the discourse beginning "Command the children of Israel," etc., [on] "The one lamb you shall make," etc. And this is through "And with You I desire nothing."

> From the Ayin, above the chain of worlds, comes every act of making something from nothing. The Alter Rebbe refers to his discourse on "Command the children of Israel … the one lamb you shall make" (Numbers 28:2–4), and says that this level is reached through "and with You I desire nothing" (Psalms 73:25).

אשר פי׳ חפץ הוא התשוקה הפנימית וכמ״ש בד״ה ושמתי כדכד גבי לאבני חפץ[131] והיינו ע״י שיתבונן שכל העולמות הוא רק בחי׳ זמן

For the meaning of chefetz (desire) is the inner longing, as is written in the discourse beginning "And I will make [your windows] of kadkod," regarding "stones of chefetz." And this is through contemplating that all the worlds are only the level of time,

> Chefetz, "desire," means the innermost longing, as he explains in his discourse on "And I will make your windows of kadkod … and all your border of stones of chefetz" (Isaiah 54:12). A person reaches this by contemplating that all the worlds exist only within time.

שהוא בחי׳ התפשטות הארה אחת כנ״ל וכלא חשיב לגמרי לגבי מהותו ועצמותו יתׄ שלמעלה מעלה מבחי׳ זמן.

which is the level of the outspreading of a single radiance, as mentioned above, and is considered utterly as nothing compared to His being and essence, may He be blessed, which is far above the level of time.

> Time is only the outspreading of a single radiance, as explained above, and it counts as utterly nothing compared to G-d's own being, which is far above time. Seeing this, a person can long for G-d Himself and for nothing else.

26 וע׳ מ״ש בד״ה מי אל כמוך. ולזה נתקנו עשרת ימי תשובה שיש עשר ספירות בנפש האדם ג׳ שכליים וז׳ מדות

And see what is written in the discourse beginning "Who is a G-d like You." And for this the Ten Days of Teshuvah were instituted: for there are ten Sefiros in a person's soul, three intellectual and seven emotive attributes (middos),

> The Alter Rebbe refers to his discourse on "Who is a G-d like You" (Micah 7:18). The Ten Days of Teshuvah correspond to the ten Sefiros of the soul, its three intellectual powers and seven emotive attributes.

וצריך להעלותם כולן להׄי׳ בבחי׳ תשובה עד יוה״כ [יום הכפורים] שהוא למעלה כדכתיב לפני ה׳ תטהרו והיינו ע״י תשובה.[132]

and one must raise them all to G-d in the manner of teshuvah (return), until Yom Kippur, which is above, as it is written, "Before Havayah you shall be purified"; and that is through teshuvah.

> All ten must be raised to G-d through teshuvah, until Yom Kippur, which is higher still, as it says, "Before Havayah you shall be purified" (Leviticus 16:30).

27 ודרך פרט שי בתשובה ג"כ ב' מדרגות תשובה תתאה ותשובה עילאה תשובה תתאה היא בבחינת ממלא שבנפש

And in detail: in teshuvah, too, there are two levels, the lower teshuvah (teshuvah tata'ah) and the higher teshuvah (teshuvah ila'ah). The lower teshuvah is at the level of memalei [the filling light] in the soul,

> Teshuvah too has two levels. The lower teshuvah belongs to the soul's memalei, its inner, measured powers.

היינו במחשבה דבור ומעשה הנמשכים מהשכל ומדות לקשרן כולן אליו יתּ' כל אחד לפי ערכ ו וזהו ענין בכל לבבך בשני יצריך[133] ובכל נפשך.

that is, in thought, speech and action, which are drawn from the intellect and the emotive attributes: to bind them all to Him, may He be blessed, each according to its measure. And this is the meaning of "with all your heart," with both your inclinations, "and with all your soul."

> Lower teshuvah binds a person's thought, speech and action, which flow from his intellect and emotions, to G-d, each according to its measure. This is "with all your heart," which the Sages read as "with both your inclinations" (Berachos 54a), "and with all your soul."

אך תשובה עילאה הוא בחי' סובב שבנפש בחי' בכל מאדך[134] וגם בחינה זו הוא קרוב אליך כמ"ש כי קרוב אליך הדבר מאד[135] וכנ"ל בפי' ולא רחוקה היא כו' כי קרוב כו':

But the higher teshuvah is the level of sovev [the encompassing light] in the soul, the level of "with all your might (me'od)." And this level too is near to you, as it is written, "For the matter is very (me'od) near to you," and as [explained] above on the meaning of "Nor is it far off," etc., "For it is near," etc.

> Higher teshuvah is the soul's sovev, "with all your might (me'od)." This level too is near, as the verse says, "the matter is very (me'od) near to you," and as explained at the start of the maamar, "nor is it far off" speaks of sovev, which is near even though it surrounds.

IN ONE'S AVODAH

Every day a person must acquire new faith and receive the Torah as newly given. Above all in the Ten Days of Teshuvah and on Rosh HaShanah, he should give over his will to G-d: guard his eyes, ears and speech, do good even against his own inclination, and desire nothing but G-d Himself. Such self-sacrifice reaches the Source, so his Torah study becomes truly for its own sake and his mitzvos draw the life of the year anew; and this level, though above the mind, is "very near."

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read "not hidden from you" and "nor is it far off" as two different kinds of nearness?
2. If Rosh HaShanah renews the life-force of the whole year, in what sense is each day also new?
3. Why does the Torah give a reason for loving G-d but none for self-sacrifice?
4. How does the idea that creation is a "leap" from nothing help explain the power of teshuvah?
5. What everyday ways of giving over one's will does the maamar describe, and why does it call them self-sacrifice?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 “For the matter is very near to you, in your mouth and in your heart, to do it”: the verse with which the maamar opens.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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2 **כי קרוב אליך הדבר מאד בפיך**

Rabbi Yitzchak reads the verse as a condition: when is the Torah near to you? When it is in your mouth and in your heart to do it. This is the first of the places the Alter Rebbe lists for the verse.

Eruvin 54a:11–12 עירובין נ״ד א׳:י״א-י״ב

רַבִּי יִצְחָק אָמַר מֵהָכָא: ״כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ״, אֵימָתַי קָרוֹב אֵלֶיךָ — בְּזְמַן שֶׁבְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ. רָבָא אָמַר מֵהָכָא: ״תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה״, אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ — בְּזְמַן שֶׁאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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

3 “For this commandment which I command you today is not hidden from you, nor is it far off.” The Alter Rebbe asks why the verse needs both phrases.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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4 **לפלא נדר**

The verse about an offering brought lefalei neder, “to set apart a vow”: the Alter Rebbe cites it to show that the root pele can mean separation.

Leviticus 22:21 ויקרא כ״ב:כ״א

וְאִישׁ כִּי־יַקְרִיב זֶבַח־שְׁלָמִים לַה׳ לְפַלֵּא־נֶדֶר אוֹ לִנְדָבָה בַּבָּקָר אוֹ בַצֹּאן תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוּם לֹא יִהְיֶה־בּוֹ׃

And whosoever bringeth a sacrifice of peace-offerings unto the L-RD in fulfilment of a vow clearly uttered, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.

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5 **לפרשא**

Targum Onkelos renders lefalei neder as lefarasha nidra, “to set apart a vow.”

Onkelos Leviticus 22:21 תרגום אונקלוס על ויקרא כ״ב:כ״א

וּגְבַר אֲרֵי יְקָרֵב נִכְסַת קוּדְשַׁיָּא קֳדָם יְיָ לְפָרָשָׁא נִדְרָא אוֹ לִנְדָבְתָּא בְּתוֹרֵי אוֹ בְעָנָא שְׁלִים יְהֵי לְרַעֲוָא כָּל מוּמָא לָא יְהֵי בֵּיקֹהּ׃

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6 **להפריש**

Rashi explains lefalei neder as “to set apart by his speech.”

Rashi on Leviticus 22:21 רש״י על ויקרא כ״ב:כ״א

לפלא נדר. לְהַפְרִישׁ בְּדִבּוּרוֹ׃

לפלא נדר means, expressing it by speech (not expressing it mentally, בלב).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

7 **ואכלתם אכול**

“And you shall eat your fill and be satisfied, and praise the Name of Havayah your G-d, who has dealt wondrously (lehafli) with you”: the opening of the discourse the Alter Rebbe cites on the word lehafli.

Joel 2:26 יואל ב׳:כ״ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה׳ אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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8 **תלת דרגין אינון מתקשראן דא בדא קודשא ב״ה ואורייתא וישראל וכל חד דרגא על דרגא סתים וגליא**

The Zohar on Acharei Mos: three levels are bound to one another, the Holy One, blessed be He, the Torah and Israel, and each is level above level, hidden and revealed. The Alter Rebbe quotes it word for word and reads “hidden and revealed” as sovev and memalei.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ״ט:רצ״ו-נ׳:ש״ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, “He telleth his words to Jacob”.

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

9 “And I shall be sanctified among the children of Israel”: the opening of the discourse the Alter Rebbe cites on the revealed world.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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10 Kehot’s note points to Eruvin 96a for these words.

Eruvin 96a עירובין צ״ו א

PARAGRAPH 2

11 **וירא ישראל את כוי ויאמינו בה׳**

“And Israel saw the great hand … and they believed in Havayah and in Moshe His servant”: the opening of the discourse the Alter Rebbe cites on faith.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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12 “My dove, in the clefts of the rock”: the opening of a discourse the Alter Rebbe cites on the revealed and hidden in the souls of Israel.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.’

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13 **וזאת לפנים**

On Chukas, Rabbi Elazar opens his teaching with this verse from Ruth: the page the Alter Rebbe cites in his parenthesis.

Zohar, Chukat 2:4–15 ספר הזהר, חקת ב׳:ד׳-ט״ו

When R. Simeon and R. Eleazar and R. Abba and R. Isaac were once in the house of R. Phineas ben Jair, the latter asked R. Simeon to give some new exposition of the section commencing: “This is the statute of the law”. R. Simeon, however, called on R. Eleazar. The latter thereupon discoursed on the text: “Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things”, etc. (Ruth 4, 7). ‘This verse’, he said, ‘raises a problem. If the ancients …

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

14 “Now this was formerly (lefanim) in Israel, concerning redemption and exchange”: lefanim is read as “within,” and “this” as the Torah, enclothed in the inner self of every Jew.

Ruth 4:7 רות ד׳:ז׳

וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגְּאֻלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דָּבָר שָׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל׃

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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15 **ואורייתא מתקשראה בקודשא בריך הוא**

The Zohar on Beshalach teaches that “the Holy One, blessed be He, is called Torah,” the idea behind the saying that the Torah and the Holy One are all one.

Zohar, Beshalach 25:339–26:348 ספר הזהר, בשלח כ״ה:של״ט-כ״ו:שמ״ח

until he took hold of them and showed them the light of the glory of the Holy One in the wilderness. Concerning this it is written: “They went out into the wilderness of Shur” (v. 22), which, being interpreted, means that they went into the wilderness of “Beholding” (shur= to look round).’ AND THEY WENT THREE DAYS IN THE WILDERNESS AND FOUND NO WATER . I n Scripture “water” stands as a symbol for the Torah: “Ho, every one that thirsteth, come ye to the waters” (Isa. 55, 1). ‘But’, …

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

16 “And you shall not omit the salt of the covenant of your G-d”: the opening of a discourse the Alter Rebbe cites on the Torah’s hidden and revealed sides.

Leviticus 2:13 ויקרא ב׳:י״ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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17 **עוטה אור כשלמה**

“He wraps Himself in light as in a garment”: discussed in the explanation of the tzitzis passage that the Alter Rebbe cites on the Torah’s inner and outer dimensions.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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18 **כי המצוה הזאת כוי לא נפלאת**

“For this commandment … is not hidden from you, nor is it far off”: “not hidden” is memalei within the soul, “not

far off" is sovev around it.

Deuteronomy 30:11 דברים ל:י"א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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PARAGRAPH 3

19 **אשר אנכי מצוך היום**

Rashi, from the Sifre: the commandments should not be in your eyes like an old royal decree that no one regards, but like a new one that everyone runs to read.

Rashi on Deuteronomy 6:6 רש"י על דברים ו:ו׳

והיו הדברים האלה. וּמַהוּ הָאַהֲבָה? והיו הדברים האלה, שֶׁמִּתּוֹךְ כָּךְ אַתָּה מַכִּיר בְּהַקָּבָ"ה וּמִדַּבֵּק בִּדְרָכָיו (ספרי): אשר אנכי מצוך היום. לֹא יִהְיוּ בְעֵינֶיךָ כִּדְיוֹטְגְמָא יְשָׁנָה שֶׁאֵין אָדָם סוֹפְנָהּ, אֶלָּא כַּחֲדָשָׁה שֶׁהַכֹּל רָצִין לִקְרָאתָהּ; דְּיוֹטְגְמָא - מִצְוֹת הַמֶּלֶךְ הַבָּאָה בְּמִכְתָּב (ספרי):

— What is the "love" that is here commanded? The next verse tells us: והיו הדברים האלה THESE WORDS [WHICH I COMMAND THEE] SHALL BE [UPON THINE HEART] — for thereby thou wilt arrive at a recognition of the Holy One, blessed be He, and wilt cleave to His ways (Sifrei Devarim 33:1). אשר אנכי מצוך היום [THESE WORDS] WHICH I COMMAND THEE THIS DAY — this day— they should not be in thine eyes as an antiquated דיוטגמא which no one minds, but as one newly given which everyone …

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20 **והיו הדברים האלה . . מצוך היום**

"And these words, which I command you today, shall be upon your heart": the verse of the Shema whose "today" the Sages read as "new every day."

Deuteronomy 6:6 דברים ו:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

21 **וארז"ל שיהיו בעיניך כחדשים**

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

KEHOT'S NOTE

פס"ז שם. תנחומא (בובר) יתרו יג, י. הובא ברש"י תבוא כו, טז. רש"י עקב (יא, יג) מספרי (ול"מ שם). וכך גם בואתחנן (ו, ו) בשינוי לשון מכאן. הובא בלקח טוב (שם). ובמדרש אגדה (שם). ובאמת הוא ברש"י תבא (כו, טז) עה"כ מצוך לעשות, יעו"ש. [כ].

22 **שיהיו בעיניך כחדשים**

On "This day Havayah your G-d commands you," Rashi writes: every day they should be in your eyes as new, as though you were commanded them that very day. The Kehot note identifies this as the exact source of the wording.

Rashi on Deuteronomy 26:16 רש"י על דברים כ"ו:ט"ז

היום הזה ה' אלקיך מצוך. בְּכָל יוֹם יִהְיוּ בְעֵינֶיךָ חֲדָשִׁים כְּאִלּוּ בוֹ בַּיּוֹם נִצְטַוִּיתָ עֲלֵיהֶם (תנחומא): ושמרת ועשית אותם. בַּת קוֹל מְבָרַכְתּוֹ — הֲבֵאתָ בכורים הַיּוֹם, תִּזְכֶּה לְשָׁנָה הַבָּאָה (שם):

היום הזה ה' אלהיך מצוך THIS DAY THE L-RD THY GOD COMMANDETH THEE — This suggests: each day they (G-d's commandments) should be to you as something new (not antiquated and something of which you have become tired), as though you had received the commands that very day for the first time (Midrash Tanchuma, Ki Tavo 1; cf. Rashi on Deuteronomy 11:13). ושמרת ועשית אותם THOU SHALT THEREFORE KEEP AND DO THEM — A heavenly voice (בת קול) pronounces by these words a blessing upon him (the worshipper): "You have …

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PARAGRAPH 4

23 **היום לעשותם ולמחר לקבל שכרם**

Rabbi Yehoshua ben Levi on "which I command you today, to do them": today to do them, not tomorrow; and today is not the time to receive reward.

Avodah Zarah 3a:11–12 עבודה זרה ג א:י"א-י"ב

וּמִי מָצֵית אָמַרְתְּ הָכִי? וְהָא אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם", הַיּוֹם לַעֲשׂוֹתָם וְלֹא לְמָחָר לַעֲשׂוֹתָם, הַיּוֹם לַעֲשׂוֹתָם וְלֹא הַיּוֹם לִיטּוֹל שָׂכָר. אֶלָּא, שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא בָּא בְּטָרוּנְיָא עִם בְּרִיּוֹתָיו. וְאַמַּאי קָרֵי לֵיהּ "מְצָוָה קַלָּה"? מִשּׁוּם דְּלֵית בַּהּ חֶסְרוֹן כִּיס.

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KEHOT'S NOTE

ע"ז ג, א. וש"נ.

24 **היום לעשותם ולמחר לקבל שכרם**

The same teaching of Rabbi Yehoshua ben Levi in the words quoted here: today to do them, tomorrow to receive their reward.

Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו׳

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַנַּי, וְאִיתֵימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב "אֶרֶךְ אַפַּיִם"? "אֶרֶךְ אַף" מִבַּעֵי לֵיהּ!

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25 **וברי"ה אנו אומרים זה היום תחלת מעשיך**

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

KEHOT'S NOTE

בתפלת מוסף.

26 **אדם נידון בכ״י**

Rabbi Yose: a person is judged every day, as it says, “You take account of him every morning” (Job 7:18).

Rosh Hashanah 16a:6–7 ראש השנה ט״ז א:ו׳-ז׳

... הַכֹּל נִידּוֹנִין בְּרֹאשׁ הַשָּׁנָה, וּגְזַר דִּין שֶׁלָּהֶם נֶחְתָּם כָּל אֶחָד וְאֶחָד בְּזִמָּנוֹ: בַּפֶּסַח — עַל הַתְּבוּאָה, בַּעֲצֶרֶת — עַל פֵּירוֹת הָאִילָן, בֶּחָג נִידּוֹנִין עַל הַמַּיִם. וְאָדָם נִידּוֹן בְּרֹאשׁ הַשָּׁנָה, וּגְזַר דִּין שֶׁלּוֹ נֶחְתָּם בְּיוֹם הַכִּפּוּרִים. רַבִּי יוֹסֵי אוֹמֵר: אָדָם נִידּוֹן בְּכָל יוֹם, שֶׁנֶּאֱמַר: ״וַתִּפְקְדֶנּוּ לְבְקָרִים״. רַבִּי נָתָן אוֹמֵר: אָדָם נִידּוֹן בְּכָל שָׁעָה, שֶׁנֶּאֱמַר: ״לִרְגָעִים תִּבְחָנֶנּוּ״.

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KEHOT’S NOTE

ר״ה טז, א.

27 **גם ר״ח נקי ראשי חדשים**

“And on your heads of months (rashei chodsheichem) you shall offer a burnt offering”: the Torah’s name for the New Moon.

Numbers 28:11 במדבר כ״ח:י״א

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַה׳ פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:

And in your new moons ye shall present a burnt-offering unto the L-RD: two young bullocks, and one ram, seven he-lambs of the first year without blemish;

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KEHOT’S NOTE

ראה במדבר כח, יא.

28 **מדי חודש בחדשו ומדי שבת בשבתו**

“And it shall be, from one new moon to the next and from one Shabbos to the next, all flesh shall come to bow down before Me.”

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חָדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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KEHOT’S NOTE

ישע׳ סו, כג.

PARAGRAPH 5

29 **במחשבה אחת נברא**

When it arose in G-d’s thought to create His world, all the worlds arose in one thought, and in that thought they were all created.

Zohar II, 20a זח״ב כ, א

KEHOT’S NOTE

זח״ב כ, א.

30 **צופה ומביט עד סוף כל הדורות**

On Rosh HaShanah all creatures pass before G-d, “and they are all surveyed in a single glance.”

Rosh Hashanah 18a ראש השנה י״ח א

KEHOT’S NOTE

מוסף דר״ה. וראה ר״ה יח, א.

31 **ויצא כברק חצו**

“And Havayah shall appear over them, and His arrow shall go forth like lightning”: read here as a single flash that takes in all of time.

Zechariah 9:14 זכריה ט׳:י״ד

וַה׳ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה׳ בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT’S NOTE

זכרי׳ ט, יד.

PARAGRAPH 6

32 **וכן חמשים אלפים יובלות**

In this manuscript the phrase reads “and so too all the thousands of jubilees” instead of “and so too the fifty thousand jubilees.”

KEHOT’S NOTE

בבוך 284: ”וכן כל האלפים יובלות”. ראה תו״א נא, ד.

33 **בביאור ע״פ יונתי בחגוי הסלע**

The explanation of “My dove, in the clefts of the rock” is printed later in Likkutei Torah, in the section on the Song of Songs; the Alter Rebbe sends the reader there for more on the one thought that includes all the jubilees.

KEHOT’S NOTE

לקמן בשה״ש.

34 **פותח את ידיך**

“You open Your hand and satisfy every living thing [with] will (ratzon)”: the Alter Rebbe reads ratzon as G-d’s one simple will, which sustains each world in its own way.

Psalms 145:16 תהילים קמ״ה:ט״ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT’S NOTE

תהלים קמה, טז.

35 **מבשרי אחזה אלו-ה**

“From my flesh I shall see G-d”: a person can learn about the divine from his own soul and body; here, from the relation of thought and speech.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ:

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

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KEHOT'S NOTE

בראשית ב, ז.

41 **שהיתה נשמתו כוללת כל הנשמות**

Kehot's note points to Shemot Rabbah 40:3 for these words.

Shemot Rabbah 40:3 שמות רבה מ׳:ג׳

דבר אחר: ראה קראתי בשם בצלאל, ה״ד (קהלת ז): מה שהיה כבר נקרא שמו. אמר הקב״ה: מי שהתקנתיו מראש שיעשה המשכן, כבר קראתי לו שם. מהו ונודע אשר הוא אדם? עד שאדה״ר מוטל גולם, הראה לו הקב״ה כל צדיק וצדיק שעתיד לעמוד ממנו, יש שהוא תלוי בראשו של אדם, ויש שהוא תלוי בשערו, ויש שהוא תלוי במצחו, ויש בעיניו, ויש בחוטמו, ויש בפיו, ויש באזנו, ויש במלתין. ותדע לך, בשעה שהיה איוב מבקש להתווכח עם הקב״ה, ואמר (איוב כג): מי יתן ידעתי ואמצאהו אערכה לפניו משפט. הקב״ה משיבו: אתה מבקש …

Another matter, "see, I have called by name Betzalel," that is what is written: "What was, its name has already been called" (Ecclesiastes 6:10). The Holy One blessed be He said: 'The one whom I appointed at the outset so that he would craft the Tabernacle, I have already called him by name.' What is, "it is known that he is a man"? (Ecclesiastes 6:10). While Adam the first man was still a shapeless mass, the Holy One blessed be He showed him each and every righteous person that was …

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KEHOT'S NOTE

שער המצות פ׳ תצא. ש׳ הגלגולים הק׳ ו, ז, יב. ש׳ הפסוקים פ׳ בראשית דרוש ג. ומציינים שם לתנחומא ושמו״ר פ״מ, ג.

42 **כוללת כל הנשמות**

Sha'ar HaGilgulim teaches that all the souls were at first included in Adam; it is among the places the Kehot note gives.

Sha'ar HaGilgulim 12:2–3 שער הגלגולים י״ב:ב׳-ג׳

כבר נתבאר למעלה, כי כל הנשמות כלם היו בתחלה כלולות באדה״ר, וכשחטא נשרו איבריו, ונתמעטה קומתו. ובארנו פי׳ ענין זה, שהוא שירדו הנשמות אל עמקי הקליפות, ולא נשתיירו בו אלא קצתם, שהוא סוד מאה אמות. במארז״ל על פסוק ותשת עלי כפכה. והנה באדה״ר היו כלולות קצת נשמות חדשות שלא באו לעולם, ואלו נקראות נשמות חדשות אמיתיות. ולמטה מהם היה מדרגה אחרת, והם הנשמות שנשתיירו כלולות בו, ולא נשרו ממנו, ואלו נקראים ג״כ חדשות, אבל לא בערך הראשונות הנז״ל. והנה כאשר אלו הנשמות שממדרגה ב׳, יבאו בגוף בגלגול, אחר שמת אדה״ר …

Shaar HaGilgulim (Public Domain)

43 **לכן בכל ר״ה נעשה צירוף חדש**

There the Alter Rebbe explains that each year's light withdraws to its source on the eve of Rosh HaShanah, when the month is "covered," and that afterwards, through the sho-

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

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KEHOT'S NOTE

איוב יט, כו.

36 **חי חי הוא יודוך**

"The living, the living, he shall thank You": the doubled word shows that there are several levels of life. (The Kehot note observes that the verse spells the last word without a vav.)

Isaiah 38:19 ישעיהו ל״ח:י״ט

חַי חַי הוּא יוֹדֶךָ כָּמוֹנִי הַיּוֹם אָב לְבָנִים יוֹדִיעַ אֶל־אֱמִתֶּךָ׃

The living, the living, he shall praise Thee, As I do this day; The father to the children shall make known Thy truth.

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KEHOT'S NOTE

ישעי׳ לח, יט. ושם ״יודך״ בלא ״ו״ [כ].

PARAGRAPH 7

37 **אדם נברא בר״ה, והעולם נברא בכ״ה באלול**

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

KEHOT'S NOTE

ויק״ר ר״פ כט. פסיקתא בחודש השביעי. פדר״א רפ״ח. — והא דתניא בתשרי נבה״ע, גמר ברייתו קאמרינן (ר״ן בר״ה טז, א).

38 **והעולם נברא בכ״ה באלול**

Rabbi Eliezer taught that the world was created on the twenty-fifth of Elul, so that man was created on the first of Tishrei; the Midrash links this with "This day is the beginning of Your works."

Vayikra Rabbah 29:1 ויקרא רבה כ״ט:א׳

39 **בצלמנו כדמותנו**

"Let us make man in Our image, after Our likeness": man as the creature who includes all of creation.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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KEHOT'S NOTE

בראשית א, כו.

40 **ויפח באפיו נשמת חיים**

"And He breathed into his nostrils the soul of life": the soul of Adam, which included all souls.

Genesis 2:7 בראשית ב׳:ז׳

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

far and the prayers, a new light is drawn down that never shone before.

KEHOT'S NOTE

ראה אגה"ק סי' יד ובליקוט פירושים שם.

PARAGRAPH 8

44 **איזה חג שהחודש מתכסה בו**

The Talmud derives that Rosh HaShanah is in Tishrei from "Blow the shofar at the new moon, at the covered moon (bakeseh), for our festival day": which festival is it on which the moon is covered? Rosh HaShanah.

Rosh Hashanah 8a:16–17 ראש השנה ח' א:ט"ז-י"ז

רַב נַחְמָן בַּר יִצְחָק אָמַר: לַדִּין, דִּכְתִיב: "תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ", אֵיזֶהוּ חַג דִּכְתִיב: "חֻקָּה לְיִשְׂרָאֵל הִיא מִשְׁפַּט לֵאלֹהֵי יַעֲקֹב", מַתְנִיתִין מַאי דְּתִשְׁרֵי הוּא? מִמַּאי דְּתִשְׁרֵי נִידּוֹן מָה יְהֵא בְּסוֹפָהּ. מִמַּאי דְּתִשְׁרֵי הוּא? דִּכְתִיב: "תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ", אֵיזֶהוּ חַג

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

KEHOT'S NOTE

ר"ה ח, א. וש"נ.

45 **בד"ה יביאו לבוש מלכות**

The discourse "Let them bring royal apparel" in Torah Ohr on Megillas Esther.

KEHOT'S NOTE

תו"א צ, ד.

46 **ולכן ארז"ל הנביאים והכתובים עתידים להבטל**

There the Alter Rebbe explains the Sages' saying that the Prophets will be nullified in the future: not literally, G-d forbid, but that they will be like a candle before a torch, outshone by the great revelation to come.

KEHOT'S NOTE

(לעיל תצא מא, רע"ב. וש"נ). [כ].

47 **והלא במאמר אחד יכול להבראות**

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

KEHOT'S NOTE

אבות רפ"ה.

48 **והלא במאמר אחד היה יכול להבראות**

"With ten utterances the world was created. What does this teach? Could it not have been created with one utterance?" The Alter Rebbe identifies the one utterance with the general life-force.

Pirkei Avot 5:1 משנה אבות ה':א

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

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

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49 **ע' בזהר בשלח דס"ג ע"ב ובפ' יתרו דפ"ח ע"א**

There, explaining why the shofar is not blown on Shabbos, the Alter Rebbe cites the same two Zohar passages (Beshalach 63b, Yisro 88a): all six days are blessed from the seventh day, which is Binah, as the Mikdash Melech explains there.

KEHOT'S NOTE

ראה לקמן דף נז, ב ובמ"מ לשם.

50 **בד"ה לבאר ענין יוה"כ**

The discourse explaining Yom Kippur.

KEHOT'S NOTE

לקמן סח, ג.

51 **חדשים לבקרים**

"They are new every morning": quoted from the Yom Kippur discourse, where the thoughtful person reflects that creation is renewed each day.

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ:

They are new every morning; Great is Thy faithfulness.

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52 Kehot's note points to Zohar, Beshalach 28:408–418 for these words.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ"ח:ת"ח-תי"ח

PARAGRAPH 10

53 **ויקם עדות ביעקב**

"He established a testimony in Yaakov and set a Torah in Israel": cited from the discourse on the arousal from below and from above.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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54 **חדשים לבקרים רבה אמונתך**

"They are new every morning; great is Your faithfulness": read here as the daily renewal of faith.

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.

55 **ימים יוצרו**

> "Days were formed, and not one among them" (written lo with an alef, read lo with a vav, "to Him"): the allotted days of a person's life.

Psalms 139:16 תהילים קל"ט:ט"ז

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

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

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KEHOT'S NOTE

תהלים קלט, טז.

56 **ימי האדם שהם שבעים שנה**

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

KEHOT'S NOTE

ראה שם צ, י'.

57 **שבעים שנה**

> "The days of our years are seventy years": the span of life the Alter Rebbe refers to.

Psalms 90:10 תהילים צ':י'

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

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

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58 **וקצובים לאדם**

> Kehot's note points to Job 7:1 for these words.

Job 7:1 איוב ז':א'

הֲלֹא־צָבָא לְאֱנוֹשׁ עָלֵי־אָרֶץ וְכִימֵי שָׂכִיר יָמָיו׃

Is there not a time of service to man upon earth? And are not his days like the days of a hireling?

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KEHOT'S NOTE

ראה איוב ז, א.

PARAGRAPH 11

59 **ובחרת בחיים לאהבה את ה' וגו' כי הוא חייך**

> "And you shall choose life … to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life": choice in the mind comes before love in the heart.

Deuteronomy 30:19–20 דברים ל':י"ט-כ'

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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60 **ובחרת בחיים . . כי הוא חייך**

> The words here quote Deuteronomy 30:19; the passage is shown below.

Deuteronomy 30:19 דברים ל':י"ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

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

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KEHOT'S NOTE

דברים ל, יט-כ.

61 **בד"ה שמע ישראל בפ' ואתחנן**

> That discourse asks why a person can say the Shema twice a day and still not arrive at "and you shall love," and begins its answer from "See, I have set before you today life … and you shall choose life, to love Havayah your G-d," the same verses used here.

KEHOT'S NOTE

לעיל יא, ב.

62 **ראה נתתי לפניך . . ובחרת בחיים**

> "See, I have set before you today life and good, and death and evil": the choice that must first be settled in the mind.

Deuteronomy 30:15 דברים ל':ט"ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃

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

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KEHOT'S NOTE

דברים ל, טו-יט.

63 **כי עמך מקור חיים**

> "For with You is the source of life": G-d as the true life, the reason for loving Him.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י'.

64 **בכל לבבך ובכל נפשך . . ובכל מאדך**

> "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might": the first two are

love within the intellect's measure (memalei); "with all your might" is above it (sovev).

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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KEHOT'S NOTE

דברים ו, ה.

PARAGRAPH 12

65 **בד״ה ועתה יגדל נא**

The discourse "And now, I pray, let the power of my L-rd be great" begins on this page.

KEHOT'S NOTE

לעיל שלח לח, ד.

66 **בתשובה יש ב׳ בחי׳ תשובה תתאה ותשובה עילאה**

The Zohar on Naso distinguishes kinds of teshuvah: one who returns and then serves G-d with awe and love merits the "lower teshuvah," while a higher level is reached through Torah study with awe and love, not for reward.

Zohar III, 123a זח״ג קכג, א

KEHOT'S NOTE

ראה זח״ג קכג, א.

67 **לא נאמר בתורה טעם על מס״נ**

The note points to the Rebbe's annotation on this discourse of 5709 for the point that the Torah states no reason for self-sacrifice.

KEHOT'S NOTE

ראה הערת כ״ק אדמו״ר בד״ה אני ישנה ה׳תש״ט.

68 **לאהבה את ה׳ אלקיך כי הוא חייך**

"To love Havayah your G-d … for He is your life": the Torah gives a reason for love, but none for self-sacrifice.

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה׳ לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

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

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69 **בד״ה כי טובים דודיך בפי שמות**

There the Alter Rebbe explains that "for He is your life" gives a reason for love: as a person loves his own life, so he should love G-d, the life of all life.

KEHOT'S NOTE

תו״א נג, א.

70 **ובד״ה חייב אינש לבסומי בפוריא**

The Purim discourse explains why the joy of Purim exceeds that of the festivals: on a festival the added light from above the chain of worlds is drawn into it through Chochmah and Binah, and so it remains within measure and bears no comparison to G-d's essence.

KEHOT'S NOTE

תו״א צט, ב.

71 **חייב אינש לבסומי בפוריא**

Rava's teaching that a person must become intoxicated on Purim until he cannot tell between "cursed is Haman" and "blessed is Mordechai": the opening words of the Torah Ohr discourse cited here.

Megillah 7b:7–8 מגילה ז׳ ב:ז׳-ח׳

אָמַר רָבָא: מִיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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72 **בביאור ע״פ ואלה המשפטים**

The passage given reads "And these are the ordinances (mishpatim)" as "according to the former law," and "which you shall set before them (lifneihem)" as reaching their inner being, the inner dimension of the emotive attributes from the level of Moshe.

KEHOT'S NOTE

תו״א עו, ג.

73 **כי תקנה עבד עברי**

"If you acquire a Hebrew servant": the Alter Rebbe connects ivri (Hebrew) with ever hanahar, "beyond the river," the root of the souls.

Exodus 21:2 שמות כ״א:ב׳

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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PARAGRAPH 13

74 **אע״ג דאיהו לא חזי מזלי׳ חזי**

Ravina: when a person is frightened though he sees noth-

ing, "even though he does not see, his mazal sees."

Megillah 3a:14 מגילה ג' א:י"ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְעֵית, אַף עַל גַּב דְּאֵיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בְּמָקוֹם הַטָּנּוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

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

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KEHOT'S NOTE

מגילה ג, א. ושי"נ.

75 **אני ראשון ואני אחרון**

"I am first and I am last, and besides Me there is no G-d": read in the following paragraphs as two acts of creation from nothing.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע' מד, ו.

76 **בראשית ברא אלהים**

"In the beginning Elokim created": bara, the term for creation of something from nothing.

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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77 **במקום שבע"ת עומדים כו'**

Rabbi Abbahu: in the place where baalei teshuvah stand, the perfectly righteous cannot stand.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

78 **בדבר ה' וגו'**

"By the word of Havayah the heavens were made": creation through divine speech.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

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

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KEHOT'S NOTE

תהלים לג, ו.

PARAGRAPH 14

79 **יהי רקיע**

"Let there be a firmament in the midst of the waters": the Alter Rebbe's example of an utterance that cannot, by itself, produce physical matter.

Genesis 1:6 בראשית א':ו'

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו.

80 **והחכמה מאין תמצא**

"And wisdom, where (me'ayin) shall it be found?" Read in Chassidus as "Chochmah is found from ayin, nothing": even the first emanation comes from G-d as something from nothing.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

81 **אנת חכים ולא בחכמה ידיעה**

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

KEHOT'S NOTE

הק' ת"ז (פתח אלי').

82 **אנת חכים ולא בחכמה ידיעא**

From Elijah's prayer "Pasach Eliyahu" in the introduction to the Tikkunei Zohar: "You are wise, but not with a known

wisdom."

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

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

Constantinople, 1740 (CC-BY-NC)

83 **רוח הבהמה מפני שור**

The epistle "He and His life-forces are one," cited here: creation is something from nothing and not merely a chain of cause and effect, and cause-and-effect language applies to such things as the spirit of the animal coming from the face of the ox.

Tanya, Iggeres HaKodesh 20:4 תניא, אגרת הקדש כ׳:ד׳

וְאַף גַּם צְמְצוּמִים רַבִּים מְאֹד לֹא יוֹעִילוּ לִהְיוֹת גֶּשֶׁם עָב כְּעָפָר, מֵהֶשְׁתַּלְשְׁלוּת הָרוּחָנִיוּת מִשְּׁכָלִים נִבְדָּלִים אֲפִילוּ שֶׁל הַמַּלְאָכִים, אֶלָּא לִהְיוֹת "רוּחַ הַבְּהֵמָה" מִ"פְּנֵי שׁוֹר", כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר, וְעַיֵּין שָׁם.

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PARAGRAPH 15

84 **אני ראשון**

"I am first and I am last": "first" is the creation of Chochmah from Ayin, "last" the creation of physical heaven and earth, both something from nothing.

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה׳ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה׳ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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85 **והחכמה מאין תמצא**

"And Chochmah is found from ayin": the first of creation comes from nothing.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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86 **אני אותיות אין**

Me'orei Or, a Kabbalistic lexicon arranged by letter; the note points to its entry for this play on ani and ayin.

Numbers 18:3 במדבר י״ח:ג׳

וְשָׁמְרוּ מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא־יָמֻתוּ גַּם־הֵם גַּם־אַתֶּם׃

And they shall keep thy charge, and the charge of all the Tent; only they shall not come nigh unto the holy furniture and unto the altar, that they die not, neither they, nor ye.

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KEHOT'S NOTE

ראה ג״כ מא״א אות א׳ סע״י סד. ראה לעיל במדבר י״ח, ג. ושי״נ.

PARAGRAPH 16

87 **ע״פ יביאו לבוש מלכות**

A further explanation of "Let them bring royal apparel": Torah study draws from the inner dimension of memalei, since the Torah comes from Chochmah, while the physical mitzvos draw from sovev, since bringing the physical out of the spiritual is not a chain of cause and effect.

KEHOT'S NOTE

תו״א צב, ב ואילך.

88 **ולכן כדי להמשיך הארה זו . . צ״ל העבודה ג״כ בבחי׳ סובב שבנפש**

The Tzemach Tzedek quotes this passage there and lists other places in Torah Ohr and Likkutei Torah on "Chochmah is found from ayin" as creation something from nothing.

KEHOT'S NOTE

מובא באוה״ת שמות כרך ח ע׳ ב׳תתקע ושם מציין לכמה מקומות לתו״א ולקו״ת בענין והחכמה מאין תמצא בחי׳ יש מאין ע״ש.

89 **כמו רבי אליעזר בן דורדייא**

The story of Elazar ben Durdaya, who after a life of sin repented with his whole being and wept until his soul departed; a heavenly voice declared him ready for the life of the World to Come.

Avodah Zarah 17a:12 עבודה זרה י״ז א:י״ב

וּמַעֲבִירָה לָא? וְהָתַנְיָא: אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן דּוּרְדְּיָא, שֶׁלֹּא הִנִּיחַ זוֹנָה אַחַת בָּעוֹלָם שֶׁלֹּא בָּא עָלֶיהָ. פַּעַם אַחַת שָׁמַע שֶׁיֵּשׁ זוֹנָה אַחַת בִּכְרַכֵּי הַיָּם, וְהָיְתָה נוֹטֶלֶת כִּיס דִּינָרִין בְּשָׂכָרָהּ. נָטַל כִּיס דִּינָרִין וְהָלַךְ וְעָבַר עָלֶיהָ שִׁבְעָה נְהָרוֹת. בְּשָׁעַת הֶרְגֵּל דָּבָר הֵפִיחָה, אָמְרָה: כְּשֵׁם שֶׁהַפִּיחָה זוֹ אֵינָהּ חוֹזֶרֶת לִמְקוֹמָהּ, כָּךְ אֶלְעָזָר בֶּן דּוּרְדְּיָא אֵין מְקַבְּלִין אוֹתוֹ בִּתְשׁוּבָה.

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KEHOT'S NOTE

ע״ז יז, א.

PARAGRAPH 17

90 **בטל רצונך**

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

KEHOT'S NOTE

אבות פ״ב, מ״ד.

91 **בטל רצונך**

"Nullify your will before His will, so that He will nullify the

will of others before your will."

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאִפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

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

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

92 עוצם עיניו

"...and shuts his eyes from seeing evil": part of Isaiah's description of the one who will dwell on high.

Isaiah 33:15 ישעיהו ל״ג:ט״ו

הֹלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נֹעֵר כַּפָּיו מִתְמֹךְ בַּשֹּׁחַד אֹטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בָּרָע:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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93 לא תתורו אחרי לבבכם

"And you shall not stray after your heart and after your eyes": from the passage of tzitzis.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

PARAGRAPH 18

94 מה לי קטלא כולה

The same reasoning, "what difference is there between killing all of it and killing half of it," appears in Chullin.

Chullin 35b חולין ל״ה

95 מה לי קטלא כולה כו׳

A legal reasoning of the Talmud: "What difference is there between killing it entirely and killing half?" The Alter Rebbe applies it to the will: to give it up is a form of self-sacrifice.

Bava Metzia 95a בבא מציעא צ״ה

KEHOT'S NOTE

ב״מ צה, א. חולין (לה, ב). ושי״נ. [כ].

96 לב נשבר ונדכה

"A broken and crushed heart, G-d, You will not despise."

Psalms 51:19 תהילים נ״א:י״ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

97 אדם ובהמה תושיע

"Man and beast You save, Havayah": read here as a person making himself like a beast, without desires of his own.

Psalms 36:7 תהילים ל״ו:ז׳

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׳

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

98 ועמך לא חפצתי

"Whom do I have in heaven? And with You I desire nothing on earth": wanting nothing besides G-d, not even what is "with" Him.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמַיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

99 הוא היודע הוא המדע

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

KEHOT'S NOTE

רמב״ם הל׳ יסוה״ת פ״ב, ה״י.

100 הוא היודע הוא המדע

The Rambam: G-d does not know with a knowledge outside Himself; He is the Knower, the Known and the Knowledge itself, all one.

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

... שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֵעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. נִמְצֵאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל

אֶחָד. וְדָבָר זֶה אֵין כֹּחַ בַּפֶּה לְאָמְרוֹ וְלֹא בְּאֹזֶן לִשְׁמְעוֹ וְלֹא בְּלֵב הָאָדָם לְהַכִּירוֹ עַל בָּרְיוֹ. וּלְפִיכָךְ אוֹמֵר חַי פַּרְעֹה וְחֵי נַפְשְׁךָ וְאֵין אוֹמֵר חֵי ה׳ אֶלָּא חַי ה׳. שֶׁאֵין הַבּוֹרֵא וְחַיָּיו שְׁנַיִם כְּמוֹ חַיֵּי הַגּוּפִים הַחַיִּים אוֹ כְּחַיֵּי הַמַּלְאָכִים. לְפִיכָךְ ...

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

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

101 **איהו וגרמוהי חד**

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

KEHOT'S NOTE

ת״ז בהקדמה.

102 **כלה שארי ולבבי**

> "My flesh and my heart pine away; G-d is the rock of my heart and my portion forever."

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

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

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103 **בכל קראנו אליו**

> "For what great nation has G-d so near to it as Havayah our G-d whenever we call upon Him?"

Deuteronomy 4:7 דברים ד׳:ז׳

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרֹבִים אֵלָיו כַּה׳ אֱלֹקֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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104 **בכל קראינו אליו ולא למדותיו**

> the passage shares nothing with the note

KEHOT'S NOTE

פרדס שער לב רפ״ב בשם הספרי. בהעלותך (ל, סע״ד). וש״נ. [כ].

105 **בכל קראנו אליו ולא למדותיו**

> The Pardes quotes the Sifre on "whenever we call upon Him": to Him, and not to His attributes.

Pardes Rimmonim 32:2–3 פרדס רמונים ל״ב:ב׳-ג׳

אחר שבפרק הקודם הפלגנו במעלת המכוין. ראוי להתבונן כי בענין הכונה בספירות יש קצת גמגום כי איתא בספרי כה׳ אלדינו בכל קראנו אליו (דברים ד ז) אליו ולא למדותיו. וכן ראוי כי איך אפשר שישאל מעבד המלך ולא מהמלך ואין ראוי להתפלל אלא לבעל האוצרות ולמה נייחס כל תפילתינו אל הספרי. ובפרט שכל התיבות הם ככנויים

אליהם ואם יכוין להם נמצא כל תפילותיו רומזות בספרי ולא נשאר לו כונה במקור המקורות. שנית כי איך אפשר לכוין במדות והלא כאשר ידמה האדם בדעתו ספרי מן הספרי בהכרח יגבילה ויגשימה כי מה ...

Pardes Rimonim (Public Domain)

PARAGRAPH 19

106 **קרוב ה׳ לכל קוראיו**

> "Havayah is near to all who call upon Him, to all who call upon Him in truth."

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה׳ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

107 **וזהו קורא בתורה**

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

KEHOT'S NOTE

ברכות רפ״ב. ובכ״מ.

108 **קורא בתורה**

> The Mishnah at the beginning of the second chapter of Berachos: "If one was reading (korei) in the Torah when the time for reciting the Shema arrived..." The Alter Rebbe reads korei as "calling."

Berakhot 13a:16–18 ברכות י״ג א:ט״ז-י״ח

מַתְנִי׳ הָיָה קוֹרֵא בַּתּוֹרָה וְהִגִּיעַ זְמַן הַמִּקְרָא, אִם כִּוֵּון לִבּוֹ — יָצָא. בַּפָּרָקִים, שׁוֹאֵל מִפְּנֵי הַכָּבוֹד וּמֵשִׁיב. וּבָאֶמְצַע, שׁוֹאֵל מִפְּנֵי הַיִּרְאָה וּמֵשִׁיב, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: בָּאֶמְצַע, שׁוֹאֵל מִפְּנֵי הַיִּרְאָה וּמֵשִׁיב מִפְּנֵי הַכָּבוֹד. וּבַפָּרָקִים, שׁוֹאֵל מִפְּנֵי הַכָּבוֹד וּמֵשִׁיב שָׁלוֹם לְכָל אָדָם.

MISHNAH Should a man be reading in the Torah [the section of the Shema'] and the time of reciting the Shema' arrived, if he directed his heart, he has fulfilled his obligation. Between the sections, he may greet a man out of respect for him and return a salutation ; but in the middle [of the sections] he may greet a man because of fear for him and return a salutation. These are the words of R. Meir. R. Judah says: In the middle, he may greet a man because ...

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

109 **בד״ה בשעה שהקדימו**

> Kehot's note points to Numbers 12:4 for these words.

Numbers 12:4 במדבר י״ב:ד׳

וַיֹּאמֶר ה׳ פִּתְאֹם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלָשְׁתָּם:

And the L-RD spoke suddenly unto Moses, and unto Aaron, and unto Miriam: 'Come out ye three unto the tent of meeting.' And they three came out.

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KEHOT'S NOTE

ministering angels use, “mighty in strength, who do His word.”

Shabbat 88a:7-8 שבת פ״ח א:ז׳-ח׳

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל ״נַעֲשֶׂה״ לְ״נִשְׁמָע״ בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד ״נַעֲשֶׂה״ וְאֶחָד כְּנֶגֶד ״נִשְׁמָע״. וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: ״וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב״. אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: ״וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ׳״. אָמַר ...

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

PARAGRAPH 21

116 במוסף דר״ה ועשיתם עולה

“And you shall make a burnt offering for a pleasing fragrance to Havayah”: the Rosh HaShanah Musaf offering, which the Torah calls “making.”

Numbers 29:2 במדבר כ״ט:ב׳

KEHOT’S NOTE

במדבר כט, ב.

117 יכי נשגב שמו לבדו

“Let them praise the Name of Havayah, for His Name alone is exalted.”

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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KEHOT’S NOTE

תהלים קמח, יג.

118 עד שלא נבה״ע הי׳ הוא ושמו בלבד

The words here quote Tikkunei Zohar, Tikkun 19 · 40b:13-14; the passage is shown below.

Tikkunei Zohar, Tikkun 19 · 40b:13-14 תקו״ז תיקון י״ט

ה׳ הוא בכתר שהיה קודם שנברא העולם הוא ושמו לבד בכתר. כשברא העולם במדת ראשית ירד עליו ולא היה חסר מלמעלה וכן בכל ספירה כמדליק נר מנר ואינו חסר מן הראשונה ולא מחברתה עד אין סוף ואין תכלית. ומי שמכיר אותו בזאת כמו שמכיר אותו בעליונים ובתחתונים בעבור שהיא כלולה מהעליוני׳ ואיהי יחוד וקשר כלם והיא מתלבשת בתחתונים

Constantinople, 1740 (CC-BY-NC)

KEHOT’S NOTE

פדר״א פ״ג. ראה ג״כ ת״ז תי׳ י״ט.

119 עד שלא נברא העולם היה הוא ושמו בלבד

“Before the world was created, there were the Holy One, blessed be He, and His great Name alone.”

Pirkei DeRabbi Eliezer 3:2-3 פרקי דרבי אליעזר ג׳:ב׳-ג׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה

לעיל במדבר יב, ד.

110 עד שלא נברא העולם

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

KEHOT’S NOTE

פדר״א פ״ג. וראה לעיל פ׳ בהר מג, ב ובמ״מ לשם.

PARAGRAPH 20

111 ועשיתם אתם א״ת אותם אלא אתם

Rava: one who engages in Torah is considered as though he made himself, for it says “and you shall do them”: do not read “them” but “yourselves.”

Sanhedrin 99b:12 סנהדרין צ״ט ב:י״ב

אָמַר רִישׁ לָקִישׁ: כָּל הַמְלַמֵּד אֶת בֶּן חֲבֵירוֹ תּוֹרָה, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ עָשָׂאוֹ, שֶׁנֶּאֱמַר: ״וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן״. רַבִּי אֶלְעָזָר אוֹמֵר: כְּאִילּוּ עָשָׂאן לְדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: ״וּשְׁמַרְתֶּם אֶת דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם״. רָבָא אָמַר: כְּאִילּוּ עָשָׂאוֹ לְעַצְמוֹ, שֶׁנֶּאֱמַר: ״וַעֲשִׂיתֶם אֹתָם״ – אַל תִּקְרֵי ״אֹתָם״ אֶלָּא ״אַתֶּם״.

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Vayikra Rabbah 35:6 ויקרא רבה ל״ה:ו׳

Zohar III, 113a זח״ג קיג, א

KEHOT’S NOTE

סנהדרין צט, ב. ויק״ר לה, ו. זח״ג קיג, א.

112 ועשיתם אתם

“If you walk in My statutes and keep My commandments and do them (osam)”.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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113 ועשיתם אתם אל תקרא אותם אלא אתם

Rabbi Chanina bar Pappa: “If you keep the Torah, I account it to you as though you made yourselves.” The Kehot note gives Vayikra Rabbah 35:6; on Sefaria the passage is at 35:7.

Vayikra Rabbah 35:7 ויקרא רבה ל״ה:ז׳

114 כי קרוב אליך הדבר כו׳ לעשותו

“For the matter is very near to you, in your mouth and in your heart, to do it”: “to do it” is read as making anew.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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115 בשעה שהקדימו נעשה

When Israel put “we will do” before “we will hear,” a heavenly voice asked who had revealed to them the secret the

עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שְׁבָעָה דְּבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

PARAGRAPH 22

120 **ביו״ד נברא עוה״ב**

> Rabbi Yehudah bar Ilai: this world was created with the hei and the World to Come with the yud, from “for in Yah, Havayah, is an everlasting rock.”

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו״ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס״ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

121 **כי המצוה הזאת אשר אנכי מצוך היום**

> “For this commandment which I (Anochi) command you today”: the Alter Rebbe reads “I” as G-d’s very essence.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא:

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

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PARAGRAPH 23

122 **ויעש דוד שם**

> “And David made a name”: the Zohar reads it as David, by following the Torah, “making” G-d’s Name above, as it were.

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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123 **ויעש דוד שם**

> Rabbi Shimon: did David make the Name? Rather, because he walked in the ways of the Torah and kept its mitzvos, it is as though he made the Name above.

Zohar, Bechukotai 2:12–4:19 ספר הזהר, בחקותי ב׳:י״ב-ד׳:י״ט

Similarly, R. Simeon commented on the verse, “And David made him a name” (2 Sam. 8, 23). ‘Did, then, David really make it?’ he asked. ‘What it means is that because David walked in the way of the Torah and carried out the precepts of the Torah and exercised his royal power in the fitting manner, he, as it were, “made” a Name on high. No other king was so worthy to accomplish this as David, because he used to rise at midnight and praise the Holy One, blessed be ...

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

124 **ועשיתם עולה**

> “And you shall make a burnt offering”: the Rosh HaShanah offering, called “making.”

Numbers 29:2 במדבר כ״ט:ב׳

וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ לַה׳ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:

And ye shall prepare a burnt-offering for a sweet savour unto the L-RD: one young bullock, one ram, seven he-lambs of the first year without blemish;

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PARAGRAPH 24

125 **אני ראשון ואני אחרון**

> “Thus says Havayah, King of Israel and its Redeemer, Havayah of Hosts: I am first and I am last, and besides Me there is no G-d”: one of the Kingship verses of Rosh HaShanah.

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה׳ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה׳ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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126 **ועשיתם עולה**

> The Zohar asks why on Rosh HaShanah the Torah says “And you shall make a burnt offering” and not “And you shall offer,” and connects it with “make me savory food” (Genesis 27:4), the dishes Israel prepares on that day.

Zohar, Pinchas 127:879–128:885 ספר הזהר, פנחס קכ״ז:תתע״ט-קכ״ח:תתפ״ה

127 **ויעש ה׳ לשרה כו׳ עשייה איהו לעילא**

> On “And Havayah did for Sarah”: the Zohar says that “doing” is from a level above that of the “remembering” in the

same verse.

Zohar, Vayera 26:387–28:427 ספר הזהר, וירא כ״ו:שפ״ז-כ״ח:תכ״ז

Hence, besides "visiting" Sarah, G-d also "did" something in the region on high, since everything depends on that. Hence the two stages of "visiting" and "doing", with the name of "the L-rd" mentioned with each, the whole forming one process.'

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

128 ויעש ה׳ לשרה

"And Havayah remembered Sarah as He had said, and Havayah did for Sarah as He had spoken."

Genesis 21:1 בראשית כ״א:א׳

וַה׳ פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ ה׳ לְשָׂרָה כַּאֲשֶׁר דִּבֵּר׃

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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PARAGRAPH 25

129 את הכבש האחד תעשה

"The one lamb you shall make in the morning": the daily offering, again called "making."

Numbers 28:4 במדבר כ״ח:ד׳

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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130 ועמך לא חפצתי

"And with You I desire nothing on earth": the inner longing for G-d alone, which reaches the Source of all making.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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131 לאבני חפץ

"And I will make your windows of kadkod … and all your border of precious stones (avnei chefetz)": the Alter Rebbe reads chefetz as inner longing.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

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

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PARAGRAPH 26

132 לפני ה׳ תטהרו

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

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

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

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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 27

133 בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination."

Berakhot 54a:6 ברכות נ״ד א:ו׳

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: ״וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ׳״. ״בְּכָל לְבָבְךָ״ — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. ״וּבְכָל נַפְשְׁךָ״ — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. ״וּבְכָל מְאֹדֶךָ״ — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: ״בְּכָל מְאֹדֶךָ״ — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֶד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another …

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KEHOT'S NOTE

ברכות נד, א.

134 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 higher teshuvah is "with all your might."

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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135 כי קרוב אליך הדבר מאד

"For the matter is very near to you": even the higher teshuvah, above the mind, is near.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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שוש אשיש בה' תגל נפשי באלקי

I Will Greatly Rejoice in Havayah; My Soul Shall Exult in My G-d

Isaiah's two words of joy are two ways G-d's encompassing light comes to dwell in the world and the soul: sos asis, the revealed joy Israel cause above through Torah and mitzvos done with joy, which draws down G-d's humility, His kingship; and tagel, the hidden joy of Rosh HaShanah, when the shofar's weeping draws the inner supernal delight through the Thirteen Attributes of Mercy, felt now as trembling and revealed on Sukkos as an encompassing embrace.

THE MAAMAR IN BRIEF

The maamar distinguishes simchah, joy revealed outwardly (Sukkos), from gilah, joy hidden within under trembling (Rosh HaShanah). Rosh HaShanah marks the creation of man's soul, not of heaven and earth: the physical world is renewed daily, but the souls, the worlds' inner dimension, are renewed yearly, as the general life-force of the year descends from the encompassing light (sovev kol almin) into the light that fills the worlds (memalei kol almin). Since Adam this depends on our arousal from below, "binding Koh to Chai." Torah (chok) and mitzvos (mishpat) draw this light all year, because joy in them reveals G-d's delight, and joy brings humility, His kingship over a people; this is sos asis, Israel causing joy in Havayah. But Rosh HaShanah needs a new light, drawn by the shofar's weeping over G-d's concealment, which arouses the Thirteen Attributes of Mercy and reaches "above Havayah." It comes through Elokim, contraction, so it is felt as trembling, with gilah hidden inside, revealed on Sukkos as the embrace of the sukkah. The penitent, "the needy of adam," reach highest, through the humility of mercy that bears iniquity.

OUTLINE

1 **Two kinds of joy, and the shofar verse** ¶1–3

Simchah is revealed joy (Sukkos), gilah hidden joy under trembling (Rosh HaShanah); the prophet speaks for all Israel. "Blow a shofar bachodesh" means the shofar's yearly renewal, and Rosh HaShanah marks man's creation, not the world's, since physical creation needs no yearly day.

2 **Rosh HaShanah renews the souls** ¶4–6

Physical creation is renewed daily through the constant union of Chochmah and Binah; the souls, the worlds' inner dimension, through the second union, renewed each Rosh HaShanah. As the head receives the soul's life first, the year's general life-force comes down from the encompassing light into the filling light: the union of the Holy One and His Shechinah.

3 **Man's power: Koh to Chai** ¶7–10

Since Adam, the flow depends on the arousal from below; man became "a living soul" that gives life to all. Every Jew shares Adam's soul and binds Koh (Malchus) to Chai on Rosh HaShanah by accepting G-d's kingship; Eichah is the opposite, and its weeping arouses mercy. G-d's "remembering" the worlds is His humility.

4 **The beginning of Your works: chok and mishpat** ¶11–13

Man was G-d's first thought, so the sixth day is "the beginning of Your works." Israel's power comes from "a chok for Israel, a mishpat of the G-d of Yaakov": Torah absorbed inwardly as food, and mitzvos that carry the light down to the "heel."

5 **Delight, joy and humility: sos asis** ¶14–19

Joy brings humility, as a rejoicing king reveals himself to his servants. Joy is revealed delight; the essence of delight, above Eden, is the root of the mitzvos (620, keser), so joy in them draws G-d's humility, His kingship, into the soul. Asis is causative: Israel cause joy in Havayah.

6 **The shofar's weeping and the Name Elokim: tagel** ¶20–26

Rosh HaShanah's new light needs the shofar, whose groaning and wailing weep over G-d's concealment, arouse the Thirteen Attributes of Mercy and reach above Havayah. Such inner delight comes through Elokim, contraction and gevurah, so it is felt as trembling, as by the angels, with the hidden joy of gilah inside.

7 **Covered and revealed: Sukkos and the garments** ¶27–32

The joy covered on Rosh HaShanah is revealed on Sukkos as an encompassing light: the sukkah's embrace, the water libation's joy, the "garments of salvation." Charity is the sounding robe, the bridegroom's descent draws kindness, the souls are the bride's vessels; yet hidden joy remains higher than revealed joy.

8 **The needy of adam: teshuvah and the humility of mercy** ¶33–38

"The needy of adam" are those who long for the withdrawn light, the baalei teshuvah of the Ten Days, who reach "the Holy One of Israel," beyond the level of tzaddikim. Gilah brings an even greater humility, the Thirteen Attributes of Mercy, which descend even to sin, "bearing iniquity" and turning darkness into light.

KEY CONCEPTS

Simchah and gilah שמחה וגילה

Two kinds of joy: simchah is joy revealed outwardly, as on Sukkos; gilah is joy kept within, hidden under trembling, as on Rosh HaShanah. The maamar shows that the hidden joy comes from a higher source.

The light that encompasses all worlds and the light that fills all worlds סובב כל עלמין וממלא כל עלמין

Sovev is G-d's light present everywhere but unrevealed, since finite worlds could not receive it; memalei is the light enclothed in the worlds. Their union, "the Holy One and His Shechinah," is renewed each Rosh HaShanah.

Koh and Chai כה לחי

Koh is Malchus, the "speculum that does not shine," through which the world appears to exist on its own; Chai is the source of life. On Rosh HaShanah, by accepting G-d's kingship, Israel bind Koh to Chai.

The supernal delight and its inner dimension עונג העליון ופנימיותו

G-d's delight, the source of all delights, rests in the mitzvos as an encompassing light clothed in His will; its inner dimension, higher still, is drawn down by the shofar through the Thirteen Attributes of Mercy.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The attributes of Exodus 34, aroused by weeping and bitterness over distance from G-d. They draw on the inner supernal delight, repair every blemish, and express G-d's greatest humility, "bearing iniquity."

The Name Elokim שם אלקים

The Name of contraction and gevurah, a "shield" to the sun of Havayah. The highest revelations come through it, which is why the inner delight is felt as fear and trembling.

Encompassing light (makif) מקיף

Light that surrounds rather than enters, like a crown or a garment. The joy of Sukkos, the sukkah's embrace and the "garments of salvation" are encompassing lights, which lift the soul beyond the gradual order of levels.

Humility above ענוה

G-d's lowering Himself to be King over a people, to "remember" the worlds and to bear iniquity. Joy brings it about, and the deeper the joy, the greater the humility drawn down.

SECTION 1 • ¶1–3

Two kinds of joy, and the shofar verse

1 שוש אשיש[1,2] בה'[3,4] תגל נפשי באלקי.[5,6] כי הלבישני בגדי ישע וגו'.

"I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation," etc.

> The maamar opens with Isaiah 61:10, the prophet's song of joy at the redemption: "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The whole maamar explains its two expressions of joy, sos asis and tagel, and the "garments" that follow, in terms of Rosh HaShanah and Sukkos.

(במדרש הובא פסוק זה בויקרא רבה בפ' צו ס"פ עשירית[7] וס"פ ואתחנן.[8] ובשה"ש [ובשיר השירים] רבה בפ' נגילה ונשמחה בך[9,10,11] ועיין בזח"ב [בזהר חלק ב'] בפ' יתרו ד"צ ע"ב נשא קל"ג[12] א' בלק קצ"ט ב')

(In the Midrash this verse is cited in Vayikra Rabbah, in Parshas Tzav, at the end of [section] ten, and at the end of Parshas Va'eschanan; and in Shir HaShirim Rabbah, on [the verse] "We will exult and rejoice in you." And see in the Zohar, Part II, Parshas Yisro, page 90b; Naso, 133a; Balak, 199b.)

> The parenthesis lists where this verse is expounded. Vayikra Rabbah counts "sos asis" among Isaiah's doubled consolations, Devarim Rabbah has Isaiah console Israel with it, Shir HaShirim Rabbah lists it among the ten terms of joy used for Israel, and three passages of the Zohar discuss it.

הנה ההפרש שבין שמחה לגילה הוא כי השמחה נקרא בהגלות נגלות השמחה מבחוץ והיא בחינת חג הסוכות זמן שמחתנו. וגילה נקרא כשהשמחה עדיין בפנימית הלב[13] ולא באה לידי גילוי בחיצוניות.

Now, the difference between simchah (joy) and gilah (exultation) is this: it is called simchah when the joy is openly revealed on the outside, and this is the level of the festival of Sukkos, "the season of our rejoicing." And it is called gilah when the joy is still in the inwardness of the heart and has not come to revelation outwardly.

> Simchah and gilah are two kinds of joy. Simchah is joy that shows openly, as on Sukkos, which the prayers call "the season of our rejoicing"; gilah is joy that is still held within the heart and does not show outwardly.

וכמ"ש וגילו ברעדה[14] שרעדה תכסה את השמחה שלא תהא נראית ונגלית בחוץ רק תוכו צוף השמחה ובהתגלות נראית ונגלית בחינת רעדה והוא בחי' ר"ה [ראש השנה] וכמשי"ת [וכמו שיתבאר]

As it is written, "and exult with trembling": the trembling covers the joy so that it is not seen and revealed on the outside; only its inside is inlaid with joy, while what is seen and revealed openly is the level of trembling. And this is the level of Rosh HaShanah, as will be explained.

> Psalms 2:11, "exult with trembling," shows that gilah can go together with trembling: outwardly a person trembles, while inside he is full of joy. This, the Alter Rebbe says, is the character of Rosh HaShanah, as he will explain later in the maamar.

(וזהו ה' מלך תגל הארץ[15] והיינו בחינת ימים נוראים שנקרא הקדוש ברוך הוא המלך הקדוש המלך המשפט הנה אז הוא בחינת גילה תגל הארץ.

(And this is [the meaning of] "Havayah reigns; let the earth exult." That is, the level of the Days of Awe, when the Holy One, blessed be He, is called "the holy King," "the King of judgment"; then it is the level of gilah: "let the earth exult."

> In a parenthetical note he applies this to Psalms 97:1, "Havayah reigns; let the earth exult (tagel)." During the Days of Awe, when the prayers call G-d "the holy King" and "the King of judgment," the joy is of the hidden kind, gilah.

וזהו גם כן בני ציון יגילו במלכם.[16] ועיין מ"ש לקמן סד"ה ביום[17] השמיני עצרת[18] מענין גילה)

And this is also [the meaning of] "Let the children of Zion exult in their King." And see what is written below, at the end of the discourse beginning "On the eighth day, an assembly," on the subject of gilah.)

> Psalms 149:2 likewise ties gilah to kingship: "Let the children of Zion exult in their King." The note ends by referring to the discourse on Shemini Atzeres, later in Likkutei Torah, for more on gilah.

והנה הכתוב אומר שוש אשיש ולא פי' מי הוא האומר והיינו לפי שהוא מאמר הנביא בעד כללות ישראל.

Now, the verse says, "I will greatly rejoice," and does not specify who is speaking. That is because it is the prophet's statement on behalf of Israel as a whole.

> The verse speaks in the first person but does not say who the speaker is. The Alter Rebbe explains that it is the prophet speaking for the whole Jewish people, so the joy described belongs to all Israel.

וביאור הענין הנה כתיב תקעו בחדש שופר.[19] ופשטיה דקרא אינו מובן לכאורה שאמר בחדש ולא פי' באיזה חדש והל"ל [והוה ליה למימר] בחדש השביעי.

The explanation of the matter: it is written, "Blow a shofar in the month (bachodesh)." And the plain meaning of the verse is seemingly not understood, for it says "in the month" and does not specify in which month; it should have said "in the seventh month."

> To explain the verse he turns to the verse of Rosh HaShanah in Psalms 81:4, "Blow a shofar bachodesh." Read simply, bachodesh, "in the month," does not say which month; one would expect "in the seventh month," the month of Rosh HaShanah.

2 וגם מאי דכתיב שופר בשופר מיבעי ליה. אך הענין כי הנה חדש הוא מלשון התחדשות[20] שעל שם זה נק' כן כל חדש

Also, as to what is written, "a shofar": it should have said "with a shofar" (bashofar). But the matter is this: chodesh (month) is from the term hischadshus (renewal), and for this reason every month is so called,

> A second difficulty: the verse says "a shofar" where one would expect "with a shofar" (bashofar). The answer starts from the word chodesh, "month," which comes from hischadshus, "renewal."

מפני חי דוש הלבנה שמתחדשת בכל חדש ואמר תקעו בחדש שופר[21] פי' בחידושו של שופר שהשופר מתחדש בכל שנה ושופר של שנה זו אינו שופר

because of the renewal of the moon, which is renewed every month. And [the verse] says, "Blow a shofar bachodesh," meaning: in the renewal of the shofar, for the shofar is renewed every year, and the shofar of this year is not the shofar

> A month is called chodesh because the moon renews itself each month. So the verse can be read, "Blow, in its renewal, the shofar": the shofar itself is renewed every year, and each year's shofar is a new one.

של שנה אחרת ולבאר זה צריך להקדים ביאור ענין ר"ה [ראש השנה] שנקבע באחד בתשרי שבו נברא האדם הוא יום ששי למע"ב [למעשה בראשית]. כי בכ"ה באלול נברא העולם.[22,23]

of another year. To explain this, we must first explain the matter of Rosh HaShanah, which is fixed on the first of Tishrei, on which man was created; it is the sixth day of the work of creation. For the world was created on the twenty-fifth of Elul.

> To show how the shofar is renewed each year, the Alter Rebbe first explains Rosh HaShanah itself. It falls on the first of Tishrei, the sixth day of creation, when man was created, since the creation of the world began on the twenty-fifth of Elul.

3 וצריך להבין למה אין קובעין ר"ה [ראש השנה] ביום[24] א' למע"ב [למעשה בראשית]. ויום א' למע"ב [למעשה בראשית] הי' [היה] צ"ל א' בתשרי ולמה היה תחלת בריאת שמים וארץ בכ"ה באלול.

We need to understand: why is Rosh HaShanah not fixed on the first day of the work of creation? The first day of the work of creation should have been the first of Tishrei; why was the beginning of the creation of heaven and earth on the twenty-fifth of Elul,

> The question: if Rosh HaShanah marks the creation, why is it not on the first day of creation? Then the first day of creation should have been the first of Tishrei, instead of the twenty-fifth of Elul.

ור"ה [וראש השנה] שהוא יום א' בתשרי היה ביום ברוא אדה"ר [אדם הראשון]. אך הנה על תחלת בריאת שמים וארץ לא היה צריך לקבוע ר"ה [ראש השנה] יום מיוחד בשנה

while Rosh HaShanah, which is the first day of Tishrei, was on the day Adam, the first man, was created? But for the beginning of the creation of heaven and earth there was no need to fix Rosh HaShanah as a special day in the year,

> In fact Rosh HaShanah falls on the day Adam was created. The answer begins: the creation of heaven and earth did not need a special day each year.

כי בריאת שמים וארץ היא בריאה מאין ליש גשמי להיות נראה גשמיות העולם וחומריותו ליש ודבר.[25]

for the creation of heaven and earth is a creation from nothing to physical something, so that the physicality and materiality of the world should appear as an existence and a thing.

> The creation of heaven and earth is a creation "from nothing to physical something": it brings into being a world that appears to exist as a thing in its own right. Such a creation, as the next section explains, is renewed every day, not once a year.

SECTION 2 · ¶4–6

Rosh HaShanah renews the souls

4 וע"ז נאמר המחדש בטובו[26] בכל יום תמיד מע"ב [מעשה בראשית] שבריאה זו מתחדשת תמיד בכל יום ולא בר"ה [בראש השנה] בלבד

And of this it is said, "Who in His goodness renews each day, continually, the work of creation": this creation is renewed continually, each day, and not on Rosh HaShanah alone.

> The morning blessing before the Shema praises G-d "Who in His goodness renews each day, continually, the work of creation": the physical world is brought into being anew all the time. So its creation needs no special yearly day.

אלא על בריאת האדם ביום ששי למע"ב [למעשה בראשית] ולא על בריאת גופו אלא על נפשו שנא' [שנאמר] ויפח באפיו נשמת חיים[27] שנשמת אדה"ר [אדם הראשון] היתה כלולה מכל נש"י [נשמות ישראל][28] וכמ"ש אדם אתם[29]

Rather, [it was needed] for the creation of man on the sixth day of the work of creation; and not for the creation of his body, but for his soul, as it is said, "And He blew into his nostrils the breath of life." For the soul of Adam, the first man, was composed of all the souls of Israel, as it is written, "You are man (adam),"

> Rosh HaShanah was fixed for the creation of man, and specifically for his soul, which G-d "blew into his nostrils." Adam's soul contained all the souls of Israel, as the verse calls Israel adam, "man."

והיא תכלית עיקר בריאת העולמות כמ"ש בראשית בשביל ישראל[30] שנקי' ראשית[31] הנה התחדשות בריאה זו שהיא מאין ליש רוחני היא מתחדשת בכל ר"ה [ראש השנה].

and it is the purpose, the main point, of the creation of the worlds, as it is written, "In the beginning (bereishis)": for the sake of Israel, who are called "beginning" (reishis). Now, the renewal of this creation, which is from nothing to spiritual something, takes place anew every Rosh HaShanah.

> The souls of Israel are the purpose of all creation, as the Midrash cited by Rashi reads "Bereishis": for the sake of Israel, called reishis. This creation of souls is "from nothing to spiritual something," and it is renewed every Rosh HaShanah.

(וענין זה הוא מ"ש בע"ח [בעץ חיים] שער הנסירה רפ"ב ובפע"ח [ובפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ה כי בי' יחודים יש למעלה בחכמה ובינה האחד להחיות העולמות ולקיים קיום הכ רחי והמשכה זו ויחוד זה הוא תדירי ואינו נפסק לעולם

(And this matter is what is written in Etz Chaim, Shaar HaNesirah, beginning of chapter 2, and in Pri Etz Chaim, Shaar Krias Shema, chapter 5: that there are two unions above, in Chochmah and Binah. The one is to give life to the worlds and to sustain them with a necessary existence; and this drawing-down and this union is constant and never ceases,

> The parenthesis grounds this in the Arizal's teaching, in Etz Chaim and Pri Etz Chaim, that there are two unions of Chochmah and Binah. The first gives life to the worlds and keeps them in existence, and it never stops.

כי אם יתבטל רגע אחד יתבטלו כל העולמות. ויחוד ב' להולדת מוחין שהם נשמת זו"נ [זעיר אנפין ונוקבא] פנימית העולמות וזה היחוד וההמשכה אינו תדיר כו'.

for if it ceased for a single moment, all the worlds would cease to exist. And the second union is for the birth of the intellect (mochin), which is the soul of Z'eir Anpin and Nukva, the inner dimension of the worlds; and this union and drawing-down is not constant, etc.

> If the first union stopped for a moment, the worlds would cease to exist. The second union gives birth to the mochin, the "intellect" that is the soul of Z'eir Anpin and Nukva and the inner dimension of the worlds; this union is not constant.

והנה פי' יחוד חו"ב [חכמה ובינה] הוא ענין ההמשכה מאין ליש כי החכמה מאין תמצא[32] ובינה נק' יש כנודע ממ"ש להנחיל אוהבי יש.[33]

Now, the meaning of the union of Chochmah and Binah is the drawing-down from nothing to something. For "Chochmah comes from nothing (ayin)," and Binah is called "something" (yesh), as is known from what is written, "to cause those who love Me to inherit yesh."

> Every union of Chochmah and Binah is a drawing from "nothing" to "something." Chochmah is called ayin, "nothing," after Job 28:12, and Binah is called yesh, "something," after Proverbs 8:21.

והנה בחי' הא' להחיות העולמות ע"ז נאמר המחדש בטובו בכל יום תמיד כו' שאינו נפסק ההמשכה מאין ליש תמיד כו' ומזה נמשך התהוות חיצוניות העולמות.

Now, of the first level, to give life to the worlds, it is said, "Who in His goodness renews each day, continually," etc.: the drawing-down from nothing to something continually never ceases, etc.; and from this comes the coming-into-being of the outer dimension (chitzoniyus) of the worlds.

> The first, constant union is the one the blessing describes as renewing creation "each day, continually." From it comes the outer dimension of the worlds.

וזהו ענין מאין ליש גשמי כו' ר"ל [רוצה לומר] חיצוניות העולמות דאבי"ע [דאצילות בריאה יצירה עשיה] כו'. אמנם מאין ליש רוחני היינו הולדת הנשמות שהם פנימי' [פנימיות / פנימית] העולמות ומקורם לידת זו"נ [זעיר אנפין ונוקבא] שהם בחי' אדם וחוה כו'

And this is the matter of "from nothing to physical something," etc., meaning the outer dimension of the worlds of Atzilus, Beriah, Yetzirah and Asiyah, etc. But "from nothing to spiritual something" means the birth of the souls, which are the inner dimension (pnimiyus) of the worlds; and their source is the birth of Z'eir Anpin and Nukva, which are the level of Adam and Chavah, etc.

> So "from nothing to physical something" refers to the outer existence of all four worlds. "From nothing to spiritual something" is the birth of souls, the worlds' inner dimension, whose source is the birth of Z'eir Anpin and Nukva, called "Adam and Chavah" in the Kabbalah.

והיינו ע"י יחוד עליון דחו"ב [דחכמה ובינה] שמקבלים ההשפעה מא"א [מאריך אנפין] ועתיק ומלמעלה מעלה עד א"ס כו' וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וירא[34] וכללות המשכה זו הוא בר"ה [בראש השנה] שאז הוא לידת והמשכת מוחין דזו"נ [דזעיר אנפין ונוקבא] כו')

And this is through the higher union of Chochmah and Binah, who receive the flow from Arich Anpin and Atik, and from ever higher, up to Ein Sof, etc., as is written in the Likkutei Torah [of the Arizal], Parshas Vayera. And this drawing-down as a whole is on Rosh HaShanah, for then is the birth and drawing-down of the mochin of Z'eir Anpin and Nukva, etc.)

> This birth comes through the higher union of Chochmah and Binah, which receive from Arich Anpin and Atik and ultimately from Ein Sof, as the Arizal writes in his Likkutei Torah. Its general renewal happens on Rosh HaShanah, when the mochin of Z'eir Anpin and Nukva are born anew.

שלכן נק' בשם ר"ה [ראש השנה] כמו ראש האדם עד"מ ששם ראשית גילוי כללות החיות מעצמיות הנפש אשר בעצמות הנפש כל פרטי התחלקות החיות כלולים בהעלם וראשית

That is why it is called by the name Rosh HaShanah ("head of the year"), like the head of a person, by way of analogy: there is the first revelation of the general life-force from the essence of the soul. For in the essence of the soul all the particulars of the division of the life-force are included in concealment; and the first

> That is why the day is called Rosh HaShanah, the "head" of the year. In a person, the head is where the life-force first appears, as a general whole, from the essence of the soul, in which all its later divisions lie hidden.

יציאתן מההעלם אל הגילוי הוא ע"י שנמשך תחלה גילוי כללות החיות מעצמיות הנפש במוחין שבראש ומהם מתפשט לכל אבר לפי מזגו ותכונתו כך בר"ה [בראש השנה] נמשך

of their emergence from concealment to revelation is through the revelation of the general life-force being drawn first from the essence of the soul into the brain (mochin) in the head, and from there it spreads to each limb according to its temperament and nature. So too, on Rosh HaShanah there is drawn down

> The soul's life-force reaches the brain first and from there spreads to each limb according to its nature. Rosh HaShanah is the year's "brain," where its life-force is first received.

גילוי כללות החיות של כל השנה וממנו נמשך חיות להתחלקות פרטים שלש רגלים וארבע תקופות ובארבעה פרקים שבהם העולם נידון[35] וי"ב חדשים ואח"כ לימים אחדים להיות

the revelation of the general life-force of the whole year; and from it life-force is drawn to the division into particulars: the three pilgrim festivals, and the four seasons, and the four times of year at which the world is judged, and the twelve months; and afterwards to single days, so as to be

> On Rosh HaShanah the general life-force of the whole year is drawn down, and from it life is divided into particular times: the three festivals, the four seasons, the four times of judgment named in the Mishnah, the twelve months, and then each single day.

מחדש בכל יום תמיד מע"ב [מעשה בראשית] ואדם נידון בכל יום ואח"כ גם לרגעים וכמ"ש לרגעים תבחננו[36] מפני שראשית גילוי ההמשכה הכללית היא מבחי' סוכ"ע שאינו בגדר עלמין כלל

"renewing each day, continually, the work of creation," and "man is judged every day"; and afterwards also to moments, as it is written, "You test him every moment." [This is] because the first revelation of the general drawing-down is from the level of the light that encompasses all worlds (sovev kol almin), which is not within the bounds of worlds at all;

> The division goes down to each day and even each moment, as the Talmud says that man is judged every day and every moment ("You test him every moment"). The order runs from general to particular because the first source of the flow is the light that encompasses all worlds, which is beyond the frame of worlds.

דהיינו שאין שם בחי' גילוי עלמין כלל רק שכל בחי' עלמין הם שם בהתכללות בהעלם כמו עד"מ בעצמות הנפש הנ"ל.

that is, there is no level of revealed worlds there at all; rather, all the levels of worlds are there included in concealment, as in the analogy of the essence of the soul mentioned above.

> In the light that encompasses all worlds no worlds are revealed; all of them are there only in concealment, as the soul's particular powers are held in its essence. From such a source the flow must come first as one general whole, and only afterwards divide.

5 ואין פי' סובב ומקיף מלמעלה שהרי כתיב את השמים ואת הארץ אני מלא[37] אני ממש

Now, "encompassing" (sovev) does not mean encompassing and surrounding from above, for it is written, "The heavens and the earth I fill": I, Myself.

> Having said that the year's first flow comes from the light that encompasses all worlds, the Alter Rebbe clarifies the word "encompassing." It does not mean surrounding the worlds from outside or above, for G-d says, "The heavens and the earth I fill," and "I" means His very self.

אלא שאין שם בחי' גילוי לשיוכלו העולמות לקבל ולא יבטלו במציאות שהרי כל העולמות הם בע"ג [בעלי גבול / בעל גבול] ת"ק שנה[38] ואפילו המלאכים

Rather, there is no level of revelation there such that the worlds could receive [it] and not be nullified out of existence. For all the worlds are finite, [measured as] "five hundred years"; and even the angels,

> "Encompassing" means that this light is not revealed in a way the worlds could receive without ceasing to exist. Every world is finite: the Talmud measures the distance from the earth to the firmament, and the thickness of each heaven, as a journey of "five hundred years."

שהם שכליים נבדלים הרי יש גבול להשגתם ואין יכולין לקבל אור א"ס ב"ה שכשמו כן הוא אין לו סוף כו' ועל ידי התחדשות גילוי כזה שהוא למעלה מן ההשתלשלות לבחינת וסדר ההשתלשלות

who are separate intellects, have a limit to their comprehension and cannot receive the Infinite Light (Or Ein Sof), blessed be He, which, as is its name, so it is: it has no end, etc. And through the renewal of such a revelation, which is above the chain of descending worlds (hishtalshelus), to the level and order of the chain of descent,

> Even the angels, who are pure intellects without bodies, grasp only within limits and cannot receive the Infinite Light, which, as its name says, has no end. On Rosh HaShanah a revelation from beyond the chain of worlds is renewed and brought into that chain.

דהיינו מבחי' אני מלא אני ממש לבחי' מכה"כ [מלא כל הארץ כבודו] כבוד הוא בחינת התלבשות בבחי' ממכ"ע [ממלא כל עלמין] נמשך תחלה ראשית הגילוי בכללות החיות ברי"ה [בראש השנה] על כל השנה ואח"כ לפרקים וחדשים וימים ורגעים בדרך השתלשלות.[39]

that is, from the level of "I fill," "I, Myself," to the level of "the whole earth is full of His glory" (glory being the level of enclothement in the level of the light that fills all worlds, memalei kol almin), there is drawn down first the beginning of the revelation, in the general life-force, on Rosh HaShanah for the whole year; and afterwards to the seasons, and months, and days, and moments, in the manner of a chain of descent.

> It passes from "I fill, I Myself" to "the whole earth is full of His glory," where "glory" names the light enclothed in the worlds, the light that fills all worlds. It comes first on Rosh HaShanah as a general life-force for the whole year, and then, step by step, to the seasons, months, days and moments.

6 וזהו ענין יחוד קוב"ה [קודשא בריך הוא] ושכינתיה פי' קוב"ה [קודשא בריך הוא] היינו בחי' קדוש ומובדל. וכענין הגבל את ההר וקדשתו[40]

And this is the meaning of the union of the Holy One, blessed be He, and His Shechinah. That is: "the Holy One, blessed be He" is the level of "holy" and separate, as in "Set bounds around the mountain and sanctify it,"

> This explains the Kabbalistic phrase "the union of the Holy One, blessed be He, and His Shechinah." "Holy" (kadosh) means separate, as in "Set bounds around the mountain and sanctify it," where to sanctify is to set apart.

דהיינו בחי' סוכ"ע ושכינתיה הוא בחי' ממכ"ע [ממלא כל עלמין] והיחוד היא ההמשכה שמבחי' סוכ"ע בחי' אני מלא לבחי' ממכ"ע [ממלא כל עלמין] להיות מכה"כ [מלא כל הארץ כבודו]

that is, the level of the light that encompasses all worlds (sovev kol almin); and "His Shechinah" is the level of the light that fills all worlds (memalei kol almin). And the union is the drawing-down from the level of sovev kol almin, the level of "I fill," to the level of memalei kol almin, so that "the whole earth is full of His glory."

> "The Holy One" is therefore the light that encompasses all worlds, set apart from them, and "His Shechinah," the Presence that dwells within them, is the light that fills all worlds. Their union is the drawing of the encompassing light into the filling light, so that "the whole earth is full of His glory."

וזה נמשך בר"ה [בראש השנה] בכללות (וזהו ובכן תן כבוד[41] ה' לעמך כו' שיומשך מבחי' סוכ"ע בחי' אני מלא לבחי' ממכ"ע [ממלא כל עלמין] שנק' כבוד.

And this is drawn down on Rosh HaShanah in a general way. (And this is [the meaning of] "And so, grant glory, Havayah, to Your people," etc.: that there be drawn down from the level of sovev kol almin, the level of "I fill," to the level of memalei kol almin, which is called "glory."

> This union is drawn down in a general way on Rosh HaShanah. The prayer of the Days of Awe, "And so, grant glory, Havayah, to Your people," asks for exactly this: that the light of "I fill" be drawn into the light that fills the worlds, which is called "glory."

וזהו ואולם חי אני וימלא[42] כבוד ה' וגו'. ועמ"ש במ"א בד"ה כי על כל כבוד חופה וע' מזה ג"כ בד"ה כי כארץ תוציא צמחה):[43,44]

And this is [the meaning of] "But as I live, the glory of Havayah shall fill," etc. And see what is written elsewhere, in the discourse beginning "For over all the glory shall be a canopy"; and see on this also in the discourse beginning "For as the earth brings forth her growth.")

> Numbers 14:21, "As I live, the glory of Havayah shall fill all the earth," says the same. The parenthesis refers to two discourses that discuss "glory," on the verses "For over all the glory shall be a canopy" and "For as the earth brings forth her growth."

SECTION 3 • ¶7–10

Man's power: Koh to Chai

7 ב והנה בעת בריאת אדה"ר [אדם הראשון] היה בחי' כי חפץ חסד הוא[45] ועכשיו באתעדל"ת [באתערותא דלתתא] תליא מילתא[46]

2. Now, at the time of the creation of Adam, the first man, it was the level of "for He desires kindness"; but now the matter depends on an arousal from below (isarusa dilesata).

> When Adam was created, the divine flow came from G-d's own will, "for He desires kindness," with nothing below to arouse it. Since then, it depends on an arousal from below, on what people do.

(וכמ"ש בע"ח [בעץ חיים] שם שיחוד הפנימי להולדות נשמות אינו נעשה אלא על ידינו) כי כח זה ניתן לאדה"ר [לאדם הראשון] כמ"ש ויהי האדם לנפש חיה[47] שהוא לכאורה כפל לשון

(As is written in Etz Chaim there, that the inner union, for the birth of souls, is brought about only through us.) For this power was given to Adam, the first man, as it is written, "And man became a living soul (nefesh chayah)," which is seemingly a redundancy,

> Etz Chaim says that the inner union, the one that brings souls into being, comes about only through us. This power was given to Adam, as the verse says, "And man became a living soul," words that seem only to repeat what was just said.

שהרי כבר נאמר ויפח באפיו נשמת חיים ולמה נאמרה ונשנית עוד ויהי האדם לנפש חיה.

for it has already been said, "And He blew into his nostrils the breath of life"; why, then, is it said and repeated again, "And man became a living soul"?

> The verse had already said that G-d "blew into his nostrils the breath of life." Why does it need to add that man "became a living soul"?

אלא פי' חיה הוא שם דבר ומקור כלומר דבר שיש בו חיות להחיות כל חי

Rather, the meaning is that chayah is a noun and a source, that is to say, a thing that has life-force in it to give life to every living thing;

> The answer: chayah here does not describe Adam as alive; it names a thing that gives life, a source of life for every living thing.

דהיינו כמו שהנפש היא חיה שיש בה חיות להחיות הגוף בהתלבשותה בו כך ויהי האדם להיות כמו נפש זו המחיה.

that is, just as the soul is chayah, having life-force in it to give life to the body when it is enclothed in it, so "man became" like this soul that gives life.

> Just as the soul gives life to the body it enters, so man was made to be a life-giving soul for the world. That is the new point of "man became a living soul."

8 וזהו וירדו בדגת הים ובעוף השמים[48] כלומר שהם יורידו וימשיכו החיות לכל דגת הים ולכל עוף השמים שחיות כל חי תהא

And this is [the meaning of] "and let them rule (veyirdu) over the fish of the sea and over the birds of the heavens": that is to say, they shall bring down (yoridu) and draw the life-force to all the fish of the sea and to all the birds of the heavens, so that the life-force of every living thing should be

> Genesis 1:26 says man will "rule" (veyirdu) over the fish and the birds. The Alter Rebbe reads veyirdu as "bring down" (yoridu): man draws life-force down to every creature, so that the life of all living things depends on his deeds.

תלוי במעשה האדם וכח זה הוא ממאמר נעשה אדם בצלמנו כדמותנו ומה הוא יתי כתיב ביה ואתה מחיה את כולם[49] כך ניתן לאדם כח זה.

dependent on the deeds of man. And this power comes from the utterance "Let us make man in our image, after our likeness": just as of Him, may He be blessed, it is written, "and You give life to them all," so this power was given to man.

> Man has this power because he was made "in our image, after our likeness." Of G-d it is said, "You give life to them all," and man, made in His likeness, was given a power to give life as well.

9 והנה אדה"ר [אדם הראשון] הי' [היה] כלול מכל נש"י [נשמות ישראל] לכן כל נשמה וניצוץ מישראל יש בו חלק מנשמת אדה"ר [אדם הראשון] שלכן נאמר אדם אתם אתם קרוים אדם[50]

Now, Adam, the first man, was composed of all the souls of Israel; therefore every soul and spark of Israel has in it a portion of the soul of Adam, the first man. That is why it is said, "You are man (adam)": you are called adam.

> Because Adam's soul included all the souls of Israel, every Jewish soul, every spark, holds a portion of it. That is why the Sages say on Ezekiel's verse, "You are called adam."

ולכן באתעדל"ת [באתערותא דלתתא] שלנו תליא מילתא להמשיך ברי"ה [בראש השנה] כללות החיות מאור א"ס ב"ה הסכ"ע [הסובב כל עלמין] להיות גילוי אלקותו יתי' על כל השנה

And therefore the matter depends on our arousal from below: to draw down on Rosh HaShanah the general life-force from the Infinite Light, blessed be He, that encompasses all worlds, so that there be a revelation of His G-dliness, may He be blessed, for the whole year.

> So the power given to Adam belongs to every Jew. On Rosh HaShanah our arousal from below draws the general life-force from the Infinite Light that encompasses all worlds, so that G-dliness is revealed through the whole year.

(וזהו ואמרתם כה לחי[51,52] ופי' בזח"ב [בזהר חלק ב'] ר"פ וארא) (דכ"ג ע"ב) יו"ט [יום טוב] דר"ה [דראש השנה] הוה לקשרא כה לחי[53] כו'.

(And this is [the meaning of] "And you shall say: Thus (koh) to the living one (lechai)." And it is explained in the Zohar, Part II, at the beginning of Parshas Va'eira (page 23b): "The festival of Rosh HaShanah is to bind Koh to Chai," etc.

> David's message to Naval, "And you shall say: Koh lechai," is read in the Zohar as words addressed to G-d on Rosh HaShanah. The festival is "to bind Koh to Chai," Malchus to the source of all life.

וכן משמע בגמרא פ"ק [פרק קמא] דר"ה [דראש השנה] (די"ח ע"א). והנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל הנביאים נתנבאו בכה[54,55] היא בחי' מל'[56] שנקרא אספקלריא דלא נהרא בחי' כדמותנו.

And so it is implied in the Gemara, in the first chapter of Rosh HaShanah (page 18a). Now, our Sages, of blessed memory, said, "All the prophets prophesied with koh (thus)"; this is the level of Malchus, which is called "the speculum that does not shine," the level of "after our likeness."

> The Gemara implies the same: it explains that the ten days in the story of Naval are the ten days between Rosh HaShanah and Yom Kippur. Koh is Malchus, the "speculum that does not shine," through which all the prophets except Moshe prophesied ("Thus [koh] says Havayah"), and it is the level of "after our likeness."

וזהו ענין בכ"ה באלול נברא העולם בבחי' כה כדמותנו להיות נראה העולם ליש ודבר ואח"כ צ"ל ביטול היש ע"י קבלת עול מלכות שמים וע"י"ז לקשרא כה לחי

And this is the meaning of [the teaching that] the world was created on the twenty-fifth (kaf-hei) of Elul: through the level of koh, "after our likeness," so that the world should appear as an existence and a thing. And afterwards there must be the nullification (bittul) of this existence through accepting the yoke of the kingship of Heaven (kabbalas ol), and through this, "to bind Koh to Chai";

> The world was created on the twenty-fifth of Elul, a date whose letters spell koh, because it was made through Malchus so as to appear to exist on its own. Afterwards that sense of separate existence must be nullified by accepting the yoke of Heaven's kingship, and this "binds Koh to Chai."

והיינו כמ"ש ואולם חי אני וימלא כבוד ה' וכנ"ל. וזהו ענין יחיד חי העולמים מלך[57] כו'.

that is, as it is written, "But as I live (chai), the glory of Havayah shall fill," as mentioned above. And this is the meaning of "the Only One, Life of the worlds, King," etc.

> Numbers 14:21 expresses this union: "As I live" (chai) is joined to the glory that fills the earth. The morning prayer likewise calls G-d "the Only One, Life of the worlds, King," joining "Life" to "King."

וע' בזח"א [בזהר חלק א] תולדות (קל"ה ב')[58] בענין באר לחי רואי[59] (וישלח קע"א ב') בענין כה לחי.

And see in the Zohar, Part I, Toldos (135b), on the matter of "Be'er Lachai Ro'i"; [and] Vayishlach (171b), on the matter of "Koh lechai."

> The Zohar takes up the same union on "Be'er Lachai Ro'i," the well by which Yitzchak dwelt, which it connects with the Shechinah, and on "Koh lechai" in Vayishlach, where David's words are said to be addressed to G-d, "to bind Him to Chai."

והתקשרות ויחוד זה זהו בר"ה [בראש השנה] שבו נברא האדם שבו נאמר ויפח באפיו נשמת חיים[60] ע"כ הוא יכול להמשיך יחוד זה דבחי' כה לחי.

And this binding and union is on Rosh HaShanah, on which man was created, of whom it is said, "And He blew into his nostrils the breath of life"; therefore he is able to draw down this union of the level of "Koh to Chai."

> This binding happens on Rosh HaShanah because man was created on that day, the one into whom G-d "blew the breath of life." Therefore man is able to draw down the union of Koh with Chai.

והיינו ע"י ואמרתם ע"ד כי אמרתי עולם חסד יבנה[61,62] אמי"ר [אש מים רוח][63] ר"ת [ראשי תיבות] אש מים רוח[64] תורה עבודה גמ"ח [גמילות חסדים] כמבואר בד"ה לסוסתי[65] בשה"ש [בשיר השירים] וכן קול השופר כלול מג' בחי' אמי"ר [אש מים רוח].

And this is through "And you shall say" (va'amartem), in the manner of "For I said (amarti), the world is built by kindness": [the letters] alef-mem-reish are the initials of esh, mayim, ruach (fire, water, air): Torah, divine service, and acts of kindness, as is explained in the discourse beginning "To My mare" in Shir HaShirim. And likewise the sound of the shofar is composed of the three levels of fire, water and air.

> It is done through "And you shall say" (va'amartem), whose letters alef-mem-reish also form "For I said (amarti), the world is built by kindness." These letters are the initials of fire, water and air, which stand for the three pillars, Torah, divine service and acts of kindness (in the discourse cited, fire is divine service, water is kindness and charity, and air, ruach, is Torah, studied chiefly in speech); the sound of the shofar, too, is made of these three.

והנה בט"ב [בתשעה באב] איכה[66] ישבה בדד[67,68] אי כ"ה כמ"ש בפ' תרומה (דף קמ"ג ע"ב ע"ש)[69] וברבות ע"פ איכה ישבה אוי לכה.[70]

Now, on Tishah B'Av [we read], "Eichah (How) she sits alone": ei koh ("where is koh?"), as is written in Parshas Terumah (page 143b; see there), and in Midrash Rabbah on the verse "How she sits": "Woe to koh."

> On Tishah B'Av we read "Eichah, how she sits alone," and the Zohar reads eichah as ei koh, "where is koh?" The Midrash on that verse reads eichah as "oy lachah," "woe to you," which can also be heard as "woe to koh."

ופי' ישבה בדד[71] היינו ההפך מבחינת כה לחי כ"א ובפשעיכם שולחה אמכם.[72] כמ"ש ברבות בראשית (ס"פ י"ט)[73] בשלוחין כו' בגרושין כו' איכה ישבה[74] כו'.

And the meaning of "she sits alone" is the opposite of the level of "Koh to Chai"; rather, "and for your transgressions your mother was sent away," as is written in Midrash Rabbah on Bereishis (end of section 19): "with sending away," etc., "with divorce," etc., "How she sits," etc.

> "She sits alone" is the opposite of "Koh to Chai": Malchus cut off from its source, as Isaiah says, "for your transgressions your mother was sent away." The Midrash says the same of Adam: G-d judged him with "sending away" and "divorce" and lamented over him, "Eichah."

ועיין בת"ז [בתיקוני זהר] סוף תיקון י"ט. ועמ"ש בד"ה ואשה כי תדור[75] נדר גבי איכה תרעה[76] אך

And see in the Tikkunei Zohar, end of Tikkun 19. And see what is written in the discourse beginning "And if a woman vows a vow," regarding "Where (eichah) do you pasture?" But,

> The text adds two references: the end of Tikkun 19 in the Tikkunei Zohar, and the discourse on "And if a woman vows a vow," where it discusses "Where (eichah) do you pasture?"

הנה על ידי הבכייה רחל מבכה[77] כו'[78] מעוררים רחמים להיות נמשך אח"כ באלול יג,מ הרחמים שע"י יומשך בר"ה [בראש השנה] להיות ואמרתם

through the weeping, "Rachel weeps," etc., mercy is aroused, so that afterwards, in Elul, the Thirteen [Attributes] of Mercy are drawn down, through which there will be drawn down on Rosh HaShanah [the level of] "And you shall say:

> But weeping, "Rachel weeps for her children," arouses mercy. In Elul the Thirteen Attributes of Mercy are then drawn down, and through them, on Rosh HaShanah, Koh is bound to Chai once more.

כה לחי כ ני"ל [הנ"ל] ועמ"ש במ"א בד"ה ת"ר [תנו רבנן] נר חנוכה[79] בש"א [בית שמאי אומרים] כו' איך שיש מעלה באספשא"מ [באספקלריא שאינה מאירה] שיכולים לראות בה מה שאין רואים באספה"מ [באספקלריא המאירה].

Koh to Chai," as mentioned above. And see what is written elsewhere, in the discourse beginning "Our Rabbis taught: The Chanukah lamp… Beis Shammai say," etc., how there is an advantage in the speculum that does not shine, in that one can see in it what one does not see in the speculum that shines.

> The text refers to a discourse on the Chanukah lights in Torah Ohr, which explains that the "speculum that does not shine" has an advantage: one can see in it what one cannot see in the shining one.

ולכן אמר ישעי' [ישעיה] וארא את[80] ה' לפי שנתנבא בכה שהוא אספשא"מ [אספקלריא שאינה מאירה] ומשה שנתנבא בזה אמר כי לא יראני[81] כדאיתא בגמ' [בגמרא] ספ"ד [סוף פרק ד'] דיבמות (דמ"ט).

Therefore Isaiah said, "And I saw G-d," because he prophesied with koh, which is the speculum that does not shine; while Moshe, who prophesied with zeh (this), said, "For [man] shall not see Me," as is found in the Gemara, at the end of the fourth chapter of Yevamos (page 49).

> So Isaiah, who prophesied through koh, could say "I saw G-d," while Moshe, who prophesied through zeh, was told that no man can see G-d and live. The Talmud records that Menashe accused Isaiah of contradicting Moshe on exactly this point.

ומה יובן איך שאע"פ [שאף על פי] שבחי' זה ובחי' חי הוא למעלה מבחי' כה עכ"ז [עם כל זה] יש ג"כ מעלה יתירה בבחי' כה ואספשא"מ [ואספקלריא שאינה מאירה] שע"י יבוא לבחי' בכל מאדך[82] ועיין ברבות פ' וירא פ' ני"ו ע"פ נלכה עד כה.[83, 84, 85, 86, 87, 88]

And from this it will be understood how, although the level of zeh and the level of chai are above the level of koh, nevertheless there is also a special advantage in the level of koh and the speculum that does not shine, for through it one will come to the level of "with all your might (me'odecha)." And see in Midrash Rabbah, Parshas Vayera, section 56, on the verse "We will go as far as koh (yonder)."

> Although zeh and chai are higher than koh, the non-shining speculum has an advantage of its own: through it one comes to the level of "with all your might" (me'odecha). The Midrash on Avraham's "We will go as far as koh" is cited for this.

10 וזהו ענין התשובה כמ"ש סד"ה הראיני את מראיך וזהו ענין ואמרתם כה לחי כו' להיות התחברות ב' הבחי' יחד ואומרים אתה זוכר מעשה עולם וזכרנו לחיים ומקדש ישראל ויום הזכרון

And this is the matter of teshuvah, as is written at the end of the discourse beginning "Let me see your countenance." And this is the meaning of "And you shall say: Koh to Chai," etc.: that the two levels be joined together. And we say, "You remember the deeds of the world," and "Remember us for life," and "Who sanctifies Israel and the Day of Remembrance."

> This drawing-down, the Alter Rebbe says, is also what teshuvah is about, as he explains at the end of the discourse "Let me see your countenance," and it is the meaning of "Koh to Chai": joining the two levels. The Rosh HaShanah prayers speak of it in terms of remembering: "You remember the deeds of the world," "Remember us for life," "Who sanctifies Israel and the Day of Remembrance."

כי לשון זכירה נופל על דבר קטן ופחות הערך אשר נקל בעיני האדם לשכוח עליו ולאבדו וצריך לזכור עליו כך

For the term "remembering" applies to a small thing of little worth, which a person easily forgets and loses, so that he needs to remember it. So too,

> One speaks of "remembering" only about something small and of little worth, which is easily forgotten and lost and so must be kept in mind. This sets up the comparison that follows.

הנה המשכה זו להיות ראשית גילוי החיות בבחי' ממכ"ע [ממלא כל עלמין] הוא רק בבחי' זכר רב טובך יביעו[89] להודיע לבני האדם גבורותיו[90] הן הצמצומים

this drawing-down, that there be the first revelation of the life-force at the level of the light that fills all worlds (memalei kol almin), is only at the level of "They shall utter the remembrance of Your great goodness," "to make known to the sons of man His mighty acts (gevurosav)": these are the contractions (tzimtzumim),

> So too, the first revelation of life-force into the light that fills all worlds is no more than a "remembrance" (zecher) of G-d's great goodness. Psalms 145 calls it making known "His mighty acts" (gevuros), and these are the contractions (tzimtzumim).

רבים ועצומים עד אין מספר שצממם אא"ס [אור אין סוף] ב"ה הסוכ"ע דכולא קמיה כלא[91] ממש חשיבי ואינו אפילו ערך טפה מים אוקיינוס

many and mighty, without number, with which the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), contracted [itself], for "before Him all is considered as truly nothing," and is not even [in the] proportion of a drop to the waters of the ocean;

> The contractions are countless, because before the encompassing Infinite Light "all is considered as truly nothing," less than a drop to the ocean. Only through such contraction can worlds exist at all.

רק מלכותך מלכות כל עולמים[92] בחי' מל' בלבד וכנודע ממאמר יחיד חי העולמים מלך וכו' כמ"ש במ"א

only "Your kingship is a kingship over all worlds," the level of Malchus alone, as is known from the saying "the Only One, Life of the worlds, King," etc., as is written elsewhere.

> All that reaches the worlds is "Your kingship is a kingship over all worlds," the level of Malchus alone, the lowest of G-d's attributes. The prayer "the Only One, Life of the worlds, King" says the same.

ולכן כל מעשה עולם אינם רק בבחי' זכירה כאדם שזוכר על החפץ קטן שיש לו שנקל לאבדו ואפילו כל יצורי קדם הן העולמות העליונים כו'.

Therefore all "the deeds of the world" are only at the level of "remembering," like a person who remembers a small object he has, which is easily lost; and even "all the creatures of old," which are the higher worlds, etc.

> Therefore all "the deeds of the world" are, for G-d, like a small object a person must make an effort to remember. This applies even to the higher worlds, "all the creatures of old."

(ועמ"ש מזה בד"ה כי ביום הזה יכפר בפ' אחרי). וזהו השבח שמשבחים לפניו ית' אתה זוכר

(And see what is written on this in the discourse beginning "For on this day He shall make atonement," in Parshas Acharei.) And this is the praise with which we praise Him, may He be blessed: "You remember."

> The text refers to a discourse in Parshas Acharei for more on this. It then points out that saying "You remember" is a praise of G-d.

כי כל סידור שבחיו של מקום[93,94] הוא ע"ד במקום שאתה מוצא גדולתו[95] שם אתה מוצא

For the whole order of the praises of the Omnipresent is in the manner of "Wherever you find His greatness, there you find

> All praise of G-d follows the principle, "Wherever you find His greatness, there you find His humility." To remember something small is an act of humility, and so it is praise.

ענותנותו[96] כמ"ש במ"א ואותה אנו מבקשים זכרנו לחיים להיות בחי' זכירה זו לפניו יתי להיות המשכת אור א"ס ב"ה הסוכ"ע לבחי' ממכ"ע [ממלא כל עלמין].

His humility," as is written elsewhere. And this is what we ask, "Remember us for life": that this level of remembering be before Him, may He be blessed, so that there be a drawing-down of the Infinite Light, blessed be He, that encompasses all worlds, to the level of the light that fills all worlds.

> This is what we ask for in "Remember us for life": that this "remembering" take place before G-d. Then the encompassing Infinite Light is drawn into the light that fills all worlds.

SECTION 4 • ¶11–13

The beginning of Your works: chok and mishpat

11 והנה בר"ה [בראש השנה] אומרים זה היום תחלת מעשיך[97] הגם שר"ה [שראש השנה] הוא יום ברוא אדה"ר [אדם הראשון][98] והוא יום ו' למע"ב [למעשה בראשית] הוא מפני

Now, on Rosh HaShanah we say, "This day is the beginning of Your works," even though Rosh HaShanah is the day Adam, the first man, was created, which is the sixth day of the work of creation. This is because

> The Rosh HaShanah prayer says, "This day is the beginning of Your works," though the day is in fact the sixth day of creation, when Adam was made. The Alter Rebbe explains why it is still called "the beginning."

כי סוף מעשה במחשבה תחלה[99] וכמ"ש בראשית בשביל ישראל שנקראו ראשית[100, 101] ישראל עלה במחשבה[102, 103] ופי' במחשבה זו הוא עד"מ

"last in deed, first in thought," as it is written, "In the beginning (bereishis)": for the sake of Israel, who are called "beginning" (reishis); "Israel arose in thought." And the meaning of "in thought" here is, by way of analogy,

> "Last in deed, first in thought," as the Lecha Dodi hymn says: what is completed last was intended first. Israel, for whose sake the world was created, "arose in thought" before creation.

כמו שבאדם עיקר הנהגתו הוא ע"י המחשבה שאחריה נמשכו כל האברים ונשמעים לה כך המחשבה העליונה הקדומה אנא אמלוך היתה ע"י ישראל[104] שבשביל ישראל שנק' ראשית כו' וביום ברוא אדם ביום ו' נגמרה תחלת המחשבה

as in a person, whose conduct is chiefly through thought, which all the limbs follow and obey: so the supernal, primordial thought, "I will reign," was through Israel, for [it was] for the sake of Israel, who are called "beginning," etc. And on the day man was created, on the sixth day, the beginning of the thought was completed.

> As a person's limbs follow his thought, so G-d's primordial thought, "I will reign," depended on Israel, called "beginning." On the sixth day, when man was created, that first thought was fulfilled.

ולכן נק' תחלת מעשיך שהמחשבה היא כמעשה לגבי הקב"ה שאף המחשבה נחשבת אצלו לבחי' עשיה.

Therefore it is called "the beginning of Your works," for thought is like deed in relation to the Holy One, blessed be He, since even thought is considered, for Him, as the level of action.

> So the day is called "the beginning of Your works": for G-d even a thought counts as a deed, and the day His first thought was realized is the beginning of His works.

12 וכמ"ש ביום עשות[105] הוי' אלקים כו' ובע"מ [ובעשרה מאמרות] נברא העולם[106] ובמדרש איתא[107] במחשבה אחת כו'.

As it is written, "On the day Havayah Elokim made," etc.; and with Ten Utterances the world was created; and in the Midrash it is stated, "With one thought," etc.

> Scripture calls creation a deed ("the day Havayah Elokim made"), the Mishnah calls it speech ("with Ten Utterances the world was created"), and a Midrash calls it thought ("with one thought"). All three describe one act, which shows that for G-d thought, speech and deed are alike.

אך הכח הזה הניתן לישראל באתעדל"ת [באתערותא דלתתא] להיות זה היום תחלת מעשיך להמשיך מבחי' סוכ"ע לבחי' ממכ"ע [ממלא כל עלמין] ביארו מסדרי התפלה

But this power given to Israel through the arousal from below, that it be "This day is the beginning of Your works," to draw down from the level of sovev kol almin to the level of memalei kol almin, the arrangers of the prayers explained:

> Israel have the power, through their arousal from below, to make the day "the beginning of Your works," drawing the encompassing light into the light that fills the worlds. The arrangers of the prayers themselves explained where this power comes from.

כי חק לישראל[108] הוא משפט לאלקי יעקב דמלת כי פירושו נתינת טעם על מה שקדם לומר זה היום תחלת מעשיך כו'.[109, 110]

"For it is a statute (chok) for Israel, a judgment (mishpat) of the G-d of Yaakov." For the word "for" (ki) means giving a reason for what was said before, "This day is the beginning of Your works," etc.

> After "This day is the beginning of Your works," the prayer goes on, "For it is a statute (chok) for Israel, a judgment (mishpat) of the G-d of Yaakov." The word "for" gives the reason: Israel's power comes from the Torah, called chok, and the mitzvos, called mishpat, as the next section explains.

13 וביאור הענין הוא כי הנה התורה נק' חוק ומזון לישראל[111] שהיא המשכת אור א"ס ב"ה בפנימי' [בפנימיות / בפנימית] הנפש שא"א להנשמה

The explanation of the matter is this: the Torah is called chok (statute) and food for Israel, for it is the drawing-down of the Infinite Light, blessed be He, into the inner dimension of the soul. For it is impossible for the soul,

> The Torah is called chok, a word that also means an allotted portion of food: it is the soul's food, drawing the Infinite Light into the soul's inner dimension. A finite soul could not receive that light in any other way.

שהיא בע"ג [בעלי גבול / בעל גבול] לקבל אור א"ס ב"ה שאין לה ערוך אליו ית' כי"א ע"י התורה שהיא היא חכמתו ורצונו ית' והתורה נק' חק

which is finite, to receive the Infinite Light, blessed be He, since it bears no comparison to Him, may He be blessed, except through the Torah, which is itself His wisdom and His will, may He be blessed. And the Torah is called chok

> The finite soul bears no comparison to G-d and could not receive His light except through the Torah, which is G-d's own wisdom and will. That is why the Torah is called chok.

שהיא נתפסת ונקלטת בפנימיות הנפש והמצות נק' משפטים לפי שהמצות הן בבחי' חיצוניות רק משפט לשון הילוך כתרגום על כמשפט הראשון[112] כהלכתא קדמייתא[113, 114]

because it is grasped and absorbed in the inner dimension (pnimiyus) of the soul. And the mitzvos are called mishpatim, because the mitzvos are at the level of the outer dimension (chitzoniyus); but mishpat is a term of going, as the Targum renders "according to the former manner (kamish-pat harishon)" as "according to the former practice (kehilchesa kadmaisa)";

> Chok implies something grasped and absorbed within, as food becomes part of the body. The mitzvos are called mishpatim; they belong to the outer dimension, but mishpat also means a way of going, as Targum Onkelos renders mishpat with hilchesa, from the root of walking.

דהיינו שמ"מ יש בהן בחי' התפשטות והילוך ההמשכה מאור א"ס ב"ה והוא נמשך ומתפשט עד בחי' אלקי יעקב יו"ד עקב[115] עקב בחי' חיצוניות

that is, nevertheless there is in them the level of spreading and going of the drawing-down from the Infinite Light, blessed be He; and it is drawn and spreads down to the level of "the G-d of Yaakov": yud-akev, "heel," the level of the outer dimension.

> So the mitzvos, though outer, carry the light onward and spread it down to the lowest level, "the G-d of Yaakov." The name Yaakov is read as yud and akev, "heel," the outermost part.

(שע"י התומ"צ [התורה ומצות] נמשך מאור א"ס הסוכ"ע בנשמות וי"ל [ויש לומר] כי אורייתא מחו"ב [מחכמה ובינה] נפקא[116] וכבר נתבאר שע"י יחוד חו"ב [חכמה ובינה] נמשכו נשמות זו"נ [זעיר אנפין ונוקבא] כו'. עו"ל [עוד יש לומר] עפמ"ש [על פי מה שכתוב] בזח"א [בזהר חלק א] תולדות) (קל"ד ב') והובא בע"ח [בעץ חיים] שער הפרצופים שכ"ט סוף דרוש א':

(As for [the fact] that through Torah and mitzvos [light] is drawn from the Infinite Light that encompasses all worlds into the souls, it can be said that [it is because] "the Torah comes forth from Chochmah and Binah," and it has already been explained that through the union of Chochmah and Binah the souls of Z'eir Anpin and Nukva are drawn down, etc. One may further say [it] according to what is written in the Zohar, Part I, Toldos (134b), which is cited in Etz Chaim, Shaar HaPartzufim, Shaar 29, end of Derush 1.)

> The parenthesis gives a Kabbalistic reason why Torah and mitzvos draw the encompassing light into souls: the Torah issues from Chochmah and Binah, and their union is what brings the souls of Z'eir Anpin and Nukva into being, as section 4 explained. It adds a second reason, from the Zohar on Toldos as cited in Etz Chaim.

SECTION 5 • ¶14–19

Delight, joy and humility: sos asis

14 ג אך לקרב אל השכל איך תהיינה התורה והמצות ממשיכות גילוי אור א"ס ב"ה הסוכ"ע להיות בבחי' ממכ"ע [ממלא כל עלמין] בנשמת האדם

3. But to bring closer to the understanding how the Torah and the mitzvos draw down the revelation of the Infinite Light, blessed be He, that encompasses all worlds, so that it be at the level of the light that fills all worlds in the soul of man:

> A new section explains, in terms closer to everyday understanding, how Torah and mitzvos can draw the encompassing Infinite Light down into a person's soul, so that it becomes indwelling light.

הנה יובן ע"פ מה שנודע שהשמחה גורמת ענוה[117] ושפלות וכמשל המלך שבשעת שמחתו הוא מתגלה לכל עבדיו ומשים א"ע [את עצמו] כהדיוט עמהם.

it will be understood from what is known, that joy brings about humility and lowliness, as in the analogy of the king who, at the time of his joy, reveals himself to all his servants and makes himself like a commoner among them.

> The key is a known principle: joy brings humility. A king at the time of his joy shows himself to all his servants and behaves among them like an ordinary person.

וכמ"ש ודוד מכרכר[118] כו'. (בשמואל ב' סימן ו'). משא"כ שלא בשעת השמחה הוא סגור ומסוגר ומרומם על בני אדם ומאן חשוב ומאן ספון[119] כו'.

As it is written, "And David was dancing," etc. (in II Samuel, chapter 6). Whereas when it is not a time of joy, he is shut in and enclosed, and exalted above people, and "who is esteemed and who is hidden away," etc.

> So King David danced with all his might before the ark among the people (II Samuel 6). When he is not rejoicing, a king stays closed off and raised above everyone, keeping the distance of rank.

והרי הענוה והשפלות מתגלה מצד השמחה. והנה כתיב תחת אשר לא עבדת[120] את ה' אלהיך בשמחה ובטוב לבב מרוב כל[121] כו'.

Thus humility and lowliness are revealed by virtue of joy. Now, it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, beyond the abundance of everything," etc.

> Joy, then, is what reveals humility. The Alter Rebbe then cites the verse of the rebuke, "Because you did not serve Havayah your G-d with joy and gladness of heart, beyond the abundance of everything," which demands a joy greater than every other.

15 ופי' מרוב כל[122] אפילו מחיי העוה"ה [העולם הבא] שיש בה שמחה יותר מבחיי העוה"ב [העולם הבא]. ולכאורה מאין יבא לאדם בחי' זו בשמחה בחדות[123] ה' ותהי השמחה הגדולה הזאת לאלקים בבחי' זו מרוב כל.

And "beyond the abundance of everything" means: even beyond the life of the World to Come, that there be more joy in it than in the life of the World to Come. Yet seemingly, from where would a person come to this level, with joy, with "the joy of Havayah," so that this great joy be for G-d at this level of "beyond the abundance of everything"?

> The Alter Rebbe reads "beyond the abundance of everything" as calling for joy in serving G-d greater even than the joy of the World to Come. How can a person come to such joy, "the joy of Havayah"?

אך הנה נודע שהשמחה היא התגלות התענוג שהעונג כשבא לידי גילוי אזי נולדה ונתהוה השמחה בהתגלות הלב וכל מה שיש גילוי תענוג יותר הוא שש ושמח יותר.

But it is known that joy is the revelation of delight: when delight comes to revelation, then joy is born and comes into being, in the revelation of the heart; and the more revelation of delight there is, the more one rejoices and is glad.

> The answer starts from the nature of joy: joy is delight revealed. When delight comes into the open, joy is born in the heart, and the more delight is revealed, the greater the joy.

16 והנה נודע בכל תענוגי עוה"ז שאין לך עשב מלמטה[124] שאין לו מזל מלמעלה[125] והמזל ההוא רוחנית התענוג ואין ערוך התענוג גשמי לגבי רוחני שהתענוג שברוחני גדול מאד מערך תענוג הגשמי.

Now, it is known regarding all the delights of this world that "there is no blade of grass below that does not have a mazal (guiding force) above," and that mazal is the spirituality of the delight. And physical delight bears no comparison to spiritual [delight], for the delight in the spiritual is very much greater than the measure of physical delight.

> To explain the greatest joy, the Alter Rebbe surveys the levels of delight. Every physical pleasure has a spiritual source above, as the Sages say that every blade of grass has its mazal, a force above that governs it; that source is the spirituality of the delight, and it is incomparably greater than the physical pleasure.

וכ"ז [וכל זה] הוא בעניני עוה"ז שהם נשפעים מפסולת ושמרים דקדושה כמ"ש ונשב בגיא מול בית פעור[126] והתענוג שבקדושה הוא נפלא לאין קץ במעלה יתירה ונפלאה עד מאד

And all this is in the matters of this world, which flow from the refuse and dregs of holiness, as it is written, "And we dwelt in the valley opposite Beis Peor." But the delight in holiness is wondrous without end, at a surpassing and exceedingly wondrous level.

> The pleasures of this world flow only from the "refuse and dregs" of holiness, as the verse about dwelling "opposite Beis Peor" alludes. The delight within holiness itself is greater without end.

וגם בקדושה יש עילוי אחר עילוי ג"ע [גן עדן] תחתון ועליון ועדן הוא[127] למעלה מג"ע [מגן עדן] שהוא מענג העליון מאד ונחל עדניך תשקם[128] ועדן הוא בחי' חכמה[129] ושם מתגלה תענוג.

And within holiness, too, there is ascent after ascent: the lower Gan Eden and the higher; and Eden is above Gan Eden, for it is from the exceedingly high delight, "and You give them drink from the stream of Your delights (adanecha)." And Eden is the level of Chochmah, and there delight is revealed.

> Holiness itself has ascending levels: the lower and the higher Gan Eden, and above them Eden, the source that waters the garden, "You give them drink from the stream of Your delights (adanecha)." Eden is the level of Chochmah, and there delight is revealed.

אך עצמיות התענוג הוא עליון יותר כמו שנראה בחכמת האדם שיש בה תענוג והתענוג ההוא הוא בחי' עליונה מהחכמה שבחכמה זו שנפלה לאדם מלמעלה מהשכל

But the essence of delight is higher still, as is seen in a person's wisdom, in which there is delight; and that delight is a level higher than the wisdom. For in this wisdom which has fallen to a person, from above the intellect,

> Yet the essence of delight is higher than Chochmah. A person's own insight shows this: the pleasure in a new idea is a level higher than the idea itself.

היינו מכח השכל נופל ונמשך התענוג משא"כ בחכמה מצד עצמה אין התענוג מורגש שם אלא שמחמת התחדשות גילוי החכמה מאיר בו התענוג וכ"ז [וכל זה] אינו

that is, from the power of the intellect, the delight falls and is drawn; whereas in wisdom as it is in itself, delight is not felt there, but because of the newness of the revelation of the wisdom, the delight shines in it. And all this is nothing

> That pleasure comes from the source of the intellect, "the power of the intellect," not from the idea as such; in itself the idea is not felt as pleasure, but its newness lets the delight shine in it. Even so, this pleasure is only a reflection.

אלא זיו והארה מעצמיות התענוג וכך ההארה הנמשכת בעדן העליון הוא רק זיו והארה מעצמיות התענוג הוא אור א"ס ב"ה הסוכ"ע

but a radiance and glow of the essence of delight. And so the illumination drawn into the higher Eden is only a radiance and glow of the essence of delight, which is the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin),

> The delight in a new idea is only a glow of the essence of delight. Likewise the light of the higher Eden is only a glow of the essence of delight, which is the encompassing Infinite Light itself.

שהוא מקור התענוגים ואין לכנות לו שם רק בשם עצמיות התענוג הפשוט מאחר שהתענוג הוא יותר עליון מכל המדרגות

which is the source of delights; and one cannot give it any name except the name "the essence of simple delight," since delight is higher than all the levels;

> That essence is the source of all delights. It can be named only "the essence of simple delight," since delight is higher than every level.

רק שהתענוג נפלא עד מאד ואינו מושג אפילו לעולמות העליונים ונק' סתימא דכל סתימין שאפילו לגבי עולמות הנעלמים הוא סתום ונעלם

only, the delight is exceedingly wondrous and is not grasped even by the higher worlds, and it is called "the most hidden of all hidden things" (setima dechol setimin), for even in relation to the hidden worlds it is hidden and concealed.

> This delight is so wondrous that even the higher worlds cannot grasp it. It is called "the most hidden of all hidden things," hidden even from the hidden worlds.

והנה שם הוא שרש התורה והמצות כי הגם דאורייתא מחכמה נפקת[130] מ"מ שרשה למעלה מהחכמה והמצות הן תרי"ג דאורייתא וז' דרבנן בגי' תר"ך[131] [בגימטריא]

And there is the root of the Torah and the mitzvos. For although "the Torah comes forth from Chochmah," nevertheless its root is above Chochmah. And the mitzvos are the six hundred and thirteen of the Torah and the seven of the Rabbis, numerically six hundred and twenty (taf-reish-kaf),

> There lies the root of the Torah and the mitzvos: though the Torah comes from Chochmah, its root is higher. The mitzvos, six hundred and thirteen from the Torah and seven from the Rabbis, number six hundred and twenty, the numerical value of keser, "crown."

שהם אותיות כתר מלשון כותרת ומקיף[132] ששם הוא השראת ענג העליון מקור התענוגים בבחי' כותרת ומקיף שאינו בא לידי גילוי רק בבחי' מקיף

which are the letters of Keser (the Crown), a term for a crown-piece (koteres) and something encompassing (makif). For there rests the supernal delight, the source of delights, at the level of a crown and an encompassing [light], which does not come to revelation except at the level of an encompassing [light].

> A crown rests around the head rather than inside it. So the supernal delight rests in the mitzvos in an encompassing way and is revealed only as an encompassing light.

(ע' [עיין] בע"ח [בעץ חיים] שכ"ב ספ"ו[133] בחי' מקפת עליו כו' אור רוחני מקיף עליו) ואף גם זה ע"י רבוא רבבות מדריגות צמצומים רבים ושונים כמ"ש נפלאותיך

(See Etz Chaim, Shaar 22, end of chapter 6: "the level of 'encircling over it,'" etc., "a spiritual light encompassing it.") And even this is through myriads upon myriads of levels, many and various contractions (tzimtzumim), as it is written, "Your wonders

> Etz Chaim speaks of such a "spiritual light encompassing" a level. Even this encompassing light reaches us only through countless contractions, as Psalms 40:6 says of "Your wonders and Your thoughts toward us."

ומחשבותיך אלינו[134] אין ערוך אליך אגידה ואדברה עצמו מספר שכדי להיות המשכת נפלאותיך אלינו בבחי' פלא ומקיף הוא ע"י צמצומים רבים עד אשר עצמו מספר

and Your thoughts toward us: none can be compared to You; were I to declare and speak [of them], they are too numerous to be told." In order that there be a drawing-down of "Your wonders toward us," at the level of wonder (pele) and encompassing [light], it is through many contractions, until "they are too numerous to be told."

> Psalms 40:6 goes on, "none can be compared to You... they are too numerous to be told." For G-d's wonders to reach us even as an encompassing "wonder" (pele), contractions beyond counting are needed.

כי פלא העליון נקרא לגבי אור א"ב [א"ס] ב"ה עצמו עושה פלא[135] בחי' עשייה כו' והיינו התלבשות התענוג ברצון שהרצון אינו

For the supernal "wonder," in relation to the Infinite Light, blessed be He, itself, is called "doing wonders," the level of "doing," etc. And this is the enclothement of the delight in the will, for the will is nothing

> Even the supernal "wonder" is, next to the Infinite Light itself, only "doing wonders," a level of "doing." This is the delight clothed in the will, since the will is only an outer, encompassing crown.

אלא בחי' כותרת ומקיף בבחי' חיצונית ולא גילוי פנימית התענוג ומשם מושרש שרש המצות שהן הן רצונו ית' ובקיום המצות נמשך ענג העליון המלובש

but the level of a crown and an encompassing [light], at the level of the outer dimension, and not the revelation of the inner dimension of the delight. And from there is rooted the root of the mitzvos, which are His very will, may He be blessed; and in fulfilling the mitzvos there is drawn down the supernal delight that is enclothed

> The will is the outer dimension of the delight, not its inner core, and from it come the mitzvos, which are G-d's very will. Fulfilling them draws down the supernal delight that is clothed in that will.

ברצון נח"ר [נחת רוח] לפני שאמרתי ונעשה רצוני[136, 137] שבקיום המצות שורה נח"ר [נחת רוח] ותענוג העליון המלובש ברצון העליון שאינו בא לידי גילוי בעדן שאינו אלא זיו כו'.

in the will: "It is gratification before Me that I spoke and My will was done." For in the fulfillment of the mitzvos there rests the gratification and the supernal delight that is enclothed in the supernal will, which does not come to revelation in Eden, which is only a radiance, etc.

> As the Sifrei says of the offerings, they bring G-d "gratification, that I spoke and My will was done." In the mitzvos rests a supernal delight that is not revealed even in Eden, which receives only its glow.

17 והנה מגילוי עונג העליון הזה במצות נמשך בחי' שמחה שהוא גילוי התענוג להיות עוז וחדוה במקומו[138] והשמחה היא הגורמת ענוה ושפלות

Now, from the revelation of this supernal delight in the mitzvos there is drawn the level of joy, which is the revelation of delight, so that there be "strength and gladness in His place." And joy is what brings about humility and lowliness;

> From the revelation of this supernal delight in the mitzvos comes joy, which is delight revealed, "strength and gladness in His place." And joy, as section 14 showed, brings humility.

לכן בה וע"י יומשך אור א"ס ב"ה הסוכ"ע בנשמת האדם להיות בחי' ממכ"ע [ממלא כל עלמין] בהגלות נגלות עוז וחדות ה' מעונג העליון ב"ה

therefore, in it and through it, the Infinite Light, blessed be He, that encompasses all worlds, will be drawn into the soul of man, to be at the level of the light that fills all worlds (memalei kol almin), with the open revelation of "strength" and "the joy of Havayah" from the supernal delight, blessed be He.

> So through joy in the mitzvos, G-d's encompassing light is drawn into the soul as indwelling light. It comes as the open revelation of "strength" and "the joy of Havayah" that flow from the supernal delight.

(ועיין מ"ש בד"ה ביום השמיני עצרת גבי אשר קדשנו במצותיו אשר נשבעת כו'. ועיין בר"ח [בראשית חכמה] שער הענוה[139] פרק א' בשם הרע"מ [הרעיא מהימנא] פ' פנחס) (דר"ל) שמדת מלכות נקרא ענוה.

(And see what is written in the discourse beginning "On the eighth day, an assembly," regarding "Who has sanctified us with His commandments," "which You swore," etc. And see in Reishis Chochmah, Shaar HaAnavah, chapter 1, in the name of the Raaya Mehemna, Parshas Pinchas) (page 230), that the attribute of Malchus is called humility.

> The text refers to the Shemini Atzeres discourse, on the blessing over mitzvos, and to Reishis Chochmah, which cites the Raaya Mehemna that the attribute of Malchus is called humility.

והיינו כמש"ל [כמה שכתוב לעיל] בד"ה אתם נצבים שהרי אין מלך בלא עם פי' שהם נקראו במדריגת עמו שהם אנשים כמותו ומתייחסים אליו בערך מה כו' והרי לגבי הקב"ה אין ערוך אליו כו'.

And this is as is written above, in the discourse beginning "You are standing": for "there is no king without a people," meaning that they are called by the rank of "his people" because they are people like himself and relate to him in some proportion, etc.; but in relation to the Holy One, blessed be He, there is no comparison to Him, etc.

> Malchus is humility because "there is no king without a people," and a people are those who are like the king and relate to him in some measure. For G-d, to whom nothing compares, to become King over a people is itself humility.

18 ולכן זה שאעפ"כ [שאף על פי כן] נשפל ונמשך להיות בחי' מלך וכמ"ש ה' מלך כו'. וכתיב למען הקים אותך היום לו לעם[140] כו'. זהו ענוה והשפלה גדולה.

Therefore, that He nevertheless lowers Himself and is drawn down to be at the level of King, as it is written, "Havayah reigns," etc., and it is written, "In order to establish you this day as a people to Him," etc.: this is great humility and self-lowering.

> That G-d, beyond all comparison, nevertheless lowers Himself to be King, "Havayah reigns," and makes Israel "a people to Him," is great humility.

וזהו שע"י השמחה בקיום התורה ומצות ממשיכים ענוה זו להיות באי"ה אמ"ה [אלקינו מלך העולם] [ברוך אתה ה'] כו' ועי' שם עוד בר"ח [בראשית חכמה] מענין הענוה בהקב"ה.

And this is [why] through the joy in fulfilling the Torah and mitzvos we draw down this humility, so that there be "Blessed are You, Havayah, our G-d, King of the world," etc. And see there further, in Reishis Chochmah, on the subject of humility in the Holy One, blessed be He.

> Through joy in Torah and mitzvos we draw this humility down, so that He becomes "our G-d, King of the world," as every blessing says. Reishis Chochmah discusses G-d's humility further.

19 וזהו שוש אשיש[141] בה'. פי' אשיש הוא לשון הפעיל כמ"ש כן ישיש[142] ה' עליכם כו'.

And this is [the meaning of] "I will greatly rejoice (sos asis) in Havayah." The meaning: asis is a causative form, as it is written, "So Havayah will cause rejoicing (yasis) over you," etc.

> Now the opening verse is explained. Asis is a causative form, "I will cause rejoicing," as in "So Havayah will cause rejoicing (yasis) over you."

וארז"ל [ואמרו רבותינו זכרונם לברכה] הוא אינו שש אבל אחרים משיש[143] כי הוא פועל יוצא לאחרים. ופי' שכנס"י [שכנסת ישראל] אומרת שהיא מפעלת השמחה בהוי'.

And our Sages, of blessed memory, said, "He does not rejoice, but He causes others to rejoice," for it is a transitive verb, [acting] upon others. And the meaning is that the Congregation of Israel (Knesses Yisrael) says that she brings about the joy in Havayah.

> The Sages note on that verse that "He does not rejoice, but He causes others to rejoice," since the verb is transitive. So the Congregation of Israel says, in effect: I bring about joy in Havayah.

דהיינו להיות גילוי הוי' צמצום והתפשטות כו' שהוא ע"י בחי' השמחה של הוי' דהיינו גילוי עונג העליון ב"ה למטה

That is, that there be a revelation of Havayah, contraction and expansion, etc., which is through the level of the joy of Havayah, that is, the revelation of the supernal delight, blessed be He, below.

> Israel cause Havayah, whose letters stand for contraction and expansion, to be revealed. This happens through "the joy of Havayah," the revelation of the supernal delight below.

(וזהו מ"ש במדרש רבה פ' צו ספ"י בענין כפל לשון שוש אשיש נחמות כפולות[144] דהיינו שמפעיל השמחה והגילוי בסוכ"ע וממכ"ע [וממלא כל עלמין].

(And this is what is written in Midrash Rabbah, Parshas Tzav, end of section 10, on the doubled expression "sos asis": "double consolations"; that is, that one brings about the joy and the revelation in sovev kol almin and memalei kol almin.

> The Midrash calls "sos asis" a doubled consolation. The doubling means that joy and revelation are brought about in both levels, the light that encompasses the worlds and the light that fills them.

ועמ"ש במ"א מענין ההפרש בין שמחת פורים לשמחת יו"ט שהוא לפי שע"י המס"נ [המסירות נפש] שהיה להם אז הגיעו למעלה מעלה בעצמות אור א"ס ב"ה להמשיך משם גילוי האור והנס

And see what is written elsewhere on the difference between the joy of Purim and the joy of Yom Tov: it is because, through the self-sacrifice (mesirus nefesh) they had then, they reached higher and higher, into the essence of the Infinite Light, blessed be He, to draw down from there the revelation of the light and the miracle;

> The text refers to a discussion elsewhere of how the joy of Purim differs from the joy of a festival: through the self-sacrifice of the Jews in those days they reached the very essence of the Infinite Light and drew down from there the light of the miracle.

ולכן השמחה מגילוי זה הוא ביתר שאת ויתר עז[145] כו' ואפשר עד"ז י"ל [יש לומר] ענין כפילת השמחה שוש אשיש כו' וע' (זח"ג [זהר חלק ג] קל"ג א')

and therefore the joy from this revelation is "exceeding in dignity and exceeding in power," etc. And perhaps along these lines one may explain the doubling of the joy, "sos asis," etc. And see) (the Zohar, Part III, 133a)

> Therefore the joy of Purim is "exceeding in dignity and exceeding in power," and perhaps the doubled joy of "sos asis" can be explained the same way. The Zohar on this verse is cited too.

ע"פ שוש אשיש ובשה"ש [ובשיר השירים] רבה ס"פ נגילה ונשמחה בך[146] והוא בקיום התומ"צ [התורה ומצות] שישראל עושים למטה שבזה ממשיכין המשחה הוא גילוי ענג העלין ב"ה שכל המצות הם המשכות מההעלם אל הגילוי

on the verse "I will greatly rejoice," and in Shir HaShirim Rabbah, at the end of [the section on] "We will exult and rejoice in you." And this is through fulfilling the Torah and mitzvos that Israel do below, for through this they draw down the joy, which is the revelation of the supernal delight, blessed be He; for all the mitzvos are drawings-down from concealment to revelation.

> Shir HaShirim Rabbah on the verse is cited as well. Israel bring about this joy through the Torah and mitzvos they do below, since every mitzvah draws from concealment into revelation.

(וזהו ויספו ענוים בהוי' שמחה)[147] (בישעי' [בישעיה] סי' כ"ט) פי' שהם מוסיפים כביכול שמחה בשם הוי' וכנ"ל בפי' אשיש

(And this is [the meaning of] "And the humble shall increase joy in Havayah") (in Isaiah, chapter 29): meaning that they add, as it were, joy in the Name Havayah, as mentioned above in the explanation of asis,

> This is the meaning of Isaiah 29:19, "And the humble shall increase joy in Havayah": the humble add, as it were, joy to the Name Havayah.

שהיא מפעלת השמחה בהוי' כו'. וסיום הפסוק (בישעיה שם) ואביוני אדם בקדוש ישראל יגילו יתבאר לקמן:

that she brings about the joy in Havayah, etc. And the end of the verse (in Isaiah there), "and the needy among men (evyonei adam) shall exult in the Holy One of Israel," will be explained below.

> That is just what asis means: Israel bring about joy in Havayah. The end of Isaiah's verse, "and the needy among men shall exult in the Holy One of Israel," is explained in section 33.

SECTION 6 • ¶20–26

The shofar's weeping and the Name Elokim: tagel

20 ד אך הנה המשכה זו של תומ"צ [תורה ומצות] אנו ממשיכין בכל השנה אבל בראש השנה שמתחדש חיות כללי על כל השנה מבחי' סוכ"ע אין המשכת תומ"צ [תורה ומצות]

4. But this drawing-down of Torah and mitzvos we draw down all year. On Rosh HaShanah, however, when a general life-force for the whole year is renewed from the level of the light that encompasses all worlds (sovev kol almin), the drawing-down of Torah and mitzvos is not

> A new section turns to the shofar. All year long Torah and mitzvos draw down this light, but Rosh HaShanah renews a general life-force for the whole year from the light that encompasses all worlds, and for that the drawing-down of Torah and mitzvos is not enough.

מספקת להמשיך התחדשות אור חדש ובפרט מי שפגם בעשותו אחת ממצות ה' אשר לא תעשינה או שלא קיים מצוה אחת ממצות ה'. אשר לזאת נקבע ר"ה [ראש השנה] יום מיוחד להמשיך אור חדש הזה ע"י השופר.

sufficient to draw down the renewal of a new light, especially for one who has caused a blemish by doing one of "the commandments of Havayah which are not to be done," or who did not fulfill one of the commandments of G-d. It is for this that Rosh HaShanah was fixed as a special day, to draw down this new light through the shofar.

> Torah and mitzvos cannot bring down so new a light, especially for someone who has damaged that channel by transgressing a prohibition or failing to fulfill a commandment. That is why Rosh HaShanah was set apart as a special day, to draw down this new light through the shofar.

21 וזהו בחדש שופר בחי' התחדשות. והענין כי הנה השופר הוא ג"כ המשכת בחי' ענג העליון

And this is [the meaning of] "bachodesh shofar": the level of renewal. The matter is this: the shofar, too, is a drawing-down of the level of the supernal delight,

> This is the meaning of bachodesh, "renewal," in the shofar verse. The shofar too draws down the supernal delight, but in a different way from the mitzvos of the year.

אלא שהוא המתגלה בבחי' פנימיות ע"י גנוחי גנח וילולי יליל[148] בחי' בכיה לעורר רחמים רבים ממקור הרחמים שהן י"ג מדה"ר [מדות הרחמים] שבכתוב והן הן המשכת פנימית ענג העליון

except that it is [the delight] that is revealed at the level of the inner dimension (pnimiyus), through "groaning groans" and "wailing wails," the level of weeping, to arouse great mercy from the source of mercy, which is the Thirteen Attributes of Mercy in Scripture; and these are the very drawing-down of the inner dimension of the supernal delight,

> The shofar reveals the inner dimension of the delight through its "groaning" and "wailing," the terms the Talmud uses for its broken sounds. It is a kind of weeping that arouses abundant mercy from the source of mercy, the Thirteen Attributes of Mercy in the Torah, and these attributes are themselves the drawing-down of the inner supernal delight.

שהוא למעלה מעלה מבחי' ענג העליון המלובש בתומ"צ [בתורה ומצות] שאינו מתגלה אלא בבחי' חיצוניי' ובחי' מקיף בלבד

which is far, far above the level of the supernal delight that is enclothed in Torah and mitzvos, which is revealed only at the level of the outer dimension (chitzoniyus) and the level of an encompassing [light] alone.

> That inner delight is far above the delight clothed in Torah and mitzvos, which is revealed only outwardly, as an encompassing light.

ולכן מתקן כל הפגמים וממלא כל החסרונות שבהמשכת התורה והמצות אך הגילוי הזה הוא ע"י בחי' גנוחי גנח וילולי יליל

Therefore it repairs all the blemishes and fills all the deficiencies in the drawing-down of the Torah and the mitzvos. But this revelation is through the level of "groaning groans" and "wailing wails,"

> Because it reaches so high, the shofar repairs every blemish and fills every lack in what Torah and mitzvos drew down. But this revelation comes only through the "groaning" and "wailing," that is, through weeping.

כי הבכיה היא על ריחוק אור א"ס ב"ה בבחי' גילוי רק זכר רב טובך יביעו[149] להודיע לבני האדם גבורותיו[150] רק הצמצומים רבים ועצומים ריבוא רבבות

for the weeping is over the remoteness of the Infinite Light, blessed be He, from the level of revelation: [there is] only "They shall utter the remembrance of Your great goodness," "to make known to the sons of man His mighty acts," only the contractions, many and mighty, myriads upon myriads

> The weeping is over how far the Infinite Light is from being revealed. All that reaches us is a "remembrance of Your great goodness," made known through "His mighty acts," the myriad contractions.

מדריגות עד אין חקר וכמ"ש אגידה ואדברה עצמו מספר[151] שצמצם אור א"ס ב"ה להיות נראה ונגלה כבוד הדר מלכותו ומלכותך מלכות כל עולמים[152] שמזה חיות העולמות וקיומם כי אין מלך בלא עם.

of levels, beyond searching, as it is written, "were I to declare and speak [of them], they are too numerous to be told," with which the Infinite Light, blessed be He, contracted [itself] so that there be seen and revealed "the glory of the splendor of His kingship" and "Your kingship is a kingship over all worlds," from which come the life-force of the worlds and their existence, for "there is no king without a people."

> The contractions are "too numerous to be told"; through them the Infinite Light was hidden so that only "the glory of the splendor of His kingship," Malchus, would be seen. From Malchus the worlds receive their life and existence, for "there is no king without a people."

22 וכאשר יתבונן המשכיל על ריחוק זה מגילוי אור א"ס ב"ה שכמה צמצומים ועולמות אין מספר המעלימים ומסתירים גילוי אור א"ס ב"ה מקור התענוגים ירבה בבכיה מאד

And when the thoughtful person contemplates this remoteness from the revelation of the Infinite Light, blessed be He, how many contractions and worlds without number hide and conceal the revelation of the Infinite Light, blessed be He, the source of delights, he will weep very much.

> When a thoughtful person contemplates how far he is from the revelation of the Infinite Light, hidden behind countless contractions and worlds, he will weep greatly.

כי שי לו לבכות יותר מאשר בוכים עוברים בגיהנם שעליהם אמר הכתוב עוברי בעמק הבכא[153] (תהלים סימן פ"ד)

For he has reason to weep more than those who pass through Gehinnom weep, of whom the verse says, "Those who pass through the valley of weeping" (Psalms, chapter 84).

> He has more reason to weep than those who pass through Gehinnom, of whom Psalms 84 speaks as "those who pass through the valley of weeping."

שהרי הגיהנם הוא רק מירוק נפשו וכמו שאמרו על אחר מוטב דלידייני[154] וליתי לעלמא דאתי.

For Gehinnom is only the cleansing of his soul, as they said about Acher: "Better that he be judged and come to the World to Come."

> Gehinnom only cleanses the soul and is for its good, as Rabbi Meir said of Elisha ben Avuyah, called Acher: "Better that he be judged, and come to the World to Come."

ואם על הסתלקות עונג עוה"ב [עולם הבא] בוכים שאינו אלא זיו.[155] ומכ"ש [ומכל שכן] וק"ו [וקל וחומר] שיש לבכות על סילוק גילוי אור א"ס ב"ה[156] מקור התענוג

And if they weep over the withdrawal of the delight of the World to Come, which is only a radiance, how much more so, a fortiori, should one weep over the withdrawal of the revelation of the Infinite Light, blessed be He, the source of delight.

> If people weep at losing the delight of the World to Come, which is only a glow, how much more should one weep over the withdrawal of the revelation of the Infinite Light itself, the source of delight.

(וזהו רחל מבכה[157] על בניה כו' כי איננו וכדפי' בזח"ג [בזהר חלק ג] ויקרא) (דף כ' ע"ב) בגין דקב"ה [דקודשא בריך הוא] סליק לעילא לעילא ולא אשתכח בגווה.[158]

(And this is [the meaning of] "Rachel weeps for her children," etc., "for he is not," as is explained in the Zohar, Part III, Vayikra) (page 20b): "because the Holy One, blessed be He, ascended higher and higher and is not found within her.

> This is Rachel's weeping in Jeremiah. The Zohar explains "for he is not" to mean that the holy King ascended higher and higher and is not found within her, the Congregation of Israel.

הה"ד [הדא הוא דכתיב] כי איננו פי' שהוא הסתלקות ההמשכה והגילוי מבחי' סוכ"ע בבחי' ממכ"ע [ממלא כל עלמין]. ומחמת זה כרחל לפני גוזזיה נאלמה[159]

This is what is written: 'for he is not.'" That is, it is the withdrawal of the drawing-down and revelation from the level of sovev kol almin into the level of memalei kol almin. And because of this, "like a ewe (rachel) before her shearers she is silent";

> "For he is not" is the withdrawal of the encompassing light from revelation within the light that fills the worlds. Because of this, "like a ewe (rachel) before her shearers she is silent."

היינו ירידת הנשמה ושעבודה לדאוג ולחשוב בכל עניני הגוף ותאוות נפש הבהמית החיונית מה שהן מותרות כו' ועמ"ש מזה בד"ה אלה מסעי.[160]

that is, the descent of the soul and its subjugation to worry and think about all the matters of the body and the desires of the vital animal soul, which are superfluities, etc. And see what is written on this in the discourse beginning "These are the journeys."

> The silent "ewe" is the soul that has come down into the body and is enslaved to worrying about the body's needs and the animal soul's desires, even the superfluous ones. The text refers to the discourse "These are the journeys" for more on this.

והנה מזה נמשך בחינת מבכה ע"ד מבכה אחרים עמה שהוא התעוררות הבכיה בלב האדם[161] על סילוק גילוי אור א"ס ב"ה כו'.

Now, from this comes the level of mevakah (weeps), in the sense of "making others weep with her": this is the arousal of weeping in a person's heart over the withdrawal of the revelation of the Infinite Light, blessed be He, etc.

> From Rachel's weeping comes mevakah in its causative sense, "making others weep with her": she arouses weeping in each person's heart over the withdrawal of the revelation of the Infinite Light.

והנה על בכיה זו נאמר קול ברמה נשמע וכדפי' זח"א [זהר חלק א] ויגש (דר"י ע"א)[162] מאי ברמה דא הוא עלמא דאתי[163] כוי

And of this weeping it is said, "A voice is heard on high (beramah)," as the Zohar, Part I, Vayigash, explains (page 210a): "What is 'on high'? This is the World to Come," etc.

> Of this weeping it is said, "A voice is heard beramah," and the Zohar reads beramah, "on high," as the higher world, the World to Come.

וכמ"ש ותתפלל חנה על[164] הוי' ובכה תבכה כו' שע"י התעוררות רחמים בבחי' בכה תבכה הנ"ל הוא מעורר בחיט' על הוי' למעלה מבחי' ומדריגת שם

As it is written, "And Channah prayed to (al) Havayah, and wept greatly (bachoh tivkeh)," etc.: through the arousal of mercy at the level of "wept greatly" mentioned above, one arouses the level of "al Havayah" (above Havayah), higher than the level and rank of the Name

> Likewise "Channah prayed al Havayah," read as "above Havayah," "and wept greatly." Through weeping that arouses mercy, one reaches a level above the Name Havayah that the mitzvos draw down.

הוי' הנמשך ע"י קיום המצות ובבחי' בכיה זו ממשיך גילוי בחי' פנימיות עונג העליון המלובש ביג"מ [בי"ג מדות] הרחמים המתגלה ע"י ריבוא רבבות ומדרגות צמצומים בחנית גבורתך.[165, 166, 167, 168, 169]

Havayah that is drawn down through fulfilling the mitzvos. And through this level of weeping one draws down the revelation of the level of the inner dimension of the supernal delight, enclothed in the Thirteen Attributes of Mercy, which is revealed through myriads upon myriads and levels of contractions, the level of "Your might."

> Through such weeping one draws down the inner dimension of the supernal delight, clothed in the Thirteen Attributes of Mercy and revealed through countless contractions, the level of "Your might."

23 וזהו תגל נפשי באלהי כי שם אלקים הוא בחי' הצמצום ומגן לשם הוי'. כמ"ש כי שמש ומגן[170] הוי' אלקים הואו ענין חמה בנרתקה כמ"ש במ"א.[171] ולהיות כל המשכות הללו שבבחי' פנימית הם בבחי' צמצומים וגבורות

And this is [the meaning of] "my soul shall exult in my G-d (Elokai)." For the Name Elokim is the level of contraction (tzimtzum) and a shield for the Name Havayah, as it is written, "For a sun and a shield is Havayah Elokim," and this is the matter of the sun in its sheath, as is written elsewhere. And since all these drawings-down that are at the level of the inner dimension are at the level of contractions and gevuros (restraints)

> "My soul shall exult in my G-d (Elokai)" refers to the Name Elokim, the level of contraction, which shields and conceals the Name Havayah, as in "a sun and a shield is Havayah Elokim," the image of the sun in its sheath. Since all these inner drawings-down come through contractions and gevuros, the verse speaks of exulting in Elokim.

(וזהו גם כן ענין ממעמקים קראתיך[172] עשרה עומקים[173] דעשי"ת [דעשרת ימי תשובה] עומק גימטריא ר"י"ו גימטריא גבורה כמו עד"מ עומק המעיין שהוא יוצא ונמשך ממקורו שהנביעה דקה ביותר[174] כקרני חגבים עד"מ ורה"ג דאל"כ [דאם לא כן] היה כמו במבול כשנבקעו מעינות תהום[175] כו'.

(and this is also the matter of "From the depths I called You": the ten depths of the Ten Days of Teshuvah. Omek (depth) is numerically two hundred and sixteen (reish-yud-vav), the numerical value of Gevurah (restraint). As, by way of analogy, the depth of a spring, which issues and flows from its source: the gushing is extremely fine, like the horns of locusts, by way of analogy, and the like; for otherwise it would be as at the Flood, when "the springs of the deep burst forth," etc.

> The parenthesis adds "From the depths (ma'amakim) I called You," the ten "depths" of the Ten Days of Teshuvah. Omek, "depth," equals two hundred and sixteen, as does gevurah; and a spring shows why: its water must issue from the source in a very fine stream, or it would burst out like the springs of the deep at the Flood.

וכך עד"מ הגילוי וההמשכה מעומקא דכולא צ"ל ע"י בחי' גבורה וצמצומים כו' וזהו דעומק גימטריא גבורה דייקא וזהו ענין ר"י"ו הנז' [הנזכר] בפע"ח [בפרי עץ חיים] בכוונות ראש השנה ויוהכ"פ [ויום הכפורים].

And so, by way of analogy, the revelation and drawing-down from "the depth of all" (umka dechola) must be through the level of Gevurah and contractions, etc. And this is [why] omek is numerically Gevurah, precisely. And this is the matter of two hundred and sixteen mentioned in Pri Etz Chaim, in the intentions (kavanos) of Rosh HaShanah and Yom Kippur.

> So too any revelation from "the depth of all" must come through gevurah and contraction, which is why omek has the value of gevurah. The Arizal's intentions for Rosh HaShanah and Yom Kippur speak of this number.

וזהו שעל זה נאמר תגל נפשי באלקי שלהיות ההמשכה מבחי' על הוי' צ"ל ע"י צמצום וגבורה כו' ולכן במ"ת [במתן תורה] נאמר[176] ג"כ וידבר אלקים לפי שצ"ל גילוי והמשכה מבחי' אנכי מי שאנכי כו' וז"ש [וזהו שכתוב] ג"כ בברכת יצחק ויתן לך האלקים[177]

And this is why of this it is said, "my soul shall exult in my G-d (Elokai)": for the drawing-down to be from the level of "al Havayah," it must be through contraction and Gevurah, etc. Therefore at the Giving of the Torah it is also said, "And Elokim spoke," because there had to be a revelation and drawing-down from the level of "I" (Anochi), "Who I am," etc. And this is also what is written in Yitzchak's blessing, "And may HaElokim give you";

> That is why the verse says "exult in my G-d (Elokai)": drawing from "above Havayah" requires contraction and gevurah. So too at Sinai "Elokim spoke," to bring down the "I" (Anochi) of G-d's very self, and Yitzchak's blessing says, "May HaElokim give you."

כי להיות ההמשכה מבחינת טל השמים טלא דבדולחא פנימית עונג העליון צ"ל ע"י שם אלקים מטעם הנ"ל וע' בזח"ג [בזהר חלק ג] פ' פנחס דרל"ט ע"ב גבי ואתר דא אתקין האלקים תדיר[178] כו' מאין סוף ומאין חקר ובמק"מ [ובמקדש מלך] שם בשם נ"ב מהרח"ו [מהרבי חיים ויטאל] ובפ' ואתחנן)

for in order that the drawing-down be from the level of "the dew of the heavens," "the crystalline dew" (tala devedulcha), the inner dimension of the supernal delight, it must be through the Name Elokim, for the reason mentioned above. And see in the Zohar, Part III, Parshas Pinchas, page 239b, regarding "And this place HaElokim prepares always," etc., "from without end and from without searching"; and in the Mikdash Melech there, in the name of a marginal note of Rabbi Chaim Vital; and in Parshas Va'eschanan)

> To draw down "the dew of the heavens," the "crystal dew" that is the inner supernal delight, requires the Name Elokim for the same reason. The Zohar on Pinchas, cited here, calls HaElokim the gevurah that comes "from without end and from without searching."

(דרס"ז ע"ב) ע"פ עין לא ראתה אלקים זולתך[179, 180] כו' ע"ש ועמ"ש בביאור ע"פ כן אדי' הו' י' יצמיח צדקה ותהלה[181]

(page 267b), on the verse "No eye has seen, Elokim, besides You," etc.; see there. And see what is written in the explanation of the verse "So will Ado-nai Havayah cause righteousness and praise to sprout,"

> The Zohar on Va'eschanan is cited on the verse "No eye has seen, Elokim, besides You." The text also refers to an explanation of "So will Ado-nai Havayah cause righteousness and praise to sprout."

שהוא שם הוי' בניקוד אלקים ובד"ה אתם נצבים בפי' למען הקים אותך היום לו לעם והוא יהיה לך לאלקים[182]

which is the Name Havayah with the vowels of Elokim; and in the discourse beginning "You are standing," in the explanation of "In order to establish you this day as a people to Him, and He will be Elokim to you,"

> In that verse the Name Havayah is read with the vowels of Elokim. The text also refers to the discourse "You are standing," on "to establish you this day as a people to Him, and He will be Elokim to you."

שהוא להיות נגלה כבוד הדר מלכותו[183] בחי' מל' דא"ס[184] שאין העולמות יכולים לקבל הארה זו בפנימיותם רק כמ"ש שום תשים עליך מלך[185] עליך דייקא.

which is that there be revealed "the glory of the splendor of His kingship," the level of the Malchus of Ein Sof, for the worlds cannot receive this illumination in their inner dimension, but only as it is written, "You shall surely set a king over you": "over you," precisely.

> Being "Elokim to you" means revealing "the glory of the splendor of His kingship," the Malchus of Ein Sof, which the worlds cannot receive inwardly but only as a king set "over you," from above. So the inner delight comes clothed in Elokim, restraint.

24 ולכן המלאכים זעות מחיל כסא וחיל ורעדה יאחזון[186] מפני שמשיגין התלבשות מל' דא"ס ב"ה ואין יכולים לקבל הארה מזה בבחי' פנימיותם

Therefore the angels quake from the dread of the Throne, and "terror and trembling seize them," because they apprehend the enclothement of the Malchus of Ein Sof, blessed be He, and cannot receive illumination from it in their inner dimension (pnimiyus),

> This is why the angels quake from the dread of G-d's Throne and are seized by "terror and trembling": they apprehend the Malchus of Ein Sof clothed in the worlds, yet cannot receive its light inwardly.

רק כמ"ש שום תשים עליך מלך[187] עליך דייקא. ולכן המלאכים זעות שמ"מ מקבלים עליהם עול מלכות שמים ומזה תפול עליהם אימה ופחד.[188]

but only as it is written, "You shall surely set a king over you": "over you," precisely. Therefore the angels quake, for nevertheless they accept upon themselves the yoke of the kingship of Heaven, and from this "dread and fear fall upon them."

> They receive it only as a king set "over" them, from above, and still accept upon themselves the yoke of Heaven's kingship. From this, "dread and fear fall upon them."

25 וכך המשכת השופר שהוא המשכת פנימיות עונג העליון א"א לבא לידי גילוי הנפש בבחינת פנימיות כ"א בבחי' חרדה ורעדה.

And so the drawing-down of the shofar, which is the drawing-down of the inner dimension of the supernal delight, cannot come to revelation in the soul at the level of the inner dimension, except at the level of fear and trembling.

> In the same way, the shofar draws down the inner dimension of the supernal delight, but the soul cannot receive it inwardly except as fear and trembling.

ולכן קול השופר גורם חרדה וכמו שכתוב וקול השופר חזק מאד[189] ויחרד כל העם כו'.

Therefore the sound of the shofar brings about fear, as it is written, "and the sound of the shofar was very strong, and all the people trembled," etc.

> That is why the sound of the shofar brings fear, as at Sinai: "the sound of the shofar was very strong, and all the people trembled."

26 וכל העם רואים את הקולות[190] ואת קול השופר וירא העם וינועו כו'. אך מבפנים נמשך גילוי פנימית ענג העליון.

"And all the people saw the sounds and the sound of the shofar; and the people saw and they trembled," etc. But from within there is drawn the revelation of the inner dimension of the supernal delight.

> At Sinai the people "saw the sounds and the sound of the shofar" and trembled. But within, the revelation of the inner supernal delight was drawn down.

וזהו תגל נפשי בבחי' גילה שאין השמחה נראית ונגלית מבחוץ א לא שמבחוץ הוא התגלות החרדה ורעדה ותוכה רצוף הגילה והחדוה בפנימית עונג העליון הנמשך ע"י השופר ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת][191] גבי וכדי

And this is [the meaning of] "my soul shall exult (tagel)," at the level of gilah, in which the joy is not seen and revealed on the outside; rather, on the outside there is the revelation of fear and trembling, while its inside is inlaid with exultation and gladness, in the inner dimension of the supernal delight that is drawn down through the shofar. And see what is written in the discourse beginning "On the eighth day, an assembly," regarding "And in order

> This is "my soul shall exult (tagel)," the hidden joy of gilah: outwardly there is fear and trembling, but inside it is inlaid with exultation, the inner supernal delight drawn by the shofar. The text refers to the Shemini Atzeres discourse, where it explains teshuvah.

להבין ענין תשובה כו' הנה עד"מ יש שני מיני תענוג לפני המלך כו' ע"ש וגם ע"ד ההוא יובן ענין שוש אשיש ותגל נפשי שהן שני מיני תענוג הנ"ל:

to understand the matter of teshuvah," etc.: "By way of analogy, there are two kinds of delight before the king," etc.; see there. And along those lines, too, one will understand the matter of "I will greatly rejoice" and "my soul shall exult," which are the two kinds of delight mentioned above.

> There the discourse says that "there are two kinds of delight before the king." In the same way, "I will greatly rejoice" and "my soul shall exult" are two kinds of delight: the revealed delight of the mitzvos and the hidden, inner delight of the shofar.

SECTION 7 · ¶27–32

Covered and revealed: Sukkos and the garments

27 ה אך בכסה ליום חגנו.[192] פי' בחי' בכסה שהוא התכסות והסתר השמחה שלא נראית ונגלית ברי"ה [בראש השנה] כי חרדה ורעדה הם המעלימים ומסתירים את השמחה שלא תהא אלא בבחי' גילה.

5. But [the verse continues], "bakeseh (at the covering), for the day of our festival." The meaning: the level of bakeseh is the covering and concealment of the joy, which is not seen and revealed on Rosh HaShanah, for fear and trembling hide and conceal the joy, so that it is only at the level of gilah.

> Section 5 takes the rest of the shofar verse: "bakeseh, for the day of our festival." Bakeseh, "at the covering," is the joy's concealment on Rosh HaShanah, when fear and trembling hide it so that it remains gilah.

הנה התכסות הזאת תתגלה ליום חגנו הוא חג הסוכות שהוא סתם חג שבגמרא שאז תתגלה השמחה בגילוי כי ברי"ה [בראש השנה] החרדה היא בחי' שמאל דוחה[193] ולא דוחה לגמרי ח"ו [חס ושלום]

This covering will be revealed "for the day of our festival," which is the festival of Sukkos, which is [what is meant by] the unqualified "festival" in the Gemara; for then the joy will be revealed openly. For on Rosh HaShanah the fear is the level of "the left [hand] pushes away," but it does not push away completely, G-d forbid;

> This covered joy is revealed "on the day of our festival," Sukkos, which the Talmud calls simply "the festival." On Rosh HaShanah the fear is "the left hand that pushes away," but it never pushes away completely, G-d forbid.

אלא כמ"ש שמאלו תחת לראשי[194] שבחי' שמאל דוחה גורם נשיאות ראש להתגלות בחג הסוכות בחי' וימינו תחבקני כאדם החובק את חבירו מאהבה ואינו מניחו להפרד ממנו.

rather, as it is written, "His left hand is under my head": the level of the left that pushes away brings about the lifting of the head, so that there be revealed on the festival of Sukkos the level of "and His right hand embraces me," like a person who embraces his friend out of love and does not let him part from him.

> Rather, as in the Song of Songs, "His left hand is under my head": the pushing of the left lifts the head, so that on Sukkos "His right hand embraces me," like a friend's loving embrace that will not let go.

כך בחג הסוכות הסכך וג' דפנות הן בחי' חיבוק וקרבת ה' ממש שסובבו ומקיפו מכל צד ואינו מניחו להיות בבחי' פירוד ח"ו [חס ושלום] (ועמ"ש מענין סוכות סד"ה האזינו השמים)[195]

So, on the festival of Sukkos, the s'chach and the three walls are the level of an embrace, the very closeness of G-d, which surrounds and encompasses him on every side and does not let him be at the level of separation, G-d forbid. (And see what is written on the subject of Sukkos at the end of the discourse beginning "Give ear, O heavens.")

> On Sukkos the s'chach and the three walls are that embrace: G-d's closeness surrounds a person on every side and does not let him be separated. The text refers to the discourse "Give ear, O heavens" for more on Sukkos.

וזהו מן המצר קראתי[196] יה ענני במרחב יה שמן המצר שבר"ה [שבראש השנה][197] נעשה מרחב בחג הסוכות

And this is [the meaning of] "From the narrow place I called upon Yah; Yah answered me with expansiveness": from the narrowness of Rosh HaShanah there comes to be expansiveness on the festival of Sukkos.

> This is "From the narrow place I called Yah; Yah answered me with expansiveness": the narrowness of Rosh HaShanah becomes the expansiveness of Sukkos.

(כי מן המצר היינו שופר דראש השנה שהשופר צדו א' צר כו' ועמ"ש מזה ע"פ וכל העם רואים[198] את הקולות כו' והמרחב שבחג הסוכות הוא התגלות בחי' ורב חסד[199] כו' בחי' כי חפץ חסד הוא[200] וזהו וחסדי מאתך לא ימוש[201] כו')

(For "from the narrow place" is the shofar of Rosh HaShanah, for the shofar is narrow at one end, etc.; and see what is written on this on the verse "And all the people saw the sounds," etc. And the expansiveness of the festival of Sukkos is the revelation of the level of "and abundant in kindness," etc., the level of "for He desires kindness"; and this is [the meaning of] "and My kindness shall not depart from you," etc.)

> The "narrow place" is the shofar, which is narrow at one end. The "expansiveness" of Sukkos is the revelation of "abundant in kindness," G-d's desire for kindness, as in "My kindness shall not depart from you."

ולכן נאמר ושאבתם מים בששון[202] שהי' [שהיה] ניסוך המים ע"ג [על גבי] המזבח בשמחה[203] גדולה שמחת בית השואבה.

Therefore it is said, "And you shall draw water with joy," for there was the water libation upon the altar with great joy, the Rejoicing of the Place of the Water-Drawing (Simchas Beis HaSho'evah).

> So it is said, "You shall draw water with joy": on Sukkos the water libation was poured on the altar with great joy, the celebration of Simchas Beis HaSho'evah.

כי בכל השנה היו מנסכין יין ששם שורה בחי' שמחה מצד עצמיות אין שמחה אלא ביין[204] משא"כ בחג הסוכות היה גילוי השמחה במים שאין בהם שמחה מצד עצמותו רק מפני גילוי השמחה עליונה

For all year they would pour libations of wine, in which the level of joy rests by its own nature: "there is no joy except with wine." Whereas on the festival of Sukkos there was a revelation of joy in water, which has no joy by its own nature, but only because of the revelation of the supernal joy.

> All year the libation was of wine, which has joy by its nature, for "there is no joy except with wine." On Sukkos joy was revealed even in water, which has no joy of its own, because a supernal joy was revealed in it.

(ועמ"ש כה"ג [כהאי גוונא] ע"פ מזמור שיר חנוכת הבית[205, 206] שבחי' בית ומקיף עליון לא שייך בו שמחה מצד עצמו שהוא למעלה מהשגה כו' וממשיכים בו שמחה ממקום עליון יותר כו' וכך הוא בענין השמחה שבניסוך המים ולכן נקרא בית השואבה)

(And see what is written along these lines on the verse "A psalm, a song of the dedication of the House": that to the level of "house," a supernal encompassing [light], joy does not pertain by its own nature, since it is above comprehension, etc., and joy is drawn into it from a still higher place, etc. And so it is with the joy of the water libation; and therefore it is called Beis HaSho'evah, "the house of drawing.")

> The text compares its explanation of "A psalm, a song of the dedication of the House": the "house," a supernal encompassing light, has no joy of its own since it is beyond comprehension, so joy is drawn into it from higher still. The same is true of the water libation, called "the house of drawing."

אך התגלות השמחה זו שבחג הסוכות אינה בהתגלות פנימית הנפש כ"א בבחי' מקיף. כי מצד שהמשכות שמחה זו מי"ג מדה"ר [מדות הרחמים] הממשיכות מענג העליון המרומם ומתנשא מימות עולם א"א לבא לידי גילוי כ"א בבחי' מקיף

But this revelation of joy on the festival of Sukkos is not in the revelation of the inner dimension of the soul, but rather at the level of an encompassing [light]. For since these drawings-down of joy are from the Thirteen Attributes of Mercy, which draw from the supernal delight that is "exalted and uplifted since the days of old," it is impossible [for them] to come to revelation except at the level of an encompassing [light],

> Yet the joy of Sukkos is revealed not inwardly but as an encompassing light. It comes from the Thirteen Attributes of Mercy, which draw on a supernal delight "exalted and uplifted since days of old," and so can appear only as an encompassing light.

וכמאמר המלך המרומם[207] כו' ברחמיך הרבים כו' צור משגבנו מגן ישענו משגב בעדנו הם הן ג' בחי' מקיפין

as in the saying [of the prayer], "The King Who is exalted," etc., "in Your great mercy," etc., "Rock of our stronghold, Shield of our salvation, a stronghold for us": these are the three levels of encompassing [lights],

> The morning prayer expresses this: "The King Who is exalted... in Your great mercy... Rock of our stronghold, Shield of our salvation, a stronghold for us." These are three encompassing lights.

כי משגב ומגן הם בחי' מקיף[208] כנודע (וכ"ז [וכל זה] נמשך מבחינת ברחמיך הרבים כו' היינו ע"י יג"מ [י"ג מדות] הרחמים דעש"ת [דעשרת ימי תשובה] שמהמצר עניני במרחב כו')

for "stronghold" and "shield" are the level of an encompassing [light], as is known. (And all this is drawn from the level of "in Your great mercy," etc., that is, through the Thirteen Attributes of Mercy of the Ten Days of Teshuvah, so that "from the narrow place, He answered me with expansiveness," etc.)

> A stronghold and a shield surround and protect, so they are encompassing. All of this comes from "Your great mercy," the Thirteen Attributes of the Ten Days of Teshuvah, through which the "narrow place" becomes "expansiveness."

וזהו כי הלבישני בגדי ישע[209] בגדים היינו בחי' מקיפין ונק' בגדי ישע כי ישע מלשון וישע ה' אל הבל[210] ואל מנחתו

And this is [the meaning of] "for He has clothed me in garments of salvation (yesha)": garments are the level of encompassing [lights]; and they are called "garments of yesha" because yesha is from the term "And Havayah turned (vayisha) to Hevel and to his offering,"

> This is "for He has clothed me in garments of salvation (yesha)": garments surround a person, so they are encompassing lights. Yesha is related to "And Havayah turned (vayisha) to Hevel and to his offering."

שהוא מלשון פונה ממקום למקום שהמקיפין הן מושכין את האדם ופונים אותו ממקום למקום. כמו הסוכה שהיא בחי' חיבוק כנ"ל.[211]

which is a term for turning from place to place; for the encompassing [lights] draw a person and turn him from place to place, like the sukkah, which is the level of an embrace, as mentioned above.

> Yesha thus means turning: the encompassing lights draw a person and turn him from place to place. The sukkah, the embrace, does this.

28 ובה ועל ידה תמשך נפש האדם לדבקה בו וכל כחות הנפש אפי' [אפילו] מה שעוסק בצרכי העולם תהיינה עולות לה' וכמשל האדם החובק את חבירו מאחוריו שאפי' [שאפילו] בחי' אחוריים מקיף ומסבב להיות כולו עולה לה'.

And in it and through it a person's soul will be drawn to cleave to Him, and all the powers of the soul, even as one engages in the needs of the world, will be ascending to G-d, as in the analogy of a person who embraces his friend from behind: even the level of the back he encompasses and surrounds, so that he be wholly ascending to G-d.

> Through the sukkah's embrace a person's soul is drawn to cleave to G-d, so that all his powers, even when busy with worldly needs, rise to Him. As one who embraces a friend from behind encircles even his back, the encompassing light takes in even a person's "back," his outer, worldly side.

וגדול כח המקיף בזה להעלות נפש האדם שלא כדרך השתלשלות בסדר המדרגה וכמ"ש מדגל על ההרים[212] כו':

And great is the power of the encompassing [light] in this, to raise a person's soul not in the way of the chain of descent (hishtalshelus), in the order of the levels, as it is written, "leaping over the mountains," etc.

> The encompassing light has great power to raise the soul, not step by step in the order of levels but "leaping over the mountains."

29 ו ומעיל צדקה יעטני.[213] הנה הצדקה היא ג"כ בחי' לבוש אלא שגדול כח ומעלת הצדקה יותר משאר המצות.

6. "He has wrapped me in a robe of tzedakah (righteousness)." Now, tzedakah (charity), too, is the level of a garment, except that the power and virtue of charity are greater than [those of] the other mitzvos.

> Section 6 explains the next phrase, "He has wrapped me in a robe of tzedakah." Charity is also a garment, an encompassing light, but its power is greater than that of the other mitzvos.

שצדקה וגמ"ח [וגמילות חסדים] הם מהדברים שאוכלים פירותיהן[214] בעוה"ז[215] שיש בה המשכה וגילוי למטה בעוה"ז יותר מבשאר מצות

For charity and acts of kindness are among the things "whose fruits one eats in this world," for there is in it a drawing-down and revelation below, in this world, more than in the other mitzvos.

> Charity and acts of kindness are among the things whose "fruits one eats in this world," because they bring more drawing-down and revelation into this world than other mitzvos.

ולכן נקרא בשם מעיל שתלוים בו זגים ורימונים להשמיע קול ונשמע קולו בבואו אל הקדש[216] וקול הוא המשכה וגילוי:

Therefore it is called by the name "robe" (me'il), on which bells and pomegranates hang to make a sound, "and its sound shall be heard when he comes into the Sanctuary"; and sound is drawing-down and revelation.

> So charity is called a "robe" (me'il), like the High Priest's robe hung with bells and pomegranates, whose "sound shall be heard when he comes into the Sanctuary." Sound means drawing-down and revelation.

30 כחתן יכהן פאר.[217] פי' כחתן מלשון חות דרגא[218] מזה ימשיך בחי' כהן וחסד בחי' אתה כהן לעולם[219] הוא חסד ה' הנמשך מעולם ועד עולם[220] ולהיות בבחי' פאר היינו בחי' חוק ומזון לישראל אשר בך אתפאר:[221]

"As a bridegroom (chasan) who adorns himself (yechahen) with splendor (pe'er)." The meaning: chasan is from the term "descending a level" (chaso darga). From this one will draw down the level of kohen and Chesed (kindness), the level of "You are a kohen forever," which is the kindness of Havayah that is drawn down "from world to world"; and to be at the level of pe'er, that is, the level of "chok and food for Israel," "in whom I take pride (espa'er)."

> "As a bridegroom (chasan) adorned (yechahen) with splendor (pe'er)": chasan is read from "descending a step," and yechahen from kohen, the priest, who stands for Chesed, as in "You are a kohen forever" and "the kindness of Havayah is from world to world." Pe'er, "splendor," is the Torah, "chok and food for Israel," the people "in whom I take pride (espa'er)."

31 וככלה תעדה כליה.[222, 223] [ע' [עיין] בזח"ג [בזהר חלק ג] בלק (קצ"ט ב')] כליה אלו הן נש"י [נשמות ישראל] שהן בבחי' כלים ומקבלים אוא"ס [אור אין סוף] ב"ה הנמשך מתורה ומצות. ודברי אשר שמתי בפיך.[224]

"And as a bride adorns herself with her jewels (keleha)." (See in the Zohar, Part III, Balak, 199b.) "Her jewels" (keleha): these are the souls of Israel, which are at the level of vessels (keilim) and receive the Infinite Light, blessed be He, that is drawn down from the Torah and mitzvos; "and My words which I have put in your mouth."

> "And as a bride adorns herself with her jewels (keleha)": with the Zohar, the Alter Rebbe reads keleha as kelim, "vessels," the souls of Israel, which receive the Infinite Light drawn down through Torah and mitzvos. He adds "and My words which I have put in your mouth," the Torah given to Israel.

והם בחי' כלים הבטלים לאורו כו' והכלה היא כנס"י [כנסת ישראל] ומקור נש"י [נשמות ישראל] תעדה אותן בעדי עדיים[225] בעטרה שעתיד[226] הקדוש ברוך הוא ליתנו בראש כל צדיק.

And they are the level of vessels that are nullified to His light, etc. And "the bride" is the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel: she adorns them with the finest of ornaments, with the crown that the Holy One, blessed be He, is destined to place on the head of every tzaddik.

> The souls are vessels nullified to G-d's light. "The bride" is the Congregation of Israel, the source of the souls, who adorns them with the finest ornaments, the crown G-d will one day place on the head of every tzaddik.

32 וצדיקים יושבין ועטרותיהן בראשיהן.[227] וכוונת הפסוק שכמו החסד הנמשך מעולם ועד עולם בבחי' פנימית לתפארת ישראל בהמשכת התורה

"And the righteous sit with their crowns on their heads." And the intent of the verse is: just as the kindness that is drawn down "from world to world" at the level of the inner dimension, for the glory of Israel, through the drawing-down of the Torah,

> The Sages say of the World to Come that "the righteous sit with their crowns on their heads." The verse sets up a comparison, beginning with G-d's kindness drawn inwardly "from world to world" for Israel's glory through the Torah.

וכמו בחי' העטרות של צדיקים בגן עדן שהן בחי' מקיפים שכ"ז [שכל זה] הוא נמשך מזיו התורה ועבודה כן ויותר מכן שוש אשיש בהוי' עצמו ותגל נפשי באלקי

and just as the level of the crowns of the righteous in Gan Eden, which are the level of encompassing [lights] (all this is drawn from the radiance of the Torah and divine service), so, and more than this, "I will greatly rejoice in Havayah" Himself, and "my soul shall exult in my G-d,

> The crowns of the righteous in Gan Eden are encompassing lights, and these too come only from the radiance of Torah and divine service. "I will greatly rejoice in Havayah" Himself and "my soul shall exult in my G-d" go beyond them.

כי הלבישני כו' הן המשכות פנימיות ומקיפין של התורה והמצות עצמן שהן בבחי' אלקות ממש: (ולתוספת ביאור ענין וגלו ברעדה.[228] הנה הוא בחי' גבוה יותר מבחי' התגלות השמחה ע"ד שעלמא דאתכסיא גבוה מעלמא דאתגליא.

for He has clothed me," etc.: these are inner and encompassing drawings-down of the Torah and the mitzvos themselves, which are at the level of actual G-dliness. (And for further explanation of the matter of "and exult with trembling": it is a higher level than the level of the revelation of joy, in the manner that "the hidden world" (alma de'iskasya) is higher than "the revealed world" (alma de'isgalya).

> "For He has clothed me" speaks of inner and encompassing lights from the Torah and mitzvos themselves, which are G-dliness itself, not only its radiance. A further note explains that "exult with trembling," hidden joy, is higher than revealed joy, as the hidden world is higher than the revealed world.

וזהו ענין לוחות אחרונות שביוהכ"פ [שביום הכפורים] שניתנו בחשאי כו' כמ"ש לקמן בד"ה האזינו השמים[229] ולעיל בפ' תבא ע"פ היום הזה כו' ושם בד"ה ענין ראש השנה שהוא בחינת חסדים המכוסים וחסדים המגולים ומבואר במ"א דחסדים המכוסים הם בחי' עץ החיים משא"כ)

And this is the matter of the second Tablets, on Yom Kippur, which were given quietly, etc., as is written below in the discourse beginning "Give ear, O heavens," and above in Parshas Tavo on the verse "This day," etc., and there in the discourse beginning "The matter of Rosh HaShanah": that it is the level of the covered kindnesses (chassadim) and the revealed kindnesses. And it is explained elsewhere that the covered kindnesses are the level of the Tree of Life, whereas

> So the second Tablets, given on Yom Kippur, were given quietly. The text refers to discourses that speak of Rosh HaShanah as covered and revealed kindnesses, and to the explanation that the covered kindnesses are the Tree of Life.

(מקום) [חסדים] המגולים נקרא עץ הדעת טו"ר [טוב ורע] כו' עלמא דאתגליא כו' וזהו ענין והצנע לכת[230] כו'

the revealed kindnesses are called the Tree of Knowledge of good and evil, etc., "the revealed world," etc. And this is the matter of "and to walk modestly," etc.

> The revealed kindnesses are called the Tree of Knowledge of good and evil, "the revealed world." This is the meaning of "and to walk modestly (hatznea) with your G-d": what is concealed is higher.

ועי' בזהר הרקיע ריש ספרא דצניעותא. ועמ"ש ג"כ לקמן סד"ה ביום השמיני עצרת שהגילה נמשכה מבחי' עליונה יותר מהשמחה כו'.

And see in Zohar HaRakia, at the beginning of the Sifra deTzniusa. And see also what is written below, at the end of the discourse beginning "On the eighth day, an assembly," that gilah is drawn from a level higher than simchah, etc.)

> The text refers to Zohar HaRakia at the beginning of the Sifra deTzniusa, and to the Shemini Atzeres discourse, which explains that gilah, hidden joy, comes from a higher level than simchah.

SECTION 8 • ¶33–38

The needy of adam: teshuvah and the humility of mercy

33 וזהו ואביוני אדם[231] בקדוש ישראל יגילו פי' אביון שתאב לכל.[232, 233] והיינו בחינת רחל מבכה כו'

And this is [the meaning of] "and the needy among men (evyonei adam) shall exult in the Holy One of Israel." The meaning: an evyon (needy one) is one who longs (ta'ev) for everything. And this is the level of "Rachel weeps," etc.,

> Isaiah's "and the needy among men (evyonei adam) shall exult in the Holy One of Israel" is now explained. An evyon is one who longs (ta'ev) for everything; here it is the longing of "Rachel weeps."

שהוא המרירות על כי איננו הסתלקות האור והגילוי[234] ולכן נקרא אביוני אדם כי על הכסא דמות כמראה אדם[235] כו'

which is the bitterness over "for he is not," the withdrawal of the light and the revelation. And therefore they are called "the needy of adam," for "upon the throne was a likeness like the appearance of a man (adam)," etc.;

> It is the bitterness over "he is not," the withdrawal of the light and revelation. They are called "the needy of adam" because the divine form on the Throne is "a likeness like the appearance of a man (adam)."

ובהסתלקות האור והגילוי דבחי' אדם לבחי' כי לא אדם הוא[236] נקי' היסוד ומלי' אביונים[237] כו' שהם תאבים לגילוי האור כו'.

and with the withdrawal of the light and revelation of the level of adam to the level of "for He is not a man (adam)," Yesod and Malchus are called "needy" (evyonim), etc., for they long for the revelation of the light, etc.

> When the light of the level of adam withdraws to the level of "He is not a man (adam)," beyond all form, Yesod and Malchus are called "needy," for they long for the revelation of the light.

34 והוא בחי' בעלי תשובה שהתשובה אינה על עבירות דייקא רק המרירות על ריחוקו מה'. ונודע שבמקום שבעלי תשובה עומדים כו'

And this is the level of baalei teshuvah (those who return), for teshuvah is not specifically over sins, but rather the bitterness over one's distance from G-d. And it is known that "in the place where baalei teshuvah stand," etc.,

> This is the level of baalei teshuvah, for teshuvah is not only regret over particular sins but bitterness over one's distance from G-d. The Sages say that "where baalei teshuvah stand," even the perfectly righteous cannot stand.

כי ע"י מרירות זו מעוררים י"ג הרחמים כמ"ש לעיל וכמ"ש בד"ה כי ההרים ימושו[238] ובד"ה כי כארץ תוציא צמחה[239] כו'.[240]

for through this bitterness they arouse the Thirteen [Attributes] of Mercy, as is written above, and as is written in the discourse beginning "For the mountains shall depart," and in the discourse beginning "For as the earth brings forth her growth," etc.

> Their bitterness arouses the Thirteen Attributes of Mercy, as explained above and in the discourses "For the mountains shall depart" and "For as the earth brings forth her growth."

35 וזהו בקדוש ישראל יגילו כלומר בבחי' שהוא קדוש ומובדל מבחי' ישראל דלעילא דהיינו כמו שכתוב על הוי' למעלה משם הוי' דהיינו למעלה מבחי' ומדרגת צדיקים כו'

And this is [the meaning of] "shall exult in the Holy One of Israel," that is to say, in the level that is holy and separate from the level of "Israel above"; that is, as it is written, "al Havayah," above the Name Havayah; that is, above the level and rank of tzaddikim, etc.

> "Shall exult in the Holy One of Israel" means a level that is holy, that is, separate, even from "Israel above," like "al Havayah," above the Name Havayah. It is above the level and rank of tzaddikim.

ואפשר שזהו ג"כ ענין ותגל נפשי באלקי שהוא כענין מ"ש והיה הוי' לי לאלקים[241] כמ"ש ע"פ זה בפרשת ויצא ובד"ה שובה ישראל עד[242] הוי' אלקיך ובד"ה ביום השמיני עצרת בפי' צור לבבי וחלקי אלקים לעולם[243]

And perhaps this is also the matter of "my soul shall exult in my G-d (Elokai)," which is like the matter of what is written, "then Havayah shall be Elokim to me," as is written on this verse in Parshas Vayetze, and in the discourse beginning "Return, O Israel, unto Havayah your G-d," and in the discourse beginning "On the eighth day, an assembly," in the explanation of "the Rock of my heart and my portion is Elokim forever."

> Perhaps "my soul shall exult in my G-d (Elokai)" means the same, as in "then Havayah shall be Elokim to me." The text cites discourses in Parshas Vayetze, on "Return, O Israel, unto Havayah your G-d," and on "the Rock of my heart."

וזהו בחינת ומדרגת עשי"ת [עשרת ימי תשובה] שאז זוכים כל ישראל לבחי' תשובה והרי נקי' אביוני אדם כמו שאומרים בכל הוידוים אשמנו בגדנו כו' חטאנו עוינו פשענו כו'.[244]

And this is the level and rank of the Ten Days of Teshuvah, when all Israel merit the level of teshuvah, and so they are called "the needy of adam," as we say in all the confessions, "We have been guilty, we have betrayed," etc., "we have sinned, we have done wrong, we have transgressed," etc.

> This is the level of the Ten Days of Teshuvah, when all Israel come to teshuvah and so are "the needy of adam," as they say in every confession, "We have been guilty, we have betrayed... we have sinned, we have done wrong, we have transgressed."

36 והיינו בחי' אביונים מבחי' אדם רמ"ח מ"ע [מצות עשה] רמ"ח אברין דמלכא[245, 246] כו' וע"י שתאבים ומתאוים לשוב אל ה' מעומקא דליבא ע"י בקדוש ישראל יגילו בחינת כי לא אדם הוא[247] ולא ישב אדם שם[248]

That is, the level of being needy of the level of adam: the two hundred and forty-eight positive commandments, "the two hundred and forty-eight limbs of the King," etc. And through their longing and yearning to return to G-d from the depth of the heart, through this "they shall exult in the Holy One of Israel," the level of "for He is not a man (adam)," and "where no man (adam) dwelt."

> Being "needy of adam" means lacking the level of adam, the two hundred and forty-eight positive commandments, "the limbs of the King." Through longing to return to G-d from the depth of the heart, they "exult in the Holy One of Israel," the level of "He is not a man" and of the place "where no man dwelt."

וזהו ענין המלך הקדוש שאומרים בעשי"ת [בעשרת ימי תשובה] וזהו ענין לקדוש ה' מכובד שנאמר ביוהכ"פ [ביום הכפורים] ופי' מכובד שמשם יומשך בבחי' ממכ"ע [ממלא כל עלמין] להיות מלא כל הארץ כבודו[249] כו'

And this is the matter of "the holy King" that we say during the Ten Days of Teshuvah. And this is the matter of "the holy [day] of Havayah, honored," which is said of Yom Kippur. And the meaning of "honored" (mechubad) is that from there it will be drawn into the level of the light that fills all worlds (memalei kol almin), so that "the whole earth is full of His glory," etc.,

> This is "the holy King" said during the Ten Days of Teshuvah, and "the holy [day] of Havayah, honored," said of Yom Kippur. "Honored" means that from there it will be drawn into the light that fills all worlds, so that "the whole earth is full of His glory."

כמבואר ענין זה בד"ה כי כארץ תוציא צמחה כו' הנ"ל. וזהו ענין תגל נפשי באלהי וכנ"ל.[250]

as this matter is explained in the discourse beginning "For as the earth brings forth her growth," etc., mentioned above. And this is the matter of "my soul shall exult in my G-d," as mentioned above.

> The text refers to the discourse "For as the earth brings forth her growth," and concludes that this is the meaning of "my soul shall exult in my G-d."

37 והנה מבואר למעלה שהשמחה למעלה גורם ענוה להיות המשכת אור א"ס ב"ה הסוכ"ע בנשמת האדם להיות בחי' ממכ"ע [ממלא כל עלמין] כו'.

Now, it was explained above that joy above brings about humility, so that there be the drawing-down of the Infinite Light, blessed be He, that encompasses all worlds, into the soul of man, to be at the level of the light that fills all worlds, etc.

> It was explained above that joy above brings humility, so that the encompassing Infinite Light is drawn into the soul as the light that fills the worlds.

ולפ"ז [ולפי זה] הגילה שהיא חדוה ושמחה פנימית יותר דהיינו מפנימית עונג העליון שלמעלה מבחי' עונג העליון המלובש במצות כו'

Accordingly, gilah, which is a more inward gladness and joy, that is, from the inner dimension of the supernal delight, which is above the level of the supernal delight enclothed in the mitzvos, etc.,

> Gilah, the more inward joy, comes from the inner dimension of the supernal delight, which is higher than the delight clothed in the mitzvos.

היא גורמת ג"כ ענוה ושפלות יותר והוא ענין המשכת י"ג מדות הרחמים וכמ"ש ברי"ח [בראשית חכמה] שער הענוה[251] שם בשם הרמ"ק [הרבי משה קורדובירו] שי"ג מדה"ר [מדות הרחמים] הם מורים על הענוה כו' ע"ש באריכות.

also brings about greater humility and lowliness. And this is the matter of the drawing-down of the Thirteen Attributes of Mercy, as is written in Reishis Chochmah, Shaar HaAnavah, there, in the name of the Ramak, that the Thirteen Attributes of Mercy indicate humility, etc.; see there at length.

> So gilah brings an even greater humility, which is the drawing-down of the Thirteen Attributes of Mercy. Reishis Chochmah quotes the Ramak that the Thirteen Attributes of Mercy express humility.

38 והיא ענוה גדולה ועצומה להשפיל עצמו למטה מטה גם למקום העוונות להיות נושא עון[252] ומגביהו שיהיה אתהפכא חשוכא לנהורא[253] כו'

And it is a great and mighty humility, to lower Himself down and down, even to the place of sins, so as to be "bearing iniquity" and lifting it up, so that there be "the transformation of darkness into light," etc.

> This humility is great indeed: G-d lowers Himself even to the place of sins, "bearing iniquity," lifting it up and transforming darkness into light.

ועמ"ש מזה על פסוק ועתה יגדל נא[254] והיינו לפי ששרש י"ג מדות הרחמים נמשכו מפנימית עונג העליון כנ"ל. וזהו הטוב כי לא כלו רחמיך.[255]

And see what is written on this on the verse "And now, let it be great, I pray." And this is because the root of the Thirteen Attributes of Mercy is drawn from the inner dimension of the supernal delight, as mentioned above. And this is [the meaning of] "The Good One, for Your mercies have not ended."

> The text refers to its explanation of "And now, let it be great, I pray." The reason for this humility is that the Thirteen Attributes of Mercy are rooted in the inner supernal delight; hence the prayer, "The Good One, for Your mercies have not ended."

הטוב הוא בחינת עמך מקור חיים[256] עמך הסליחה[257] היינו מה שהוא עמך ממש שמשם דייקא לוקחה הסליחה והיינו ע"י המשכת י"ג מדות הרחמים נושא עון כו'

"The Good One" is the level of "with You": "with You is the source of life," "with You is forgiveness"; that is, what is truly "with You," from there precisely forgiveness is taken. And that is through the drawing-down of the Thirteen Attributes of Mercy, "bearing iniquity," etc.

> "The Good One" is the level of "with You": "with You is the source of life," "with You is forgiveness," meaning what is truly with G-d Himself. Forgiveness comes precisely from there, through the Thirteen Attributes, "bearing iniquity."

ועיין מ"ש בד"ה שובה ישראל עד[258] ועמ"ש עוד מענין ענוה בביאור מאמר פ' פקודי (דף רל"ג) ע"פ והנה איש מראהו[259] כו' בסוף הדרוש ע"ש:

And see what is written in the discourse beginning "Return, O Israel, unto"; and see what is written further on the subject of humility in the explanation of the passage in Parshas Pekudei (page 233) on the verse "And behold, a man whose appearance," etc., at the end of the discourse; see there.

> The maamar closes by referring to the discourse "Return, O Israel, unto" and to an explanation of a passage in Parshas Pekudei, on "And behold, a man whose appearance," for more on humility.

IN ONE'S AVODAH

The maamar draws two lessons. A person should fulfill the Torah and mitzvos with joy, a joy greater even than the joy of the World to Come, since the mitzvos hold G-d's own delight, and that joy draws His light into the soul. And on Rosh HaShanah and the Ten Days of Teshuvah, a person should contemplate how far he is from the revelation of the Infinite Light until his heart weeps; teshuvah is not only regret over particular sins but bitterness over distance from G-d, and that longing arouses the Thirteen Attributes of Mercy and reaches higher than the level of tzaddikim.

QUESTIONS FOR DISCUSSION

1. Why is Rosh HaShanah set on the day man was created rather than on the first day of creation, and what does this teach about what is renewed each year?
2. How can joy in fulfilling the mitzvos be greater than the joy of the World to Come, and why does joy bring humility rather than pride?
3. Why must the deepest revelation come through the Name Elokim, contraction and trembling, and how does this explain the hidden joy (gilah) of Rosh HaShanah?
4. What does the maamar mean by "the needy of adam," and why can longing and bitterness over distance from G-d reach higher than the level of tzaddikim?
5. How does the joy hidden on Rosh HaShanah become the revealed, encompassing joy of Sukkos, and what does the image of the embrace add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שוש אשיש**

The list of maamarim printed at the end of Sefer HaMaamarim 5569 shows that this maamar was said in the year 5569.

KEHOT'S NOTE

ראה ברשימת המאמרים שבסו"ס תקס"ט ע' שמג, שמאמר זה משנת תקס"ט. בלי הגהות בתו"א לעמבערג תרי"א כד, א. מאמר זה בתוס' הגהות כו' נדפס באוה"ת נצבים ע' א'רמ. א'רמח. א'רסה. א'רעג. קיצור שם כרך ה ע' ב'עב. וראה גם אוה"ת ר"ה ע' א'שכג ואילך. הדרוש במאמרי אדה"א פ' נצבים ע' תתלח מיוסד על מאמר זה.

2 **שוש אשיש**

G-d tells Isaiah that while the other prophets prophesied single prophecies, his are doubled consolations: "Awake, awake," "sos asis," "Comfort, comfort." The Alter Rebbe returns to this doubling in section 19.

Vayikra Rabbah 10:2 ויקרא רבה י':ב'

3 **שוש אשיש בה'**

Isaiah's words of joy at the redemption: "I will greatly rejoice in Havayah, my soul shall exult in my G-d, for He has clothed me in garments of salvation, wrapped me in a robe of righteousness." Each phrase of this verse is explained in the course of the maamar.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יַעְטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע' סא, י'.

4 **שוש אשיש בה'**

In the Idra Rabba, "I will greatly rejoice in Havayah" is said of Atik Yomin, "for He is the joy of all." The maamar later traces the deepest joy to the inner dimension of the supernal delight.

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

5 **שוש אשיש בה' תגל נפשי באלקי**

Israel ask how long their souls will lie in the dust; G-d promises that the end will come and their souls will rejoice, and so Isaiah consoles them with "I will greatly rejoice in Havayah, my soul shall exult in my G-d."

Devarim Rabbah 2:37 דברים רבה ב':ל"ו

6 **שוש אשיש בה' תגל נפשי באלקי**

Rabbi Yehudah expounds the verse: Israel say, if He comes to us with mercy, "I will greatly rejoice in Havayah"; if with judgment, "my soul shall exult in my G-d." This pairing of Havayah with mercy and Elokim with judgment underlies section 23, where Elokim is the Name of contraction.

Zohar, Yitro 28:495–30:505 ספר הזהר, יתרו כ"ח:תצ"ה-ל':תק"ה

The fifth commandment, "Honour thy father and thy mother", implies also the tenth, "Thou shalt not covet thy neighbour's wife"; for whosoever has a son born in adultery is "honoured" by him on false pretences. Further, it is written in the fifth commandment "that thy days may be long upon the land which the L-rd thy G-d giveth thee", as much as to say, "what He gives thee is thine-but covet not what is not thine". Thus the first five commandments imply the second five. Therefore: "From his right hand …

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

7 **במדרש הובא פסוק זה בויקרא רבה בפ' צו ס"פ עשירית**

Or HaTorah quotes the Midrash in full (the other prophets prophesied single prophecies, Isaiah doubled consolations: "Awake, awake," "sos asis," "Comfort, comfort") and asks what the special quality of this doubling is.

KEHOT'S NOTE

באוה"ת נצבים ע' א'רמ וז"ל "חייך שכל הנביאים מתנבאים נבואות פשוטות ואת נחמות כפולות, עורי עורי התעוררי התעוררי שוש אשיש נחמו נחמו, ולהבין מהו מעלות הכפולות כ"כ". ע"ש. וראה אוה"ת נ"ך כרך ב ע' תתנד.

8 **ס"פ ואתחנן**

Or HaTorah cites the Midrash at the end of Va'eschanan, which explains "sos asis" with the parable of a woman whose husband, son and son-in-law had gone overseas.

KEHOT'S NOTE

באוה"ת שם "ד"א שוש אשיש בה' למה הדבר דומה לאשה שהלך בעלה ובנה וחתנה למדה"י" ע"ש.

9 **ובשה"ש רבה בפ' נגילה ונשמחה בך**

Or HaTorah cites Shir HaShirim Rabbah, which joins "Behold, your King comes to you" to "sos asis," and explains that the doubling is the union of Z'eir Anpin and Nukva, a union that must be drawn from Atik.

KEHOT'S NOTE

באוה"ת שם "וז"ל כיון שאמרו לה הנה מלכך יבוא לך צדיק ונושע עד שוש אשיש, א"כ נראה הכפילות זהו יחוד זו"נ ויחוד זה צ"ל שנמשך מע"ק". ובאוה"ת נ"ך כרך ב ע'תתנה.

10 Kehot's note points to Song of Songs 1:4 for these words.

Song of Songs 1:4 שיר השירים א:ד

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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

11 On "We will exult and rejoice in you," the Midrash lists ten terms of joy by which Israel are called, among them gilah and sisah, the latter from "sos asis." The maamar builds on the difference between such terms of joy.

Shir HaShirim Rabbah 1:4:8 שיר השירים רבה א:ד:ח

דָּבָר אַחֵר, נָגִילָה וְנִשְׂמְחָה בָךְ, תַּמָּן תְּנֵינַן, נָשָׂא אָדָם אִשָּׁה וְשָׁהָה עִמָּהּ עֶשֶׂר שָׁנִים וְלֹא יָלְדָה, אֵינוֹ רַשַּׁאי לְבָטֵל, אָמַר רַבִּי אִידִי מַעֲשֶׂה בְּאִשָּׁה אַחַת בְּצִידוֹן שֶׁשָּׁהֲתָה עֶשֶׂר שָׁנִים עִם בַּעֲלָהּ וְלֹא יָלְדָה, אַתּוֹן גַּבֵּי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי בָּעַיִן לְמִשְׁתַּבְקָא דֵּין מִדֵּין, אֲמַר לְהוֹן חַייכוֹן כְּשֵׁם שֶׁנִּזְדַּוַּגְתֶּם זֶה לָזֶה בְּמַאֲכָל וּבְמִשְׁתֶּה, כָּךְ אֵין אַתֶּם מִתְפָּרְשִׁים אֶלָּא מִתּוֹךְ מַאֲכָל וּמִשְׁתֶּה. הָלְכוּ בִּדְרָכֶיךָ וְעָשׂוּ לְעַצְמָן יוֹם טוֹב וְעָשׂוּ סְעוּדָה גְּדוֹלָה וְשִׂכְּרַתּוּ יוֹתֵר …

Another matter, "let us exult and rejoice in you." We learned there: If a man marries a woman and stays with her ten years and she has not given birth, he may not remain idle. Rabbi Idi said: There was an incident involving a certain woman in Sidon who stayed with her husband ten years and did not give birth. They came to Rabbi Shimon bar Yoḥai and sought to separate from one another. He said to them: 'By your lives, just as you came together with food and drink, …

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

12 **נשא קל"ג א'**

Or HaTorah brings the Idra's teaching that "sos asis" is said of Atik Yomin, "for He is the joy of all."

KEHOT'S NOTE

"ותאנא שוש אשיש בה' בעתיק יומין אתמר דהא הוא חדוותא דכולא" — אוה"ת נ"ך כרך ב ע' תתנה. נזכר גם לקמן מט, ד.

13 **וגילה נקרא כשהשמחה עדיין בפנימית הלב**

There it is noted that because gilah is joy held within the heart, it can exist together with fear and trembling, as in "Serve Havayah with fear, and exult with trembling."

KEHOT'S NOTE

"שלכן יכולה להיות ה"גילה" ביחד עם היראה ורעדה וכמו שנאמר עבדו את ה' ביראה וגילו ברעדה". — לקוי"ש ח"ל ע' 104.

14 **וגילו ברעדה**

"Serve Havayah with fear, and exult with trembling." The Alter Rebbe reads it as proof that gilah is joy hidden inside while trembling shows outside.

Psalms 2:11 תהילים ב:יא

עִבְדוּ אֶת־ה' בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃

Serve the L-RD with fear, and rejoice with trembling.

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KEHOT'S NOTE

תהלים ב, יא.

15 **ה' מלך תגל הארץ**

"Havayah reigns; let the earth exult." Kingship, revealed in the Days of Awe, is joined here to gilah, the hidden joy.

Psalms 97:1 תהילים צ"ז:א

ה' מָלָךְ תָּגֵל הָאָרֶץ יִשְׂמְחוּ אִיִּים רַבִּים׃

The L-RD reigneth; let the earth rejoice; Let the multitude of isles be glad.

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KEHOT'S NOTE

תהלים צז, א.

16 **בני ציון יגילו במלכם**

"Let Israel rejoice in its Maker; let the children of Zion exult in their King." A second verse that ties gilah to G-d's kingship.

Psalms 149:2 תהילים קמ"ט:ב

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

17 **סד"ה ביום השמע"צ**

In that discourse the Alter Rebbe speaks of the inner dimension of G-d's love for Israel and of the esrog joined to the lulav: the heart's longing, from its depths, for G-d's very essence, "the Rock of my heart." The text here sends the reader to that discourse for more on gilah.

KEHOT'S NOTE

לקמן פב, ג.

18 Kehot's note points to II Chronicles 7:9 for these words.

II Chronicles 7:9 דברי הימים ב ז:ט

וַיַּעֲשׂוּ בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת כִּי חֲנֻכַּת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהָחַג שִׁבְעַת יָמִים׃

And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

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19 **תקעו בחודש שופר**

"Blow a shofar in the month, at the covered time, for the day of our festival." The maamar explains each of its words in turn, beginning with bachodesh.

Psalms 81:4 תהילים פ"א:ד

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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KEHOT'S NOTE

תהלים פא, ד.

PARAGRAPH 2

20 **כי הנה חדש הוא מלשון התחדשות**

The note says that this reading of chodesh as hischadshus, renewal, is explained in that maamar.

KEHOT'S NOTE

נתבאר בד"ה תקעו בחודש שופר תשמ"ה.

21 "Blow a shofar in the month, at the covered time, for the day of our festival." Here chodesh is read as hischadshus, renewal: the shofar is renewed each year.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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22 **ר"ה שנקבע בא' בתשרי . . בכ"ה באלול נברא העולם**

A later maamar explains why the kingship is drawn down on Rosh HaShanah specifically: the world was created on the twenty-fifth of Elul, but Adam on the sixth day, which is Rosh HaShanah, and kingship applies only to man, who accepts G-d's yoke willingly.

Rosh Hashanah 16a ראש השנה ט"ז א

Rosh Hashanah 8a:15–16 ראש השנה ח' א:ט"ו-ט"ז

וְאִיבָּעֵית אֵימָא: רַב חִסְדָּא כְּרַבִּי זֵירָא מַתְנֵי לַהּ. דְּרַבִּי זֵירָא אָמַר: לַתְּקוּפָה, וְרַבִּי אֶלִיעֶזֶר הִיא, דְּאָמַר בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. רַב נַחְמָן בַּר יִצְחָק אָמַר: לְדִין, דִּכְתִיב: "מֵרֹאשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה", מֵרֹאשִׁית הַשָּׁנָה נִידּוֹן מָה יְהֵא בְּסוֹפָהּ.

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KEHOT'S NOTE

ויק"ר רפכ"ט. פדר"א פ"ח. ראה ר"ן ר"ה טז, א. ר"ה ח, א בתוד"ה לתקופות. וראה לקמן נא, ב. ובכ"מ. בד"ה זה היום (תשמ"ז) ערב ר"ה דשנת תשמ"ח מבאר דלמרות כל העילויים והחידושים שבכ"ה באלול מ"מ יש מעלה בר"ה שהיא מעלה גדולה יותר, ומבאר שמטעם זה מאריכים בהדרושים במעלת כ"ה אלול, כי מזה מובן עוד יותר העילוי דראש השנה. ע"ש.

23 **בכ"ה באלול נברא העולם**

"It was taught in the name of Rabbi Eliezer: on the twenty-fifth of Elul the world was created," so that Adam was created on Rosh HaShanah. The Alter Rebbe asks why the festival then marks man's creation and not the world's.

Vayikra Rabbah 29:1 ויקרא רבה כ"ט:א'

PARAGRAPH 3

24 **למה אין קובעין ר"ה ביום א' למע"ב**

This question is explained in Or HaTorah on Nitzavim, where this maamar is printed with additional glosses.

KEHOT'S NOTE

נתבאר באוה"ת נצבים הנ"ל. וראה גם ד"ה זה היום תרנ"ז. תש"ד. תש"ט. ד"ה תקעו בחדש תשמ"ז. וראה במכתב כללי לר"ה תנש"א (נכתב כ"ה אלול תש"נ). נדפס בספר השיחות תנש"א ח"ב ע' 869.

25 Kehot's note points to Isaiah 65:17 for these words.

Isaiah 65:17 ישעיהו ס"ה:י"ז

כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת וְלֹא תַעֲלֶינָה עַל־לֵב׃

For, behold, I create new heavens And a new earth; And the former things shall not be remembered, Nor come into mind. .

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PARAGRAPH 4

26 **המחדש בטובו בכ"ת**

In a gloss on this passage Or HaTorah writes that it needs study in light of the discourse "And it shall be on that day, [a great shofar] shall be blown," which says that Rosh HaShanah includes the life-force of the whole year; it suggests that the day has both aspects, comparing the Targum on "the month of Eisanim," once called the first month and now the seventh.

KEHOT'S NOTE

ברכת יוצר. ראה באוה"ת פ' נצבים ע' א'רמב שמציין ע"ז "(ה' וזהו צ"ע ממ"ש בד"ה והי' ביום ההוא יתקע דר"ה כולל החיות של כל השנה, וכ"כ כאן, ואפשר לומר שיש בו ב' הבחי', וזהו"ע התרגום ע"פ בירח האתנים לקדמאי הוי קרין להון ירחא קדמאה וכען הוא ירחא שביעאה, וצ"ע)" עכ"ל שם. ובאוה"ת כרך ה ע' ב'עג שמציין שצ"ע מתו"א פ' בשלח בד"ה אשירה בפירוש המחדש בטובו בכל יום תמיד מע"ב.

27 **ויפח באפיו נשמת חיים**

"And Havayah Elokim formed man of dust from the ground, and He blew into his nostrils the breath of life." The Alter Rebbe infers that Rosh HaShanah, the day of Adam's creation, is about the soul, not the body.

Genesis 2:7 בראשית ב':ז'

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

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

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KEHOT'S NOTE

בראשית ב, ז.

28 **שנשמת אדה"ר היתה כלולה מכל נש"י**

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

KEHOT'S NOTE

שער המצות פ' תצא. ש' הגלגולים הקדמה ו, ז, י"ב. ש' הפסוקים דרוש ג. ומציינים שם לתנחומא ושמ"ר פ"מ, ג.

29 **אדם אתם**

"And you My flock, the flock of My pasture, are man (adam)." It shows that the souls of Israel are included in Adam.

Ezekiel 34:31 יחזקאל ל"ד:ל"א

וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹקֵיכֶם נְאֻם אֲדֹנָי ה'

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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KEHOT'S NOTE

יחזקאל לד, לא.

30 **בראשית בשביל ישראל**

The words here quote Bereshit Rabbah 1:4; the passage is shown below.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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Vayikra Rabbah 36:4 ויקרא רבה ל"ו:ד'

KEHOT'S NOTE

מדרש. הובא ברש"י ורמב"ן על הפסוק. וראה ב"ר פ"א, ד. ויק"ר פל"ו, ד. ילקוט ריש בראשית.

31 **בראשית בשביל ישראל שנק' ראשית**

Rashi brings the Sages' reading of "Bereishis": for the sake of the Torah, called reishis, and for the sake of Israel, called reishis. The souls of Israel are therefore the purpose of creation.

Rashi on Genesis 1:1:2 רש"י על בראשית א:א:ב'

בראשית ברא אֵין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בִּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח'), וּבִשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב'); וְאִם בָּאתָ לְפָרְשׁוֹ כְּפִשׁוּטוֹ, כָּךְ פָּרְשֵׁהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֵלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בְּרֵאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין לְךָ רֵאשִׁית בַּמִּקְרָא שֶׁאֵינוֹ דָבוּק ...

בראשית ברא IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

32 **החכ' מאין תמצא**

"And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah is the level of ayin.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

33 **להנחיל אוהבי יש**

"To cause those who love Me to inherit substance (yesh)." Here yesh, "something," is a name of Binah, so that the union of Chochmah and Binah is the passage from ayin to yesh.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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34 **בלקו"ת פי' וירא**

There the words of the Arizal's Likkutei Torah are quoted: no union of Z'eir Anpin and Nukva takes place without a prior union of Abba and Imma, and they too take life from higher, up to the Supreme Emanator, for He alone has the power to renew constantly.

KEHOT'S NOTE

להאריז"ל. בשרש מצות התפילה פרק יג (דף קכא, ב) מעתיק הלשון וז"ל "ואין לך שום זיווג דזו"נ שאין זיווג או"א קודם להם כו' גם או"א לוקחי' חיות יותר מלמעלה עד המאציל העליון כי הוא לבדו יש בו כח לחדש תמיד" ע"ש. וראה גם אוה"ת ויקרא כרך ג ע' תתכט. וראה לעיל פי' אמור לג, ג.

35 **ובארבעה פרקים שבהם העולם נידון**

The Mishnah: "At four times the world is judged": Pesach for grain, Shavuos for fruit, Rosh HaShanah for all people, Sukkos for water. These are among the particular times that receive from Rosh HaShanah's general life-force.

Rosh Hashanah 16a:1 ראש השנה ט"ז א:א'

מַתְנִי' בְּאַרְבָּעָה פָּרָקִים הָעוֹלָם נִידּוֹן: בַּפֶּסַח — עַל הַתְּבוּאָה, בַּעֲצֶרֶת — עַל פֵּירוֹת הָאִילָן, בְּרֹאשׁ הַשָּׁנָה — כָּל בָּאֵי עוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מָרוֹן, שֶׁנֶּאֱמַר: "הַיּוֹצֵר יַחַד לִבָּם הַמֵּבִין אֶל כָּל מַעֲשֵׂיהֶם", וּבֶחָג נִידּוֹנִין עַל הַמַּיִם.

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KEHOT'S NOTE

ר"ה טז, א.

36 לרגעים תבחננו

"That You remember him every morning, that You test him every moment." The Talmud quotes it for judgment every moment; here it marks the last stage of the division of the year's life-force.

Job 7:18 איוב ז:י"ח

וַתִּפְקְדֶנּוּ לִבְקָרִים לְרִגָעִים תִּבְחָנֶנּוּ׃

And that Thou shouldest remember him every morning, And try him every moment?

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KEHOT'S NOTE

איוב ז, יח.

PARAGRAPH 5

37 את השמים ואת הארץ אני מלא

"Can a man hide in secret places that I shall not see him? says Havayah. Do I not fill the heavens and the earth?" The Alter Rebbe stresses "I": G-d Himself fills the worlds, so "encompassing" cannot mean outside them.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

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

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KEHOT'S NOTE

ירמי' כג, כד.

38 העולמות . . ת"ק שנה

The Talmud says that from the earth to the firmament is a journey of five hundred years, and so the thickness of each firmament and the space between each one. The Alter Rebbe cites the figure to show that every world, however high, is finite.

Chagigah 13a חגיגה י"ג א

KEHOT'S NOTE

חגיגה יג, א.

39 מלא כל הארץ כבודו

The words here quote Isaiah 6:3; the passage is shown below.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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KEHOT'S NOTE

ישעי' ו, ג.

PARAGRAPH 6

40 הגבל את ההר וקדשתו

Moshe tells G-d that the people cannot ascend Sinai, for "You warned us, saying, Set bounds around the mountain and sanctify it." Sanctifying the mountain meant fencing it off, which shows that kadosh means separate.

Exodus 19:23 שמות י"ט:כ"ג

וַיֹּאמֶר מֹשֶׁה אֶל־ה' לֹא־יוּכַל הָעָם לַעֲלֹת אֶל־הַר סִינָי כִּי־אַתָּה הַעֵדֹתָה בָּנוּ לֵאמֹר הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ׃

And Moses said unto the L-RD: 'The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it.'

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KEHOT'S NOTE

שמות יט, כג.

41 ובכן תן כבוד ה' לעמך

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

KEHOT'S NOTE

תפלה דימים נוראים.

42 ואולם חי אני וימלא

"But as I live, the glory of Havayah shall fill all the earth." The Alter Rebbe reads it as the light of "I" filling the earth as "glory," the union of the encompassing and filling lights.

Numbers 14:21 במדבר י"ד:כ"א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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KEHOT'S NOTE

במדבר יד, כא.

43 "For over all the glory shall be a canopy." It is the opening verse of a discourse the text cites for more on "glory."

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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44 כי כארץ תוציא צמחה

"For as the earth brings forth her growth," the verse right after this maamar's verse. It opens another discourse the text cites on this subject.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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PARAGRAPH 7

45 **כי חפץ חסד הוא**

"He does not keep His anger forever, for He desires kindness." The Alter Rebbe uses it for kindness that flows from G-d's own will, with no arousal from below.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

ע"פ מיכה ז, יח.

46 **ועכשיו באתעדל"ת תליא מילתא**

There the Alter Rebbe explains why Rosh HaShanah is only "a remembrance of the first day": on the first Rosh HaShanah all came from "for He desires kindness," while now it depends on the arousal from below of the past year, which is why some years are good and sweet and others not.

KEHOT'S NOTE

ראה לקמן נח, ב. עטרת ראש שער ר"ה פ"י ע' 22. שערי אורה שער הפורים צז, ב ואילך. המשך וככה — תרל"ז סעי' פ.

47 **ויהי האדם לנפש חיי**

"And He blew into his nostrils the breath of life, and man became a living soul." The seeming repetition is read as giving man the power to give life to others.

Genesis 2:7 בראשית ב:ז

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

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

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KEHOT'S NOTE

בראשית ב, ז.

PARAGRAPH 8

48 **וירדו בדגת הים ובעוף השמים**

"Let us make man in our image, after our likeness, and let them rule over the fish of the sea and over the birds of the heavens." Both halves of the verse are used here: the likeness to G-d, and veyirdu read as drawing life down.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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KEHOT'S NOTE

בראשית א, כו.

49 **ואתה מחיה את כולם**

"You made the heavens... and You give life to them all." The life-giving power of G-d is the model for the power given to man.

Nehemiah 9:6 נחמיה ט:ו'

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

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

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PARAGRAPH 9

50 **אתם קרוים אדם**

In a discussion of the laws of ritual impurity, the Talmud derives from Ezekiel 34:31, "you are adam," that "you are called adam." The Alter Rebbe uses the phrase to say that every Jewish soul is included in Adam.

Yevamot 61a:1-3 יבמות ס"א א:א'-ג'

קִבְרֵי גּוֹיִם אֵינָן מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר: "וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם". אַתֶּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מֵיתִיבִי: "וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אֶלֶף"! מִשּׁוּם בְּהֵמָה. "אֲשֶׁר יֶשׁ בָּהּ הַרְבֵּה מִשְׁתִּים עָשְׂרֵה רִבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לִשְׂמֹאלוֹ (וּבְהֵמָה רַבָּה)"! מִשּׁוּם בְּהֵמָה.

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

KEHOT'S NOTE

יבמות סא, א. ושי"נ.

51 **ואמרתם כה לחי**

David's message to Naval: "And you shall say: Thus to the living one, and peace be to you." With the Zohar, the Alter Rebbe reads it as "binding Koh to Chai" on Rosh HaShanah.

I Samuel 25:6 שמואל א כ"ה:ו'

וַאֲמַרְתֶּם כֹּה לְחַי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם׃

and thus ye shall say: All hail! and peace be both unto thee, and peace be to thy house, and peace be unto all that thou hast.

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KEHOT'S NOTE

ש"א כה, ו. למה שנתבאר כאן ראה אוה"ת פי' מטות ע' א'רפג, ושם מציין לכאן.

52 **כה לחי**

The Zohar asks how David could greet the wicked Naval, and answers that he said it of G-d, "to bind Him to Chai." A second Zohar passage on "Koh lechai."

Zohar, Vayishlach 7:115–9:125 ספר הזהר, וישלח ז':קט"ו-ט':קכ"ה

53 **יו"ט דר"ה הוה לקשרא כה לחי**

Rabbi Abba asks how David could greet Naval this way, and answers that that day was Rosh HaShanah, when G-d sits in judgment, and David said it of G-d: "to bind Koh to Chai, on which all life depends."

Zohar, Vaera 2:26–3:34 ספר הזהר, וארא ב':כ"ו-ג':ל"ד

He then went on to quote David's greeting to Nabal: "Be well (lehai, lit. thus for life!), and peace be to thee, etc." 'Surely,' he said, 'David must have been aware of Nabal's wickedness, and how could he greet him thus? It was, however, New Year's day, the day when the Holy One judges the world, and David's intention in using both expressions, "Thus for life", and "and thou art peace", was to address Him from whom all life and all peace come, in order to make a fitting profession ...

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54 **כל הנביאים נתנבאו בכה**

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

KEHOT'S NOTE

ספרי במדבר ל, ב. לקח טוב ר"פ מטות. וערש"י שם בשם הספרי. [כ].

55 **כל הנביאים נתנבאו בכה**

On "This is the thing (zeh hadavar)," the Sifrei says that the prophets prophesied with "Thus (koh) says Havayah," while Moshe prophesied with "This is the thing." Koh is therefore the lower, non-shining speculum.

Sifrei Bamidbar 153:2 ספרי במדבר קנ"ג:ב'

זה הדבר - מגיד שכשם שנתנבא משה בכה אמר - כך נתנבא נביאים בכה אמר, ומוסיף עליהם זה הדבר: ד"א זה הדבר אשר צוה ה' - הבעל מפר ואין חכם מפר, חכם מתיר ואין בעל מתיר. והרי דברים ק"ו: ומה אם מי שאינו מפר מתיר, מי שהוא מפר אינו דין שיהא מתיר? והרי דברים ק"ו: ואם מי שאין מתיר מפר, מי שהוא מתיר אינו דין שיפר? ת"ל זה הדבר אשר צוה ה': הבעל מיפר ואין חכם מיפר, חכם מתיר ואין הבעל מתיר:

"This is the thing": We are hereby apprised that just as the prophets prophesied by "Thus said the L-rd," so did Moses, viz. (Shemot 11:4), and, in addition, "This is the thing, etc." Variantly: This is the "word" (for the absolution of vows.) A husband "annuls" ("mefer" [his wife's vows, viz. Bamidbar 30:9]), but a sage does not annul. A sage "permits" ("matir" [viz. Bamidbar 30:3]) but a husband does not permit. For would it not follow otherwise, viz.: If he who does not annul, permits, then he who does ...

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56 **בחי' מל' שנקי' אספקלריא דלא נהרא**

A Kabbalistic lexicon of terms, cited for Malchus as "the speculum that does not shine."

KEHOT'S NOTE

מא"א אות א, סקנ"ט וביאיר נתיב שם.

57 **יחיד חי העולמים מלך**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

58 **בזחי"א תולדות (קל"ה ב')**

The note sends the reader there for the wording of the Zohar passage on "Be'er Lachai Ro'i."

KEHOT'S NOTE

ראה הלשון באוה"ת ויצא כרך ה תתנו, א.

59 **באר לחי רואי**

The Zohar asks what "Lachai Ro'i" means and answers that Yitzchak joined himself there to the Shechinah. The Alter Rebbe cites it as another place where chai is bound to the Shechinah, Malchus.

Zohar, Toldot 1:8–11 ספר הזהר, תולדות א':ח-י"א

R. Isaac rose from his bed one night to study the Torah. R. Judah, who happened then to be in Caesarea, said to himself at the same time: 'I will go and join R. Isaac in the study of the Torah.' He accordingly set out along with his youthful son Hizkiah. As he was nearing R. Isaac's threshold he overheard him expound the verse: "And it came to pass after the death of Abraham, that G-d blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi" (Gen. 25, 11). 'The connection ...

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60 "And He blew into his nostrils the breath of life." Man, created with the "breath of life" on Rosh HaShanah, can draw down the union of Koh with Chai.

Genesis 2:7 בראשית ב':ז

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

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

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61 **כי אמרתי עולם חסד יבנה**

"For I said, the world is built by kindness." The word amarti shares the letters of va'amartem, the initials of fire, water and air.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

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

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KEHOT'S NOTE

תהלים פט, א.

62 Kehot's note points to Psalms 89:3 for these words.

Psalms 89:3 תהילים פ"ט:ג

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

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

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63 אמ"ר

The lexicon's entry on the letters alef-mem-reish; the note adds that there it reads or, "light," rather than esh, "fire."

KEHOT'S NOTE

הובא בזח"ב (קסז, א). קלו, ב. שם אי' כללא דאתוון, ובע"ח ש' מ"ן ומ"ד דרוש ה-ו ע"ש. ובמאו"א אות אומר סצ"ז, ע"ש. ושם אי' אור ולא אש [כ]. וע' בס' הערכים-חב"ד בע' אור מים רקיע ע' תי"א-ב.

64 אמ"ר ר"ת אש מים רוח

the passage shares nothing with the note

KEHOT'S NOTE

מובא בכמה מקומות בדא"ח בשם הזהר. ראה לקמן בשה"ש יב, ב. סידור רסד, ד. ביאוה"ז לאדה"א קז, ג. ובארוכה באוה"ת דברים כרך ד ע' א'תתקיז ואילך. אוה"ת יתרו ע' תתקפט.

65 בד"ה לסוסתי

the passage shares nothing with the note

KEHOT'S NOTE

הבי' (פ"ג), [כ. — יב, ב].

66 איכה

When the right hand is turned back, the cup of blessing is given to the left, and above and below they lament: "Eichah, ei koh," where is koh? The Alter Rebbe cites it for eichah as the absence of koh.

Zohar, Terumah 31:315–324 ספר הזהר, תרומה ל"א:שטו"ו-שכ"ד

67 איכה ישבה בדד

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

KEHOT'S NOTE

ריש איכה.

68 "How does the city sit alone!" Read on Tishah B'Av, it is the state opposite to "Koh lechai": Malchus left alone, cut off from its source.

Lamentations 1:1 איכה א:א

אֵיכָה יָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם הָיְתָה כְּאַלְמָנָה רַבָּתִי בַגּוֹיִם שָׂרָתִי בַּמְּדִינוֹת הָיְתָה לָמַס׃

How doth the city sit solitary, That was full of people! How is she become as a widow! She that was great among the nations, And princess among the provinces, How is she become tributary!

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69 בפ' תרומה (דף קמ"ג ע"ב ע"ש)

Or HaTorah quotes the Zohar on Terumah: when the right hand is turned back, that is, when the kindnesses withdraw into concealment (citing the Mikdash Melech), the cup of blessing is given to the left, and then "Eichah, ei koh."

KEHOT'S NOTE

"בזמנא דהאי ימינא אתהדרא לאחור, היינו שהחסדים נסתלקו בבחי' העלם, עיין מקי"מ כד"א השיב אחור ימינו, כדין כוס של ברכה אתיהיב בשמאלא כו'. כדין איכה אי כה" — אוה"ת איכה נ"ך כרך ב ע' א'מא.

70 אוי לכה

Rabbi Nechemiah says that eichah is always a lament, as in G-d's words to Adam, "Ayekah," read as "oy lachah," woe to you. The Alter Rebbe hears in it "woe to koh."

Eikhah Rabbah 1:1 איכה רבה א:א

אֵיכָה יָשְׁבָה, שְׁלֹשָׁה נִתְנַבְּאוּ בְּלָשׁוֹן אֵיכָה, מֹשֶׁה, יְשַׁעְיָה, וְיִרְמְיָה. מֹשֶׁה אָמַר (דברים א, יב): אֵיכָה אֶשָּׂא לְבַדִּי וגו'. יְשַׁעְיָה אָמַר (ישעיה א, כא): אֵיכָה הָיְתָה לְזוֹנָה. יִרְמְיָה אָמַר: אֵיכָה יָשְׁבָה בָדָד, אָמַר רַבִּי לֵוִי מָשָׁל לְמַטְרוֹנָה שֶׁהָיוּ לָהּ שְׁלֹשָׁה שׁוֹשְׁבִינִין, אֶחָד רָאָה אוֹתָהּ בְּשַׁלְוָתָהּ, וְאֶחָד רָאָה אוֹתָהּ בְּפַחֲזוּתָהּ, וְאֶחָד רָאָה אוֹתָהּ בְּנִוּולָהּ. כָּךְ, מֹשֶׁה רָאָה אֶת יִשְׂרָאֵל בִּכְבוֹדָם וְשַׁלְוָתָם וְאָמַר: אֵיכָה אֶשָּׂא לְבַדִּי טָרְחֲכֶם. יְשַׁעְיָה רָאָה אוֹתָם בְּפַחֲזוּתָם, וְאָמַר: אֵיכָה הָיְתָה לְזוֹנָה. יִרְמְיָה ...

"How does the greatly crowded city sit alone? She has become like a widow. Great among the nations, a princess among the states: She has become a vassal" (Lamentations 1:1). "How [eikha] does…sit [alone]." Three prophesied with the term eikha: Moses, Isaiah, and Jeremiah. Moses said: "How [eikha] can I bear alone…" (Deuteronomy 1:12). Isaiah said: "How [eikha] did [the faithful city] become a harlot?" (Isaiah 1:21). Jeremiah said: "How [eikha] does [the greatly crowded city] sit alone?" Rabbi Levi said: This is analogous to a noblewoman who had three …

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71 ופי' ישבה בדד

The note marks this as a lengthy explanation of "she sits alone."

KEHOT'S NOTE

ראה בארוכה באוה"ת איכה נ"ך כרך ב ע' א'מב.

72 ובפשעכם שולחה אמכם

"Behold, for your iniquities you were sold, and for your transgressions your mother was sent away." The "mother," Malchus, sent away is the opposite of "Koh lechai."

Isaiah 50:1 ישעיהו נ:א

כֹּה אָמַר ה' אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם׃

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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KEHOT'S NOTE

ישעי' נ, א. ושם אי' ובפשעיכם ביו"ד [כ].

73 **כמ"ש ברבות בראשית (ס"פ י"ט)**

Or HaTorah quotes the Midrash: "But they, like Adam, transgressed," G-d judged him with sending away and divorce and lamented over him "Eichah," and so with his children.

KEHOT'S NOTE

"והמה כאדם עברו כו' בשלוחין בגרושין וקוננתי עליו איכה, בגירושין שנאמר ויגרש את האדם כו' אף בניו כו' ע"ש" — אוה"ת איכה נ"ך כרך ב ע' א'מג.

74 **בשלוחין כו' בגרושין כו' איכה ישבה**

G-d says that He brought Adam into Gan Eden, Adam transgressed, and He judged him with sending away and with divorce and lamented over him "Eichah"; so too with Israel. It ties "sent away" to "Eichah."

Bereshit Rabbah 19:9 בראשית רבה י"ט:ט'

... דנתי אותם בשלוחין, שנאמר (ירמיה ט"ז): שלח מעל פני. ויצאו דנתי אותם בגרושין, שנאמר (הושע ח): מביתי אגרשם. קוננתי עליהם איכה, שנאמר (איכה א) איכה ישבה:

"The L-rd G-d called to the man, and said to him: Where are you?" (Genesis 3:9). "The L-rd G-d called to the man [and said to him: Where are you [ayeka]?]" – how [eikh] have you become like this? Yesterday you were loyal to My will, but now to the will of the serpent. Yesterday you extended from one end of the world to the other end, but now you fit "among the trees of the garden"? Rabbi Abahu said in the name of Rabbi Ḥanina: "But they were like ...

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75 **בד"ה ואשה כי תדור**

In a summary of that discourse, "woman" is Nukva in her youth, whose love is the cooler love of a son for his father, "from behind"; there "Where (eichah) do you pasture?" is read with Israel "sustaining their Father in heaven," while the fuller, fiery love of a bride comes through the Torah, given as black fire on white fire.

KEHOT'S NOTE

לעיל פ' מטות פד, ד.

76 **איכה תרעה**

"Tell me, you whom my soul loves, where (eichah) do you pasture?" Another eichah, discussed in the discourse the text cites.

Song of Songs 1:7 שיר השירים א:ז'

הַגִּידָה לִּי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִּרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלָּמָּה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֵרֶיךָ׃

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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77 **רחל מבכה**

"Rachel weeps for her children, refusing to be comforted... for he is not." Here it is the weeping that arouses mercy; section 22 explains it at length.

Jeremiah 31:15 ירמיהו ל"א:ט"ו

כֹּה אָמַר ה' קוֹל בָּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ׃

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמי' לא, יד.

78 **ע"י הבכייה רחל מבכה כו'**

Or HaTorah says the same: through Rachel's weeping, mercy is aroused.

KEHOT'S NOTE

עד"ז גם באוה"ת נ"ך כרך ב ע' אינח.

79 **בד"ה ת"ר נר חנוכה**

The discourse opens with the dispute of Beis Shammai and Beis Hillel over the Chanukah lights.

KEHOT'S NOTE

תו"א לג, א.

80 Menashe charges Isaiah: Moshe said, "No man shall see Me and live," and you said, "I saw G-d sitting on a throne." The Alter Rebbe explains that Isaiah saw through koh, the non-shining speculum.

Yevamot 49b:10 יבמות מ"ט ב:י'

"וְאָמְרָא אֶת ה'", כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה.

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81 **כי לא יראני**

"You cannot see My face, for no man shall see Me and live." Moshe, who prophesied through zeh, said this.

Exodus 33:20 שמות ל"ג:כ'

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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82 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Through koh one reaches "with all your might."

Deuteronomy 6:5 דברים ו':ה'

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

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

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ואתם אין אתם רואים שבו לכם פה עם החמור ומניין שהעבדים דומין לבהמה מהכא שבו לכם פה עם החמור עם החמור רבנן מייתי ליה מהכא ממתן תורה שנאמר (שמות כ) ששת ימים תעבוד ועשית כל מלאכתך וגו׳ אתה ובנך ובתך ועבדך ואמתך ובהמתך א״ר יצחק עתיד המקום לירחק מבעליו ולעולם תלמוד לומר (תהלים קלב) זאת מנוחתי עד עד פה אשב לכשיבא אותו שכתוב בו …

"Abraham said to his young men: You stay here with the donkey, and I and the lad will go to there; we will prostrate ourselves, and we will return to you" (Genesis 22:5). He said to Isaac: 'Do you see what I see?' He said to him: 'Yes.' He said to his two young men [his attendants]: 'Do you see what I see?' They said to him: 'No.' He said: 'Since the donkey does not see it and you do not see it: "You stay here with the donkey."' From …

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PARAGRAPH 10

זכר רב טובך יביעו

89

"They shall utter the remembrance of Your great goodness and sing of Your righteousness." The Alter Rebbe reads "remembrance" as the small measure of light that reaches the worlds.

Psalms 145:7 תהילים קמ״ה:ז

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

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

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KEHOT'S NOTE

תהלים קמה, ז.

להודיע לבני האדם גבורותיו

90

"To make known to the sons of man His mighty acts and the glory of the splendor of His kingship." The "mighty acts" (gevuros) are read as the contractions that conceal the Infinite Light.

Psalms 145:12 תהילים קמ״ה:י״ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

דכולא קמי׳ כלא

91

The Zohar's teaching that all before Him is considered as nothing. It explains why the worlds are only a "small thing" to be "remembered."

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב.

83 "But as I live, the glory of Havayah shall fill all the earth." Chai joined with "glory," Malchus, is the union of Koh with Chai.

Numbers 14:21 במדבר י״ד:כ״א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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84 "And if a woman vows a vow to Havayah." It opens the discourse the text cites, which discusses "Where (eichah) do you pasture?"

Numbers 30:4 במדבר ל׳:ד׳

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה' וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֲרֶיהָ׃

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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85 Kehot's note points to Rosh Hashanah 18a:13 for these words.

Rosh Hashanah 18a:13 ראש השנה י״ח א:י״ג

בְּרֹאשׁ הַשָּׁנָה כָּל בָּאֵי הָעוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מָרוֹן. מַאי "כִּבְנֵי מָרוֹן"? הָכָא תַּרְגִּימוּ: כִּבְנֵי אִמָּרָנָא. רֵישׁ לָקִישׁ אָמַר: כְּמַעֲלוֹת בֵּית מָרוֹן. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כַּחֲיָילוֹת שֶׁל בֵּית דָּוִד.

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86 "And Yitzchak dwelt by Be'er Lachai Ro'i." The Zohar on this verse is cited for the union of Koh with Chai.

Genesis 25:11 בראשית כ״ה:י״א

וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת־יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחַי רֹאִי׃

And it came to pass after the death of Abraham, that G-d blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.

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נלכה עד כה

87

Avraham tells his servants, "I and the lad will go as far as yonder (koh)." The Midrash on it is cited for the advantage of koh.

Genesis 22:5 בראשית כ״ב:ה׳

וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם׃

And Abraham said unto his young men: 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.'

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נלכה עד כה

88

Rabbi Yehoshua ben Levi says, "Let us go and see what will be the end of koh." The Alter Rebbe cites it for the special quality of the level of koh.

Bereshit Rabbah 56:2 בראשית רבה נ״ו:ב׳

אמר ליצחק בני רואה את מה שאני רואה א״ל הין אמר לשני נעריו רואים אתם מה שאני רואה אמרו לו לאו אמר הואיל וחמור אינו רואה

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PARAGRAPH 11

97 **זה היום תחלת מעשיך**

The Midrash quotes Rav's Rosh HaShanah prayer, "This day is the beginning of Your works," together with the teaching that the world was created on the twenty-fifth of Elul, and describes how on Rosh HaShanah man first "arose in thought" and was then formed.

Vayikra Rabbah 29:1 ויקרא רבה כ״ט:א׳

98 **הגם שר״ה הוא יום ברוא אדה״ר**

One of the places the note lists on why the day of man's creation is called "the beginning of Your works."

KEHOT'S NOTE

ראה גם מאמרי אדה״א דברים ח״ג ע' תתמ. אוה״ת נצבים ע' אירנז. סה״מ תרנ״ד ע' יג. סה״מ תרס״ו ע' כ. ד״ה זה היום תשמ״ב ועוד.

99 **סוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

100 **בראשית בשביל ישראל שנקראו ראשית**

The note refers there, and to the sources given there, for the teaching that the world was created for the sake of Israel, called reishis.

KEHOT'S NOTE

רש״י בראשית א, א. אותיות דרע״ק אות ב. וראה בלקו״ש ח״ג ע' 820 הערה 3 ושו״נ.

101 **בראשית בשביל ישראל שנקראו ראשית**

Rashi: the world was created for the sake of the Torah, called reishis, and for the sake of Israel, called reishis. Israel are therefore the first intent of creation.

Rashi on Genesis 1:1:2 רש"י על בראשית א׳:א׳:ב׳

בראשית ברא אין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בִּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח׳), וּבִשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב׳); וְאִם בָּאתָ לְפָרְשׁוֹ כִּפְשׁוּטוֹ, כָּךְ פָּרְשֵׁהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֵלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין לְךָ רֵאשִׁית בְּמִקְרָא שֶׁאֵינוֹ דָּבוּק …

בראשית ברא IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was …

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's com-

92 **מלכותך מלכות כל עולמים**

"Your kingship is a kingship over all worlds." Only Malchus, G-d's kingship, relates to the worlds.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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93 **סידור שבחיו של מקום**

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

KEHOT'S NOTE

ראה ע״ז ז, סע״ב. ושו״נ.

94 **סידור שבחיו של מקום**

The Talmud teaches that a person should always first set out the praise of the Omnipresent and only then pray. The Alter Rebbe speaks of the "order of G-d's praises."

Avodah Zarah 7b:18 עבודה זרה ז׳ ב:י״ח

כְּדְדָרֵישׁ רַבִּי שִׁמְלַאי [דְּדָרֵישׁ רַבִּי שִׁמְלַאי]: לְעוֹלָם יְסַדֵּר אָדָם שִׁבְחוֹ שֶׁל מָקוֹם וְאַחַר כָּךְ יִתְפַּלֵּל, מְנָלָן? מִמֹּשֶׁה רַבֵּינוּ, דִּכְתִיב: "ה' אֱלֹקִים אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה".

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

95 **במקום שאתה מוצא גדולתו**

The note refers to an earlier maamar where this saying about G-d's greatness and humility is cited, with its sources.

KEHOT'S NOTE

ע״ל בואתחנן (ח, ד). ושו״נ. [כ].

96 **במקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו**

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, you find His humility, and he shows it from the Torah, the Prophets and the Writings. Here it explains why "You remember" is praise.

Megillah 31a:12–13 מגילה ל״א א׳:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים …

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who …

mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

102 **ישראל עלה במחשבה**

There the Alter Rebbe explains that because Israel "arose in thought," they are called "brothers and friends" of the Holy One, blessed be He: the souls drawn from the letters of the supernal thought are one with the attributes of Atzilus, as the letters of a thought are one with the idea within them.

KEHOT'S NOTE

ב"ר רפ"א. נסמן לעיל פ' צו טז, ג. ובפ' מטות פג, ג. ראה לעיל יח, א. כד, ד.

103 **ישראל עלה במחשבה**

Six things preceded the creation of the world; among them the patriarchs and Israel "arose in thought" to be created. This is the primordial thought the Alter Rebbe speaks of.

Bereshit Rabbah 1:4 בראשית רבה א:ד

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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104 **המחשבה . . אנא אמלוך היתה ע"י ישראל**

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

KEHOT'S NOTE

ראה רות רבה פ"ב, ג.

PARAGRAPH 12

105 **ביום עשות ה' אלקים**

"These are the generations of the heavens and the earth when they were created, on the day Havayah Elokim made earth and heaven." Here creation is called a deed.

Genesis 2:4 בראשית ב:ד

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

106 **ובע"מ נברא העולם**

"With ten utterances the world was created." Here creation is called speech.

Pirkei Avot 5:1 משנה אבות ה:א

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

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

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

107 **ובמדרש איתא**

The same teaching, that the world was created "with one thought," appears there, where it is attributed to the Zohar rather than the Midrash.

KEHOT'S NOTE

וע"ל עקב טז, ד. ושנ"נ. [כ]. כאן מציין למדרש, ולעיל בפ' עקב מציין לזהר, וראה במאמרי אדה"א כאן ע' תתמו, מציין "במדרש ובזהר" וראה במ"מ לשם.

108 **כי חק לישראל משפט לאלקי יעקב**

The verse after "Blow a shofar": "For it is a statute for Israel, a judgment of the G-d of Yaakov." It is said in the Rosh HaShanah prayer right after "This day is the beginning of Your works," as its reason.

Psalms 81:5 תהילים פ"א:ה

כִּי חק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב:

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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KEHOT'S NOTE

תהלים פא, ה.

109 **ובע"מ נבה"ע**

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

KEHOT'S NOTE

אבות רפ"ה.

110 **ומבאר זה כ"ק אדה"א**

The Mitteler Rebbe explains that in relation to all the worlds creation is called one general thought, and in relation to the essence of the Infinite Light it is called Ten

Utterances, speech, since the speech of a higher level becomes thought for a lower one.

KEHOT'S NOTE

"דלגבי כל העולמות נק' מחשבה כללות ולגבי עצמות אא"ס נק' עשרה מאמרות בחי' דבור, כידוע שדבור שבעליון נעשה בחי' מחשבה לתחתון וכמו כן יובן בבחי' מחשבה הקדומה כנ"ל".

PARAGRAPH 13

111 התורה נק' חוק ומזון לישראל

Or HaTorah gives three explanations of the word chok there.

KEHOT'S NOTE

ראה באוה"ת פ' חוקת ע' תשסו ג' פירושים בלשון חק. וראה בסה"מ תקס"ח ח"א ע' תכד.

112 כמשפט הראשון

Yosef tells the butler he will give Pharaoh his cup "according to the former manner (kamishpat harishon)." It shows mishpat meaning a way of going.

Genesis 40:13 בראשית מ':י"ג

בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וַהֲשִׁיבְךָ עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיִיתָ מַשְׁקֵהוּ׃

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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113 כתרגום על כמשפט הראשון כהלכתא קדמיתא

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

KEHOT'S NOTE

תרגום אונקלוס פ' מקץ מ, יג — כבדפוסים הישנים.

114 כהלכתא קדמייתא

Onkelos renders kamishpat as kehilchesa, "according to the practice," from the root of walking; the Kehot note says the reading kadmaisa follows the old printings (the text on Sefaria reads kadmaah).

Onkelos Genesis 40:13 תרגום אונקלוס על בראשית מ':י"ג

בְּסוֹף תְּלָתָא יוֹמִין יְדַכְּרִנָּךְ פַּרְעֹה יָת רֵישָׁךְ וְיתֵיבְנָךְ עַל שְׁמוּשָׁךְ וְתִתֵּן כַּסָּא דְּפַרְעֹה בִּידֵיהּ כְּהִלְכְתָא קַדְמָאָה דִּי הֲוֵיתָא מַשְׁקֵי לֵקֹהּ׃

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

115 יעקב יו"ד עקב

A Kabbalistic lexicon of terms, cited for reading Yaakov as yud and akev, "heel."

KEHOT'S NOTE

קהלת יעקב בערכו קרוב לסופו.

116 אורייתא מחו"ב נפקא

The Zohar teaches that the Torah issues from supernal Chochmah. The Alter Rebbe uses it to explain why the Torah can draw down souls, which are born of the union of Chochmah and Binah.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א.

PARAGRAPH 14

117 שהשמחה גורמת ענוה

Or HaTorah questions the principle from "And the humble shall increase joy in Havayah," which suggests that humility brings joy, and refers to the Zohar on Pekudei (233) and the Biurei HaZohar there.

KEHOT'S NOTE

באוה"ת כאן ע' א'רסו הקשה וז"ל: "(וצ"ע בפסוק ויספו ענוים בה' שמחה משמע הענוה גורמת שמחה, וע' מזה בזהר פ' פקודי דף רל"ג ובבה"ז שם)". וכ"ה שם בכרך ה ע' ב'עד. וראה בסה"מ תקס"ב ע' נא. מאמרי אדה"א נביאים ע' כז.

118 ודוד מכרכר

"And David danced with all his might before Havayah." The king rejoicing lowers himself among the people.

II Samuel 6:14 שמואל ב ו:י"ד

וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי ה' וְדָוִד חָגוּר אֵפוֹד בָּד׃

And David danced before the L-RD with all his might; and David was girded with a linen ephod.

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119 ומאן חשוב ומאן ספון

Kehot's note points to Moed Katan 28b for these words.

Moed Katan 28b מועד קטן כ"ח ב

KEHOT'S NOTE

מו"ק כח, ב.

120 תחת אשר לא עבדת

From the rebuke: "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything." The Alter Rebbe reads merov kol as a joy greater than everything.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

121 מרוב כל אפי' מחיי העוה"ב

Kehot's note points to Bava Batra 17a for these words.

Bava Batra 17a בבא בתרא י"ז א

KEHOT'S NOTE

ראה ב"ב יז, א.

PARAGRAPH 15

122 **מרוב כל אפי' מחיי העוה"ב**

Three were given a taste of the World to Come in this world, Avraham, Yitzchak and Yaakov, as is written of them "with everything," "from everything," "everything." The Kehot note cites it on "beyond the abundance of everything."

Bava Batra 17a בבא בתרא י"ז א

KEHOT'S NOTE

ראה ב"ב יז, א.

123 **בחדות ה'**

"Do not be sad, for the joy of Havayah is your strength." The Alter Rebbe uses the phrase for the joy that comes from G-d's revealed delight.

Nehemiah 8:10 נחמיה ח':י

וַיֹּאמֶר לָהֶם לְכוּ אִכְלוּ מַשְׁמַנִּים וּשְׁתוּ מַמְתַקִּים וְשִׁלְחוּ מָנוֹת לְאֵין נָכוֹן לוֹ כִּי־קָדוֹשׁ הַיּוֹם לַאֲדֹנֵינוּ וְאַל־תֵּעָצֵבוּ כִּי־חֶדְוַת ה' הִיא מָעֻזְּכֶם׃

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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PARAGRAPH 16

124 **אין לך עשב מלמטה**

Rabbi Simon: there is no blade of grass that does not have a mazal in the firmament that strikes it and tells it, "Grow." The Alter Rebbe calls that mazal the spirituality of the delight.

Bereshit Rabbah 10:6 בראשית רבה י':ו

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

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

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר פ"י, ו. זח"א רנא, א. מאמרי אדה"א כאן ע' תתמח במ"מ לשם.

125 **שאין לך עשב מלמטה שאין לו מזל מלמעלה**

The Zohar brings the same saying: there is no blade of grass below without one appointed over it above, who strikes it and tells it to grow.

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

126 **ונשב בגיא מול בית פעור**

"And we dwelt in the valley opposite Beis Peor." The Alter Rebbe cites it for worldly pleasures coming from the refuse of holiness.

Deuteronomy 3:29 דברים ג':כ"ט

וַנֵּשֶׁב בַּגַּיְא מוּל בֵּית פְּעוֹר׃

So we abode in the valley over against Beth-peor.

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KEHOT'S NOTE

דברים ג, כט. במאמרי אדה"א כאן ע' תתמח מבאר "שהמלאכים נק' קרביים ומשפיעים הפסולת למטה כוי". וראה סה"מ תקס"ב ח"א ע' פט.

127 **ועדן הוא למע' מג"ע**

On "No eye has seen," Rabbi Shmuel bar Nachmani says this is Eden, which no creature's eye has seen; and Eden is not the garden, for "a river goes out from Eden to water the garden": garden and Eden are separate.

Berakhot 34b:24–25 ברכות ל"ד ב:כ"ד-כ"ה

מַאי "עַיִן לֹא רָאָתָה"? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יַיִן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עַיִן כָּל בְּרִיָּה. שָׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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

KEHOT'S NOTE

ראה ברכות לד, ב.

128 **ונחל עדניך תשקם**

"They are sated from the abundance of Your house, and You give them drink from the stream of Your delights." Adanecha, "Your delights," is read as Eden.

Psalms 36:9 תהילים ל"ו:ט'

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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KEHOT'S NOTE

תהלים לו, ט.

129 **ועדן הוא בחי' חכמה**

On "a river goes out from Eden," Rabbi Abba says that Eden itself is called av, "father," because it comes from the

place called ayin; father and ayin are names of Chochmah.

Zohar II, 90a זח"ב צ, א

KEHOT'S NOTE

ראה זח"ב צ, א. וראה מא"א אות ע, סי"א וביאיר נתיב שם.

130 דאוריית מחכמה נפקת

The Zohar teaches that the Torah issues from supernal Chochmah. The Alter Rebbe adds that its root is higher still, in the essence of delight.

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

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

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

131 תריי"ג . . וז' דרבנן בגי' תר"ך

An earlier maamar where the count of six hundred and twenty mitzvos as keser is discussed, with its sources.

KEHOT'S NOTE

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

132 כתר . . כותרת ומקיף

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

הובא בע"ח שי' מוחין דצלם (פי"ב). [כ].

133 ע' בע"ח שכ"ב ספי"ו

The next maamar, which cites the same Etz Chaim passage, calls a light "encompassing" when only its revelation is lacking, and then begins its account of the shofar with the mitzvos of the year: the supernal delight is enclothed in them without end, and each Eden is only a "garden" to the Eden above it.

KEHOT'S NOTE

נזכר גם לקמן מט, ג.

134 נפלאותיך ומחשבותיך אלינו

"Many things have You done, Havayah my G-d, Your wonders and Your thoughts toward us; none can be compared to You; were I to declare and speak of them, they are too numerous to be told." The countless contractions are what bring G-d's "wonders" to us.

Psalms 40:6 תהילים מ':ו

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ו.

135 עושה פלא

"Who is like You… awesome in praise, doing wonders?" Even the supernal "wonder" is called "doing," relative to the Infinite Light.

Exodus 15:11 שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה' מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

136 נח"ר לפני שאמרתי ונעשה רצוני

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

KEHOT'S NOTE

ספרי במדבר כח, ח. וראה שם טו, ז.

137 נח"ר לפני שאמרתי ונעשה רצוני

On "a fire-offering of pleasing aroma," the Sifrei says: "gratification before Me, that I spoke and My will was done." It shows the delight G-d has in the fulfillment of His will.

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

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

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

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PARAGRAPH 17

138 עוז וחדוה במקומו

"Majesty and splendor are before Him, strength and gladness are in His place." Gladness "in His place" is the revealed delight that comes through the mitzvos.

I Chronicles 16:27 דברי הימים א ט"ז:כ"ז

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ׃

Honour and majesty are before Him; Strength and gladness are in His place.

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KEHOT'S NOTE

דה"א טז, כז.

139 ועיין בר"ח שער הענוה

Another place the note lists on the attribute of Malchus being called humility.

KEHOT'S NOTE

ראה גם ביאוה"ז להצ"צ כרך ב ע' תקסז. ובאוה"ת נ"ך כרך א ע' תשט.

PARAGRAPH 18

140 למען הקים אותך היום לו לעם

From the covenant of Nitzavim: "in order to establish you this day as a people to Him, and He will be your G-d." That G-d takes a people for Himself is His kingship and His humility.

Deuteronomy 29:12 דברים כ"ט:י"ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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PARAGRAPH 19

141 שוש אשיש

The Idra Rabba says that "sos asis" is said of Atik Yomin, "for He is the joy of all." It is cited for the doubled joy.

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

142 כן ישיש ה' עליכם

"As Havayah rejoiced over you to do you good... so Havayah will cause rejoicing over you to destroy you." The causative form yasis is the key to asis.

Deuteronomy 28:63 דברים כ"ח:ס"ג

וְהָיָה כַּאֲשֶׁר־שָׂשׂ ה' עֲלֵיכֶם לְהֵיטִיב אֶתְכֶם וּלְהַרְבּוֹת אֶתְכֶם כֵּן יָשִׂישׂ ה' עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד אֶתְכֶם וְנִסַּחְתֶּם מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃

And it shall come to pass, that as the L-RD rejoiced over you to do you good, and to multiply you; so the L-RD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it.

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143 הוא אינו שש אבל אחרים משיש

On that verse the Talmud says that G-d does not rejoice at the downfall of the wicked, but He causes others to rejoice.

The Alter Rebbe takes from it that asis means causing joy in another.

Megillah 10b:27–28 מגילה י' ב:כ"ז-כ"ח

אָמַר רַבִּי אֶלְעָזָר: הוּא אֵינוֹ שָׂשׂ, אֲבָל אֲחֵרִים מַשִּׂישׂ. וְדַיְקָא נָמֵי, דִּכְתִיב: "כֵּן יָשִׂישׂ", וְלָא כְּתִיב "יָשׂוּשׂ". שְׁמַע מִינַּהּ. רַבִּי אַבָּא בַּר כָּהֲנָא פָּתַח לַהּ פִּיתְחָא לְהַאי פָּרַשְׁתָּא מֵהָכָא: "לְאָדָם שֶׁטּוֹב לְפָנָיו נָתַן חָכְמָה וְדַעַת וְשִׂמְחָה" — זֶה מָרְדֳּכַי הַצַּדִּיק, "וְלַחוֹטֶא נָתַן עִנְיָן לֶאֱסוֹף וְלִכְנוֹס" — זֶה הָמָן, "לָתֵת לְטוֹב לִפְנֵי הָאֱלֹקִים" — זֶה מָרְדֳּכַי וְאֶסְתֵּר, דִּכְתִיב: "וַתָּשֶׂם אֶסְתֵּר אֶת מָרְדֳּכַי עַל בֵּית הָמָן".

R. Elazar replied: He himself does not rejoice, but he makes others rejoice. This is indicated also by the text, which writes yasis and not yasus; learn from this. Abba b. Kahana opened his discourse on this section from here: "For to the man that is good in his sight he gives wisdom, and knowledge and joy" (Ecclesiastes 2:26). This is the righteous Mordecai. "But to the sinner He gives the task, to gather and to heap up"; this is Haman. "That he may leave it to him, that is ...

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144 נחמות כפולות

Isaiah's consolations are doubled: "Awake, awake," "sos asis," "Comfort, comfort." Here the doubling is read as joy in both the encompassing and the indwelling light.

Vayikra Rabbah 10:2 ויקרא רבה י':ב'

145 ביתר שאת ויתר עז

Yaakov's words to Reuven: "exceeding in dignity and exceeding in power." The phrase describes the greater joy of Purim.

Genesis 49:3 בראשית מ"ט:ג'

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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146 נגילה ונשמחה בך

On "We will exult and rejoice in you," the Midrash lists the ten terms of joy used for Israel, including "sos asis."

Shir HaShirim Rabbah 1:10–11 שיר השירים רבה א':י'-י"א

נָאווּ לְחָיַיִךְ, מַה לְחָיַיִם הַלָּלוּ לֹא נִבְרְאוּ אֶלָּא לְדִבּוּר, כָּךְ מֹשֶׁה וְאַהֲרֹן לֹא נִבְרְאוּ אֶלָּא לְדִבּוּר. בַּתֹּרִים, בִּשְׁתֵּי תוֹרוֹת, שֶׁבִּכְתָב וְשֶׁבְּעַל פֶּה. דָּבָר אַחֵר, בַּתֹּרִים, בְּתוֹרוֹת הַרְבֵּה, הֲדָא הוּא דִכְתִיב (ויקרא ו, ב): זֹאת תּוֹרַת הָעֹלָה, (ויקרא ו, ז): זֹאת תּוֹרַת הַמִּנְחָה, (ויקרא ו, יח): זֹאת תּוֹרַת הַחַטָּאת, (ויקרא ז, א): זֹאת תּוֹרַת הָאָשָׁם, (ויקרא ז, יא): זֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים, (במדבר יט, יד): זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל. דָּבָר אַחֵר, בַּתֹּרִים, בִּשְׁנֵי תְאָרִים, בִּשְׁנֵי אַחִים, זֶה מֹשֶׁה וְאַהֲרֹן שֶׁתְּאָרָן טוֹבָה ...

"Your cheeks are lovely with ornaments, your neck with beads" (Song of Songs 1:10). "Your cheeks are lovely"—just as these cheeks were created only for speech, so too, Moses and Aaron were created only for speech; "with ornaments [batorim]," with two Torahs, written and oral. Another mat-

ter, batorim, many Torahs; that is what is written: "This is the law [tora] of the burnt offering" (Leviticus 6:2); "this is the law [tora] of the meal offering" (Leviticus 6:7); "this is the law [tora] of the guilt offering" (Leviticus 7:1); "this is ...

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147 **ויספו ענוים בהוי' שמחה**

"And the humble shall increase joy in Havayah, and the needy among men shall exult in the Holy One of Israel." Its first half is read like asis; its second half is explained in section 33.

Isaiah 29:19 ישעיהו כ״ט:י״ט

וְיָסְפוּ עֲנָוִים שִׂמְחָה בַּה' וְאֶבְיוֹנֵי אָדָם בְּקְדוֹשׁ יִשְׂרָאֵל יָגִילוּ׃

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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PARAGRAPH 21

148 **גנוחי גנח וילולי יליל**

The Talmud explains that the teruah is a sobbing sound, the yevavah of Sisera's mother, and debates whether it is "groaning" (genuchei ganach) or "wailing" (yelulei yalil). The Alter Rebbe uses both as the weeping of the shofar.

Rosh Hashanah 33b:10 ראש השנה ל״ג ב:י׳

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: ״יוֹם תְּרוּעָה יִהְיֶה לָכֶם״, וּמְתַרְגְּמִינַן: ״יוֹם יַבָּבָא יְהֵא לְכוֹן״. וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: ״בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא״. מָר סָבַר גַּנּוֹחֵי גַּנַּח. וּמָר סָבַר יַלּוֹלֵי יַלֵּיל.

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149 **זכר רב טובך יביעו**

"They shall utter the remembrance of Your great goodness." Only a "remembrance" of the Infinite Light reaches the worlds.

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

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

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150 **להודיע לבני האדם גבורותיו**

"To make known to the sons of man His mighty acts, and the glory of the splendor of His kingship." The "mighty acts" are the contractions, and through them the "glory of His kingship" is revealed.

Psalms 145:12 תהילים קמ״ה:י״ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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151 **אגידה ואדברה עצמו מספר**

"Were I to declare and speak of them, they are too numerous to be told." The contractions that hide the Infinite Light are beyond counting.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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152 **ומלכותך מלכות כל עולמים**

"Your kingship is a kingship over all worlds." What reaches the worlds is G-d's kingship, Malchus.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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PARAGRAPH 22

153 **עוברי בעמק הבכא**

"Those who pass through the valley of weeping make it a spring." The Alter Rebbe applies it to those who pass through Gehinnom.

Psalms 84:7 תהילים פ״ד:ז׳

עֹבְרֵי בְעֶמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה׃

Passing through the valley of Baca they make it a place of springs; yea, the early rain clotheth it with blessings.

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154 **מוטב דלדייני**

When Acher died, Rabbi Meir said, "Better that he be judged and come to the World to Come." It shows that Gehinnom cleanses the soul for its good.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לִיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לִיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלִיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלִיק קוּטְרָא מִקְּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

155 **עונג עוה״ב . . שאינו אלא זיו**

Kehot's note points to Berakhot 17a for these words.

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ראה ברכות יז, א.

156 **שיש לבכות על סילוק גילוי אור א״ס ב״ה**

The note refers there on weeping over the withdrawal of

the revelation of the Infinite Light.

KEHOT'S NOTE

ראה בלקו"ש חי"ט ע' 431 הערה 32.

157 **רחל מבכה**

"A voice is heard on high, lamentation and bitter weeping; Rachel weeps for her children, she refuses to be comforted for her children, for he is not." Each phrase is expounded in this paragraph.

Jeremiah 31:15 ירמיהו ל"א:ט"ו

כֹּה אָמַר ה' קוֹל בָּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ׃

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמי' לא, יד. ראה תו"א נה, ב.

158 **בגין דקב"ה סליק לעילא לעילא ולא אשתכח בגווה**

The Zohar explains "for he is not": the holy King ascended higher and higher and is not found within her; it says "he is not" and not "they are not." Rachel is the Congregation of Israel.

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ"ט:שמ"ב-נ"א:שנ"ב

She lifted up her voice, and higher and lower angels fell a-quaking and the voice ascended to the place where the King abode, and the King was minded to turn the world into chaos again. Thereupon many armies and hosts went down to meet Her, but She would not accept consolation. Hence it is written, "A voice is heard in Ramah, Rachel weeping for her children because they are not"; or, as we should rather translate, "He is not" (enennu), referring to the Holy King who had gone aloft and …

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

159 **כרחל לפני גוזזי' נאלמה**

"Like a lamb led to the slaughter, like a ewe before her shearers she is silent." The silent "ewe" (rachel) is read as the soul enslaved in the body.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז.

160 **בד"ה אלה מסעי**

That discourse explains the journeys of Israel through the wilderness, the place from which the kelipos draw their life, and calls the Congregation of Israel by the name Rachel, which bears on the "ewe" that falls silent before her shearers here.

KEHOT'S NOTE

לעיל פ' מסעי פח, ג.

161 **התעוררות הבכייה בלב האדם**

This explanation of mevakah, arousing weeping in a person's heart, is brought there.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תשז.

162 **בזח"א ויגש (דר"י ע"א)**

A further discussion of the Zohar on "a voice is heard on high" that the note lists.

KEHOT'S NOTE

ראה גם באוה"ת נ"ך כרך א ע' שעו.

163 **מאי ברמה דא הוא עלמא דאתי**

On "a voice is heard on high," the Zohar asks what beramah means and answers that it is the higher world, the World to Come.

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י':צ"ט-י"א:ק"ח

is an allusion to the voice which wept on account of the first Temple and the second Temple. The word "was heard' suggests the verse: "A voice was heard in Ramah" (Jer. 31, 15), where the word b'ramah (in Ramah, lit. on high) alludes to the upper world, to the world to come; for of that event it is indeed written: "And in that day did the L-rd, the G-d of hosts, call to weeping, and to lamentation, etc." (Is. 22, 12),

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

164 **ותתפלל חנה על הוי'**

"And she was bitter of soul, and she prayed to Havayah, and wept greatly." "Al Havayah" is read as "above Havayah," reached through weeping.

I Samuel 1:10 שמואל א א':י'

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה' וּבָכֹה תִבְכֶּה׃

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

ש"א א, י'.

165 **וזהו בחדש שופר בחי' התחדשות**

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

KEHOT'S NOTE

ראה אוה"ת נצבים ע' א'רעט.

166 **גנוחי גניח וילולי יליל**

The words here quote Rosh Hashanah 33b:10; the passage is shown below.

Rosh Hashanah 33b:10 ראש השנה ל"ג ב:י'

אָמַר אַבָּיֵי: בָּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בְּעַד הַחַלּוֹן

ממעמקים קראתיך 172

> "From the depths I called You, Havayah." The "depths" are the Ten Days of Teshuvah, and omek equals gevurah.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

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

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KEHOT'S NOTE

תהלים קל, א.

עשרה עומקים 173

> Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

סוף ש' תפלת ר"ה בפע"ח. [כ].

ממקורו שהנביעה דקה ביותר 174

> Or HaTorah's version of this passage reads that the water issues "from its source like a thin vein."

KEHOT'S NOTE

באוה"ת נצבים ע' אירמה: "ממקורו כניד דק". וראה ביאוה"ז להצ"צ ע' תכ.

במבול כשנבקעו מעינות תהום 175

> "All the springs of the great deep burst forth." Without restraint, the flow from the source would be a flood.

Genesis 7:11 בראשית ז':י"א

בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־מַעְיְנֹת תְּהוֹם רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ:

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

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KEHOT'S NOTE

ראה בראשית ז, יא. ראה אוה"ת פ' נצבים ע' אירמד.

במ"ת נאמר וידבר אלקים 176

> "And Elokim spoke all these words, saying." The Giving of the Torah came through the Name Elokim, to reveal "I."

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ, א.

ויתן לך האלקים 177

> "May HaElokim give you of the dew of the heavens." The dew, the inner delight, comes through Elokim.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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נִשְׁקְפָה וַתִּיבֵב אֵם סִיסְרָא". מָר סָבַר גַּנּוֹחֵי גַּנַּח. וּמָר סָבַר יַלּוֹלֵי יַלֵּיל.

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KEHOT'S NOTE

ר"ה לג, ב. ראה אוה"ת דברים כרך ה ע' ב'עד.

יגמה"ר שבכתוב 167

> Kehot's note points to Exodus 34:6 for these words.

Exodus 34:6 שמות ל"ד:ו'

KEHOT'S NOTE

שמות לד, ו-ז.

אגידה ואדברה עצמו מספר 168

> The words here quote Psalms 40:6; the passage is shown below.

Psalms 40:6 תהילים מ':ו'

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפ�ֵּר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ד.

כי אין מלך בלא עם 169

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

KEHOT'S NOTE

עמה"מ, ש' שעשוע' המלך רפ"א. ס' החיים פ' גאולה, פ"ב. בחיי וישב לח, ל.

PARAGRAPH 23

כי שמש ומגן ה"א 170

> "For a sun and a shield is Havayah Elokim." Havayah is the sun, and Elokim the shield that makes its light bearable.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

והו"ע חמה בנרתקה כמ"ש במ"א 171

> Reish Lakish says that in the future G-d will take the sun out of its sheath, healing the righteous and judging the wicked. The sun in its sheath is Havayah within Elokim.

Nedarim 8b נדרים ח' ב

Zohar III, 13b זח"ג י"ג, ב

KEHOT'S NOTE

ראה נדרים ח, ב. זח"ג י"ג, ב. ראה תו"א י"ב, א. פא, ד. וראה בי"הל אור עה"פ (ע' שא).

KEHOT'S NOTE

בראשית כז, כח.

178 **ואתר דא אתקין האלקים תדיר**

> "And this place HaElokim prepares always": HaElokim unqualified is gevurah from without end and from without searching. It shows Elokim as restraint that comes from the Infinite itself.

Zohar, Pinchas 83:510–84:519 ספר הזהר, פנחס פ"ג:תקי"י-פ"ד:תקי"ט

179 **עין לא ראתה אלקים זולתך**

> "No eye has seen, Elokim, besides You, what He will do for one who waits for Him." The Name Elokim is tied to what is beyond sight.

Isaiah 64:3 ישעיהו ס"ד:ג

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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180 **עין לא ראתה אלקים זולתך**

> The Zohar cites this verse for the hidden reward of those who love their Master. The text refers to it on the Name Elokim.

Zohar, Vaetchanan 21:142–23:151 ספר הזהר, ואתחנן כ"א:קמ"ב-כ"ג:קנ"א

R. Abba said: 'Happy is thy portion. The Torah testifies of them saying, "Eye hath not seen, O G-d, beside thee what he shall do for him that waiteth for him" (Isa. 64, 4).' R. Judah said to him: 'The Companions have already asked: Why is it written here, "he shall do", and not "thou shalt do"?'

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

181 **יצמיח צדקה ותהלה**

> "So will Ado-nai Havayah cause righteousness and praise to sprout before all the nations." Here the Name Havayah is vocalized as Elokim.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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182 **למען הקים אותך היום לו לעם והוא יהיה לך לאלקים**

> "In order to establish you this day as a people to Him, and He will be Elokim to you." His being "Elokim to you" is the revelation of His kingship.

Deuteronomy 29:12 דברים כ"ט:י"ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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183 **כבוד הדר מלכותו**

> "The glory of the splendor of His kingship." This is the Malchus of Ein Sof that is revealed through Elokim.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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184 **להיות נגלה כבוד הדר מלכותו בחי' מל' דא"ס**

> There the Alter Rebbe explains that many contractions and screens are needed to hide G-d's revelation in His essence and glory, lest the worlds be nullified; that revelation belongs neither to the filling nor to the encompassing light, and from it comes a person's inner cry, above reason, not to be separated from G-d's unity.

KEHOT'S NOTE

ראה לעיל מד, ג.

185 **שום תשים עליך מלך**

> "You shall surely set a king over you." The worlds receive G-d's kingship only from "over" them, not inwardly.

Deuteronomy 17:15 דברים י"ז:ט"ו

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

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

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 24

186 **זעות מחיל כסא וחיל ורעדה יאחזון**

> Kehot's note points to Chagigah 13b for these words.

Chagigah 13b חגיגה י"ג ב

KEHOT'S NOTE

ראה חגיגה יג, ב. פיוט ונתנה תוקף.

187 **שום תשים עליך מלך**

> "You shall surely set a king over you." The angels too receive G-d's Malchus only from "over" them.

Deuteronomy 17:15 דברים י"ז:ט"ו

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

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren

shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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188 תפול עליהם אימה ופחד

"Dread and fear fall upon them." The Alter Rebbe applies the words of the Song at the Sea to the angels who accept the yoke of Heaven.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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PARAGRAPH 25

189 וקול השופר חזק מאד

At Sinai, "the sound of the shofar was very strong, and all the people in the camp trembled." The shofar's sound brings fear.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִשִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות י"ט, ט"ז.

PARAGRAPH 26

190 וכל העם רואים את הקולות

"And all the people saw the sounds and the flames and the sound of the shofar... and the people saw and they trembled." The trembling outside covers the delight within.

Exodus 20:15 שמות כ':ט"ו

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

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

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KEHOT'S NOTE

שמות כ, ט"ו.

191 בד"ה ביום השמע"צ

This is the discourse the text cites for the analogy of the two kinds of delight before the king, in its explanation of teshuvah.

KEHOT'S NOTE

לקמן דרושים לשמע"צ פג, ד.

PARAGRAPH 27

192 בכסה ליום חגנו

"Blow a shofar in the month, at the covered time (bakeseh), for the day of our festival." The covering of Rosh HaShanah is revealed on the festival of Sukkos.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ:

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

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193 שמאל דוחה

"Let the left hand always push away and the right hand draw near." The fear of Rosh HaShanah is the left hand, which never pushes away completely.

Sotah 47a:6–7 סוטה מ"ז א:ו'-ז'

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲוָה? דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הֲעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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KEHOT'S NOTE

סוטה מז, א. ושי"נ.

194 שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." Rosh HaShanah is the left hand that lifts the head; Sukkos is the right hand's embrace.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

195 האזינו השמים

"Give ear, O heavens, and I will speak." The opening verse of the discourse the text cites on Sukkos.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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196 **מן המצר קראתי י-ה**

"From the narrow place I called Yah; Yah answered me with expansiveness." From the narrow shofar of Rosh HaShanah to the expanse of Sukkos.

Psalms 118:5 תהילים קי"ח:ה'

מִן־הַמֵּצַר קָרָאתִי קָהּ עָנָנִי בַמֶּרְחָב קָהּ׃

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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KEHOT'S NOTE

תהלים קיח, ה.

197 **שמן המצר שבר"ה**

The Tzemach Tzedek's commentary on Psalms, on "From the narrow place I called Yah," to which the note refers.

KEHOT'S NOTE

ראה יהל אור ע' תמט.

198 **ע"פ וכל העם רואים**

The discourse on "And all the people saw the sounds," which the text cites for the shofar as the "narrow place."

KEHOT'S NOTE

תו"א פ' יתרו.

199 **ורב חסד**

From the Thirteen Attributes of Mercy: "abundant in kindness and truth." Its revelation is the expansiveness of Sukkos.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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KEHOT'S NOTE

שמות לד, ו.

200 **כי חפץ חסד הוא**

"For He desires kindness." The kindness revealed on Sukkos is G-d's own desire.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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201 **וחסדי מאתך לא ימוש**

"For the mountains may depart... but My kindness shall not depart from you." The embrace of Sukkos that does not let go.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'׃

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע' נד, י'.

202 **ושאבתם מים בששון**

"And you shall draw water with joy from the springs of salvation." The source of the joy of the water libation.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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KEHOT'S NOTE

ישע' יב, ג.

203 **שהי' ניסוך המים ע"ג המזבח בשמחה**

The Talmud derives the water libation of Sukkos from the verse "And you shall draw water with joy."

Sukkah 48b:7 סוכה מ"ח ב:ז'

עָלָה בְּכֶבֶשׁ וּפָנָה לִשְׂמֹאלוֹ כּוּ׳. תָּנוּ רַבָּנָן: כָּל הָעוֹלִים לְמִזְבֵּחַ — עוֹלִין דֶּרֶךְ יָמִין וּמַקִּיפִין וְיוֹרְדִין דֶּרֶךְ שְׂמֹאל. חוּץ מִן הָעוֹלֶה לִשְׁלֹשָׁה דְּבָרִים הַלָּלוּ, שֶׁעוֹלִין דֶּרֶךְ שְׂמֹאל וְחוֹזְרִין עַל הָעָקֵב. וְאֵלּוּ הֵן: נִיסּוּךְ הַמַּיִם, וְנִיסּוּךְ הַיַּיִן, וְעוֹלַת הָעוֹף כְּשֶׁרָבְתָה בַּמִּזְרָח.

[The priest] went up the ascent [of the altar] and turned to his left etc. Our Rabbis taught: All who ascend the altar turned to the right, proceeded round and descended by the left, except for those ascending for the following three purposes, who ascended by the left, turned on their heel and returned [the same way]. These are the three: the water-libation and wine-libation, and the burnt-offering of a fowl when the altar was full on [its south] east side.

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KEHOT'S NOTE

סוכה מח, ב.

204 **אין שמחה אלא ביין**

The Sages say a person must gladden his household on the festival, and with what? With wine. Wine has joy by its nature, unlike water.

Pesachim 109a:5 פסחים ק"ט א:ה'

תַּנְיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים אֵין שִׂמְחָה אֶלָּא בְּבָשָׂר, שֶׁנֶּאֱמַר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָּׁם וְשָׂמַחְתָּ לִפְנֵי ה' אֱלֹקֶיךָ", וְעַכְשָׁיו שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, אֵין שִׂמְחָה אֶלָּא בְּיַיִן, שֶׁנֶּאֱמַר: "וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ".

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KEHOT'S NOTE

KEHOT'S NOTE

בראשית ד, ד.

211 Kehot's note points to Deuteronomy 32:1-52 for these words.

Deuteronomy 32:1-52 דברים ל"ב:א'-נ"ב

PARAGRAPH 28

212 **מדלג על ההרים**

"The voice of my beloved, behold he comes, leaping over the mountains, skipping over the hills." The encompassing light raises the soul by leaps, outside the order of levels.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

PARAGRAPH 29

213 **ומעיל צדקה יעטני**

"He has wrapped me in a robe of righteousness." Tzedakah is read as charity, a garment greater than the others.

Isaiah 61:10 ישעיהו ס"א:י"

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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214 **שאוכלים פירותיהן**

"These are the things whose fruits a person eats in this world, while the principal remains for him in the World to Come," among them acts of kindness. Their revelation reaches this world.

Mishnah Peah 1:1 משנה פאה א':א'

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

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

פסחים קט, א.

205 **ע"פ מזמור שיר חנוכת הבית**

The discourse on "A psalm, a song of the dedication of the House," which explains joy drawn into the encompassing "house" from a higher place.

KEHOT'S NOTE

לקמן סוף פ' וזאת הברכה.

206 **מזמור שיר חנוכת הבית**

"A psalm, a song of the dedication of the House, of David." The opening of the discourse the text compares on joy drawn into the "house."

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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207 **המלך המרומם**

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

KEHOT'S NOTE

ברכת יוצר.

208 **משגב ומגן . . מקיף**

There "Rock of our stronghold, Shield of our salvation, a stronghold for us" are explained as three encompassing lights, surrounding thought, speech and deed (nefesh, ruach and neshamah) on every side, so that the soul is included in the Infinite Light itself.

KEHOT'S NOTE

ועי' בשלח ד"ה ועתה יגדל פ"א [לט, רע"א]. [כ].

209 **כי הלבישני בגדי ישע**

"For He has clothed me in garments of salvation." The garments are the encompassing lights of Sukkos.

Isaiah 61:10 ישעיהו ס"א:י"

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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210 **וישע ה' אל הבל**

"And Havayah turned to Hevel and to his offering." Vayisha shows that yesha means turning.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

215 **שצדקה וגמ"ח הם מהדברים שאוכלים פירותיהן בעוה"ז**

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

KEHOT'S NOTE

ראה ריש פאה.

216 **ונשמע קולו בבואו אל הקודש**

Of the High Priest's robe with its bells: "and its sound shall be heard when he comes into the Sanctuary." The sound stands for revelation.

Exodus 28:35 שמות כ"ח:ל"ה

וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי ה' וּבְצֵאתוֹ וְלֹא יָמוּת:

And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the holy place before the L-RD, and when he cometh out, that he die not.

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KEHOT'S NOTE

שמות כח, לה.

PARAGRAPH 30

217 **כחתן יכהן פאר**

"As a bridegroom adorned with splendor, and as a bride adorns herself with her jewels." Each word of the phrase is expounded here.

Isaiah 61:10 ישעיהו ס"א:י"

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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218 **כחתן מלשון חות דרגא**

"Go down a step and take a wife." Chasan, the bridegroom, is the one who descends.

Yevamot 63a יבמות ס"ג א

KEHOT'S NOTE

ראה יבמות סג, א.

219 **אתה כהן לעולם**

"You are a kohen forever." The kohen stands for Chesed.

Psalms 110:4 תהילים ק"י:ד'

נִשְׁבַּע ה' וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק:

The L-RD hath sworn, and will not repent: 'Thou art a priest for ever After the manner of Melchizedek.'

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KEHOT'S NOTE

תהלים קי, ד.

220 **חסד ה' . . מעולם ועד עולם**

"But the kindness of Havayah is from world to world upon those who fear Him." The kindness drawn down through the "bridegroom."

Psalms 103:17 תהילים ק"ג:י"ז

וְחֶסֶד ה' מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים:

But the mercy of the L-RD is from everlasting to everlasting upon them that fear Him, And His righteousness unto children's children;

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KEHOT'S NOTE

תהלים קג, טז.

221 **לישראל אשר בך אתפאר**

"You are My servant, Israel, in whom I take pride." Pe'er, splendor, is Israel's Torah.

Isaiah 49:3 ישעיהו מ"ט:ג'

וַיֹּאמֶר לִי עַבְדִּי־אָתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר:

And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

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KEHOT'S NOTE

ישע' מט, ג.

PARAGRAPH 31

222 **וככלה תעדה כליה**

"And as a bride adorns herself with her jewels." The last phrase of the maamar's verse.

Isaiah 61:10 ישעיהו ס"א:י"

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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223 **וככלה תעדה כליה**

The Zohar asks, "Who are her keleha? These are Israel, who are the vessels (kelim) of this bride." The Alter Rebbe reads it of the souls as vessels for G-d's light.

Zohar, Balak 20:271–21:279 ספר הזהר, בלק כ':ער"א-כ"א:ער"ט

From this', said R. Hamnuna the ancient, 'we can learn that the oppression of Israel brings benefit to them, and that the ease of the other nations brings evil to them. For the word kalah can be read kallah (bride) while khalah can only mean destruction and annihilation.

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

224 **ודברי אשר שמתי בפיך**

> "My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." The Torah is what fills the vessels.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

225 **בעדי עדיים**

> "And you came to the finest of ornaments." The bride's adornment of the souls.

Ezekiel 16:7 יחזקאל ט"ז:ז'

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֹאִי בַּעֲדִי עֲדָיִים שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צִמֵּחַ וְאַתְּ עֵרֹם וְעֶרְיָה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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226 **בעטרה שעתיד הקב"ה ליתנו**

> Rabbi Elazar in the name of Rabbi Chanina: in the future the Holy One, blessed be He, will be a crown on the head of every tzaddik.

Megillah 15b:3 מגילה ט"ו ב:ג'

וְאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהְיוֹת עֲטָרָה בְּרֹאשׁ כָּל צַדִּיק וְצַדִּיק, שֶׁנֶּאֱמַר: "בַּיּוֹם הַהוּא יִהְיֶה ה' צְבָאוֹת לַעֲטֶרֶת צְבִי [וְגוֹ']". מַאי "לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה" — לָעוֹשִׂין צִבְיוֹנוֹ וְלַמְצַפִּין תִּפְאַרְתּוֹ. יָכוֹל לַכֹּל — תַּלְמוּד לוֹמַר: "לִשְׁאָר עַמּוֹ", לְמִי שֶׁמַּשִּׂים עַצְמוֹ כִּשְׁיָרִים.

R. Elazar further said in the name of R. Hanina: G-d will in the time to come be a crown on the head of every righteous man, as it is said, "In that day the L-rd of Hosts will be for a crown of glory and for a diadem of beauty" (Isaiah 28:5) What is meant by a "crown of glory (tzvi)" and a "diadem [zefirat] of beauty"? For them that do his will [tzivyono] and who await [mezapin] his glory. Shall He be so to all? Scripture says, "To …

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Sanhedrin 111b:3 סנהדרין קי"א ב:ג'

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהְיוֹת עֲטָרָה בְּרֹאשׁ כָּל צַדִּיק וְצַדִּיק, שֶׁנֶּאֱמַר: "בַּיּוֹם הַהוּא יִהְיֶה ה' צְבָאוֹת לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה לִשְׁאָר עַמּוֹ וְגוֹ'". מַאי "לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה"? לָעוֹשִׂים רְצוֹנוֹ וּמְצַפִּים לִישׁוּעָתוֹ. יָכוֹל לַכֹּל? תַּלְמוּד לוֹמַר: "לִשְׁאָר עַמּוֹ" – לְמִי שֶׁמַּשִּׂים עַצְמוֹ כִּשְׁיָרִים.

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KEHOT'S NOTE

ע' מגילה טו, ב. סנהדרין קיא, ב ואין הלשון כמ"ש כאן [כ].

PARAGRAPH 32

227 **וצדיקים יושבין ועטרותיהן בראשיהן**

> In the World to Come there is no eating or drinking; the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah. The crowns are encompassing lights drawn from the radiance of Torah and divine service.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא כְּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

228 **וגילו ברעדה**

> "Serve Havayah with fear, and exult with trembling." Joy hidden under trembling is the higher joy.

Psalms 2:11 תהילים ב':י"א

עִבְדוּ אֶת־ה' בְּיִרְאָה וְגִילוּ בִּרְעָדָה:

Serve the L-RD with fear, and rejoice with trembling.

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KEHOT'S NOTE

תהלים ב, י"א.

229 **האזינו השמים**

> "Give ear, O heavens." The opening of the discourse the text cites on the second Tablets.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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230 **והצנע לכת**

> "To do justice, love kindness, and walk modestly with your G-d." Modesty, concealment, belongs to the higher, hidden level.

Micah 6:8 מיכה ו':ח'

הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־ה' דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹקֶיךָ:

It hath been told thee, O man, what is good, And what the L-RD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy G-d.

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KEHOT'S NOTE

מיכה ו, ח.

PARAGRAPH 33

231 **ואביוני אדם**

"And the humble shall increase joy in Havayah, and the needy among men shall exult in the Holy One of Israel." Its second half is explained here.

Isaiah 29:19 ישעיהו כ"ט:י"ט

וְיָסְפוּ עֲנָוִים שִׂמְחָה בַּה' וְאֶבְיוֹנֵי אָדָם בְּקְדוֹשׁ יִשְׂרָאֵל יָגִילוּ׃

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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KEHOT'S NOTE

ישע' כט, יט.

232 **פי' אביון שתאב לכל**

The note refers there on the meaning of evyon as one who longs for everything.

KEHOT'S NOTE

ראה רש"י דברים כד, יד. ספר החקירה להצ"צ דף צא, א.

233 **אביון שתאב לכל**

Rashi: an evyon is one who longs for everything. Here the longing is for the revelation of G-d's light.

Rashi on Deuteronomy 24:14 רש"י על דברים כ"ד:י"ד

לֹא תַעֲשֹׁק שָׂכִיר. וַהֲלֹא כְּבָר כָּתוּב? אֶלָּא לַעֲבֹר עַל הָאֶבְיוֹן בִּשְׁנֵי לָאוִין, "לֹא תַעֲשֹׁק שָׂכַר שָׂכִיר" שֶׁהוּא עָנִי וְאֶבְיוֹן, וְעַל הֶעָשִׁיר כְּבָר הִזְהַר (ויקרא י"ט) "לֹא תַעֲשֹׁק אֶת רֵעֶךָ" (ב"מ ס"א): אביון. הַתָּאֵב לְכָל דָּבָר: מִגָּרְךָ. זֶה גֵּר צֶדֶק: בִּשְׁעָרֶיךָ. זֶה גֵּר תּוֹשָׁב הָאוֹכֵל נְבֵלוֹת: אֲשֶׁר בְּאַרְצֶךָ. לְרַבּוֹת שָׂכַר בְּהֵמָה וְכֵלִים (בבא מציעא קי"א):

לא תעשק שכיר THOU SHALT NOT WRONG ANY HIRED SERVANT — But has not this already been stated in Leviticus 19:13? But it is repeated here to make one transgress in respect of the hired, servant who is poor (i.e., if he wrongs such a person) two negative commands, for the meaning of the text here is: thou shalt not suppress the wages of an hired servant who is poor and needy. (The meaning is not: thou shalt not wrong a hired servant, the poor and the needy). As to ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

234 **המרירות . . הסתלקות האור והגילוי**

The note refers there on this bitterness over the withdrawal of the light and revelation.

KEHOT'S NOTE

ראה לקו"ש חי"ט ע' 431.

235 **על הכסא דמות כמראה אדם**

"And upon the likeness of the throne was a likeness as the appearance of a man." The level of adam is the divine form revealed on the Throne.

Ezekiel 1:26 יחזקאל א:כ"ו

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

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

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KEHOT'S NOTE

יחזקאל א, כו.

236 **כי לא אדם הוא**

"For He is not a man, that He should relent." The level beyond all form, from which the light withdraws.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

237 **נק' היסוד ומל' אביונים**

A Kabbalistic lexicon of terms, cited for Yesod and Malchus being called evyonim, "needy."

KEHOT'S NOTE

ראה מא"א אות א', סכ"ה.

PARAGRAPH 34

238 **כי ההרים ימושו**

"For the mountains shall depart and the hills be removed, but My kindness shall not depart from you." The opening of a discourse the text cites.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתְּךָ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֶךָ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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239 **כי כארץ תוציא צמחה**

"For as the earth brings forth her growth." The opening of another discourse the text cites.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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240 **שבמקום שבע"ת עומדים**

Rabbi Abahu: in the place where baalei teshuvah stand, the perfectly righteous cannot stand. Their longing reaches higher.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 35

241 **והיה הויי לי לאלקים**

Yaakov's vow: "then Havayah shall be my G-d." Havayah becoming Elokim is compared to "my soul shall exult in Elokai."

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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242 **שובה ישראל עד הויי אלקיך**

"Return, O Israel, unto Havayah your G-d." The opening of the discourse the text cites on teshuvah.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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243 **צור לבבי וחלקי אלקים לעולם**

"The Rock of my heart and my portion is Elokim forever." Explained in the Shemini Atzeres discourse the text cites.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

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

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244 Kehot's note points to Genesis 28:10–32:3 for these words.

Genesis 28:10–32:3 בראשית כ"ח:י'-ל"ב:ג'

PARAGRAPH 36

245 **רמ"ח מ"ע . . אברין דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

246 **רמ"ח מ"ע רמ"ח אברין דמלכא**

The Tikkunei Zohar speaks of the two hundred and forty-eight commandments as present "in each and every limb of the King." The commandments are the "form of adam."

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

וְעוֹד מְצִוְותָא דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוְותָא מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִמָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצִוְותָא וְעוֹשֶׂה מַתְרַוְיִיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ"ח פְּקוּדִין, אִיהִי מְצִוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

247 **כי לא אדם הוא**

"For He is not a man." The level beyond the form of adam, which the penitent reach.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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248 **ולא ישב אדם שם**

"A land through which no man passed, and where no man dwelt." Another expression of the level beyond adam.

Jeremiah 2:6 ירמיהו ב':ו'

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם:

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי' ב, ו.

249 **מלא כל הארץ כבודו**

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." "Honored" (mechubad) is the glory

drawn down to fill the earth.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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250 לקדוש ה' מכובד שנא' ביוהכ"פ

"And call the Shabbos a delight, the holy [day] of Havayah, honored." The text applies "honored" to Yom Kippur.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע' נח, יג. וע"ש בפי' הרד"ק.

PARAGRAPH 37

251 וכמ"ש בר"ח שער הענוה . . והיא ענוה גדולה

The place where the Ramak is quoted that the Thirteen Attributes of Mercy express humility.

KEHOT'S NOTE

פרק א דף רנב, ב דפוס אמשטרדם. ראה המשך בששה"ק תער"ב ח"ג ע' אישלו.

PARAGRAPH 38

252 נושא עון

From the Thirteen Attributes of Mercy: "keeping kindness for thousands, bearing iniquity and transgression and sin." G-d's humility reaches down to sin itself.

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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253 נושא עון . . אתהפכא חשוכא לנהורא

The note refers there for an explanation of "bearing iniquity" and the transformation of darkness into light.

KEHOT'S NOTE

ראה ביאור בלקו"ש ח"י"ט ע' 431.

254 ועתה יגדל נא

Moshe's plea after the spies: "And now, let the power of Ado-nai be great, I pray," followed by the Attributes of Mercy. The text refers to its explanation.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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255 הטוב כי לא כלו רחמיך

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

KEHOT'S NOTE

בברכת מודים.

256 עמך מקור חיים

"For with You is the source of life; in Your light we see light." "With You" is G-d's own level.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

257 עמך הסליחה

"For with You is forgiveness, that You may be feared." Forgiveness comes from what is truly "with You."

Psalms 130:4 תהילים ק"ל:ד'

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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KEHOT'S NOTE

תהלים קל, ד.

258 שובה ישראל עד

"Return, O Israel, unto Havayah your G-d." The discourse the text cites at the close.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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259 והנה איש מראהו

"And behold, a man whose appearance was like the appearance of copper." The verse of the Zohar passage on Pekudei the text cites on humility.

Ezekiel 40:3 יחזקאל מ':ג'

וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפִתִּיל־פִּשְׁתִּים בְּיָדוֹ וְקָנֶה הַמִּדָּה וְהוּא עֹמֵד בַּשָּׁעַר׃

And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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ביאור ע"פ שוש אשיש

An Explanation of "I Will Greatly Rejoice"

Sovev, G-d's transcendent light, is not far away but present here, only concealed. The year's mitzvos draw His delight only as it rests upon His will, while the shofar's weeping draws the inner delight hidden in Mocha Stima'ah, which repairs every flaw and will be openly revealed in the Time to Come.

THE MAAMAR IN BRIEF

The maamar first asks how countless contractions can separate sovev, the light that encompasses the worlds, from memalei, the light that fills them, when sovev is not far off but present here, merely concealed. Human analogies answer: intellect, will and thought share one brain; writing and speech hold four levels at once; love and anger meet in one striking hand. Spiritual things take up no space, so every contraction is a difference of revelation, not of place. The tzimtzum, the Tikkunei Zohar's "withdrawal," Atzilus shining in Moshe and Avraham, Shlomo's wisdom and prophecy all show light that is present yet hidden. Next the year's mitzvos are contrasted with the shofar. The mitzvos draw G-d's delight only as it encompasses His will, Keser, the "skull"; the shofar's groaning and wailing arouses the Thirteen Attributes of Mercy, rooted in Mocha Stima'ah, where the delight is inward, and so repairs every flaw during the Ten Days of Teshuvah. Finally Isaiah's verse is read phrase by phrase, from rejoicing in Havayah to the bridegroom and the bride, ending with the future revelation of Atik below.

OUTLINE

1 **The question: sovev and memalei in one place** ¶1–2

If sovev is present below, only concealed, how can countless contractions separate it from memalei? The answer begins with the human chain of intellect, will and thought.

2 **Many levels in one place** ¶3–8

The brain holds intellect, will and thought; writing and speech hold four levels; love and anger share one hand. Spiritual things take up no space, so many levels can rest in one place, and so too in the Infinite Light.

3 **Concealment, not absence** ¶9–12

The tzimtzum is in the revealed light, not in G-d; sovev is light present but unrevealed, and the "withdrawal" from the Sefiros is concealment, like sight in a closed eye.

4 **Higher light present below** ¶13–18

Atzilus shone in Moshe and Avraham, wisdom in Shlomo and prophecy in the prophets; the human level is sovev for the animal. Every contraction is only a lessening of revelation.

5 **The mitzvos of the whole year** ¶19–22

G-d's delight is clothed in His will, Keser, the 620 pillars of light, and drawn into Malchus by mitzvos done as the King's command. Like the skull, the will receives the delight only as an encompassing light.

6 **The shofar** ¶23

The shofar's weeping arouses the Thirteen Attributes of Mercy, rooted in Mocha Stima'ah, where the delight is inward; this deeper drawing-down repairs every flaw in the Ten Days of Teshuvah, and brings trembling.

7 **The verse explained** ¶24–25

Rejoicing in Havayah is the year's drawing-down; exulting in Elokai is the shofar; garments of salvation are the future 370 lights; the robe of tzedakah sounds life into Malchus; bridegroom and bride are the inner light of Torah and the encompassing light of mitzvos.

8 **The revelation of the Time to Come** ¶26–30

Today the light comes from Z'eir Anpin and Nukva; in the future it will come from Atik and Arich Anpin, the first "descent," revealed below as above, as the Zohar says the verse speaks of Atik Yomin.

KEY CONCEPTS

Sovev and memalei סובב וממלא

Memalei is the divine light revealed within each world; sovev is light that does not come into revelation. Sovev does not surround the worlds from outside: it is present below as above, only concealed.

Tzimtzum צמצום

The contraction that makes room for the worlds. It takes place in the light that issues from G-d, not in G-d Himself, and it is a lessening of revelation, never a change of place.

Supernal delight and supernal will עונג העליון ורצון העליון

G-d's delight is the inner root of His will (Keser). The mitzvos express His will, and the delight rests upon the will only as an encompassing light.

Gulgalta and Mocha Stima'ah גלגלתא ומוחא סתימאה

The "skull" and the "hidden brain" of Arich Anpin. The skull is the outer will, vessel for the encompassing delight; the hidden brain is a wisdom one with the delight itself.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

In Kabbalah, the thirteen tikkunim of the beard, drawn below the skull from the surplus of the hidden brain. The shofar arouses them, so they can repair even the outer level of the will.

Garments לבושים

What the mitzvos make for the soul: encompassing lights. Teshuvah draws garments of the head, the other mitzvos garments of the body, and tzedakah a robe whose bells make the flow of life heard.

Bridegroom, "descending a step" חתן, חות דרגא

The bridegroom (chasan) is read as chas darga, the light that steps down. Today the light descends from Z'eir Anpin; in the future the first, higher descent from Keser will be revealed below.

SECTION 1 • ¶1–2

The question: sovev and memalei in one place

1 ביאור ע"פ שוש אשיש[1,2]

An explanation of the verse "I will greatly rejoice."

> This maamar is a biur, a further explanation, of the preceding maamar on Isaiah's verse "I will greatly rejoice in Havayah; my soul shall exult in my G-d." It goes deeper into the themes raised there, above all the shofar of Rosh HaShanah.

2 ולתוספת ביאור להבין ענין השופר צריך להקדים תחלה ענין ממלא וסובב כי לכאורה אינו מובן מאחר שפי' סובב אין פירושו שסובב ומקיף מלמעלה[3] אלא שהוא

As a further explanation, in order to understand the matter of the shofar, we must first preface the matter of the light that fills [all worlds] (memalei) and [the light that] encompasses [them] (sovev). For seemingly it is not understood: since the meaning of sovev is not that it encircles and surrounds from above, but that it is

> Before explaining the shofar, the maamar first clarifies two terms: memalei, the divine light that fills each world according to its capacity, and sovev, the light said to "encompass" all worlds. The word sovev seems to suggest a light that surrounds the worlds from outside and above, and the maamar rejects that reading.

נמצא למטה כמו למעלה רק שההפרש הוא בבחי' העלם ובבחי' גילוי וכמ"ש במ"א א"כ איך יתקרב אל השכל מה שנודע שיש רבוא רבבות בחי' בחי' ומדרגות וצמצומים רבים ושונים עד שבא מבחי' סובב

present below just as above, only the difference is [one] of concealment and of revelation, as is explained elsewhere — if so, how can reason grasp what is known: that there are myriads of myriads of levels upon levels, grades, and many and diverse contractions (tzimtzumim), until [the light] comes from the level of sovev,

> Sovev is present below exactly as it is above; the only difference is that here it is concealed rather than revealed. This raises a difficulty with the well-known teaching that countless levels and contractions (tzimtzumim) separate sovev from memalei.

שהוא בבחי' ההעלם לבחי' ממלא שהוא בחי' גילוי מאחר שהכל במקום' [במקומו] ואין ביניהם ריחוק מקום וכלום חסר

which is in a state of concealment, to the level of memalei, which is the level of revelation? For everything is in its place, there is no distance of place between them, and nothing is lacking

> If sovev and memalei are in the same place, with no distance between them, the light of sovev does not need to travel anywhere to become memalei. Nothing seems to be missing at all.

רק יציאה מההעלם אל הגילוי ואיך שייך לומר כ"כ [כל כך] רבוא רבבות מדרגות וצמצומים רבים ושונים עד אין קץ ותכלית כנודע.

but the emergence from concealment into revelation. So how is it possible to speak of so many myriads of myriads of grades, and many and diverse contractions, without end or limit, as is known?

> All that is missing is for the hidden to become revealed, which seems to be a single step. So how can one speak of endless myriads of levels and contractions between them?

אך הענין יובן עד"מ מבשרי אחזה[4] שנראה בחוש באדם הגשמי שיש לו שכל וחכמה להשכיל כל דבר אשר יעשה

But the matter will be understood by way of analogy — "from my flesh I behold" — for we see palpably in physical man that he has intellect and wisdom to comprehend everything that he does;

> The answer begins with an analogy from human experience, in the spirit of Job's words "from my flesh I behold G-d": studying the human being gives insight into the divine. A person's intellect considers whatever he is about to do.

ולפי מה שהסכימה חכמתו כך נוטה רצונו לעשות הדבר ההוא שחייבה חכמתו שכמו שחייבה חכמתו לדבר ההוא כך יש לו רצון ותשוקה לאותו דבר שהחכמה מנהגת את

and according to what his wisdom has agreed upon, so does his will incline to do that thing which his wisdom has required. For just as his wisdom has required that thing, so does he have a will and desire for that thing, since wisdom guides

> A person's will follows what his intellect has concluded: when his mind decides that something should be done, he comes to want and desire it. Intellect guides the will.

הרצון כנודע וע"פ הרצון מחשב ומהרהר איך לגמור מה שעלה ברצונו שפעולת הדבר אינה נגמרת אלא ע"י הרהור אותיות מחשבתו שאותיות הללו הן למטה ממדרגת הרצון כנודע.

the will, as is known. And according to the will, he thinks and ponders how to accomplish what has arisen in his will; for the action is completed only through pondering the letters of his thought, and these letters are below the level of the will, as is known.

> Will then leads to thought: he works out in the "letters" of his mind how to carry out what he wants, and only through such thought is the action completed. These letters of thought are a lower level than the will.

SECTION 2 • ¶3–8

Many levels in one place

3 והנה מקום משכן השכל הוא במוח וכן משכן הרצון הוא ג"כ במוח וגם הרהור אותיות המחשבה הוא מהרהר ומחשב במוח הרי שבמוח א' יש בו

Now, the place where the intellect dwells is the brain; likewise, the dwelling of the will is also in the brain; and the pondering of the letters of thought, too — he ponders and thinks in the brain. Thus in the one brain there are

> All three faculties just described, intellect, will and the letters of thought, reside in one organ, the brain. A person thinks and ponders in the same brain in which his intellect and will dwell.

ג' מיני התלבשות שמתחלה מתלבש בחכמה והחכמה מתלבשת ברצון והרצון מתלבש באותיות המחשבה והכל במקום[5] א' הוא המוח הרי שמצינו כמה בחינות והשתלשלות מעילה לעילה במקום[6] א'.

three kinds of enclothement: first [the soul's power] clothes itself in wisdom, wisdom clothes itself in the will, and the will clothes itself in the letters of thought — and all in one place, the brain. Thus we find several levels and a chain of descent (hishtalshelus), from cause to cause, in one place.

> Within the one brain there is a whole chain: the soul's power is clothed first in wisdom, wisdom in will, and will in the letters of thought. So a descent from cause to effect, through several levels, takes place entirely within one place.

4 והטעם הוא לפי שהתלבושת דבר רוחני אינו דומה לדבר גשמי כי הדבר הגשמי הוא תופס מקום והעליון שמתלבש בתחתון נעשה התחתון למטה ממנו בריחוק מקום משא"כ הרוחני אינו תופס מקום מצד עצמו

The reason is that the enclothement of a spiritual thing is not like [that of] a physical thing. For a physical thing occupies space, and when the higher clothes itself in the lower, the lower comes to be below it at a distance of place; whereas the spiritual does not occupy space in and of itself,

> A whole chain can exist in one place because spiritual enclothement differs from physical. Physical things take up space, so when something higher is clothed in something lower, the lower ends up below it, at a distance; a spiritual thing takes up no space of its own.

רק שנתפס ונקלט בגדר ובחינת מקום שהמקום ההוא אינו אלא כלי ומשכן להשראת הרוחני בו ולכן יכול להיות השראת כמה מיני כחות והתלבשות במקום א'.

only it is grasped and absorbed within the bounds and the aspect of place, where that place is only a vessel and a dwelling for the resting of the spiritual within it. Therefore there can be the resting of several kinds of powers, and enclothement, in one place.

> A spiritual power is only "held" within a place, and the place serves merely as a vessel and dwelling in which it rests. That is why many powers, and many layers of enclothement, can rest in one place.

5 ומזה יובן למעלה למשכיל[7] איך כמה מיני צמצומים והשתלשלות והתלבשות המדרגות רבות במאד באור א"ס ב"ה במקום א' ממש ובאמת הוא ית' מקומו של עולם ואין העולם מקומו.

From this the one who understands will grasp, regarding Above, how several kinds of contractions (tzimtzumim), chains of descent and enclothements of very many grades [exist] in the Infinite Light (Or Ein Sof), blessed be He, in truly one place. And in truth, He, may He be blessed, is the place of the world, and the world is not His place.

> Applying this Above, one can understand how countless contractions and levels can all exist within the Infinite Light in one single place. The maamar adds that G-d is the "place" of the world rather than the world being His place: He is not contained in space at all.

ועוד יובן יותר ע"פ משל אחר מכח השכל המתלבש במעשה[8] כגון מעשה הכתב שהיד כותבת מה שעלה בשכלו

It will be understood still further through another analogy, from the power of the intellect that clothes itself in action: for example, the act of writing, where the hand writes what arose in his mind;

> A second analogy makes the point clearer still: the act of writing. The hand writes down what arose in the person's mind.

והרי מלובש שם כח השכל וגם אותיות המחשבה שהרי עכ"פ [על כל פנים] צריך להרהר באותיות המחשבה לכתוב אותיות הכתב.

and thus the power of the intellect is clothed there, and also the letters of thought, for at any rate one must ponder the letters of thought in order to write the letters of the script.

> So the power of the intellect is present in the writing, and so are the letters of thought, since one must think out the letters in order to write them.

6 וגם יש לו איזה תשוקה בשעה שכותב וגם כח העשיה הוא כח היד הכותבת. נמצא שיש כאן ארבעה מיני התלבשות וצמצומים שכל ומחשבה ומדות ומעשה

He also has some desire while he writes; and there is also the power of action, which is the power of the hand that writes. It follows that there are four kinds of enclothement and contraction here: intellect, thought, emotive attributes (middos) and action.

> While writing, a person also feels some desire, an emotion, and then there is the physical power of the writing hand. So one act of writing contains four layers of enclothement and contraction: intellect, thought, emotions and action.

ודי בחינות צמצומים והתלבשות אלו יש ג"כ בדבור האדם שמדבר מה שחייבה חכמתו ומחשב האותיות אשר מדבר בהם ויש לו רצון ותשוקה לדבר ההוא אשר ידבר.

And these four levels of contraction and enclothement are also [present] in a person's speech: he speaks what his wisdom has required, he thinks out the letters with which he speaks, and he has a will and desire for the thing that he will speak.

> The same four levels are present in speech. A person says what his wisdom has concluded, thinks out the letters of his words, and wants and desires to say them.

7 והנה ד' צמצומים אלו הן מה שנרגשים לפי שכלנו שאין אנו מרגישים רק ד' מיני צמצומים כנגד ד' אותיות שם הוי' דהיינו הצמצומים שהן בבחי' ההשתלשלות מחכמה ולמטה

Now, these four contractions are what is perceptible according to our intellect, for we perceive only four kinds of contraction, corresponding to the four letters of the Name Havayah, that is, the contractions that are within the chain of descent (hishtalshelus), from Chochmah (wisdom) downward.

> These four contractions are the ones our minds can perceive, and they correspond to the four letters of the Name Havayah. In the order of the Sefiros, they are the levels from Chochmah downward, within the chain of descending worlds (hishtalshelus).

אבל באמת יש רבוא רבבות מדרגות וצמצומים למעלה מן ההשתלשלות עד שיהי' [שיהיה] יכול להיות התהוות בחי' הוי'

But in truth there are myriads of myriads of grades and contractions above the chain of descent, until there can be the coming-into-being of the level of Havayah.

> In truth, however, there are countless levels and contractions above the chain of descent, before the level of Havayah itself can come into being. Those higher contractions are beyond our perception.

כי להיות התהוות והתלבשות אור א"ס ב"ה בחכמה הוא יותר צמצום ממה שנתצמצמה החכמה להתלבש במדות והמדות במחשבה כו' כנודע.

For the coming-into-being and the enclothement of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah is a greater contraction than Chochmah's contracting itself to be clothed in the emotive attributes (middos), and the emotive attributes in thought, etc., as is known.

> The reason is that for the Infinite Light to come into being and be clothed in Chochmah is a greater contraction than the steps below it, such as Chochmah being clothed in the emotions and the emotions in thought.

8 וגם מצינו התלבשות משני הפכים בנושא א' כגון אהבה וכעס ששניהם בלב וגם לפעמים הם ברגע א' כגון

We also find the enclothement of two opposites in one subject: for example, love and anger, both of which are in the heart, and at times they are even in one moment — for example,

> Beyond several levels in one place, we even find two opposites in one subject. Love and anger both reside in the heart and can sometimes be felt in the very same moment.

אב המכה את בנו[9] בכעס מחמת אהבתו אותו ורוצה בתקנתו והאהבה והכעס שבלב הם מלובשים גם שניהם ביד האב המכה את בנו.

a father who strikes his son in anger because of his love for him, since he wants his betterment; and the love and the anger in the heart are both clothed in the hand of the father who strikes his son.

> A father who strikes his son in anger does so out of love, because he wants the child to improve, and both the love and the anger are expressed in the same hand. The Kehot note compares Proverbs 13:24, "One who spares his rod hates his son, but one who loves him disciplines him early."

הכלל העולה שמצינו בחוש כמה מיני התלבשות במקום א' ואף התכללות שני הפכים בנושא אחד והתבלשותן במקום אחד כנ"ל:

The general conclusion is that we find, palpably, several kinds of enclothement in one place, and even the inclusion of two opposites in one subject and their enclothement in one place, as mentioned above.

> The conclusion is that experience shows several kinds of enclothement in one place, and even two opposites included in one subject and clothed in one place.

SECTION 3 • ¶9–12

Concealment, not absence

9 ב ומכל זה יובן ג"כ באור א"ס ב"ה כי הנה הצמצום ומקום פנוי[10] וחלל[11] הוא באור א"ס ב"ה דהיינו באור ושפע הנשפע ממנו להיות בחי' גילוי.

2. From all this, [the matter] will also be understood with regard to the Infinite Light (Or Ein Sof), blessed be He. For the tzimtzum (contraction), and the vacated place and void, are in the Infinite Light, blessed be He — that is, in the light and the flow that flows forth from Him to be [in] a state of revelation —

> Section 2 applies the analogies to the Infinite Light. The tzimtzum, the contraction that leaves a vacated place or void for the worlds, takes place in the light and flow that issue from G-d in order to be revealed.

ולא באי"ס ב"ה עצמו ח"ו כנודע והיינו שנתצמצם הזיו וההשפעה שלא להיות גילוי אלא דרך קו וחוט ומה שאינו בא לידי גילוי נק' סובב שהגם שהוא [חס ושלום]

and not, G-d forbid, in the Infinite One (Ein Sof), blessed be He, Himself, as is known. That is, the radiance and the flow were contracted so as not to be revealed except by way of a line (kav) and a thread; and what does not come to revelation is called sovev, for although it is

> The tzimtzum does not, G-d forbid, touch the Infinite One Himself. What was contracted is the radiance, so that it is revealed only through a thin "line" (kav) and thread of light; whatever does not come into revelation is what is called sovev.

נמצא למטה הוא בבחי' העלם ולא בבחי' גילוי [ועד"ז אמרו בת"ז [בתיקוני זהר] וכד אנת תסתלק[12] מינייהו[13] כו'

present below, it is in a state of concealment and not in a state of revelation. [And along these lines it is said in the Tikkunei Zohar, "And when You withdraw from them," etc.;

> Sovev is fully present below; it is simply concealed and not revealed. A bracketed gloss compares Elijah's prayer in the Tikkunei Zohar, addressed to G-d: "And when You withdraw from them…".

דאין הפי' כפשוטו כהסתלקות הדבר ממקום זה למקום עליון מאחר שהוא יתי' אינו בגדר מקום אלא הפי' שנעשה האור בבחי' העלם מהם ואינו מתגלה בהכלים דע"ס. [דעשר ספירות]

for the meaning is not literal, like the withdrawal of a thing from this place to a higher place, since He, may He be blessed, is not within the bounds of place; rather, the meaning is that the light becomes concealed from them and is not revealed in the vessels of the Ten Sefiros.

> That "withdrawal" cannot mean moving from one place to a higher one, because G-d is not bound by place. It means that the light becomes concealed from the Sefiros and is not revealed in their vessels.

10 וכמו ע"ס [עשר ספירות] דאצילות מאיר אור א"ס בגילוי רב עד דאיהו וגרמוהי חד[14, 15] משא"כ בע"ס [בעשר ספירות] דבריאה אין הגילוי עד"ז.

As in the Ten Sefiros of the World of Atzilus (Emanation), the Infinite Light shines in great revelation, to the point that "He and His vessels are one" (ihu vegarmohi chad); whereas in the Ten Sefiros of the World of Beriah (Creation), the revelation is not like this.

> In the Ten Sefiros of Atzilus, the highest world, the Infinite Light shines so openly that, in the Tikkunei Zohar's words, "He and His vessels are one." In the Sefiros of Beriah, the first world of separate existence, the light is not revealed in this way.

וזהו ענין הסילוק וההעלם. וכ"ז [וכל זה] אינו בגדר מקום. ונמצא ענין הסתלקות והתפשטות זו אינו כפשוטו לומר שנסתלק ואינו

And this is the meaning of the withdrawal and the concealment. And all this is not within the bounds of place. It follows that this withdrawal and spreading forth is not [to be taken] literally, to say that it withdrew and is no

> This difference in revelation is all that "withdrawal" and "concealment" mean, and none of it is a matter of space. So the light's "withdrawal" and "spreading forth" are not to be taken literally, as if the light left a place.

נמצא עוד במקום זה דלא שייך כלל לומר כן באור א"ס ב"ה אלא הוא רק ענין העלם וגילוי.

longer present in this place, for it is not at all applicable to say so of the Infinite Light, blessed be He; rather, it is only a matter of concealment and revelation.

> It makes no sense to say of the Infinite Light that it has left a place and is no longer there. The difference is only between concealment and revelation.

11 וקצת משל לזה הוא כמו ענין גילוי כח הראיה בעין והנה כשסותם העין ואין מתגלה כח הראיה לראות אין הענין שנסתלק כח הראיה מהעין כי באמת ישנו נמצא בהעין רק שאין מתגלה כחו.

Something of an analogy for this is the revelation of the power of sight in the eye. When one closes the eye, and the power of sight is not revealed so as to see, it is not that the power of sight has withdrawn from the eye; for in truth it is present in the eye, only its power is not revealed.

> When a person closes his eyes, the power of sight is not revealed, yet it has not left the eye: it is fully present, only it is not being expressed. So too the light of sovev is present below, only concealed.

12 ועד"ז הוא ענין העלם וגילוי שמתגלה האור בהכלים והעולמות או שאינו מתגלה בהן והעלם זה הוא לגבי הכלים והעולמות

In the same way is the matter of concealment and revelation: the light is revealed in the vessels and the worlds, or it is not revealed in them. And this concealment is relative to the vessels and the worlds,

> Concealment and revelation work the same way with the divine light: either it is revealed in the vessels and the worlds, or it is not. The concealment exists only from the side of the vessels and the worlds.

משא"כ לגבי האור עצמו אין שום שינוי וכ"ש [וכל שכן] במהותו ועצמותו יתי' שלמעלה מעלה מבחי' האור והגילוי ועמ"ש בד"ה שחורה אני[16] ונאוה בענין ישת חשך סתרו.[17]

whereas relative to the light itself there is no change at all — and all the more so in His being and essence, may He be blessed, which is far, far above the level of light and revelation. And see what is written in the discourse beginning "I am black, yet comely," on the matter of "He made darkness His hiding place."

> From the side of the light itself nothing changes, and all the more so in G-d's own being and essence, which is far above any light or revelation. The text refers to its treatment of "He made darkness His hiding place," a verse about G-d's concealment, in the discourse on "I am black, yet comely."

[ועיין בזהר פרשה אחרי דף ע"ג ע"א בענין קוב"ה [קודשא בריך הוא] סתים וגליא[18] כו' ועמ"ש מזה בד"ה כי קרוב אליך הדבר].[19, 20]

[And see in the Zohar, Parshas Acharei, folio 73a, on the matter that the Holy One, blessed be He, is hidden and revealed, etc.; and see what is written on this in the discourse beginning "For the thing is near to you."]

> A bracketed note adds the Zohar's teaching that the Holy One is both "hidden and revealed," and refers to the earlier discourse on "For the thing is near to you."

SECTION 4 • ¶13–18

Higher light present below

13 ולהסביר הענין איך הוא נמצא למטה מאחר שאינו מתגלה. הענין הוא כי הנה נודע שנשמת משה רבינו[21] עליו השלום היתה מבחינת אצילות וכן נשמת אברהם[22] והיינו שבמשה רבע"ה [רבינו עליו השלום] ובאברהם היה מאיר בהם אצילות בבחינת גילוי למטה.

And to explain the matter — how it is present below, given that it is not revealed: the matter is this. It is known that the soul of Moshe our teacher, peace be upon him, was of the level of the World of Atzilus (Emanation), and so was the soul of Avraham. That is, in Moshe our teacher, peace be upon him, and in Avraham, Atzilus shone in a revealed way below.

> To show how something can be present below while hidden, the maamar cites a known teaching: the souls of Moshe and Avraham were from Atzilus, the highest world. In them Atzilus shone openly, here below.

הרי שנמצא גם למטה בחי' אצילות.[23] וכמ"ש בגלגולים פ"כ[24] ג"כ שיש בחינת אצילות גם בעשיה.

Thus the level of Atzilus is present below as well. And as is also written in [Sefer Ha]Gilgulim, chapter 20, that there is the level of Atzilus even in [the World of] Asiyah (Action).

> So Atzilus can be present even in the lowest world. The text cites Sefer HaGilgulim, chapter 20, which states that there is an aspect of Atzilus even in Asiyah.

14 והנה מצד אור האצילות עצמו אין מניעה שאילו היה משה ואברהם גם היום[25] פה עמנו היה אור האצילות מתגלה בהם רק שבדור הזה אין גילוי אור האצילות למטה.

Now, from the side of the light of Atzilus itself there is no hindrance; for if Moshe and Avraham were here with us today as well, the light of Atzilus would be revealed in them. It is only that in this generation there is no revelation of the light of Atzilus below.

> The light of Atzilus itself holds nothing back: were Moshe and Avraham with us today, it would shine in them again. Its absence in our generation is not a lack in the light.

אבל מ"מ מוכרח להיות שבמציאות יש אור אצילות למטה ג"כ אלא שאינו מתגלה בדורנו זה.

Nevertheless, it must necessarily be that the light of Atzilus actually exists below too, only it is not revealed in this generation of ours.

> Therefore the light of Atzilus must actually exist below now as well; it is simply not revealed in our generation.

15 וכן שלמה דכתיב ביה ויחכם מכל האדם[26] וידבר שלשת אלפים משל[27,28] והרי נגלה אליו חכמה גדולה כ"כ [כל כך]

So too Shlomo, of whom it is written, "And he was wiser than all men," "and he spoke three thousand parables"; thus such great wisdom was revealed to him,

> King Shlomo is another example: Scripture says he was wiser than all men and spoke three thousand parables. Such great wisdom was revealed to him.

הגם שגם הוא היה בעוה"ז בבחי' עשיה הרי שמציאות החכמה היא גם למטה בעוה"ז ולכן היתה נגלית לשלמה אלא שנעלמה מעין כל חי זולתו.

even though he too was in this world, in the level of Asiyah. Thus the existence of wisdom is also below, in this world, and therefore it was revealed to Shlomo; only it was hidden from the eyes of every living being but him.

> Shlomo lived in this physical world, the level of Asiyah, yet that wisdom was revealed to him, so it must exist here below. It was simply hidden from everyone else.

וכן עד"ז יש מציאות נבואה גם בעוה"ז רק שבנביאים היתה בבחי' גילוי שהנבואה הי תה מתגלה בהם לפי שהיה בהם כח לקבל ועכשיו המניעה מצד המקבלים

And likewise, along these lines, prophecy exists in this world as well; only in the prophets it was in a revealed state — prophecy was revealed in them, because they had the power to receive. And now the hindrance is on the side of the recipients;

> Prophecy, too, exists in this world. In the prophets it was revealed because they had the capacity to receive it; today the obstacle lies with the recipients.

אבל מצד האור והשפע אין מונע שבמציאות יש האור והשפע גם היום רק שאינו נגלה ונראה אלא לפי ערך כח המקבלים:

but on the side of the light and the flow there is no hindrance, for the light and the flow actually exist today as well, only it is not revealed and seen except according to the measure of the recipients' power.

> From the side of the light and flow of prophecy there is no obstacle; it exists today as well, but it is revealed only according to the capacity of those who receive it.

16 והנה מכל זה יובן למעלה בחי' סובב. כי פי' סובב הוא מה שאינו בא לידי גילוי כנ"ל. וחכמת שלמה לגבי ערכנו נקרא בחי' סובב.

From all this, the level of sovev will be understood Above. For the meaning of sovev is that which does not come to revelation, as mentioned above. And the wisdom of Shlomo, relative to our measure, is called the level of sovev.

> These examples clarify what sovev means Above: whatever does not come into revelation. Shlomo's wisdom, relative to us, is "sovev": it exists here but is not revealed to us.

וכן בחי' מדבר לגבי בחי' בע"ח [בעלי חיים] נקרא סובב שאין בחינת מדבר מתגלה בבחי' בע"ח [בעלי חיים] שנתצמצמה ההארה עד שאין בו אלא בחי' בע"ח [בעלי חיים] ולא מדבר והיינו לפי שבחי' מדבר ישנה במציאות גם בעוה"ז

So too the level of the speaking [being] (medaber), relative to the level of the animal, is called sovev: for the level of the speaking is not revealed in the level of the animal, since the illumination was contracted until there is in it only the level of the animal and not the speaking. That is because the level of the speaking actually exists in this world as well,

> Likewise the human level, the "speaking" being, is sovev relative to the animal: the faculty of speech exists in this world but is not revealed in animals, because the illumination was contracted in them.

אלא מפני שבבע"ח [שבבעלי חיים] נתצמצם ואינו נראה ונגלה הרי בחי' זו לגבי דידהו בחי' סובב שאינו מתגלה ובבחי' צומח נתצמצמה ההארה יותר עד שאין בה אפי' [אפילו] בחי' בע"ח [בעלי חיים] ובדומם מתצמצמת ההארה יותר.

but because in the animal it was contracted and is not seen and revealed, this level, relative to them, is the level of sovev, which is not revealed. And in the level of the vegetative, the illumination was contracted further, until there is not even the level of the animal in it; and in the inanimate, the illumination is contracted further still.

> In plants the illumination is contracted further, so that not even animal life is revealed in them, and in inanimate matter it is contracted further still.

17 וכל אלו הד' צמצומים שבדצח"מ [שבדומם צומח חי מדבר] היינו שירדה ונתמעטה ההארה מדרגה אחר מדרגה והכל בבחי' ההארה והגילוי שנתגלה באדם בבחי' מדבר ירד ונתמעט בבע"ח [בבעלי חיים] והגילוי שנתגלה בבע"ח [בבעלי חיים] ירד ונתמעט בצומח.

And all these four contractions in the inanimate, vegetative, animal and speaking mean that the illumination descended and diminished, level after level — and all in terms of illumination and revelation: what was revealed in man, in the level of speaking, descended and diminished in the animal, and what was revealed in the animal descended and diminished in the vegetative.

> The four contractions in the four kingdoms of creation are steps in which the illumination descends and diminishes, level by level. Each step is a lessening of revelation: what is revealed in man is lessened in the animal, and what is revealed in the animal is lessened in the plant.

שהרי הבע"ח [הבעלי חיים] מרגישים כאב בחתיכת אבר מהם מפני שיש בהם גילוי החיות משא"כ הצומח וכן גילוי המתגלה בצומח ירד ונתמעט בדומם.

For animals feel pain when a limb is cut from them, because they have the revelation of the life-force (chayus), which is not so with the vegetative. And likewise the revelation that is revealed in the vegetative descended and diminished in the inanimate.

> An animal feels pain when a limb is cut off, because life-force is revealed in it; a plant does not. And what is revealed in the plant is lessened further in inanimate matter.

18 ולפי שאין הצמצום אלא בבחי' מיעוט הגילוי ולא שאינה במציאות כלל כי הרי באדם מתגלה בחי' מדבר אע"פ [אף על פי] שהוא במקום א' עם הדצ"ח [הדומם צומח חי] לכך נק' בחי' מדבר לגבי בע"ח [בעלי חיים] בחי' סובב

And because the contraction is only a lessening of revelation, and not that it does not exist at all — for in man the level of speaking is revealed, even though he is in one place with the inanimate, the vegetative and the animal — therefore the level of speaking, relative to the animal, is called the level of sovev;

> A contraction is only a lessening of revelation, not a loss of existence: speech is revealed in man even though he lives in one place with minerals, plants and animals. That is why the human level is called sovev relative to the animal.

וכן חכמת שלמה לגבי ערכנו וכן מדרגת הנבואה שאלו היה מרע"ה [משה רבינו עליו השלום] וכל הנביאים פה עמנו היום היתה הנבואה מתגלה בהם

and so too the wisdom of Shlomo relative to our measure; and so too the level of prophecy: for if Moshe our teacher, peace be upon him, and all the prophets were here with us today, prophecy would be revealed in them.

> The same holds for Shlomo's wisdom relative to us, and for prophecy: were Moshe and all the prophets here today, prophecy would be revealed in them.

נמצא שאינו חסר רק הגילוי אבל מצד אור הנבואה בעצמו אין מונע לכך נקרא בחינת סובב כו'.

It follows that nothing is lacking but the revelation, while from the side of the light of prophecy itself there is no hindrance; therefore it is called the level of sovev, etc.

> So the only thing missing is revelation; from the side of the light of prophecy itself nothing holds it back. That is what makes it "sovev."

ומזה יובן שכל מיני הצמצומים והשתלשלות היו באור וגילוי לבד ולכך כולם הם במקום א' ג"כ וכנ"ל:

From this it will be understood that all the kinds of contraction and of the chain of descent (hishtalshelus) were in the light and the revelation alone; and therefore they are all in one place as well, as mentioned above.

> It follows that all the contractions and the whole chain of descent concern only the light and its revelation. That is why they can all exist in one place, which answers the question with which the maamar began.

SECTION 5 • ¶19–22

The mitzvos of the whole year

19 ג ומעתה צריך להבין ענין השופר ומתחלה יבואר ענין המצות של כל השנה והוא כי

3. Now we need to understand the matter of the shofar. First the matter of the mitzvos of the whole year will be explained. It is this:

> Section 3 turns to the shofar itself, but first explains the mitzvos performed all year round, so that what is unique about the shofar can be seen against them.

הנה במצות מלובש עונג העליון ב"ה אשר עד אין קץ כנודע שיש עונג למעלה מעונג[29] כי אין לך עשב[30] כו' וגבוה מעל גבוה[31] כו'

in the mitzvos is clothed the supernal delight, blessed be He, which is without end; as is known, there is delight above delight, for "there is no blade of grass," etc., and "one higher than the high," etc.

> G-d's own delight, the supernal delight, is clothed in the mitzvos, and it has no limit: there are levels of delight above levels of delight. The Midrash says that every blade of grass has a force above it, and Ecclesiastes speaks of "one higher than the high."

ומעדן התחתון נעשה גן לעדן העליון[32] דבריאה ועדן דבריאה שהוא חכמה דמל' דאצילות שהיא בחי' עדן לבחינת הגן[33] דבריאה היא בחי' גן לעדן דאצילות שהיא חכמה דאצילות עצמה

And of the lower Eden a garden is made for the higher Eden, of the World of Beriah (Creation); and the Eden of Beriah, which is the Chochmah (wisdom) of the Malchus (sovereignty) of the World of Atzilus (Emanation) — which is the level of Eden for the level of the Garden of Beriah — is the level of a garden for the Eden of Atzilus, which is the Chochmah of Atzilus itself.

> Gan Eden is a series of levels in which each "Eden" serves as a "garden" for the Eden above it. The Eden of Beriah, which is the Chochmah within the Malchus of Atzilus, is itself a garden for the Eden of Atzilus, the Chochmah of Atzilus itself.

(וכמ"ש בזהר פ' ויקהל דר"י ע"ב ופ' חקת דקפ"ב סע"ב [סוף עמוד ב] ועי' באדר"ז [באדרא זוטא] דרצ"ו ריש ע"א)

(As is written in the Zohar, Parshas Vayakhel, folio 210b, and Parshas Chukas, at the end of folio 182b; and see in the Idra Zuta, at the beginning of folio 296a.)

> The text cites the Zohar on Vayakhel and Chukas, and the Idra Zuta, for this structure of Eden and garden.

ועונג העליון הוא למעלה מעלה מבחי' חכמה דאצילות שהיא בחינת כתר ושם תר"ך עמודי אור[34, 35] כמו עמוד המחבר עליון עם התחתון

And the supernal delight is far, far above the level of the Chochmah of Atzilus; it is the level of Keser (the Crown). And there are the 620 pillars of light, like a pillar that joins the upper with the lower,

> The supernal delight is far above even the Chochmah of Atzilus: it belongs to Keser, the Crown. There are found the 620 "pillars of light," each like a pillar that joins what is above with what is below.

כמו שני עמודי התוך אשר הבית נשען עליו[36] דגבי שמשון כך נמשך תר"ך עמודי אור מכתר עליון להתלבש במצות ששרשם ועיקרם הוא במל' מצות המלך[37]

like the two middle pillars on which the house rested, in [the account of] Shimshon. So are the 620 pillars of light drawn from the supernal Keser to clothe themselves in the mitzvos, whose root and essence are in Malchus — "the commands of the King."

> Like the two middle pillars that held up the house in the story of Shimshon, these 620 pillars extend from the supernal Keser and are clothed in the mitzvos. The mitzvos as such belong to Malchus, as "the commands of the King."

והיינו מפני ששרש ומקור המצות הוא בבחי' הכתר שהוא רצון העליון ושם מלובש עונג העליון נח"ר לפני שאמרתי ונעשה רצוני ועונג זה הוא מלובש ג"כ בסוף המעשה כשנעשה רצוני [נחת רוח]

That is because the root and source of the mitzvos is in the level of Keser, which is the supernal will, and there the supernal delight is clothed: "It is gratification before Me that I spoke and My will was done." And this delight is also clothed at the end of the deed, when "My will was done,"

> The root of the mitzvos is in Keser, the supernal will, where G-d's delight is clothed, as the Sages say of an offering: "It is gratification before Me that I spoke and My will was done." That same delight is present at the end of the process too, in the actual deed by which His will is done.

דהיינו במצות המלך כי עיקר המצות הוא במל' ולכן אמרו בגמרא מצות צריכות כוונה[38] לצאת י"ח [ידי חובתו] ואפי' בק"ש [ואפילו בקריאת שמע] איתא בפע"ח [בפרי עץ חיים] שקודם ק"ש יכוין לצאת י"ח [קריאת שמע ידי חובתו]

that is, in the commands of the King, for the essence of the mitzvos is in Malchus. Therefore they said in the Gemara, "Mitzvos require intention" to fulfill one's obligation; and even with regard to the Shema, it is stated in the Pri Etz Chaim that before the Shema one should intend to fulfill one's obligation.

> Since the mitzvos are, at bottom, the King's commands, the Gemara rules that "mitzvos require intention" to fulfill one's obligation. The Pri Etz Chaim applies this even to the Shema: before reciting it, one should intend to fulfill the mitzvah.

שעם היות שענין הק"ש [הקריאת שמע] אחד ואהבת[39] הם דברי אמת מצד עצמן מ"מ לא די במה שקורא בהם מצד שרוצה לדבר דברי אמת אלא שצריך לדבר בם כדי לקיים מצות המלך שצונו בכך וכדי לעשות רצונו

For although the content of the Shema — "One" and "You shall love" — is words of truth in their own right, nevertheless it is not enough that one reads them because he wants to speak words of truth; rather, one must speak them in order to fulfill the command of the King, who commanded us to do so, and in order to do His will.

> The words of the Shema, that G-d is One and that we are to love Him, are true in themselves, but reciting them as true statements is not enough. They must be said in order to fulfill the King's command and to do His will.

ובזה ממשיך רצון העליון ב"ה ועונג המלובש בו במלכות [ובאם לאו אינו ממשיך כלום כמ"ש מזה

And through this one draws down the supernal will, blessed be He, and the delight clothed in it, into Malchus. [And if not, one draws down nothing, as is written on this

> Saying them as a command draws the supernal will, and the delight clothed in it, down into Malchus. A bracketed note adds that without such intention nothing at all is drawn down, and refers to the discourse on "And now, I pray, let the strength of my L-rd be great."

בד"ה ועתה יגדל נא אדה] והן הם תר"ך עמודי אור תרי"ג מצות דאורייתא ושבע מצות דרבנן[40] כנודע המחברים רצון העליון ברוך הוא במל':

in the discourse beginning "And now, I pray, let the strength of my L-rd be great."] And these are the very 620 pillars of light — the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, as is known — which join the supernal will, blessed be He, to Malchus.

> The 620 pillars of light are the 613 mitzvos of the Torah and the seven rabbinic mitzvos, and through them the supernal will is joined to Malchus.

20 והנה רצון העליון ב"ה שהוא בחי' כתר נק' גלגלתא דחפיא על מוחא[41] שהוא למעלה מעלה מבחי' חכמה מוחא.[42, 43]

Now, the supernal will, blessed be He, which is the level of Keser (the Crown), is called "the Gulgalta (skull) that covers the Mocha (brain)," for it is far, far above the level of Chochmah (wisdom), [called] "brain."

> The supernal will (Keser) is called "the Gulgalta (skull) that covers the Mocha (brain)," and so it stands far above Chochmah, which the Tikkunei Zohar calls "the brain."

אך הנה עדיין צריך ביאור שהקושיא מפורסמת ומבואר בע"ח [בעץ חיים] שכ"ב פ"ה שהרי אנו רואים בחוש באדם הגשמי שהגלגלת היא רק עצם החופף על הראש שחיותו מועט והמוח הוא משכן כללות החיות של האדם

But this still requires explanation, for the question is well known, and it is set out in Etz Chaim, Sha'ar 22, chapter 5: we see palpably in physical man that the skull is only a bone covering the head, whose life-force is slight, while the brain is the dwelling of a person's life-force as a whole;

> Yet this raises a well-known question, set out in Etz Chaim: in the human body, the skull is only a bone covering the head, with little life in it, while the brain houses a person's life-force as a whole.

ואם ניקב קרום של מוח[44] טרפה[45] שהחיות מסתלק בנקב בעלמא משא"כ בגלגלת אינו טרפה כ"א בנתרוצץ[46] רוב העצם לפי שאין החיות תלוי בו כ"כ [כל כך] ולמה גדלה וגבהה מעלת הגלגלתא על המוחא.

and if the membrane of the brain is pierced, [the animal] is tereifah (fatally defective), for the life-force departs through a mere hole; whereas with the skull, it is not tereifah unless most of the bone is crushed, because the life-force does not depend on it so much. So why is the virtue of the Gulgalta greater and higher than [that of] the Mocha?

> In Jewish law an animal whose brain membrane is pierced, even slightly, is tereifah, fatally defective, because its life escapes; but a damaged skull makes it tereifah only if most of the bone is crushed. So why should the skull rank higher than the brain?

אך הענין הוא כי הן אמת כי מעלת המוח היא גדולה מאד שהמוח הוא עיקר החיות

But the matter is this: it is true that the virtue of the brain is very great, for the brain is the essence of the life-force,

> The answer concedes that the brain is indeed greater in one respect: it is the core of the life-force.

והוא בבחי' פנימית משא"כ הגלגלת היא רק בחי' חיצוניות לבד אבל מ"מ היא כלי[47] ומשכן להשראת ענג העליון ב"ה יותר מבחי' חכמה.

and it is in the aspect of the inner dimension (pnimiyus); whereas the skull is merely the aspect of the outer dimension (chitzoniyus). Nevertheless, it is a vessel and a dwelling for the resting of the supernal delight, blessed be He, more than the level of Chochmah.

> The brain is the inner dimension (pnimiyus) and the skull only the outer (chitzoniyus); nevertheless, the skull is a vessel in which the supernal delight rests more than it rests in Chochmah.

21 והענין כי הנה ענג העליון אינו בא לידי התלבשות בבחי' פנימי' [פנימיות / פנימית] רק נשאר בבחי' מקיף מלמעלה ושורה בבחי' חיצוני' הכלים.

The matter is that the supernal delight does not come to be clothed in an inward way; it remains, rather, in the aspect of an encompassing [light] (makif) from above, and rests upon the outer dimension (chitzoniyus) of the vessels.

> The supernal delight is never clothed inwardly; it remains an encompassing light (makif) above, resting on the outer dimension of the vessels.

ולכן עצם הגלגלת שהוא בחי' חיצוני' הכלי הוא יותר מוכן להיות כלי ומשכן להשראת המקיף שעליו.

Therefore the bone of the skull, which is the aspect of the outer dimension of the vessel, is more fit to be a vessel and a dwelling for the resting of the encompassing [light] that is above it.

> That is why the skull, the outer part of the vessel, is better suited than the brain to hold the encompassing light that rests above it.

[ועי' בעי"ח [בעץ חיים] שכ"ב ספי"ו[48] אור רוחני מקיף עליו[49] ועי' בזהר פ' אמור דצ"ו סע"ב [סוף עמוד ב] גבי רישא וגולגלתא[50] ובפי' המק"מ [המקדש מלך] שם וכמ"ש מזה במ"א] וכמ"כ [וכמו כן] יובן באדם ג"כ.

[And see Etz Chaim, Sha'ar 22, at the end of chapter 6: "a spiritual light encompasses it"; and see in the Zohar, Parshas Emor, at the end of folio 96b, concerning "the head and the skull" (reisha vegulgalta), and in the commentary of the Mikdash Melech there; and as is written on this elsewhere.] And so too it will be understood in man as well.

> A bracketed note cites Etz Chaim, that "a spiritual light encompasses" a person, and the Zohar on "the head and the skull," with the Mikdash Melech's commentary. The same structure is then applied to the human being.

כי הנה לא כל הנשמה מלובשת באדם רק הארה ממנה ומה שבא לידי התלבשות מלובשת במוח בבחי' פנימית ועצם הנשמה שהוא בבחי' מקיף שורה ומקיף על הגלגלת.

For not the whole soul is clothed in a person, but only a radiance from it; and what comes to be clothed is clothed in the brain, in an inward way, while the essence of the soul, which is in the aspect of an encompassing [light], rests upon and encompasses the skull.

> Only a radiance of the soul is clothed in the body, and what is clothed is clothed inwardly, in the brain; the essence of the soul remains encompassing, resting above the skull.

22 ומזה יובן ג"כ ברצון שהרצון אין בו גילוי התענוג בבחי' פנימי' [פנימיות / פנימית] רק הוא בבחי' חיצוני'

From this it will also be understood with regard to the will: in the will there is no revelation of the delight in an inward way; rather, it is in the aspect of the outer dimension,

> The same applies to the supernal will: the delight is not revealed inwardly within it, because the will itself is outer relative to the delight.

אלא ששם שורה התענוג בבחי' השראה ומקיף בלבד נח"ר [נחת רוח] לפני שאמרתי כו' ועונג זה השורה ומקיף בבחי' רצון העליון ב"ה הוא הנמשך ע"י המצות:

only there the delight rests, as an indwelling and an encompassing [light] alone: "It is gratification before Me that I spoke," etc. And this delight, which rests upon and encompasses the level of the supernal will, blessed be He, is what is drawn down through the mitzvos.

> The delight rests on the will only as an indwelling and encompassing presence, "gratification before Me that I spoke and My will was done." This encompassing delight is what the mitzvos draw down.

SECTION 6 • ¶23

The shofar

23 ובזה יובן ההפרש שבין מצות השופר שבר"ה [שבראש השנה] ובין מצות של כל השנה. כי הנה בר"ה [בראש השנה] ועשי"ת [ועשרת ימי תשובה] דרשו[51] ה' בהמצאו כתיב

With this, the difference between the mitzvah of the shofar on Rosh HaShanah and the mitzvos of the whole year will be understood. For of Rosh HaShanah and the Ten Days of Teshuvah it is written, "Seek Havayah when He may be found,"

> Now the difference between the shofar and the other mitzvos of the year can be explained. The Sages read Isaiah's "Seek Havayah when He may be found" as referring to the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur.

שהוא זמן תיקון כל הפגמים וחסרונות[52] שחיסר איזה מצוה או שקיצר בעבודתה ותיקון הפגמים והחסרונות לא די בהמשכה חיצוניות כמו המשכת מצות של כל השנה שהן רצון העליון שהוא בבחי' חיצונית ואינו

for it is the time for repairing all the blemishes and deficiencies — that one omitted some mitzvah or fell short in its service. And for the repair of the blemishes and deficiencies, an outer drawing-down is not enough, like the drawing-down of the mitzvos of the whole year, which are the supernal will, which is in the aspect of the outer dimension (chitzoniyus) and is

> This is the season for repairing every flaw and deficiency, whether a mitzvah one missed or one performed with too little devotion. Such repair needs more than an outer drawing-down like that of the year's mitzvos, which reach only the supernal will, an outer level.

אלא כלי ומשכן להשראת עונג העליון ששורה ומקיף עליו מלמעלה וכנודע מענין נהר שנחרב ויבש שצריך לחפור בעומק יותר כו'

only a vessel and a dwelling for the resting of the supernal delight, which rests upon it and encompasses it from above. As is known from the matter of a river that has been laid waste and dried up: one must dig deeper, etc.

> The will is only a vessel on which the delight rests from above. As with a river that has dried up, restoring the flow requires digging deeper, down to the source.

וע"ז באה מצות השופר גנוחי גנח וילולי יליל[53] לעורר י"ג מדות הרחמים שהן י"ד ת"ד [תיקוני דיקנא] מותרי מוחין ומוחין היינו בחי' פנימיות.

And for this comes the mitzvah of the shofar — "groaning groans" and "wailing wails" — to arouse the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard (tikkunei dikna), the surplus of the intellect (mochin); and the mochin are the aspect of the inner dimension (pnimiyus).

> That is the role of the shofar, whose sound is "groaning" and "wailing," as the Talmud describes the teruah. It arouses the Thirteen Attributes of Mercy, which in Kabbalah are the thirteen tikkunim of the beard, grown from the surplus of the mochin, and the mochin are the inner dimension. The print reads י"ד (fourteen) here, evidently a misprint for י"ג (thirteen), as the next sentence has it.

הגם שהי"ג ת"ד [תיקוני דיקנא] הן המשכות[54] שנמשכו למטה מבחינת הגלגלתא מ"מ להיות שרשם מבחי' מוחין מו"ס [מוחא סתימאה] לכך הם תיקונין לתקן בחי' חיצוניות הגלגלתא כי במו"ס [במוחא סתימאה] מלובש עונג העליון בבחינת פנימיות ולא בבחינת הארה בלבד כבמוחין שבראש.

Although the thirteen tikkunim of the beard are drawings-down that were drawn down, below the level of the Gulgalta, nevertheless, since their root is from the level of the mochin of Mocha Stima'ah (the hidden brain), they are therefore tikkunim (rectifications) to repair the outer dimension of the Gulgalta. For in Mocha Stima'ah the supernal delight is clothed in an inward way, and not merely as a radiance, as [it is] in the mochin in the head.

> The tikkunim of the beard extend below the Gulgalta, yet their root is in the mochin of Mocha Stima'ah, the hidden brain, so they can repair the outer level of the Gulgalta. In Mocha Stima'ah the supernal delight is clothed inwardly, not merely as a radiance.

כי המוחין שבראש עד"מ הן הבאין לידי גילוי שכל והבנה בטעם ודעת המושג ומובן ואין שם גילוי עונג כ"א בבחינת הארה בלבד שכשמשכיל על דבר נופל לו תענוג.

For the mochin in the head, by way of analogy, are those that come to the revelation of intellect and understanding, in reasoning and knowledge that are grasped and understood; and there is no revelation of delight there except as a mere radiance: when one comprehends something, delight comes upon him.

> By analogy, the ordinary mind in the head is where understanding and reasoning are revealed. There delight is only a radiance, the pleasure one feels on grasping an idea.

משא"כ מו"ס [מוחא סתימאה] היא בחי' שתוק כך עלה במחשבה[55] שלא ניתנה להשכיל ולהשיג הטעם והדעת מחמת שהיא עצם אחד עם התענוג המלובש בה

Whereas Mocha Stima'ah is the level of "Be silent; so it arose in thought," which is not given to be comprehended, or for its reason and knowledge to be grasped, because it is one essence with the delight that is clothed in it,

> Mocha Stima'ah is like G-d's answer to Moshe in the Talmud, "Be silent; so it arose in thought": a wisdom whose reasons cannot be grasped, because it is one essence with the delight clothed in it.

ולא יפרדו [והתענוג ההוא הוא בבחינת פנימיות התענוג ועמ"שמזה בביאור ע"פ אני[56] ה' אלקיכם דפ' ציצית

and they are not separated. [And that delight is in the aspect of the inner dimension of delight. And see what is written on this in the explanation of the verse "I am Havayah your G-d," in the section of tzitzis.

> The wisdom and the delight are inseparable. A long bracketed gloss begins here: this delight is the inner dimension of delight, and the reader is referred to the explanation of "I am Havayah your G-d" in the section of tzitzis.

וגם יובן זה ע"ד מ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פט"ו [פרק ט"ו / פרשה ט"ו][57] דפנימית אבא הוא חשוב כמו עתיק[58] כו' ע"ש.

And this will also be understood along the lines of what is written in the Pri Etz Chaim, Sha'ar Kerias Shema, chapter 15, that the inner dimension of Abba is considered like Atik, etc.; see there.

> The gloss compares the Pri Etz Chaim, which says that the inner dimension of Abba (Chochmah) is regarded as being like Atik, the innermost level of Keser.

וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] פ' ואתחנן (בדף ר"ס ע"ב) ובהגהת מהר"ן [מהרבינו נסים] באוצ"ח [באוצרות חיים] (דל"ח ע"א) בדרוש עתיק איתא דהיינו

And so wrote the Ramaz on Parshas Va'eschanan (on folio 260b); and in the gloss of the Maharan in Otzros Chaim (folio 38a), in the discourse on Atik, it is stated that this means

> It brings support from the Ramaz on Va'eschanan, and from a gloss in Otzros Chaim, in the discourse on Atik, which says that this means the inner dimension of Atik.

כמו פנימית עתיק וכ"מ בפע"ח [בפרי עץ חיים] שם בהדיא[59] וכ"כ [וכמו כן] ג"כ הרמ"ז [הרב משה זכות] בפ' כי תצא (בדף רע"ו ע"ב)

like the inner dimension of Atik; and so it is indicated explicitly in the Pri Etz Chaim there. And so too the Ramaz wrote in Parshas Ki Seitzei (on folio 276b),

> The gloss notes that the Pri Etz Chaim indicates this explicitly, and that the Ramaz says it again on Ki Seitzei.

בשם הפע"ח [הפרי עץ חיים] וכללי החי"ו [החס ושלום] סי' ס"ג דפנימית אבא הוא חשוב כפנימית דעתיק ע"ש ובפ' בא (ד"מ) בד"ה זמין איהו ובתוך פנימיותו כו'

in the name of the Pri Etz Chaim and the Kelalim of Rabbi Chaim Vital, section 63, that the inner dimension of Abba is considered like the inner dimension of Atik; see there. And in Parshas Bo (folio 40), on the passage beginning "He is destined" (zamin ihu), and "within its inner dimension," etc.

> The Ramaz there gives it in the name of the Pri Etz Chaim and of Rabbi Chaim Vital's Kelalim, section 63: the inner dimension of Abba is regarded like the inner dimension of Atik. A further reference is to the Zohar on Parshas Bo.

וי"ל [ויש לומר] דכש"כ [דכל שכן] מו"ס [מוחא סתימאה] מקור ושרש דבחי' אבא שע"ז איתא באדר"ז [באדרא זוטא] (דר"צ ריש ע"א) והאי עדן דהיינו אבא אתמשך מעדן עילאה סתימאה דכל סתימין[60] ע"ש.

And it may be said that all the more so Mocha Stima'ah, the source and root of the level of Abba, of which it is stated in the Idra Zuta (at the beginning of folio 290a): "And this Eden" — that is, Abba — "is drawn from the supernal Eden, hidden of all hidden"; see there.

> If the inner dimension of Abba is like Atik, then all the more so Mocha Stima'ah, the source of Abba. The Idra Zuta says that this "Eden," Abba, is drawn from the supernal Eden, "hidden of all hidden."

ולכן המשכה זו היא למעלה מההמשכה שע"י המצות של לכ השנה שהוא מבחי' א"א גולגלתא כו'

Therefore this drawing-down is above the drawing-down that comes through the mitzvos of the whole year, which is from the level of Arich Anpin, the Gulgalta, etc.,

> Therefore the drawing-down through the shofar is higher than that of the year-round mitzvos, which come only from the Gulgalta of Arich Anpin, the outer level of Keser.

כנ"ל] והמשכת ענג זה נמשך בר"ה ע"י השופר גנוחי גנח וילולי יליל ומחמת זה נמשך תיקון כל הפגמים בעשי"ת [בעשרת ימי תשובה] הבאים אחר ר"ה [ראש השנה].

as mentioned above.] And the drawing-down of this delight is drawn down on Rosh HaShanah through the shofar, "groaning groans" and "wailing wails"; and because of this, the repair of all the blemishes is drawn down in the Ten Days of Teshuvah that come after Rosh HaShanah.

> The gloss ends here. On Rosh HaShanah this inner delight is drawn down through the shofar's groaning and wailing, and through it the repair of all flaws is drawn down during the Ten Days of Teshuvah that follow.

ולכן בשופר יש חרדה כי המשכה זו היא ממו"ס [ממוחא סתימאה] אשר שם נמשך גבורות דעתיק ומתלבשות במו"ס [במוחא סתימאה] כנודע:[61]

Therefore there is trembling in the shofar, for this drawing-down is from Mocha Stima'ah, where the Gevuros (restraints) of Atik are drawn down and clothed in Mocha Stima'ah, as is known.

> This is why the shofar brings trembling: its drawing-down comes from Mocha Stima'ah, where the Gevuros, the powers of restraint, of Atik are drawn down and clothed.

SECTION 7 • ¶24–25

The verse explained

24 ד ועתה נבא לביאור הפסוקים שוש אשיש בהוי'.[62,63] היינו המשכת עונג העליון מרצון למל' שנמשך דרך

4. Now we come to the explanation of the verses. "I will greatly rejoice in Havayah": this is the drawing-down of the supernal delight from the will to Malchus (sovereignty), which is drawn by way of

> Section 4 explains the verses. "I will greatly rejoice in Havayah" is the drawing-down of the supernal delight from the will (Keser) to Malchus, by way of the Name Havayah.

בחי' הוי' שהן י"ס [י' ספירות] דאצילות [וע' באד"ר [באדרא רבא] דקל"ג א' וע' עוד בזהר תרומה דקל"ז א' גבי ישיש מסטרא דאור קדמאה דלא אשתכח ביה דינא כלל].[64]

the level of Havayah, which is the ten Sefiros of the World of Atzilus (Emanation). [See in the Idra Rabba, folio 133a; and see further in the Zohar, Terumah, folio 137a, concerning "will rejoice" (yasis): from the side of the primordial light, in which no judgment at all is found.]

> Havayah here means the ten Sefiros of Atzilus. A bracketed note cites the Idra Rabba and the Zohar on Terumah, which connects the word "rejoice" (yasis) with the primordial light, in which there is no judgment at all.

תגל נפשי באלקי היא בחי' השופר שהוא בחי' אלקי בחי' גבורות וצמצומים שהמשכות פנימי' [פנימיות / פנימית] הן בגבורות וצמצומים וגבורתך ידברו[65] [ועמ"ש מזה בביאור ע"פ קול דודי[66] כו'

"My soul shall exult in my G-d" is the level of the shofar, which is the level of "my G-d" (Elokai), the level of Gevuros (restraints) and contractions (tzimtzumim); for inner drawings-down come through Gevuros and contractions, "and they shall speak of Your might (gevurascha)." [And see what is written on this in the explanation of the verse "The voice of my Beloved," etc.,

> "My soul shall exult in my G-d" refers to the shofar. "My G-d" (Elokai) is the Name of Gevuros and contractions, and inner drawings-down come specifically through such contractions, as in the verse "they shall speak of Your might (gevurascha)."

גבי פסח בענין מאי פירות מצות וע' בזהר ח"ג [חלק ג'] דרל"ט סע"א [סוף עמוד א] וע"ב ודרס"ז ב'] כי הלבישני בגדי ישע.

concerning Pesach, on the matter of "What are the fruits of mitzvos?"; and see in the Zohar, Part III, folio 239a, at the end, and side b, and folio 267b.] "For He has clothed me in garments of salvation (yesha)."

> The bracketed note refers to the explanation of "The voice of my Beloved" concerning Pesach and "the fruits of mitzvos," and to passages in the Zohar. Then the verse continues: "for He has clothed me in garments of salvation (yesha)."

פי' ישע ש"ע [ש"ע (370)] נהורין בתוס' [בתוספת] יו"ד המורה על העתיד דהיינו ש"ע [ש"ע (370)] נהורין שיהי' [שיהיה] לעתיד לימות המשיח כי יש כמה בחי' בש"ע [בש"ע (370)] נהורין כו'

The meaning of yesha: the 370 lights (shin-ayin nehorin), with the addition of a yud, which denotes the future. That is, the 370 lights that will be in the Time to Come, in the days of Mashiach; for there are several levels in the 370 lights, etc.

> The word yesha (ישע) is read as shin-ayin, 370, with an added yud. The 370 lights are a lofty level in Kabbalah, and the yud, the prefix of the future tense, points to the 370 lights that will shine in the days of Mashiach.

[ע' [עיין] בפי' הרמ"ז [הרב משה זכות] בזהר ר"פ שמיני ובפ' בראשית על דף ד' וסע"ב [וסוף עמוד ב] בההיא שעתא ארח כו' ועמ"ש בד"ה בכ"ה בכסליו[67] בענין וכובע ישועה בראשו[68] באגה"ק [באגרת הקודש] ע"פ וילבש צדקה[69, 70] כו']

[See the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shemini, and in Parshas Bereshis, on folio 4, and at the end of side b, [on the passage] "At that hour..." (behahi sha'ata arach), etc.; and see what is written in the discourse beginning "On the twenty-fifth of Kislev," on the matter of "and a helmet of salvation on his head"; [and] in Iggeres HaKodesh, on the verse "And He donned tzedakah," etc.]

A bracketed note refers to the Ramaz's commentary on the Zohar, and to the discourse on the twenty-fifth of Kislev and to Iggeres HaKodesh, which discuss "a helmet of salvation on his head" and "He donned tzedakah."

וש"ע [ושע"ע (370)] נהורין אלו הן למעלה מעלה מן ההשתלשלות ותרגום של וישע ה' אל הבל[71] והוה רעוא מן קדם[72] ה'.

And these 370 lights are far, far above the chain of descent (hishtalshelus). And the Targum of "And Havayah turned (vayisha) to Hevel" is "And there was favor (ra'ava) before Havayah."

These 370 lights are far above the chain of descent. Onkelos renders "And Havayah turned (vayisha) to Hevel" as "there was favor (ra'ava) before Havayah," linking yesha with ra'ava, will.

רעוא בחי' רצון העליון והלבישני להמשיך את נפש האדם ג"כ למעלה מן ההשתלשלות ומעיל צדקה יעטני. מעיל הוא לבוש כמו שאר לבושין אלא שבשוליו יש זגין ורמונים להשמיע קול.

Ra'ava is the level of the supernal will. "He has clothed me": to draw the soul of man, too, above the chain of descent. "He has wrapped me in a robe of tzedakah (righteousness)." A robe is a garment like other garments, except that on its hem there are bells and pomegranates, to make a sound heard.

Ra'ava is the supernal will, so "He has clothed me" means drawing the human soul, too, above the chain of descent. The next phrase, "He has wrapped me in a robe of tzedakah," is introduced: a robe is a garment like any other, but like the High Priest's robe its hem has bells and pomegranates that make a sound.

25 וכך הצדקה היא בחינת לבוש כמו שאר מצות שהם[73] בחינת לבושים אלא שמעלה זו יתירה בצדקה

So too tzedakah (charity) is the level of a garment, like the other mitzvos, which are the level of garments; except that tzedakah has this additional virtue,

Tzedakah (charity) makes a "garment" for the soul like every mitzvah, but it has an added quality, which is why the verse calls it a robe.

שהיא מהדברים שאוכלים פירותיהן בעולם הזה ג"כ והן בחינת זגים ורמונים כו' והטעם כי נעוץ תחלתן בסופן[74,75] דווקא והיינו בצדקה שהיא במל'.

that it is among the things whose fruits one eats in this world as well, and these are the level of bells and pomegranates, etc. The reason is that "their beginning is embedded in their end" — specifically; that is, in tzedakah, which is in Malchus (sovereignty).

> Tzedakah is among the deeds whose fruits one enjoys even in this world, and these fruits are the "bells and pomegranates" on the robe's hem. The reason is that tzedakah belongs to Malchus, the last Sefirah, and as Sefer Yetzirah says, the beginning is embedded in the end.

וגם להיות כי המל' היא בחי' דל דלית לה מגרמה כלום והחיות הנמשך בה בבחינת גילוי היא בחי' השמעת קול ההמשכה שאפי' [שאפילו] במקום דלית מגרמה כלום נמשך חיות [וע' בזהר פ' פקודי (דרל"א ע"א)

And also, since Malchus is the level of a poor one (dal), which has nothing of its own, the life-force that is drawn into it in a revealed way is the level of making the sound of the drawing-down heard: that even in a place that has nothing of its own, life-force is drawn. [And see in the Zohar, Parshas Pekudei (folio 231a),

> Malchus is "poor" (dal), having nothing of its own, so the life-force revealed in it is like a sound announcing the drawing-down: even where there is nothing, life flows. The bracketed note begins with the Zohar on "its sound shall be heard."

מענין ונשמע קולו[76,77,78] כו' ובמק"מ [ובמקדש מלך] שם ובזהר בראשית (דף נ' ע"ב) ובפ' ויגש (דר"ט סע"ב [סוף עמוד ב] ודר"י ריש ע"א) ובמק"מ [ובמקדש מלך] שם.

on the matter of "And its sound shall be heard," etc., and in the Mikdash Melech there; and in the Zohar, Bereshis (folio 50b), and in Parshas Vayigash (at the end of folio 209b and the beginning of folio 210a), and in the Mikdash Melech there.

> The note lists further Zohar passages on the sound that is heard, with the Mikdash Melech's commentary on them.

ועוי"ל [ועוד יש לומר] בעבודה ענין בגדי ישע ומעיל צדקה הם ב' בחי' לבושים המבואר במ"א בפסוק כבס ביין לבושו[79] ובדם ענבים סותה.[80]

And one may further say, in [terms of divine] service, that "garments of salvation" and "a robe of tzedakah" are the two levels of garments explained elsewhere on the verse "He washes his garment in wine, and his robe in the blood of grapes":

> The text offers a second reading, in terms of a person's service of G-d: "garments of salvation" and "a robe of tzedakah" are the two kinds of garments explained elsewhere on the verse "He washes his garment in wine, and his robe in the blood of grapes."

דהיינו לבושי המדות של הנפש שנק' לבושי הגוף ולבושי הג"ר [הג' ראשונות] ראיה ושמיעה לאסתכלא ביקרא כו'

that is, the garments of the emotive attributes (middos) of the soul, which are called the garments of the body, and the garments of the first three [Sefiros], sight and hearing, "to gaze upon the glory," etc.

> One kind is the garments of the soul's emotions, called garments of the body; the other is the garments of the intellect, the first three Sefiros, such as sight and hearing, which serve "to gaze upon the glory."

וכן מבואר בזוהר פ' יתרו (דף צ' ע"ב) מהו בגדי ישע כו' ישע אסתכלותא הוא.[81]

And so it is explained in the Zohar, Parshas Yisro (folio 90b): "What are 'garments of salvation'?" etc. — "Yesha is gazing."

> The Zohar explains "garments of salvation" the same way, saying that yesha means gazing.

וזהו הנמשך ע"י התשובה שעי"ז תגל נפשי באלקי כי הלבישני בגדי ישע לבושי הראש וכענין

And this is what is drawn down through teshuvah (return), through which "my soul shall exult in my G-d, for He has clothed me in garments of salvation" — the garments of the head, as in the matter of

> These garments of the head come through teshuvah: through it "my soul shall exult in my G-d, for He has clothed me in garments of salvation."

וכובע ישועה בראשו[82] וע"י קיום שאר המצות נמשך בחי' לבושי הגוף וזהו ענין ומעיל צדקה כו' וע' מזה בד"ה אסרי לגפן][83] כחתן יכהן פאר.[84]

"and a helmet of salvation on his head." And through the fulfillment of the other mitzvos the level of the garments of the body is drawn down, and this is the meaning of "and a robe of tzedakah," etc. And see on this in the discourse beginning "Binding to the vine."] "As a bridegroom (chasan) who adorns himself (yechahen) with splendor (pe'er)":

> They are like "a helmet of salvation on his head," while the other mitzvos draw down garments of the body, the "robe of tzedakah." Then the verse continues: "as a bridegroom adorns himself with splendor."

היינו ת"ת [תפארת] דאימא שנעשה כתר לז"א[85] [ויסוד דאימא מסתיים בחזה דז"א שהוא ת"ת [תפארת] דז"א] יכהן היינו המשכת החסדים שהיא תורה שבכתב כו'

this is the Tiferes (beauty) of Imma, which becomes a crown (keser) for Z'eir Anpin (the emotive attributes) [and the Yesod of Imma ends at the chest of Z'eir Anpin, which is the Tiferes of Z'eir Anpin]. Yechahen is the drawing-down of the Chassadim (kindnesses), which is the Written Torah, etc.,

> The "splendor" (pe'er) is the Tiferes of Imma (Binah), which becomes a crown for Z'eir Anpin; a bracketed note adds that the Yesod of Imma ends at the chest of Z'eir Anpin. Yechahen, from kohen, a priest, means the drawing-down of Chassadim, kindnesses, which is the Written Torah.

בבחי' פני מית [ועמ"ש עוד מענין כחתן יכהן פאר בפ' צו בד"ה להבין ענין משמח חתן כו'] וככלה תעדה כליה[86] תתעדה בכליה לא נאמר

in an inward way. [And see what is written further on the matter of "As a bridegroom who adorns himself with splendor" in Parshas Tzav, in the discourse beginning "To understand the matter of gladdening the bridegroom," etc.] "And as a bride adorns her jewels (ta'deh keleha)": it does not say tis'adeh bekeleha ("she will adorn herself with her jewels"),

> This drawing-down is inward. After a reference to the discourse on "gladdening the bridegroom" in Parshas Tzav, the maamar reads the next words closely: the verse does not say tis'adeh bekeleha, the bride "will adorn herself with her jewels."

אלא תעדה כליה כי כליה הם הצדיקים[87,88] [ע' [עיין] בזהר פ' בלק דקצ"ט ע"ב וע' בזהר ויחי דרמ"ו סע"ב [סוף עמוד ב] ודרמ"ב ע"א ובפ' פקודי דרל"ח ע"א]

but ta'deh keleha ("she will adorn her vessels"), for "her vessels" (keleha) are the tzaddikim (the righteous) [see in the Zohar, Parshas Balak, folio 199b; and see in the Zohar, Vayechi, at the end of folio 246b, and folio 242a; and in Parshas Pekudei, folio 238a],

> It says ta'deh keleha, "she will adorn her keilim," her vessels, and these vessels are the tzaddikim. A bracketed note cites Zohar passages on this.

כמו האבות הן הן המרכבה[89,90] בבחי' ביטול אליו יתי והם כלים ומשכן לשכינה השורה עליהם והכלה היא השכינה שתעדה אותם בעטרות שצדיקים יושבין בג"ע [בגן עדן] ועטרותיהן בראשיהן[91]

as "the Patriarchs are themselves the chariot," in a state of self-nullification (bittul) to Him, may He be blessed; and they are vessels and a dwelling for the Shechinah (Divine Presence) that rests upon them. And the bride is the Shechinah, who will adorn them with crowns, for "the tzaddikim sit" in Gan Eden "with their crowns on their heads,"

> Like the Patriarchs, who are G-d's "chariot," the tzaddikim are wholly given over to Him and become vessels on which the Shechinah rests. The bride is the Shechinah, who adorns them with crowns, as the Talmud describes the righteous in the World to Come with crowns on their heads.

והיינו בחי' מקיפים [ועמ"ש בד"ה אלה פקודי בענין משכן העדות] והכוונה שכמו החתן יכהן פאר המשכת פנימית בעסק התורה והכלה תעדה כליה בבחי' המצות במקיפים.

and this is the level of encompassing [lights] (makifim) [and see what is written in the discourse beginning "These are the accounts," on the matter of "the Tabernacle of Testimony"]. The intent is: just as "the bridegroom adorns himself with splendor" — an inward drawing-down, through occupation with the Torah — and "the bride adorns her vessels" in the aspect of the mitzvos, with encompassing [lights],

> Those crowns are encompassing lights (makifim). So the bridegroom's adornment is the inner drawing-down through Torah study, and the bride's adorning of her vessels is the encompassing light drawn down through the mitzvos.

כן שוש אשיש בהוי' המשכת עונג העליון להיות תגל נפשי באלקי בחי' פנימית.[92,93]

so "I will greatly rejoice in Havayah" is the drawing-down of the supernal delight, so that there be "my soul shall exult in my G-d," the inward level,

> The same pattern applies to the opening of the verse: "I will greatly rejoice in Havayah" draws down the supernal delight so that "my soul shall exult in my G-d," the inner level, comes about.

SECTION 8 • ¶26–30

The revelation of the Time to Come

26 וכי הלבישני בגדי ישע[94] בבחי' מקיפים דלעתיד והכל מבחי' ענג העליון כנ"ל [והיינו שיש כמה בחי' זו למעלה מזו במדרגת הלבושים הנעשים ממעשה המצות וכמ"ש בד"ה ועשית בגדי קדש כו'.

and "for He has clothed me in garments of salvation" — in the level of the encompassing [lights] of the Time to Come; and all is from the level of the supernal delight, as mentioned above. [That is, there are several levels, one above the other, in the rank of the garments that are made from the performance of the mitzvos, as is written in the discourse beginning "And you shall make holy garments," etc.

> "For He has clothed me in garments of salvation" refers to the encompassing lights of the Time to Come, which also come from the supernal delight. A bracketed note opens here: the garments made from the mitzvos come in many levels, one above another, as explained in the discourse on "And you shall make holy garments."

וכן בבחי' פנימיות הנמשך ע"י עסק התורה ועמ"ש בביאור ע"פ אני הוי' אלקיכם דפי' ציצית בענין בתורת ה' חפצו ובתורתו יהגה[95] כו' ע"ש.

And so too in the level of the inner dimension that is drawn down through occupation with the Torah; and see what is written in the explanation of the verse "I am Havayah your G-d," in the section of tzitzis, on the matter of "His desire is in the Torah of Havayah, and in his Torah he meditates," etc.; see there.

> The same is true of the inner light drawn through Torah study; the note refers to the explanation of "I am Havayah your G-d" in the section of tzitzis, on "His desire is in the Torah of Havayah, and in his Torah he meditates."

27 ועכשיו ההמשכה בג"ע [בגן עדן] ע"י התורה ומצות פנימיים ומקיפים הוא מבחי' זו"נ [זעיר אנפין ונוקבא] דאצי' שזהו ענין כחתן כו' וככלה תעדה כו'.

Now, at present, the drawing-down in Gan Eden through the Torah and the mitzvos, inner and encompassing [lights], is from the level of Z'eir Anpin and Nukva (the feminine) of Atzilus (Emanation); and this is the meaning of "As a bridegroom," etc., "and as a bride adorns," etc.

> At present, the light drawn into Gan Eden through the Torah (inner light) and the mitzvos (encompassing light) comes from Z'eir Anpin and Nukva of Atzilus, the "bridegroom" and "bride" of the verse.

ולעתיד יומשך המשכת פנימי' [פנימיות / פנימית] מבחי' מו"ס [מוחא סתימאה] דעתיקא ומקיפים דכתר דא"א וע"ז אמר שוש אשיש כו' תגל נפשי כו' כי הלבישני[96] כו' כנ"ל.

But in the Time to Come there will be drawn down an inner drawing-down from the level of Mocha Stima'ah (the hidden brain) of Atika, and encompassing [lights] from the Keser (Crown) of Arich Anpin. And of this he said, "I will greatly rejoice," etc., "my soul shall exult," etc., "for He has clothed me," etc., as mentioned above.

> In the Time to Come the inner light will come from Mocha Stima'ah of Atik and the encompassing light from the Keser of Arich Anpin. That future revelation is what "I will greatly rejoice… my soul shall exult… for He has clothed me" describes.

28 ועמ"ש במ"א בביאור ע"פ כי על כל כבוד חופה דלשם נתבאר פי' וענין שת"ת [שתפארת] דאימא נעשה כתר לז"א ושעד"ז יש בחי' עליונה יותר הנמשך מכתר ומו"ס [ומוחא סתימאה]

And see what is written elsewhere, in the explanation of the verse "For over all the glory, a canopy," where the meaning and matter is explained that the Tiferes (beauty) of Imma becomes a crown for Z'eir Anpin, and that, in the same way, there is a higher level, drawn from Keser and Mocha Stima'ah;

> Another discourse, on "For over all the glory, a canopy," explains how the Tiferes of Imma becomes a crown for Z'eir Anpin, and that a similar but higher level is drawn from Keser and Mocha Stima'ah.

וזהו ענין שוש כו' ותגל כו' כחתן[97] כו' ועמ"ש במ"א בביאור ע"פ ונאוה כו' כיריעות שלמה.

and this is the matter of "I will rejoice," etc., "and exult," etc., "as a bridegroom," etc. And see what is written elsewhere in the explanation of the verse "and comely," etc., "as the curtains of Shlomo."

> That higher level is the meaning of "I will rejoice… and exult… as a bridegroom." The reader is also referred to the explanation of "comely… as the curtains of Shlomo."

29 וביאור הענין דהנה מבואר במ"א בד"ה שיר השירים. בפי' מצהלות חתנים לשון רבים כי הנה התורה נק' חתן וכדי להיות המשכת אור א"ס ב"ה בתורה שלפנינו יש דרך כלל ב' בחי' חות דרגא כו' ע"ש באריכות.

The explanation of the matter: it is explained elsewhere, in the discourse beginning "The Song of Songs," on the meaning of mitzhalos chasanim ("the rejoicing of bridegrooms"), in the plural, that the Torah is called a bridegroom (chasan); and in order for there to be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into the Torah that is before us, there are, in general, two levels of "descending a step" (chas darga), etc.; see there at length.

> The discourse on "The Song of Songs" explains the plural in mitzhalos chasanim, "the rejoicing of bridegrooms": the Torah is called a bridegroom (chasan), and for the Infinite Light to enter the Torah we study there are, in general, two "descents of a step" (chas darga).

אכן לעתיד יהיה הגילוי למטה כמו למעלה נמצא שבחי' חות דרגא הא' יתגלה ג"כ למטה ממש.

However, in the Time to Come the revelation will be below as it is above; it follows that the first level of "descending a step" will also be revealed truly below.

> In the Time to Come, revelation below will be as it is above, so even the first, higher descent will be revealed down here.

30 וזהו ענין וארשתיך לי[98] וכמ"ש מזה בפ' במדבר. ונתבאר מזה לקמן סד"ה להבין מ"ש ביום השמיני עצרת ועד"ז יובן פי' שוש אשיש בהוי' כו'

And this is the meaning of "And I will betroth you to Me," as is written on this in Parshas Bamidbar; and it is explained on this below, at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly.'" And in the same way the meaning of "I will greatly rejoice in Havayah," etc.,

> This is the meaning of Hosea's promise, "And I will betroth you to Me," explained in Parshas Bamidbar and later at the end of the discourse on "On the eighth day, an assembly." The verse "I will greatly rejoice" is to be understood along the same lines.

כחתן יכהן כו' ופי' שעכשיו ההמשכה למטה בעלמא דאתגליא הוא מבחי' ז"א דאצי' שנק' חתן חות דרגא.[99]

"As a bridegroom adorns himself," etc., will be understood. The meaning is that at present the drawing-down below, in the revealed world (alma de'isgalya), is from the level of Z'eir Anpin of Atzilus, which is called chasan — chas darga ("descending a step").

> At present, the drawing-down into the revealed world comes from Z'eir Anpin of Atzilus, which is called chasan, the one who "steps down" (chas darga).

והוא ירידה הב' ולעתיד יהיה הגילוי גם למטה מבחי' כתר המחבר וממשיך א"ס ב"ה אל הנאצלים שזהו ירידה הא' להיות ראשית האצילות כו'

And this is the second descent. But in the Time to Come the revelation will be below as well from the level of Keser, which joins and draws down the Infinite One (Ein Sof), blessed be He, to the emanated [levels]; this is the first descent, to become the beginning of Atzilus, etc.;

> That is the second descent. In the future, revelation will come down even from Keser, which joins the Infinite One to the emanated levels; that is the first descent, which forms the very beginning of Atzilus.

שגילוי זה ממש בעצמו יהיה למטה וז"ש [וזהו שכתוב] בזהר ח"ג [חלק ג'] (דקל"ג א') שוש אשיש בהוי' בעתיק יומין אתמר.[100]

this very revelation itself will be below. And this is what is written in the Zohar, Part III (folio 133a): "'I will greatly rejoice in Havayah' was said of Atik Yomin."

> That very revelation itself will be below. This is why the Zohar says that "I will greatly rejoice in Havayah" was said of Atik Yomin.

שהוא בחי' המרומם לבדו המתנשא מימות עולם.[101] שגילוי זה יהיה גם למטה. ועד"ז יובן ענין וככלה תעדה כליה.[102]

It is the level of "He who alone is exalted, who is uplifted since days of old": this revelation will be below as well. And in the same way the matter of "And as a bride adorns her vessels" will be understood.

> Atik Yomin is the level praised in the morning blessing before the Shema as "He who alone is exalted... uplifted since days of old," and in the future it will be revealed below. "As a bride adorns her vessels" is to be understood in the same way.

וזהו ענין ביום ההוא[103] יהי"ה שגם בחי'[104] וי"ה יהיו בבחי' י"ה. ועמ,ש בד"ה והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כו' ועמ"ש ע"פ כמשוש חתן כו']:

And this is the meaning of "On that day shall be (yihyeh)," that the level of vav-hei, too, will be in the level of yud-hei. And see what is written in the discourse beginning "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.; and see what is written on the verse "As the rejoicing of a bridegroom," etc.]

> This is the meaning of Zechariah's "On that day shall be (yihyeh)": the word יהיה is written yud-hei twice, showing that vav-hei, the lower letters of the Name, will rise to the level of yud-hei. The bracketed note closes with two further references.

IN ONE'S AVODAH

A mitzvah draws down G-d's will and delight only when it is done as the King's command: even the Shema, whose words are true in themselves, must be said in order to fulfill His command and do His will, and without that intention nothing is drawn down. Repairing what one omitted, or did with too little devotion, takes more than the outer drawing-down of the year's mitzvos: in the Ten Days of Teshuvah one must reach deeper, through the shofar's groaning and wailing and through teshuvah, which draws the garments of the head. And tzedakah is a garment whose fruits are enjoyed even in this world.

QUESTIONS FOR DISCUSSION

1. If sovev is present here, only concealed, in what sense is it "above" memalei? How do the analogies of the brain and of writing explain countless contractions in one place?
2. Why is the skull (the will, Keser) ranked above the brain (Chochmah), even though the brain is more vital to life?
3. Why must even the Shema, whose words are true in themselves, be recited as the King's command?
4. What can the shofar's groaning and wailing accomplish that the mitzvos of the whole year cannot, and why does the shofar bring trembling?
5. How does the maamar read the bridegroom and the bride of Isaiah's verse, today and in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ שוש אשיש**

The Tzemach Tzedek's Or HaTorah on Nitzavim takes up this explanation of "I will greatly rejoice." The note also points to a discourse there whose opening words refer to "what is written in the explanation of 'I will greatly rejoice,'" that is, to this very maamar.

KEHOT'S NOTE

ראה אוה"ת פ' נצבים ע' א'רעג. וראה שם ע' א'רסב ד"ה מ"ש בביאור דשוש אשיש. מאמרי אדה"א כאן ע' תתנח שמיוסד על מאמר זה. וראה שם ע' תתעו.

2 **שוש אשיש**

"I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation, He has wrapped me in a robe of tzedakah; as a bridegroom adorns himself with splendor, and as a bride adorns herself with her jewels." The whole maamar explains this verse, which it reads phrase by phrase in section 4.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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PARAGRAPH 2

3 **אין פירושו שסובב ומקיף מלמעלה**

The note quotes Tanya, chapter 48: "the concept of place does not apply at all in spiritual matters." That is why sovev cannot mean that it surrounds the worlds from above.

KEHOT'S NOTE

כי לא שייך כלל בחי' מקום ברוחניות — תניא פרק מח (סח, א). וראה בליקוט פירושים ומ"מ — חיטריק שם.

4 **מבשרי אחזה**

"And after my skin is torn off, this; and from my flesh I shall behold G-d." Chassidus reads it as license to understand the divine through the structure of the human being, and the maamar introduces its analogy with it.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

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

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 3

5 **והכל במקום א' הוא המוח**

The note quotes the Rebbe Rashab: the will that sits in the brain beside the intellect is the will that follows reason.

KEHOT'S NOTE

"נר' דהכוונה שם [בלקו"ת] על הרצון שהוא פנימי' המדות ויכול להיות גם היפך המדות שבלב הטבעים רק מפני חיוב השכל כו'. וכמו להושיט רגלו במים חמים ביותר לצורך רפואה כו'. או שמצטער מדבר תענוג מפני ידיעתו שאצ"ל כן כו'. וכן להתענג בדבר צער כמו בתענית וסיגופים שהם תיקון לנפשו כו', שכ"ז הוא מן הרצון שע"פ השכל והוא חיות המדות כו' וכמ"ש בלק"ת ד"ה בהעלותך האי ומבואר במ"א" — המשך תער"ב פרק קסח.

6 **והשתלשלות מעילה לעילה במקום א'**

The note points to the Tzemach Tzedek's philosophical work for this idea of a chain of descent, from cause to cause, within a single place.

KEHOT'S NOTE

ראה ספר החקירה פ, א.

PARAGRAPH 5

7 "The path of life leads upward for the wise (lema'lah lemaskil), to turn away from the grave below." The maamar borrows the verse's words: one who understands can apply the analogy Above.

Proverbs 15:24 משלי ט"ו:כ"ד

אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל לְמַעַן סוּר מִשְּׁאוֹל מָטָּה׃

The path of life goeth upward for the wise, that he may depart from the nether-world beneath.

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8 **ע"פ משל אחר מכח השכל המתלבש במעשה**

The note points there for a further treatment of this analogy, the power of the intellect clothed in an action such as writing.

KEHOT'S NOTE

ראה גם סה"מ תש"ח ע' 97.

PARAGRAPH 8

9 **אב המכה את בנו**

Kehot's note points to Proverbs 13:24 for these words.

Proverbs 13:24 משלי י"ג:כ"ד

חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ מוּסָר׃

He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes.

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KEHOT'S NOTE

ראה משלי יג, כד.

PARAGRAPH 9

10 **הצמצום ומקום פנוי**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח דרוש עגולים ויושר ענף ב.

11 **הצמצום ומקום פנוי וחלל**

The Arizal writes that before the worlds were emanated a simple supernal light filled all existence, and it contracted itself to leave a vacated place, an empty void. The maamar explains that this tzimtzum took place in the light, not in the Infinite One Himself.

Sefer Etz Chaim 1:3–4 עץ חיים א:ג-ד

... אמנם שעור התפשטותו אינו רק עד התחלת קרקעית העיגולים דע"י שהוא בחי' פרצוף כתר דעולם האצילות כמ"ש במקומו אשר העיגולים הנ"ל דע"י מתעגלים תחת רגלי היושר א"ק עצמו בלבד כמ"ש. והנה נתבאר איך א"ק הזה ממלא בעיגול ויושר שלו את כל מקום החלל והאויר הפנוי שבתוך הא"ס כנ"ל. אמנם נשאר מקום פנוי בין או"מ של אור יושר שבו אל הכלים ואו"פ דיושר שבו ושם נתהוו ונאצלו כל העולמות אשר כולם נתלים ונאחזים בזה הא"ק וממנו יצאו כנ"ל: והנה אבאר לך עתה דרך קיצור מופלג כללות כל העולמות אשר במקום ...

Sefer Etz Chaim (Public Domain)

12 **בת"ז וכד אנת תסתלק**

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

KEHOT'S NOTE

בהקדמה (פתח אליי).

13 **וכד אנת תסתלק מינייהו**

From Elijah's prayer (Pasach Eliyahu) in the Tikkunei Zohar: "And when You withdraw from them, all the Names remain like a body without a soul." The maamar reads this withdrawal as concealment of the light, not a change of place.

Tikkunei Zohar 17b:2–3 תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. 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.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

14 **דאיהו וגרמוהי חד**

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

KEHOT'S NOTE

שם בתחלתה (ג, ב).

15 **דאיהו וגרמוהי חד**

The introduction to the Tikkunei Zohar says of the Sefiros of Atzilus that "He and His vessels are one in them": the divine light and the vessels are wholly united. The maamar uses it as the mark of full revelation, in contrast to Beriah.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלַאו אִינּוּן וְחַיָּיהוֹן חַד, לַאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דְּרָקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 12

16 **בד"ה שחורה אני**

That discourse explains "I am black, yet comely": through the "blackness" of keeping the prohibitive commandments, there will be revealed in the future the light that encompasses all worlds, which is beyond the bounds of the worlds.

Song of Songs 7:1 שיר השירים ז':א'

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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KEHOT'S NOTE

לקמן שה"ש ז, א.

17 **ישת חשך סתרו**

"He made darkness His hiding place, His shelter around Him." The verse speaks of G-d concealing Himself; the text points to its treatment in the discourse on "I am black, yet comely."

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

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

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18 **קוב"ה סתים וגליא**

In Acharei Mos the Zohar teaches that three levels are bound together, the Holy One, blessed be He, the Torah and Israel, and each is "level above level, hidden and revealed." The text cites it for G-d being at once concealed and revealed.

Zohar, Achrei Mot 50:299 ספר הזהר, אחרי מות נ':רצ"ט

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the

precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

19 **בד"ה כי קרוב אליך הדבר**

That discourse explains that G-d's Name is only a radiance of Him, while "I," His very being and essence, is far above name and radiance, and that through self-sacrifice one draws down the light that encompasses all worlds.

KEHOT'S NOTE

לעיל מו, ג.

20 Kehot's note points to Zohar, Achrei Mot 47:288 for these words.

Zohar, Achrei Mot 47:288 ספר הזהר, אחרי מות מ"ז:רפ"ח

PARAGRAPH 13

21 **כי הנה נודע שנשמת משה רבינו**

The note says this teaching about the soul of Moshe is brought in the Tzemach Tzedek's Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ב ע' תקז. ראה גם סה"מ עזר"ת ע' קכט ואילך. ד"ה החדש הזה לכם תשכ"ב.

22 **וכן נשמת אברהם**

The note quotes the Rebbe Rashab on p. 38: "This needs study, for with Avraham the cantillation separates between them," questioning whether Avraham's soul revealed Atzilus fully; on p. 104 he adds "like Yosef and Shlomo."

KEHOT'S NOTE

בסה"מ תרנ"א ע' לח "וצ"ע דהלא באברהם פסיק טעמא ביניי"הו" ושם ע' קד וכמו "יוסף ושלמה". ראה בהמשך תער"ב ח"ג ע' איתנז. וראה לקמן שה"ש יט, ג. ובליקוט פירושים ומ"מ — חיטריק לאגה"ק כ.

23 **שנמצא גם למטה בחי' אצילות**

The passage in Tazria explains that Atzilus, the world of tikkun, can extend and be clothed even in a place of opposing forces, so that Atzilus is clothed in Beriah, Beriah in Yetzirah and Yetzirah in Asiyah, and there is an enclothement of Atzilus in Asiyah too.

Numbers 2:2 במדבר ב':ב'

אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־מוֹעֵד יַחֲנוּ׃

'The children of Israel shall pitch by their fathers'houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

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KEHOT'S NOTE

ועי"ל בתזריע (כא, א). ושי"נ. ושם במדבר סיני באוה"מ שאו (במדבר ב, ב). ובביאור יונתי פי"ב בשה"ש [יח, ב]. [כ].

24 **וכמ"ש בגלגולים פ"כ**

Sefer HaGilgulim is cited there as well: after explaining that the Sefiros of Atzilus are clothed in Beriah, Beriah in Yetzirah and Yetzirah in Asiyah, that discourse concludes that Atzilus is clothed in Asiyah too, as Sefer HaGilgulim writes.

KEHOT'S NOTE

נזכר גם לעיל תזריע כא, א. ומובא בתניא פרק ח בהגהה, ונעתק לשונו באוה"ת ויקרא שם.

PARAGRAPH 14

25 **שאילו היה משה ואברהם גם היום**

That discourse, on "In the wilderness of Sinai, in the Tent of Meeting… Lift up," explains, citing Sefer HaGilgulim, chapter 20, that Atzilus itself is clothed in the inner dimension of Asiyah, and illustrates it with the prophecy of Moshe our teacher, in which Atzilus itself shone while he was clothed in a physical body.

Numbers 2:2 במדבר ב':ב'

אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־מוֹעֵד יַחֲנוּ׃

'The children of Israel shall pitch by their fathers'houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

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KEHOT'S NOTE

ראה לעיל במדבר ב, ב.

PARAGRAPH 15

26 **ויחכם מכל האדם**

"He was wiser than all men," wiser even than the most renowned sages of his time. Scripture's testimony to the wisdom revealed to Shlomo in this world.

I Kings 5:11 מלכים א ה':י"א

וַיֶּחְכַּם מִכָּל־הָאָדָם מֵאֵיתָן הָאֶזְרָחִי וְהֵימָן וְכַלְכֹּל וְדַרְדַּע בְּנֵי מָחוֹל וַיְהִי־שְׁמוֹ בְּכָל־הַגּוֹיִם סָבִיב׃

For he was wiser than all men: than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about.

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27 **ויחכם מכל האדם וידבר שלשת אלפים משל**

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

KEHOT'S NOTE

מ"א ה, יא-יב.

28 **וידבר שלשת אלפים משל**

"And he spoke three thousand parables, and his songs were a thousand and five." The verse shows how much wisdom was revealed in Shlomo.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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PARAGRAPH 19

29 **שיש עונג למעלה מענג**

The note says that the idea of "delight above delight" is explained at length there, in the Mitteler Rebbe's maamar founded on this one.

KEHOT'S NOTE

נתבאר בארוכה במאמרי אדה"א כאן ע' תתפד.

30 **אין לך עשב**

Rabbi Simon says there is no blade of grass that does not have a mazal in the heavens that strikes it and tells it, "Grow!" The maamar uses it for the principle that every level has a higher level above it.

Bereshit Rabbah 10:6

בראשית רבה י':ו'

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

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

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KEHOT'S NOTE

ב"ר פ"י, ו.

31 **וגבוה מעל גבוה**

"For one higher than the high watches over him, and there are higher ones above them." Like the Midrash, it shows levels of delight rising one above another without end.

Ecclesiastes 5:7

קהלת ה':ז'

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

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

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KEHOT'S NOTE

קהלת ה, ז.

32 **ומעדן התחתון נעשה גן לעדן העליון**

In Chukas the Zohar speaks of the "lower Eden," called the lower Chochmah, which stands over the earthly garden, and says: "This lower Eden is called a garden for the Eden above, and this garden is called Eden for the garden below." The maamar's Eden of Beriah, the Chochmah of Malchus, follows this pattern.

Zohar, Chukat 9:54–60

ספר הזהר, חקת ט':נ"ד-ס'

33 **עדן לבחינת הגן**

In Vayakhel the Zohar describes the river that goes out from Eden to water the lower garden, and says that the lower point, itself an Eden, "is a garden relative to the supernal Eden." This is the pattern of Eden and garden that the maamar describes.

Zohar, Vayakhel 24:308–316

ספר הזהר, ויקהל כ"ד:ש"ח-שט"ז

Happy is the portion of whoever is found worthy of those garments wherein the righteous are clad in the Garden of Eden. Those garments are made out of the good deeds performed by a man in this world in obedience to the commands of the Torah. In the Lower Paradise man's soul is thus sustained by these deeds and is clad in garments of glory made out of them. But when the soul mounts up on high through that portal of the firmament, other precious garments are provided for it ...

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

34 **ושם תר"ך עמודי אור**

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

35 **תר"ך עמודי אור**

The Pardes writes that, by tradition, Keser contains 620 pillars of light, the numerical value of keser (כתר), and that from them life is drawn into all the Sefiros. The maamar draws on this for the 620 pillars that join Keser to the mitzvos.

Pardes Rimmonim 8:5–6

פרדס רמונים ח':ה'-ו'

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

36 **שני עמודי התוך אשר הבית נשען עליו**

"Shimshon grasped the two middle pillars on which the house rested, and leaned upon them." The pillars that

bore the whole house are the maamar's image for the pillars of light that join Keser to the mitzvos.

Judges 16:29 שופטים ט"ז:כ"ט

וַיִּלְפֹּת שִׁמְשׁוֹן אֶת־שְׁנֵי עַמּוּדֵי הַתָּוֶךְ אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם וַיִּסָּמֶךְ עֲלֵיהֶם אֶחָד בִּימִינוֹ וְאֶחָד בִּשְׂמֹאלוֹ׃

And Samson took fast hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left.

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KEHOT'S NOTE

ראה שופטים טז, כט.

37 **מצות המלך**

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג, ועוד.

38 **בגמרא מצות צריכות כוונה**

From the law of one who reads the Shema in the Torah at the time of its recital, the Gemara concludes that "mitzvos require intention." The maamar explains why: a mitzvah draws down G-d's will only when it is done as His command.

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּונָה. מַאי "אִם כִּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנָן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say …

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

KEHOT'S NOTE

ברכות יג, א. ושי"נ.

39 **ואהבת**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." With the Shema's opening declaration that Havayah is One, these are the maamar's example of words true in themselves that must still be recited as a command.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת יְהוָה אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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40 **מצות דרבנן**

The note sends the reader to the discussion of the rabbinic mitzvos in Likkutei Torah on Bechukosai, and to the sources noted there.

KEHOT'S NOTE

[ע"ל] בחקותי (מז, ב). ושי"נ. [כ].

PARAGRAPH 20

41 **גלגלתא דחפיא על מוחא**

The note points to the Tzemach Tzedek's discussion there of the Gulgalta that covers the brain.

KEHOT'S NOTE

ראה אוה"ת בלק ע' תתקסד.

42 **חכמה מוחא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

43 **חכמה מוחא**

Elijah's prayer in the Tikkunei Zohar assigns the Sefiros to the parts of the body: "the brain is Chochmah, which is thought within." Hence Chochmah is called "the brain."

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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44 **ניקב קרום של מוח**

The Mishnah lists the defects that render an animal tereifah, among them a pierced membrane of the brain. The maamar cites it to show how much life depends on the brain.

Chullin 42a:3–4 חולין מ"ב א:ג'-ד'

מתני' אלו טרפות בבהמה נקובת הוושט ופסוקת הגרגרת ניקב קרום של מוח ניקב הלב לבית חללו נשברה השדרה ונפסק החוט שלה ניטל הכבד ולא נשתייר הימנו כלום הריאה שניקבה או שחסרה ר"ש אומר עד שתינקב לבית הסמפונות ניקבה הקבה ניקבה המרה ניקבו הדקין הכרס הפנימית שניקבה או שנקרע רוב החיצונה רבי יהודה אומר הגדולה טפח והקטנה ברובה המסס ובית הכוסות שניקבו לחוץ

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45 **ואם ניקב קרום של מוח טריפה**

The note quotes the Tzemach Tzedek's reason there for the law that a pierced brain membrane makes an animal tereifah: "because the brain will in the end deteriorate."

KEHOT'S NOTE

חולין רפ"ג. ראה אוה"ת מג"א (הוצאת תש"נ) ע' קנ: "משום דסוף המוח להתקלקל".

46 **בגלגלת אינו טרפה כ"א בנתרוצץ**

Shmuel rules that a skull crushed in its greater part renders the animal tereifah, and lesser damage does not. Life does not depend on the skull as it depends on the brain.

חולין נ"ב א:י"ח-כ"א Chullin 52a:18–21

סברי אם כן מירתח קא רתח חדא טרפה תרתי מיבעיא והא קא אמרי ליה ולא רתח כיון דקאמר להו גיסטרא קאמריתו היינו ריתחיה אמר רבה בר רב שילא אמר רב מתנא אמר שמואל נעקרה צלע מעיקרה וגולגולת שנחבטה ברובה ובשר החופה את רוב הכרס ברובו טרפה נעקרה צלע מעיקרה טרפה ורמינהו

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KEHOT'S NOTE

חולין נב, א.

47 **מ"מ היא כלי להשראת ענג העליון ב"ה**

There, in the explanation of "I am Havayah your G-d" in the section of tzitzis, the question is raised how the will can be called "outer" relative to the intellect, when the will (Keser) is higher than the intellect (Chochmah).

KEHOT'S NOTE

ראה לעיל פ' שלח מט, ד.

PARAGRAPH 21

48 **שכ"ב ספ"ו**

The discourse in Sh'lach asks how the will can be "outer" relative to the intellect, which is the subject of this passage on the skull and the encompassing light.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו [שכ"ג]. סופ"ב וכצ"ל. [כ]. ראה לעיל פ' שלח מט, ד. פ' נצבים מז, ד. ובארוכה במאמרי אדה"א כאן ע' תתסה ואילך.

49 **אור רוחני מקיף עליו**

Etz Chaim explains that a person's keser is "a spiritual light encompassing him," not seen by the eye, while its outer part, which extends below, is the skull surrounding his brain. The Kehot note gives this place (Sha'ar 23, end of chapter 2) for the text's "Sha'ar 22, end of chapter 6."

עץ חיים כ"ג:ב' Sefer Etz Chaim 23:2

... אך זה יובן במ"ש כי הנה כמו שהכתר אינו מכלל גופו דז"א רק בחי' מקפת עליו זולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל אמנם החיצוניות שלו המתפשט למטה הוא הנגלה והוא הגולגלת המקיף את המוחין של אדם עצמו:

Sefer Etz Chaim (Public Domain)

50 **רישא וגולגלתא**

In Emor the Zohar describes the supernal bond as "the head, the skull and the brains" (reisha vegulgalta umochi).

The text cites it, with the Mikdash Melech's commentary, for the place of the skull above the brain.

ספר הזהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה Zohar, Emor 31:147–32:155

PARAGRAPH 23

51 **בר"ה ועשי"ת דרשו ה' בהמצאו**

The Gemara reads "Seek Havayah when He may be found" as referring to the ten days between Rosh HaShanah and Yom Kippur, when G-d is especially near.

ראש השנה י"ח א:י"א-י"ב Rosh Hashanah 18a:11–12

וְהָכְתִיב: ״דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ״! הָתָם בְּיָחִיד, הָכָא בְּצִבּוּר. בְּיָחִיד, אֵימַת? אָמַר רַבָּה בַּר אֲבוּהּ: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים. ״וַיְהִי כַּעֲשֶׂרֶת הַיָּמִים וַיִּגֹּף ה׳ אֶת נָבָל״ — עֲשָׂרָה יָמִים מַאי עֲבִידְתַּיְיהוּ? אָמַר רַב יְהוּדָה אָמַר רַב: כְּנֶגֶד עֶשֶׂר לְגִימוֹת שֶׁנָּתַן נָבָל לְעַבְדֵי דָּוִד. אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים.

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KEHOT'S NOTE

ר"ה יח, א.

52 **תיקון כל הפגמים וחסרונות**

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

KEHOT'S NOTE

ראה בהנסמן להלן בהוספות להערות וציונים.

53 **גנוחי גנח וילולי יליל**

The Gemara explains the teruah through the Targum's "yevava," a cry: one view holds it is groaning (genuchei ganach), the other wailing (yelulei yalil). The maamar reads both as the weeping that arouses mercy.

ראש השנה ל"ג ב:י' Rosh Hashanah 33b:10

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: ״יוֹם תְּרוּעָה יִהְיֶה לָכֶם״, וּמְתַרְגְּמִינַן: ״יוֹם יַבָּבָא יְהֵא לְכוֹן״. וּכְתִיב בְּאֵימֵיהּ דְּסִיסְרָא: ״בָּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא״. מָר סָבַר גַּנּוּחֵי גַּנַּח. וּמָר סָבַר יְלוּלֵי יַלֵּיל.

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54 **הגם שהי"ג ת"ד הן המשכות**

The note points there for the thirteen tikkunim of the beard as drawings-down below the Gulgalta whose root is in the mochin.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ה דף תתעט, ב.

55 **שתוק כך עלה במחשבה**

When Moshe asked why the Torah was given through him and not through Rabbi Akiva, G-d answered, "Be silent; so it arose in thought before Me." The maamar uses it for a wisdom whose reason is beyond grasp.

מנחות כ"ט ב:ה' Menachot 29b:5

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזור

hidden." The gloss reads it as Abba drawn from Mocha Stima'ah.

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט"ז:ס"ט-י"ט:ע"ז

61 **דרשו ה' בהמצאו**

"Seek Havayah when He may be found; call upon Him when He is near." The verse the Sages apply to the Ten Days of Teshuvah.

Isaiah 55:6 ישעיהו נ"ה:ו'

דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ קְרָאֻהוּ בְּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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PARAGRAPH 24

62 **שוש אשיש בהוי'**

"I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation, He has wrapped me in a robe of tzedakah." Section 4 explains the verse phrase by phrase.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּיהוָה תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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63 **שוש אשיש בהוי'**

The Idra Rabba says that "I will greatly rejoice in Havayah" was said of Atik Yomin, for He is the joy of all; when the path of His beard is revealed, all the forces of judgment are hidden.

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

64 **ישיש מסטרא דאור קדמאה דלא אשתכח ביה דינא כלל**

On "like a bridegroom coming out of his canopy… he rejoices (yasis) like a mighty man," the Zohar says: yasis, from the side of the primordial light, in which no judgment at all is found.

Zohar, Terumah 16:192–202 ספר הזהר, תרומה ט"ז:קצ"ב-ר"ב

And what is "his covering"? Eden, the "covering" which covers up all things. "He rejoiceth" from the side of the primeval light in which judgement has no place at all. "As a strong man" (gibbor)-from the side of "strength" (geburah); and note that it does not say here "a strong man", but "as a strong man", which means that Judgement is tempered by Mercy. Thus the sun gathers all together in one, in perfect devotion and love. "To run on the way", in order to nourish and complement the Moon …

לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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56 **בביאור ע"פ אני ה' אלקיכם דפ' ציצית**

That explanation distinguishes two levels of intellect: Chochmah, Abba of Atzilus, which draws only from the "hairs" that issue from the Gulgalta and is below the will; and Mocha Stima'ah, the hidden intellect, which is above the will because the delight, truly infinite, is in it.

KEHOT'S NOTE

לעיל פ' שלח מט, ג ואילך. ובאוה"ת כאן ע' אירעד מוסיף על ציון הנ"ל שבלקו"ת: "בענין ב' בחי' תורה היינו מ"ש בתורת ה' חפצו ובתורתו יהגה כו' ע"ש". וכ"ה בפנים.

57 **בפע"ח שער הק"ש פט"ו**

The note points to these discussions of the Pri Etz Chaim's teaching that the inner dimension of Abba is like Atik.

KEHOT'S NOTE

ראה אוה"ת פ' נצבים ע' אירעו. פ' לך לך דף תשכח, א.

58 **דפנימית אבא הוא חשוב כמו עתיק**

Pri Etz Chaim records the Arizal's words that when Z'eir Anpin draws from Abba it draws only from Abba's outer dimension, for drawing from its inner dimension "is considered as if it draws from Atik, hidden within Arich Anpin." The gloss builds on this.

Pri Etz Chaim, Gate of the Recitation of the Shema 15:5 פרי עץ חיים, שער הקריאת שמע ט"ו:ה'

וגם דע, כי הלא בכל פרצוף יש פנימי וחיצון, ולפעמים נמשכת הטפה מן בחי' החיצוניות, ולפעמים מן הפנימית. ואמר לי מורי זלה"ה, כי לעולם כשיונק ז"א וממשיך אותו הטפה מן אבא, אינו יונק אלא בחיצונות שלו לבד, כי מהפנימי שלו הוא חשוב כאלו יונק מן עתיק הגנוז תוך א"א. הטעם, כי כשנתקן עתיק, היה או"א אב"א, נמצא כי זיוג או"א (ס"א באחור) הוא נמשך מעתיק. ואין אני מבין טעם זה, ואיני זוכר הבנתו. אמנם הענין הוא כי לעולם אין המשכה מן אבא אלא מהחיצונות, אך בא"א יש בו המשכה מהחיצונות …

Pri Etz Chaim (Public Domain)

59 **וכ"מ בפע"ח שם בהדיא**

The note refers to the Rebbe's note there on this statement that the Pri Etz Chaim indicates it explicitly.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בספר המאמרים — ש"ת ע' 49. ולהלן בהוספות להערות וציונים. ראה באוה"ת פ' נצבים ע' אירעד בארוכה.

60 **והאי עדן דהיינו אבא אתמשך מעדן עילאה סתימאה דכל סתימין**

The Idra Zuta says that Chochmah is called Eden, "and this Eden is drawn from the supernal Eden, hidden of all

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

65 **וגבורתך ידברו**

"They shall speak of the glory of Your kingdom, and tell of Your might." The maamar uses it to tie inner drawing-down to Gevuros, "might."

Psalms 145:11 תהילים קמ"ה:י"א

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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66 **בביאור ע"פ קול דודי**

That explanation of "The voice of my Beloved" describes Keser as the 620 pillars of light, the 613 Torah commandments and seven rabbinic ones, rooted above Chochmah, and says that although the wisdom of the Torah teaches how to do the mitzvos, their root is higher than Chochmah.

KEHOT'S NOTE

לקמן שה"ש טו, סע"ד ואילך.

67 **בד"ה בכ"ה בכסלו**

The discourse on the twenty-fifth of Kislev explains that through tzedakah, in which a person gives the life of his soul earned by his toil, a drawing from above "from nothing to something" comes from the inner dimension of the Infinite Light, and that the mitzvos are G-d's will clothed in physical deeds.

KEHOT'S NOTE

תו"א כט, ד. שערי אורה יד, א.

68 **וכובע ישועה בראשו**

"He donned tzedakah like armor, and a helmet of salvation on his head." The helmet of salvation, a garment of the head, is linked to the "garments of salvation."

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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69 **באגה"ק ע"פ וילבש צדקה**

A collection of commentaries and sources on the Tanya; the note sends the reader to its comments on this epistle.

KEHOT'S NOTE

ראה שם בליקוט פירושים ומ"מ — חיטריק.

70 **וילבש צדקה**

This epistle opens with "He donned tzedakah like armor" and explains that tzedakah, greatest of the mitzvos, makes garments for the soul drawn from the light that encompasses all worlds.

Tanya, Iggeres HaKodesh 3:1-2 תניא, אגרת הקדש ג':א'-ב'

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן, וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. וְדָרְשׁוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "מַה שִּׁרְיוֹן זֶה כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל". פֵּירוּשׁ, שֶׁהַשִּׁרְיוֹן עָשׂוּי קַשְׂקַשִּׂים עַל נְקָבִים, וְהֵם מְגִינִים שֶׁלֹּא יִכָּנֵס חֵץ בַּנְּקָבִים, וְכָכָה הוּא מַעֲשֵׂה הַצְּדָקָה: וּבֵיאוּר הָעִנְיָן, כִּי גְּדוֹלָה צְדָקָה מִכָּל הַמִּצְוֹת, שֶׁמֵּהֶן נַעֲשִׂים לְבוּשִׁים לְהַנְּשָׁמָה, הַנִּמְשָׁכִים מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מִבְּחִינַת "סוֹבֵב כָּל עָלְמִין" (כְּמְבוֹאָר ...

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71 **וישע ה' אל הבל**

"And Havayah turned to Hevel and to his offering." The verb vayisha shares its letters with yesha.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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72 **והוה רעוא מן קדם ה'**

Onkelos renders vayisha as "and there was favor (ra'ava) before Havayah," so the maamar links yesha with ra'ava, the supernal will.

Onkelos Genesis 4:4 תרגום אונקלוס על בראשית ד':ד'

וְהֶבֶל אַיְתִי אַף הוּא מִבַּכְרֵי עָנֵה וּמִשַּׁמְנָהוֹן וְהַוָת רַעֲוָא מִן קֳדָם יְיָ בְּהֶבֶל וּבְקוּרְבָּנֵהּ׃

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PARAGRAPH 25

73 **מצות שהם בחי' לבושים**

At the end of chapter 5 the Tanya cites Etz Chaim, Sha'ar 44, chapter 3: the garments of the souls in Gan Eden are the mitzvos, and the Torah is the souls' food.

KEHOT'S NOTE

הובא בתניא ספ"ה מע"ח ש' מ"ד, פ"ג.

74 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

75 **נעוץ תחלתן בסופן**

"Ten Sefiros without substance: their end is embedded in their beginning and their beginning in their end, like a

flame bound to a coal." The maamar uses it for the special power of tzedakah, which is in Malchus, the last Sefirah.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

76 **ונשמע קולו**

"It shall be on Aharon to minister, and its sound shall be heard when he comes into the Sanctuary." The bells of the High Priest's robe are the image behind the "robe of tzedakah."

Exodus 28:35 שמות כ"ח:ל"ה

וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי ה' וּבְצֵאתוֹ וְלֹא יָמוּת:

And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the holy place before the L-RD, and when he cometh out, that he die not.

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77 **ונשמע קולו**

On the High Priest's robe the Zohar explains "its sound shall be heard when he comes into the Sanctuary": a voice must be heard, so that blessings rest on the world through the priest.

Zohar, Pekudei 21:194–204 ספר הזהר, פקודי כ"א:קצ"ד-ר"ד

78 **ונשמע קולו**

On "and the voice was heard in Pharaoh's house," the Zohar contrasts "the voice that is heard" with the voice of prayer that depends on it, kol written with a vav and kal written without one.

Zohar, Vayigash 8:85–10:99 ספר הזהר, ויגש ח':פ"ה-י':צ"ט

79 **המבואר במ"א בפסוק כבס ביין לבושו**

There the two kinds of "wine," the wine of joy in a mitzvah and the red wine of bitterness over one's distance from G-d, produce two kinds of garments: "He washes his garment in wine" is the cleansing of the garments of the mitzvos.

KEHOT'S NOTE

תו"א מו, ד.

80 **כבס ביין לבושו ובדם ענבים סותה**

"He washes his garment in wine, and his robe in the blood of grapes," from Yaakov's blessing to Yehudah. Its two garments are read as two kinds of garments of the soul.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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81 **מהו בגדי ישע כו' ישע אסתכלותא הוא**

Expounding "I will greatly rejoice in Havayah," the Zohar asks, "What are garments of salvation?" and answers that they are colors engraved for gazing; "yesha is gazing." The maamar takes them as the garments of the head, sight and hearing.

Zohar, Yitro 28:495–30:505 ספר הזהר, יתרו כ"ח:תצ"ה-ל':תק"ה

The fifth commandment, "Honour thy father and thy mother", implies also the tenth, "Thou shalt not covet thy neighbour's wife"; for whosoever has a son born in adultery is "honoured" by him on false pretences. Further, it is written in the fifth commandment "that thy days may be long upon the land which the L-rd thy G-d giveth thee", as much as to say, "what He gives thee is thine-but covet not what is not thine". Thus the first five commandments imply the second five. Therefore: "From his right hand ...

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

82 **וכובע ישועה בראשו**

"He donned tzedakah like armor, and a helmet of salvation on his head." The helmet of salvation is a garment of the head, drawn down through teshuvah.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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KEHOT'S NOTE

ישע' נט, יז.

83 **בד"ה אסרי לגפן**

The discourse in Torah Ohr, Vayechi, opens with "Binding to the vine his foal" and goes on to "He washes his garment in wine"; it is the same discourse the text cites for the two kinds of garments.

KEHOT'S NOTE

תו"א פ' ויחי.

84 **כחתן יכהן פאר**

"As a bridegroom adorns himself with splendor, and as a bride adorns her jewels." The maamar reads the bridegroom's splendor as the inner light of Torah and the bride's "vessels" as the tzaddikim.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bride-

groom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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85 **ת"ת דאימא . . כתר לז"א**

The note points to a later passage in Likkutei Torah on Shir HaShirim for the Tiferes of Imma that becomes a crown for Z'eir Anpin.

KEHOT'S NOTE

על"ק שה"ש (מו, ג) נ' מאדמו"ר. [כ].

86 **וככלה תעדה כליה**

The Zohar asks on this verse, "Who are her keilim? These are Israel, who are the vessels of this bride." The maamar identifies the vessels with the tzaddikim.

Zohar, Balak 20:271–21:279 ספר הזהר, בלק כ:ער"א-כ"א:ער"ט

From this', said R. Hamnuna the ancient, 'we can learn that the oppression of Israel brings benefit to them, and that the ease of the other nations brings evil to them. For the word kalah can be read kallah (bride) while khalah can only mean destruction and annihilation.

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

87 **כי כליה הם הצדיקים**

On this folio the Zohar says that the "daughters of Jerusalem" are the souls of the tzaddikim, who are always close to the King.

Zohar, Vayechi 66:673–68:682 ספר הזהר, ויחי ס"ו:תער"ג-ס"ח:תרפ"ב

88 **כי כליה הם הצדיקים**

On this folio the Zohar compares bringing the Tabernacle to Moshe with bringing a bride into the wedding canopy.

Zohar, Pekudei 38:335–39:344 ספר הזהר, פקודי ל"ח:של"ה-ל"ט:שמ"ד

89 **האבות הן המרכבה**

"The Patriarchs are themselves the chariot": as a chariot is wholly directed by its rider, they were wholly given over to G-d's will. The maamar applies it to the tzaddikim as vessels for the Shechinah.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

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Zohar III, 257b זח"ג רנז, ב

KEHOT'S NOTE

ב"ר פמ"ז, ו. פפ"ב, ו. זח"ג רנז, ב.

90 **האבות הן המרכבה**

The Midrash repeats that "the Patriarchs are themselves the chariot," here of Yaakov.

Bereshit Rabbah 82:6 בראשית רבה פ"ב:ו

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראשי' יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כח) והנה ה' נצב עליו, ויצב יעקב מצבה וגו':

"G-d ascended from upon him, in the place where He had spoken with him" (Genesis 35:13). "G-d ascended from upon him" - Reish Lakish said: The patriarchs are the Divine Chariot, as it is stated: "G-d ascended from upon Abraham" (Genesis 17:22); "G-d ascended from upon him"; "the L-rd stood over him" (Genesis 28:13). "Jacob established a monument in the place where He spoke with him, a monument of stone. He poured a libation upon it, and poured oil upon it" (Genesis 35:14). "Jacob established a monument…. He poured a …

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91 **שצדיקים יושבין בג"ע ועטרותיהן בראשיהן**

In the World to Come there is no eating or drinking; "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar reads the crowns as encompassing lights.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵית כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵית אֲכִילָה וְלֵית שְׁתִיָּה וְלֵית פְּרִיָּה וּרְבִיָּה וְלֵית מַשָּׂא וּמַתָּן וְלֵית קִנְאָה וְלֵית שִׂנְאָה וְלֵית תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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

92 **ויסוד אימא . . בחזה דז"א**

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

KEHOT'S NOTE

מכללי רח"ו ז"ל אות יט. [נדפס בסוף (בכמה דפוסים) ת"ז]. [כ].

93 The Zohar distinguishes an inner voice that is never heard from the voice that is heard and that issues from it, the

voice of Yaakov, which is the Torah.

Zohar, Bereshit 83:235–86:248-ספר הזהר, בראשית פ"ג:רל"ה-פ"ו:רמ"ח

PARAGRAPH 26

94 **כי הלבישני בגדי ישע**

"For He has clothed me in garments of salvation." Here the garments are the encompassing lights of the Time to Come.

Isaiah 61:10-ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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95 **בתורת ה' חפצו ובתורתו יהגה**

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The cross-referenced discourse finds in it two levels of Torah.

Psalms 1:2-תהילים א':ב'

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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PARAGRAPH 27

96 **שוש אשיש כו' תגל נפשי כו' כי הלבישני**

The first half of the verse is read as the future revelation from Atik and Arich Anpin; the bridegroom and bride, as today's light from Z'eir Anpin and Nukva.

Isaiah 61:10-ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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PARAGRAPH 28

97 **שוש כו' ותגל כו' כחתן**

The verse's opening words and its bridegroom are read here as the higher crown, drawn from Keser and Mocha Stima'ah.

Isaiah 61:10-ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

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PARAGRAPH 30

98 **וארשתיך לי**

"And I will betroth you to Me forever." G-d's promise of a future betrothal, read as the future revelation of the highest light below.

Hosea 2:21-הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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99 **חתן חות דרגא**

The Gemara's saying "go down a step and take a wife" lies behind the wordplay chasan, chas darga: the bridegroom is the one who steps down.

Yevamot 63a-יבמות ס"ג א

KEHOT'S NOTE

יבמות סג, א.

100 **שוש אשיש בהויי בעתיק יומין אתמר**

The Idra Rabba says that "I will greatly rejoice in Havayah" was said of Atik Yomin, who is the joy of all. The maamar reads it as the future revelation of Atik below.

Zohar, Idra Rabba 13:123–15:134-ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

101 **המרומם לבדו המתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

102 **וככלה תעדה כליה**

"And as a bride adorns her jewels." Like the bridegroom, the bride's adorning will in the future come from the high-

est level, Atik.

Isaiah 61:10 ישעיהו ס"א:י"

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה
יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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103 **ביום ההוא יהי'**

"And Havayah shall be King over all the earth; on that day Havayah shall be One and His Name One." The maamar reads the word yihyeh as the lower letters of the Name rising to the upper ones.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' י"ד, ט.

104 **שגם בחי' ו"ה יהי' בבחי' י"ה**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו"ת להאריז"ל ע"פ זה.

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן...

For as the earth brings forth its growth

The mitzvos are seeds sown in the "supernal earth": through them the soul rises from its origin in G-d's thought to the supernal kodesh, a reward hidden now that sprouts in part on Rosh HaShanah and Yom Kippur. Those days bring a still higher light, "My holiness above your holiness," which the mitzvos cannot reach and teshuvah draws down; it repairs what sin has damaged, and it is why we say "the holy King."

THE MAAMAR IN BRIEF

Isaiah likens G-d's bringing forth "righteousness and praise" to the growth of the earth and a garden. The Alter Rebbe asks why "the holy King" is said throughout the Ten Days of Teshuvah, and what kingship has to do with holiness. He distinguishes kodesh, holiness set apart beyond all worlds, from kadosh, its radiance drawn into them. The souls arose in G-d's thought, above the angels, who come from His speech; they descend so that through the mitzvos, G-d's supernal will, they rise to kodesh itself. The mitzvos are "sown" like seeds: the deed and the kavanah grow light in the lower and upper Gan Eden, while mitzvos done by rote yield only wild growth. On Rosh HaShanah G-d's will "I will reign" is drawn anew from His essence: this is "the holy King," the level of "My holiness above your holiness," which baalei teshuvah draw down and which fills the blemishes of sin. Ado-nai, Rosh HaShanah, brings righteousness, G-d's charity to the lowly worlds; Havayah with Elokim's vowels, Yom Kippur, brings praise, which lights the G-dly soul and drives away the darkness of the animal soul. All this grows in proportion to the year's sowing and to teshuvah.

OUTLINE

1 **The verse and the hidden reward** ¶1–2

The prophets foretold only the physical "fruits" of the mitzvos; the reward that lies in the mitzvah itself, hidden now, will be revealed at the Resurrection, and it sprouts in part on Rosh HaShanah and Yom Kippur.

2 **Why "the holy King"? Kodesh and kadosh** ¶3–5

Why say "the holy King" for all ten days, and what has kingship to do with holiness? The souls arose in G-d's thought, above the angels; through the mitzvos, G-d's supernal will, they rise to kodesh, the holiness set apart above kadosh, its radiance in the worlds.

3 **The blessing over the mitzvos** ¶6–7

A glimmer of that hidden holiness reaches the soul now through the blessing, which first draws an encompassing light from G-d's essence through Havayah and "King of the world," so that the deed can draw it inward.

4 **The mitzvos as seeds** ¶8–11

As a tasteless seed yields fine fruit through the G-dly power of growth in the earth, the mitzvos sown in the supernal earth yield a revelation far above them; the deed and the kavanah are two sowings, and mitzvos done by rote are a third, wild growth.

5 **Sin and the Thirteen Attributes** ¶12–14

Neglecting or transgressing the mitzvos leaves a "desert" where nothing is sown; in the Ten Days of Teshuvah the Thirteen Attributes of Mercy come of themselves and fill the gaps, from a holiness above the Name Havayah.

6 **The holy King: My holiness above yours** ¶15–20

Rosh HaShanah, the day of Adam's creation, renews G-d's will "I will reign"; its source, set apart above the worlds, is "the holy King," the level of "My holiness above your holiness," which baalei teshuvah draw down and which repairs what sin damaged.

7 **Righteousness and praise** ¶21–26

Ado-nai, Rosh HaShanah, makes tzedakah sprout: G-d's charity to the lowly worlds and judgment sweetened by mercy. Havayah with Elokim's vowels, Yom Kippur, makes tehillah sprout: light in the G-dly soul and the cutting off of the animal soul's darkness.

8 **In proportion to the sowing** ¶27–29

The growth of these days answers the year's sowing and the two levels of teshuvah; the masculine and feminine forms of "a Shabbos of rest" show whether the light comes from above alone or answers a complete arousal from below.

KEY CONCEPTS

Kodesh and kadosh קדש / קדוש

Kodesh is holiness set apart, beyond the chain of worlds; kadosh, written with a vav for drawing down, is the radiance drawn from it into the worlds. The mitzvos raise the soul to kodesh itself.

My holiness above your holiness קדושתי למעלה מקדושתכם

A level of G-d's holiness higher than the kodesh that the mitzvos reach. It comes as an arousal from above of itself, is drawn down by teshuvah, and is "the holy King" of the Ten Days of Teshuvah.

The supernal earth and its power of growth ארץ העליונה, כח הצומח

The last of the divine levels, in which the very first is hidden ("their beginning is wedged in their end"). Like the G-dly power of growth in the earth, it makes the "seeds" of the mitzvos yield a revelation far above them.

"I will reign" אנא אמלוך

G-d's primordial will to be King over a separate people, the source of Malchus and of the tzimtzum. Since before Him all is as naught, it is drawn down anew each Rosh HaShanah through the Kingship verses.

An arousal from above, of itself אתערותא דלעילא מצד עצמו

All year G-d's revelation answers human initiative, an arousal from below; in the Ten Days of Teshuvah the arousal from above comes of itself, as in "And Havayah passed before him."

Havayah with the vowels of Elokim שם הוי' בניקוד אלקים

The form of the Name in the opening verse and the level of Yom Kippur: Havayah reveals light, and Elokim's vowels push away darkness; together they are the holy Chesed and Gevurah.

SECTION 1 • ¶1–2

The verse and the hidden reward

1 כי כארץ[1] תוציא צמחה[2] וכגנה זרועיה תצמיח כן אד' הוי' יצמיח צדקה ותהלה כו'. (ועיין בזהר תרומה קס"ו ב').[3]

"For as the earth brings forth its growth, and as a garden makes the things sown in it sprout, so will Ado-nai Havayah make righteousness and praise sprout," etc. (And see the Zohar, Terumah, 166b.)

> The maamar opens with Isaiah 61:11: as the earth and a garden bring forth what grows in them, so G-d will make righteousness and praise sprout. Its images of earth, garden and sowing, and its two Names, Ado-nai and Havayah, will carry the whole argument. The Alter Rebbe also points to the Zohar's discussion of this verse in Parshas Terumah.

הנה כל הנביאים לא נתנבאו[4] על מתן שכרן של מצות רק לענין אכילת פירותיהן בעוה"ז בשכר גשמי לימות המשיח

Now, all the prophets prophesied about the giving of the reward of the mitzvos only with regard to the eating of their fruits in this world, as a physical reward, in the Days of Mashiach;

> The Sages taught that all the prophets prophesied only about the Days of Mashiach. The Alter Rebbe calls what they foretold the "fruits" of the mitzvos: a reward enjoyed in this physical world, not the mitzvah's own inner reward.

אבל לענין השכר הרוחני שיש בכל מצוה ומצוה מצד עצמה כי שכר מצוה מצוה[5,6] ע"ז נא' [נאמר] עין לא ראתה[7] כו' ועמ"ש מזה ע"פ מנורת זהב.[8]

but as for the spiritual reward that is in each and every mitzvah in its own right, for "the reward of a mitzvah is the mitzvah," of this it is said, "No eye has seen," etc. And see what is written about this on the verse "A menorah of gold."

> Beyond those fruits is the reward that lies in each mitzvah itself, as the Mishnah says, "the reward of a mitzvah is the mitzvah." Of that reward the verse says, "No eye has seen [it], O G-d, besides You": no prophet saw it. For more on this, the reader is sent to the maamar on "A menorah of gold" in Parshas Beha'alos'cha.

2 ולא דברו הנביאים בזה כלל. וזה יתגלה לע"ל [לעתיד לבוא] בתחיית המתים אך אעפ"כ [אף על פי כן] ישנו בהעלם בכל

The prophets did not speak of this at all. This will be revealed in the Time to Come, at the Resurrection of the Dead. Nevertheless, it is present, in concealment, in every

> The mitzvah's own reward was not the subject of prophecy, and it will be openly revealed only at the Resurrection of the Dead. Yet it already exists now, hidden within every Jewish soul.

נפש מישראל בבחי' עבודה גם עתה בעשותו המצוה ובראש השנה ויוהכ"פ [ויום הכפורים] נתגלה מן ההעלם ועל זה נאמר כן אד' הוי' יצמיח צדקה ותהלה[9] כו'.

Jewish soul, at the level of service, even now, when one performs the mitzvah; and on Rosh HaShanah and Yom Kippur it is revealed out of the concealment. And of this it is said, "So will Ado-nai Havayah make righteousness and praise sprout," etc.

It is present in a person's service: whenever someone does a mitzvah, this reward is there, though hidden. On Rosh HaShanah and Yom Kippur something of it comes out of hiding, and that is what the verse means by "so will Ado-nai Havayah make righteousness and praise sprout."

SECTION 2 · ¶3–5

Why "the holy King"? Kodesh and kadosh

3 ולהבין ביאור ענין זה הנה בעשרת ימי תשובה אומרים המלך הקדוש[10,11] כו'. ולכאורה אין לזה טעם דבשלמא בראש השנה המלך יושב[12] על כסא דין וכסא רחמים[13] אומרים המלך הקדוש.

To understand the explanation of this matter: during the Ten Days of Teshuvah we say "the holy King," etc. Now, at first glance there is no reason for this. Granted, on Rosh HaShanah, [when] the King sits on the throne of judgment and the throne of mercy, we say "the holy King";

To explain this, the Alter Rebbe starts from a matter of practice: during the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur, the blessing "the holy G-d" in the Amidah is changed to "the holy King." On Rosh HaShanah itself this is understandable, since that is the day the King sits in judgment, on the throne of judgment and the throne of mercy.

אבל בעשרת ימי תשובה שאחרי ר"ה [ראש השנה] מאיזה טעם אומרים המלך הקדוש המשפט.

but during the Ten Days of Teshuvah, after Rosh HaShanah, for what reason do we say "the holy King" [and] "the King of judgment"?

But why do the days after Rosh HaShanah also say "the holy King" and "the King of judgment"? The question opens the maamar's inquiry into what kingship has to do with holiness.

4 וגם מהו ענין המלך אצל הקדוש כי קדושה ענין בפ״ע [בפני עצמו] ומלוכה ענין בפ״ע [בפני עצמו].[14] ויובן כל זה בהקדים תחלה ענין ירידת הנשמות בעוה״ז שהיא ירידה לצורך עלייה והיינו ע״י מעשה המצות אשר קדשנו במצותיו כו׳.

And also: what does "King" have to do with "holy"? For holiness is a matter unto itself, and kingship is a matter unto itself. All this will be understood by first prefacing the matter of the descent of the souls into this world, which is a descent for the sake of an ascent; and this is through the performance of the mitzvos, "Who has sanctified us with His commandments," etc.

> A second question: what does kingship have to do with holiness? Holiness means being set apart, while kingship means extending one's rule outward (as the Kehot note cites from the Mitteler Rebbe), so "the holy King" seems to join opposites. The answer begins with the purpose of the soul's descent into this world: a descent for the sake of an ascent, achieved through the mitzvos that "sanctify us."

כי הנה ידוע כי ישראל עלו[15] במחשבה.[16] פי׳ כי המלאכים נמשכו מבחי׳ דבור העליון כמו שכתוב וברוח פיו כל צבאם[17]

For it is known that Israel arose in [G-d's] thought. That is: the angels were drawn forth from the level of the supernal speech, as it is written, "And by the breath of His mouth all their host";

> The Sages say that Israel "arose in [G-d's] thought" before the world was created. The Alter Rebbe explains the contrast: the angels come from G-d's "speech," as the verse says the hosts of heaven were made "by the breath of His mouth."

אבל הנשמות נמשכו מבחינה עליונה יותר דהיינו מבחי׳ מחשבה עילאה וההפרש ביניהם הוא כמו עד״מ למטה

but the souls were drawn forth from a higher level, namely from the level of the supernal thought. And the difference between them is, by way of analogy, like [what we see] below:

> The souls of Israel come from a higher source, the supernal "thought." To show how far apart thought and speech are, the Alter Rebbe turns to a human analogy.

הנה הדיבור נמשך מהבל הלב שנמשך ונעשה קול ודיבור על ידי הקנה וההבל והקול נמשך מהגוף החומרי (ועיין באגה״ק [באגרת הקודש] ד״ה ויעש דוד שם)

speech is drawn from the breath of the heart, which is drawn out and becomes voice and speech by means of the windpipe; and the breath and the voice are drawn from the material body (and see Iggeres HaKodesh, the passage beginning "And David made a name");

> In a person, speech starts as breath from the heart, which becomes voice and words through the windpipe; breath and voice are physical and come from the body. The Alter Rebbe refers to his letter in Iggeres HaKodesh beginning "And David made a name" for more on this.

וגם יוצא ונתפשט באויר העולם ונעשה בחי' נפרד מעצמיות האדם. משא"כ המחשבה שמתאחדת עם השכל הנה היא התפשטות השכל ולא התפשטות גופני.

and it also goes out and spreads into the air of the world and becomes something separate from the person's very essence. Not so thought, which is united with the intellect: it is an extension of the intellect, and not a bodily extension.

> Speech also leaves the speaker and spreads into the air, becoming something apart from him. Thought is different: it is one with the mind, an extension of the intellect itself rather than of the body.

וגם איננה נעשית בחי' נפרד מעצמיות האדם כי אדרבה היא מיוחדת בעצמותו כי הדבור הוא היוצא ונמשך לזולתו ולא המחשבה.

Nor does it become something separate from the person's very essence; on the contrary, it is united with his essence. For it is speech that goes out and extends to another, not thought.

> Thought never becomes separate from the person; it remains united with his very self. Speech is what is directed outward, to another; thought stays within.

וכדוגמא זאת יובן למעלה מעלת הנשמות על המלאכים[18] ושאר כל הנבראים שכולם נבראו על ידי עשרה מאמרות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ועוף יעופף[19] ועוף זה מיכאל[20] כו'

On this pattern one can understand, above, the superiority of the souls over the angels and all the other created beings, all of which were created through the Ten Utterances; as our Sages, of blessed memory, said: "'And let fowl fly': 'fowl' is Michael," etc.

> Applied above: the angels, like all other creatures, were created through the Ten Utterances of Genesis, G-d's "speech." The Sages read "and let fowl fly" (Genesis 1:20) as referring to the angel Michael, so even the highest angels come from an utterance.

(שהוא עד"מ התפשטות גופני כנודע שהמלאכים שרשן מחיצוניות[21] הכלים[22] שהם בחי' גוף כו' ונשמות מהפנימית)

(which is, by way of analogy, a bodily extension; as is known, the root of the angels is from the outer dimension of the vessels, which are the level of a body, etc., and [that of] the souls is from the inner dimension).

> This aside adds that the angels' origin in speech corresponds, in the analogy, to the bodily extension of speech. In Kabbalistic terms, their root is in the outer dimension of the divine vessels, the "body" of the Sefiros, while the souls come from the inner dimension.

אבל ישראל עלו במחשבה קודם שבא הדיבור בי' [בעשרה] מאמרות והיינו בראשית בשביל ישראל שנק' ראשית[23] לפי שעלו במחשבה ולכן היו ג"כ קודם שי"ב [ששת ימי בראשית].

But Israel arose in thought before speech came in the Ten Utterances. And this is [the meaning of] "Bereshis": for the sake of Israel, who are called "first" (reishis) because they arose in thought. Therefore they also preceded the six days of Creation.

> Israel, however, "arose in thought" before the speech of the Ten Utterances. The first word of the Torah, Bereshis, is read as "for the sake of reishis," for the sake of Israel, who are called "first"; so Israel preceded the six days of Creation.

וכיון שכן שגם קודם ירידתן בעולם הזה עלו במחשבה עילאה למעלה מבחי' המלאכים כו'. א"כ צריך

And since this is so, that even before their descent into this world they arose in the supernal thought, above the level of the angels, etc., then we need

> If the souls already stood in the supernal thought, above the angels, before they came down, the question becomes sharper: what can their descent into this world achieve?

להבין מהו ענין הירידה צורך עלייה מהו העלייה עוד יותר (ועיין מזה בד"ה ושמתי כדכד) והענין דהנה כתיב ואנשי קדש תהיון לי[24] וכתיב קדש ישראל לה'.[25]

to understand what the descent "for the sake of an ascent" means: what is the further ascent? (And see about this in the discourse beginning "And I will make [your windows] of kadkod.") The explanation is this: it is written, "And men of holiness (kodesh) shall you be unto Me," and it is written, "Israel is holy (kodesh) unto Havayah."

> The descent is said to be "for the sake of an ascent," but what higher place is there for a soul that arose in G-d's thought? The answer starts from two verses that call Israel kodesh: "Men of kodesh shall you be unto Me" and "Israel is kodesh unto Havayah." The Alter Rebbe also refers to his discourse "And I will make [your windows] of kadkod."

וארז"ל [ואמרו רבותינו זכרונם לברכה] ע"פ קדושים תהיו[26] יכול כמוני[27] תלמוד לומר כי קדוש אני קדושתי למעלה מקדושתכם. וצ"ל איך קס"ד שיהיו כמוני[28] עד שהוצרך להשמיענו שקדושתי למעלה כו'.

And our Sages, of blessed memory, said on the verse "You shall be holy": "Could it be like Me? Scripture says, 'For I am holy': My holiness is above your holiness." Now we need to understand: how could one have thought that they would be like Me, so that it had to tell us that "My holiness is above," etc.?

> The Midrash reads "You shall be holy, for I am holy" as teaching that G-d's holiness is above ours. But why would anyone think we could be holy like G-d, so that the verse had to rule it out? The question implies that the mitzvos do raise us to a holiness of a very high kind.

אך הענין כי יש בחי' קדש ובחי' קדוש. פי' קדוש הוא מה שהוא מובדל מבחי' השתלשלות העולמות ולית מחשבה תפיסא ביה כלל.[29,30]

But the explanation is that there is the level of kodesh and the level of kadosh. That is: kodesh is that which is separate from the level of the chain of descending worlds (hishtalshelus), and no thought can grasp it at all.

> The answer distinguishes two words for holiness: kodesh and kadosh. Holiness in its root sense, kodesh (the printed text has קדוש here, but the contrast with "kadosh with a vav" in the next part shows that kodesh is meant), means set apart: beyond the whole chain of worlds, so that "no thought can grasp it at all," in the words of the Tikkunei Zohar.

אך קדוש בוי"ו הוא בחי' המשכה היינו הארה הנמשכת מבחי' קדש העליון[31] המובדל מהעולמות להיות נמשך ומתלבש בהעולמות שעצמות בחי' הקדש העליון א"א לו להיות נתפס ומתלבש בהעולמות

But kadosh with a vav is the level of drawing down: that is, a radiance drawn from the level of the supernal kodesh, which is separate from the worlds, so that it is drawn into and enclothed in the worlds; for the essence of the level of the supernal kodesh cannot be grasped by and enclothed in the worlds,

> Kadosh, spelled with a vav, is the drawing down of a radiance from that supernal kodesh into the worlds. The essence of kodesh itself cannot be grasped by or enclothed in any world.

כי אין ביכולת העולמות להכיל בחי' זו דקדש עצמו וכמאמר קדש מלה בגרמיה הוא (בזהר אמור דצ"ד ב') שבגילוי בחי' זו היו העולמות בטלים במציאות לגמרי רק הארה מצומצמת נמשך מבחי' קדש להתלבש בהעולמות.

since the worlds do not have the capacity to contain this level of kodesh itself, as the saying goes, "Kodesh is a thing unto itself" (in the Zohar, Emor, folio 94b); for with the revelation of this level the worlds would be utterly nullified out of existence. Only a contracted radiance is drawn from the level of kodesh to be enclothed in the worlds.

> The worlds cannot contain kodesh as it is; the Zohar calls it "a thing unto itself." Were it revealed, the worlds would dissolve out of existence, so only a contracted radiance of it comes down to be enclothed in them.

וזהו בחי' קדוש בוי"ו שהוי"ו הוא בחי' המשכה וזהו ענין שהמלאכים אומרים ג"פ קדוש[32] [ג' פעמים] שהם ג' בחי' המשכות מבחי' קדש העליון שנמשך

And this is the level of kadosh with a vav, for the vav is the level of drawing down. And this is why the angels say "kadosh" three times: they are three levels of drawing down from the level of the supernal kodesh, which is drawn down

> The letter vav, a straight downward line, stands for drawing down; so kadosh with a vav is holiness that reaches down. When the angels say "Kadosh" three times (Isaiah 6:3), they speak of three successive stages of this drawing down from the supernal kodesh.

בג' מדרגות ממדרגה למדרגה עד שאחר ג' בחי' אלו הוא נמשך בבחי' הוי' צבאות להיות מהוה צבאי צבאות שבעולמות עליונים אלף אלפים גדוד[33] א' כו'

through three gradations, from rung to rung, until, after these three levels, it is drawn into the level of "Havayah of hosts," to bring into being the hosts upon hosts in the upper worlds, "a thousand thousands" in one troop, etc.

> The light descends through three rungs until it reaches the level of "Havayah of hosts" (the Name in the angels' verse), which brings into being the countless hosts of the upper worlds. The Talmud says that "a thousand thousands" is the count of a single troop.

וג' מדרגות אלו היינו שמתחלה יורד אור מבחי' קדש ומתלבש במחשבה ואחר כך ממחשבה למדות וממדות לדבור עד שנמשך להוות צבאי צבאות העליונים שהתהוותם מבחינת הדבור

These three gradations are: first, light descends from the level of kodesh and is enclothed in thought; afterwards [it descends] from thought to the emotive attributes (middos), and from the emotive attributes to speech; until it is drawn down to bring into being the supernal hosts upon hosts, whose coming into being is from the level of speech,

> The three stages are: from kodesh into thought, from thought into the emotive attributes, and from the emotive attributes into speech. Only from speech do the heavenly hosts come into being.

וכדכתיב וברוח פיו כל צבאם (ועמ"ש מזה בד"ה רני ושמחי) והנה באמת אין ערוך כלל בחינת הארה זהו לגבי עצמות בחינת קדש העליון

as it is written, "And by the breath of His mouth all their host" (and see what is written about this in the discourse beginning "Sing and rejoice"). Now, in truth this level of radiance bears no comparison at all to the essence of the level of the supernal kodesh,

> This matches the verse, "by the breath of His mouth all their host": the angels come from speech, the last stage. Yet all this drawn-down radiance is nothing compared with the essence of the supernal kodesh. The Alter Rebbe refers to his discourse "Sing and rejoice" for more.

כמו עד"מ שאין ערוך זיו השמש לגבי השמש ואין הזיו פועל בו שום שינוי וכך כתיב אני הוי' לא שניתי[34]

just as, by way of analogy, the glow of the sun bears no comparison to the sun [itself], and the glow effects no change in it at all. And so it is written, "I, Havayah, have not changed."

> The analogy is the sun and its glow: the glow is nothing next to the sun, and sending it out changes nothing in the sun. So G-d says, "I, Havayah, have not changed": bringing the worlds into being effects no change in Him.

והנה נשמות ישראל ע"י שמקיימין המצות בעוה"ז בהתלבשותן בגופים ע"ז הם מתעלים לבחי' קדש העליון שהוא בחינה שלמעלה מבחינת קדוש בוי"ו וזהו ואנשי קדש תהיון לי ואנשי קדש ממש.

Now the souls of Israel, by fulfilling the mitzvos in this world while enclothed in bodies, are elevated through this to the level of the supernal kodesh, which is a level above the level of kadosh with a vav. And this is [the meaning of] "And men of kodesh shall you be unto Me": truly men of kodesh.

> Here is the answer to the question about the descent: by keeping the mitzvos in this world, while enclothed in bodies, the souls rise to the supernal kodesh itself, above kadosh with a vav, and so above their first place in "thought." That is the meaning of "men of kodesh": truly kodesh.

(ועמ"ש מכ"ז [מכל זה] בד"ה שבת שבתון) וכמו שכתוב בזהר משפטים (דקכ"א סע"א [סוף עמוד א])[35,36] וזהו שאנו אומרים אשר קדשנו במצותיו פי' בבחי' קדש עצמו

(And see what is written about all this in the discourse beginning "A Shabbos of rest.") And as is written in the Zohar, Mishpatim (folio 121, end of side a). And this is what we say, "Who has sanctified us with His commandments": that is, with the level of kodesh itself;

> This is why the blessing over a mitzvah says "Who has sanctified us (kiddeshanu) with His commandments": He has brought us into the level of kodesh itself. The Alter Rebbe also refers to his discourse "A Shabbos of rest" and to the Zohar on Parshas Mishpatim.

והיינו ע"י מצותיו דוקא שהמצות הם בחי' רצון העליון ב"ה שלמעלה מבחי' חכמה. וכענין שתוק כך עלה[37] במחשבה.

and this is specifically "with His commandments," for the mitzvos are the level of the supernal will, blessed be He, which is above the level of Chochmah (wisdom); as in the matter of "Be silent; thus it arose in thought."

> This happens specifically "with His commandments," because the mitzvos are G-d's supernal will, which is above Chochmah, above reason. As in G-d's answer to Moshe, "Be silent; thus it arose in thought," what comes from the will is not explained by reason.

וזהו שתרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור[38,39] לפי שהם בבחי' כתר עליון לשון כותרת ומקיף מלמעלה שהוא בחי' קדש ומובדל רק מקיף מלמעלה בחינת סוכ"ע כו'.[40]

And this is why the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis are the 620 pillars of light: because they are on the level of the supernal Keser (the Crown), a term [meaning] a crown (koteres) and that which encompasses from above; which is the level of kodesh and separate, only encompassing from above: the level of the light that encompasses all worlds (sovev kol almin), etc.

> The 613 commandments of the Torah and the 7 Rabbinic commandments make 620, the numerical value of keser (crown); so they are called the 620 "pillars of light." They belong to Keser, which, like a crown above the head, encompasses from above: it is kodesh, set apart, the light that encompasses all worlds (sovev kol almin).

5 וע"י אשר קדשנו במצותיו כו'. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עתידים צדיקים שיאמרו לפניהם קדשו[41] כי ענין אמרית קדוש בו',ו להמשיך הארה מבחי' קדש העליון להעולמות שזהו בחי' קדוש.

And through this, "Who has sanctified us with His commandments," etc. And this is what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' (kadosh) said before them." For saying kadosh with a vav is to draw a radiance from the level of the supernal kodesh into the worlds, which is the level of kadosh.

> Through the mitzvos we are "sanctified," brought into kodesh. The printed text reads קדשו here, evidently a transposition of קדוש, as the next part ("יאמרו לפניהם קדוש") and the Talmud's own wording show. This explains the Sages' saying that in the future "Holy" will be said before the righteous: saying kadosh means drawing a radiance down from the supernal kodesh into the worlds.

לכן לפי שלע"ל [שלעתיד לבוא] יתעלו הצדיקים בבחי' קדש העליון וכמאמר קדושים תהיו. ואנשי קדש תהיון לי[42] כו'. ע"כ יאמרו לפניהם קדוש. להמשיך מהם ה ארה ובחי' וי"ו שזהו בחי' קדוש כו'.

Therefore, since in the Time to Come the righteous will be elevated into the level of the supernal kodesh, as it is said, "You shall be holy," and "And men of kodesh shall you be unto Me," etc., therefore "Holy" will be said before them: to draw from them a radiance and the level of the vav, which is the level of kadosh, etc.

> In the Time to Come the righteous will have risen to the supernal kodesh itself, as the verses "You shall be holy" and "men of kodesh" promise. Then "Kadosh" will be said before them, as it is said of G-d, because a radiance, the "vav" of kadosh, will be drawn down from them, just as kadosh is drawn down from kodesh.

וזהו ועשיתם את כל מצותי[43] והייתם קדושים שהמצות מביאים לידי קדושה כנ"ל ופי' קדושים לאלקיכם היינו שיהיו צרורים בצרור החיים את[44] ה' וכמ"ש רננו צדיקים בה'.[45]

And this is [the meaning of] "And you shall do all My commandments and be holy": the mitzvos bring one to holiness, as mentioned above. And the meaning of "holy unto your G-d" is that they will be "bound up in the bond of life with Havayah," as it is written, "Sing joyously, O righteous ones, in Havayah."

> So the verse "you shall do all My commandments and be holy" says that the mitzvos bring one to this holiness. Being "holy unto your G-d" means being "bound up in the bond of life with Havayah," as in "Sing joyously, O righteous ones, in Havayah": the joy of the righteous is in G-d Himself.

SECTION 3 · ¶6–7

The blessing over the mitzvos

6 והנה גילוי בחי' זו יהיה לע"ל [לעתיד לבוא] שע"ז נאמר עין לא ראתה כו' ועכשיו הוא בבחי' העלם במעשה המצוה

Now, the revelation of this level will be in the Time to Come, of which it is said, "No eye has seen," etc.; and now it is in a state of concealment within the performance of the mitzvah.

> This level, the supernal kodesh that the soul reaches through the mitzvos, will be openly revealed only in the Time to Come, of which it is said, "No eye has seen." For now it lies hidden within the physical deed of the mitzvah.

אך קצת גילוי מבחי' זו נמשך להאיר לנפש האדם בעבודה הארה מבחי' קדושה זו (וכמ"ש בפ' ראה ע"פ ואת מצותיו תשמרו וע"פ וידבר משה אל ראשי המטות ובשאר דוכתי)

Yet some revelation of this level is drawn down to illuminate a person's soul in [divine] service: a radiance of this level of holiness (as is written in Parshas Re'eh, on the verse "And His commandments shall you keep," and on the verse "And Moshe spoke to the heads of the tribes," and in other places).

> Still, a glimmer of it reaches a person's soul even now, in his divine service, as a radiance of this holiness. The Alter Rebbe refers to his discourses in Parshas Re'eh and Parshas Matos, among other places.

וזהו ענין ברכת המצות שאומרים אשר קדשנו במצותיו וזהו פי' ברוך שיהיה ברוך ונמשך מעצמות א"ס ב"ה להיות מאיר ומתגלה עד שיהיה בחבי' אתה לנכח והמשכה זו היא ע"י שם הוי' ובחי' מלך העולם

And this is the meaning of the blessing over the mitzvos, in which we say, "Who has sanctified us with His commandments." And this is the meaning of baruch ("blessed"): that it be blessed and drawn down from the very essence of the Infinite One (Ein Sof), blessed be He, so as to shine and be revealed, until it is on the level of "You" (Atah), in direct address. And this drawing down is through the Name Havayah and the level of "King of the world."

> This glimmer is drawn down by the blessing said before a mitzvah, "Who has sanctified us with His commandments." In Chassidus baruch ("blessed") means drawing down: the blessing draws light from G-d's very essence until He can be addressed as "You" (Atah), as One who is present and revealed. It does so through the words that follow in the blessing: the Name Havayah and "King of the world."

כי מדת המל' היא מקור העולמות ומתלבש בבחי' זמן ומקום כמאמר מלך מלך וימלוך[46] כוי מלכותך מלכות[47] כל עולמים כוי דור ודור כוי.

For the attribute of Malchus (sovereignty) is the source of the worlds, and it is enclothed in time and space; as the sayings go, "[He] is King, [He] was King, and [He] will reign," etc.; "Your kingship is a kingship over all worlds," etc.; "generation after generation," etc.

> Malchus, G-d's sovereignty, is the source of the worlds and the attribute that enters time and space. The liturgical words "He is King, was King, will reign" speak of time, and "Your kingship is a kingship over all worlds, [and Your dominion] in every generation" (Psalms 145:13) speaks of space and of time.

ולכך ע"י קבלת עומ"ש [עול מלכות שמים] יומשך גילוי בחי' זו בנפש להיות אשר קדשנו במצותיו כוי והוא להיות בנפש בחי' אהבה רבה כוי

Therefore, through accepting the yoke of the Kingdom of Heaven, the revelation of this level will be drawn into the soul, so that there is "Who has sanctified us with His commandments," etc.; that is, so that there is in the soul the level of ahavah rabbah (great love), etc.,

> Therefore, by accepting the yoke of the Kingdom of Heaven, submitting to G-d as King, a person draws this revelation into his soul, and the blessing's words "Who has sanctified us" come true in him. In the soul it takes the form of ahavah rabbah, a "great love" for G-d.

הנקרא בשם קדושה שמקבלת מקדש בחי' סוכ"ע (ועמ"ש בפ' שלח ע"פ מקושש עצים. וע' ברע"מ [ברעיא מהימנא] פ' אמרו דצ"ג[48,49] א' בענין קדש קדוש קדושה)

which is called by the name "holiness" (kedushah), since it receives from kodesh, the level of the light that encompasses all worlds (sovev kol almin). (And see what is written in Parshas Shelach on the verse "gathering wood"; and see the Raaya Mehemna, Parshas Emor, folio 93a, on the matter of kodesh, kadosh and kedushah.)

> This love is called "holiness" (kedushah) because it receives from kodesh, the light that encompasses all worlds and stays beyond them. The Alter Rebbe refers to his discourse in Parshas Shelach and to the Raaya Mehemna's discussion of kodesh, kadosh and kedushah.

והנה בענין ברכת המצות ארז"ל [אמרו רבותינו זכרונם לברכה] עובר לעשייתן[50] ועובר לישנא דאקדומי הוא[51] גם עובר לשון מקיף

Now, concerning the blessing over the mitzvos, our Sages, of blessed memory, said [that one blesses] oveir la'asiyasan, "prior to their performance"; and oveir is a term of priority; oveir is also a term of encompassing,

> The Talmud rules that one blesses over a mitzvah oveir la'asiyasan, "before" doing it, and explains that oveir is a term for preceding. The Alter Rebbe adds a second meaning: oveir also means encompassing.

כמו עובר לסוחר[52] לשון סחור סחור[53] והיינו שממשיכין תחלה בחי' מקיף שיהיה מקיף לעשייתן ר"ל למעשה המצוה כו' כי המצות הן מלובשות בדברים גשמיים [רוצה לומר]

as in "oveir lasocher," [socher being] a term [like] sechor sechor, "round about." That is, one first draws down the level of a makif (an encompassing [light]), so that there is a makif for "their performance," that is to say, for the performance of the mitzvah, etc. For the mitzvos are enclothed in physical things,

> He derives this from "oveir lasocher" (Genesis 23:16), money "current with the merchant," reading socher as related to sechor sechor, "go around" (Avodah Zarah 17a). So the blessing first draws an encompassing light (makif) around the deed, because the mitzvos are enclothed in physical things.

כמו טלית ותפילין וכדי שיומשך אור קדש העליון לשכון בדבר גשמי צריך להקדים הכנה לזה קודם עשיית המצוה[54] והוא בברכת המצוה שימשיך בחי' מקיף על מעשה המצוה כו'.

such as tallis and tefillin; and in order that the light of the supernal kodesh be drawn down to dwell in a physical thing, one must first make a preparation for this before doing the mitzvah. This is [done] through the blessing over the mitzvah: one draws down the level of a makif over the performance of the mitzvah, etc.

> Tallis and tefillin are physical objects, and for the light of the supernal kodesh to rest in them a preparation is needed beforehand. The blessing is that preparation: it draws the makif over the deed that is about to be done.

7 וזהו לישנא דאקדומי להקדים להמשיך בחי' מקיף לעשייתן מריש כל דרגין להיות ברוך ונמשך במלך העולם

And this is the "term of priority": first to draw down the level of a makif for "their performance" from the very top of all levels, so that it be blessed and drawn down into "King of the world."

> This is why the Talmud calls oveir a "term of priority": the blessing comes first in order to draw the encompassing light from the very highest of all levels down into "King of the world," that is, into Malchus.

ואזי אח"כ יוכל להמשיך גילוי אור קדש העליון גם בבחינת פנימי' [פנימיות / פנימית] ע"י מעשה המצוה כו'

And then, afterwards, one can draw down the revelation of the light of the supernal kodesh also on the inner level (pnimiyus), through the performance of the mitzvah, etc.

> Only then, through the deed itself, can the light of the supernal kodesh also be drawn down inwardly (pnimiyus). The blessing surrounds the deed from without; the deed brings the light within.

(ועמ"ש מענין ברכת המצות בד"ה ואתחנן[55] אל[56] כו' ובביאור ע"פ אלה מסעי[57,58] ועיין בד"ה לסוסתי ברכבי פרעה[59] שבשיר השירים)

(And see what is written about the blessing over the mitzvos in the discourse beginning "And I pleaded with," etc., and in the explanation on the verse "These are the journeys"; and see the discourse beginning "To a mare in Pharaoh's chariots," in Shir HaShirim.)

> For more on the blessing over the mitzvos, the Alter Rebbe refers to his discourse "And I pleaded," to his explanation of "These are the journeys," and to the discourse "To a mare in Pharaoh's chariots" in Shir HaShirim.

ובזה יובן ענין ירידת הנשמה שהיא צורך עלייה הגם שגם מתחלה עלו במחשבה אך כי העלייה הוא למעלה מעלה מבחי' מחשבה

And with this we can understand the descent of the soul, which is for the sake of an ascent, even though at the outset, too, [the souls] arose in thought: for the ascent is far, far above the level of thought,

> This settles the question of the soul's descent: although the souls first stood in G-d's "thought," the ascent they reach through the mitzvos is far higher than thought.

דהיינו בבחי' קדש העליון שמובדל מכל ההשתלשלות משא"כ בחי' מחשבה מקבלת רק הארה בעלמא מבחינת קדוש בוי"ו כו'[60] (ועיין מ"ש בד"ה ושמתי כדכד):

namely into the level of the supernal kodesh, which is separate from the entire chain of descent (hishtalshelus); whereas the level of thought receives only a mere radiance from the level of kadosh with a vav, etc. (And see what is written in the discourse beginning "And I will make [your windows] of kadkod.")

> They rise to the supernal kodesh, beyond the entire chain of worlds, whereas "thought" itself receives only a faint radiance, the level of kadosh with a vav. The Alter Rebbe again refers to his discourse "And I will make [your windows] of kadkod."

SECTION 4 • ¶8–11

The mitzvos as seeds

8 ב והנה על גילוי שע"י מעשה המצות נאמר כי כארץ תוציא צמחה וכגנה זרועיה תצמיח.[61]

(2) Now, of the revelation that comes through the performance of the mitzvos it is said, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout."

> The second section begins by applying the opening verse: the revelation brought about by doing the mitzvos is what Isaiah describes as the earth and the garden bringing forth their growth.

כי להבין איך ע"י עשייה גשמיות דמעשה המצות יתעלו בבחי' קדש העליון ממש שלמעלה מההשתלשלות כו'.

For [we need] to understand how, through the physical doing of the performance of the mitzvos, they will be elevated into the very level of the supernal kodesh, which is above the chain of descent, etc.

> The question is how physical deeds can raise the soul to the supernal kodesh, which is beyond the entire chain of worlds. The physical seems far too low to reach so high.

אך הנה ע"ז נאמר במצות לשון זריעה זרעו לכם לצדקה[62] כו' זורע צדקות ומצמיח ישועות.[63]

But, of this, the term "sowing" is used of the mitzvos: "Sow for yourselves for righteousness," etc.; "He sows righteousness and makes salvations sprout."

> The answer begins with Scripture's calling the mitzvos "sowing": "Sow for yourselves for righteousness" (Hosea 10:12), and, in the morning blessings before the Shema, G-d "sows righteousness and makes salvations sprout."

פי' שכמו עד"מ שאנו רואים שמגרעין הנזרע בארץ צומח עץ פרי והנה הפרי יש בו טוב טעם וענג מה שלא היה כלל וכלל בהגרעין שהרי הגרעין אין לו שום טעם כלל.

That is: just as, by way of analogy, we see that from a seed sown in the earth there grows a fruit tree, and the fruit has a good taste and delight, which were not at all in the seed, for the seed has no taste whatsoever;

> The analogy: a seed planted in the earth yields a fruit tree, and the fruit has a fine taste and gives pleasure, though the seed itself has no taste at all. What grows is of a different order from what was sown.

9 וא"כ יפלא איך נצמח ממנו פירות משובחים בטוב טעם למעלה מעלה ממהותו של הגרעין. אך הענין הוא דעיקר הצמיחה הוא[64] מכח הצומח שיש בארץ משי"ב [ששת ימי בראשית] והוא ממאמר תדשא הארץ דשא[65] כו'

And if so, it is a wonder how fruits so fine, with good taste far, far above the nature of the seed, grow from it. But the explanation is that the growth comes chiefly from the power of growth that has been in the earth since the six days of Creation, which is from the utterance "Let the earth sprout vegetation," etc.,

> If the seed has no taste, how can such fine fruit come from it? The answer is that growth comes mainly not from the seed but from the "power of growth" placed in the earth during the six days of Creation by G-d's utterance, "Let the earth sprout vegetation."

ועץ עושה פרי כו' שכל זה המאמר הוא מלובש בכח הצומח שבארץ והוא כח אלקי ממש

"and trees bearing fruit," etc.; for this whole utterance is enclothed in the power of growth in the earth, and it is a truly G-dly power

> That utterance, with its continuation, "and fruit trees bearing fruit," remains enclothed in the earth's power of growth. So this power is not merely natural; it is a truly G-dly power.

(בחי' מל' דמל' שבע"ס [שבעשר ספירות] דעשייה כו') לחדש יש מאין להוציא כל מיני צמיחה בטעמים שונים כו'.

(the level of Malchus of Malchus of the Ten Sefiros of Asiyah, etc.), to create, anew, something from nothing, to bring forth all kinds of growth with different tastes, etc.

> In Kabbalistic terms it is Malchus of Malchus of the Ten Sefiros of Asiyah, the lowest point of G-dliness in the lowest world. Because it is G-dly, it can create something new from nothing, bringing forth growths with tastes that were never in the seed.

רק שמ"מ יש צורך בזריעה ונטיעת הגרעין דוקא לפי שאין הברכה שורה רק כשיש בחי' כלי מלמטה לשכון בו הברכה וכידוע בזהר דלית ברכתא שריא באתר ריקנא[66] כו'

Nevertheless, there is a need specifically for sowing and planting the seed, because blessing rests only where there is a vessel below in which the blessing can dwell, as is known from the Zohar: "Blessing does not rest in an empty place," etc.

> Then why sow at all? Because blessing rests only where there is a vessel below to receive it, as the Zohar says, "blessing does not rest in an empty place."

ע"כ זורעין בו הגרעין שיהיה בחי' כלי לשכון בו אור ושפע כח הצומח (והעשבים והפירות הצומחין מאליהן בלי זריעה אינם משובחים כ"כ [כל כך] ועיין לקמן) והיינו ע"י שהגרעין נרקב בארץ וכל כחו עולה ונכלל בכח הצומח.

Therefore one sows the seed in it, so that it be a vessel in which the light and flow of the power of growth can dwell. (And the grasses and fruits that grow of themselves, without sowing, are not so fine; and see below.) And this is through the seed rotting in the earth, and all its power rising and being absorbed into the power of growth.

> The seed is that vessel: it rots in the ground, and all its power rises and is absorbed into the earth's power of growth, which can then dwell and act there. (Plants that grow wild, without sowing, are less fine; this is taken up below.)

לכן נמשך האור וגילוי מכח הצומח שהוא מבחינת מאמר תדשא כו' ועץ כו' להצמיח אילן כו'.

Therefore the light and revelation are drawn from the power of growth, which is from the level of the utterance "Let [the earth] sprout," etc., "and trees," etc., to make a tree sprout, etc.

> Through the seed's dissolving, the light of the power of growth, which comes from the utterance "Let [the earth] sprout," is drawn out and revealed, and a tree sprouts.

וכמו"כ [וכמו כן] יובן למעלה איך ממעשה מצוה שנתלבשה בענינים גשמיים יהיה הצמיחה להיות גילוי בחי' קדש העליון

So too it can be understood above: how from the performance of a mitzvah, which is enclothed in physical matters, there will be the growth that is the revelation of the level of the supernal kodesh.

> So too above: a mitzvah done with physical things can bring forth the revelation of the supernal kodesh, just as a plain seed brings forth fine fruit.

דהיינו משום שהמצות הן בחי' זריעה שנזרעים בארץ העליונה (עמ"ש מענין פי' ארץ העליונה ע"פ לא תהיה משכלה ועקרה בארצך[67,68] וע"פ הבאים ישרש יעקב[69,70] ובאגה"ק [ובאגרת הקודש] ד"ה זורע צדקות)

That is, it is because the mitzvos are a kind of sowing, sown in the supernal earth (see what is written on the meaning of "the supernal earth" on the verse "None shall miscarry or be barren in your land," and on the verse "[In days] to come, Yaakov will take root," and in Iggeres HaKodesh, the passage beginning "He sows righteousness"),

> The mitzvos are seeds sown in the "supernal earth," the last of the divine levels, which gives life to the souls as the physical earth sustains living things. For what "the supernal earth" means, the Alter Rebbe refers to his discourses on "None shall miscarry or be barren in your land" and "In days to come Yaakov will take root," and to the letter in Iggeres HaKodesh beginning "He sows righteousness."

ונעוץ תחלתן בסופן[71,72] היינו שבארץ העליונה שנקרא ארץ סופא דכל דרגין נעוץ מתחלתן ממש בחי' קדש העליון כו'.

and "their beginning is wedged in their end": that is, in the supernal earth, which is called "earth," the end of all levels, there is wedged [something] of their very beginning, the level of the supernal kodesh, etc.

> Sefer Yetzirah teaches that the end of the Sefiros is wedged in their beginning and their beginning in their end. So the supernal earth, the very last of all levels, holds within it something of their very beginning, the supernal kodesh.

וזהו בחינת כח הצומח שבה להצמיח גילוי אורות עליונים ע"י מעשה המצות ועיין בד"ה שבת שבתון

And this is the power of growth within it, to make the revelation of supernal lights sprout through the performance of the mitzvos. And see the discourse beginning "A Shabbos of rest";

> This hidden presence of the highest within the lowest is the supernal earth's "power of growth," which makes supernal lights sprout through the mitzvos. The reader is sent to the discourse on "A Shabbos of rest," which begins "It is a Shabbos of rest for you" (Leviticus 23:32) and is among the Yom Kippur discourses of Likkutei Torah.

הוא[73] גבי אני כברוש רענן[74] ופי' שכמו שכח הצומח שבארץ הגשמיות מצמיח כל מיני מגדים שיש בהם טוב טעם ועונג כו'

it is [there] in connection with "I am like a verdant cypress." And the meaning is: just as the power of growth in the physical earth makes all kinds of delicacies sprout, which have good taste and delight, etc.,

> That discourse treats the matter in connection with the verse "I am like a verdant cypress; from Me your fruit is found" (Hosea 14:9). The analogy begins: the physical earth's power of growth yields all kinds of delicacies with fine taste and delight.

כך נשפע מכח הצומח שבארץ העליונה כל מיני התגלות תענוג עליון שיהיו נהנין מגילוי אור א"ס ב"ה והוא עונג נפלא לאין קץ

so from the power of growth in the supernal earth there flow all kinds of revelation of supernal delight, so that they will take pleasure in the revelation of the Infinite Light (Or Ein Sof), blessed be He; and this is a wondrous delight without end.

> In the same way, the supernal earth's power of growth yields all kinds of revealed supernal delight: the souls will take pleasure in the revealed Infinite Light. This delight is wondrous and without end.

שהרי אפילו על תענוג שבגן עדן התחתון אמרו מוטב דלידיניה[75] כו' שכדאי כל יסורי גיהנם כו' כש"כ [כל שכן] בגילוי שיהיה לעדתיד לבוא כו'

For even regarding the delight of the lower Gan Eden they said, "Better that he be judged," etc., that it is worth all the sufferings of Gehinnom, etc.; all the more so the revelation that will be in the Time to Come, etc.

> Rabbi Meir said of his teacher Elisha ben Avuyah, "Better that he be judged [in Gehinnom] and come to the World to Come": the delight of the lower Gan Eden is worth all the sufferings of Gehinnom. How much more so the revelation of the Time to Come.

וכמו שאין גילוי כח הצומח שבארץ הגשמי רק ע"י זריעת הגרעין כמ"ש [כמו כן] הוא גילוי כח ארץ העליונה דוקא ע"י זריעה של מעשה המצות כו'

And just as the power of growth in the physical earth is revealed only through sowing the seed, so too the power of the supernal earth is revealed specifically through the sowing of the performance of the mitzvos, etc.

> And just as the earth's power of growth shows itself only when a seed is sown, so the supernal earth's power is revealed specifically through the "sowing" of the mitzvos.

(כמבואר ענין זה באריכות ע"י פ הבאים ישרש הנ"ל) וז"ש [וזהו שכתוב] כי כארץ תוציא צמחה וכגנה זרועיה תצמיח.[76] שהצמיחה היא למעלה מעלה ממהות הזרע הזרוע בה.

(as this matter is explained at length on the verse "[In days] to come, Yaakov will take root," mentioned above). And this is [the meaning of] what is written, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout": the growth is far, far above the nature of the seed sown in it.

> This is explained at length in the discourse on "In days to come Yaakov will take root." It is also the verse's meaning: what the earth and the garden bring forth is far above the nature of the seed sown in them.

והנה מ"ש זרועיה תצמיח. זרועיה לשון רבים הענין כי יש ב' מיני זריעות. האחד זריעת גופה של מעשה המצוה

Now, as for what is written, "makes the things sown in it (zeruehah) sprout": zeruehah is in the plural. The explanation is that there are two kinds of sowing. The first is the sowing of the actual performance of the mitzvah,

> The verse says zeruehah, "the things sown in it," in the plural, because there are two kinds of sowing. The first is the physical deed of the mitzvah itself.

ומזה נצמח גילוי האור והזיו בג"ע [בגן עדן][77] התחתון (ועמ"ש מענין ג"ע [גן עדן] התחתון ע"פ ועתה יגדל נא וע"פ וידבר כו' במדבר סיני כו') והב' הוא זריעה רוחניות יותר והוא כוונת המצות כי כל המצות צריכות כוונה.[78]

and from this there grows the revelation of the light and splendor in the lower Gan Eden (and see what is written about the lower Gan Eden on the verse "And now, let [the strength] be great, I pray," and on the verse "And [Havayah] spoke," etc., "in the wilderness of Sinai," etc.). The second is a more spiritual sowing: the intention (kavanah) of the mitzvos, for all the mitzvos require kavanah.

> From the deed grows the revelation of light and splendor in the lower Gan Eden, where the righteous enjoy the splendor of the Shechinah. The second sowing is more spiritual: the kavanah, the inner intention, for "the mitzvos require kavanah." For the lower Gan Eden the Alter Rebbe refers to two of his discourses.

והכוונה היא בלבו ומוחו שהוא ענין רוחני יותר מגופה של מעשה המצוה כי הרי עיקר הכוונה הוא לדבקה בו ית' ע"י מעשה המצוה הזאת.

And the kavanah is in one's heart and mind, which is a more spiritual matter than the actual performance of the mitzvah; for the main point of the kavanah is to cleave to Him, may He be blessed, through the performance of this mitzvah.

> Kavanah lives in the heart and mind, so it is more spiritual than the deed. Its essence is to cleave to G-d through this particular mitzvah.

וכן במצות ל"ת [לא תעשה] בחינת הכוונה הוא שלא להיות נפרד ע"י מיחודו ואחדותו יתי כמ"ש ולא תתורו כו'

Likewise, with the prohibitive commandments, the kavanah is not to become separated, through this, from His unity and oneness, may He be blessed; as it is written, "And you shall not stray," etc.,

> Prohibitions also have a kavanah: one refrains so as not to be cut off from G-d's unity. The verse, "And you shall not stray after your heart and after your eyes," describes sin as straying away from Him.

אשר אתם זונים[79] כזונה שאסורה לבעלה[80] כך א"א לו עוד לקבל מבחי' קדש העליון כו'.

"after which you go astray" (zonim): like a woman who has been unfaithful (zonah), who is forbidden to her husband, so too he can no longer receive from the level of the supernal kodesh, etc.

> The verse goes on, "after which you go astray (zonim)," comparing sin to a wife's unfaithfulness, which makes her forbidden to her husband. So too one who sins can no longer receive from the supernal kodesh.

10 והנה מכוונת המצות נמשך ונצמח האור בג"ע [בגן עדן] העליון כו' וזהו וכגנה זרועיה תצמיח זרעה לא נאמר אלא זרועיה היינו בי' זריעות הנ"ל ועיין בסש"ב [בספר של בינונים] פרק ל"ח.

Now, from the kavanah of the mitzvos the light in the upper Gan Eden is drawn down and grows, etc. And this is "and as a garden makes the things sown in it (zeruehah) sprout": it does not say zar'ah (its seed) but zeruehah, that is, the two kinds of sowing mentioned above. And see Sefer Shel Beinonim (Tanya), chapter 38.

> From the kavanah, the second and more spiritual sowing, light grows in the upper Gan Eden, higher than the lower one. That is why the verse says zeruehah, "the things sown in it," in the plural, and not zar'ah, "its seed": it alludes to both sowings. Tanya, chapter 38, discusses the relation of kavanah to the deed.

והנה פי' כארץ תוציא צמחה היינו מדרגה ג' והיא הצמיחה אשר תוצמח בלתי זריעה כלל והיינו כמו עשבים העולים מאליהן

And the meaning of "as the earth brings forth its growth" is a third level: the growth that sprouts without any sowing at all, like grasses that come up of themselves,

> "As the earth brings forth its growth," which mentions no sowing, is a third level: growth that comes up with no sowing at all, like wild grasses.

וכן כמו פירות היער כמו התפוחים שבעצי היער שגדילים ונצמחין מעצמן בלי זריעה. אך הפירות שע"י הזריעה והנטיעה הם משובחים מאד מאד מהעולים מאליהן כו'.

and likewise like the fruits of the forest, such as the apples on the forest trees, which grow and sprout of themselves without sowing. But the fruits that come through sowing and planting are far, far finer than those that come up of themselves, etc.

> It is like apples on forest trees, which grow without anyone planting them. But fruit from sown and planted trees is far finer than what grows wild.

11 והנמשל יובן דבחי' זו הג' היינו ענין מצות מעשיות שנעשים בלי שום כוונה לדבקה בו ית' וכענין שנאמר ותהי יראתם אותי[81] מצות אנשים מלמודה.

And the analogue will be understood: this third level is the matter of practical mitzvos that are done without any kavanah to cleave to Him, may He be blessed; as in what is said, "And their fear of Me is a commandment of men, learned by rote."

> Now the analogy is applied. The third level, growth without sowing, stands for mitzvos done by rote, with no intention of cleaving to G-d, as Isaiah rebukes: "their fear of Me is a commandment of men, learned by rote."

שהרי זה כאלו אין כאן בחי' זריעה כלל ואעפ"כ [ואף על פי כן] הארץ תוציא צמחה ע"י אהבה המסותרת שיש באדם אף

For this is as if there were no sowing here at all; and nevertheless "the earth brings forth its growth," through the hidden love that is in a person. Even

> Such mitzvos are as if nothing had been sown at all. Yet "the earth brings forth its growth" all the same, through the hidden love for G-d that is present in every Jewish soul.

שהיא מסותרת לגמרי כיון שלא הוציא האהבה מהעלם לגילוי לכוין לדבקה בו ית' מ"מ מאחר שעכ"פ [שעל כל פנים] יש בו האהבה המסותרת הנה הארץ תוציא צמחה.

though it is entirely hidden, since he has not brought the love out of concealment into revelation, to intend to cleave to Him, may He be blessed, nevertheless, since at any rate the hidden love is in him, "the earth brings forth its growth."

> That love remains completely hidden, since the person has not brought it into awareness to intend to cleave to G-d. Even so, because it is there at all, something grows from his mitzvos.

ומ"מ לא דמי כלל למה שגנה זרועיה תצמיח שהם המצות שנעשו בכוונה כי'ו (ועי' בזהר תרומה) (קס"ו ב') ע"פ וכגנה זרועיה כו'

Nevertheless, it does not compare at all to "a garden makes the things sown in it sprout," which are the mitzvos done with kavanah, etc. And see the Zohar, Terumah (166b), on the verse "And as a garden, the things sown in it," etc.,

> Still, such growth cannot compare with "a garden makes the things sown in it sprout," the mitzvos done with kavanah. For this verse the Alter Rebbe refers to the Zohar on Parshas Terumah.

וע"פ אור זרוע[82] כו' ועמ"ש מזה בפי' ויגש ע"פ וילקט יוסף[83] כו' ובשיר השירים ע"פ ששים המה מלכות[84] כו' ועי' בס"ח [בספר חסידים] סימן שכ"א

and on the verse "Light is sown," etc.; and see what is written about this in Parshas Vayigash, on the verse "And Yosef gathered," etc., and in Shir HaShirim, on the verse "There are sixty queens," etc.; and see Sefer Chassidim, siman 321.

> He adds further references: the Zohar on "Light is sown for the righteous," his own discourses on "And Yosef gathered" in Parshas Vayigash and on "There are sixty queens" in Shir HaShirim, and Sefer Chassidim, section 321.

וזהו משנת"ל [משנתבאר לעיל] בענין ברכת המצות עובר לעשייתן שכדי להיות אתעדל"ת [אתערותא דלתתא] של מעשה המצוה מעורר גילוי אתעדל"ע [אתערותא דלעילא] זה הוא ענין הברכה באי"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם].

And this is what was explained above concerning the blessing over the mitzvos, [said] "prior to their performance": in order that the arousal from below of the performance of the mitzvah awaken a revelation of the arousal from above, this is the matter of the blessing, "Blessed are You, Havayah, our G-d, King of the world."

> This ties back to the blessing said "before" a mitzvah. For the human initiative of the deed (the arousal from below) to awaken a revelation from above, one says, "Blessed are You, Havayah, our G-d, King of the world."

פי' כמ"ש בזהר ח"א [חלק א'] (דקכ"ב[85] א') ע"פ מלך לשדה נעבד[86] מאן מלך דא קוב"ה [קודשא בריך הוא] דאתחבר לשדה כד איהו נעבד.

The explanation is as is written in the Zohar, Part I (folio 122a), on the verse "A king, to a field that is worked": "Who is the king? This is the Holy One, blessed be He, who joins Himself to the field when it is worked.

> The Zohar explains the verse "A king, to a field that is worked" (Ecclesiastes 5:8): the King is the Holy One, blessed be He, who joins Himself to the field when it is worked.

מאן שדה דא שדה אשר ברכו[87] ה'. פי' אשר ברכו ה' היינו ענין ברכת המצות

Which field? This is 'the field that Havayah has blessed.'" The meaning of "that Havayah has blessed" is the blessing over the mitzvos,

> The field is "the field that Havayah has blessed" (Genesis 27:27). The Alter Rebbe reads that "blessing" as the blessing over the mitzvos: the field is worked by the mitzvos, and the blessing brings the King to it.

שהוא המשכה עליונה מלמעלה מעלה להיות גילוי כח הצומח אשר בארץ העליונה להצמיח ישועות ע"י מעשה המצוה בריבוי האור כו' וכמו שכתוב במ"א על פי י ברכך[88] ה' בפרשה נשא ע"ש:[89, 90, 91]

which is a supernal drawing down from the very highest, so that there be a revelation of the power of growth in the supernal earth, to make salvations sprout through the performance of the mitzvah, with an abundance of light, etc.; as is written elsewhere, on the verse "May Havayah bless you," in Parshas Naso; see there.

> The blessing is a drawing down from the very highest, which reveals the supernal earth's power of growth so that the deed makes "salvations sprout" with abundant light. He refers to his discourse on the Priestly Blessing, "May Havayah bless you," in Parshas Naso.

SECTION 5 • ¶12–14

Sin and the Thirteen Attributes

12 ג והנה כי כארץ תוציא צמחה וכגנה זרועיה תצמיח היינו בחי' הצמיחה שממעשה המצות ומכוונת המצות.

(3) Now, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout" is the growth that comes from the performance of the mitzvos and from the kavanah of the mitzvos,

> The third section begins by assigning the two halves of the verse. Its first half, the earth and the garden, describes the growth that comes from the deed and from the kavanah of the mitzvos.

הנמשך בכל השנה כשישראל מסגלין תורה ומצות. כן אד' הוי' יצמיח צדקה ותהלה[92] והוא הצמיחה וגילוי האור שלמעלה בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] ועש"ת [ועשרת ימי תשובה].

which is drawn down throughout the year, when Israel amass Torah and mitzvos. "So will Ado-nai Havayah make righteousness and praise sprout": this is the growth and revelation of the higher light on Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah.

> That growth goes on all year, as Israel amass Torah and mitzvos. The second half, "so will Ado-nai Havayah make righteousness and praise sprout," is a higher growth and revelation, which comes on Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah.

וכמ"ש בזהר תרומה (קע"ז א') בהאי זמנא אד'[93] הוי' אתה החלות[94] כי'ו שב' שמות אלו אד' הוי' מתגלים בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] והיינו להיות יצמיח צדקה ותהלה כו'.

As is written in the Zohar, Terumah (folio 177a): "At this time, 'Ado-nai Havayah, You have begun,'" etc.; for these two Names, Ado-nai Havayah, are revealed on Rosh HaShanah and Yom Kippur; and this is so that "He will make righteousness and praise sprout," etc.

> The Alter Rebbe cites the Zohar on Terumah: "At this time, 'Ado-nai Havayah, You have begun.'" The two Names in Moshe's prayer are revealed on Rosh HaShanah and Yom Kippur, and they are what "make righteousness and praise sprout."

ויובן זה בהקדים ענין בחי' בעלי תשובה דהנה כל הנ,ל היא כשהאדם הוא סר מרע ועושה טוב שאז הוא ענין הזריעה זורע צדקות כו'

This will be understood by first prefacing the matter of the level of baalei teshuvah (those who return). For all that was said above applies when a person turns from evil and does good; then it is the matter of sowing, "He sows righteousness," etc.

> To explain this, he first describes the level of baalei teshuvah, those who return to G-d after sin. Everything said so far applies to one who turns from evil and does good, whose good deeds are "sowing," as in "He sows righteousness."

וכן שאר כל מצות התורה נקראים בשם צדקה דרך כלל וכמ"ש וצדקה תהיה לנו כי נשמור לעשות את כל המצוה הזאת כו'[95]

And likewise all the other mitzvos of the Torah are called, in general, by the name tzedakah (righteousness), as it is written, "And it will be righteousness for us, if we take care to do all this commandment," etc.

> Not only charity is called tzedakah: all the mitzvos are called by that name in general, as the verse says, "it will be righteousness (tzedakah) for us, if we take care to do all this commandment."

(ועמ"ש מזה בפ' בשלח בד"ה אשירה)[96] שהן בחינת זריעה להיות עי"ז מצמיח ישועות וכן גם קיום מל"ת [מצות לא תעשה] נק' זריעה כמ"ש בארץ לא זרועה[97] שבחי' הלא

(and see what is written about this in Parshas Beshalach, in the discourse beginning "I will sing"), for they are a kind of sowing, so that through this [He] "makes salvations sprout." And likewise the keeping of the prohibitive commandments is also called sowing, as it is written, "in a land not sown" (lo zeruah): for the level of the "not" (lo),

> So all the mitzvos are sowing, from which "salvations sprout"; the Alter Rebbe refers to his discourse "I will sing" in Parshas Beshalach. Even keeping a prohibition is sowing: Jeremiah's phrase "a land not sown" is read as a land in which the "not" is sown.

דהיינו מה שיושב ואינו עובר עבירה[98] הוא ג"כ בחי' זריעה בארץ העליונה כמו בעושי מצוה כו'. אבל כשהאדם חוטא ח"ו [חס ושלום] ומבטל מ"ע [מצות עשה] נק' חוטא לשון חסרון והעדר בחי' זריעה הנ"ל.

that is, sitting and not committing a transgression, is also a kind of sowing in the supernal earth, as with those who do a mitzvah, etc. But when a person sins, G-d forbid, and neglects a positive commandment, he is called chotei (sinner), a term of lack: the absence of the sowing mentioned above.

> The Talmud says that one who sits and does not transgress is rewarded as one who does a mitzvah, so refraining is also sowing in the supernal earth. But one who sins by neglecting a positive commandment is called chotei, a word that also means "lacking": the sowing is missing.

13 וכש"כ [וכל שכן] בעברו על[99] מל"ת [מצות לא תעשה] שנקרא עון מלשון העוה דרכו[100] שהוא ענין עיוות ודרך עקלתון שממשיך יניקה לחיצונים וכמ"ש הפושעים בי[101] בגופא דמלכא[102,103] כו' ועל זה נאמר ימצאהו בארץ מדבר.[104]

All the more so when he transgresses a prohibitive commandment, which is called avon (iniquity), from the expression he'evah darko, "he made his way crooked": it is a matter of distortion and a crooked path, which draws nourishment to the external forces; as it is written, "those who rebel against Me": "against the very Body of the King," etc. And of this it is said, "He found him in a desert land,"

> Transgressing a prohibition is worse still. Such a sin is called avon, from "perverting the way," a crooked path that channels nourishment to the external forces, the kelipos; the Zohar reads "those who rebel against Me" as rebelling against "the Body of the King." Of such a person it says, "He found him in a desert land."

שהוא מקום שאינו ראוי לזריעה כלל וכמ"ש לא תזרע ולא תצמיח[105] ולא יעלה בה כל עשב כו'

which is a place not fit for sowing at all, as it is written, "It shall not be sown, nor shall it make [anything] sprout, nor shall any grass come up in it," etc.

> A desert is land unfit for sowing, as the verse describes a cursed land: "It shall not be sown, nor make anything sprout, nor shall any grass come up in it." One who has sinned this way has, as it were, nowhere to sow.

(ועמ"ש מענין מדבר בד"ה אני לדודי ובד"ה כנשר יעיר) אך על כל זה כנשר יעיר קנו[106] כו' דהיינו

(And see what is written about the matter of the desert in the discourse beginning "I am my Beloved's," and in the discourse beginning "As an eagle stirs up.") Yet despite all this, "As an eagle stirs up its nest," etc.; that is,

> The Alter Rebbe refers to his discourses "I am my Beloved's" and "As an eagle stirs up" on the meaning of the desert. Yet the next verse says, "As an eagle stirs up its nest": G-d's compassion reaches even this person.

כי גם לזה יש עצה על ידי התגלות י"ג מדה"ר [מדות הרחמים] ע"י בחי' תשובה ובפרט בעשרת ימי תשובה שהן עיקר הזמן לקבלת השבים כמ"ש דרשו ה' בהמצאו כו' כי

even for this there is a remedy, through the revelation of the Thirteen Attributes of Mercy by means of teshuvah, and especially during the Ten Days of Teshuvah, which are the principal time for the acceptance of those who return, as it is written, "Seek Havayah when He is to be found," etc. For

> Even for this there is a remedy: the revelation of the Thirteen Attributes of Mercy, through teshuvah. This is especially so in the Ten Days of Teshuvah, the main time when those who return are accepted; the Talmud applies "Seek Havayah when He is to be found" to these days.

הנה בעשי"ת [בעשרת ימי תשובה][107] הוא זמן התגלות י"ג מדה"ר [מדות הרחמים] כמ"ש ויעבור הוי' על פניו ויקרא פי' ויעבור שנמשך מצד עצמו בבחי' אתעדל"ע [אתערותא דלעילא] לבד

the Ten Days of Teshuvah are the time of the revelation of the Thirteen Attributes of Mercy, as it is written, "And Havayah passed before him and proclaimed." The meaning of "passed" is that it is drawn down of itself, as an arousal from above alone.

> In these days the Thirteen Attributes are revealed, as when "Havayah passed before him and proclaimed" them to Moshe. The Alter Rebbe reads "passed" as a revelation that comes of itself, an arousal from above alone.

כי בכל השנה אין הגילוי אור רק מבחי' אתעדל"ע [אתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] דוקא. אבל בעשי"ת [בעשרת ימי תשובה] נמשך בחי' אתעדל"ע [אתערותא דלעילא] מצד עצמו.[108]

For throughout the year the revelation of light is only from the level of the arousal from above that comes specifically through an arousal from below; but during the Ten Days of Teshuvah the level of the arousal from above is drawn down of itself.

> All year, G-d's revelation answers human initiative: the arousal from above comes in response to an arousal from below. In the Ten Days of Teshuvah the arousal from above comes of itself.

14 והיינו ויעבור ה' על פניו. ארך אפים[109] אריכו דאנפין שמתארך ונמשך למטה גם עד מקום העונות והפשעים להיות נושא עון למלאות כל הפגמים כו'

And this is "And Havayah passed before him." "Slow to anger" (erech apayim): arichu de'anpin, the lengthening of the countenance, which lengthens and extends downward even to the place of the iniquities and transgressions, so as to be "bearing iniquity," to fill in all the blemishes, etc.,

> Among the Thirteen Attributes is erech apayim, "slow to anger," literally "long of countenance." The Aramaic arichu de'anpin, "lengthening of the countenance," means that G-d's light extends down even to the place of sins, "bearing iniquity" so as to fill the blemishes they made.

וכל החסרונות שנעשו בהמשכת אור הקדש העליון בביטול מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] כו' והיינו כמ"ש לפני הוי' תטהרו כי כל המצות נק' מצות[110] הוי' (כמש"ל [כמה שכתוב לעיל] ע"פ כי המצוה הזאת כו')

and all the deficiencies that were made in the drawing down of the light of the supernal kodesh through the neglect of positive commandments and [the violation of] prohibitive commandments, etc. And this is as it is written, "Before Havayah shall you be purified"; for all the mitzvos are called "the commandments of Havayah" (as was written above, on the verse "For this commandment," etc.).

> Sins leave gaps in the drawing down of the supernal kodesh, since every neglected command or violated prohibition interrupts the light the mitzvos bring. "Before Havayah shall you be purified" refers to this, for all the mitzvos are called "the commandments of Havayah," as an earlier discourse on "For this commandment" explained.

אך על יוהכ"פ [יום הכפורים] נאמר ולקדוש[111] הוי' מכובד כלומר שהוא בחי' קדוש ומובדל ומרומם למעלה מבחינת שם הוי' וזהו ענין לפני הוי':[112, 113]

But of Yom Kippur it is said, "and the holy of Havayah, honored"; that is to say, it is the level of holy, separate and exalted above the level of the Name Havayah. And this is the meaning of "before Havayah."

> But of Yom Kippur Isaiah says "the holy of Havayah, honored," which the Alter Rebbe reads as a holiness exalted above the Name Havayah itself. That is the meaning of "before (lifnei) Havayah": the purification comes from a level that is before, and above, Havayah, the source of the mitzvos.

SECTION 6 • ¶15–20

The holy King: My holiness above yours

15 וביאור הדברים הנה יובן בהקדים ענין המלך הקדוש שאומרים בעשי"ת [בעשרת ימי תשובה] דהנה ידוע בשרש ענין ר"ה [ראש השנה] שהוא ענין בנין מדת מלכותו ית' וכמאמר רז"ל [רבותינו זכרונם לברכה] אמרו לפני מלכיות[114] כדי שתמליכוני כו'.

The explanation of these words will be understood by first prefacing the matter of "the holy King" that we say during the Ten Days of Teshuvah. For it is known, regarding the root of Rosh HaShanah, that it is the building of the attribute of His sovereignty (Malchus), may He be blessed; as the saying of our Sages, of blessed memory, goes: "Say before Me [verses of] Kingship, so that you make Me King," etc.

> To explain all this, the Alter Rebbe returns to "the holy King" said during the Ten Days of Teshuvah. The root of Rosh HaShanah is the "building" of G-d's Malchus, as the Sages say G-d asks, "Say before Me [verses of] Kingship, so that you make Me King over you."

והטעם שזהו בר"ה [בראש השנה] דוקא הוא כי בכ"ה באלול[115] נברא העולם[116] וביום הששי למעשה בראשית נברא אדם הראשון והוא ר"ה [ראש השנה].[117]

And the reason this is specifically on Rosh HaShanah is that the world was created on the twenty-fifth of Elul, and on the sixth day of the work of Creation Adam, the first man, was created; and that is Rosh HaShanah.

> Rosh HaShanah is the time for this because the world was created on the twenty-fifth of Elul, so the sixth day of Creation, when Adam was created, fell on the first of Tishrei, Rosh HaShanah.

16 והנה ביום ברוא אדה"ר [אדם הראשון] היה התחלת גילוי מדת מלכותו ית' כי לא שייך בחי' מלוכה רק על בחי' אדם שהאדם מקבל עול מלכותו כמאמר ומלכותו ברצון קבלו[118] עליהם כו'

Now, on the day Adam, the first man, was created, the revelation of the attribute of His sovereignty, may He be blessed, began; for kingship applies only to man, since man accepts the yoke of His kingship, as the saying goes, "And His kingship they willingly accepted upon themselves," etc.;

> On the day Adam was created, G-d's sovereignty began to be revealed. Kingship needs subjects who accept it willingly, and only man can do that, as the evening prayer says, "and His kingship they willingly accepted upon themselves."

משא"כ על בהמות וחיות שקדמו לבריאת אדם הראשון לא שייך כלל בחי' לשון מלוכה ואמר אדה"ר [אדם הראשון] אז השיר של יום[120, 119] וי' הוא ה' מלך גאות לבש[121] כו'

whereas over the cattle and beasts that preceded the creation of Adam, the first man, the term kingship does not apply at all. And Adam, the first man, then said the song of the sixth day, "Havayah reigns; He has clothed Himself in majesty," etc.,

> The animals, created before Adam, cannot accept a king, so the term kingship does not apply to them at all. The Midrash relates that Adam then led all creatures in proclaiming the psalm of the sixth day, "Havayah reigns; He has clothed Himself in majesty."

לפי שבו נמשך להיות בחי' מלך ונתלבש בלבוש מלכות ולכן בכל שנה שחוזר הדבר לקדמותו[122]

because on it [the level of] King was drawn down and He clothed Himself in the garment of kingship. Therefore every year, when the matter returns to its original state,

> On that day G-d "clothed Himself" in kingship: the level of King was drawn down and revealed. Therefore each year, when the cycle of time returns to its original state, that event is renewed.

הנה ביום ר"ה [ראש השנה] הוא המשכת בחי' מלכות ממקורו כמו שהי' [שהיה] המשכה זו ביום זה בתחלת בריאת העולם.

on the day of Rosh HaShanah there is a drawing down of Malchus (sovereignty) from its source, just as this drawing down took place on this day at the beginning of the creation of the world.

> On Rosh HaShanah, Malchus is drawn down anew from its source, just as on that first Rosh HaShanah at the creation of the world.

17 והוא ענין מה שעלה במחשבה הקדומה אנא אמלוך[123] כלומר זהו בחי' רצון שעלה במחשבה הקדומה של עצמות המאציל להיות בחי' מלך על עם נפרד ורצון

And this is the matter of what arose in the primordial thought, "I will reign": that is, this is the level of the will that arose in the primordial thought of the very essence of the Emanator, to be King over a separate people. And

> Kingship goes back to the primordial thought "I will reign": a will that arose in the very essence of the Emanator, G-d as the source of all that is emanated, to be King over a people separate from Him.

זה להיות מלך הוא בחי' מקור למציאות התפשטות מדה זו דמל' אח"כ דהיינו להיות בחי' הצמצום ולצמצם ולהסתיר א"ע [את עצמו] כדי שיהא בחי' התהוות היש ודבר נפרד

this will to be King is the source of the existence of the subsequent extension of this attribute of Malchus; that is, that there be the tzimtzum (contraction), to contract and conceal Himself, so that there may come into being a yesh (an existent thing) and a separate thing

> This will is the source of all later spreading of Malchus. To be King, G-d must have subjects, so He contracts and conceals Himself (tzimtzum) so that a yesh, a being that feels itself separate, can come into existence.

(שיהיה דבר נפרד בידיעתו ור"ל [ורוצה לומר] בידיעתו של היש ונברא שנדמה לו שהוא יש ודבר נפרד כו') כדי שיהיה המאציל מלך על עם והרי צמצום זה אינו אלא אצלנו

(that it be a separate thing in its own awareness; that is to say, in the awareness of the yesh, the created being, to which it seems that it is a yesh and a separate thing, etc.), so that the Emanator will be King over a people. Yet this tzimtzum exists only with respect to us;

> The separateness exists only in the creature's own awareness: it seems to itself an independent entity, and that is enough for G-d to be King over a people. But the tzimtzum is real only from our side.

אבל קמיה יתי כולא כלא חשיב[124] כמו קודם הבריאה ואין כאן שום דבר נפרד באמת

but before Him, may He be blessed, all is considered as naught, as before creation, and there is in truth nothing separate here at all;

> Before G-d, all is as nothing, exactly as before creation, and nothing is truly separate from Him.

כי אני הוי' לא שניתי[125] וכמו קודם שנברא העולם כו' וא"כ אין לך דבר שחוץ ממנו

for "I, Havayah, have not changed," and [it is] just as before the world was created, etc. If so, there is nothing outside of Him,

> As He says, "I, Havayah, have not changed": creation changed nothing in Him. It follows that nothing exists outside of Him.

ועל מי הוא מולך רק שלפי שמ"מ מחמת בחי' הצמצום נעשה בחי' יש ודבר נפרד בידיעתינו הגם דקמיה כולא כלא מ"מ שייך בחי' מלוכה על עם

so over whom does He reign? But since, nevertheless, because of the tzimtzum, there came to be a yesh and a separate thing in our awareness, even though before Him all is as naught, kingship over a people nevertheless applies,

> So over whom does He reign? The answer is that the tzimtzum makes us feel separate, so kingship over a people applies, even though before Him all is naught.

שהרי הם יש ודבר נפרד בידיעתם כו' ולפי דקמיה כלא חשיב לכן צריך להמשיך תחלה בכל שנה ושנה להיות לו הרצון למלוך.

since they are a yesh and a separate thing in their own awareness, etc. And because before Him [all] is considered as naught, it is therefore necessary first, each and every year, to draw down that He should have the will to reign.

> Since creatures experience themselves as separate, there is someone to rule. Yet because before Him all is naught, His will to reign is not a given: it must be drawn down anew every year.

18 והוא ענין המשכה מבחי' הנ"ל אנא אמלוך כו' והמשכה זו הוא ענין מלכיות שאומרים בר"ה [בראש השנה] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אמרו לפני מלכיות כדי שתמליכוני עליכם[126] שעי"ז מעוררים וממשיכים הרצון דבחי' אנא אמלוך.

And this is the matter of drawing down from the level mentioned above, "I will reign," etc. This drawing down is the matter of Malchuyos (the [verses of] Kingship) that we say on Rosh HaShanah, as our Sages, of blessed memory, said: "Say before Me [verses of] Kingship, so that you make Me King over you"; for through this we arouse and draw down the will of the level of "I will reign."

> Drawing down the will "I will reign" is the purpose of Malchuyos, the Kingship verses said on Rosh HaShanah. G-d asks, "Say before Me [verses of] Kingship, so that you make Me King over you": by accepting Him we arouse and draw down His will to reign.

וזהו ענין מה שאומרים בר"ה [בראש השנה] המלך הקדוש כי מלך סתם הוא כל השנה דהיינו מדת מלכותו אשר מתפשטת בעולמות כמו שכתוב מלכותך מלכות כל עולמים[127] ומלכותו בכל משלה[128]

And this is the meaning of our saying "the holy King" on Rosh HaShanah. For plain "King" [applies] all year: that is, the attribute of His sovereignty that extends into the worlds, as it is written, "Your kingship is a kingship over all worlds," and "His kingship rules over all."

> This is why "the holy King" is said on Rosh HaShanah. Plain "King," said all year, is G-d's sovereignty as it extends into the worlds: "Your kingship is a kingship over all worlds," "His kingship rules over all."

אבל מקור מדת המלוכה דהיינו בחי' המשכת מחשבת אנא אמלוך נקרא המלך הקדוש שעדיין מובדל ומרומם הוא מבחי' התפשטות בעולמות ואין עוד מלבדו[129] ממש רק שעלה ברצונו להיות מלך כו'.

But the source of the attribute of kingship, that is, the drawing down of the thought "I will reign," is called "the holy King," for it is still separate and exalted above the level of extension into the worlds, and there is truly nothing besides Him; only it arose in His will to be King, etc.

> The source of kingship, the thought "I will reign," is called "the holy King": it is still set apart, above any extension into the worlds, where "there is nothing besides Him"; it is only a will that arose in Him to be King. At this level "holy" and "King" belong together.

(וזהו כענין בריש הורמנתא דמלכא[130] כו' וכמ"ש ברע"מ [ברעיא מהימנא] פ' פנחס) (דרנ"ו ע"ב) אתר דאתגזרת מתמן דאיהו אין סוף[131] כו'

(And this is like the matter of "At the beginning of the King's authority," etc., and as is written in the Raaya Mehemna, Parshas Pinchas, folio 256b): "The place from which it was hewn, which is the Infinite One (Ein Sof)," etc.;

> The Alter Rebbe compares the Zohar's "At the beginning of the King's authority," the first stirring of creation in G-d's will, and the Raaya Mehemna's "the place from which it was hewn, which is Ein Sof."

וכמ"ש בת"ז [בתיקוני זהר] תיקון עשירי בפי' איה מקום כבודו[132] כו' ועי"ש ברע"מ [ברעיא מהימנא] (דרנ"ה ע"ב) בענין הראיני נא את כבודך[133, 134] כו' וכמ"ש במ"א ע"פ ואולם חי אני[135] וימלא כבוד[136] כו'

and as is written in the Tikkunei Zohar, Tikkun Ten, on the meaning of "Where is the place of His glory," etc.; and see there in the Raaya Mehemna (folio 255b), on the matter of "Show me, I pray, Your glory," etc.; and as is written elsewhere, on the verse "But as I live, and [the earth] shall be filled with the glory," etc.

> He also cites the Tikkunei Zohar, Tikkun 10, on "Where is the place of His glory" (from the Kedushah prayer), the Raaya Mehemna on Moshe's request, "Show me, I pray, Your glory," and his own discourse on "But as I live, [the earth] shall be filled with the glory."

כבוד היינו בחי' מחשבת אנא אמלוך שהיא ג"כ בחי' לבוש כמ"ש ה' מלך גאות לבש[137] והמשכת בחי' מחשבה זו נמשך עד"מ מכח המחשבה כו'.

"Glory" is the level of the thought "I will reign," which is also the level of a garment, as it is written, "Havayah reigns; He has clothed Himself in majesty." And the drawing down of this level of thought comes, by way of analogy, from the power of thought, etc.

> "Glory" here is the thought "I will reign," which is also a "garment," as "He has clothed Himself in majesty" shows. As in the human analogy, this thought comes from a deeper power of thought.

ועד"ז נזכר בזהר פ' נח (דס"ה א') כמה בחינות שנק' מחשבה עילאה[138] כו' וכמו עד"מ באדם כח המחשבה הוא מקור המחשבה כו'

Along these lines, the Zohar, Parshas Noach (folio 65a), mentions several levels that are called "supernal thought," etc. And as, by way of analogy, in a person, the power of thought is the source of thought, etc.,

> The Zohar on Parshas Noach speaks of several levels that are called "supernal thought." In a person, too, the power of thought is the source of actual thoughts.

והוא הנקרא מקום כבודו. פי' מקום ר"ל [רוצה לומר] מקור ושרש המחשבה כו' והוא בחי' איה בחי' אין סוף.

and this is what is called "the place of His glory." The meaning of "place" is the source and root of the thought, etc.; and it is the level of "Where" (ayeh), the level of the Infinite One.

> That power, the source of thought, is "the place of His glory," for "place" means source and root. It is the level of ayeh ("where?"), the level of Ein Sof, beyond any grasp.

19 וז"ש [וזהו שכתוב] אתר דאתגזרת מתמן דאיהו אין סוף כו' והוא בחינת מה שאמרו רז"ל [רבותינו זכרונם לברכה] עד שלא[139] נברא העולם היה הוא ושמו בלבד[140] דבחי' שמו זה זהו ענין איה מקום כבודו[141] ומשם נמשך להיות בחי' אנא אמלוך כו'

And this is what is written, "The place from which it was hewn, which is the Infinite One," etc. And this is the level of what our Sages, of blessed memory, said: "Before the world was created, there were He and His Name alone"; this level of "His Name" is the matter of "Where is the place of His glory," and from there it is drawn down to become the level of "I will reign," etc.

> This is "the place from which it was hewn, which is Ein Sof." The Sages said, "Before the world was created, there were He and His Name alone"; that "Name" is "the place of His glory," and from it the will "I will reign" is drawn.

וזהו בחי' המלך הקדוש שהוא מבחי' קדושתי שלמעלה מקדושתכם כדלקמן. ועמ"ש בד"ה קול דודי[142] בענין מלכותך מלכות כל עולמים.[143]

And this is the level of "the holy King," which is from the level of "My holiness, which is above your holiness," as [will be explained] below. And see what is written in the discourse beginning "The voice of my Beloved," on the matter of "Your kingship is a kingship over all worlds."

> This source of kingship is "the holy King": it comes from the level of "My holiness, which is above your holiness," as will be explained below. The Alter Rebbe refers to his discourse "The voice of my Beloved" on "Your kingship is a kingship over all worlds."

ולכן אומרים המלך הקדוש בכל עשי"ת [עשרת ימי תשובה] כי בכל הימים הללו ממשיכים בכל יום מעצמות המאציל רצון למלוכה (ועשרה ימים כנגד ע"ס [עשר ספירות] דמל' שבכל יום נמשך בחי' אחת כמ"ש בפע"ח [בפרי עץ חיים]).[144]

Therefore we say "the holy King" throughout the Ten Days of Teshuvah: for on all these days, each day, we draw down from the very essence of the Emanator a will for kingship. (And the ten days correspond to the Ten Sefiros of Malchus, so that each day one level is drawn down, as is written in Pri Etz Chaim.)

> That is why "the holy King" is said throughout the Ten Days: each day we draw down from G-d's very essence a will for kingship. Following the Arizal's Pri Etz Chaim, the ten days correspond to the ten Sefiros of Malchus, one drawn down each day.

והנה בחי' המלך הקדוש הוא בחי' קדושתי למעלה מקדושתכם דהיינו שהמשכה זו היא מלמעלה יותר מהמשכה שע"י המצות[145] עם היות שע"י המצות ממשיכים מבחינת קדש העליון ממש.

Now, the level of "the holy King" is the level of "My holiness is above your holiness": that is, this drawing down is from higher than the drawing down that comes through the mitzvos, even though through the mitzvos one draws down from the very level of the supernal kodesh.

> "The holy King" is "My holiness, above your holiness": a drawing down from higher than what the mitzvos bring, even though the mitzvos themselves reach the supernal kodesh.

אך עכ"ז [עם כל זה] אמרו קדושים תהיו יכול כמוני[146] כו' ר"ל [רוצה לומר] שיש עוד אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ע [מאתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] של מעשה המצות דהיינו שאין אתעדל"ת [אתערותא דלתתא] ממעשה המצות מגיע לשם כלל

But even so, they said, "'You shall be holy': could it be like Me?" etc. That is to say, there is yet an arousal from above that is higher than the arousal from above that comes through the arousal from below of the performance of the mitzvos; that is, the arousal from below of the performance of the mitzvos does not reach there at all

> So when the Midrash asks, "Could it be like Me?", it means that there is an arousal from above higher than the one our mitzvos awaken. The human initiative of the mitzvos does not reach it at all.

(כ"א ע"י התשובה ממעמקים[147] כו' וכדלקמן וגם ע"י התורה נמשך מבחי' אתעדל"ע [אתערותא דלעילא] זו כמ"ש ע"פ ואתחנן כו' ומזה יובן משנ"ת [מה שנתבאר] במ"א בפ' בראשית בד"ה צאינה וראינה[148] שהתשובה נק' רפואה וכן התורה והיינו לפי שקדמו לעולם כו' ע"ש).

(except through teshuvah "from the depths," etc., as [will be explained] below; and through the Torah, too, [something] is drawn from this level of arousal from above, as is written on the verse "And I pleaded," etc. And from this one can understand what was explained elsewhere, in Parshas Bereshis, in the discourse beginning "Go forth and behold," that teshuvah is called a healing, and so too the Torah; this is because they preceded the world, etc.; see there).

> Only teshuvah "from the depths" reaches it, as explained below; the Torah too draws from this level, as explained on "And I pleaded." This is why, as a Torah Ohr discourse explains, teshuvah and the Torah are both called "healing": both preceded the world.

וגילוי זה עיקרו מצד אתעדל"ע [אתערותא דלעילא] מצד עצמו שלמעלה מאתעדל"ת [מאתערותא דלתתא] כמ"ש ויעבור ה' על פניו ויקרא[149] כו'.

And this revelation comes principally from the arousal from above, of itself, which is above the arousal from below, as it is written, "And Havayah passed before him and proclaimed," etc.

> This revelation comes mainly from an arousal from above that comes of itself, beyond any human initiative, as in "And Havayah passed before him and proclaimed."

וזהו שנק' קדושתי שלמעלה מקדושתכם כו' וע"י המשכה זו מתתקנים כל הפגמים שפגמו ע"י העונות וחטאים

And this is what is called "My holiness, which is above your holiness," etc. And through this drawing down all the blemishes caused by iniquities and sins are repaired,

> This higher level, "My holiness, which is above your holiness," is what repairs all the blemishes caused by iniquities and sins.

שהם מגיעים עד בחי' קדש העליון שהוא מקור אור המצות אבל כשנמשך מבחי' קדושתי שלמעלה מקדושתכם ניתקנו ונתמלאו כל החסרונות שבבחי' קדש העליון כו'.

which reach up to the level of the supernal kodesh, the source of the light of the mitzvos; but when [light] is drawn down from the level of "My holiness, which is above your holiness," all the deficiencies in the level of the supernal kodesh are repaired and filled in, etc.

> Sins reach up to and damage even the supernal kodesh, the source of the mitzvos' light. Only a light from above it, "My holiness, which is above your holiness," can repair and fill those deficiencies.

20 וזהו בחינת ומדרגת בעלי תשובה שלמעלה מבחי' צדיקים גמורים[150] כי הצדיקים גמורים ממשיכים מבחי' קדש.[151]

And this is the level and rank of baalei teshuvah (those who return), which is above the level of the completely righteous: for the completely righteous draw down from the level of kodesh;

> This is why baalei teshuvah stand higher than the completely righteous, as the Sages teach. The completely righteous, through their mitzvos, draw down from the level of kodesh.

ולכן יאמרו לפניהם קדוש[152] אבל גדולה בחי' תשובה בחילא יתיר[153] שממשיך מבחי' קדושתי שלמעלה מקדושתכם. ולכן אומרים המלך הקדוש בכל עשי"ת [עשרת ימי תשובה]:[154, 155]

therefore "Holy" (kadosh) will be said before them. But greater is the level of teshuvah, "with greater strength," for it draws down from the level of "My holiness, which is above your holiness." And therefore we say "the holy King" throughout the Ten Days of Teshuvah.

> So "Holy" will be said before the righteous. But teshuvah is greater, acting "with greater strength," as the Zohar puts it, because it draws down from "My holiness, which is above your holiness." This answers the opening question: "the holy King" is said throughout the Ten Days of Teshuvah because in these days that higher level is drawn down.

SECTION 7 · ¶21–26

Righteousness and praise

21 ד וזהו כי כארץ כו' וכגנה כו' ג"ע [גן עדן] העליון והתחתון יצמיחו גילוי זיו השכינה מאתעדל"ת [מאתערותא דלתתא] וזריעה של מעשה המצות וצמיחה זו היא גילוי מבחי' קדש העליון אשר קדשנו במצותיו כו'.

(4) And this is "For as the earth," etc., "and as a garden," etc.: the upper and the lower Gan Eden will make the revelation of the splendor of the Shechinah sprout from the arousal from below and the sowing of the performance of the mitzvos; and this growth is a revelation from the level of the supernal kodesh, "Who has sanctified us with His commandments," etc.

> The fourth section reads the verse anew. The upper and lower Gan Eden make the splendor of the Shechinah "sprout" from our arousal from below, the "sowing" of the mitzvos; this growth reveals the supernal kodesh, "Who has sanctified us with His commandments."

כן אד' הוי'. בי' שמות אלו המתגלים בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] שם אד' היינו בחי' ר"ה [ראש השנה] כי הוא בחי' שתמליכוני עליכם דינא דמלכותא דינא[156] אותיות אד'[157, 158] כוי'

"So [will] Ado-nai Havayah": these are two Names that are revealed on Rosh HaShanah and Yom Kippur. The Name Ado-nai is the level of Rosh HaShanah, for it is the level of "that you make Me King over you"; "the law (dina) of the kingdom is law," [dina having] the letters of Ado-nai, etc.;

> "So will Ado-nai Havayah": two Names, revealed on Rosh HaShanah and Yom Kippur. Ado-nai, the Name of lordship, is Rosh HaShanah, when we make G-d King; the Talmudic rule "the law of the kingdom is law" (dina demalchusa dina) alludes to it, since dina is spelled with the letters of Ado-nai.

ושם הוי' בניקוד אלקים היינו בחי' יוהכ"פ [יום הכפורים][159] יצמיח גילוי אור עליון יותר היינו מבחי' אתעדל"ע [אתערותא דלעילא] דקדושתי שלמעלה מקדושתכם ועל זה נאמר אד' הוי' אתה החלות[160] כוי'.

and the Name Havayah vocalized with [the vowels of] Elokim is the level of Yom Kippur; [it] "will make sprout" a revelation of a still higher light, namely from the level of the arousal from above of "My holiness, which is above your holiness." And of this it is said, "Ado-nai Havayah, You have begun," etc.

> The Name Havayah read with the vowels of Elokim, as it is in this verse, is Yom Kippur. It makes a still higher light sprout, from the arousal from above of "My holiness above your holiness"; of this Moshe said, "Ado-nai Havayah, You have begun."

ועמ"ש בפ' ואתחנן ע"פ אתה החלות כו'. ועמ"ש בפ' שלח בד"ה ועתה יגדל נא כח אד' כו' נושא עון כו'.

And see what is written in Parshas Va'eschanan on the verse "You have begun," etc. And see what is written in Parshas Shelach, in the discourse beginning "And now, let the strength of Ado-nai be great, I pray," etc., [on] "bearing iniquity," etc.

> The Alter Rebbe refers to his discourse on "You have begun" in Parshas Va'eschanan, and to his discourse "And now, let the strength of Ado-nai be great" in Parshas Shelach, on "bearing iniquity."

(ועמ"ש בביאור ע"פ באתי לגני בענין אריתי מורי. ועיין בפ' שלח) (קנ"ט[161] א') ובהרמ"ז [ובהרב משה זכות] שם

(And see what is written in the explanation on the verse "I have come into My garden," on the matter of "I have gathered My myrrh"; and see [the Zohar,] Parshas Shelach, folio 159a), and the Ramaz there,

> Further references: his explanation of "I have come into My garden," on "I have gathered My myrrh," and the Zohar on Parshas Shelach with the Ramaz's commentary there.

גבי תלת עלמין אית ליה לקוב"ה [לקודשא בריך הוא][162] כנגד ג"ע [גן עדן] העליון והתחתון כו' יע"ש [יעויין שם] ועיין בפ' בא (דל"ה א') גבי דזרע בגנתא[163] ומש"ש [ומה שכתוב שם] במק"מ [במקדש מלך] בשם הרח"ו [הרבי חיים ויטאל].[164]

regarding "The Holy One, blessed be He, has three worlds," corresponding to the upper and the lower Gan Eden, etc.; see there. And see Parshas Bo (folio 35a), regarding "who sows in the garden," and what is written there in the Mikdash Melech in the name of Rabbi Chaim Vital.

> There the Zohar speaks of the three worlds that the Holy One has, which are linked there with the upper and lower Gan Eden. He also points to the Zohar on Parshas Bo about the Tzaddik "who sows in the garden," with the Mikdash Melech's comment in the name of Rabbi Chaim Vital.

גם י"ל [יש לומר] שייכות לגילוי בחינה זו בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] כי הנה כתיב ויטע ה' אלקים גן בעדן מקדם[165].

One may also explain the connection of the revelation of this level with Rosh HaShanah and Yom Kippur. For it is written, "And Havayah Elokim planted a garden in Eden mikedem (from before)."

> Another connection between this level and Rosh HaShanah and Yom Kippur: "And Havayah Elokim planted a garden in Eden mikedem." Mikedem, usually "in the east," is read here as "from before."

ה' אלקים שם מלא.[166] עיין ברבות בראשית פט"ו [פרק ט"ו / פרשה ט"ו] ובזח"ג [ובזהר חלק ג] נשא (קל"ח ב').[167, 168] והנה וישם שם את האדם אשר יצר היה בר"ה [בראש השנה] יום ברוא אדה"ר [אדם הראשון].

"Havayah Elokim" is a full Name; see Bereshis Rabbah, chapter 15, and the Zohar, Part III, Naso (folio 138b). Now, "And He placed there the man whom He had formed" was on Rosh HaShanah, the day Adam, the first man, was created.

> "Havayah Elokim" is a full Name, joining both Names (Bereshis Rabbah 15). And "He placed there the man whom He had formed" took place on Rosh HaShanah, the day Adam was created.

וזהו ענין כשמחך יצירך בג"ע [בגן עדן] מקדם[169] ומבואר במ"א פי' מקדם[170] היינו בלי אתעדל"ת [אתערותא דלתתא] אלא מפני כי חפץ חסד הוא.[171]

And this is the meaning of "As You gladdened Your creation in the Garden of Eden mikedem (from before)"; and it is explained elsewhere that the meaning of mikedem is without an arousal from below, but rather because "He desires kindness."

> This is the wedding blessing, "as You gladdened Your creation in the Garden of Eden mikedem." Mikedem, "from before," means without any arousal from below, only because "He desires kindness."

ועיין בגמרא פ"ד דפסחים (דנ"ד א') בענין מקדם ועמ"ש סד"ה ראה אנכי נותן[172, 173] והנה לכן גם בכל ר"ה [ראש השנה] מתעורר בחי' זו להיות וכגנה זרועיה כו' כן כו' ועמ"ש בד"ה כי כאשר השמים החדשים.[174]

And see the Gemara, chapter 4 of Pesachim (folio 54a), on the matter of mikedem; and see what is written at the end of the discourse beginning "See, I set before you." Therefore, on every Rosh HaShanah too, this level is aroused, so that there be "and as a garden [makes] the things sown in it," etc., "so," etc. And see what is written in the discourse beginning "For as the new heavens."

> The Talmud lists the Garden of Eden among the things created before the world, from this word mikedem. So every Rosh HaShanah this level, which precedes all human effort, is aroused again, and the "garden" makes its growth sprout. The Alter Rebbe refers to his discourses "See, I set before you" and "For as the new heavens."

ופי' יצמיח צדקה.[175] כי צדקה הוא בחי' שם אד'.[176] א' דין שהדין נמתק ע"י אלף פלא עליון כו'.

And the meaning of "will make righteousness (tzedakah) sprout": tzedakah is the level of the Name Ado-nai, alef [and] din (judgment): the judgment is sweetened by the alef, the supernal pele (wonder), etc.

> "Will make righteousness (tzedakah) sprout": tzedakah belongs to the Name Ado-nai, which is spelled alef plus din (judgment). The judgment is sweetened by the alef, whose letters spell pele, the supernal "wonder."

וזהו ג"כ ענין צדקה צדק ה' כי צדק איהי דין[177] וכשנמתק הדין ע"י ה' חסדים[178] נק' צדקה.

And this is also the meaning of tzedakah: tzedek with a hei. For tzedek is judgment, and when the judgment is sweetened by the five Chasadim (kindnesses) it is called tzedakah.

> Tzedakah is tzedek, strict justice, plus the letter hei, whose value is five. When judgment is sweetened by the five Chasadim (kindnesses), tzedek becomes tzedakah.

וכמ"ש בזהר בחקתי (דקי"ג ע"ב)[179, 180] ועיין בהרמ"ז [בהרב משה זכות] שם ובאדר"ז [ובאדרא זוטא] (דרצ"א[181] ע"ב ודרצ"ב ע"א) וע"ז נאמר צדק מלאה ימינך[182] וכמ"ש במ"א ע"פ ולא אבה[183] הוי' אלקיך לשמוע אל בלעם כו' ע"ש.

As is written in the Zohar, Bechukosai (folio 113b); and see the Ramaz there, and the Idra Zuta (folio 291b and folio 292a). And of this it is said, "Your right hand is full of righteousness (tzedek)"; and as is written elsewhere, on the verse "But Havayah your G-d would not listen to Bilaam," etc.; see there.

> The Zohar on Bechukosai and the Idra Zuta develop this. "Your right hand is full of tzedek": when the right hand, kindness, fills tzedek, it becomes tzedakah. The Alter Rebbe also refers to his discourse on "But Havayah your G-d would not listen to Bilaam."

והענין כי הנה צדיק ה' בכל דרכיו[184] וכתיב צדיק ה' צדקות אהב.[185] פי' צדיק היינו בעל צדקה עד"מ הצדקה הגשמית שניתנת לעני להחיות

The explanation is this: "Havayah is righteous (tzaddik) in all His ways," and it is written, "Havayah is righteous; He loves righteous deeds (tzedakos)." The meaning of tzaddik is one who practices tzedakah (charity): just as, by way of analogy, physical charity is given to a poor person to revive

> G-d is called tzaddik, "righteous," in the sense of one who gives tzedakah, charity. Physical charity is given to a poor person to revive his spirit.

רוח שפלים[186] כך הקב"ה בכבודו ובעצמו עושה צדקה להחיות רוח שפלים שהן כל העולמות דכולא קמיה כלא חשיב כו' ועיקר המשכה זו היא בר"ה [בראש השנה] כי

"the spirit of the lowly," so the Holy One, blessed be He, in His glory and His very Self, does tzedakah "to revive the spirit of the lowly," which are all the worlds, for "all before Him is considered as naught," etc. And the principal drawing down of this is on Rosh HaShanah. For

> So G-d Himself, in His glory, gives "charity" to "revive the spirit of the lowly": to all the worlds, which are as nothing before Him and have no claim to life. The main drawing down of this charity is on Rosh HaShanah.

הנה בר"ה [בראש השנה] נמשך ג"כ אור ושפע אלקי' לכל א' בתורה ועבודה לכל השנה כנודע בפי' כי חק לישראל הוא[187] משפט לאלהי יעקב.[188, 189]

on Rosh HaShanah there is also drawn down G-dly light and flow to each one, in Torah and [divine] service, for the whole year, as is known from the explanation of "For it is a statute for Israel, a judgment of the G-d of Yaakov."

> On Rosh HaShanah G-dly light and flow are also drawn down to each person, for his Torah and divine service through the whole year. This is the meaning of "For it is a statute for Israel, a judgment of the G-d of Yaakov," said of Rosh HaShanah.

22 והגם שנאמר לשון משפט שהאדם נידון בנפשו איך וכמה יומשך גילוי אלקות בנפשו. ואופן הדין והמשפט תלוי במעשיו של אדם בשנה העברה[190] כו'.

And although the term mishpat (judgment) is used, [meaning] that a person is judged in his soul as to how and how much revelation of G-dliness will be drawn into his soul, and the manner of the judgment and verdict depends on a person's deeds in the past year, etc.,

> Rosh HaShanah is called mishpat, judgment: a person's soul is judged as to how much G-dliness will be revealed in it, and the verdict depends on his deeds in the past year.

מ"מ משפט איהו רחמי וכמ"ש באדר"ז [באדרא זוטא] שם וכ"כ [וכן כתב] ברבות באסתר ב פסוק בימי אחשורוש ע"פ הוא ה' אלקינו בכל הארץ משפטיו שמדת רחמיו לעולם.

nevertheless "mishpat is mercy," as is written in the Idra Zuta there; and so it is written in the Midrash Rabbah on Esther, 2, [on] the verse "In the days of Achashverosh," on the verse "He is Havayah our G-d; His judgments are in all the earth": that His attribute of mercy is forever.

> Yet "mishpat is mercy," as the Idra Zuta says, and the Midrash on Esther reads "His judgments are in all the earth" as G-d's attribute of mercy, which lasts forever.

והיינו שהרחמים ממתיקים הדין וע' בזהר ויקרא (דט"ו סע"א [סוף עמוד א] וע"ב)[191] ובפרשה אמור (דף ק') ובפ' לך לך (דפ"ז ע"פ) ומלכי צדק מלך שלם[192] כו' ע"ש.

That is, mercy sweetens judgment. And see the Zohar, Vayikra (folio 15, end of side a, and side b), and Parshas Emor (folio 100), and Parshas Lech Lecha (folio 87), on the verse "And Malki-Tzedek, king of Shalem," etc.; see there.

> Mercy sweetens judgment. The Alter Rebbe refers to several Zohar passages on this, including one on "And Malki-Tzedek, king of Shalem."

וזהו לך אדי הצדקה ולנו בושת הפנים.[193] והיינו בחי' השפעה לבעלי תשובה שע"י החטאים ועונות חסרו לו הלבושים הנעשים מתומ"צ [מתורה ומצות] וזהו ולנו בושת הפנים.[194]

And this is "Yours, Ado-nai, is the righteousness, and ours is the shame of face." This is the level of the flow to baalei teshuvah: through the sins and iniquities he lacks the garments made of Torah and mitzvos, and this is "and ours is the shame of face."

> This is Daniel's confession, "Yours, Ado-nai, is the righteousness, and ours is the shame of face." It describes the flow given to baalei teshuvah: through sin they lack the spiritual "garments" that Torah and mitzvos make for the soul, and so they feel shame.

כי הנה אנו אומרים ותן בלבנו בינה[195] כו' לעשות ולקיים כו'. וע"ז ולא נבוש כו'

For we say, "And put understanding into our hearts," etc., "to do and to fulfill," etc.; and through this, "and we shall not be ashamed," etc.;

> In the blessing before the morning Shema we ask, "Put understanding into our hearts... to do and to fulfill... and we shall not be ashamed": doing the mitzvos clothes us, so we are not ashamed.

משא"כ כשחטא הוא בחי' ולנו בושת הפנים וכמו שכתוב בזהר אמור (דפ"ט ב')[196] אך ע"י התשובה והיא ג"כ בחי' בושת הפנים.

whereas when one has sinned, it is the level of "and ours is the shame of face," as is written in the Zohar, Emor (folio 89b). But through teshuvah, which is also the level of shame of face,

> One who has sinned is in the state of "ours is the shame of face," as the Zohar on Emor says. But teshuvah, too, involves a kind of shame.

וכענין יראה בשת[197] להתבושש מאור א"ס ב"ה וכמש"כ בסש"ב [וכמה שכתוב] [בספר של בינונים] פרק מ"ג ובהערה לתיקון חצות.[198] ע"ז לך אד' הצדקה למלאות כל הפגמים ע"י יג"מ [י"ג מדות] הרחמים כו'.

as in the matter of yirah boshes (fear [that is] shame), being ashamed before the Infinite Light (Or Ein Sof), blessed be He, as is written in Sefer Shel Beinonim (Tanya), chapter 43, and in the note to Tikkun Chatzos: through this, "Yours, Ado-nai, is the righteousness," to fill in all the blemishes through the Thirteen Attributes of Mercy, etc.

> This is yirah boshes, the fear that is shame before the Infinite Light, described in Tanya, chapter 43, and in a note on Tikkun Chatzos. Through such shame comes "Yours, Ado-nai, is the tzedakah": G-d's charity fills all the blemishes through the Thirteen Attributes of Mercy.

ועמ"ש בד"ה ושמתי כדכד בענין שמש צדקה.[199] וענין תהלה הוא נמשך משם[200] הוי' בניקוד אלהים שהוא בחי' יוהכ"פ [יום הכפורים].

And see what is written in the discourse beginning "And I will make [your windows] of kadkod," on the matter of "the sun of righteousness." And the matter of tehillah (praise) is drawn from the Name Havayah vocalized with [the vowels of] Elokim, which is the level of Yom Kippur.

> The Alter Rebbe refers to his discourse "And I will make [your windows] of kadkod" on "the sun of righteousness." The verse's other word, tehillah, praise, is drawn from Havayah with Elokim's vowels, the level of Yom Kippur.

פי' תהלה לשון הילול ושבח[201] וגם לשון בהילו נרו[202] כו' הארה בבחי' גילוי ושניהם אמת

The meaning of tehillah: it is a term of praise and acclaim, and also a term [as in] "when His lamp shone" (behilo neiro), etc., a radiance in revealed form; and both are true,

> Tehillah has two meanings: praise, and shining, as in "when His lamp shone (behilo) over my head." Both are true.

כי זה נמשך מזה וכמ,ש כל הנשמה תהלל[204, 203] י״ה שע״י סידור שבחיו של מקום[206, 205] שזהו ענין פסוקי דזמרה ע״י״ז ממשיך הארה אלקית על נפשו.

for the one is drawn from the other; as it is written, "Let every soul praise Yah": through setting out the praises of the Omnipresent, which is the matter of Pesukei deZimrah, one draws a G-dly radiance upon one's soul.

> Praise brings light: by setting out G-d's praises in Pesukei deZimrah, which end with "Let every soul praise Yah," a person draws a G-dly radiance upon his soul. So the shining comes from the praise.

23 והנה ע״י הארה זו נדחה ג״כ החשך דנה״ב [דנפש הבהמית] המסתיר. ולכך נקראו ההילולים דהללו יה פסוקי דזמרה מלשון זמיר עריצים[207] שנכרתו ונזמרו הקליפות המסתירים כו׳

Now, through this radiance the concealing darkness of the animal soul is also pushed away. That is why the praises of "Hallelu Yah" are called Pesukei deZimrah, from the expression "the cutting down (zemir) of tyrants": for the concealing kelipos are cut off and pruned away, etc.

> This radiance also drives away the darkness of the animal soul, which hides G-dliness. So the praises of "Hallelu Yah" are called Pesukei deZimrah, from zemir, "cutting down": they prune away the concealing kelipos.

וזהו רוממות אל בגרונם וחרב פיפיות בידם לעשות נקמה בגוים שע״י בחי׳ רוממות אל בגרונם והיא בחי׳ כל הנשמה תהלל[208] י״ה ע״י״ז נמשך חרב פיפיות כו׳ להעביר החשך דנה״ב [דנפש הבהמית].[209]

And this is "The exaltations of G-d are in their throat, and a double-edged sword in their hand, to execute vengeance upon the nations": through the level of "the exaltations of G-d in their throat," which is the level of "Let every soul praise Yah," the "double-edged sword," etc., is drawn down to remove the darkness of the animal soul.

> This is "The exaltations of G-d are in their throat, and a double-edged sword in their hand." Praising G-d's exaltedness, "Let every soul praise Yah," becomes a sword that cuts away the darkness of the animal soul; the Alter Rebbe applies the verse to this inner struggle.

24 וביום הכיפורים שהוא בחינת יכפר עליכם לטהר אתכם[210] כו׳ ע״ז נאמר הוי׳ יצמיח תהלה זו בנפש נגד כל הגוים[212, 211]

And on Yom Kippur, which is the level of "He shall atone for you, to purify you," etc., of this it is said that Havayah "will make" this "praise sprout" in the soul "before all the nations";

> Yom Kippur is the day of "He shall atone for you, to purify you." On it Havayah "makes praise sprout" in the soul "before all the nations," as the opening verse ends; in what follows, these words correspond to the darkness of the animal soul that this praise drives away.

והיינו שע"י הארה זו נעשה בי' בחי' האחת להיות הגילוי בנה"א [בנפש האלקית] שיבא לבחי' כל הנשמה תהלל.

that is, through this radiance two things come about. The first: that there be a revelation in the G-dly soul, so that it comes to the level of "Let every soul praise."

> The radiance of Yom Kippur does two things. The first is a revelation in the G-dly soul, bringing it to the level of "Let every soul praise [Yah]."

25 ועמ"ש בד"ה שיר השירים[213] בענין התהללו בשם קדשו. והבי' שע"ז נדחה החשך של הנה"ב [הנפש הבהמית] לכך נאמר שם הוי' בניקוד אלקים ששם זה מצמיח תהלה זו

And see what is written in the discourse beginning "The Song of Songs," on the matter of "Glory in His holy Name." The second: that through this the darkness of the animal soul is pushed away. That is why it says the Name Havayah vocalized with [the vowels of] Elokim, for this Name makes this praise sprout:

> The Alter Rebbe refers to his discourse "The Song of Songs" on "Glory in His holy Name." The second effect is that the darkness of the animal soul is pushed away; that is why the verse uses the Name Havayah read with the vowels of Elokim, for this Name makes this praise sprout.

כי הגילוי הוא ע"י שם הוי' וע"י ניקוד אלקים הוא לדחות החושך ולהעביר רוה"ט [רוח הטומאה] וגם כי

the revelation is through the Name Havayah, and through the vocalization of Elokim it is to push away the darkness and to remove the spirit of impurity. And also, for

> Havayah brings the revelation, and Elokim's vowels push away the darkness and remove the spirit of impurity. A further reason for the two-sided Name follows.

הנה דרך כלל הן שני מונעים. הא' נמשך מחסד דקליפה והוא הקרירות שגורמת מניעת היגיעה בועשה טוב.

in general there are two hindrances. The first is drawn from the Chesed of kelipah: it is coldness, which causes a holding back from effort in "do good."

> In general there are two hindrances to serving G-d. The first comes from the Chesed of kelipah, its counterpart to kindness: coldness, which keeps a person from exerting himself to "do good."

26 והבי' מבחי' גבורה דקליפה שהוא החמימות לגרום תאות איסור כו' ופרטי כל התאוות והמונעים נמשכים מב' דברים אלו וע"י שם הוי' בניקוד אלקים שהוא בחי' חו"ג [חסד וגבורה] עליונים דקדושה נכרתים ב' מונעים הנ"ל כו'.

The second is from the level of the Gevurah of kelipah: it is heat, which causes desire for what is forbidden, etc. All the particular desires and hindrances are drawn from these two things. And through the Name Havayah vocalized with [the vowels of] Elokim, which is the level of the supernal Chesed and Gevurah of holiness, the two hindrances mentioned above are cut off, etc.

> The second hindrance comes from the Gevurah of kelipah: heat, the burning desire for what is forbidden. All particular desires and hindrances stem from these two, and the Name Havayah with Elokim's vowels, the holy supernal Chesed and Gevurah, cuts off both.

ולכן אומרים ביוהכ"פ [ביום הכפורים] ז"פ [ז' פעמים] הוי' הוא האלקים[214] כי האור והגילוי דיוכ"פ [דיום כפור / דיום הכפורים] הוא מבחי' שם הוי' בניקוד אלקים:

Therefore on Yom Kippur we say seven times, "Havayah, He is Elokim," for the light and revelation of Yom Kippur is from the level of the Name Havayah vocalized with [the vowels of] Elokim.

> That is why at the close of Yom Kippur we say seven times, "Havayah, He is Elokim": the light and revelation of Yom Kippur is the Name Havayah joined with Elokim.

SECTION 8 · ¶27–29

In proportion to the sowing

27 עו"ל [עוד יש לומר] בענין כי כארץ עפמ"ש [על פי מה שכתוב] ע"פ וזאת המצוה אשר צוה[215] הי' לעשות בארץ שמע ישראל כו' ע"ש וממש"ש [וממה שכתוב שם] יובן בתוספת ביאור ענין כי כארץ כו'

One may further explain the matter of "For as the earth" according to what is written on the verse "And this is the commandment that Havayah commanded to do in the land: Hear, O Israel," etc.; see there. And from what is written there, the matter of "For as the earth," etc., will be understood with further explanation:

> Another explanation of "For as the earth" draws on the Alter Rebbe's discourse on "And this is the commandment... Hear, O Israel."

כן כו' דכמו שהצמיחה בק"ש [בקריאת שמע] היא בכל מאדך[216] כן נמשך בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] בחי' צמיחה בחי' תשובה עילאה מבחי' עליונה יותר. כי יש כמה מדרגות בבחי' רצון עליון דבכל מאדך כמבואר ע"פ האזינו השמים.[217]

"so," etc. Just as the growth in the Shema is "with all your might" (bechol me'odecha), so on Rosh HaShanah and Yom Kippur there is drawn down a level of growth, the level of the higher teshuvah (teshuvah ila'ah), from a still higher level. For there are several gradations in the level of the supernal will of "with all your might," as is explained on the verse "Listen, O heavens."

> In the Shema, the "growth" reaches "with all your might" (bechol me'odecha), beyond one's own measure. So too on Rosh HaShanah and Yom Kippur a higher growth is drawn down, the higher teshuvah, from a still higher level; the supernal will that "with all your might" expresses has several gradations, as explained on "Listen, O heavens."

28 והנה פשט הענין שתלה הפסוק זה בזה כי כארץ וכגנה כ'ו כן אד' כו' היינו

Now, the plain sense of why the verse makes one depend on the other, "For as the earth... and as a garden," etc., "so [will] Ado-nai," etc., is

> Now the plain sense of why the verse makes its second half depend on its first: "For as the earth... so will Ado-nai."

כי הצמיחה הזאת בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] הוא לפי ערך הזריעה בתחלה בקיום התורה ומצות כל השנה וכמ"ש משפט לאלקי יעקב[218] כו'

that this growth on Rosh HaShanah and Yom Kippur is in proportion to the sowing beforehand, in keeping the Torah and mitzvos all year; as it is written, "a judgment of the G-d of Yaakov," etc.

> The growth on Rosh HaShanah and Yom Kippur is in proportion to what was sown beforehand, by keeping the Torah and mitzvos all year. As "a judgment of the G-d of Yaakov" implies, the year's portion is judged by the year's deeds.

וגם בתשובה תליא מילתא כי אף שנמשך בחי' אתעדל"ע [אתערותא דלעילא] עליונה שלמעלה מקדושה הנמשכת ע"י מעשה המצות בכל השנה כו'

And the matter also depends on teshuvah. For although a supernal arousal from above is drawn down, which is above the holiness drawn down through the performance of the mitzvos throughout the year, etc.,

> It also depends on teshuvah. The light of these days is a supernal arousal from above, higher than the holiness that the mitzvos draw down all year.

על כל זה השראה והמשכה זו הוא לפי ערך השלימות הנמשך ע"י התורה והמצות בכל השנה וכמ"ש במ"א ע"פ פתחי לי[219] כו'

nevertheless this indwelling and drawing down is in proportion to the completeness drawn down through the Torah and the mitzvos throughout the year, as is written elsewhere, on the verse "Open to me," etc.

> Even so, how much of that light rests on a person depends on the completeness of what Torah and mitzvos drew down all year, as the Alter Rebbe explains elsewhere on "Open to me."

וזהו כן אדי' הוי' יצמיח היינו על ידי תשובה תתאה שהיא בבחי' שם אדי' וע"י תשובה עילאה שהיא בבחי' שם הוי' בניקוד אלקים והם בחי' פנימיות ארץ תתאה ועילאה

And this is "so will Ado-nai Havayah make sprout": that is, through the lower teshuvah (teshuvah tata'ah), which is on the level of the Name Ado-nai, and through the higher teshuvah, which is on the level of the Name Havayah vocalized with [the vowels of] Elokim; and these are the level of the inner dimension (pnimiyus) of the lower and the higher earth.

> So "so will Ado-nai Havayah make sprout" means: through the lower teshuvah, which is the Name Ado-nai, and through the higher teshuvah, which is Havayah with Elokim's vowels. These are the inner dimension of the lower and the higher "earth."

כי עשר קדושות הם[220] בארץ[221] עד בחי' קדש הקדשים פנימיות העשר קדושות שמשם יצמיח סליחת העונות ונק' ההר הטוב והלבנון[222] שמלבין עוונותיהם[223] ברבות ר"פ ויקרא

For there are ten levels of holiness in the land, up to the level of the Holy of Holies, the inner dimension of the ten holinesses, from which the forgiveness of iniquities will sprout; and it is called "the good mountain and the Lebanon," because it whitens (malbin) their iniquities, [as] in the Midrash Rabbah at the beginning of Parshas Vayikra.

> The Mishnah counts ten levels of holiness in the land, rising to the Holy of Holies, their innermost core; from there the forgiveness of sins sprouts. The Midrash calls the Temple "the good mountain and the Lebanon" because it "whitens" (malbin) Israel's sins.

וזהו דבפ' אמור כתיב שבת שבתון הוא לכם[224, 225] הוא לשון זכר ובפ'אחרי כתיב שבת שבתון היא לכם היא לשון נקבה.

And this is why in Parshas Emor it is written, "It (hu) is a Shabbos of rest for you," hu being masculine, while in Parshas Acharei it is written, "It (hi) is a Shabbos of rest for you," hi being feminine.

> This is why Parshas Emor calls Yom Kippur "It (hu, masculine) is a Shabbos of rest for you," while Parshas Acharei says "It (hi, feminine) is a Shabbos of rest for you."

29 והיינו ע"ד איש מזריע תחלה[226] יולדת נקבה דהיינו כשההמשכה היא מבחינת אתעדל"ע [אתערותא דלעילא] לבד כשאין שלימות באתעדל"ת [באתערותא דלתתא] וע"ז נאמר בפ' אחרי שבת שבתון היא לכם[227] כו'

This is along the lines of "[When] the man emits seed first, she gives birth to a female": that is, when the drawing down is from the level of the arousal from above alone, when there is no completeness in the arousal from below. And of this it is said in Parshas Acharei, "It (hi) is a Shabbos of rest for you," etc.,

> The Talmud says that when the man "emits seed first," a female is born. Applied above: when the drawing down comes from the arousal from above alone, without a complete arousal from below, it takes the "feminine" form, as in Acharei's "It (hi) is a Shabbos of rest."

חקת עולם שמ"מ נמשך גילוי זה מאתעדל"ע [מאתערותא דלעילא] בבחי' חקת עולם היינו אף גם כשלא אכשור דרי כ"כ [כל כך] אלא שאז היינו בחי' שבת שבתון היא לשון נקבה.

"an eternal statute": for nevertheless this revelation is drawn down from the arousal from above as "an eternal statute," that is, even when the generations are not so worthy; only that then it is the level of "It (hi) is a Shabbos of rest," in the feminine.

> That verse adds "an eternal statute": this revelation is drawn down from above every year in any case, even when the generations are not so worthy. But then it is in the feminine form, hi.

משא"כ בפ' אמור כתיב שבת שבתון הוא לכם והיינו לפי שנאמר ועניתם את נפשותיכם בתשעה[228] כו' היינו בחי' אתעדל"ת [אתערותא דלתתא] בשלימות בעשי"ת [בעשרת ימי תשובה] וע"ז יולדת זכר כו':

Whereas in Parshas Emor it is written, "It (hu) is a Shabbos of rest for you"; this is because it says, "and you shall afflict your souls on the ninth," etc., which is the level of a complete arousal from below during the Ten Days of Teshuvah; and through this "she gives birth to a male," etc.

> In Emor, by contrast, it says "It (hu) is a Shabbos of rest," because that verse adds "you shall afflict your souls on the ninth": a complete arousal from below during the Ten Days of Teshuvah. Through this "a male is born": the revelation takes the masculine form, hu.

IN ONE'S AVODAH

Every mitzvah is a seed: it should be done with kavanah, intending to cleave to G-d, not by rote, and its blessing said first, so that the light rests on the deed. On Rosh HaShanah one accepts G-d's kingship anew through the Kingship verses; in the Ten Days of Teshuvah one returns from the depths, with the shame of one who lacks the garments of Torah and mitzvos; and in Pesukei deZimrah one praises G-d so that His light shines on the soul and cuts away the darkness of the animal soul. What sprouts on these days is in proportion to the year's sowing and the completeness of one's teshuvah.

QUESTIONS FOR DISCUSSION

1. Why is "the holy King" said not only on Rosh HaShanah but throughout the Ten Days of Teshuvah, and how does the distinction between kodesh and kadosh show what kingship has to do with holiness?
2. If the souls already "arose in thought" above the angels, what does their descent into bodies achieve, and why must it come specifically through the mitzvos?
3. How does the analogy of the tasteless seed and the earth's power of growth explain the difference between mitzvos done with kavanah, mitzvos done by rote, and mitzvos not done at all?
4. Why can teshuvah reach "My holiness above your holiness" when the mitzvos cannot, and why does the light of these days still depend on the year's sowing?
5. What do the two Names Ado-nai and Havayah contribute on Rosh HaShanah and Yom Kippur, and how are "righteousness" and "praise" different gifts?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי כארץ

The note gives another text of this maamar: the transcript (hanachah) written by the Mitteler Rebbe, printed in the Alter Rebbe's Sefer HaMaamarim of 5566.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' שמו. קיצור על המאמר נדפס להלן ק, ב. בלי הגהות בתו"א לעמבערג תרי"א כה, ד. באוה"ת דברים כרך ו ע' ב'תג בשינוים והוספות וקיצורים. הדרוש במאמרי אדה"א — הנחות תקע"ז ע' שמ מיוסד על מאמר זה. ד"ה כי כארץ במאמרי אדה"א כאן ע' תתצח מיוסד על מאמר זה. לד"ה זה ראה גם באוה"ת שה"ש כרך ג ע' תתקמח ואילך.

2 כי כארץ תוציא צמחה

Isaiah's promise that G-d will make righteousness and praise sprout before all the nations, as the earth and a garden make their growth sprout. The maamar reads each image as a different kind of spiritual growth.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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

KEHOT'S NOTE

ישע' סא, יא.

3 ועיין בזהר תרומה קס"ו ב'

Or HaTorah, quoted in the note, explains the Zohar reference: "Light is sown for the righteous" is the light of the first day, which the Holy One sowed in Gan Eden through the Tzaddik, Yesod of Abba, the "gardener of the garden," and it sprouted and bore fruit; this is "and as a garden makes the things sown in it sprout."

KEHOT'S NOTE

"שזהוי"ע מ"ש אור זרוע לצדיק, דהיינו אור שנברא ביום ראשון שזרעו הקב"ה בגי"ע ע"י צדיק יסו"א שהוא גננא דגנתא ואוליד ואצמח ועביד פירין וזהו וכגנה זרועיה תצמיח" — אוה"ת נ"ך כרך א ע' רפט.

4 כל הנביאים לא נתנבאו

Rabbi Yochanan's teaching that all the prophets prophesied only about the Days of Mashiach, while of the World to Come it says, "No eye has seen." The Alter Rebbe uses it to separate the physical reward from the mitzvah's own reward.

Berakhot 34b:18–19 ברכות ל"ד ב:י"ח-י"ט

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרִקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמַּחֲנֶה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ". וְאָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לִימוֹת הַמָּשִׁיחַ, אֲבָל לְעוֹלָם הַבָּא, "עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתְךָ".

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. lxiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan : ...

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

KEHOT'S NOTE

ברכות לד, ב מובא ברש"י עה"פ בישעי' (סד, ג). וראה באוה"ת נ"ך כרך א ע' דש בשם מהרש"א. ושם ע' שה סעי' ו מציין לכמה מקומות.

5 שכר מצוה מצוה

Tanya explains that the cause of a mitzvah's reward is the mitzvah itself: in doing it, a person draws the revelation of the Infinite Light down to be enclothed in a physical thing of this world, and the perfection of the Days of Mashiach and the Resurrection depends on our deeds during the exile.

Tanya, Likkutei Amarim 37:2 תניא, חלק ראשון; ליקוטי אמרים ל"ז:ב'

כִּי הַגּוֹרֵם שֶׂכַר הַמִּצְוָה – הִיא הַמִּצְוָה בְּעַצְמָהּ, כִּי בַּעֲשִׂיָּתָהּ, מַמְשִׁיךְ הָאָדָם גִּילּוּי אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מִלְמַעְלָה לְמַטָּה לְהִתְלַבֵּשׁ בְּגַשְׁמִיּוּת עוֹלָם הַזֶּה, בְּדָבָר שֶׁהָיָה תְּחִלָּה תַּחַת מֶמְשֶׁלֶת קְלִיפַּת נוֹגַהּ וּמְקַבֵּל חַיּוּתָהּ מִמֶּנָּה, שֶׁהֵם כָּל דְּבָרִים הַטְּהוֹרִים וּמוּתָּרִים שֶׁנַּעֲשֵׂית בָּהֶם הַמִּצְוָה מַעֲשִׂיִּית, כְּגוֹן: קְלַף הַתְּפִילִּין וּמְזוּזָה וְסֵפֶר תּוֹרָה, וּכְמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "לֹא הוּכְשַׁר לְמְלֶאכֶת שָׁמַיִם אֶלָּא טְהוֹרִים וּמוּתָּרִים בְּפִיךָ". וְכֵן אֶתְרוֹג שֶׁאֵינוֹ עָרְלָה,

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KEHOT'S NOTE

אבות פ"ד, מ"ב. ראה תניא פל"ז.

6 שכר מצוה מצוה

Ben Azzai's saying that the reward of a mitzvah is the mitzvah. Here it defines the spiritual reward that lies in each mitzvah in its own right.

Pirkei Avot 4:2 משנה אבות ד':ב'

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. שְׂשָׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר עֲבֵרָה, עֲבֵרָה:

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

the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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7 **עין לא ראתה**

"No eye has seen, O G-d, besides You, what He will do for one who waits for Him." The maamar applies it to the mitzvah's inner reward, which no prophet saw.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישעי' סד, ג.

8 **ע״פ מנורת זהב**

The passage there explains that the mitzvos are the supernal will, in which the supernal delight is enclothed, so they should be done with joy; it speaks of levels of Gan Eden and says that the joy of the mitzvah itself is above all the delights the soul can receive there.

KEHOT'S NOTE

לעיל פ׳ בהעלותך לד, א.

PARAGRAPH 2

9 The second half of the opening verse, which the Alter Rebbe now applies to Rosh HaShanah and Yom Kippur.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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PARAGRAPH 3

10 **בעשי״ת אומרים המלך הקדוש**

The note says that Or HaTorah, in its discourses for Sukkos, refers to this passage.

KEHOT'S NOTE

טושו״ע או״ח רסתקפ״ב. באוה״ת דרושים לסוכות ע׳ א׳ תשה מציין לכאן.

11 **בעשרת ימי תשובה אומרים המלך הקדוש**

The halachah that throughout the Ten Days of Teshuvah one says "the holy King" and "the King of judgment." The Alter Rebbe asks for the reason behind this practice.

Shulchan Arukh, Orach Chayim 582:1 שולחן ערוך, אורח חיים תקפ״ב:א׳

סדר תפלת עשרת ימי תשובה ור״ה. ובו ט סעיפים: בעשרת ימי תשובה אומר המלך הקדוש המלך המשפט ואם טעה או שהוא מסופק אם הוא בהמלך הקדוש חוזר לראש ואם הוא בהמלך המשפט אם נזכר קודם שעקר רגליו חוזר לברכת השיבי׳ ואומר משם ואילך על הסדר ואם לא נזכר עד שעקר רגליו (עיין לעיל סוף סימן קי״ז) חוזר לראש: (וע״ל סי׳ קי״ח):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

12 "A king who sits on the throne of judgment scatters all evil with his eyes." The image of the King on His throne of judgment describes Rosh HaShanah.

Proverbs 20:8 משלי כ׳:ח׳

מֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא־דִין מְזָרֶה בְעֵינָיו כָּל־רָע׃

A king that sitteth on the throne of judgment scattereth away all evil with his eyes.

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13 **בר״ה המלך יושב על כסא דין וכסא רחמים**

There the reason is given: on Rosh HaShanah "the holy King" is understandable because the day recalls the first day of Creation, the primordial thought "I will reign"; this answers the first half of the question and anticipates the maamar's own answer below.

Vayikra Rabbah 29:8 ויקרא רבה כ״ט:ח׳

KEHOT'S NOTE

ראה ויק״ר כט, ח. בסה״מ הנחות תקע״ז ע׳ שמ כתב הטעם "דבשלמא בר״ה ניחא שאז הוא זכרון ליום ראשון לבחי׳ מחשבה הקדומה אנא אמלוך, ולכן אומרים המלך הקדוש".

PARAGRAPH 4

14 **קדושה ענין בפ״ע ומלוכה ענין בפ״ע**

There the Mitteler Rebbe explains that kingship is a matter of extension, while kodesh is a matter of being separate; this is why "holy" and "King" seem not to belong together.

KEHOT'S NOTE

בסה״מ תקע״ז מפרש שענין מלך הוא ענין התפשטות, וקודש הוא ענין מובדל ע״ש.

15 **ישראל עלו במח׳**

The earlier maamar of this parsha, at 47c, brings the same teaching: "the end of the deed is first in thought"; Israel, called reishis, "arose in thought," and the primordial thought "I will reign" was for the sake of Israel, which is why Rosh HaShanah, the sixth day of Creation, is called "the beginning of Your works."

KEHOT'S NOTE

ב״ר רפ״א. ראה לעיל מז, ג. ובמ״מ.

16 **ישראל עלו במחשבה**

The Midrash lists things that preceded the creation of the world, among them Israel, which "arose in thought." The

gels were created through an utterance.

Zohar I, 46b זח"א מו, ב

KEHOT'S NOTE

זח"א מו, ב. [וע' ברכות ד, סע"ב] ויעף אלי אחד ע"ש [כ]. וראה באוה"ת בראשית כרך ה דף תתקיח, סע"ב בענין "וברבות פרשה א' וספ"ג אמרו בחמישי נבראו המלאכי שנאמר ועוף יעופף על הארץ וכתיב ובשתים יעופף, ואפ"ל הטעם שאמרו ועוף זה מיכאל כי מיכאל באחת, יעופף זה גבריאל כי גבריאל בשתים" (וראה באוה"ת בראשית כרך ג דף תקנז, א בענין מיכאל באחת וגבריאל בשתים בשם מהרש"א).

21 שהמלאכים שרשן מחיצוניות

The note points to the Tzemach Tzedek's collected discussions of how angels and souls differ, under the entry "Angels and Souls."

KEHOT'S NOTE

ע"ח שער כ"ח פ"א. וראה בספר הליקוטים ממאמרי הצ"צ ערך מלאכים ונשמות ע' תסד ואילך.

22 שהמלאכים שרשן מחיצוניות הכלים

The Arizal's teaching, cited in the Kehot note, on the root of the angels in the outer dimension of the vessels, while souls come from the inner dimension.

Sefer Etz Chaim 28:2 עץ חיים כ"ח:ב'

ונבאר עתה סדרי העיבורים בבחי' חיצוניות ופנימיות ונאמר כי הנה ג' זמני עיבורים יש. א' הוא עיבור די"ב חודש כנזכר בגמרא מעשה דהוי אשתהי תריסר ירחי שתא ואכשריה רבה תוספאה. ב' הוא עיבור של ט' חדשים המורגל תמיד ברוב העולם. ג' עיבור של ז' חדשים ואמנם בבחי' חיצונית שמשו ב' עיבורים הראשונים שהם עיבור של י"ב וט' ובבחי' פנימיות שבו שמשו ב' עיבורים של ט' ושל ז'. ונתחיל לבאר ענין החיצוניות ששמשו בו ב' עיבורים א' משל י"ב ושל ט'. ונתחיל מן הא' ונאמר כי הנה עיבור א' היה בבחי' ...

Sefer Etz Chaim (Public Domain)

23 בראשית בשביל ישראל שנק' ראשית

The earlier maamar of this parsha brings the same teaching: Adam's soul included all the souls of Israel, who are the purpose of creation, "for the sake of Israel, who are called reishis"; and this creation is renewed every Rosh HaShanah.

KEHOT'S NOTE

נסמן לעיל מז, א.

24 ואנשי קודש תהיון לי

"Men of holiness (kodesh) shall you be unto Me." The Alter Rebbe reads it literally: through the mitzvos Israel become men of kodesh, the supernal holiness.

Exodus 22:30 שמות כ"ב:ל'

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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KEHOT'S NOTE

Alter Rebbe uses it to place the souls above the angels, who come from speech.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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17 וברוח פיו כל צבאם

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." It shows that the angels, the heavenly host, come from G-d's speech.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

18 מעלת הנשמות על המלאכים

The note says that Or HaTorah on Bereshis refers to this passage on the superiority of the souls over the angels.

KEHOT'S NOTE

באוה"ת בראשית כרך ג דף תקנד, א מציין לכאן.

19

The fifth-day utterance, "and let fowl fly above the earth," which the Sages read as referring to the angels.

Genesis 1:20 בראשית א':כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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20 ועוף יעופף ועוף זה מיכאל

The Zohar reads "fowl" in this verse as the angel Michael. The Alter Rebbe brings it to show that even the highest an-

ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

31 **קדוש . . הארה הנמשכת מבחי' קדש העליון**

Or HaTorah on Nach quotes this explanation of kadosh as the radiance drawn from the supernal kodesh.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' קו.

32 **שהמלאכים אומרים ג"פ קדוש**

The seraphim call, "Holy, holy, holy is Havayah of hosts." The three times "holy" are read as three stages of drawing down.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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KEHOT'S NOTE

ראה ישעי' ו, ג.

33 **אלף אלפים גדוד א'**

The Talmud reads "a thousand thousands serve Him" as the number of a single troop, while His troops are numberless. It conveys the countless hosts that come from speech.

Chagigah 13b:12–13 חגיגה י"ג ב:י"ב-י"ג

כְּתוּב אֶחָד אוֹמֵר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן", וְכָתוּב אֶחָד אוֹמֵר: "הֵיאַךְ מִסְפָּר לִגְדוּדָיו"! לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים, כָּאן בִּזְמַן שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, כְּבָיכוֹל שֶׁנִּתְמַעֲטָה פָּמַלְיָא שֶׁל מַעְלָה. תַּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ" — מִסְפַּר גְּדוּד אֶחָד, "וְלִגְדוּדָיו אֵין מִסְפָּר". וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ", לִנְהַר דִּינוּר, שֶׁנֶּאֱמַר: "נְהַר דִּינוּר נָגֵד וְנָפֵק מִן קָדָמוֹהִי ...

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

KEHOT'S NOTE

חגיגה יג, ב.

34 **אני ה' לא שניתי**

"For I, Havayah, have not changed." Bringing the worlds into being, like the sun's glow, changes nothing in G-d.

Malachi 3:6 מלאכי ג:ו

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

35 **וכמו שכתוב בזהר משפטים (דקכ"א סע"א)**

The maamar there, at 79c, cites this Zohar for the point that the angels cannot rise and be included in the supernal

שמות כב, ל.

25 **קדש ישראל לה'**

"Israel is holy (kodesh) unto Havayah, the first of His produce." A second verse calling Israel kodesh.

Jeremiah 2:3 ירמיהו ב':ג

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה'׃

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמי' ב, ג.

26 **קדושים תהיו**

"You shall be holy, for I, Havayah your G-d, am holy." The verse on which the Midrash comments.

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם׃

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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27 **קדושים תהיו יכול כמוני**

The Midrash: "Could it be like Me? Scripture says, 'For I am holy': My holiness is above your holiness." The Alter Rebbe asks why such a thought could arise at all.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

KEHOT'S NOTE

ויק"ר כד, ט.

28 **וצ"ל איך קס"ד שיהיו כמוני**

The note points to a discussion of this question in Or HaTorah on Vayikra.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א ע' קה. וראה לקמן דרושים ליוהכ"פ עא, א.

29 **לית מחשבה תפיסא ביי כלל**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

30 **ולית מחשבה תפיסא ביה כלל**

From Elijah's prayer (Patach Eliyahu): "no thought can grasp You at all." Here it describes kodesh, which is beyond the chain of worlds.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון

Chochmah except through Israel, who are drawn from the inner dimension of the supernal Chochmah.

KEHOT'S NOTE

נזכר גם לעיל פי פנחס עט, ג. לקמן יוהכ"פ סט, ד.

36 **וכמו שכתוב בזהר משפטים (דקכ"א סע"א)**

The Zohar passage in Parshas Mishpatim to which the Alter Rebbe refers for the soul's rise to the supernal kodesh.

Zohar, Mishpatim 20:502–511 ספר הזהר, משפטים כ':תקי"ב-תקי"א

What is the difference in degree between "holy" and "holiness"?' Said R. Jose: 'The latter is the extremest, the utmost degree, but not so the former, for it is written: "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy" (Isa. 4, 3), which signifies that the grade of "holy" is connected with that place (i.e. with the earthly Zion and Jerusalem), whereas "holiness" is connected with a higher place.' R. Abba was once walking in company ...

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

37 **שתוק כך עלה במחי'**

G-d's answer to Moshe about Rabbi Akiva: "Be silent; thus it arose in thought before Me." It illustrates the supernal will, which is above reason.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

38 **תרי"ג מצות . . תר"ך עמודי אור**

The note sends the reader to the sources gathered in Or HaTorah on Nitzavim for the 620 pillars of light.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. וראה בהנסמן באוה"ת פי נצבים כרך ו ע' ב'תו. [ע"ל] בחקותי (מז, ב). ושי"נ. [כ].

39 **תר"ך עמודי אור**

The Ramak writes that there are 620 pillars of light in Keser, the numerical value of keser. The Alter Rebbe identifies them with the 613 commandments of the Torah and the 7 of the Rabbis.

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

... וני"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וגי' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן

נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

40 The Zohar's saying that kodesh is a thing unto itself. It shows that kodesh cannot be contained in the worlds.

Zohar, Emor 24:111–25:123 ספר הזהר, אמור כ"ד:קי"א-כ"ה:קכ"ג

R. Hiya said 'It is because work may be done on them. For that reason they are not called holy, and what is not called holy is called ordinary. Hence the Companions have laid down that we should say at the close of Sabbath, "who divideth between holy and profane", the separation consisting in the fact that holiness is something apart, and the rest issue from it. Hence these are for work. And there is a time when these too are to be kept, namely, when they are invited, from ...

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

PARAGRAPH 5

41 **עתידים צדיקים שיאמרו לפניהם קדוש**

Rabbi Elazar: in the future, "Holy" will be said before the righteous as it is said before the Holy One, blessed be He. The Alter Rebbe explains it through the distinction between kodesh and kadosh.

Bava Batra 75b:3–4 בבא בתרא ע"ה ב:ג'-ד'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים - דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוֹ ה' צִדְקֵנוּ". מָשִׁיחַ - דִּכְתִיב: "צֶמַח דָּוִד". יְרוּשָׁלַיִם - דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שְׁמָהּ". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

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KEHOT'S NOTE

ב"ב עה, ב.

42 "Men of kodesh shall you be unto Me," cited again for the righteous who rise to the supernal kodesh.

Exodus 22:30 שמות כ"ב:ל'

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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43 **ועשיתם את כל מצותי**

"So that you remember and do all My commandments and be holy unto your G-d." The verse links the mitzvos with holiness.

Numbers 15:40 במדבר ט״ו:מ׳

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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KEHOT'S NOTE

במדבר טו, מ.

44 **צרורים בצרור החיים את ה׳**

Avigail's blessing that David's soul be "bound up in the bond of life with Havayah." It describes what it means to be holy unto G-d.

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

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

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KEHOT'S NOTE

ראה ש״א כה, כט.

45 **רננו צדיקים בה׳**

"Sing joyously, O righteous ones, in Havayah." Read here as the righteous being within G-d.

Psalms 33:1 תהילים ל״ג:א׳

רַנְּנוּ צַדִּיקִים בַּה׳ לַיְשָׁרִים נָאוָה תְהִלָּה׃

Rejoice in the L-RD, O ye righteous, Praise is comely for the upright.

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KEHOT'S NOTE

תהלים לג, א.

PARAGRAPH 6

46 **מלך מלך וימלוך**

The Kehot note refers to the Zohar here for the liturgical words "He is King, He was King, He will reign," which express G-d's kingship in time.

Zohar I, 34a זח״א לד, א

KEHOT'S NOTE

ראה זח״א לד, א.

47 **מלכותך מלכות כ״ע**

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." It shows Malchus as the attribute that enters space and time.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

48 **ברע״מ פ׳ אמור דצ״ג א׳**

The passage there explains "And I shall be sanctified among the children of Israel": in the innermost point of each Jew's heart, the spark of G-dly fire is fanned by contemplating G-d's greatness in prayer until it burns openly with longing for Him, because He is holy and separate.

KEHOT'S NOTE

ראה לעיל פ׳ אמור לב, סע״ג.

49 **ברע״מ פ׳ אמרו דצ״ג א׳ בענין קדש קדוש קדושה**

The Raaya Mehemna in Parshas Emor on the terms kodesh, kadosh and kedushah, to which the Alter Rebbe refers the reader.

Zohar, Emor 22:94–95 ספר הזהר, אמור כ״ב:צ״ד-צ״ה

50 **ברכת המצות ארז״ל עובר לעשייתן**

The ruling that all mitzvos are blessed oveir la'asiyasan, and the Talmud's proof that oveir means "before." The Alter Rebbe adds that it also means encompassing.

Pesachim 7b:9–10 פסחים ז׳ ב:ט׳-י׳

דְּכוּלֵּי עָלְמָא מִיהָא, מֵעִיקָּרָא בָּעֵינַן לְבָרוֹכֵי, מְנָלַן? דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל הַמִּצְוֹת מְבָרֵךְ עֲלֵיהֶן עוֹבֵר לַעֲשִׂיָּתָן. מַאי מַשְׁמַע דְּהַאי "עוֹבֵר" לִישָׁנָא דְּאַקְדּוֹמֵי הוּא? אָמַר רַב נַחְמָן בַּר יִצְחָק, דְּאָמַר קְרָא: "וַיַּרְץ אֲחִימַעַץ דֶּרֶךְ הַכִּכָּר וַיַּעֲבֹר אֶת הַכּוּשִׁי". אַבָּיֵי אָמַר, מֵהָכָא: "וְהוּא עָבַר לִפְנֵיהֶם". וְאִיבָּעֵית אֵימָא מֵהָכָא: "וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה׳ בְּרֹאשָׁם".

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KEHOT'S NOTE

פסחים ז, ב.

51 **ועובר לישנא דאקדומי הוא**

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

KEHOT'S NOTE

פסחים שם.

52 **עובר לסוחר**

Avraham paid Efron "four hundred shekels of silver, current with the merchant." The Alter Rebbe uses the phrase to link oveir with going around.

Genesis 23:16 בראשית כ״ג:ט״ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the

hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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KEHOT'S NOTE

בראשית כג, טז.

53 **לי׳ סחור סחור**

The saying, "Go around, go around, O Nazirite; do not come near the vineyard." It supplies the sense of "around," the encompassing makif.

Avodah Zarah 17a:6 עבודה זרה י״ז א:ו׳

עוּלָּא כִּי הֲוָה אָתֵי מִבֵּי רַב, הֲוָה מְנַשֵּׁק לְהוּ לַאֲחָתֵיהּ אַבֵּי יְדַיְיהוּ, וְאָמְרִי לַהּ: אַבֵּי חָדַיְיהוּ. וּפְלִיגָא דִּידַיְיהּ אַדִּידַיְיהּ, דְּאָמַר עוּלָּא: קְרִיבָה בְּעָלְמָא אָסוּר, מְשׁוּם "לָךְ לָךְ, אָמְרִין נְזִירָא; סְחוֹר סְחוֹר, לְכַרְמָא לָא תִּקְרַב".

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KEHOT'S NOTE

ראה ע״ז יז, א.

54 **צריך להקדים הכנה לזה קודם עשיית המצוה**

Or HaTorah, quoted in the note, asks how the blessing has the power to make the supernal kodesh rest in physical deeds, given that several mitzvos have no blessing at all and the light is still drawn down.

KEHOT'S NOTE

באוה״ת כאן ע׳ ב׳תח ״מ״מ גם זה אינו מובן איך ובמה הכח של הברכה לשעל ידי זה יהי׳ השראת קדש העליון בעשייה גשמיות, ועוד שהרי יש כמה מצות שאין מברכין עליהן כלל, ועכ״ז נמשך האור כו׳״.

PARAGRAPH 7

55 **בד״ה ואתחנן**

At 3b, in the summary of the discourse on "And I pleaded," the Alter Rebbe says that the Sages, "the eyes of the congregation," instituted the blessings over the mitzvos; and that Moshe's "I pleaded" draws from the level of "gracious," a free gift that the arousal from below does not reach.

KEHOT'S NOTE

לעיל דף ג, ב.

56 **ואתחנן אל**

"And I pleaded with Havayah at that time." The opening words of the discourse to which the Alter Rebbe refers.

Deuteronomy 3:23 דברים ג׳:כ״ג

וָאֶתְחַנַּן אֶל־ה׳ בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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57 **ובביאור ע״פ אלה מסעי**

There the journeys and encampments in the wilderness are compared to the blessing over a mitzvah: as each journey was followed by an encampment, so a mitzvah has an ascent and a drawing down, and the light of the Infinite One drawn through a mitzvah such as tallis is drawn as a makif.

KEHOT'S NOTE

לעיל פ׳ מסעי צב, ג.

58 "These are the journeys of the children of Israel." The verse explained in the discourse to which he refers.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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59 "To a mare in Pharaoh's chariots have I compared you, My beloved." The opening words of a discourse in Shir HaShirim to which he refers.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסָסְתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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60 Kehot's note points to Deuteronomy 3:23–7:11 for these words.

Deuteronomy 3:23–7:11 דברים ג׳:כ״ג-ז׳:י״א

PARAGRAPH 8

61 **כי כארץ תוציא צמחה וכגנה זרועיה תצמיח**

The opening verse, now applied to the revelation that comes through the performance of the mitzvos.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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62 **זרעו לכם לצדקה**

"Sow for yourselves for righteousness, reap according to kindness." The prophet calls good deeds sowing.

Hosea 10:12 הושע י׳:י״ב

זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי־חֶסֶד נִירוּ לָכֶם נִיר וְעֵת לִדְרוֹשׁ אֶת־ה׳ עַד־יָבוֹא וְיֹרֶה צֶדֶק לָכֶם׃

Sow to yourselves according to righteousness, Reap according to mercy, Break up your fallow ground; For it is time to seek the L-RD, Till He come and cause righteousness to rain upon you.

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KEHOT'S NOTE

הושע י׳, יב.

63 **זורע צדקות ומצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 9

64 **דעיקר הצמיחה הוא כח הצומח שיש בארץ**

Iggeres HaKodesh explains that the power of growth in the earth is spiritual and "nothing," the Infinite Light shining at the lowest end of Asiyah, and that fruits grown through sowing and planting are far finer than those that grow of themselves from the power of growth alone.

KEHOT'S NOTE

ראה ג"כ באגה"ק סי' כ. תו"א נד, ד. מאמרי אדה"א ויקרא כרך ב ע' תשעב.

65 **תדשא הארץ דשא**

The third-day utterance, "Let the earth sprout vegetation... fruit trees bearing fruit." The Alter Rebbe sees it as permanently enclothed in the earth's power of growth.

Genesis 1:11 בראשית א:י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא.

66 **דלית ברכתא שריא באתר ריקנא**

The Zohar's principle that blessing does not rest in an empty place. It explains why a seed must be sown for the power of growth to act.

Zohar II, 87b זח"ב פז, ב

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

ראה זח"ב פז, ב. קנה, א. קנז, ב. זח"ג לד, א. זח"א (רטז, ב). [כ].

67 **ע"פ לא תהיה משכלה ועקרה בארצך**

There the Alter Rebbe explains that above there is a "land of life" from which life and sustenance flow to all the souls of Israel, for love of G-d and the mitzvos, as the physical earth grows food for every living thing; and that there is a higher earth and a lower earth.

KEHOT'S NOTE

תו"א פ' משפטים עח, ד.

68 **לא תהיה משכלה ועקרה בארצך**

"None shall miscarry or be barren in your land." The verse on which the Alter Rebbe explains the supernal earth in Torah Ohr.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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69 **וע"פ הבאים ישרש יעקב**

That discourse reads "I will sow her for Me in the land": as a person sows grain for the sake of the increase, G-d "sows" Israel in exile so that the revelation of His G-dliness in the world will increase and multiply.

KEHOT'S NOTE

תו"א סא, א. וראה הביאורים באוה"ת פ' שמות.

70 **הבאים ישרש יעקב**

"In days to come Yaakov will take root, Israel will blossom and bud." The verse of the Torah Ohr discourse on sowing and growth to which he refers.

Isaiah 27:6 ישעיהו כ"ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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71 **ונעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

72 **ונעוץ תחלתן בסופן**

The ten Sefiros: "their end is wedged in their beginning and their beginning in their end." It shows that the lowest level, the supernal earth, holds the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז׳

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

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

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

73 **בד"ה שבת שבתון הוא**

The Yom Kippur discourse beginning "It is a Shabbos of rest for you" explains there "I am like a verdant cypress": as a young cypress can be bent down low and, springing back, throws what is on it higher than its own top, so Malchus descends and is enclothed in physical mitzvos, then rises to the heights and lifts the person who keeps the mitzvos higher still, to the supernal kodesh, the light that encompasses all worlds.

KEHOT'S NOTE

לקמן דרושים ליוה"כ סט, ג.

of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ראה ברכות יז, א.

74 **אני כברוש רענן**

"I am like a verdant cypress; from Me your fruit is found." The verse in whose connection the discourse "A Shabbos of rest" discusses this theme.

Hosea 14:9 הושע י״ד:ט׳

אֶפְרַיִם מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן מִמֶּנִּי פִּרְיְךָ נִמְצָא׃

Ephraim [shall say]: 'What have I to do any more with idols?' As for Me, I respond and look on him; I am like a leafy cypress-tree; From Me is thy fruit found.

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75 **מוטב דלדייניי**

Rabbi Meir's words about Elisha ben Avuyah: better that he be judged and then come to the World to Come. The Alter Rebbe infers that the delight of Gan Eden outweighs the sufferings of Gehinnom.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

76 **כי כארץ תוציא צמחה וכגנה זרועיה תצמיח**

The opening verse, read here as saying that the growth is far above the seed sown.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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77 **והזיו בג״ע**

The words here quote Berakhot 17a:12; the passage is shown below.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre

78 **כל המצוות צריכות כוונה**

The Talmud's inference that "mitzvos require kavanah." It establishes kavanah as a second sowing alongside the deed.

Berakhot 13a:22–25 ברכות י״ג א:כ״ב-כ״ה

גְּמָ׳ שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּנָה. מַאי "אִם כְּוָון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנַן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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KEHOT'S NOTE

ראה ברכות יג, א.

79 **ולא תתורו . . אשר אתם זונים**

"And you shall not stray after your heart and after your eyes, after which you go astray." Sin is described as straying from G-d.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

80 **כזונה שאסורה לבעלה**

The Talmud derives that a wife who was unfaithful becomes forbidden to her husband. The Alter Rebbe applies it to the soul that sins and can no longer receive from the supernal kodesh.

Sotah 26b:1–2 סוטה כ״ו ב:א׳-ב׳

מַהוּ דְּתֵימָא: "נִטְמְאָה" "נִטְמְאָה" שְׁנֵי פְּעָמִים: אֶחָד לַבַּעַל וְאֶחָד לְבוֹעֵל. הֵיכָא דְּקָא מִיתְסְרָא בָּהָא זְנוּת, אֲבָל הָא הוֹאִיל וַאֲסוּרָה וְקָיְימָא, אֵימָא לָא, קָא מַשְׁמַע לַן. חוּץ מִן הַקָּטָן וְכוּ'. "אִישׁ" אָמַר רַחֲמָנָא, וְלֹא קָטָן וְשֶׁאֵינוֹ אִישׁ. לְמַעוֹטֵי מַאי? אִילֵימָא לְמַעוֹטֵי שָׁחוּף, וְהָאָמַר שְׁמוּאֵל: שָׁחוּף מְקַנְּין עַל יָדוֹ, וּפוֹסֵל בִּתְרוּמָה!

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KEHOT'S NOTE

סוטה כו, ב.

PARAGRAPH 11

81 **ותהי יראתם אותי**

Isaiah's rebuke of a people who honor G-d with their lips while their heart is far, so that "their fear of Me is a commandment of men, learned by rote." Here it describes mitzvos done without kavanah.

Isaiah 29:13 ישעיהו כ"ט:י"ג

וַיֹּאמֶר אֲדֹנָי יַעַן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִיו וּבִשְׂפָתָיו כִּבְּדוּנִי וְלִבּוֹ רִחַק מִמֶּנִּי וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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KEHOT'S NOTE

ישע' כט, יג.

82 **אור זרוע**

"Light is sown for the righteous, and joy for the upright in heart." Another verse that speaks of light as something sown.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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83 **וילקט יוסף**

"And Yosef gathered all the money." The opening words of the Torah Ohr discourse to which he refers.

Genesis 47:14 בראשית מ"ז:י"ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה:

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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84 "There are sixty queens and eighty concubines." The opening words of the discourse in Shir HaShirim to which he refers.

Song of Songs 6:8 שיר השירים ו':ח

שִׁשִּׁים הַמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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85 **כמ"ש בזהר ח"א דקכ"ב א'**

The note points to the Mitteler Rebbe's explanation of this Zohar passage in his Biurei HaZohar.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א קכט, ג ואילך.

86 **מלך לשדה נעבד**

The verse that the Zohar interprets: "a king, to a field that is worked."

Ecclesiastes 5:8 קהלת ה':ח

וְיִתְרוֹן אֶרֶץ בַּכֹּל הוּא מֶלֶךְ לְשָׂדֶה נֶעֱבָד:

But the profit of a land every way is a king that maketh himself servant to the field.

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87 **שדה אשר ברכו ה'**

Yitzchak's words, "like the fragrance of a field that Havayah has blessed." The Zohar identifies it as the field to which the King joins Himself.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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88 **י' ברכך ה'**

The first verse of the Priestly Blessing, "May Havayah bless you," the subject of the discourse in Parshas Naso to which he refers.

Numbers 6:24 במדבר ו':כ"ד

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ:

The L-RD bless thee, and keep thee;

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89 The Zohar on Parshas Terumah on the verse "and as a garden makes the things sown in it sprout," to which the Alter Rebbe refers.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

90 Kehot's note points to Numbers 4:21–7:89 for these words.

Numbers 4:21–7:89 במדבר ד':כ"א-ז':פ"ט

91 The Zohar reads "a king, to a field that is worked" as the Holy One, blessed be He, joining the field when it is worked, the field being "the field that Havayah has

blessed." The Alter Rebbe applies it to the blessing over the mitzvos.

Zohar, Chayei Sara 3:13–17 ספר הזהר, חיי שרה ג׳:י״ג-י״ז

PARAGRAPH 12

92 **יצמיח צדקה ותהלה**

The second half of the opening verse, now assigned to Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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93 **בהאי זמנא אד׳ הוי׳ אתה החלות**

The Zohar on Parshas Terumah, cited by the Alter Rebbe for the two Names Ado-nai and Havayah, which he says are revealed on Rosh HaShanah and Yom Kippur.

Zohar, Sifra DiTzniuta 2:13–3:26 ספר הזהר, ספרא דצניעותא ב׳:י״ג-ג׳:כ״ו

94 **אד׳ הוי׳ אתה החלות**

Moshe's prayer, "Ado-nai Havayah, You have begun to show Your servant Your greatness." It joins the two Names of the opening verse.

Deuteronomy 3:24 דברים ג׳:כ״ד

אֲדֹנָי ה׳ אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ׃

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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95 **וצדקה תהי׳ לנו כי נשמור**

"And it will be righteousness for us, if we take care to do all this commandment." It shows that all the mitzvos are called tzedakah.

Deuteronomy 6:25 דברים ו׳:כ״ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה׳ אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

96 **ועמ״ש בפי׳ בשלח בד״ה אשירה**

The discourse "I will sing" explains there, at 63b, that tzedakah and mishpat are, in general, all the mitzvos of the Torah, and in particular the mitzvah of charity: through this arousal from below comes the arousal from above, "the way of Havayah, to do tzedakah," so that the Infinite Light is enclothed in Torah and mitzvos.

KEHOT'S NOTE

תו״א סג, ב.

97 **בארץ לא זרועה**

"Your going after Me in the wilderness, in a land not sown." The Alter Rebbe reads it as the "not" of the prohibitions being sown.

Jeremiah 2:2 ירמיהו ב׳:ב׳

הָלַךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

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

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KEHOT'S NOTE

ירמי׳ ב, ב.

98 **שיושב ואינו עובר עבירה**

"One who sat and did not commit a transgression is rewarded as one who does a mitzvah." It shows that refraining from sin is also sowing.

Kiddushin 39b קידושין ל״ט ב

KEHOT'S NOTE

קידושין לט, ב.

PARAGRAPH 13

99 **ויעבור ה׳ על פניו ויקרא**

"And Havayah passed before him and proclaimed," introducing the Thirteen Attributes of Mercy. "Passed" is read as a revelation that comes of itself.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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KEHOT'S NOTE

שמות לד, ו.

100 **מלשון העוה דרכו**

"For they have perverted their way." It explains avon, iniquity, as crookedness.

Jeremiah 3:21 ירמיהו ג׳:כ״א

KEHOT'S NOTE

ירמי׳ ג, כא. ראה אוה״ת ר״ה ע׳ אישפו ואילך.

101 **הפושעים בי**

"The men who rebelled against Me." The Zohar reads it as rebellion against the Body of the King.

Isaiah 66:24 ישעיהו ס״ו:כ״ד

וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר׃

And they shall go forth, and look Upon the carcasses of the men that have rebelled against Me; For their worm shall not die, Neither shall their fire be quenched; And they shall be an abhorring unto all flesh.

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KEHOT'S NOTE

ישע״ סו, כד.

102 **בגופא דמלכא**

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

KEHOT'S NOTE

זח״ב (פח, ב). [כ].

103 **בגופא דמלכא**

The Zohar's phrase "against the Body of the King," describing how grave a transgression is.

Zohar, Yitro 27:453–464 ספר הזהר, יתרו כ״ז:תנ״ג-תס״ד

104 **ימצאהו בארץ מדבר**

"He found him in a desert land." Read here as the state of one who has transgressed.

Deuteronomy 32:10 דברים ל״ב:י׳

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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KEHOT'S NOTE

דברים לב, י׳.

105 **לא תזרע ולא תצמיח**

The description of a cursed land in which nothing is sown or sprouts. It explains why a desert is unfit for sowing.

Deuteronomy 29:22 דברים כ״ט:כ״ב

גָּפְרִית וָמֶלַח שְׂרֵפָה כָּל־אַרְצָהּ לֹא תִזָּרַע וְלֹא תַצְמִחַ וְלֹא־יַעֲלֶה בָהּ כָּל־עֵשֶׂב כְּמַהְפֵּכַת סְדֹם וַעֲמֹרָה אַדְמָה וּצְבוֹיִם אֲשֶׁר הָפַךְ ה׳ בְּאַפּוֹ וּבַחֲמָתוֹ׃

and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the L-RD overthrew in His anger, and in His wrath;

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KEHOT'S NOTE

דברים כט, כב.

106 **כנשר יעיר קנו**

"As an eagle stirs up its nest, hovers over its young." It follows the desert verse and expresses G-d's compassion.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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KEHOT'S NOTE

דברים לב, יא.

107 **בעשי״ת . . כמ״ש דרשו ה׳**

The Talmud says "when He is to be found" refers to the ten days between Rosh HaShanah and Yom Kippur. This is why these days are the main time of teshuvah.

Rosh Hashanah 18a ראש השנה י״ח א

KEHOT'S NOTE

ר״ה יח, א. ושי״נ.

108 **דרשו ה׳ בהמצאו**

"Seek Havayah when He is to be found; call upon Him while He is near."

Isaiah 55:6 ישעיהו נ״ה:ו׳

דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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PARAGRAPH 14

109 **ויעבור ה׳ על פניו. ארך אפים**

The verse that begins the Thirteen Attributes and names "slow to anger," which the Alter Rebbe reads as the lengthening of the countenance down to the place of sin.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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110 **כל המצות נקי מצות ה׳**

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

KEHOT'S NOTE

להעיר מהקדמת ת״ז בתחלתה (ב, א). וראה ג״כ שם תמ״א. ת״ע (קלא, א).

111 **על יוהכ"פ נאמר ולקדוש ה' מכובד**

"And call the Shabbos a delight, the holy of Havayah honored." The Sages apply "the holy of Havayah, honored" to Yom Kippur.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע' נח, יג. ע"ש בפי' הרד"ק.

112 **לפני הוי' תטהרו**

"For on this day He shall atone for you, to purify you; from all your sins before Havayah shall you be purified." The Alter Rebbe reads "before Havayah" as a level above the Name Havayah.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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113 **ולקדוש הוי' מכובד**

Radak brings the Sages' reading that "the holy of Havayah, honored" is Yom Kippur, a day without eating or drinking, honored with clean clothing.

Radak on Isaiah 58:13 רד"ק על ישעיהו נ"ח:י"ג

PARAGRAPH 15

114 **אמרו לפני מלכיות**

"Say before Me on Rosh HaShanah [verses of] Kingship, so that you make Me King over you." It shows that on Rosh HaShanah G-d's kingship is built through Israel.

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

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נִסְכּוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נִסְכּוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

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KEHOT'S NOTE

ויק"ר רפכ"ט. פדר"א פ"ח. ראה ר"ן ר"ה טז, א.

115 **בכ"ה באלול נברא העולם**

Kehot's note points to Rosh Hashanah 16a:15 for these words.

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

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נִסְכּוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נִסְכּוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתָּם ...

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KEHOT'S NOTE

ר"ה טז, א.

116 **בכ"ה באלול נברא העולם**

The teaching that the world was created on the twenty-fifth of Elul, so that Adam's creation fell on Rosh HaShanah.

Vayikra Rabbah 29:1 ויקרא רבה כ"ט:א'

117 **ר"ה שהוי"ע בנין מדת מלכותו ית'**

The note points to a talk of the Rebbe in Likkutei Sichos on the theme that Rosh HaShanah is the building of G-d's Malchus.

KEHOT'S NOTE

פע"ח ש' ר"ה פ"א. ש' הכוונות. ובכ"מ. ראה לקו"ש חי"ט ע' 302.

PARAGRAPH 16

118 **ומלכותו ברצון קבלו**

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

KEHOT'S NOTE

ברכת אמת ואמונה.

119 **ואמר אדה"ר אז השיר של יום ו'**

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

KEHOT'S NOTE

ראה פדר"א פ"א.

120 **ואמר אדה"ר אז השיר של יום ו' הוא ה' מלך גאות לבש**

The Midrash tells that the creatures came to bow to Adam, and he said, "Come, let us clothe in majesty and strength and make King over us the One who created us"; they all answered, "Havayah reigns; He has clothed Himself in majesty." This is the beginning of G-d's revealed kingship.

Pirkei DeRabbi Eliezer 11:10 פרקי דרבי אליעזר י"א:י'

אָמַר לָהֶם אָדָם: "לָמָּה בָאתֶם לְהִשְׁתַּחֲוֹות? בּוֹאוּ, אֲנִי וְאַתֶּם, וְנִלְבַּשׁ וְנִלְבְּיַשׁ גֵּאוּת וָעֹז, וְנַמְלִיךְ עָלֵינוּ לְמִי שֶׁבָּרָאנוּ. וְאִם אֵין עַם מַמְלִיכִים אֶת הַמֶּלֶךְ, הוּא מַמְלִיךְ עַצְמוֹ, וְאִם אֵין עַם מְקַלְּסִים אֶת הַמֶּלֶךְ, הַמֶּלֶךְ מְקַלֵּס אֶת עַצְמוֹ". בְּאוֹתָהּ שָׁעָה פָּתַח אָדָם אֶת פִּיו וְעָנוּ כָּל הַבְּרִיּוֹת אַחֲרָיו, וְהִלְבִּישׁוּ גֵּאוּת וָעֹז וְהַמְלִיכוּ עֲלֵיהֶן לְיוֹצְרָן, וְאָמְרוּ: "ה' מָלָךְ גֵּאוּת לָבֵשׁ".

Adam said to them: What (is this), ye creatures ! Why are ye come to prostrate yourselves before me? Come, I and you, let us go and adorn in majesty and might, and acclaim as King over us the One who created us. If there be no people to acclaim the king as king, the king acclaims himself. If there be no people to praise the king, the king praises him-

self. In that hour Adam opened his mouth and all the creatures answered after him, and they adorned in majesty ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

121 **ה' מלך גאות לבש**

"Havayah reigns; He has clothed Himself in majesty," the psalm of the sixth day. Its "clothing" is the garment of kingship.

Psalms 93:1 תהילים צ"ג:א׳

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

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

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

122 **בכל שנה שחוזר הדבר לקדמותו**

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

KEHOT'S NOTE

ראה לב דוד (להחיד"א) פכ"ט (ע"פ מ"ש הרמ"ז בס' תיקון שובבים). משנה ספ"ג דגיטין. שו"ת הר"י אירגז (בסו"ס מבוא פתחים) ס"ה בארוכה.

PARAGRAPH 17

123 **אנא אמלוך**

The note points to Likkutei Torah, Parshas Naso, and the sources cited there, for the primordial thought "I will reign."

KEHOT'S NOTE

וע' נשא (כא, ד). ושי"נ. [כ].

124 **קמי' ית' כולא כלא חשיב**

The Zohar's phrase that before Him all is considered as nothing. It shows that the tzimtzum conceals G-d only from the creature's point of view.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

125 **אני הוי' לא שניתי**

"For I, Havayah, have not changed." Creation made no change in Him.

Malachi 3:6 מלאכי ג׳:ו׳

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

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

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PARAGRAPH 18

126 **אמרו לפני מלכיות כדי שתמליכוני עליכם**

"Say before Me on Rosh HaShanah [verses of] Kingship, so that you make Me King over you." The Malchuyos draw down G-d's will to reign.

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

... נִסְכוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת וְזִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אַבָּהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם עַצְמְכֶם לְפָנַי.

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

127 **מלכותך מלכות כל עולמים**

"Your kingship is a kingship over all worlds." It describes plain "King," sovereignty as it extends into the worlds.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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128 **ומלכותו בכל משלה**

"Havayah has established His throne in the heavens, and His kingship rules over all." Another description of kingship extending over all.

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יח.

129 **ואין עוד מלבדו**

"Havayah is G-d; there is nothing besides Him." At the source of kingship there is still no other.

Deuteronomy 4:35 דברים ד׳:ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

130 **בריש הורמנתא דמלכא**

The opening words of the Zohar's account of creation, "At the beginning of the King's authority." The Alter Rebbe compares it to the first will to reign.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

זח"א טו, א.

131 **אתר דאתגזרת מתמן דאיהו אין סוף**

The Raaya Mehemna on Parshas Pinchas: "the place from which it was hewn, which is Ein Sof." It names the root of

kingship in the Infinite One.

Zohar, Pinchas 121:822–831 ספר הזהר, פנחס קכ"א:תתכ"ב-תתל"א

132 **איה מקום כבודו**

The Tikkunei Zohar on the meaning of "Where is the place of His glory," the words of the Kedushah. The Alter Rebbe reads the "place" as the source of the thought "I will reign."

Tikkunei Zohar 24b:14–15 תקוני הזהר כ"ד ב:י"ד-ט"ו

והכי סליקת עד דלא אשכחין לה אתר ושאלין מלאכין בגינה איה מקום כבודו להעריצו. ולא אשכחין לה שיעורא עד דאמרין ברוך כבוד יי' ממקומו. בגין דסלקא ליה עד אין סוף דאיהו י' רישא דא' ובאן סליקת. בעמודא דאמצעיתא דאיהו ו' עטרה על רישיה. כד סליקת עטרה על רישיה אתמ' בה *אשת חיל עטר' בעלה וכד נחיתת תחותיה אתקריא' בת זוגיה יחודיה

Constantinople, 1740 (CC-BY-NC)

133 **הראיני נא את כבודך**

Moshe's request, "Show me, I pray, Your glory."

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ׃

And he said: 'Show me, I pray Thee, Thy glory.'

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134 **הראיני נא את כבודך**

The Raaya Mehemna's discussion of Moshe's request to see G-d's glory, to which the Alter Rebbe refers.

Zohar, Pinchas 120:811–121:822 ספר הזהר, פנחס ק"כ:תתי"א-קכ"א:תתכ"ב

135 **וכמ"ש במ"א ע"פ ואולם חי אני**

The note says that the discourse "But as I live," to which the Alter Rebbe refers, appears in Derech Mitzvosecha, and that the parallel versions are listed at its beginning.

KEHOT'S NOTE

ראה ד"ה זה בדרך מצותיך דף קעח, ב. וראה במקבילות למ"מ בתחילת המאמר שם.

136 **ואולם חי אני וימלא כבוד**

"But as I live, the whole earth shall be filled with the glory of Havayah." The verse of the discourse to which he refers.

Numbers 14:21 במדבר י"ד:כ"א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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137 **ה' מלך גאות לבש**

"Havayah reigns; He has clothed Himself in majesty." It shows that the thought "I will reign" is a garment.

Psalms 93:1 תהילים צ"ג:א

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

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

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138 **מחשבה עילאה**

The Zohar on Parshas Noach, which names several levels called "supernal thought."

Zohar, Noach 15:121–16:131 ספר הזהר, נח ט"ו:קכ"א-ט"ז:קל"א

Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves, so that they are powerless to pursue the indictment which has been delivered into their hands. Thus we see that things have been so arranged in the mystery of faith that the adversary should have his share in the holy things, and ...

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

PARAGRAPH 19

139 **עד שלא נבה"ע הי' הוא ושמו בלבד**

The passage there explains that the life of Chochmah comes only from "His Name," whose numerical value equals ratzon (will), while His essence, the Master of the will, is far above being a source of Chochmah.

KEHOT'S NOTE

פדר"א פ"ג וראה לעיל פ' בהר מג, ב. ובמ"מ לשם.

140 **עד שלא נברא העולם היה הוא ושמו בלבד**

"Before the world was created, there were the Holy One, blessed be He, and His great Name alone." The Alter Rebbe identifies that "Name" with the place of His glory.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג':ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבָד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

141 **אי' מקום כבודו**

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

KEHOT'S NOTE

קדושת כתר.

142 **בד"ה קול דודי**

The discourse "The voice of my Beloved" reads "Your kingship is a kingship over all worlds" there as two levels: "kingship over all worlds," the Malchus that gives life to all the worlds, and "Your kingship," which it goes on to explain as Malchus still nullified within His essence.

KEHOT'S NOTE

לקמן שה"ש יד, ג.

143 **מלכותך מלכות כל עולמים**

The verse discussed in the discourse "The voice of my Beloved," to which he refers.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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144 **כמ"ש בפע"ח**

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

KEHOT'S NOTE

ש' ר"ה פ"א. פ"ב. פ"ג. פ"ו. [כ].

145 **קדושתי למעלה מקדושתכם דהיינו שהמשכה זו היא מלמעלה יותר מהמשכה שע"י המצות**

The Rebbe notes that Likkutei Torah on Nitzavim speaks of a higher level than on Emor: in Nitzavim "your holiness," drawn through the mitzvos, is Arich Anpin, and "My holiness above your holiness" is Atik; yet it is explained there that "My holiness" too is drawn down below.

KEHOT'S NOTE

בד"ה ונקדשתי בתוך בנ"י תשכ"ה (סה"מ מלוקט ח"ד ע' רמז) בהערה 20 "ולהעיר שבלקו"ת נצבים [— כאן] מדבר בדרגא נעלית יותר מבלקו"ת [— פ' אמור לה, א], דבלקו"ת [— פ' אמור מבאר] שהקדוש הא' הוא כתר (דבפשטות הוא אריך). ובלקו"ת נצבים (נב, ג) שקדושתכם שנמשך ע"י המצות הוא אריך וקדושתי שלמעלה מקדושתכם הוא עתיק. ואעפ"כ מבואר שם שגם קדושתי נמשכת למטה".

146 **קדושים תהיו יכול כמוני**

"'You shall be holy': could it be like Me?" Here it points to a holiness above even what the mitzvos reach.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

147 **ממעמקים**

"From the depths I have called You, Havayah." Teshuvah from the depths reaches the level that the mitzvos do not.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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148 **צאינה וראינה**

"Go forth and behold, daughters of Zion," the opening words of the Torah Ohr discourse to which he refers.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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149 **ויעבור ה' על פניו ויקרא**

"And Havayah passed before him and proclaimed." The revelation of the Thirteen Attributes that comes of itself.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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PARAGRAPH 20

150 **בעלי תשובה שלמעלה מבחי' צדיקים גמורים**

The Rambam rules that a baal teshuvah should not think himself far from the level of the righteous, for where baalei teshuvah stand the completely righteous cannot stand.

Mishneh Torah, Repentance 7:4 משנה תורה, הלכות תשובה ז':ד'

וְאַל יְדַמֶּה אָדָם בַּעַל תְּשׁוּבָה שֶׁהוּא מֻרְחָק מִמַּעֲלַת הַצַּדִּיקִים מִפְּנֵי הָעֲוֹנוֹת וְהַחֲטָאוֹת שֶׁעָשָׂה. אֵין הַדָּבָר כֵּן אֶלָּא אָהוּב וְנֶחְמָד הוּא לִפְנֵי הַבּוֹרֵא כְּאִלּוּ לֹא חָטָא מֵעוֹלָם. וְלֹא עוֹד אֶלָּא שֶׁשְּׂכָרוֹ הַרְבֵּה שֶׁהֲרֵי טָעַם טַעַם הַחֵטְא וּפֵרַשׁ מִמֶּנּוּ וְכָבַשׁ יִצְרוֹ. אָמְרוּ חֲכָמִים מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין אֵין צַדִּיקִים גְּמוּרִין יְכוֹלִין לַעֲמֹד בּוֹ. כְּלוֹמַר מַעֲלָתָן גְּדוֹלָה מִמַּעֲלַת אֵלּוּ שֶׁלֹּא חָטְאוּ מֵעוֹלָם מִפְּנֵי שֶׁהֵן כּוֹבְשִׁים יִצְרָם יוֹתֵר מֵהֶם׃

Let not a penitent man imagine that he is removed at a distance from the degree of the righteous on account of the iniquities and sins which he had committed. It is not so, forsooth, but the Creator considers him beloved and desirable, as if he had ever known of no sin. Moreover, his reward is great; for, after having partaken of the taste of sin, he separated himself therefrom and conquered his passion. The sages said: "The place whereon the penitent stand the wholly righteous could not stand;" as ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

151 **וזהו בחי' ומדריגת בעלי תשובה**

Rabbi Abahu: "In the place where baalei teshuvah stand, the completely righteous cannot stand." The Alter Rebbe explains it by the level from which teshuvah draws.

Berakhot 34b:21–22 ברכות ל"ד ב:כ"א-כ"ב

וְאָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לְבַעֲלֵי תְּשׁוּבָה, אֲבָל צַדִּיקִים גְּמוּרִים ״עַיִן לֹא רָאֲתָה אֱלֹקִים

זוּלָתְךָ". וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וְהַדַּר "לַקָּרוֹב".

R. Hiyya b. Abba also said in the name of R. Johanan : Every prophet only prophesied for the penitent ; but as for the perfectly righteous, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him." This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" ...

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

KEHOT'S NOTE

ראה ברכות לד, ב. רמב"ם הל' תשובה פ"ז ה"ד. נתבאר בד"ה ונקדשתי תשכ"ה הנ"ל. וראה בד"ה דבר אל בנ"י תשכ"א (נד' בקונטרס י"ג אייר תנש"א) הביאור שהרי גם תשובה היא עבודת האדם, אתערותא דלתתא, ולמה קדושתי למעלה מקדושתכם ע"ש בארוכה בסעיף ב.

152 **יאמרו לפניהם קדוש**

"In the future, 'Holy' will be said before the righteous." Their level is kodesh, from which kadosh is drawn.

Bava Batra 75b בבא בתרא ע"ה

153 **בחילא יתיר**

The Zohar says that baalei teshuvah draw [closer] "with greater strength" than the righteous.

Zohar I, 129b זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב.

154 **בד"ה צאינה וראינה**

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

KEHOT'S NOTE

תו"א ח, א.

155 **בע"ת שלמע' מבחי' צדיקים**

Kehot's note points to Berakhot 34b for these words.

Berakhot 34b ברכות ל"ד

KEHOT'S NOTE

ראה ברכות לד, ב.

PARAGRAPH 21

156 **דינא דמלכותא דינא**

Shmuel's rule, "the law of the kingdom is law." The Alter Rebbe uses it as an allusion: dina has the letters of Adonai, the Name of kingship.

Gittin 10b:12–14 גיטין י' ב:י"ב-י"ד

אֶלָּא מַתְנָה, בְּמַאי קָא קָנֵי - לָאו בְּהַאי שְׁטָרָא? וְהַאי שְׁטָרָא חַסְפָּא בְּעָלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא - דִּינָא. וְאִיבָּעֵית אֵימָא, תָּנֵי "חוּץ מִכְּגִיטֵּי נָשִׁים". רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ, כְּשֵׁירִין וְכוּ': וְהָא לָאו בְּנֵי כְּרִיתוּת נִינְהוּ?

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KEHOT'S NOTE

גיטין י', ב. וש"נ.

157 **דינא אותיות אד'**

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

KEHOT'S NOTE

זח"ב (קיח, א). [כ].

158 **דינא דמלכותא דינא אותיות אד'**

The Kehot note cites the Zohar for the point that dina is made of the letters of Ado-nai.

Zohar, Mishpatim 14:443–15:451 ספר הזהר, משפטים י"ד:תמ"ג-ט"ו:תנ"א

159 **ושם הוי' בניקוד אלקים היינו בחי' יוהכ"פ**

Kehot's note points to Yoma 3a for these words.

Yoma 3a יומא ג'

KEHOT'S NOTE

וראה מ"ח מס' יומא ג, א. פע"ח שער יוהכ"פ פ"ב ד"ה מהחברים.

160 **אד' הוי' אתה החלת**

Moshe's prayer joining the Names Ado-nai and Havayah, said here of the higher light of Yom Kippur.

Deuteronomy 3:24 דברים ג':כ"ד

אֲדֹנָי ה' אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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KEHOT'S NOTE

דברים ג, כד.

161 **ועיין בפ' שלח (קנ"ט א') ובהרמ"ז שם**

The Tzemach Tzedek, quoted in the note, explains the Ramaz on the "three worlds" of the Holy One: the world of Ein Sof hidden within, in the inner dimension of Adam Kadmon; the world of Atzilus; and Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

"והרמ"ז שם פי' ענין תלת עלמין דאית לי' להקב"ה, א' עולם הא"ס דאיהו גניז בגו' היינו בפנימיות א"ק, ב' עולם האצי', ג' בי"ע" — ביאוה"ז להצ"צ כרך ב ע' תתריח, ע"ש באריכות.

162 **תלת עלמין אית ליה לקוב"ה**

The Zohar on Parshas Shelach: the Holy One, blessed be He, has three worlds, which the Alter Rebbe links there with the upper and lower Gan Eden.

Zohar, Sh'lach 6:39–8:49 ספר הזהר, שלח לך ו':ל"ט-ח':מ"ט

Now, as for your question. The Holy One, blessed be He, has three words in which He is enshrouded. The first1Aziluth. is a supernal recondite one which is known only to Him who is concealed therein.

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

163 **דזרע בגנתא**

The Zohar on Parshas Bo about the one Tzaddik "who sows in the garden," explained in the Mikdash Melech in the name of Rabbi Chaim Vital.

Zohar, Bo 3:55–70ספר הזהר, בא ג:נ״ה-ע׳

164 **וע׳ בפ׳ בא (דל״א א׳) . . ומש״ש בשם הרח״ו**

The Tzemach Tzedek, quoted in the note, gives Rabbi Chaim Vital's explanation: the one Tzaddik is the Yesod of Adam Kadmon, who sows in the garden, in the Malchus hidden within it.

KEHOT'S NOTE

"חד צדיק היינו יסוד דא״ק דזרע בגנתא במל׳ הנעלמת בו כו׳" — ביאוה״ז להצ״צ כרך ב ע׳ תתריט. וראה תו״א מד, ג.

165 The Talmud counts the Garden of Eden among the things created before the world, deriving it from "a garden in Eden mikedem."

Pesachim 54a:10פסחים נ״ד א:י״

גַּן עֵדֶן, דִּכְתִיב: ״וַיִּטַּע ה׳ אֱלֹקִים גַּן בְּעֵדֶן מִקֶּדֶם״. גֵּיהִנֹּם, דִּכְתִיב: ״כִּי עָרוּךְ מֵאֶתְמוֹל תָּפְתֶּה״.

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166 **ה׳ אלקים שם מלא**

The Midrash on the planting of the garden, which calls "Havayah Elokim" a full Name.

Bereshit Rabbah 15:1–2בראשית רבה ט״ו:א׳-ב׳

ויטע ה׳ אלקים גן בעדן מקדם. דבי רבי ינאי אמרין: למה הוא מזכיר שם מלא בנטיעת הגן? שמתחלת ברייתה היא צריכה כוון. קודם עד שלא נוצרה ממעי אמה, אדם צריך לכוון את רוחותיה, הדא הוא דכתיב (תהלים קד): ישבעו עצי ה׳ ארזי לבנון אשר נטע. אמר רבי חנינא: כקרני חגבים היו ועקרן הקדוש ברוך הוא ושתלן בתוך גן עדן. ישבעו עצי ה׳ וגו׳ אמר ר׳ חנינא: ישבעו חייהם, ישבעו מימיהם, ישבעו מטעתן. אמר ר׳ יוחנן: לא היה העולם ראוי להשתמש בארזים, שלא נבראו אלא לצורך בית המקדש, הדא הוא דכתיב: ...

"The L-rd G-d planted a garden in Eden, to the east; He placed there the man whom He had formed" (Genesis 2:8). "The L-rd G-d planted a garden in Eden, to the east" – the school of Rabbi Yanai says: Why does it mention a full name (G-d). regarding the planting of the garden? It is because from the beginning of its planting it requires forethought. From the start, [even] before it emerges from its mother's womb, a person must plan out which direction is appropriate for it. That is ...

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167 **ובזח״ג נשא (קל״ח ב׳)**

The same Zohar passage is cited there, in a discussion of two levels of the Name Havayah and of teshuvah that comes through "with all your might," by which intentional sins become merits.

KEHOT'S NOTE

נזכר גם לעיל פ׳ תצא לט, ד. וראה גם פ׳ שלח מט, ב. נא, ב. פ׳ חקת נז, ג.

168 **ובזח״ג נשא (קל״ח ב׳)**

The Zohar in Parshas Naso, to which the Alter Rebbe refers for the full Name Havayah Elokim.

Zohar, Idra Rabba 32:248–33:257ספר הזהר, האדרא רבא ל״ב:רמ״ח-ל״ג:רנ״ז

169 **כשמחך יצירך בג״ע מקדם**

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

KEHOT'S NOTE

ברכת נשואין.

170 **ומבואר במ״א פי׳ מקדם**

The discourse "See, I set before you" explains there "from the beginning, from before (mikedem), I was established": "from the beginning" is the start of the whole chain of worlds, while mikedem is before even that beginning, for G-d is not within the bounds of the worlds at all and is unchanged before and after creation.

KEHOT'S NOTE

ראה לעיל פ׳ ראה יח, ג. לקמן שה״ש יח, ד.

171 **כי חפץ חסד הוא**

"For He desires kindness." It explains mikedem as kindness that does not wait for an arousal from below.

Micah 7:18מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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172 **ועמ״ש סד״ה ראה אנכי נותן**

The end of that discourse reads "See, I set before you" as G-d's own "I" placing a blessing in Israel's "face," because Israel arose in His thought, and it points to explanations of mikedem, such as the Torah's being called "the parable of the Ancient One."

KEHOT'S NOTE

לעיל יח, ג.

173 **ראה אנכי נותן**

"See, I set before you today a blessing and a curse." The verse of the discourse to which he refers.

Deuteronomy 11:26דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

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

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174 **כי כאשר השמים החדשים**

"For as the new heavens and the new earth." The verse of another discourse to which he refers.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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175 **יצמיח צדקה**

The opening verse, whose words "so will Ado-nai Havayah make righteousness sprout" are now read as Rosh HaShanah and Yom Kippur.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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176 **שם אד', א' דין שהדין נמתק ע"י אלף**

The note points to the Kabbalistic lexicon's entries on the Name Ado-nai and on the letter alef, for the sweetening of din by the alef.

KEHOT'S NOTE

פע״ח ש״ט, רפ״א. וראה קה״י ערך אד' ובתחלתו בערך א'.

177 **צדק איהו דין**

Elijah's prayer in the Tikkunei Zohar speaks of "tzedek, which is judgment, and mishpat, which is mercy." The Alter Rebbe uses it to explain tzedek and tzedakah.

Tikkunei Zohar 17b:4–6 תקוני הזהר י״ז ב:ד'-ו'

דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ראה ת״ז בהקדמה (יז, ב). וראה ביהל אור ע' קלד ואילך שזהו לפי שיטת הזהר, אבל לפי שיטת הגמרא והמד״ר דצדק הוא ענין צדקה וחסד ע״ש. בשערי אורה לאדה״א ד״ה רני ושמחי פרק ג (דף כה, ב) מבאר "ולא בחי' דין גמור אלא מפני שבא בצדק ומשפט במידה ושיעור דוקא".

178 **צדקה צדק ה' . . ה' חסדים**

The note points to the Kabbalistic lexicon, under the letter tzadi, for tzedakah as tzedek with the five Chasadim.

KEHOT'S NOTE

וראה מא״א אות צ', ס״ז.

179 **וכמ"ש בזהר בחקתי (דקי"ג ע"ב)**

The note sends the reader to Or HaTorah for the wording of this Zohar passage.

KEHOT'S NOTE

ראה הלשון באוה״ת על מארז״ל וענינים ס״ע מג, ואילך. ונזכר גם לעיל פ' תצא לט, א.

180 **וכמ"ש בזהר בחקתי (דקי"ג ע"ב)**

The Zohar on Parshas Bechukosai on tzedek and tzedakah, to which the Alter Rebbe refers.

Zohar, Bechukotai 2:12–4:19 ספר הזהר, בחקותי ב׳:י״ב-ד׳:י״ט

181 **ובאדר"ז (דרצ"א ע"א)**

The note points to the same volume of Or HaTorah for the Idra Zuta passage.

KEHOT'S NOTE

ראה באוה״ת הנ״ל ע' מד. לעיל פ' תצא לט, א.

182 **צדק מלאה ימינך**

"Your right hand is full of righteousness (tzedek)." When kindness fills tzedek, it becomes tzedakah.

Psalms 48:11 תהילים מ״ח:י״א

כְּשִׁמְךָ אֱלֹקִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ׃

As is Thy name, O G-d, So is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

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KEHOT'S NOTE

תהלים מח, יא.

183 **ולא אבה הוי' אלקיך לשמוע אל בלעם**

"But Havayah your G-d would not listen to Bilaam." The verse of the discourse to which he refers.

Deuteronomy 23:6 דברים כ״ג:ו'

וְלֹא־אָבָה ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה׳ אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה׳ אֱלֹקֶיךָ׃

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

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184 **צדיק ה' בכל דרכיו**

"Havayah is righteous in all His ways." Tzaddik is read as one who gives tzedakah.

Psalms 145:17 תהילים קמ״ה:י״ז

צַדִּיק ה׳ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

The L-RD is righteous in all His ways, And gracious in all His works.

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KEHOT'S NOTE

תהלים קמה, יז.

185 **צדיק ה' צדקות אהב**

"For Havayah is righteous; He loves righteous deeds."

Psalms 11:7 תהילים י"א:ז'

כִּי־צַדִּיק ה' צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ׃

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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KEHOT'S NOTE

תהלים יא, ז.

186 **להחיות רוח שפלים**

G-d dwells with the lowly "to revive the spirit of the lowly." Here the lowly are all the worlds, which receive life as charity.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

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

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KEHOT'S NOTE

ישע' נז, טו.

187 **כי חק לישראל הוא**

Said of Rosh HaShanah: "For it is a statute for Israel, a judgment of the G-d of Yaakov." On Rosh HaShanah each person's portion for the year is set.

Psalms 81:5 תהילים פ"א:ה'

כִּי חק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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KEHOT'S NOTE

תהלים פא, ה.

188 **ויטע ה"א גן בעדן**

"And Havayah Elokim planted a garden in Eden mikedem, and placed there the man whom He had formed." Read as a garden planted "from before," without human initiative, into which Adam was placed on Rosh HaShanah.

Genesis 2:8 בראשית ב':ח'

וַיִּטַּע ה' אֱלֹקִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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KEHOT'S NOTE

בראשית ב, ח.

189 Kehot's note points to Zohar, Bechukotai 4:19–7:26 for these words.

Zohar, Bechukotai 4:19–7:26 ספר הזהר, בחקותי ד':י"ט-ז':כ"ו

PARAGRAPH 22

190 **ואופן הדין והמשפט תלוי במעשיו של אדם בשנה העברה**

The parallel text, quoted in the note, says: according to how much revelation of G-dliness a person drew down in the past year through his Torah and service, so in proportion is the revelation of G-dly light judged for him in the coming year.

KEHOT'S NOTE

"לפי מה שהמשיך בשנה שעברה גילוי אלקות בתורתו ועבודתו, כך לפי ערך ישפטו לו גילוי אור אלקי בשנה הבאה כו'" — סה"מ תקס"ו ע' שנב.

191 **וע' בזהר ויקרא (דט"ו סע"א וע"ב)**

The Zohar in Parshas Vayikra, to which the Alter Rebbe refers for mercy sweetening judgment.

Zohar, Vayikra 32:246–35:257 ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז

192 **ומלכי צדק מלך שלם**

"And Malki-Tzedek, king of Shalem," the verse on which the Zohar passage he cites comments.

Genesis 14:18 בראשית י"ד:י"ח

וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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193 **לך ה' הצדקה ולנו בושת הפנים**

Daniel's confession, "Yours, Ado-nai, is the righteousness, and ours is the shame of face." The Alter Rebbe applies it to baalei teshuvah.

Daniel 9:7 דניאל ט':ז'

לְךָ אֲדֹנָי הַצְּדָקָה וְלָנוּ בֹּשֶׁת הַפָּנִים כַּיּוֹם הַזֶּה לְאִישׁ יְהוּדָה וּלְיֹשְׁבֵי יְרוּשָׁלַם וּלְכָל־יִשְׂרָאֵל הַקְּרֹבִים וְהָרְחֹקִים בְּכָל־הָאֲרָצוֹת אֲשֶׁר הִדַּחְתָּם שָׁם בְּמַעֲלָם אֲשֶׁר מָעֲלוּ־בָךְ׃

Unto Thee, O L-rd, belongeth righteousness, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because they dealt treacherously with Thee.

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KEHOT'S NOTE

דניאל ט, ז.

194 **וזהו ולנו בושת הפנים**

The note points to a discussion of "and ours is the shame of face" in Or HaTorah on Parshas Ki Savo.

KEHOT'S NOTE

ראה אוה"ת פ' כי תבוא ע' תתשכ.

the revelation of that great light, which turns evil to good, so that intentional sins become merits.

KEHOT'S NOTE

במאמרי אדה"א הנחות תקע"ז ע' שדמ מבאר "כי יש שני מיני אור האי הוא אור כאשר בא בתוך החושך אזי נכהה אורו, והבי הוא אור גדול שכאשר מאיר בתוך החושך אזי מהפך גם החושך לאור, וזהו ענין תהלה שהוא התגלות אור עליון מאד אשר מהפך חשוכא לנהורא מרע לטוב זדונות נעשו כזכיות". וראה סה"מ תקס"ו ע' שנב.

195 **ותן בלבנו בינה**

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

196 **וכמו שכתוב בזהר אמור (דפ"ט ב')**

The Zohar in Parshas Emor on the shame of one who has sinned, to which the Alter Rebbe refers.

Zohar, Emor 6:22-9:29 ספר הזהר, אמור ו:כ"ב-ט:כ"ט

(AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN, ETC.) R. Abba here quoted the verse: To thee, O L-rd, belongeth righteousness, but unto us confusion of face" (Dan. 9, 7). ' "Righteousness"', he said, 'refers refers to the place to which all the shining faces are attached, as it is attached to them; and "confusion of face" refers to the place from which the shining faces are removed. Therefore the High Priest should always present a face bright and shining and more joyful than others, seeing that he ...

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

197 **יראה בשת**

Tanya explains the higher fear, yirah boshes, shame before G-d's greatness. Here it is the shame of teshuvah.

Tanya, Likkutei Amarim 43:3 תניא, חלק ראשון; ליקוטי אמרים מ"ג:ג'

אַךְ הַיִּרְאָה עִילָּאָה, יִרְא בּשֶׁת וְיִרְאָה פְּנִימִית, שֶׁהִיא נִמְשֶׁכֶת מִפְּנִימִית הָאֱלֹהוּת שֶׁבְּתוֹךְ הָעוֹלָמוֹת, עָלֶיהָ אָמְרוּ: "אִם אֵין חָכְמָה אֵין יִרְאָה", דְּחָכְמָה, הִיא כ"ח מָ"ה - "וְהַחָכְמָה מֵאַיִן תִּמָּצֵא", וְ"אֵיזֶהוּ חָכָם הָרוֹאֶה אֶת הַנּוֹלָד", פֵּירוּשׁ, שֶׁרוֹאֶה כָּל דָּבָר אֵיךְ נוֹלָד וְנִתְהַוֶּה מֵאַיִן לְיֵשׁ, בְּדִבַּר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב: "וּבְרוּחַ פִּיו כָּל צְבָאָם".

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198 **ובהערה לתיקון חצות**

The note identifies the "note on Tikkun Chatzos" as the one printed in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא"ח.

199 **שמש צדקה**

"The sun of righteousness shall shine for you who fear My Name." The theme of the discourse to which he refers.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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200 **תהלה הוא נמשך משם הויי בניקוד אלקים**

The Mitteler Rebbe, quoted in the note, explains that there are two kinds of light, one dimmed by darkness and a great light that turns darkness itself into light; tehillah is

201 **פי' תהלה לשון הילול ושבח**

The note points to the Tzemach Tzedek's discussions of tehillah as praise in his commentary on Psalms.

KEHOT'S NOTE

ראה ביהל אור ע' תרסח ועי' תקלז.

202 **בהילו נרו**

"When His lamp shone over my head." It shows that tehillah also means shining.

Job 29:3 איוב כ"ט:ג'

בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג. ראה אוה"ת פי' קרח ע' תשב.

203 **כל הנשמה תהלל י"ה**

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

KEHOT'S NOTE

תהלים בסופו.

204 **כל הנשמה תהלל י"ה**

"Let every soul praise Yah," the close of the Book of Psalms and of Pesukei deZimrah.

Psalms 150:6 תהילים ק"נ:ו'

כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ הַלְלוּ־קָהּ:

Let every thing that hath breath praise the L-RD. Hallelujah.

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205 **סידור שבחיו של מקום שזהו"ע פסוד"ז**

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

KEHOT'S NOTE

להעיר מע"ז ז, ב.

206 **סידור שבחיו של מקום**

Rabbi Simlai: a person should always set out the praise of the Omnipresent and afterwards pray. The Alter Rebbe identifies this with Pesukei deZimrah.

Avodah Zarah 7b:18 עבודה זרה ז ב:י"ח

כִּדְדָרֵישׁ רַבִּי שִׁמְלַאי [דְּדָרֵישׁ רַבִּי שִׁמְלַאי]: לְעוֹלָם יְסַדֵּר אָדָם שִׁבְחוֹ שֶׁל מָקוֹם וְאַחַר כָּךְ יִתְפַּלֵּל, מְנָלָן? מִמֹּשֶׁה רַבֵּינוּ, דִּכְתִיב: "ה' אֱלֹקִים אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ וְגוֹ'", וּכְתִיב בָּתַרְיֵיהּ: "אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה".

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

PARAGRAPH 23

207 **פסוד"ז מלשון זמיר עריצים**

"The song (zemir) of the tyrants shall be brought low." Zemir is read as cutting, so Pesukei deZimrah cut away the kelipos.

Isaiah 25:5 ישעיהו כ"ה:ה'

כְּחֹרֶב בְּצִיּוֹן שְׁאוֹן זָרִים תַּכְנִיעַ חֹרֶב בְּצֵל עָב זְמִיר עָרִיצִים יַעֲנֶה׃

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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KEHOT'S NOTE

ראה ישעי' כה, ה. [וע' זח"ג (רפד, א). — כ]. ראה לעיל בהקותי מז, ד.

208 **כל הנשמה תהלל י"ה**

"Let every soul praise Yah," identified here with "the exaltations of G-d in their throat."

Psalms 150:6 תהילים ק"נ:ו'

כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ־יָהּ׃

Let every thing that hath breath praise the L-RD. Hallelujah.

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209 **רוממות א-ל בגרונם**

"The exaltations of G-d are in their throat, and a double-edged sword in their hand." Praise of G-d becomes a sword against the darkness of the animal soul.

Psalms 149:6 תהילים קמ"ט:ו'

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

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

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 24

210 **יכפר עליכם לטהר אתכם**

"For on this day He shall atone for you, to purify you." It defines the level of Yom Kippur.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

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

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211 **הוי' יצמיח . . נגד כל הגוים**

The note refers the reader to the additions printed with the Kehot notes for this phrase; it does not say what they contain.

KEHOT'S NOTE

ראה הוספות להערות וציונים.

212 **נגד כל הגוים**

The close of the opening verse, "...righteousness and praise before all the nations," applied here to Yom Kippur.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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PARAGRAPH 25

213 **שיר השירים**

"The Song of Songs, which is Shlomo's," the opening words of the discourse to which he refers.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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PARAGRAPH 26

214 **הוי' הוא האלקים**

The people's cry at Mount Carmel, "Havayah, He is G-d (HaElokim)." Said seven times at the end of Yom Kippur, it expresses the joining of Havayah and Elokim.

I Kings 18:39 מלכים א י"ח:ל"ט

וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ ה' הוּא הָאֱלֹקִים ה' הוּא הָאֱלֹקִים׃

And when all the people saw it, they fell on their faces; and they said: 'The L-RD, He is G-d; the L-RD, He is G-d.'

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PARAGRAPH 27

215 **וזאת המצוה אשר צוה ה' לעשות בארץ**

"And this is the commandment... that Havayah your G-d commanded... to do in the land." The verse of the discourse to which he refers.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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216 **בכל מאדך**

"And you shall love Havayah your G-d... with all your might." The love beyond measure, compared here to the

higher growth of the High Holy Days.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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217 האזינו השמים

"Listen, O heavens, and I will speak." The verse of the discourse that explains the gradations of "with all your might."

Deuteronomy 32:1 דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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PARAGRAPH 28

218 משפט לאלקי יעקב

"For it is a statute for Israel, a judgment of the G-d of Yaakov," said of Rosh HaShanah: the year's portion is judged by the year's sowing.

Psalms 81:5 תהילים פ״א:ה׳

כִּי חק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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219 פתחי לי

"Open to me, my sister, my beloved." The verse of the discourse to which he refers.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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220 עשר קדושות הם

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

KEHOT'S NOTE

כלים פ״א, מ״ו.

221 עשר קדושות הם בארץ

"There are ten levels of holiness: the Land of Israel is holier than all lands," rising to the Holy of Holies. The Alter Rebbe reads them as levels of the supernal earth.

Mishnah Kelim 1:6 משנה כלים א׳:ו׳

עֶשֶׂר קְדֻשׁוֹת הֵן, אֶרֶץ יִשְׂרָאֵל מְקֻדֶּשֶׁת מִכָּל הָאֲרָצוֹת. וּמַה הִיא קְדֻשָּׁתָהּ, שֶׁמְּבִיאִים מִמֶּנָּה הָעֹמֶר וְהַבִּכּוּרִים וּשְׁתֵּי הַלֶּחֶם, מַה שֶּׁאֵין מְבִיאִים כֵּן מִכָּל הָאֲרָצוֹת׃

There are ten grades of holiness: the land of Israel is holier than all other lands. And what is the nature of its holiness? That from it are brought the omer, the firstfruits and the two loaves, which cannot be brought from any of the other lands.

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

222 ההר הטוב והלבנון

Moshe's plea to see "this good mountain and the Lebanon," understood as the Temple.

Deuteronomy 3:25 דברים ג׳:כ״ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה.

223 שמלבין עוונותיהם

Rabbi Shimon bar Yochai: the Temple is called Lebanon because it whitens Israel's sins like snow. From the innermost holiness comes forgiveness.

Vayikra Rabbah 1:2 ויקרא רבה א׳:ב׳

224 שבת שבתון הוא לכם

Yom Kippur in Parshas Emor, "It (hu) is a Shabbos of rest for you, and you shall afflict your souls on the ninth."

Leviticus 23:32 ויקרא כ״ג:ל״ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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KEHOT'S NOTE

ויקרא כג, לב.

225 שבת שבתון היא לכם

Yom Kippur in Parshas Acharei, "It (hi) is a Shabbos of rest for you... an eternal statute."

Leviticus 16:31 ויקרא ט״ז:ל״א

שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם׃

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

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KEHOT'S NOTE

ויקרא טז, לא.

PARAGRAPH 29

226 איש מזריע תחלה

Rabbi Yitzchak bar Ami's teaching on which partner's initiative yields a male or a female child. The Alter Rebbe ap-

plies it to whether a revelation comes from above alone or from an arousal from below.

Niddah 25b:17–18 נדה כ"ה ב:י"ז-י"ח

מַהוּ דְתֵימָא: הוֹאִיל וְאָמַר רַב יִצְחָק בַּר אַמֵּי, אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, מִדְּהָא זָכָר — הָא נָמֵי זָכָר. קָא מַשְׁמַע לַן: אֵימָא שְׁנֵיהֶם הִזְרִיעוּ בְּבַת אַחַת, הַאי זָכָר וְהַאי נְקֵבָה.

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

KEHOT'S NOTE

נדה כה, ב. וש"נ.

227 **שבת שבתון היא לכם**

"It (hi) is a Shabbos of rest for you... an eternal statute," the feminine form, given even when the generations are not worthy.

Leviticus 16:31 ויקרא ט"ז:ל"א

שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:

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

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228 **ועניתם את נפשותיכם בתשעה**

"And you shall afflict your souls on the ninth," the arousal from below that makes the form masculine, hu.

Leviticus 23:32 ויקרא כ"ג:ל"ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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ביאור ע"פ כי כארץ

An explanation of "For as the earth"

The Days of Awe repair sin the way a house damaged at its base is repaired: by building it anew from the foundation, as Malchus and every level above it are renewed from G-d's essence. The mitzvos raise the soul only to Arich Anpin, the root of all that is emanated; "My holiness above your holiness" is Atik, Malchus of the Infinite One, revealed in the Ten Days as "the holy King" and within the Thirteen Attributes of Mercy, and as the source of the mitzvos' holiness it can fill every flaw.

THE MAAMAR IN BRIEF

This biur explains the root of the previous maamar on Isaiah 61:11. Sin damages even Atzilus, whose vessels are the soul of the lower worlds; the remedy is to rebuild the whole "house," as each Rosh HaShanah renews Malchus and every level above it from G-d's essence. Souls rooted in Chochmah descend so that through the mitzvos they rise to Keser, the supernal kodesh, above kadosh, the hair-like radiance from which Chochmah comes. But Keser has two parts: Arich Anpin, root of the emanated, where the 613 mitzvos originate, and Atik, Malchus of the Infinite One. "My holiness" is Atik: it is "the holy King" of the Ten Days and the light within the Thirteen Attributes of Mercy, which, though only "hairs," can therefore repair the mitzvos, just as Yom Kippur's mikra kodesh surpasses Shabbos. The mitzvos are seeds sown in the supernal earth, and "So will Ado-nai Havayah make sprout" is the unprompted revelation of Rosh HaShanah and Yom Kippur. Teshuvah reaches Atik, and Atik, lowering itself as Elokim, becomes "your G-d."

OUTLINE

1 **How the Days of Awe repair sin** ¶1–5

Sin damages even Atzilus, whose vessels are the soul of the lower worlds. As a house damaged at its base is rebuilt entire, Rosh HaShanah rebuilds Malchus and every level above it from G-d's essence; the penitent "builds a new house" through deep teshuvah and adds a parapet against falling again.

2 **Descent for ascent: kodesh and kadosh** ¶6–8

Souls rooted in Chochmah rise through the mitzvos to Keser, the supernal kodesh. Chochmah itself receives only from the "hairs," kadosh with a vav: a contracted outflow, holy when it comes from above, a channel for the external forces when drawn from Malchus in the lower worlds.

3 **My holiness above yours: Atik and Arich Anpin** ¶9–12

The mitzvos, the 620 pillars of light, raise the soul to Keser. But Keser has two parts: Arich Anpin, root of the emanated and source of the 613 mitzvos, which the soul reaches, and Atik, Malchus of the Infinite One, which remains "My holiness."

4 **The holy King and the blessing over the mitzvos** ¶13

"The holy King" of the Ten Days is Atik, the source of the mitzvos' holiness, revealed so as to fill every flaw. The blessing over a mitzvah draws from the same root, an arousal from above that comes on its own.

5 **Seeds in the supernal earth** ¶14–17

Mitzvos are seeds sown in Malchus, the supernal earth rooted in Keser, which makes each mitzvah's own delight sprout in the upper and lower Gan Eden. Beyond this, "So will Ado-nai Havayah make sprout" is the unprompted revelation of Rosh HaShanah and Yom Kippur, like the kindness with which creation began.

6 **The Thirteen Attributes and Yom Kippur** ¶18–22

Ado-nai is Rosh HaShanah and Havayah pointed as Elokim is Yom Kippur. The Thirteen Attributes "pass above the face" from Atik; though only "hairs," they carry Atik's light and repair the mitzvos, and so Yom Kippur's mikra kodesh outranks the kodesh of Shabbos.

7 **The Patriarchs and the holy of holies** ¶23–24

The Patriarchs are rooted in Atik, so their servants' "conversation" surpasses the Torah of the children; this light, drawn down in Tishrei, fills the gaps in the children's Torah. Yom Kippur draws from the holy of holies, above the kodesh of Shabbos.

8 **Teshuvah, the ten depths and the two Names** ¶25–26

Through teshuvah, souls rooted in Malchus reach Atik, where the completely righteous cannot stand; each of the Ten Days draws one of the ten depths from the two "depths," Atik and Arich. Keser as receiver is Elokim and as giver Havayah, and Havayah pointed as Elokim joins them.

9 **To be your G-d** ¶27–30

Israel rises to Arich Anpin, and G-d lowers His Malchus to become Atik, "to be your Elokim," truly "in your midst." This is the source of gilah, inner joy, and the reason only Elokim takes the form "our G-d."

KEY CONCEPTS

Kodesh and kadosh קדש / קדוש

Kodesh is holiness set apart, Mocha Stima'ah within Keser; kadosh, spelled with a vav, is a contracted radiance drawn from it, like hair from the brain, and from it Chochmah comes into being. Through the mitzvos the soul rises from kadosh to kodesh.

Atik Yomin and Arich Anpin עתיק יומין / אריך אנפין

The two parts of Keser. Atik is Malchus of the Infinite One, the Emanator's lowest level; Arich Anpin is the root of the emanated. The mitzvos reach Arich Anpin; "My holiness above your holiness" is Atik.

The thirteen tikkunim of the beard י"ג תיקוני דיקנא

The Thirteen Attributes of Mercy as the "hairs" of Arich Anpin. Outwardly they are a contracted flow, but the light within them comes from Atik, so they can repair what the mitzvos left damaged.

The holy King המלך הקדוש

Said throughout the Ten Days of Teshuvah: Malchus of the Infinite One, "My holiness above your holiness," revealed in those days to fill in every flaw made by sin.

An arousal from above אתערותא דלעילא

Divine initiative that comes on its own, "You have begun," like the kindness with which creation began; no deed below reaches it. It is revealed anew each Rosh HaShanah and lies at the root of the blessing over the mitzvos.

Havayah with the vowels of Elokim הוי' בניקוד אלקים

Keser as giver (Havayah) and as receiver from the Infinite One (Elokim): the Name of Yom Kippur and of Binah. With Ado-nai, the Name of Rosh HaShanah, it makes "righteousness and praise sprout."

SECTION 1 • ¶1–5

How the Days of Awe repair sin

1 ביאור ע"פ כי כארץ[1,2]

An explanation of [the verse] "For as the earth."

> This heading marks the text as a biur, an explanatory discourse, on the preceding maamar, which opened with the verse "For as the earth brings forth its growth" (Isaiah 61:11). The biur goes back over that maamar's themes to uncover their root.

2 להבין שורש הדברים הנ"ל. הנה תחלה יש להבין כללות ענין ראש השנה ויוהכ"פ [ויום הכפורים] ועשי"ת [ועשרת ימי תשובה] שהוא זמן התיקון לתקן פגם העוונות והחטאים וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ דרשו[3] ה' בהמצאו אלו עשרה ימים שבין ראש השנה ליוהכ"פ [ליום הכפורים].

To understand the root of the matters mentioned above. Now, first we must understand the matter of Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah as a whole: that it is the time of rectification (tikkun), to repair the blemish of the iniquities and sins; as our Sages, of blessed memory, said on [the verse] "Seek Havayah while He may be found": "These are the ten days between Rosh HaShanah and Yom Kippur."

> The biur begins by asking what Rosh HaShanah, Yom Kippur and the days between them are as one whole: a season of tikkun, repairing the damage that sin has done. The Talmud reads "Seek Havayah while He may be found" as referring to these ten days.

ומפורש בתורה כי ביום הזה יכפר[4] כו'. ולהבין ענין התיקון הזה איך הוא (ועמ"ש בד"ה תקעו בחדש שופר[5]) [6] והענין הוא כי הנה בר"ה [בראש השנה] הוא בנין הנוק' [הנוקבא] שהיא[7] מלכות דאצילות.

And it is stated explicitly in the Torah, "For on this day He shall atone," etc. And to understand how this rectification [comes about] (and see what is written in the discourse beginning "Blow a shofar in the month"): the explanation is that on Rosh HaShanah there is the building of the Nukva (the feminine), which is Malchus (sovereignty) of the World of Atzilus (Emanation).

> The Torah itself promises atonement on Yom Kippur, so the question is how this repair actually works. The answer starts from Rosh HaShanah, when the Nukva, Malchus of Atzilus, the divine kingship from which the worlds come into being, is "built" anew.

וכמ"ש ויבן ה' אלקים את הצלע כו' פי' עד"מ כאשר בית אחד נתקלקל באיזה מקום באמצעו או בתחתיתו

As it is written, "And Havayah Elokim built the rib," etc. The meaning, by way of analogy: when a house has become damaged in some place, in its middle or at its bottom,

> The verse about the making of Eve, "And Havayah Elokim built the rib," is the image Kabbalah uses for the building of the Nukva. To show why building is the remedy, the Alter Rebbe gives the analogy of a house damaged somewhere in its middle or at its base.

הנה כדי לתקן אותו הקלקול ההכרח שיחזרו ויבנו כל הבית מחדש מיסודו עד גגו שבהתחדשות הבנין יכולים לתקן ולעשות קיום חזק גם באותו מקום המקולקל כו'.[8,9]

then, in order to repair that damage, it is necessary to rebuild the whole house anew, from its foundation to its roof; for in the renewal of the building one can repair [it] and make it strong and lasting also in that damaged place, etc.

> A flaw deep inside a structure cannot simply be patched: the whole house is rebuilt from the foundation to the roof, and in the new building even the damaged spot becomes as strong as the rest. This is the model for how the High Holy Days repair sin.

3 והנמשל יובן מזה כי פגם העוונות וחטאים עשו חסרון וקלקול למעלה בע"ס [בעשר ספירות] דאצילות. כי שלשים כלכים דזו"נ [דזעיר אנפין ונוקבא] דאצילות נעשים נשמה לבי"ע עשרה כלים הפנימיים בבריאה והתיכונים ביצירה והחיצונים בעשייה.[10]

And the analogue will be understood from this: the blemish of the iniquities and sins has made a lack and a damage above, in the Ten Sefiros of Atzilus. For the thirty vessels of Z'eir Anpin and Nukva of Atzilus become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah, the middle ones in Yetzirah, and the outer ones in Asiyah.

> Applying the analogy: sin causes a flaw "above," even in the Ten Sefiros of Atzilus, the highest world. The reason is that the thirty vessels of Z'eir Anpin and Nukva of Atzilus come down to serve as the soul of the three lower worlds, ten in each: the inner ones in Beriah, the middle ones in Yetzirah and the outer ones in Asiyah.

וא"כ גם מי שיש לו רק נפש דעשייה מגיע הפגם מעונו גם באצילות היינו בעשרה כלים החיצונים דאצי' המלובשים בעשייה.

If so, even one who has only a Nefesh of Asiyah, the blemish from his iniquity reaches into Atzilus too, namely into the ten outer vessels of Atzilus that are enclothed in Asiyah.

> So even a person whose soul is only a Nefesh of Asiyah, the lowest level of soul, damages Atzilus by his sin. The damage reaches the ten outer vessels of Atzilus, the ones clothed within Asiyah.

4 וזהו מ"ש הפושעים בי בגופא דמלכא.[11] ועיין בזהר פ' תזריע ובע"ח [ובעץ חיים] בדרוש הנגעים. והעצה לתקן זה[12] הוא עד"מ לבנות הבית מחדש.

And this is [the meaning of] what is written, "those who transgressed against Me": against the body of the King. And see the Zohar, Parshas Tazria, and Etz Chaim, in the discourse on the plagues (nega'im). And the remedy to repair this is, by way of analogy, to build the house anew.

> The phrase "those who transgressed against Me: against the body of the King" says that sin touches the King's own "body," the vessels of Atzilus just described; the Alter Rebbe also points to the Zohar on Tazria and to Etz Chaim's discussion of the plagues. The remedy follows from the analogy: rebuild the house.

וזהו ענין ראש השנה זה היום תחלת מעשיך[13] בנין המל' וכן למעלה עד רום המעלות הכל נבנה מחדש לחדש כל ההשתלשלות מאין כו' מעצמות המאציל.

And this is the matter of Rosh HaShanah, "This day is the beginning of Your works": the building of Malchus; and so too above, up to the highest of heights, everything is built anew, to renew the entire chain of descending worlds (hishtalshelus) from nothing, etc., from the very essence of the Emanator.

> Rosh HaShanah, "the beginning of Your works" (a line from the Rosh HaShanah Musaf prayer), is that rebuilding. Malchus is built anew, and so is everything above it: the whole chain of worlds is renewed from nothing, from the very essence of the Emanator.

ובזה יתמלאו כל הפגמים שנעשו באורות וכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] כי אנת הוא שלימותא דכולהו[14,15] כו'

And through this all the blemishes that were made in the lights and vessels of the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah will be filled in; for "You are the completion of them all," etc.

> Because the renewal comes from G-d's essence, it can fill in every flaw in the lights and vessels of all four worlds. The Tikkunei Zohar's words "You are the completion of them all" say that it is G-d who makes every Sefirah whole.

(ועיין בזה בלק) (דקפ"ז ע"א) זילי נטורי ביתך[16] כו' המשיל בחינת התלבשות המל' בבי"ע ג"כ לבחינת בית כו'

(And see on this in [the Zohar,] Balak, folio 187a: "Go, guard your house," etc.; it likens the level of the enclothing of Malchus in Beriah, Yetzirah and Asiyah to the level of a house as well, etc.)

> The Zohar supports the image of a house: Malchus going down to clothe herself in the lower worlds is itself likened to a house. There Abba and Imma bless their "daughter," Malchus, as she sets out to guard and provide for her household, the lower world waiting for her sustenance.

וגם המלי עצמה נקי בית[17] כנודע ומבואר במ"א ע"פ מזמור שיר חנכת הבית[18] וע"ש. ועמ"ש ע"פ תבנה ותכונן עיר סיחון[19] כו'.[20]

And Malchus itself is also called a house, as is known and explained elsewhere on [the verse] "A psalm, a song at the dedication of the House"; see there. And see what is written on [the verse] "Let the city of Sichon be built and established," etc.

> Malchus is called a house not only as it descends but in itself, as explained in the maamar on Psalm 30, "A song at the dedication of the House." The Alter Rebbe also refers to his discussion of the verse "Let the city of Sichon be built and established."

5 ועיין בע"ח [בעץ חיים] שער מ"א בפי' כי תבנה בית חדש כו' ויש לומר כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] אל תקרי בניך אלא בוניך.[21,22]

And see Etz Chaim, Sha'ar 41, on the meaning of "When you build a new house," etc. And it may be said [as follows]: our Sages, of blessed memory, said, "Do not read banayich ('your children') but bonayich ('your builders')."

> Etz Chaim also comments on "When you build a new house." The Alter Rebbe offers his own reading, starting from the Sages' saying: do not read banayich, "your children," but bonayich, "your builders."

שעוסקים בבנינו של עולם[23] כו' אך מי שחטא ופגם בבנין הזה כנ"ל ע"ז נאמר כי תבנה בית חדש[24] שצריך לבנות הבית מחדש

for they occupy themselves with the building of the world, etc. But one who has sinned and blemished this building, as mentioned above: of this it is said, "When you build a new house": he must build the house anew;

> Torah scholars are called "builders" because they are occupied with the building of the world. One who has sinned has damaged that building, so the verse "When you build a new house" speaks to him: he must build it anew.

והיינו על ידי התשובה מעומקא דליבא ועשית מעקה על דרך תשובת הגדר שהיא בחי' שמירה שלא יפול ח"ו [חס ושלום] וכמ"ש ע"פ וגלחה את ראשה[25,26] כו' ע"ש:

that is, through teshuvah (return) from the depth of the heart. "And you shall make a parapet": in the manner of the teshuvah of [making] a fence, which is the level of a safeguard, so that he does not fall, G-d forbid; as is written on [the verse] "And she shall shave her head," etc.; see there.

> The rebuilding is teshuvah from the depth of the heart, and the verse's next words, "and you shall make a parapet," are the teshuvah of making a fence: safeguards that keep a person from falling again. The Alter Rebbe refers to his maamar on "And she shall shave her head" for this idea.

SECTION 2 • ¶6–8

Descent for ascent: kodesh and kadosh

6 והנה להבין ביאור ענין הנ"ל. צריך להקדים ענין ירידת הנשמות שהיא צורך עלייה והיינו על ידי אשר קדשנו במצותיו ומה שאמרו קדושים תהיו[27] יכול כמוני כו'.

Now, to understand the explanation of the matter mentioned above, we must first preface the matter of the descent of the souls, which is for the sake of an ascent; that is, through "Who has sanctified us with His commandments"; and what [the Sages] said, "'You shall be holy': could it be like Me?" etc.

> To explain all this, the Alter Rebbe first sets out why souls descend into bodies: the descent is for the sake of a higher ascent. That ascent comes through the mitzvos, "Who has sanctified us with His commandments," and is the subject of the Sages' question on "You shall be holy": "Could it be like Me?"

כי הנה שרש נש"י [נשמות ישראל] נמשכין מבחי' חכמה דאצילות[28] הנק' מוחין דאבא שהרי נאמר בנים אתם להי'[29] בני בכורי ישראל[30] והבן נמשך[31] מטפה הרוחניות שבמוח האב[32,33] (ועיין בסש"ב [בספר של בינונים] ח"א [חלק א'] פ"ב [פרק ב'] ופרק י"ח)

For the root of the souls of Israel is drawn from the level of Chochmah (wisdom) of Atzilus, which is called the intellect (mochin) of Abba; for it is said, "You are children to Havayah," [and] "My son, My firstborn, Israel"; and the son is drawn from the drop of spirituality that is in the father's brain (and see Sefer Shel Beinonim (Tanya), Part I, chapter 2 and chapter 18).

> The souls of Israel are rooted in Chochmah of Atzilus, called the mochin of Abba, the divine "Father." As a child comes from a drop drawn from the father's brain, Israel are called G-d's "children" and "firstborn" because they come from His wisdom, as Tanya, chapters 2 and 18, explains.

וזהו בראשית בשביל ישראל[34] שנק' ראשית כי בחי' חכמה נק' ראשית וזה נק' עלו במחשבה[35]

And this is [the meaning of] "Bereshis": for the sake of Israel, who are called "first" (reishis); for the level of Chochmah is called reishis. And this is called "they arose in thought."

> This is why the world was created "for the sake of Israel, who are called reishis": Chochmah is called reishis, "beginning." The same root in Chochmah is what is meant by the saying that Israel "arose in thought."

וזהו שאמרו ג"כ גבי ר"ע [רבי עקיבא] (במנחות פ"ג [פרק ג'])[36] ששאל משה רבינו ע"ה [עליו השלום] להקדוש ברוך הוא וכי זו תורה וזו שכרה. והשיב לו הקב"ה שתוק כך עלה במחשבה לפני[37].

And this is also what they said concerning Rabbi Akiva (in Menachos, chapter 3): Moshe Rabbeinu, peace be upon him, asked the Holy One, blessed be He, "Is this the Torah, and this its reward?" And the Holy One, blessed be He, answered him, "Be silent; thus it arose in thought before Me."

> The phrase appears in the Talmud's account of Rabbi Akiva. When Moshe was shown Rabbi Akiva's martyrdom and asked, "Is this the Torah, and this its reward?", G-d answered, "Be silent; thus it arose in thought before Me."

דהיינו במו"ס [במוחא סתימאה] שלמעלה מחכמה דאציי' כו' [והיינו שעי"י מס"נ [מסירות נפש] עלו במחשבה עילאה[38, 39] דמו"ס [דמוחא סתימאה] ועיין בזהר פ' נח (דס"ה ע"א)

That is, in Mocha Stima'ah (the hidden brain), which is far, far above Chochmah of Atzilus, etc. [That is, through self-sacrifice (mesirus nefesh) they arose into the supernal thought of Mocha Stima'ah. And see the Zohar, Parshas Noach (folio 65a),

> The "thought" in which Rabbi Akiva's fate arose is Mocha Stima'ah, the hidden mind within Keser, far above Chochmah of Atzilus. By giving their lives, the martyrs rose into that supernal thought.

שיש מעלות ומדרגות גבוה מעל גבוה שנק' מחשבה עילאה כו' (ועיין בפע"ח [בפרי עץ חיים] שער נפ"א [נפילת אפים] ספ"ה פ"ו)].[40]

that there are levels and rungs, one higher than the next, which are called the supernal thought, etc. (And see Pri Etz Chaim, Sha'ar Nefilas Apayim, end of chapter 5 [and] chapter 6.)]

> The Zohar on Noach speaks of levels within the supernal thought, each higher than the last. Pri Etz Chaim, in the Gate of Nefilas Apayim, explains that those who gave their lives raised the "feminine waters" (mayin nukvin), the arousal from below, to receive the flow that comes from Chochmah, which is called thought.

והנה ענין ירידת הנשמות בגופים צורך עליה היינו שעל ידי בירורים הנ"ל יעלו למעלה יותר והוא בבחי' אור הכתר שלמעלה מעלה מבחי' ח"ע [חכמה עילאה] וע"ז נאמר ואנשי קדש[41] תהיון לי

Now, the descent of the souls into bodies for the sake of an ascent means that through the refinements (beirurim) mentioned above they will ascend higher still, namely to the level of the light of Keser (the Crown), which is far, far above the level of the higher Chochmah (Chochmah Ila'ah). And of this it is said, "And men of holiness (kodesh) shall you be unto Me"

> The purpose of the soul's descent is that, through refining the physical world, it rises above its origin in Chochmah to the light of Keser. This is the meaning of "men of kodesh shall you be unto Me": the soul is raised to the level called kodesh.

(כי קדש היינו מו"ס [מוחא סתימאה] שהוא בבחי' כתר והענין כי קדוש בוי"ו הנה הוא בחי' הארה בעלמא הנמשך מהכתר להוות בחי' חכמה דאבא יונק ממזל הח'[42,43] שהוא בחי' שערות כמשל השערה ש היא רק מותרי מוחין ואינו ערוך לעצמיות המוחין.

(for kodesh is Mocha Stima'ah, which is on the level of Keser. And the matter is this: kadosh with a vav is the level of a mere radiance, drawn from Keser to bring into being the level of Chochmah of Abba, which draws nourishment from the eighth mazal, which is the level of hairs; as in the analogy of the hair, which is only the surplus of the brain and bears no comparison to the essence of the brain.

> Kodesh refers to Mocha Stima'ah within Keser, whereas kadosh, spelled with a vav, is only a radiance drawn from Keser to bring Chochmah into being. Abba (Chochmah) draws from the eighth mazal of the supernal beard, a level of hairs, and a hair is only the surplus of the brain, not comparable to it.

ויובן זה ביותר על פי מה שידוע דלפעמים משמע שמהשערות יש[44] יניקת החיצונים ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שער באשה ערוה[45,46] ועיין באדרא) (דקמ"ב א') וכן בלוים והעבירו תער[47] וביפ"ת [וביפת תאר] וגלחה את ראשה.[48]

And this will be understood further from what is known: that sometimes it is implied that the external forces draw nurture from the hairs; and therefore our Sages, of blessed memory, said, "A woman's hair is ervah (nakedness)"; and see the Idra (folio 142a).) And so too with the Levites: "And they shall pass a razor"; and with the woman of beautiful form (yefas to'ar): "And she shall shave her head."

> Hair has two faces. Sometimes it is where the external forces draw nurture: hence the Sages count a woman's hair as ervah, the Levites were shaved, and the captive woman shaved her head.

ולפעמים משמע דקדושה תלי' בשערות כמ"ש בנזיר קדוש יהיה גדל פרע[49] שער ראשו.[50] ועיין בזהר פרשת תזריע (דמ"ח סע"ב [סוף עמוד ב])[51] ובמש"ש [ובמה שכתוב שם].

And sometimes it is implied that holiness depends on the hairs, as it is written of the Nazirite, "He shall be holy; he shall let the locks of the hair of his head grow long." And see the Zohar, Parshas Tazria (folio 48, end of side b), and what is written there.

> At other times holiness depends on hair: the Nazirite is called "holy" because he lets his hair grow. The Zohar on Tazria says the same, that holiness hangs on the hair.

אך הענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שיחת חולין של ת"ח [תלמיד חכם / תלמידי חכמים] צריכין לימוד[52] פי' שיחת חולין הוא כמו בחי' נובלות שלו ולפי שהוא ת"ח [תלמיד חכם / תלמידי חכמים] ע"כ גם בנובלות שלו יש דבר חכמה.

But the explanation is this: our Sages, of blessed memory, said, "The ordinary conversation of Torah scholars requires study." That is, ordinary conversation is like the level of a person's novlos (lesser outgrowths); and because he is a Torah scholar, even in his novlos there is a word of wisdom.

> The resolution begins from the Sages' teaching that even the ordinary conversation of Torah scholars needs study. Such talk is a scholar's novlos, a lesser outgrowth of his mind, yet because he is a scholar, wisdom is present even there.

משא"כ שיחת חולין ונובלות של שאר בנ"א [בני אדם] יהיו דברים בטלים כו' כמ"כ [כמו כן] בחי' השערות הוא בחי' נובלות והוא בחי' המשכה בצמצום רב ועצום

Whereas the ordinary conversation and novlos of other people would be idle words, etc. So too the level of the hairs is the level of novlos: it is the level of a drawing-down in a great and immense contraction (tzimtzum),

> Other people's casual talk is just idle words. Hair, too, is a novlos: an outflow drawn down through a great contraction, not the mind itself.

ולא מבחי' עצמיות המוחין כנ"ל ונמשל לשיחת חולין שאינו עצמיות השכל ואעפ"כ [ואף על פי כן] הנה יש בחי' ומדרגה ששערות הן קדושה עליונה שי"ג מדה"ר [מדות הרחמים] נק'[54] תיקוני דיקנא.

and not from the level of the essence of the brain, as mentioned above; and it is likened to ordinary conversation, which is not the essence of the intellect. Nevertheless, there is a level and rung at which hairs are a supernal holiness: for the Thirteen Attributes of Mercy are called tikkunei dikna (the tikkunim of the beard).

> Hair, then, is like casual talk and not the essence of intellect. Yet there is a level at which hair is supreme holiness: the Thirteen Attributes of Mercy are called the tikkunim of the beard.

7 וכתיב שער רישי [רישיה] כעמר נקא[55] להיות שהן המשכות מבחי' קדש העליון בחי' כתר ישת חשך סתרו[56] שהמהות אינו מושג כלל רק אחר שנמשך בבחי' צמצום ושערות אז החכמה תתהוה מבחי' מזל הח' כנ"ל.

And it is written, "The hair of His head is like pure wool," since they are drawings-down from the level of the supernal kodesh, the level of Keser (the Crown), [of which it is said,] "He made darkness His hiding place": its essence is not grasped at all; only after it is drawn down by way of contraction and hairs, then Chochmah (wisdom) comes into being from the level of the eighth mazal, as mentioned above.

> Daniel's vision, "the hair of His head is like pure wool," pictures the hairs as drawings-down from the supernal kodesh, Keser. Keser itself is hidden, "He made darkness His hiding place," and only once its light is drawn down through contraction, as "hairs," does Chochmah come into being from the eighth mazal.

וזהו בחי' קדוש שהוי"ו בחי' קוצין ושערות הנמשך מבחי' קדש ע"כ שערות אלו הן קדושה נפלאה

And this is the level of kadosh: the vav is the level of locks (kotzin) and hairs, drawn from the level of kodesh. Therefore these hairs are a wondrous holiness,

> That is what kadosh with a vav means: the vav stands for the locks and hairs drawn from kodesh. Because they come from kodesh, these hairs are a wondrous holiness.

כי רק על ידי צמצום זה יכול להיות איזה גילוי כו' מ שא"כ מה שלמעלה מהצמצום לית מחשבה דח"ע [דחכמה עילאה] תפיסא ביה משא"כ בבחי'

for only through this contraction can there be any revelation, etc.; whereas what is above the contraction, "no thought" of the higher Chochmah (Chochmah Ila'ah) "grasps it." Whereas in the level of

> Only through such contraction can anything be revealed at all; what lies above it is beyond the grasp of even the higher Chochmah, as the saying goes, "no thought grasps it." The Alter Rebbe now contrasts this with hair on a lower level.

שערות שלמטה ארז"ל [אמרו רבותינו זכרונם לברכה] שער באשה ערוה שיש יניקה לחיצונים אחידן בשערהא[57] כו' כמבואר בזהר פרשת אחרי (ד"ס ע"ב) וע"ז נאמר כרחל לפני גוזזיה נאלמה[58] כו'.

hairs that are below, our Sages, of blessed memory, said, "A woman's hair is ervah," for there is nurture for the external forces, [which] "cling to her hair," etc., as is explained in the Zohar, Parshas Acharei (folio 60b). And of this it is said, "Like a ewe (rachel) that is mute before her shearers," etc.

> Below, hair can become a channel for the external forces: the Sages count a woman's hair as ervah, and the Zohar on Acharei speaks of forces that "cling to her hair." The Alter Rebbe applies to this the verse "Like a ewe (rachel) that is mute before her shearers," which, as the next part shows, concerns Malchus.

כי בחי' מל' היא בחי' ממכ"ע [ממלא כל עלמין] המתלבשת בתוכיות העולמות ע"כ כשנמשך מבחי' זו המלובשת בבי"ע ע"י צמצום רב ועצום כמו בחי' שערות יכול להיות ג"כ יניקת החיצונים כו'.

For the level of Malchus (sovereignty) is the level of the light that fills all worlds (memalei kol almin), which is enclothed within the inwardness of the worlds. Therefore, when [light] is drawn from this level, which is enclothed in Beriah, Yetzirah and Asiyah, through a great and immense contraction (tzimtzum), like the level of hairs, there can also be nurture for the external forces, etc.

> Malchus is the light that fills all worlds, clothed inside them. When light is drawn from Malchus, as it is clothed in Beriah, Yetzirah and Asiyah, through a great contraction like hair, the external forces can also draw nurture from it.

8 ועמ"ש מזה ע"פ ויקח קרח ובד"ה ונקדשתי בתוך בני ישראל. וממוצא דבר נשמע איחך שהשערות אין ערוך לבחינת המוחין עצמן שהרי שער באשה ערוה כו'

And see what is written about this on [the verse] "And Korach took," and in the discourse beginning "And I shall be sanctified in the midst of the children of Israel." And from what has emerged we can learn the other [case]: that the hairs bear no comparison to the level of the brain (mochin) itself, for "a woman's hair is ervah," etc.,

> After referring to his maamarim on "And Korach took" and "And I shall be sanctified," the Alter Rebbe draws a lesson from the lower case for the higher one. Hair is clearly not comparable to the mind itself, since "a woman's hair is ervah," a channel for the external forces.

ובחי' מוחין דמל' עצמן דבריאה יצירה עשיה הן מקור חיות העולמות דקדושה כו' והיינו לפי שהן כבר נמשכו בצמצום רב ועצום עד שאין ערוך לגבי העצמיות.

while the level of the mochin of Malchus itself, of Beriah, Yetzirah and Asiyah, is the source of the life-force (chayus) of the worlds of holiness, etc. And this is because [the hairs] have already been drawn down in a great and immense contraction, until they bear no comparison to the essence.

> By contrast, the mochin, the "mind," of Malchus in Beriah, Yetzirah and Asiyah is the source of life for the worlds of holiness. The hairs differ because they have come down through so great a contraction that they no longer resemble their source.

א"כ כמ"כ [כמו כן] מזה נשכיל בענין שערות דת"ד [דתיקוני דיקנא] הנק' קדוש בוא"ו שג"כ אין להם ערך כלל לבחי' קדש העליון שהוא מו"ס [מוחא סתימאה] דא"א שמשם מקור התהוות השערות דת"ד [דתיקוני דיקנא] כו'

If so, from this we can likewise understand the matter of the hairs of the tikkunim of the beard (tikkunei dikna), which are called kadosh with a vav: they too bear no comparison at all to the level of the supernal kodesh, which is Mocha Stima'ah (the hidden brain) of Arich Anpin, from which comes the source of the coming-into-being of the hairs of the tikkunim of the beard, etc.;

> The same holds above: the hairs of the tikkunim of the beard, called kadosh with a vav, bear no comparison to the supernal kodesh, Mocha Stima'ah of Arich Anpin. This is so even though Mocha Stima'ah is their very source.

דאף על פי ששערות אלו הן קדושה עצומה ונפלאה מכל מקום אינן ערוך לגבי עצמיות הכתר ומו"ס [ומוחא סתימאה] וכמ"ש במ"א דשערות הן רק בחי' צומח שבמדבר כו'.

for although these hairs are an immense and wondrous holiness, nevertheless they bear no comparison to the essence of Keser and Mocha Stima'ah; as is written elsewhere, that hairs are only the level of the vegetative within the speaking [being], etc.

> These hairs are an immense holiness, yet beside the essence of Keser and Mocha Stima'ah they are like the "vegetative" part of a human being, which grows but neither feels nor thinks. That is the gap between kadosh and kodesh.

SECTION 3 • ¶9–12

My holiness above yours: Atik and Arich Anpin

9 והנה הנשמות שרשן מחכמה דאצילות המקבלת מבחינת שערות דמו"ס [דמוחא סתימאה] ועליין היינו בבחי' קדש העליון שלמעלה מבחי' קדוש

Now, the souls have their root in Chochmah of Atzilus, which receives from the level of the hairs of Mocha Stima'ah; and their ascent is into the level of the supernal kodesh, which is above the level of kadosh.

> The souls are rooted in Chochmah of Atzilus, which itself receives from the hairs of Mocha Stima'ah, that is, from kadosh. Their ascent is therefore to the supernal kodesh, above their own root.

והיינו ע"י התומ"צ [התורה ומצות] תרי"ג מצות דאורייתא וז' דרבנן תר"ך עמודי אור היינו ששרשן בבחי' כתר העליון שממנו נמשכים תר"ך עמודי אור שהעמוד מחבר הגג עם הקרקע ויכולים לעעלות בו וע"י על הגג כו'

And this is through the Torah and mitzvos: the 613 mitzvos of the Torah and the seven of the Rabbis, [which are] the 620 pillars of light; that is, their root is in the level of the supernal Keser, from which the 620 pillars of light are drawn. For a pillar connects the roof with the ground, and one can climb by it, and by means of it, onto the roof, etc.

> The ascent comes through Torah and mitzvos: the 613 commandments of the Torah and the seven of the Rabbis make 620, the "pillars of light" rooted in the supernal Keser, whose letters (כתר) add up to 620. Like a pillar that joins the ground to the roof, the mitzvos let a person climb from below to the very top.

והנה ע"ז נאמר ועשיתם את כל מצותי והייתם קדושים[59] וע,ז אמר יכול כמוני[60] ת"ל [תלמוד לומר] כי קדוש אני קדושתי למעלה מקדושתכם.[61]

And of this it is said, "And you shall do all My commandments and be holy." And of this he said, "Could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness."

> This is the meaning of "And you shall do all My commandments and be holy." On this the Midrash says: "Could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness."

פי' כי הגם שע"י המצות מגיעין ועולין עד בחינת אור הכתר מ"מ קדושתי למעלה כו'.

That is: although through the mitzvos they reach and ascend up to the level of the light of Keser, nevertheless "My holiness is above," etc.

> Even though the mitzvos raise the soul to the light of Keser, G-d's holiness remains above it. That is the plain sense of the Midrash.

אך באמת ג"ז [גם זה] אינו מובן מה בא להשמיענו ודאי ידוע שבחי' הכתר כ"כ [כל כך] כלא חשיב לגבי עצמות א"ס ב"ה כו'

But in truth this too is not understood: what does it come to teach us? Certainly it is known that the level of Keser is so utterly as nothing compared to the essence of the Infinite One (Ein Sof), blessed be He, etc.,

> Yet the Midrash seems to teach nothing new. It is already known that Keser is as nothing before G-d's essence, so why would anyone think that a soul in Keser is "like Him"?

שהוא יתי נקי עושה פלא[62] היינו שהכתר שהוא פלא עליון כעשיה גשמיות חשוב אצלו יתי.

for He, may He be blessed, is called "Who makes (oseh) wonders (pele)": that is, Keser, which is the supernal wonder (pele elyon), is considered by Him, may He be blessed, like physical making (asiyah).

> G-d is called "Who makes wonders (oseh pele)": Keser, the supernal "wonder," is to Him like mere physical making (asiyah). So there seems to be no room for the question at all.

10 וא"כ קדושתו יתי למעלה מעלה לין קץ על קדושתנו אפי' [אפילו] לאחר עליי' [עלייה] הנשמות בקדש העליון דכתר.

If so, His holiness, may He be blessed, is far, far above our holiness, without end, even after the ascent of the souls into the supernal kodesh of Keser.

> Since even Keser is nothing before G-d, His holiness must be infinitely above ours even after the souls reach Keser. So the Midrash's point still needs explaining.

אך הענין כי הנה ידוע דבחי' מל' דא"ס נעשה כתר לנאצלים. ודרך כלל בחי' הכתר הוא בחי' ממוצע בין עצמות אור א"ס לנאצלים והממוצע יש בו מבחי' תחתונה שבמאציל[63]

But the explanation is this: it is known that the level of Malchus of the Infinite One becomes Keser for the emanated [levels]. And in general the level of Keser is the level of an intermediary between the essence of the Infinite Light (Or Ein Sof) and the emanated [levels]; and the intermediary has in it [something] of the lowest level within the Emanator,

> The answer begins with a known principle: Malchus of the Infinite One, the last level of G-d Himself, becomes Keser for the emanated levels. Keser is thus an intermediary between the essence of the Infinite Light and what is emanated, and like any intermediary it includes something of the higher side, the lowest level of the Emanator.

והוא בחי' ע"י [עתיק יומין] ויש בו ג"כ בחי' שרש הנאצלים והוא בחי' א"א וכמ"ש בע"ח [בעץ חיים] שמ"א[64] באריכות.

which is the level of Atik Yomin; and it also has in it the level of the root of the emanated [levels], which is the level of Arich Anpin; as is written at length in Etz Chaim, Sha'ar 41.

> The part of Keser that belongs to the Emanator is called Atik Yomin; the part that is the root of the emanated levels is called Arich Anpin. The Alter Rebbe refers to Etz Chaim for a long treatment of this.

11 והנה בחי' עתיק יומין להיותו בחי' א"ס הוא למעלה מעלה הרבה מבחי' א"א שרש הנאצלים

Now, the level of Atik Yomin, being a level of the Infinite One, is very, very far above the level of Arich Anpin, the root of the emanated [levels];

> Atik Yomin, being a level of the Infinite itself, is far above Arich Anpin. Arich Anpin is only the root of the emanated levels.

ולכן נק' עתיק לשון המעתיק הרים[65] שנעתק ונבדל מבחי' הנאצלים כו' ואע"פ [ואף על פי] שבחי' ע"י [עתיק יומין] הוא בחי' תחתונה דא"ס מ"מ הוא למעלה מעלה לאין קץ משרש הנאצלים כו'.

therefore it is called Atik, a term [as in] "Who removes (hama'tik) mountains": for it is removed and separate from the level of the emanated [levels], etc. And although the level of Atik Yomin is the lowest level of the Infinite One, nevertheless it is far, far above the root of the emanated [levels], without end, etc.

> The name Atik comes from "Who removes (hama'tik) mountains": Atik is removed and separate from everything emanated. Even though it is the lowest level of the Infinite, it is still infinitely higher than the root of the emanated levels.

12 והנה ע"י המצות הוא העלי' [העלייה] בבחינת כתר כנ"ל ולזה אמר יכול כמוני אין ר"ל [רוצה לומר] כמוני ממש מהותו ועצמותו

Now, through the mitzvos the ascent is into the level of Keser, as mentioned above. And so, when he said, "Could it be like Me?", he does not mean "like Me" literally, His being and essence,

> The mitzvos raise the soul to Keser. So when the Midrash asks, "Could it be like Me?", it does not mean like G-d's very being and essence.

רק כמוני היינו בחי' אור א"ס שבכתר והוא בחי' ע"י שהוא בחי' התחתונה שבמאציל כנ"ל שהרי ע"י מכלל בחי' הכתר הוא.

but "like Me" means the level of the Infinite Light within Keser, which is the level of Atik Yomin, the lowest level within the Emanator, as mentioned above; for Atik Yomin is included in the level of Keser.

> "Like Me" refers to the Infinite Light within Keser, Atik Yomin, the lowest level of the Emanator, which is part of Keser. One might think that a soul raised to Keser reaches even that level.

לזה אמר ת"ל [תלמוד לומר] כי קדוש אני כו' כי ע"י המצות העלי' [העליה] בבחי' א"א כי תרי"ג מצות נמשכין מתרי"ג ארחין דגלגלתא.

To this he said, "The verse teaches, 'For I am holy,'" etc.: for through the mitzvos the ascent is into the level of Arich Anpin, since the 613 mitzvos are drawn from the 613 paths of the Gulgalta (the skull).

> The verse "For I am holy" answers no: the mitzvos raise the soul only to Arich Anpin, since the 613 mitzvos come from the 613 paths of the Gulgalta, the "skull" of Arich Anpin. Atik Yomin, "My holiness," remains above.

SECTION 4 • ¶13

The holy King and the blessing over the mitzvos

13 וזהו בחי' קדש העליון שלמעלה מבחי' קדוש כנ"ל באריכות אבל בחי' ע"י [עתיק יומין] ע"ז נאמר קדושתי למעלה כו'.

And this is the level of the supernal kodesh, which is above the level of kadosh, as mentioned above at length. But of the level of Atik Yomin it is said, "My holiness is above," etc.

> To sum up: the mitzvos reach the supernal kodesh, which is above kadosh. But Atik Yomin is the level of which it is said, "My holiness is above" yours.

וזהו ענין המלך הקדוש שאומרים בעשי"ת [בעשרת ימי תשובה] שהוא בחי' מלכות דא"ס שהוא בחי' קדושתי שלמעלה מקדושתכם וע"כ אז זמן התיקון למלאות כל הפגמים שנעשו ע"י העונות והחטאים.

And this is the meaning of "the holy King," which we say during the Ten Days of Teshuvah: it is the level of Malchus (sovereignty) of the Infinite One (Ein Sof), which is the level of "My holiness, which is above your holiness." And therefore that is the time of rectification, to fill in all the blemishes that were made by the iniquities and sins.

> "The holy King," said in the prayers of the Ten Days of Teshuvah, refers to Malchus of the Infinite One, Atik, the level of "My holiness above your holiness." That is why these days can repair every flaw caused by sin.

מאחר שקדושה זו המתגלה בעשי"ת [בעשרת ימי תשובה] היא מקור לקדושת המצות ולמעלה הרבה ממנה ע"כ יש ביכולת' [ביכולתו] להמשיך מקור הקדושה מחדש ולמלאות כל פגם וחסרון כו'.

Since this holiness that is revealed during the Ten Days of Teshuvah is the source of the holiness of the mitzvos, and far above it, therefore it is within [our] ability to draw down the source of holiness anew and to fill in every blemish and lack, etc.

> The holiness revealed in these days is the source of the holiness of the mitzvos and far above it. So it can draw holiness down anew from its source and fill in whatever sin has left lacking.

וזהו ג"כ ענין הברכה שעל כל המצות להמשיך לבחי' קדושת המצות שהוא קדושת הכתר מבחי' מלכות דא"ס שהוא בחי' קדושתי שלמעלה מקדושתכם כו'

And this is also the meaning of the blessing over all the mitzvos: to draw down to the level of the holiness of the mitzvos, which is the holiness of Keser (the Crown), from the level of Malchus of the Infinite One, which is the level of "My holiness, which is above your holiness," etc.

> The blessing said over every mitzvah works the same way. It draws from Malchus of the Infinite One, "My holiness," down into the holiness of the mitzvos, which is the holiness of Keser.

(ועמ"ש במ"א ע"פ ואתחנן[66, 67] שברכת המצות הוא מבחי' אתעדל"ע [אתערותא דלעילא] שמאליה ומעצמה להיות ע"י"ז באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] ע"ש ולכן א"ש [אתי שפיר] שזהו מבחי' קדושתי כו' ע"ד שנתבאר במ"א פי' יכול כמוני ת"ל [תלמוד לומר] כו'

(And see what is written elsewhere on [the verse] "And I pleaded": that the blessing over the mitzvos is from the level of an arousal from above (isarusa dile'eila) that [comes] of its own accord and by itself, so that through it, by an arousal from below (isarusa dilesata), there will be an arousal from above; see there. And therefore it is well [understood] that this is from the level of "My holiness," etc., along the lines of what was explained elsewhere on the meaning of "Could it be like Me? The verse teaches," etc.,

> In a parenthesis the Alter Rebbe cites his maamar on "And I pleaded": the blessing over a mitzvah comes from an arousal from above that comes on its own, so that the person's arousal from below can then bring a further arousal from above. That is why it fits to say that the blessing comes from "My holiness."

קדושתי למעלה מקדושתכם[68] שיש אתעדל"ע [אתערותא דלעילא] שנמשכת ע"י אתעדל"ת [אתערותא דלתתא] והוא הנמשך ע"י מעשה המצות שבאתעדל"ת [שבאתערותא דלתתא] נמשך אתעדל"ע [אתערותא דלעילא] וזהו ענין קדושתכם ויש אתעדל"ע [אתערותא דלעילא] קודם אתעדל"ת [אתערותא דלתתא] להעלות ממטה למעלה ואתעדל"ע [ואתערותא דלעילא] זו גדלה מעלתה מאד מאותה שע"י אתעדל"ת [אתערותא דלתתא] שאין

"My holiness is above your holiness": that there is an arousal from above that is drawn down through an arousal from below, and this is what is drawn down through the performance of the mitzvos, for through an arousal from below an arousal from above is drawn down, and this is the meaning of "your holiness"; and there is an arousal from above [that comes] before the arousal from below, to raise [things] from below to above; and this arousal from above is very much greater in its level than the one [that comes] through an arousal from below, for

> He recalls another explanation of "My holiness is above your holiness." "Your holiness" is the arousal from above that our deeds call forth; "My holiness" is an arousal from above that comes first, on its own, to lift things up from below, and it is far higher because human effort cannot reach it.

אתעדל"ת [אתערותא דלתתא] יכולה להגיע אליה כו' וע"ז כיוונו קדושתי למעלה מקדושתכם הרי א"כ ברכת המצות שהיא בחי' אתעדל"ע [אתערותא דלעילא] זו שרשה מבחי' קדושתי כו' ואין זה סותר למ"ש כאן דפי' קדושתי כור היינו בחי' ע"י [עתיק יומין] מל' דא"ס

the arousal from below cannot reach it, etc. And this is what they intended [by] "My holiness is above your holiness." If so, then the blessing over the mitzvos, which is the level of this arousal from above, has its root in the level of "My holiness," etc. And this does not contradict what is written here, that the meaning of "My holiness," etc., is the level of Atik Yomin, Malchus of the Infinite One;

> So the blessing over the mitzvos, an arousal from above that comes on its own, is rooted in "My holiness." This does not contradict the present explanation that "My holiness" is Atik Yomin, Malchus of the Infinite One.

כי שרש אתעדל"ע [אתערותא דלעילא] זו היא נמשכת באמת מבחי' ע"י [עתיק יומין] מל' דא"ס כו' אלא שבברכת המצות ההמשכה הוא רק כדי להיות ע"ז באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] כו' עמ"ש ע"פ לסוסתי[69] כו' גבי שיר השירים.

for the root of this arousal from above is in truth drawn from the level of Atik Yomin, Malchus of the Infinite One, etc.; except that in the blessing over the mitzvos the drawing-down is only so that through it, by an arousal from below, there will be an arousal from above, etc. See what is written on [the verse] "To a mare," etc., in Shir HaShirim.

> The unprompted arousal from above does in truth come from Atik Yomin. In the blessing over a mitzvah, though, it is drawn down only to enable the mitzvah's own arousal from below; the Alter Rebbe refers to his maamar on "To a mare" in Shir HaShirim.

אבל בעשי"ת [בעשרת ימי תשובה] שאומרים המלך הקדוש הוא גילוי גדול מבחינה זו למלאות כל הפגמים שנעשו בהאתעדל"ת [בהאתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא]):[70]

But during the Ten Days of Teshuvah, when we say "the holy King," there is a great revelation from this level, to fill in all the blemishes that were made in the arousal from below, and in the arousal from above that [comes] through the arousal from below.)

> During the Ten Days, when we say "the holy King," the same level is revealed in a great way and for a different purpose. It repairs every flaw made in the arousal from below and in the arousal from above that answers it.

SECTION 5 • ¶14–17

Seeds in the supernal earth

14 ב וזהו ענין כי כארץ תוציא צמחה וכגנה זרועיה תצמיח.[71] דר"ל [דרוצה לומר] בקדושה הנמשכת ע"י המצות שנק' זריעה כמ"ש זורע צדקות מצמיח ישועות שהזריעה הוא אתעדל"ת [אתערותא דלתתא] והצמיחה היא אתעדל"ע [אתערותא דלעילא] שעל ידה.

(2) And this is the meaning of "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout." That is to say, [it speaks] of the holiness drawn down through the mitzvos, which are called "sowing," as it is written, "He sows righteousness, makes salvations sprout": the sowing is an arousal from below, and the sprouting is the arousal from above that [comes] through it.

> Section 2 returns to the verse: "For as the earth brings forth its growth" speaks of the holiness drawn through the mitzvos, which are called sowing, as in the prayer-book phrase "He sows righteousness, makes salvations sprout." The sowing is the arousal from below, and the sprouting is the arousal from above that it calls forth.

ומשל בחי' זו למה שהארץ והגנה יצמיחו וכמ"ש ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה[72] לעבדה זו רמ"ח מ"ע [מצות עשה][73] ולשמרה זו שס"ה ל"ת [לא תעשה].

And this level is likened to what the earth and the garden make sprout; as it is written, "And He placed him in the Garden of Eden to work it and to guard it": "to work it" — these are the 248 positive commandments; "and to guard it" — these are the 365 prohibitions.

> This is compared to what the earth and a garden grow. Adam was placed in the Garden of Eden "to work it and to guard it": working it is the 248 positive commandments, guarding it the 365 prohibitions.

כי הנה נראה בחוש שהזרע והגרעין אינם בעכך להיות מהם צמיחה רבה כ"כ [כל כך] מצד עצמן

For we see with our own senses that the seed and the kernel are not of such worth that so great a growth should come from them on their own account;

> Experience shows that a seed or kernel in itself has nothing like the power to produce such abundant growth.

אלא שזהו ע"י כח הצומח שיש בארץ מעשרה מאמרות ממאמר תדשא הארץ דשא[74] כו' שהוא מבחי' מל' דמל' דעשייה.

rather, this is through the power of growth that is in the earth from the Ten Utterances, from the utterance "Let the earth sprout vegetation," etc., which is from the level of Malchus of Malchus of Asiyah.

> The growth comes from the power placed in the earth by one of the Ten Utterances of creation, "Let the earth sprout vegetation." That power is Malchus of Malchus of Asiyah, the very last level of the lowest world.

15 וכח הצומח הזה הוא בחי' כח היולי להצמיח כל מיני עונג וטעם ומאכל כו' והגרעין הנזרע אינו

And this power of growth is the level of an undifferentiated power (koach hiyuli) to make sprout all kinds of delight, taste and food, etc. And the kernel that is sown is nothing

> The earth's power of growth is "undifferentiated" (hiyuli): it can bring forth every kind of food, taste and delight. The seed itself contributes none of this.

אלא העלאת מ"ן [מיין נוקבין] להמשיך מכח הצומח ההיולי להצמיח מין זה הפרטי כפי הגרעין הנזרע כו' והכח הזה בארץ הוא מפני שנעוץ תחלתן בסופן.

but an elevation of mayin nukvin (feminine waters), to draw from the undifferentiated power of growth [the power] to make sprout this particular species, according to the kernel that was sown, etc. And this power is in the earth because "their beginning is wedged in their end."

> The seed only serves as mayin nukvin, "feminine waters," an arousal from below that calls forth from that general power the particular species matching it. The earth holds this power because "their beginning is wedged in their end": the lowest level is rooted in the highest.

16 וכמ"ש ענין זה באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי במ"ש ועוד זאת כו' הוא מראה כחה ויכולתה ביסוד העפר כו' המצמיח תמיד יש מאין[75] כו' ע"ש.

As this matter is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces," where it says, "And furthermore," etc., "it shows its power and ability in the element of earth," etc., "which constantly makes something sprout from nothing," etc.; see there.

> The Alter Rebbe refers to Iggeres HaKodesh (the epistle "He and His life-forces"), which says that the divine power shows itself most strongly in the element of earth, which constantly brings forth something from nothing. The lowest element reveals the highest power.

וכמ"כ [וכמו כן] הוא ענין מעשה המצות הוא ענין זורע צדקות שכל מעשה הצדקה וכן כל המצות שנק' בשם צדקה.

So too, the performance of the mitzvos is [the meaning of] "He sows righteousness (tzedakos)": every act of charity (tzedakah), and likewise all the mitzvos, which are called by the name tzedakah,

> So it is with the mitzvos, "He sows righteousness." Every act of tzedakah, and every mitzvah, since all the mitzvos are also called tzedakah, is a kind of sowing.

נמשלה לזריעה שהגרעין אין בו ריח וטעם כלל וכך כל מעשה המצות הם מלובשים בדברים גשמיים ועכ"ז [ועם כל זה] הם בחי' העלאת מ"ן [מיין נוקבין] לשרש נש"י [נשמות ישראל] שהיא בחי' ארץ העליונה מל' דאצילות כו'

is likened to sowing: the kernel has no fragrance or taste at all, and so all the performance of the mitzvos is enclothed in physical things; and even so they are the level of an elevation of mayin nukvin to the root of the souls of Israel, which is the level of the supernal earth, Malchus of the World of Atzilus (Emanation), etc.,

> Like a seed without smell or taste, the mitzvos are clothed in physical things. Yet they are mayin nukvin raised to the root of the souls of Israel, the "supernal earth," Malchus of Atzilus.

שבהנזרעים המצות ועי"ז מצמיח ישועות גילוי אור א"ב [א"ס] ב"ה והיינו על ידי שבארץ העליונה יש הכח הזה להצמיח כו'

in which the mitzvos are sown; and through this "He makes salvations sprout": the revelation of the Infinite Light, blessed be He. That is, [it is] because in the supernal earth there is this power to make [things] sprout, etc.;

> The mitzvos are sown in that supernal earth, and through this "He makes salvations sprout": the revelation of the Infinite Light. The supernal earth has the power to make this grow.

כי נעוץ תחלתן בסופן שהמל' שרשה בכתר שהכתר הוא בחי' מקור התענוגים ועי"י כל מצוה נצמח גילוי עונג עליון בפרט שהוא מקור מצוה זו כו'

for "their beginning is wedged in their end": Malchus has its root in Keser, and Keser is the level of the source of delights; and through each mitzvah there sprouts a revelation of the particular supernal delight that is the source of that mitzvah, etc.

> Malchus has this power because its beginning is wedged in its end: Malchus is rooted in Keser, the source of all delights. So each mitzvah makes sprout the particular supernal delight that is its own source.

(ועיין מ"ש מזה באריכות ע"פ הבאים ישרש[76] יעקב[77] וע"פ כי תבואו אל הארץ[78] ושבתה הארץ[79] כו' ובאגה"ק [ובאגרת הקודש] ד"ה זורע צדקות ע"ש).

(And see what is written about this at length on [the verse] "[In days] to come, Yaakov will take root," and on [the verse] "When you come into the land, the land shall rest," etc., and in Iggeres HaKodesh, the passage beginning "He sows righteousness"; see there.)

> The Alter Rebbe points to fuller discussions in his maamarim on "[In days] to come, Yaakov will take root" and "When you come into the land," and in Iggeres HaKodesh on "He sows righteousness."

והנה פי' וכגנה זרועיה הם ב' זריעות שהם בחי' כוונת המצות ומעשה המצוה עצמה כו'

Now, the meaning of "and as a garden, the things sown in it" (zero'ehah) is two sowings, which are the level of the intention (kavanah) of the mitzvos and the performance of the mitzvah itself, etc.:

> The plural "the things sown in it" points to two sowings: the intention (kavanah) behind a mitzvah and the physical act itself.

שכוונת המצוה הוא הזריעה להצמיח גילוי עונג העליון בג"ע [בגן עדן] העליון ששם מאיר בחי' בינה ומהמצוה עצמה

the intention of the mitzvah is the sowing that makes a revelation of the supernal delight sprout in the upper Gan Eden, where the level of Binah (understanding) shines; and from the mitzvah itself

> The intention grows a revelation of supernal delight in the upper Gan Eden, where Binah shines.

היא הזריעה להצמיח ממנה הגילוי בג"ע [בגן עדן] התחתון שבו מאיר בחי' מלכות ועמ"ש מענין ג"ע [גן עדן] התחתון והעליון בסד"ה ועתה יגדל נא[80] כח[81] אדי'.

is the sowing that makes sprout from it the revelation in the lower Gan Eden, in which the level of Malchus shines. And see what is written on the matter of the lower and upper Gan Eden at the end of the discourse beginning "And now, let the power of Ado-nai be great."

> The act itself grows a revelation in the lower Gan Eden, where Malchus shines. The Alter Rebbe refers to a further discussion of the two Gardens at the end of the maamar on "And now, let the power of Ado-nai be great."

17 ועוד בחי' ג' כארץ תוציא צמחה הוא ע"י מצות אנשים מלומדה[82] שבלי כוונה כו' כמו שנת' [שנתבאר] למעלה.

And further, a third level: "As the earth brings forth its growth" is through "the commandment of men, learned by rote," which is without intention, etc., as was explained above.

> A third level is the first half of the verse, "As the earth brings forth its growth." It refers to mitzvos done by rote, "the commandment of men, learned by rote," without intention, as explained above.

כן אד'[83] הוי' יצמיח צדקה ותהלה הוא בחינת ההתגלות שבר"ה [שבראש השנה] ויוהכ"פ [ויום הכפורים] שהוא מבחי' המלך הקדוש בחינת קדושתי שלמעלה מקדושתכם כו'

"So will Ado-nai Havayah make righteousness and praise sprout" is the level of the revelation of Rosh HaShanah and Yom Kippur, which is from the level of "the holy King," the level of "My holiness, which is above your holiness," etc.

> The end of the verse, "So will Ado-nai Havayah make righteousness and praise sprout," is the revelation of Rosh HaShanah and Yom Kippur. It comes from "the holy King," the level of "My holiness above your holiness."

והוא ע"ד המבואר בספרא דצניעותא בזהר תרומה קע"ז א' בהאי זמנא[84] (דהיינו ביוה"כ [ביום הכפורים] ור"ה [וראש השנה] ע"ש)

And this is in the manner of what is explained in the Sifra DiTzniusa, in the Zohar, Terumah, [folio] 177a: "At this time" (that is, on Yom Kippur and Rosh HaShanah; see there):

> The Sifra DiTzniusa in the Zohar (Terumah, 177a) applies the verse "Ado-nai Havayah, You have begun" to "this time," which the Alter Rebbe identifies as Rosh HaShanah and Yom Kippur.

אד' הוי' אתה החלות להראות את עבדך את גדלך[85] כו' ופי' אתה החלות היא בחינת אתעדל"ע [אתערותא דלעילא] לבד כמ"ש במ"א באריכות ע"פ ואתחנן[86] כו'

"Ado-nai Havayah, You have begun to show Your servant Your greatness," etc. And the meaning of "You have begun" is the level of an arousal from above alone, as is written at length elsewhere on [the verse] "And I pleaded," etc.;

> "You have begun" means an arousal from above alone, initiated by G-d without any prompting from below. The Alter Rebbe explains this at length in his maamar on "And I pleaded."

ע"ש והיא בחי' קדושתי כו' הנ"ל כי בחי' אתעדל"ע [אתערותא דלעילא] זו היינו כמו שבתחילת הבריאה כי חפץ חסד הוא[87]

see there. And this is the level of "My holiness," etc., mentioned above; for this level of arousal from above is like [that] at the beginning of creation, "for He desires kindness."

> That unprompted arousal is "My holiness." It is like the arousal at the very beginning of creation, when there was no one below to call it forth: "for He desires kindness."

ולכן מתגלה בחינה זו בר"ה [בראש השנה] שהוא זה היום תחלת מעשיך זכרון ליום ראשון שהוא בחי' כי חפץ חסד הוא לכן בכל ר"ה [ראש השנה] מתעורר גילוי זה.

And therefore this level is revealed on Rosh HaShanah, which is "This day is the beginning of Your works, a remembrance of the first day," which is the level of "for He desires kindness." Therefore on every Rosh HaShanah this revelation is aroused.

> That is why it is revealed on Rosh HaShanah, "the beginning of Your works, a remembrance of the first day." Each Rosh HaShanah the original, unprompted kindness of creation is aroused again.

SECTION 6 • ¶18–22

The Thirteen Attributes and Yom Kippur

18 וזהו בהאי זמנא אתה החילות[88] כו' וזהו ענין אד' הוי' כי שם אד' מאיר בר"ה [בראש השנה]

And this is [the meaning of] "At this time: 'You have begun,'" etc. And this is the meaning of "Ado-nai Havayah": for the Name Ado-nai shines on Rosh HaShanah,

> The Zohar's "At this time: 'You have begun'" explains why the verse pairs the Names "Ado-nai Havayah." The Name Ado-nai is the one that shines on Rosh HaShanah.

כי ר"ה [ראש השנה] הוא בנין המל' שהיא בחי' שם אד' דינא דמלכותא אותיות אד'[89] ושם הוי' בניקוד אלקים הוא בחי' בינה שהוא בחי' יוהכ"פ [יום הכפורים] אימא עילאה כו'

for Rosh HaShanah is the building of Malchus (sovereignty), which is the level of the Name Ado-nai: "the law of the kingdom" (dina demalchusa), [dina being] the letters of Ado-nai. And the Name Havayah with the vowels of Elokim is the level of Binah (understanding), which is the level of Yom Kippur, Imma Ila'ah (the supernal mother), etc.;

> Rosh HaShanah is the building of Malchus, whose Name is Ado-nai; the Aramaic word dina, "law," as in "the law of the kingdom," is made of the same letters as Ado-nai. The Name Havayah written with the vowels of Elokim, as in this verse, is Binah, the "supernal mother," and belongs to Yom Kippur.

שלכן יוהכ"פ [יום הכפורים] אין בו אכילה ושתיה כמו העוה"ב [העולם הבא] שאין בו אכילה ושתיה[90] ועוה"ב [ועולם הבא] הוא מבחינת בינה כו'

and therefore on Yom Kippur there is no eating or drinking, like the World to Come, in which there is no eating or drinking; and the World to Come is from the level of Binah, etc.

> That is why there is no eating or drinking on Yom Kippur: it resembles the World to Come, in which, the Talmud says, there is no eating or drinking. And the World to Come derives from Binah.

ועי"ז נאמר כן אדי[91] הויי יצמיח צדקה ותהלה שהן ב' שמות דאד' הויי אתה החלות כו'.

And of this it is said, "So will Ado-nai Havayah make righteousness and praise sprout": these are the two Names of "Ado-nai Havayah, You have begun," etc.

So the two Names in "So will Ado-nai Havayah make ... sprout" are the same two as in "Ado-nai Havayah, You have begun." Ado-nai stands for Rosh HaShanah, and Havayah read as Elokim for Yom Kippur.

19 וזהו ענין י"ג מדה"ר [מדות הרחמים] דכתיב ויעבור ה' על פניו פי' שעובר מלמעלה מבחינת פניו.

And this is the meaning of the Thirteen Attributes of Mercy, of which it is written, "And Havayah passed al panav (before him)": the meaning is that He passes from above the level of His panim (face),

The Thirteen Attributes of Mercy were revealed when "Havayah passed al panav," usually rendered "before him." The Alter Rebbe reads it as "passed above His face": the Attributes come from a level higher than the divine "face."

דהיינו מבחי' עתיק שלמעלה מא"א [מאריך אנפין] ומשם נמשכים י"ג מדה"ר [מדות הרחמים] ועיקר התגלות זו הוא בנעילה דיוהכ"פ [דיום הכפורים][92,93] וסיבת המשכה והעברה זו שעובר על פניו[94] כו' הוא מבחי'

that is, from the level of Atik, which is above Arich Anpin; and from there the Thirteen Attributes of Mercy are drawn. And the chief revelation of this is at Ne'ilah of Yom Kippur. And the cause of this drawing-down and passing, in that He "passes over His face," etc., is from the level of

That higher level is Atik, above Arich Anpin (literally, the "long face"); the Thirteen Attributes are drawn from there, and they are revealed chiefly at Ne'ilah, the closing prayer of Yom Kippur. The Alter Rebbe then names what moves this "passing over."

כי חפץ חסד הוא[95] וברי"ה [ובראש השנה] מתחיל בחי' גילוי זה שהוא בחי' תחלת מעשיך פי' תחלת מעשיך היינו כענין אתה החלות כו' ונגמר בנעילה דיוהכ"פ [דיום הכפורים].

"for He desires kindness." And on Rosh HaShanah this level of revelation begins, which is the level of "the beginning of Your works"; the meaning of "the beginning (techilas) of Your works" is like the matter of "You have begun (hachilosa)," etc.; and it is completed at Ne'ilah of Yom Kippur.

The cause is "for He desires kindness," G-d's own unprompted will. The revelation begins on Rosh HaShanah, "the beginning (techilas) of Your works," a word akin to "You have begun (hachilosa)," and is completed at Ne'ilah.

20 ומעין זה יובן ג"כ בברכת המצות שאמרו מברך עליהן עובר לעשייתן פי' עובר הוא ג"כ ע"ד הנ"ל בפי' ויעבור ה' על פניו[96] כו' דר"ל [דרוצה לומר] שעובר מלמעלה[97] מבחי' עשייתן דהמצוה עצמה

And something of this kind will also be understood regarding the blessing over the mitzvos, of which [the Sages] said, "One blesses over them oveir la'asiyasan (before their performance)." The meaning of oveir is also along the lines mentioned above in the explanation of "And Havayah passed (vaya'avor) before him," etc.: that is to say, it passes from above the level of "their performance," of the mitzvah itself;

> The same pattern explains the rule that one says the blessing over a mitzvah oveir la'asiyasan, "before" doing it. Oveir also means "passing over," as in "And Havayah passed (vaya'avor)": the blessing passes above the performance of the mitzvah.

דהיינו מבחי' אור מקיף שהוא למעלה מהמצוה עצמה שהיא בחי' א"פ [אור פנימי] רמ"ח אברין כו' וכנ"ל ששרש ברכת המצות נמשך ג"כ מבחי' אתעדל"ע [אתערותא דלעילא] דאתה החלות כו'.

that is, from the level of the encompassing light (or makif), which is above the mitzvah itself, the mitzvah being the level of the inner light (or pnimi), the 248 limbs, etc. And [it is] as mentioned above, that the root of the blessing over the mitzvos is also drawn from the level of the arousal from above (isarusa dile'eila) of "You have begun," etc.

> The blessing draws an encompassing light (or makif) above the mitzvah itself, which is an inner light (or pnimi), one of the 248 "limbs" of the commandments. This fits what was said earlier: the blessing is rooted in the unprompted arousal from above of "You have begun."

21 וזהו ענין המלך הקדוש שאומרים בעשרת ימי תשובה דוקא דהנה פי' קדוש בוי"ו היינו המשכת י"ג ת"ד [תיקוני דיקנא] שהן בחי' יודי"ן ווי"ן[98] שהשערות הן בחי' ווי"ן והאור שבתוך השערה הוא בחי' יו"ד כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ר"פ תולדות.[99]

And this is the meaning of "the holy King," which we say specifically during the Ten Days of Teshuvah. For the meaning of kadosh with a vav is the drawing-down of the thirteen tikkunim of the beard (tikkunei dikna), which are the level of yuds and vavs: the hairs are the level of vavs, and the light within the hair is the level of a yud, as is written in the Likkutei Torah of the Arizal, at the beginning of Parshas Toldos.

> Why "the holy King" specifically during the Ten Days? Kadosh with a vav is the drawing-down of the thirteen tikkunim of the beard, which are made of yuds and vavs: each hair is a vav and the light inside it a yud, as the Arizal writes in his Likkutei Torah.

אך מה שאומרים המלך הקדוש היינו שנמשך האור בי"ג ת"ד [תיקוני דיקנא] מבחי' מלכות דא"ס שהוא בחי' עתיק דאצילות שלמעלה מא"א [מאריך אנפין] ומשם מאיר האור הנמשך בי"ג ת"ד [תיקוני דיקנא] כו' וזהו המלך הקדוש והוא המשכה מבחי' קדושתי שלמעלה מקדושתכם כנ"ל.

But when we say "the holy King," it means that the light in the thirteen tikkunim of the beard is drawn from the level of Malchus of the Infinite One (Ein Sof), which is the level of Atik of Atzilus, above Arich Anpin; and from there shines the light that is drawn into the thirteen tikkunim of the beard, etc. And this is "the holy King," and it is a drawing-down from the level of "My holiness, which is above your holiness," as mentioned above.

> Saying "the holy King" means that the light within the tikkunim of the beard comes from Malchus of the Infinite One, Atik of Atzilus, above Arich Anpin. That is "My holiness above your holiness."

(ובזה מתורץ דהנה המצות שרשן מגלגלתא דא"א וא"כ איך הפגם שנעשה במעשה המצות יתוקן ע"י גילוי י"ג מדה"ר [מדות הרחמים] שהן י"ג ת"ד [תיקוני דיקנא] שהיא רק המשכה בבחינת שערות לבד והשערות אינו ערוך לעלצמיות המוח כו'

(And with this [the difficulty] is resolved: the mitzvos have their root in the Gulgalta of Arich Anpin; if so, how will the blemish that was made in the performance of the mitzvos be repaired through the revelation of the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard, which is only a drawing-down on the level of hairs alone? And the hairs bear no comparison to the essence of the brain, etc.

> This solves a difficulty. The mitzvos are rooted in the Gulgalta of Arich Anpin, so how can the Thirteen Attributes, which are only "hairs" and not the essence of the mind, repair a flaw in them?

אלא שהוא מטעם הנ"ל כי האור הנמשך ומתלבש בהן נמשך מבחי' עתיק שלמעלה מא"א [מאריך אנפין] ובמבוא שערים ש"ג ח"ב [חלק ב'] פ"ה שפנימית י"ג ת"ד [תיקוני דיקנא] נמשכים מאוירא ששם מתגלה הדעת דעתיק כו'. ועיין מזה ג"כ בהרמ"ז [בהרב משה זכות] פ' ויקרא)

But it is for the reason mentioned above: the light that is drawn into and enclothed in them is drawn from the level of Atik, which is above Arich Anpin. And in Mevo She'arim, Sha'ar 3, Part 2, chapter 5, [it is written] that the inner dimension of the thirteen tikkunim of the beard is drawn from the Avira (the "air"), where the Daas (knowledge) of Atik is revealed, etc. And see about this also in the Ramaz, Parshas Vayikra)

> The answer is that the light within the hairs comes from Atik, which is above Arich Anpin. Mevo She'arim says that the inner dimension of the tikkunim of the beard comes from the Avira, the "air," where the Daas of Atik is revealed.

(בדף ט"ו ע"ב)[100] ובפי' אמור (בדף צ"ד)[101] בשם הלק"ת [הלקוטי תורה (להאריז"ל)] שיש ב' בחי' בדיקנא שערות והפנימית וזה הפנימית הוא מע תיק והוא מאיר בזמן הרצון כו'

(folio 15b), and Parshas Emor (folio 94), in the name of the Likkutei Torah of the Arizal: that there are two levels in the beard, the hairs and the inner dimension (pnimiyus); and this inner dimension is from Atik, and it shines at a time of favor, etc.;

> The Ramaz, citing the Arizal's Likkutei Torah, distinguishes two things in the beard: the hairs and the inner light within them. The inner light comes from Atik and shines at "a time of favor."

ע"ש ועיין עוד מענין י"ג מדה"ר [מדות הרחמים] בפרדס שער הצחצחות פרק א' עד סוף פ"ד ועכ"פ [ועל כל פנים] בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] שאומרים המלך הקדוש היינו שממשיכים בי"ג ת"ד [תיקוני דיקנא] מבחי' קדושתי שלמעלה מקדושתכם לכן הוא מכפר על הפגמים דמעשה המצות כו'.

see there. And see further on the matter of the Thirteen Attributes of Mercy in the Pardes, Sha'ar HaTzachtzachos, from chapter 1 to the end of chapter 4. In any case, on Rosh HaShanah and Yom Kippur, when we say "the holy King," it means that we draw [light] into the thirteen tikkunim of the beard from the level of "My holiness, which is above your holiness"; therefore it atones for the blemishes in the performance of the mitzvos, etc.

> The Alter Rebbe also refers to the Pardes on the Thirteen Attributes. In any case, saying "the holy King" on Rosh HaShanah and Yom Kippur draws light from "My holiness" into the tikkunim of the beard, and that is why it atones for flaws in the mitzvos.

22 וע"ל [ועוד יש לומר] כי התורה ומצות עצמן הם בזו"נ [בזעיר אנפין ונוקבא] דאצילות בסוד השמים כסאי והארץ הדום רגלי[102] אלא ששרשן ממו"ס [ממוחא סתימאה] וגלגלתא דא"א והי"ג מדות הרחמים הם י"ג מכילין דא"א עצמן והאור הנמשך ומתלבש בהן הוא מעתיק ממש.

And it may further be said: the Torah and the mitzvos themselves are in Z'eir Anpin and Nukva of the World of Atzilus (Emanation), in the mystery of "The heavens are My throne, and the earth is My footstool," except that their root is from Mocha Stima'ah (the hidden brain) and the Gulgalta of Arich Anpin; whereas the Thirteen Attributes of Mercy are the thirteen mechilin (attributes) of Arich Anpin itself, and the light that is drawn into and enclothed in them is from Atik itself.

> Another explanation: the Torah and mitzvos themselves are in Z'eir Anpin and Nukva of Atzilus, the "heaven" and "earth" that are G-d's throne and footstool, though their root is in Mocha Stima'ah and the Gulgalta of Arich Anpin. The Thirteen Attributes, however, are Arich Anpin's own thirteen measures, and the light within them is from Atik itself.

ועמ"ש בביאור דבגדי לבן דכה"ג [דכהן גדול] ביוהכ"פ [ביום הכפורים] בפ' אחרי. ובזה יובן דהנה יוהכ"פ [יום הכפורים] נקי[103] שבת שבתון שהוא למעלה מבחי' שבת כמ"ש במ"א באריכות בד"ה האזינו השמים[104] כו'

And see what is written in the explanation of the white garments of the Kohen Gadol on Yom Kippur, in Parshas Acharei. And with this it will be understood: Yom Kippur is called Shabbos Shabbason (a Sabbath of complete rest), which is above the level of Shabbos, as is written elsewhere at length in the discourse beginning "Give ear, O heavens," etc.

This also explains why Yom Kippur is called Shabbos Shabbason, a Sabbath of complete rest, higher than Shabbos, as explained in the maamar on "Give ear, O heavens." The Alter Rebbe also refers to his explanation of the High Priest's white garments on Yom Kippur.

ואף על פי כן הרי יוהכ"פ [יום הכפורים] נקרא בשם מקרא קדש ושבת הוא קדש עצמו[105, 106] עיין בזהר פ' אמור (דף צ"ד).

And even so, Yom Kippur is called by the name mikra kodesh (a holy convocation), while Shabbos is kodesh itself; see the Zohar, Parshas Emor (folio 94).

Yet Yom Kippur is called only mikra kodesh, a "holy convocation," a day "called" or "invited" by kodesh, while Shabbos is kodesh itself, as the Zohar on Emor says. That seems to make Shabbos the higher of the two.

אך כי לפי שבחינת קדושה זו דיוהכ"פ [דיום הכפורים] היא מבחי' קדושתי כו' כנ"ל לכן גם בחי' מקרא קדש דבחינה זו גבוה הרבה יותר מעצם הקדש דקדושתכם כו'.

But [the explanation is]: since this level of holiness of Yom Kippur is from the level of "My holiness," etc., as mentioned above, therefore even the level of mikra kodesh of this level is much higher than the very essence of the kodesh of "your holiness," etc.

The answer: Yom Kippur's holiness comes from "My holiness," Atik. So even its "called" holiness, mikra kodesh, is far higher than the very essence of the kodesh of "your holiness."

וכמו שבי"ג מדות הרחמים עם היותן בי"ג ת"ד [תיקוני דיקנא] שהן רק בחינת שערות וקדוש בוי"ו ואעפ"כ [ואף על פי כן] הם ממלאים הפגמים שנעשו בתומ"צ [בתורה ומצות] שהן מבחי' קדש העליון עצמו כו'

Just as with the Thirteen Attributes of Mercy: though they are in the thirteen tikkunim of the beard, which are only the level of hairs and kadosh with a vav, nevertheless they fill in the blemishes made in the Torah and mitzvos, which are from the level of the supernal kodesh itself, etc.,

It is like the Thirteen Attributes: though they are only "hairs," kadosh with a vav, they repair flaws in the Torah and mitzvos, which come from the supernal kodesh itself.

אלא לפי שבהן נמשך ומתלבש מבחי' קדושתי כו' בחי' עתיק לכן אע"פ [אף על פי] שההמשכה נמשך רק דרך בחי' שערות וקדוש בוי"ו הוא גבוה מבחי' קדש עצמו הנמשך ע"י התומ"צ [התורה ומצות] וכמ"ש נושא עון כו'.

but [this is] because there is drawn into and enclothed in them [light] from the level of "My holiness," etc., the level of Atik; therefore, although the drawing-down comes only by way of the level of hairs and kadosh with a vav, it is higher than the level of kodesh itself that is drawn down through the Torah and mitzvos; as it is written, "Who bears iniquity," etc.

> They can do so because what is clothed in them comes from Atik, "My holiness." A flow from Atik, even through mere "hairs," is higher than the kodesh drawn through Torah and mitzvos; so the Attributes include "Who bears iniquity."

SECTION 7 • ¶23–24

The Patriarchs and the holy of holies

23 ויובן עוד ע"ד מאמר בב"ר [בבראשית רבה] פ' ס' יפה שיחתן[107] של עבדי אבות מתורתן של בנים[108] וכמש"ל [וכמה שכתוב לעיל] דפי' שיחה הוא משל על ההמשכה שבבחי' שערות ונובלות ואעפ"כ [ואף על פי כן] יפה שיחתן כו'

And it will be further understood along the lines of the saying in Bereishis Rabbah, section 60: "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children." And as was written above, the meaning of "conversation" is an analogy for the drawing-down that is on the level of hairs and novlos; and nevertheless "their conversation is more beautiful," etc.

> The point can also be understood from the Midrash: "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children," said of the Torah's lengthy retelling of Eliezer's mission. "Conversation," as explained above, stands for an outflow at the level of hairs and novlos, yet it is called "more beautiful."

והיינו לפי שהאבות שרשן מחג"ת [מחסד גבורה תפארת] דעתיק[109] כמ"ש בד"ה אם בחקתי[110] בענין בעבר הנהר ישבו אבותיכם[111] ועיין בהרמ"ז [בהרב משה זכות] פ' אמור

And this is because the Patriarchs have their root in Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atik, as is written in the discourse beginning "If in My statutes," on the matter of "Your fathers dwelt beyond the River"; and see the Ramaz on Parshas Emor

> The reason is that the Patriarchs are rooted in Chesed, Gevurah and Tiferes of Atik, as explained in the maamar on "If in My statutes," on the verse "Your fathers dwelt beyond the River." The Ramaz on Parshas Emor is cited as well.

(דצ"ט ע"ב) גבי ואפיק לון מגו נהרא כו' והוא שרש ומקור האור הנמשך בי"ג ת"ד [תיקוני דיקנא].

(folio 99b), regarding "and He brought them out from within the river," etc. And this is the root and source of the light that is drawn into the thirteen tikkunim of the beard.

> The Ramaz comments there on the Zohar's words "and He brought them out from within the river." This root of the Patriarchs in Atik is the source of the light drawn into the thirteen tikkunim of the beard.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] עד אברהם לא היה זקנה[114, 113, 112] כו' בגמרא פ"ז [פרק ז'] דב"מ [דבבא מציעא] (דף פ"ז ע"א) ובסנהדרין פרק חלק (דף ק"ז ע"ב) וברבות תולדות[115] פס"ה

And therefore our Sages, of blessed memory, said, "Until Avraham there was no old age (zikna)," etc.: in the Gemara, chapter 7 of Bava Metzia (folio 87a), and in Sanhedrin, chapter Chelek (folio 107b), and in [Midrash] Rabbah, Toldos, section 65.

> That is why the Sages say that "until Avraham there was no old age (zikna)": zikna is linked to zakan, the beard, and Avraham's root is the source of the light within the beard. The Alter Rebbe gives three places for the saying: Bava Metzia, Sanhedrin and Bereishis Rabbah.

ולכן תיקון הראשון[116] מי"ד ת"ד [תיקוני דיקנא] שם אל[117] שהוא חסד[118] שהוא בחינת אברהם כמ"ש וחסד לאברהם.[120, 119] וזהו ענין יפה שיחתן כו' מתורתן של בנים וכנ"ל.

And therefore the first tikkun of the thirteen tikkunim of the beard is the Name Kel, which is Chesed, which is the level of Avraham, as it is written, "kindness to Avraham." And this is the meaning of "their conversation is more beautiful," etc., "than the Torah of the children," as mentioned above.

> For the same reason the first of the thirteen tikkunim of the beard is the Name Kel, which is Chesed, the attribute of Avraham: "kindness to Avraham." This is why the "conversation" of the Patriarchs' servants outshines the Torah of the children.

ועד"ז נתבאר במ"א גבי תנופת שתי הלחם ע"ג [על גבי] שתי הכבשים דמה שחכמה ובינה יונקים ממזלות דא"א שהוא מבחי' י"ג ת"ד [תיקוני דיקנא] הוא גבוה יותר ממה שמלבישים לזרועות דא"א שהם חו"ג [חסד וגבורה] ע"ש.

And along these lines it was explained elsewhere, concerning the waving of the two loaves upon the two lambs, that Chochmah (wisdom) and Binah (understanding) drawing nourishment from the mazalos of Arich Anpin, which is from the level of the thirteen tikkunim of the beard, is higher than their enclothing the arms of Arich Anpin, which are Chesed and Gevurah; see there.

> A parallel is explained elsewhere, on the waving of the two loaves of Shavuos upon the two lambs. Chochmah and Binah drawing from the mazalos of Arich Anpin, the level of the tikkunim of the beard, is higher than their clothing Arich Anpin's "arms," Chesed and Gevurah.

ועמ"ש בדרוש יו"ט [יום טוב] הראשון של ר"ה [ראש השנה] שחל להיות בשבת גם הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שלשה הטעימן הקב"ה בעוה"ז מעין העולם הבא אלו הן אברהם יצחק ויעקב[121] כדאיתא בגמרא ספ"ק [סוף פרק קמא] דב"ב [דבבא בתרא] (די"ז א').

And see what is written in the discourse for the first festival day of Rosh HaShanah that falls on Shabbos. Also, our Sages, of blessed memory, said, "Three the Holy One, blessed be He, gave a taste in this world of the World to Come: these are Avraham, Yitzchak and Yaakov," as is found in the Gemara, at the end of the first chapter of Bava Basra (folio 17a).

> The Alter Rebbe also refers to his discourse for a first day of Rosh HaShanah that falls on Shabbos. He adds the Sages' teaching that Avraham, Yitzchak and Yaakov were given a taste of the World to Come in this world.

ועמ"ש מזה סד"ה קול דודי.[122] ועוה"ב [ועולם הבא] נק' ודרך חיים[123] שלמעלה מנר מצוה ותורה אור[124] כדאיתא בגמרא פ"ק [פרק קמא][125] דברכו ת (ד"ה סע"א [סוף עמוד א]) וברבות בראשית ס"פ ט'.[126]

And see what is written about this at the end of the discourse beginning "The voice of my beloved." And the World to Come is called "the way of life," which is above "a mitzvah is a lamp and Torah is light," as is found in the Gemara, the first chapter of Berachos (folio 5, end of side a), and in [Midrash] Rabbah, Bereishis, end of section 9;

> He refers to the end of the maamar on "The voice of my beloved." The World to Come is called "the way of life," which in the verse follows, and stands above, "a mitzvah is a lamp and Torah is light," as the Talmud and Midrash explain.

שמות פ' א'. וענין בחי' ודרך חיים היינו פנימית התורה[127] שיתגלה לע"ל [לעתיד לבוא] עמ"ש מזה ע"פ תורה צוה[128, 129] וע"פ כי על כל כבוד חופה.[130, 131]

Shemos, section 1. And the level of "the way of life" is the inner dimension (pnimiyus) of the Torah, which will be revealed in the Time to Come; see what is written about this on [the verse] "Torah [Moshe] commanded" and on [the verse] "For over all the glory, a canopy."

> "The way of life" is the inner dimension of the Torah, to be revealed in the Time to Come, as discussed in the maamarim on "Torah [Moshe] commanded" and "For over all the glory, a canopy." The Patriarchs, who tasted the World to Come, are rooted in that inner level.

24 וזהו ג"כ מ"ש ענין השמים החדשים[132] כו' עומדים לפני. שלמעלה מבחי' השמים כסאי והארץ הדום רגלי שהוא ענין כי נר מצוה ותורה אור[133] כו'.

And this is also [the meaning of] what is written regarding "the new heavens," etc., "which stand before Me": that they are above the level of "The heavens are My throne and the earth is My footstool," which is the matter of "For a mitzvah is a lamp and Torah is light," etc.

> The same idea lies behind the "new heavens" that "stand before Me." They are above the present "heavens" and "earth," G-d's throne and footstool, which correspond to "a mitzvah is a lamp and Torah is light."

ולזאת יפה שיחתן כו' מתורתן של בנים וזהו ענין ההמשכה שממשיכים בעשי"ת [בעשרת ימי תשובה] בירח האיתנים[134] שבו נולדו איתני עולם[135, 136] למלאות הפגמים שבתורתן של בנים.

And therefore "their conversation is more beautiful," etc., "than the Torah of the children." And this is the matter of the drawing-down that we draw down during the Ten Days of Teshuvah, in "the month of the mighty ones (Eisanim)," in which "the mighty ones of the world" were born, to fill in the blemishes in the Torah of the children.

> That is why the servants' conversation is finer than the children's Torah. In the Ten Days, in Tishrei, "the month of the mighty ones," when the Patriarchs, "the mighty ones of the world," were born, this higher light is drawn down to fill the gaps in the Torah of the children.

ועמ"ש עוד מזה בסוף ביאור ע"פ תורה צוה.[137] עוי"ל בענין יוהכ"פ [יום הכפורים] ושבת [עוד יש לומר] בלשון אחר כי

And see further about this at the end of the explanation on [the verse] "Torah [Moshe] commanded." One may further say, concerning Yom Kippur and Shabbos, in another way: for

> The Alter Rebbe refers to the end of his explanation on "Torah [Moshe] commanded." He then offers another way to explain why Yom Kippur is above Shabbos.

הנה יש בחינת קדש ויש בחי' קדש הקדשים[138] שלמעלה מבחי' קדש וכמ"ש בזהר משפטים (דקכ"א).

there is the level of kodesh, and there is the level of kodesh hakodashim (the holy of holies), which is above the level of kodesh; as is written in the Zohar, Mishpatim (folio 121).

> There is kodesh, and there is kodesh hakodashim, the holy of holies, which is higher still. The Zohar on Mishpatim says that the Torah comes from the place called kodesh, and Chochmah from the place called kodesh hakodashim.

ושבת הוא בחי' קדש עצמו אבל ביוהכ"פ [ביום הכפורים] נמשך מבחי' קדש הקדשים וזהו שנק' שבת שבתון ולכן ביוהכ"פ [ביום הכפורים] היה נכנס הכה"ג [הכהן גדול] לבית קדש הקדשים כו'

And Shabbos is the level of kodesh itself, but on Yom Kippur [light] is drawn from the level of the holy of holies; and this is why it is called Shabbos Shabbason (a Sabbath of complete rest). And therefore on Yom Kippur the Kohen Gadol would enter the Holy of Holies, etc.

> Shabbos is kodesh itself, but Yom Kippur draws from the holy of holies, which is why it is called Shabbos Shabbason. That is also why on Yom Kippur the High Priest entered the Holy of Holies.

ולכן גם בחי' מקרא קדש הזה דקדש הקדשים גבוה מעצמיות בחינת הקדש לבד ולכן הוא ממלא ומשלים כל הפגמים שנעשו בקדש כו'. ושני הדרכים קרובים זל"ז [זה לזה] כמובן.

And therefore this level of mikra kodesh of the holy of holies is also higher than the essence of the level of kodesh alone; and therefore it fills in and completes all the blemishes that were made in the kodesh, etc. And the two ways are close to each other, as is understood.

> So Yom Kippur's mikra kodesh, coming from the holy of holies, is higher than kodesh itself and can complete every flaw made in the kodesh. This explanation and the previous one are close to each other.

מיהו גם שבת נקרא שבת שבתון אלא שלא נאמר בו שבת שבתון הוא לכם כמ"ש גבי יוהכ"פ [יום הכפורים] ומבואר מזה סד"ה לבאר ענין[139] יוכ"פ [יום כפור / יום הכפורים]:

However, Shabbos too is called Shabbos Shabbason, except that it is not said of it, "It is a Shabbos Shabbason for you," as is written regarding Yom Kippur. And this is explained at the end of the discourse beginning "To explain the matter of Yom Kippur."

> Shabbos too is called Shabbos Shabbason, but only of Yom Kippur does the Torah say, "it is a Shabbos Shabbason for you." This is explained at the end of the maamar "To explain the matter of Yom Kippur."

SECTION 8 • ¶25–26

Teshuvah, the ten depths and the two Names

25 ג והנה נש"י [נשמות ישראל] שרשן ממלכות דאצילות ולפי שנעוץ תחלתן בסופן כו' שהמלי שרשה מכתר וכמאמר כתר עליון דאיהו כתר[140] מלכות[141] (וכמש"ל [וכמה שכתוב לעיל] בשם הרע"מ [הרעיא מהימנא] פ' פנחס דרנ"ו ב' ות"ז [ותיקוני זהר] תיקון עשירי כו')

(3) Now, the souls of Israel have their root in Malchus (sovereignty) of the World of Atzilus (Emanation); and since "their beginning is wedged in their end," etc., Malchus has its root in Keser (the Crown), as the saying goes, "The supernal Keser is Keser Malchus" (and as was written above in the name of the Raaya Mehemna, Parshas Pinchas, folio 256b, and the Tikkunei Zohar, Tikkun 10, etc.),

> Section 3 begins: the souls of Israel are rooted in Malchus of Atzilus, and since "their beginning is wedged in their end," Malchus is rooted in Keser. Hence the saying, "the supernal Keser is the Keser of Malchus," found in the Tikkunei Zohar and the Raaya Mehemna.

והיינו מבחי' מלכות דא"ס וע"כ ע"י התשובה יכולים הם להמשיך י"ג הרחמים מבחי' מלכות דא"ס שהוא פנימית הכתר כו'.

that is, from the level of Malchus of the Infinite One (Ein Sof). And therefore, through teshuvah (return), they can draw down the Thirteen [Attributes] of Mercy from the level of Malchus of the Infinite One, which is the inner dimension of Keser, etc.

> That root is Malchus of the Infinite One, the inner dimension of Keser. So through teshuvah the souls of Israel can draw down the Thirteen Attributes of Mercy from there.

וזהו במקום שבעלי תשובה עומדים צדיקים גמורים אינם יכולים לעמוד היינו שעל ידי התשובה ממשיך מבחי' עתיק פנימית הכתר מה שאין העלאת מ"ן [מיין נוקבין] דמעשה המצות מגיע שם.

And this is [the meaning of] "In the place where baalei teshuvah stand, the completely righteous cannot stand": that is, through teshuvah one draws down from the level of Atik, the inner dimension of Keser, [a place] where the elevation of mayin nukvin (feminine waters) of the performance of the mitzvos does not reach.

> This is why "where baalei teshuvah stand, the completely righteous cannot stand": teshuvah reaches Atik, the inner dimension of Keser. The mayin nukvin raised by performing the mitzvos cannot reach that high.

וזהו ענין המלך הקדוש. ואומרים זה בכל עשי"ת [עשרת ימי תשובה] כי יש עשרה עומקים לי"ס [לי' ספירות] שממשיכים בכל יום עומק אחד

And this is the meaning of "the holy King." And we say this throughout the Ten Days of Teshuvah because there are ten depths to the ten Sefiros, and each day we draw down one depth

> This is the meaning of "the holy King." It is said on all of the Ten Days because each of the ten Sefiros has a "depth," and each day one depth is drawn down.

(והם בחי' הכתרים דע"ס [דעשר ספירות] שהם בחי' אצילות שבאצילות עי' [עיין] בהרמ"ז [בהרב משה זכות] פ' קרח) (דקע"ו) וזהו מילוי כל הפגמים שנעשו בע"ס [בעשר ספירות] שע"י המשכת העומקים מתמלאים הפגמים כו'

(and they are the level of the Kesarim (crowns) of the Ten Sefiros, which are the level of Atzilus within Atzilus; see the Ramaz on Parshas Korach) (folio 176). And this is the filling-in of all the blemishes that were made in the Ten Sefiros: through drawing down the depths the blemishes are filled in, etc.

> These depths are the Kesarim, the "crowns" of the ten Sefiros, the level of Atzilus within Atzilus, as the Ramaz explains. Drawing them down fills in every flaw made in the Sefiros.

ומקור המשכה זו הוא ממעמקים קראתיך[142] פי' ממעמקים ב' עומקים והיינו בחי' עתיק ואריך כו' והיינו ענין המלך הקדוש

And the source of this drawing-down is "Out of the depths (mima'amakim) I have called You"; the meaning of mima'amakim is two depths, namely the level of Atik and Arich, etc. And this is the meaning of "the holy King."

> Their source is "Out of the depths (mima'amakim) I have called You": the plural, "depths," means two depths, Atik and Arich. That is "the holy King."

ולכן אומרים זה בכל עשי"ת [עשרת ימי תשובה] להמשיך לכל העשרה עומקים ממעמקים הנ"ל. וזהו ענין אד' הוי' יצמיח צדקה ותהלה שם אד' בר"ה [בראש השנה] כו'

And therefore we say this throughout the Ten Days of Teshuvah, to draw down into all ten depths from the mima'amakim mentioned above. And this is the meaning of "Ado-nai Havayah will make righteousness and praise sprout": the Name Ado-nai on Rosh HaShanah, etc.

> So we say "the holy King" throughout the Ten Days, drawing from those two depths into all ten. This also explains "Ado-nai Havayah will make … sprout": Ado-nai belongs to Rosh HaShanah.

(וענין ששם אד' יצמיח גילוי י"ג מדות הרחמים דעתיק יובן ממ"ש בביאור ע"פ ועתה יגדל נא כח[143] אד' כו' בענין אם עונות תשמר[144] י"ה אד' מי יעמוד ע"ש וכדלקמן)

(And the matter of the Name Ado-nai making sprout the revelation of the Thirteen Attributes of Mercy of Atik will be understood from what is written in the explanation on [the verse] "And now, let the power of Ado-nai be great," etc., on the matter of "If You, Yah, should keep [account of] iniquities, Ado-nai, who could stand?"; see there, and as [will be explained] below.)

> How the Name Ado-nai can bring forth the Thirteen Attributes of Atik is explained in the biur on "And now, let the power of Ado-nai be great," on the verse "If You, Yah, should keep account of iniquities, Ado-nai, who could stand?" The theme returns below.

ושם הוי' בניקוד אלקים ביהכ"פ [ביום הכפורים] והיינו כי תהלה שהוא גילוי אור א"ס ב"ה ע"ד בהילו נרו[145] זהו שם הוי'

And the Name Havayah with the vowels of Elokim on Yom Kippur. That is: "praise" (tehillah) is the revelation of the Infinite Light (Or Ein Sof), blessed be He, as in "when His lamp shone (behilo)"; this is the Name Havayah.

> Havayah pointed as Elokim belongs to Yom Kippur. "Praise" (tehillah) is the revelation of the Infinite Light, as in "when His lamp shone" (behilo), and that is the Name Havayah.

והנה ע"י גילוי זה דוחה החשך כמ"ש רוממות אל בגרונם[146] כו' ולכן ע"ז בא ניקוד אלקים.

And through this revelation the darkness is repelled, as it is written, "The exaltations of G-d are in their throat," etc.; and therefore for this the vowels of Elokim come.

> That revelation drives away darkness, as in "The exaltations of G-d are in their throat," which continues, "and a double-edged sword in their hand." The vowels of Elokim, the Name of strength and restraint, express this power.

וזהו ענין ותהלה נגד כל[147] הגוים ועיקר הענין כי הנה הכתר הוא ממוצע בין המאציל לנאצלים ויש בו מבחי' תחתונה שבמאציל והוא בחי' מל' דא"ס

And this is the meaning of "and praise before all the nations." And the essence of the matter is this: Keser is an intermediary between the Emanator and the emanated [levels], and it has in it [something] of the lowest level within the Emanator, which is the level of Malchus of the Infinite One;

> This is "and praise before all the nations." The underlying principle: Keser mediates between the Emanator and the emanated, and it contains the Emanator's lowest level, Malchus of the Infinite One.

וזהו מה שהוא בחי' מקבל מהמאציל א"ס ב"ה ונק' בחי' זו עתיק ויש בו משרש הנאצלים וזהו מה שהוא ראש ומקור לנאצלים ונק' א"א.[148]

and this is [the aspect in] which it is the level of a recipient from the Emanator, the Infinite One, blessed be He, and this level is called Atik; and it has in it [something] of the root of the emanated [levels], and this is [the aspect in] which it is the head and source for the emanated [levels], and it is called Arich Anpin.

> As a receiver from the Infinite One, that aspect of Keser is called Atik. As the head and source of the emanated levels, it is called Arich Anpin.

26 והנה מצד מה שהוא בחי' מקבל נק' אלקים כי אלקים זהו בחי' מל'[149] סופא דכל דרגין כו' וכך הוא במל' דא"ס.

Now, with respect to its being the level of a recipient, it is called Elokim; for Elokim is the level of Malchus (sovereignty), "the end of all rungs," etc.; and so it is in Malchus of the Infinite One (Ein Sof).

> As a receiver from the Infinite One, this aspect of Keser (Atik) is called Elokim, because Elokim is Malchus, "the end of all rungs." That holds for Malchus of the Infinite One too, the last level of the Emanator.

ומצד מה שהוא משפיע וראש לנאצלים נק' הוי'. ועיין כה"ג [כהאי גוונא] בזהר בלק (דקפ"ז סע"א [סוף עמוד א])[150] במל' דאצילות שבאצילות נק' מלאך[151] לגבי או"א [אבא ואימא] ובירידתה בבי"ע נקרא הוי' כו'

And with respect to its being a giver and a head for the emanated [levels], it is called Havayah. And see something like this in the Zohar, Balak (folio 187, end of side a): Malchus of Atzilus, within Atzilus, is called an angel (malach) in relation to Abba and Imma, and in her descent into Beriah, Yetzirah and Asiyah she is called Havayah, etc.

> As a giver and head for the emanated levels, it is called Havayah. The Zohar on Balak describes something similar: Malchus within Atzilus is called an "angel" (malach), a messenger, relative to Abba and Imma, and when she descends to the lower worlds she is called Havayah.

וכנודע בפי' ואמונה כל זאת[152] וקיים עלינו שבבחינת אצילות נקרא המלכות זאת לשון נוק' [נוקבא] ובירידתה בבי"ע נק' דכר

And as is known on the meaning of "And faithful is all this (zos), and established upon us": that on the level of Atzilus Malchus is called zos, a feminine term (Nukva), and in her descent into Beriah, Yetzirah and Asiyah she is called masculine;

> So too in the prayer "And faithful is all this (zos), and established upon us." In Atzilus Malchus is called zos, a feminine word, since there she receives; descending to the lower worlds she is called by a masculine term, since there she gives.

וזהו וקיים לי [לשון] זכר והיינו עלינו ראש לשועלים כו' וכמו שכתוב מזה לעיל בפ' עקב גבי בהמ"ז [ברכת המזון].

and this is [why it says] vekayam ("and established"), a masculine term; and this is "upon us," "a head to foxes," etc.; as is written about this above in Parshas Eikev, regarding Grace after Meals.

> That is why the prayer continues with vekayam, "established," in the masculine: "upon us" she is "a head to foxes," the leader of what is below her. The Alter Rebbe refers to his discussion in Parshas Eikev on the Grace after Meals.

וכך יובן גם כן בבחי' מלי דא"ס שנעשה כתר לאצילות כו' וזהו ענין הוי' בניקוד אלקים בחינת הוי' היינו שרש הנאצלים והיותו בניקוד אלקים היינו בחינה תחתונה שבמאציל.

And so too it will be understood regarding the level of Malchus of the Infinite One, which becomes Keser (the Crown) for Atzilus, etc. And this is the matter of Havayah with the vowels of Elokim: the level of Havayah is the root of the emanated [levels], and its being with the vowels of Elokim is the lowest level within the Emanator.

> The same applies to Malchus of the Infinite One as it becomes Keser for Atzilus. Havayah, the root of the emanated levels, pointed with the vowels of Elokim, the lowest level of the Emanator, expresses both sides of Keser.

ועד"ז ממש פי' בע"ח [בעץ חיים] (שמ"א ספ"ג [סוף פרק ג'])[153] בענין אני ואין[154] שבחינת אני נקרא מלכות[155] דא"ק [דאדם קדמון] ובחינת אין נק' כשנעשה כתר לאצילות וכ"ה עוד בע"ח [בעץ חיים] ש"ב [של בינונים] פ"ב [פרק ב'].[156]

And in exactly this way Etz Chaim explains (Sha'ar 41, end of chapter 3) the matter of Ani ("I") and Ayin ("nothing"): that the level of Ani is called Malchus of Adam Kadmon, and it is called the level of Ayin when it becomes Keser for Atzilus; and so it is also in Etz Chaim, Sha'ar 2, chapter 2.

> Etz Chaim says the same in its teaching on Ani ("I") and Ayin ("nothing"): the Emanator's Malchus is called Ani, and when it becomes Keser for Atzilus it is called Ayin, the same letters reversed.

וזהו שנק' יוהכ"פ [יום הכפורים] קדוש[157, 158] הוי' שהוא למעלה מבחי' שם הוי' כנ"ל וזהו ענין ז"פ [ז' פעמים] הוי' הוא האלקים שאומרים בנעילה כו'

And this is why Yom Kippur is called kedosh Havayah ("holy to Havayah"), which is above the level of the Name Havayah, as mentioned above. And this is the matter of [saying] seven times "Havayah, He is HaElokim" at Ne'ilah, etc.

> This is why Yom Kippur is called kedosh Havayah, "holy to Havayah," a level above the Name Havayah itself. The sevenfold declaration "Havayah, He is HaElokim" at the close of Ne'ilah, joining the two Names, expresses the same idea.

ועד"ז יש לפרש מ"ש בסבא דמשפטים (דק"ה) דבחי' שמו הגדול היינו שם אלקים[159] כו' ושמו הגדול הוא בחי' א"ס ממש כמ"ש במ"א וזהו אם עונות תשמר[160] י"ה אדני מי יעמוד.

And along these lines one should explain what is said in the Sava of Mishpatim (folio 105), that the level of "His great Name" is the Name Elokim, etc.; and "His great Name" is the level of the Infinite One itself, as is written elsewhere. And this is [the meaning of] "If You, Yah, should keep [account of] iniquities, Ado-nai, who could stand?"

> Likewise the Zohar's Sava of Mishpatim says that "His great Name" is the Name Elokim, while "His great Name" is the Infinite One itself. This is also the sense of "If You, Yah, should keep account of iniquities, Ado-nai, who (mi) could stand?"

והוא מש"כ [מה שכתוב] אדי' הוי' יצמיח כו' כי הוי' בניקוד אלקים היינו מי שהוא בחי' בינה[161]

And this is what is written, "Ado-nai Havayah will make sprout," etc.: for Havayah with the vowels of Elokim is Mi ("who"), which is the level of Binah (understanding);

> So in "Ado-nai Havayah will make … sprout," Havayah with the vowels of Elokim is Mi, "who," a name for Binah. It is the same "who" as in the verse just cited.

והיינו שמב' שמות אלו נמשך ההתגלות שבר"ה [שבראש השנה] ויוהכ"פ [ויום הכפורים] למלאות כל הפגמים כנ"ל ועיין מזה בזהר בלק (דקפ"ה ע"ב) ועיין במק"מ [במקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם שהאריך בזה.

that is, from these two Names is drawn the revelation of Rosh HaShanah and Yom Kippur, to fill in all the blemishes, as mentioned above. And see about this in the Zohar, Balak (folio 185b), and see the Mikdash Melech and the Ramaz there, who elaborate on this.

> From these two Names comes the revelation of Rosh HaShanah and Yom Kippur that fills in every flaw. The Zohar on Balak, with the commentaries Mikdash Melech and the Ramaz, discusses this at length.

וזהו מי ימלל גבורות[162] וכו'[163] וכדפי' בזהר יתרו (פ"ג [דף פ"ג][164] א') שהוא מלשון וקטפת מלילות[165] והיינו שמרכך וממתיק הגבורות ועי"ז ישמיע כל תהלתו יצמיח תהלה כו'

And this is [the meaning of] "Who can utter (yemalel) the mighty acts (gevuros)," etc., as the Zohar, Yisro (83a) explains: it is a term [as in] "and you may pluck ears (melilos)," meaning that He softens and sweetens the gevuros; and through this "[who can] declare all His praise": "He will make praise sprout," etc.

> This is the meaning of "Who can utter (yemalel) the mighty acts?": the Zohar on Yisro reads yemalel as in "you may pluck ears (melilos)," rubbing and softening, so that the gevuros are sweetened. Once they are sweetened, all "His praise" can be declared, and "praise" will sprout.

ועמ"ש סד"ה היום הזה מצוך[166] גבי לתהלה[167] דתהלה פי' אור ועיין ברבות ר"פ תצוה מאירים למי שמאיר כו'

And see what is written at the end of the discourse beginning "This day ... commands you," regarding "for praise (tehillah)": that tehillah means light. And see [Midrash] Rabbah, beginning of Parshas Tetzaveh: "They give light to the One who gives light," etc.

> Elsewhere the Alter Rebbe explains that tehillah, "praise," means light. He also points to the Midrash at the beginning of Tetzaveh: "They give light to the One who gives light."

ויובן עם מ"ש בזח"ג [בזהר חלק ג] נשא (קי"ל ע"א) בענין באור[169, 168] הוי' דהיינו אור א"ס ב"ה המאיר בשם הוי' כמ"ש במ"א בענין ושמרו דרך[170] הוי'.

And it will be understood together with what is written in the Zohar, Part III, Naso (130a), on the matter of "in the light of Havayah": that is, the Infinite Light (Or Ein Sof), blessed be He, which shines in the Name Havayah; as is written elsewhere on the matter of "and they shall keep the way of Havayah."

> The Zohar on Naso speaks of "the light of Havayah," the Infinite Light that shines in the Name Havayah. This is the light that the "praise" of Yom Kippur reveals.

וזהו מ"ש לעברך בברית[171] כו' למען הקים אותך היום לו לעם והוא יהיה לך לאלקים.[174, 173, 172]

And this is what is written, "That you may enter into the covenant," etc., "in order to establish you today as a people to Him, and He will be your G-d (Elokim)."

> This is the meaning of the verse in Nitzavim: "That you may enter into the covenant ... to establish you today as a people to Him, and He will be your G-d (Elokim)." The next paragraph explains why it says Elokim.

SECTION 9 • ¶27–30

To be your G-d

27 וכמ"ש בד"ה אתם נצבים[175] להיות ישראל עלו עד בחי' מחשבה העליונה והוא יתי כביכול השפיל א"ע [את עצמו] להיות לך לאלקים ור"ל [ורוצה לומר] שישראל לי ראש

And as is written in the discourse beginning "You are standing," that Israel ascended up to the level of the supernal thought, and He, may He be blessed, as it were, lowered Himself "to be your G-d (Elokim)"; meaning that Israel is li rosh, "a head for Me,"

> The maamar "You are standing" explains that Israel rose to the supernal thought, and G-d, as it were, lowered Himself "to be your G-d (Elokim)." Israel is li rosh, "a head for Me": the letters of Yisrael spell li rosh.

והיינו שמתעלים עד בחי' א"א[176] שנקרא גלגלתא שזהו בחי' ראש והוא מ"ש שאו את ראש כל עדת בני[177] ישראל כו'

that is, that they are elevated up to the level of Arich Anpin, which is called Gulgalta (the skull), which is the level of a head. And this is what is written, "Take up the head of all the congregation of the children of Israel," etc.,

> They rise to Arich Anpin, called Gulgalta, the "skull," the level of the head. This is the census command, "Take up the head of all the congregation of the children of Israel."

לגלגלתם והוא בחי' שרש הנאצלים שעד שם עלו נש"י [נשמות ישראל] והוא ית' המאציל העליון השפיל את עצמו היינו התגלות מלכות דא"ס להיות עתיק לאצילות.[178]

"by their skulls (legulgelosam)"; and this is the level of the root of the emanated [levels], up to which the souls of Israel ascended. And He, may He be blessed, the supernal Emanator, lowered Himself: that is, the revelation of Malchus of the Infinite One, to become Atik for Atzilus.

> The verse ends "by their skulls (legulgelosam)." Arich Anpin is the root of the emanated levels, and the souls of Israel rise that far; in response the supreme Emanator lowers Himself, and Malchus of the Infinite One is revealed as Atik for Atzilus.

28 וזהו ענין המלך הקדוש. וזהו להיות לך לאלקים. ונק' אלקים שהרי הוא בחי' תחתונה שבמאציל כו'

And this is the meaning of "the holy King." And this is "to be your G-d (Elokim)." And it is called Elokim because it is the lowest level within the Emanator, etc.;

> This lowering of Malchus of the Infinite One is "the holy King," and it is "to be your G-d (Elokim)." It is called Elokim because it is the lowest level of the Emanator.

אבל מ"מ זהו תכלית הפנימית שאפשר להתגלות באצילות כו' ויותר יומתק ענין זה בפסוק שבפ' בחקתי והתהלכתי בתוככם[179] והייתי לכם לאלקים ואתם תהיו לי לעם.

but nevertheless this is the utmost inwardness that can be revealed in Atzilus, etc. And this matter will be made even sweeter by the verse in Parshas Bechukosai: "And I will walk in your midst, and I will be your G-d (Elokim), and you shall be My people."

> Even so, it is the innermost level that can be revealed in Atzilus. The verse in Bechukosai makes the point sweeter: "I will walk in your midst, and I will be your G-d, and you shall be My people."

פי' בתוככם ממש מאחר שיתעלו עד בחי' א"א אשר בו מתלבש ומתגלה בחי' עתיק.

The meaning is: truly "in your midst," since they will be elevated up to the level of Arich Anpin, in which the level of Atik is enclothed and revealed.

> "In your midst" means truly within. Once Israel rises to Arich Anpin, Atik is clothed and revealed within it, and so within them.

29 וז"ש [וזהו שכתוב] לי לעם וכ"מ שנאמר לי אינו זז לעולם[180] [וכל מקום] כו' כמ"ש במ"א[181] משום כי פי' לי היינו בחי' עתיק כו' וכ"כ [וכן כתב] ר"פ וארא ולקחתי אתכם לי לעם והייתי לכם לאלקים[182] כו'

And this is what is written, "a people to Me (li)." And wherever li ("to Me") is said, it never departs, etc., as is written elsewhere, because the meaning of li is the level of Atik, etc. And so it is written at the beginning of Parshas Va'eira: "And I will take you to Me (li) as a people, and I will be your G-d (Elokim)," etc.,

> So too "a people to Me (li)": the Midrash says that whatever is called li never departs, and li refers to Atik. The same pairing appears in Va'eira: "I will take you to Me as a people, and I will be your G-d."

וידעתם כי אני הוי' פי' מה שעכשיו בחי' לא נודעתי[183] היינו רדל"א [רישא דלא אתידע] יומשך בבחי' וידעתם כו'. וז"ש [וזהו שכתוב] במ"ת [במתן תורה] וידבר אלקים[184] כו' אנכי הוי' אלקיך כו'.

"and you shall know that I am Havayah": meaning that what is now the level of "I was not known," that is, the Radla (the Unknowable Head), will be drawn down into the level of "and you shall know," etc. And this is what is written at the Giving of the Torah, "And Elokim spoke," etc., "I am Havayah your G-d (Elokim)," etc.

> That verse ends "and you shall know that I am Havayah": what is now "not known," the Radla, the "unknowable head," will be drawn down into knowing. At Sinai too the Name Elokim introduces "I am Havayah your G-d."

וז"ש [וזהו שכתוב] ג"כ בברכת יצחק ויתן לך האלקים[185] מטל השמים[186] כו' עיין בזהר יתרו (דפ"ג) ועמ"ש ע"פ שוש אשיש בהוי"ה ותגל נפשי באלקי.[187]

And this is also what is written in Yitzchak's blessing, "And may HaElokim give you of the dew of the heavens," etc.; see the Zohar, Yisro (folio 83). And see what is written on [the verse] "I will greatly rejoice in Havayah; my soul shall exult in my G-d (b'Elokai)."

> The same holds for Yitzchak's blessing, "May HaElokim give you of the dew of the heavens," discussed in the Zohar on Yisro. The Alter Rebbe refers to his maamar on "I will greatly rejoice in Havayah; my soul shall exult in my G-d."

דשם נת' [נתבאר] ג"כ כי הגילה היא השמחה בפנימית שגבוה יותר מהשמחה שבחיצונית וכמ"ש ישמח ישראל בעושיו[188] בני ציון יגילו במלכם. ובני ציון הם היקרים[189] ונאמר עליהם יגילו כו' דייקא.[190]

For there it is also explained that gilah (exultation) is the joy in inwardness, which is higher than the joy that is in outwardness; as it is written, "Let Israel rejoice in its Maker; let the children of Zion exult (yagilu) in their King." And the children of Zion are the precious ones, and of them it is said, "let them exult," etc., specifically.

> That maamar explains that gilah, exultation, is inner joy, higher than outward rejoicing: "Let Israel rejoice in its Maker; let the children of Zion exult in their King." The children of Zion, "the precious ones," are specifically the ones said to exult.

30 ועמ"ש מזה ע"פ ציון במשפט תפדה[191] ועד"ז נאמר ה' מלך תגל הארץ[192] ישמחו איים רבים.

And see what is written about this on [the verse] "Zion shall be redeemed with justice." And along these lines it is said, "Havayah reigns; let the earth exult (tagel); let the many islands rejoice."

> The Alter Rebbe refers to his maamar on "Zion shall be redeemed with justice." Similarly, "Havayah reigns; let the earth exult (tagel); let the many islands rejoice."

הרי בארץ שהיא חשובה יותר מאיים נאמר תגל כו' וכתיב תגל נפשי באלקי[193] דייקא ולפי הנ"ל אתי שפיר כי הגילה נמשך מגילוי פנימית הכתר בחי' עתיק וזהו ענין באלקי כנ"ל.

Thus, of the earth, which is more important than the islands, it is said, "let [it] exult," etc. And it is written, "my soul shall exult in my G-d (b'Elokai)," specifically. And according to what was said above, it fits well: for gilah is drawn from the revelation of the inner dimension of Keser, the level of Atik; and this is the meaning of "in my G-d," as mentioned above.

> The more important "earth" is given gilah, exultation, and the soul "exults in my G-d (Elokai)" specifically. This fits: gilah comes from the revelation of the inner Keser, Atik, which, as explained, is called Elokim.

אך שם נת' [נתבאר] בע"א [באופן אחר] כי מה שנקי' אלקי זהו ע"ש [על שם] שההשפעה מעתיק שהוא גילוי פנימית הכתר א"א להיות כי"א על ידי גבורות וצמצומים כו' וכענין י"ג ת"ד [תיקוני דיקנא] כו'

But there it was explained in another way: that it is called Elokai because the flow from Atik, which is the revelation of the inner dimension of Keser, can only be through gevuros and contractions (tzimtzumim), etc., as in the matter of the thirteen tikkunim of the beard, etc.

> In that maamar a different reason was given for "Elokai." The flow from Atik, the inner Keser, can come only through gevuros and contractions, as with the tikkunim of the beard.

נמצא לפ"ז [לפי זה] מצד ההשפעה שמבחי' עתיק הוא שנק' בשם אלקים כו' (ועד"ז יתפרש הטעם שאומרים על שם אלקים אלקינו משא"כ בכל השמות.

It follows, accordingly, that it is with respect to the flow from the level of Atik that it is called by the Name Elokim, etc. (And along these lines will be explained the reason we say Elokeinu ("our G-d") of the Name Elokim, which is not so with all the [other] Names.

> Either way, it is the flow from Atik that is called Elokim. The same idea answers why we say Elokeinu, "our G-d," with the Name Elokim, but not with the other Names.

והתירוץ כי פי' אלקינו היינו שלנו שיומשך בבחינת גילוי ממש לנו וזהו דייקא על ידי שם אלקים שהוא בחינת גבורות כו'. אמר לפני הסתלקותו[194] שכך חלם לו בחלום אז ואמר שהתירוץ פשוט והקושיא טוב כו'):

And the answer is that Elokeinu means "ours": that it be drawn down to us in actual revelation; and this is specifically through the Name Elokim, which is the level of gevuros, etc. He said before his passing that so it had come to him in a dream then, and he said that the answer is simple and the question is good, etc.)

> Elokeinu means "ours," revealed to us, and that is possible only through Elokim, the Name of gevuros and contraction. According to Or HaTorah, quoted in the Kehot note, this answer came in a dream that "our Rebbe" had in the village of Piena before his passing; he praised the question and called the answer simple.

IN ONE'S AVODAH

Sin damages the foundation of a person's "building," so a patch is not enough: the Alter Rebbe calls for teshuvah "from the depth of the heart" that builds the house anew, with a parapet, safeguards against falling again. In the Ten Days of Teshuvah, when we say "the holy King," one can draw, through teshuvah, on a holiness higher than one's own mitzvos, reaching where even the completely righteous cannot stand.

QUESTIONS FOR DISCUSSION

1. Why does repairing a flaw in a building require rebuilding it from the foundation, and how does Rosh HaShanah do this for the worlds?
2. How can "hair" be both a channel for the external forces and a supreme holiness, and what does the analogy of a Torah scholar's casual talk explain?
3. If the mitzvos raise the soul to Keser, in what sense is G-d's holiness still "above your holiness"?
4. How can the Thirteen Attributes of Mercy, which are only "hairs," repair flaws in mitzvos rooted in the Gulgalta of Arich Anpin?
5. Why is Yom Kippur, called only mikra kodesh, higher than Shabbos, which is kodesh itself?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ כי כארץ**

The note identifies this biur as the Mitteler Rebbe's transcript (hanachah), printed in Sefer HaMaamarim 5566.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ו ע' שנג. בהוספות ושינויים אוה"ת דברים כרך ו ע' ב'תטז.

2 **כי כארץ**

"For as the earth brings forth its growth, and as a garden makes what is sown in it sprout, so will Ado-nai Havayah make righteousness and praise sprout before all the nations." The whole biur explains this verse and its application to the High Holy Days.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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PARAGRAPH 2

3 **וכמארז"ל ע"פ דרשו ה' בהמצאו**

The Talmud explains "Seek Havayah while He may be found" as "these are the ten days between Rosh HaShanah and Yom Kippur." The Alter Rebbe cites it to show that these days are a time of special repair.

Rosh Hashanah 18a:11–12 ראש השנה י"ח א:י"א-י"ב

וְהָכְתִיב: ״דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ״! הָתָם בְּיָחִיד, הָכָא בְּצִבּוּר. בְּיָחִיד, אִימַּת? אָמַר רַבָּה בַּר אֲבוּהּ: אִלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים. ״וַיְהִי כַּעֲשֶׂרֶת הַיָּמִים וַיִּגֹּף ה׳ אֶת נָבָל״ — עֲשָׂרָה יָמִים מַאי עֲבִידְתַּיְיהוּ? אָמַר רַב יְהוּדָה אָמַר רַב: כְּנֶגֶד עֶשֶׂר לְגֵימוֹת שֶׁנָּתַן נָבָל לְעַבְדֵי דָּוִד. אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: אִלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים.

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KEHOT'S NOTE

ר"ה יח, א.

4 "For on this day He shall atone for you, to purify you from all your sins." The Torah states openly that Yom Kippur brings atonement.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

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

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5 "Blow a shofar in the month, at the covered time, for the day of our festival." Here it is the opening of a maamar on Rosh HaShanah to which the Alter Rebbe refers.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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6 **בד"ה תקעו בחדש שופר**

That maamar explains that Tishrei is called simply "the month" because it brings a general renewal of all the worlds from nothing into being.

KEHOT'S NOTE

לקמן נד, א.

7 **בר"ה הוא בנין הנוק' שהיא מל' דאצילות**

The note sends the reader there, and to the sources listed there, for the theme of the building of Malchus on Rosh HaShanah.

KEHOT'S NOTE

בענין בנין המל' בר"ה ראה ביאוה"ז להצ"צ כרך א ע' שצו ובמ"מ לשם.

8 **ויבן ה"א את הצלע**

"And Havayah Elokim built the rib that He had taken from the man into a woman." The Alter Rebbe reads it as the building of the Nukva, Malchus of Atzilus, on Rosh HaShanah.

Genesis 2:22 בראשית ב':כ"ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

9 "Seek Havayah while He may be found; call upon Him while He is near." The Sages apply the verse to the Ten Days of Teshuvah.

Isaiah 55:6 ישעיהו נ"ה:ו'

דִּרְשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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PARAGRAPH 3

10 **שלשים כלים דזו"נ דאצילות נעשים נשמה לבי"ע**

There the Alter Rebbe writes that the vessels and lights of the Ten Sefiros of Beriah, Yetzirah and Asiyah were created

from the level of their soul, which is G-dliness: the thirty vessels of Malchus of Atzilus.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קל, א).

PARAGRAPH 4

11 **הפושעים בי בגופא דמלכא**

In the preceding maamar the same words describe the transgression of a prohibition, called avon from the word for crookedness: it draws nurture to the external forces, and of this it is said, "those who transgressed against Me: against the body of the King."

KEHOT'S NOTE

ראה לעיל נא, א. בסה"מ תקס"ו ע' שנג מוסיף "שהן בחי' האורות שמלובשים בכלים כו'". וראה באוה"ת פ' ואתחנן ע' שב ואילך.

12 **והעצה לתקן זה**

According to the note, that maamar explains at length how teshuvah helps for the positive commandments, since the task of a positive commandment is to draw from the supernal kodesh an added light.

KEHOT'S NOTE

ראה בארוכה בד"ה אמר ר' אבהו תרנ"ג ע' קסג איך תועיל תשובה על מ"ע שענין מ"ע הוא להמשיך מבחי' קודש העליון בחי' תוס' אור. ע"ש.

13 **ר"ה זה היום תחלת מעשיך**

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

KEHOT'S NOTE

תפלת מוסף.

14 **אנת הוא שלימותא דכולהו**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

15 **אנת הוא שלימותא דכולהו**

In Elijah's opening prayer (Patach Eliyahu) of the Tikkunei Zohar: "You are the completion of them all; and when You withdraw from them, all the Names remain like a body without a soul." The Alter Rebbe uses it to show that renewal from G-d's essence makes every Sefirah whole again.

Tikkunei Zohar 17b:2–3תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. 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.

Constantinople, 1740 (CC-BY-NC)

16 **זילי נטורי ביתך**

Abba and Imma bless Malchus: "My daughter, go guard your house, oversee your house… the lower world awaits you," and then she is called an angel (malach). The Alter Rebbe cites it to show that Malchus clothed in the lower worlds is called a house.

Zohar, Balak 6:41–51ספר הזהר, בלק ו':מ"א-נ"א

He then began to discourse on the verse: "The angel which hath redeemed me from all evil bless the lads" (Gen. 48, 16). 'These words', he said, 'were uttered by Jacob in the spirit of holiness, and therefore they must contain some mystery of wisdom."Angel" is here one of the names of the Shekinah, applied to her when she is a messenger from on high and receives radiance from the supernal mirror, for then she is blessed by the Father and Mother, who say to her: Daughter, go, mind thy …

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

17 **המלי עצמה נקי בית**

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

KEHOT'S NOTE

מא"א אות ב', ס"ד.

18 **ע"פ מזמור שיר חנכת הבית**

That maamar distinguishes houses, garments and food, explaining that houses are rooted highest.

KEHOT'S NOTE

לקמן פ' ברכה צט, א ואילך.

19 "Let the city of Sichon be built and established." The Alter Rebbe refers to his explanation of this verse for the theme of building.

Numbers 21:27במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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20 "A psalm, a song at the dedication of the House, of David." The Alter Rebbe refers to a maamar on this verse where Malchus itself is called a house.

Psalms 30:1תהילים ל':א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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PARAGRAPH 5

21 **א"ת בניך אלא בוניך**

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

KEHOT'S NOTE

שלהי ברכות. ושי"נ.

22 **אל תקרי בניך אלא בוניך**

At the end of Berakhos the Talmud reads Isaiah's "great shall be the peace of your children (banayich)" as "your

builders (bonayich)": Torah scholars increase peace in the world. The Alter Rebbe uses it to call those who serve G-d builders.

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

23 **שעוסקים בבנינו של עולם**

Rabbi Yochanan explains "builders" as "Torah scholars, who occupy themselves with the building of the world all their days." The Alter Rebbe draws on this phrase for the building that sin damages.

Shabbat 114a:7 שבת קי"ד א:ז

מַאי "בַּנָּאַיִן"? אָמַר רַבִּי יוֹחָנָן: אֵלּוּ תַּלְמִידֵי חֲכָמִים שֶׁעוֹסְקִין בְּבִנְיָנוֹ שֶׁל עוֹלָם כָּל יְמֵיהֶן. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמַּחְזִירִין לוֹ אֲבֵידָה בְּטָבְיעוּת הָעַיִן — זֶה הַמַּקְפִּיד עַל חֲלוּקוֹ לְהוֹפְכוֹ. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמְּמַנִּין אוֹתוֹ פַּרְנָס עַל הַצִּיבּוּר — זֶה שֶׁשּׁוֹאֲלִין אוֹתוֹ דָּבָר הֲלָכָה בְּכָל מָקוֹם וְאוֹמֵר, וַאֲפִילּוּ בְּמַסֶּכֶת כַּלָּה.

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24 **כי תבנה בית חדש**

"When you build a new house, you shall make a parapet for your roof, so that you do not bring blood upon your house if anyone falls from it." The Alter Rebbe reads it as the penitent's rebuilding and the safeguards that keep him from falling.

Deuteronomy 22:8 דברים כ"ב:ח'

כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגַגֶּךָ וְלֹא־תָשִׂים דָּמִים בְּבֵיתֶךָ כִּי־יִפֹּל הַנֹּפֵל מִמֶּנּוּ:

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

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KEHOT'S NOTE

דברים כב, ח.

25 **ע"פ וגלחה את ראשה**

There the hair of the head is explained as surplus of the mind that has fallen into worldly matters, which a person must remove, though from the side of supernal holiness such surplus is holiness, as with the Thirteen Attributes of Mercy and the Nazirite's hair.

KEHOT'S NOTE

לעיל פ' כי תצא לו, ג.

26 **וגלחה את ראשה**

"And she shall shave her head and do her nails," said of the captive woman. The Alter Rebbe refers to his maamar on this verse for the teshuvah of fencing oneself in.

Deuteronomy 21:12 דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ:

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

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PARAGRAPH 6

27 **קדושים תהיו**

"You shall be holy, for I, Havayah your G-d, am holy." The Sages' question "Could it be like Me?" is asked on this verse.

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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28 **שרש נש"י נמשכין מבחי' חכמה דאצילות**

Tanya, chapter 18, explains that every Jewish soul includes Chochmah of Atzilus, in which the Infinite Light shines. The text refers to this chapter for the souls' root in Chochmah.

Tanya, Likkutei Amarim 18:3–4 תניא, חלק ראשון; ליקוטי אמרים י"ח:ג'-ד'

רַק שֶׁצָּרִיךְ לְבָאֵר וּלְהַקְדִּים תְּחִלָּה בַּאֲר הֵיטֵב, שֹׁרֶשׁ אַהֲבָה זוֹ, וְעִנְיָנָהּ, וְאֵיךְ הִיא יְרוּשָּׁה לָנוּ, וְאֵיךְ נִכְלָל בָּהּ גַּם דְּחִילוּ. וְהָעִנְיָן, כִּי הָאָבוֹת - הֵן הֵן הַמֶּרְכָּבָה, וְעַל כֵּן זָכוּ לְהַמְשִׁיךְ נֶפֶשׁ־רוּחַ־נְשָׁמָה לִבְנֵיהֶם אַחֲרֵיהֶם עַד עוֹלָם מֵעֶשֶׂר סְפִירוֹת דִּקְדוּשָּׁה שֶׁבְּאֲרַבַּע עוֹלָמוֹת אֲצִילוּת־בְּרִיאָה־יְצִירָה־עֲשִׂיָּה, לְכָל אֶחָד וְאֶחָד כְּפִי מַדְרֵגָתוֹ וּכְפִי מַעֲשָׂיו.

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29 **בנים אתם לה' אלקיכם**

"You are children to Havayah your G-d." The Alter Rebbe takes "children" to mean that the souls derive from G-d's Chochmah, as a child from the father's brain.

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים י"ד, א.

30 **בני בכורי ישראל**

"My son, My firstborn, Israel." Cited with the previous verse for the souls' root in the "Father," Chochmah.

Exodus 4:22 שמות ד':כ"ב

וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכֹרִי יִשְׂרָאֵל׃

And thou shalt say unto Pharaoh: Thus saith the L-RD: Israel is My son, My first-born.

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KEHOT'S NOTE

שמות ד, כב.

31 **בנים אתם לה' בני בכורי ישראל והבן נמשך**

Tanya, chapter 2, explains that just as a child is drawn from the father's brain, so the soul of every Jew is drawn from G-d's thought and wisdom, citing these two verses. The Alter Rebbe refers to it in the text itself.

Tanya, Likkutei Amarim 2:2 תניא, חלק ראשון; ליקוטי אמרים ב':ב'

כָּךְ, עַל דֶּרֶךְ מָשָׁל, נִשְׁמוֹת יִשְׂרָאֵל עָלוּ בְּמַחֲשָׁבָה, כִּדְכְתִיב: "בְּנֵי בְכוֹרִי יִשְׂרָאֵל", "בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם" פֵּירוּשׁ, כְּמוֹ שֶׁהַבֵּן נִמְשָׁךְ מִמּוֹחַ הָאָב, כָּךְ כְּבָיְכוֹל נִשְׁמַת כָּל אִישׁ יִשְׂרָאֵל נִמְשְׁכָה מִמַּחֲשַׁבְתּוֹ וְחָכְמָתוֹ יִתְבָּרַךְ, דְּאִיהוּ חַכִּים וְלָא בְחָכְמָה יְדִיעָא, אֶלָּא הוּא וְחָכְמָתוֹ אֶחָד, וּכְמוֹ שֶׁכָּתַב הָרַמְבַּ"ם,

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32 **כי הנה שרש נש"י נמשכין מבחי' חכמה דאצילות . . שבמוח האב**

The Tzemach Tzedek cites this passage when asking what the ascent through the mitzvos is: the root of the souls of Israel is drawn from Chochmah, so they are called "children," like the drop drawn from the father's brain, and through keeping the mitzvos they rise to Keser.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ג דף תקנח, ב שמבאר שם בענין "מהו העלייה ע"י המצות וזה נתבאר בד"ה כי כארץ תוציא צמחה ובהביאור שם פ"א כי שרש נש"י נמשכים מבחי' חכמה ונק' בנים אתם עד"מ הטפה שנמשכה ממוח האב וע"י קיום המצות יתעלו בבחי' כתר". ע"ש.

33 **שו"ה בכורי — האב**

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

KEHOT'S NOTE

מת"ז תי"ח לה, א. [כ].

34 **בשביל ישראל**

There the same saying is used to explain that Adam's soul included all the souls of Israel, the purpose of creation, "for the sake of Israel, who are called reishis," and that this spiritual creation from nothing is renewed every Rosh HaShanah.

KEHOT'S NOTE

ילקוט ר"פ בראשית. [וראה לעיל מז, א]. [כ]. "כי הם נמשכו מבחי' מוח החכמה שנק' ראשית" — סה"מ תקס"ו ע' שנד.

35 **וזה נק' עלו במחשבה**

There "Israel arose in thought" is explained: as a person's limbs follow his thought, the supernal thought "I will reign" was for the sake of Israel, and it was completed on the sixth day, when Adam was created; hence Rosh HaShanah is called "the beginning of Your works."

KEHOT'S NOTE

נסמן לעיל מז, ג.

36 **(במנחות פ"ג)**

According to the note, that version explains at length that Rabbi Akiva's soul was rooted in the light of Chochmah of Atzilus, and discusses the Ten Martyrs.

KEHOT'S NOTE

כט, ב. נתבאר בארוכה בסה"מ תקס"ו כאן ע' שנד "כי ר"ע שרש נשמתו מבחי' אור החכמה דאצי'" ומבאר בענין עשרה הרוגי מלכות ע"ש. ובקיצור באוה"ת דברים כרך ו ע' ב'תיז.

37 Moshe, shown Rabbi Akiva's martyrdom, asks, "Is this the Torah, and this its reward?" and G-d answers, "Be silent; thus it arose in thought before Me." The Alter Rebbe places that "thought" in Mocha Stima'ah, above Chochmah.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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38 **מחשבה עילאה**

The Zohar on Noach describes the supernal thought (machshavah ila'ah) and the lights within it that reach toward the hidden source above it. The text cites it for the levels, one above another, called supernal thought.

Zohar, Noach 15:121–16:131 ספר הזהר, נח ט"ו:קכ"א-ט"ז:קל"א

Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves, so that they are powerless to pursue the indictment which has been delivered into their hands. Thus we see that things have been so arranged in the mystery of faith that the adversary should have his share in the holy things, and …

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

39 **שע"י מס"נ עלו במחשבה עילאה**

Pri Etz Chaim explains that the Ten Martyrs, by giving their lives, raised the "feminine waters" to receive the flow from Chochmah, called thought, and that this is why it was said of Rabbi Akiva, "thus it arose in thought." The text cites it for ascent through self-sacrifice.

Pri Etz Chaim, Gate of Putting Down the Head 5:1, פרי עץ חיים שער נפילת אפים ה':א'

… אבל בזמן עשרה הרוגי מלוכה, שמש וירח קדרו בעונות הדור, ולא היה בהם כח להעלות מ"ן, עד שנהרגו עשרה הרוגי מלוכה בפועל, ואז האירו בנשמותיהן לתו"מ, ועצרו כח להעלות מ"ן לקבל מ"ד הבאים

מחכמה הנקראת מחשבה, ועל זה אמרו כך עלה במחשבה. וז"ש ממתים ידך י"י ממתים מחלד. ב' מיני מיתות. אם למסירת עצמו למיתה, וזהו לצורך יד ה', שהיא המלכות הנקרא יד ה'. ואם למסור עצמו על ק"ה, וזהו ממתים מחלד, וחלד הוא אמא עלאה, שהיא נעלמת ונחדלת, כעין דרסה חלדה, שאינו נגלית. חלקם בחיים, כי הם עולים ...

Pri Etz Chaim (Public Domain)

40 **ועיין בפע"ח שער נפ"א ספ"ה פ"ו**

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

KEHOT'S NOTE

שם מבאר בענין מסירת נפש. ושם מביא ענין עשרה הרוגי מלכות.

41 **ואנשי קדש**

"And men of holiness (kodesh) shall you be unto Me." The Alter Rebbe reads kodesh as the level of Keser to which the soul rises through its service below.

Exodus 22:30 שמות כ"ב:ל'

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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KEHOT'S NOTE

שמות כב, ל. [כ].

42 **דאבא יונק ממזל החי'**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שער א"א ספ"ט. ובכ"מ.

43 **דאבא יונק ממזל החי'**

Etz Chaim, in the Gate of Arich Anpin, ends its account of the thirteen tikkunim of the beard: "Abba draws from the eighth, and Imma draws from the thirteenth." This is the source of the statement that Chochmah receives from the level of hairs.

Sefer Etz Chaim 13:9 עץ חיים י"ג:ט'

... אמר ארך אף אלא אפים ורב חסד ו' ואמת ז' נוצר חסד ח' לאלפים ט' נושא עון י' ופשע י"א וחטאה י"ב ונקה י"ג. ועתה נבארם בפנים האדם עצמו איך הם י"ג תיקונים ואמנם תחת שני פאתי הראש הם מתחילין בי' רישין דדיקנא והם קצרים ולא רחבים והם כנגד האזן וזהו תיקון א' נקרא אל ואח"כ תיקון הב' והוא שורות השערות הגדלים בשפה עליונה על הפה לאורך וזהו רחום ג' וחנון הוא אותו ארחא שכנגד האמצעית החוטם ד' ארך הוא שורת שערות שתחת שפה התחתונה ה' אפים הוא ארחא ...

Sefer Etz Chaim (Public Domain)

44 **על פי מה שידוע . . שמהשערות יש יניקה לחיצונים**

The note refers there for a lengthy discussion of how the external forces draw nurture from the hairs.

KEHOT'S NOTE

ראה בארוכה בדרך מצותיך קד, ב ואילך.

45 **שער באשה ערוה**

"A woman's hair is ervah," said in the context of reciting the Shema. The Alter Rebbe cites it as a case where hair is linked to the external forces.

Berakhot 24a:17 ברכות כ"ד א:י"ז

אָמַר רַב חִסְדָּא: שׁוֹק בָּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: "גַּלִּי שׁוֹק עִבְרִי נְהָרוֹת", וּכְתִיב: "תִּגָּל עֶרְוָתֵךְ וְגַם תֵּרָאֶה חֶרְפָּתֵךְ". אָמַר שְׁמוּאֵל: קוֹל בָּאִשָּׁה — עֶרְוָה, שֶׁנֶּאֱמַר: "כִּי קוֹלֵךְ עָרֵב וּמַרְאֵךְ נָאוֶה". אָמַר רַב שֵׁשֶׁת: שֵׂעָר בָּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: "שַׂעֲרֵךְ כְּעֲדֶר הָעִזִּים".

Rab Hisda said : The calf of a woman's leg is to be regarded as nakedness; as it is said, "Uncover the leg, pass through the rivers" (Is. xlvii. 2) and it continues, "Thy nakedness shall be uncovered, yea, thy shame shall be seen" (Is. xlvii. 3). Samuel said : A woman's voice is to be regarded as nakedness ; as it is said, "For sweet is thy voice, and thy countenance is comely" (Cant. ii. 14). ab Sheshet said: A woman's hair is to be regarded as nakedness; as ...

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KEHOT'S NOTE

ברכות כד, א. ושי"נ.

46 **שער באשה ערוה**

The Idra cites this teaching, together with similar ones, in its discussion of the judgments. The text points to it alongside the Talmud.

Zohar, Idra Rabba 42:309–45:318 ספר הזהר, האדרא רבא מ"ב:ש"ט-מ"ה:שי"ח

47 **והעבירו תער**

The Levites were purified by having a razor passed over all their flesh. The Alter Rebbe brings it as hair removed because of its link to judgment.

Numbers 8:7 במדבר ח':ז'

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהֵרוּ׃

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

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KEHOT'S NOTE

במדבר ח, ז.

48 **וגלחה את ראשה**

The captive woman shaves her head. Another case in which hair is removed.

Deuteronomy 21:12 דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

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

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KEHOT'S NOTE

דברים כא, יב.

that even the casual conversation of disciples of the sages demands study? As it says, "And whose leaf does not wither" (Psalms 1:3).

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KEHOT'S NOTE

סוכה כא, ב. ראה בע"ז יט, ב. ובלקו"ש ח"כ ע' 334. בהערה 93 שכ"ה בסוכה שם. "ובע"ז שם צריכה תלמוד. וכ"ה לפי כמה גירסאות גם בסוכה שם (ראה דק"ס שם ושם שמחמת הצענזאר שינו מ"תלמוד" ל"לימוד" — ראה דק"ס מאמר על הדפסת התלמוד דפוס בסילאיה הערה צג (7)). ושם בשולי העמוד העיר ללקו"ת כאן וכי "שכוונתו לכאורה היא למרז"ל בסוכה שם (מכיון שהלשון בע"ז הוא "תלמוד" ולא "לימוד"). וראה לעיל פ' תצא לו, ג ובמ"מ לשם.

54 **שי"ג מדה"ר נקי' י"ג ת"ד**

The Idra Rabba describes the thirteen tikkunim of the supernal beard, from which flow thirteen springs, and from which the thirteen attributes ("Who is a G-d like You, who bears iniquity…") issue. The Alter Rebbe cites this identification of the Attributes of Mercy with the beard.

Zohar III, 131a זח"ג קלא, א

KEHOT'S NOTE

ראה זח"ג קלא, א.

PARAGRAPH 7

55 **שער ריישי' כעמר נקא**

"The Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool." The Alter Rebbe reads the hair as light drawn down from the supernal kodesh.

Daniel 7:9 דניאל ז:ט

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דְּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלֵק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

56 **ישת חשך סתרו**

"He made darkness His hiding place." Applied to Keser, whose essence cannot be grasped at all.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

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

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KEHOT'S NOTE

תהלים יח, יב.

57 **אחידן בשערהא**

The Zohar on Acharei Mos speaks of the countless forces of the other side that "cling to her hair." The Alter Rebbe

49 **קדוש יהי' גדל פרע**

The Nazirite "shall be holy; he shall let the locks of the hair of his head grow long." Here holiness depends on hair.

Numbers 6:5 במדבר ו:ה

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַיהוָה קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃

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

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KEHOT'S NOTE

במדבר ו, ה. ראה לעיל פ' תצא לו, ג שמציין לכאן.

50 **קדוש יהיה גדל פרע שער ראשו**

The Zohar on Tazria says that one is called holy only when the hair hangs, "for holiness hangs on the hair," citing the Nazirite, while the Levites, from the side of judgment, are purified only by removing their hair.

Zohar, Tazria 23:115–24:123 ספר הזהר, תזריע כ"ג:קט"ו-כ"ד:קכ"ג

51 **ועיין בזהר פרשת תזריע (דמ"ח סע"ב)**

There the same Zohar passage is cited to show that some hairs, those of Z'eir Anpin, are judgments, while the hairs of the tzitzis are kindnesses because their source is the hairs of Arich Anpin.

KEHOT'S NOTE

נזכר לעיל פ' קרח נג, ב. נד, ב. אוה"ת קרח ע' תרעט.

52 **שיחת חולין של ת"ח**

"Even the ordinary conversation of Torah scholars requires study," derived from the same verse. The Kehot note cites it beside Sukkah 21b.

Avodah Zarah 19b:6 עבודה זרה י"ט ב:ו

"וְעָלֶהוּ לֹא יִבּוֹל", אָמַר רַב אַחָא בַּר אַדָּא אָמַר רַב, וְאָמְרִי לַהּ אָמַר רַב אַחָא בַּר אַבָּא אָמַר רַב הַמְנוּנָא אָמַר רַב: שָׂאֲפִילּוּ שִׂיחַת חוּלִּין שֶׁל תַּלְמִידֵי חֲכָמִים צְרִיכָה תַּלְמוּד, שֶׁנֶּאֱמַר: "וְעָלֶהוּ לֹא יִבּוֹל".

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

53 **שיחת חולין של ת"ח צריכין לימוד**

The Talmud derives from "and its leaf does not wither" that even the conversation of Torah scholars requires study. The Alter Rebbe uses it as the analogy for hair: an outflow that still holds wisdom.

Sukkah 21b:9 סוכה כ"א ב:ט

וְלֵימָא: "מִדִּבְרֵי שֶׁל רַבָּן גַּמְלִיאֵל"? מִילְּתָא אַגַּב אוֹרְחֵיהּ קָא מַשְׁמַע לַן, כִּי הָא דְּאָמַר רַב אַחָא בַּר אַדָּא, וְאָמְרִי לַהּ אָמַר רַב אַחָא בַּר אַדָּא אָמַר רַב הַמְנוּנָא אָמַר רַב: מִנַּיִן שֶׁאֲפִילּוּ שִׂיחַת תַּלְמִידֵי חֲכָמִים, צְרִיכָה לִימּוּד — שֶׁנֶּאֱמַר: "וְעָלֶהוּ לֹא יִבּוֹל".

But why does he not say, From the words of R. Gamaliel"? He informs us of something [else] by the way, like that which R Aha b. Ada, and others say, R. Aha b. Ada in the name of R. Hamnuna said in the name of Rav: From where do we know

cites it for hair as a channel of nurture for the external forces.

Zohar, Achrei Mot 11:76–12:86 ספר הזהר, אחרי מות י"א:ע"ו-י"ב:פ"ו

of this mighty sea in four directions, and each has four aspects. A thousand rocks rise and sink every day from the tide of that sea. Afterwards they are uprooted from it and go to another sea. There is no number to those that cling to her hair. Two sons suck from her every day who are called "spies of the land", and two daughters are at her feet, and these cling to the sides of that litter. In her left hand are seventy branches that grow among the fishes ...

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

58 כרחל לפני גוזזי נאלמה

"Like a ewe (rachel) that is mute before her shearers." The Alter Rebbe applies it to the level of hair from which the external forces can draw.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישעי' נג, ז. ושם אי' וכרחל [כ].

PARAGRAPH 9

59 ועשיתם את כל מצותי והייתם קדושים

"So that you remember and do all My commandments and be holy to your G-d." The mitzvos bring a person to holiness, kodesh.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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60 יכול כמוני

Kehot's note points to Vayikra Rabbah 29:4 for these words.

Vayikra Rabbah 29:4 ויקרא רבה כ"ט:ד'

KEHOT'S NOTE

ויק"ר פכ"ט ד.

61 יכול כמוני ת"ל כי קדוש אני קדושתי למעלה מקדושתכם

"'You shall be holy': could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." The Alter Rebbe asks what this comes to teach and answers in the following paragraphs.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

62 עושה פלא

"Who is like You ... doing wonders (oseh pele)." Read as: the supernal wonder, Keser, is to G-d like mere making (asiyah).

Exodus 15:11 שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה' מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

PARAGRAPH 10

63 והממוצע יש בו מבחי' תחתונה שבמאציל

Etz Chaim explains that between the Creator and the created there is an intermediate level, containing a spark of divinity drawn from the last level of the Creator; at the end of the chapter it calls the Emanator's Malchus Ani and the root of the emanated, Keser, Ayin. The text cites it as Sha'ar 41 by an earlier printing's numbering; in current editions it is Sha'ar 42.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

ועתה נדבר בבחי' כל עולם מאלו מה ענינם דע כי השורש והנשמות והגופים הם בחי' א' שאין פירוד ביניהן אך הלבושים והיכלות הם ב' בחי' נפרדות מג' בחינות הנ"ל ובין ב' אלו שהם בין הגופים ובין הלבושים שם הם מדור הקליפות והם ממש נדבקים באחור עור הגוף וטעם הדבר מפני שג' בחי' הפנימית יש בתוכם או"פ והיותר גרוע באו"פ יוצא בתוך העור ושם מסתיים ואה"מ הוא להיפך כי אור היותר חיצון הוא גדול יותר כנודע נמצא כי אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן ...

Sefer Etz Chaim (Public Domain)

64 וכמ"ש בע"ח שמ"א

There the Alter Rebbe brings the dispute whether Keser is counted among the Ten Sefiros, and the Arizal's ruling (Etz Chaim, Sha'ar 41, chapter 3) that it is an intermediary between the Emanator and the emanated: it has in it the lowest level of the Infinite One, which is Atik Yomin, and that level emanates its second aspect, the hidden root of the Ten Sefiros.

Song of Songs 7:4 שיר השירים ז':ד'

שְׁנֵי שָׁדַיִךְ כִּשְׁנֵי עֳפָרִים תָּאֳמֵי צְבִיָּה׃

Thy two breasts are like two fawns that are twins of a gazelle.

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KEHOT'S NOTE

פ"ג. וע"ל בחקותי (מו, ג). [כ]. ראה גם לקמן שה"ש ז, ד ואילך. אוה"ת ענינים ע' קפב. אוה"ת פ' יתרו ע' תתלט ואילך. בלק ע' תתקסו. סידור עם דא"ח שו, ב. סה"מ תרס"ו ע' קסה ואילך.

PARAGRAPH 11

65 **המעתיק הרים**

"Who removes mountains, and they do not know it." The Alter Rebbe derives the name Atik from ma'tik, "removes": Atik is removed and separate from the emanated levels.

Job 9:5 איוב ט':ה'

הַמַּעְתִּיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

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

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KEHOT'S NOTE

איוב ט, ה. ראה דרך מצותיך לט, א.

PARAGRAPH 13

66 **ועמ"ש במ"א ע"פ ואתחנן**

There the Alter Rebbe explains that a person's arousal from below awakens an arousal from above from the level of the "supernal man," as water reflects a face; but there is a level, "for He is not a man," that no human arousal reaches, from which the arousal from above comes of itself as a free gift, as with the giving of the Torah.

KEHOT'S NOTE

לעיל פ' ואתחנן ב, ד.

67 **ואתחנן**

"And I pleaded with Havayah at that time." The opening of a maamar to which the Alter Rebbe refers for the blessing over the mitzvos.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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68 **קדושתי למעלה מקדושתכם**

"'You shall be holy': could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." Here "My holiness" is the arousal from above that comes on its own, rooted in Atik Yomin.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

69 **לסוסתי**

"To a mare in Pharaoh's chariots have I likened you, My beloved." The opening of a maamar on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 1:9 שיר השירים א':ט'

לְסֻסָתִי בְּרִכְבֵי פַּרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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70 Kehot's note points to Deuteronomy 3:23–7:11 for these words.

Deuteronomy 3:23–7:11 דברים ג':כ"ג-ז':י"א

PARAGRAPH 14

71 **כי כארץ תוציא צמחה וכגנה זרועיה תצמיח**

"For as the earth brings forth its growth, and as a garden makes what is sown in it sprout." Applied to the mitzvos as seeds and the divine response as growth.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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72 **ויניחהו בג"ע לעבדה ולשמרה**

"And He placed him in the Garden of Eden to work it and to guard it." Read as the positive and negative commandments.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

73 **לעבדה זו רמ"ח מ"ע**

The Zohar explains "to work it" as the positive commandments and "to guard it" as the prohibitions. The Kehot note cites it for this reading.

Zohar I, 27a זח"א כז, א

Zohar II, 165b זח"ב קסה, ב

KEHOT'S NOTE

ילקוט ראובני בשם המדרש. זח"א כז, א. זח"ב קסה, ב. ת"ז תכ"א קרוב לסופו.

74 **תדשא הארץ דשא**

"Let the earth sprout vegetation." The utterance that placed in the earth its power of growth, which is Malchus of Asiyah.

Genesis 1:11 בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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PARAGRAPH 16

75 **הוא מראה כחה ויכולתה ביסוד העפר כו' המצמיח תמיד יש מאין**

Iggeres HaKodesh, epistle 20, says that the divine power "shows its power and ability in the element of physical earth," which "constantly makes something sprout from nothing," grasses and trees, beyond the higher elements. The Alter Rebbe cites it for the earth's power of growth.

Tanya, Iggeres HaKodesh 20:25 תניא, אגרת הקדש כ':כ"ה

וְעוֹד זֹאת, יֶתֶר עַל כֵּן עַל כָּל הַנִּזְכָּר לְעֵיל, הֶאָרָה דְהֶאָרָה, וְכָל הַנִּזְכָּר לְעֵיל הֵיא מַרְאָה כֹּחָהּ וִיכָלְתָּהּ בִּיסוֹד הֶעָפָר הַנִּשְׁמִי בְּגִילּוּי עָצוּם, בְּיֶתֶר עֹז מִיסוֹדוֹת הָעֶלְיוֹנִים מִמֶּנּוּ, וְגַם מְצָבָא הַשָּׁמַיִם, שֶׁאֵין בְּכֹחָם וִיכָלְתָּם לְהוֹצִיא יֵשׁ מֵאַיִן תָּמִיד, כִּיסוֹד הֶעָפָר הַמַּצְמִיחַ תָּמִיד יֵשׁ מֵאַיִן, הֵם עֲשָׂבִים וְאִילָנוֹת (וְהַמָּזָל הַמַּכֶּה וְאוֹמֵר "גְּדֵל", הַיְינוּ לְאַחַר שֶׁכְּבָר צָמַח הָעֵשֶׂב, וְאֵינוֹ אוֹמֵר לוֹ לְצְמוֹחַ מֵאַיִן לְיֵשׁ אֶלָּא מְקוֹטָן לְגוֹדֶל, וְלָשֵׁאת פְּרִי כָּל מִין וּמִין בְּפָרָטֵי …

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76 **ע"פ הבאים ישרש**

That maamar asks how "taking root" relates to the descent into Egypt, explains that the soul descends to fulfil the mitzvos, and asks why Israel are called "the first of His crop" and what "crop" means above, which leads to the image of the mitzvos as sowing.

KEHOT'S NOTE

תו"א נג, ג ואילך.

77 **הבאים ישרש יעקב**

"[In days] to come, Yaakov will take root; Israel will blossom and bud." The opening of a maamar where this theme is discussed at length.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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78 **וע"פ כי תבאו אל הארץ**

There the Alter Rebbe asks how the Torah, clothed in physical matters, belongs in the upper and lower Gan Eden, and answers that, like bread absorbed into the limbs, the Torah must be absorbed into the soul, so that the soul is absorbed into "the body of the King."

KEHOT'S NOTE

לעיל בהר מ, ב.

79 **כי תבואו אל הארץ ושבתה הארץ**

"When you come into the land … the land shall rest." The opening of another maamar on this theme.

Leviticus 25:2 ויקרא כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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80 **בסד"ה ועתה יגדל נא**

Near the end of that maamar the Alter Rebbe explains that from the Torah the radiance is drawn into the upper Gan Eden and from the keeping of the mitzvos into the lower Gan Eden, as Adam was placed in the Garden "to work it and to guard it"; and that the mitzvos, rooted higher than the Torah, can for that very reason reach lower.

KEHOT'S NOTE

לעיל פ' שלח לט, ג.

81 **ועתה יגדל נא כח**

"And now, let the power of Ado-nai be great." The opening of a maamar that discusses the upper and lower Gan Eden.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 17

82 **מצות אנשים מלומדה**

"Their fear of Me is a commandment of men, learned by rote." Applied to mitzvos done without intention.

Isaiah 29:13 ישעיהו כ"ט:י"ג

וַיֹּאמֶר אֲדֹנָי יַעַן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִיו וּבִשְׂפָתָיו כִּבְּדוּנִי וְלִבּוֹ רִחַק מִמֶּנִּי וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה׃

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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83 **כן אדי הויי יצמיח צדקה ותהלה**

"So will Ado-nai Havayah make righteousness and praise sprout before all the nations." The Alter Rebbe applies it to the revelation of Rosh HaShanah and Yom Kippur.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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84 **בהאי זמנא**

The Sifra DiTzniusa, speaking of Tishrei and Yom Kippur, says "at this time: 'Ado-nai Havayah, You have begun to show Your servant Your greatness.'" The Alter Rebbe

draws from it that the revelation of these days comes from above alone.

Zohar, Sifra DiTzniuta 2:13-3:26-ספר הזהר, ספרא דצניעותא ב:יג-ג:כ"ו

85 **אתה החלות להראות את עבדך את גדלך**

Moshe's words: "Ado-nai Havayah, You have begun to show Your servant Your greatness." "You have begun" is read as an arousal from above that comes on its own.

Deuteronomy 3:24דברים ג:כ"ד

אֲדֹנָי ה' אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ׃

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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86 **כמ"ש במ"א . . ע"פ ואתחנן**

There the Alter Rebbe distinguishes the arousal from above that answers a person's arousal from below, "as water reflects a face," from the one that comes of itself, as a free gift, from a level no human arousal reaches; this second kind is the "You have begun" of these days.

KEHOT'S NOTE

לעיל ב, ד.

87 **כי חפץ חסד הוא**

"For He desires kindness." The kindness that moved G-d to create, with no prompting from below, which returns each Rosh HaShanah.

Micah 7:18מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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PARAGRAPH 18

88 **אתה החלות**

"Ado-nai Havayah, You have begun to show Your servant Your greatness." The same pair of Names, read by the Zohar as referring to "this time."

Deuteronomy 3:24דברים ג:כ"ד

אֲדֹנָי ה' אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ׃

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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89 **דינא . . אותיות אד'**

In the preceding maamar the Alter Rebbe already matches the two Names of "So will Ado-nai Havayah" to the two days: Ado-nai is Rosh HaShanah, "make Me King over you," for dina demalchusa, dina being the letters of Ado-nai; and Havayah pointed as Elokim is Yom Kippur, a revelation from the arousal from above of "My holiness."

KEHOT'S NOTE

ע"ל (נא, ג). ושי"נ. [כ].

90 **העוה"ב שאין בו אכילה ושתי'**

"The World to Come has no eating, no drinking ... but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe links Yom Kippur's fast to this, both being from Binah.

Berakhot 17a:12ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא כְּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵיכִילָה וְלֵישְׁתְיָה וְלֵיפְרְיָה וּרְבְיָה וְלֵימְשָׂא וּמַתָּן וְלֵיקְנְאָה וְלֵישְׂנְאָה וְלֵיתַחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

91 **כן אד' הוי' יצמיח צדקה ותהלה**

"So will Ado-nai Havayah make righteousness and praise sprout." Its two Names are matched to Rosh HaShanah and Yom Kippur.

Isaiah 61:11ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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PARAGRAPH 19

92 **ועיקר התגלות זו הוא בנעילה דיוהכ"פ**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שז"ך, פ"ה.

93 ועיקר התגלות זו הוא בנעילה דיוהכ"פ

Pri Etz Chaim describes the ascent through the prayers of Yom Kippur until the repetition of Ne'ilah, when Z'eir Anpin, Nukva and Imma are in the beard of Arich Anpin. The Kehot note cites it for the revelation at Ne'ilah.

Pri Etz Chaim, Gate of Yom Kippur 5:4 פרי עץ חיים, שער יום הכפורים ה':ד'

... והוא ב' אלפין דב' שמות אלו, הם סוד ב' אלפים אמה דתחום שבת, כי אלף דאהיה דיודין שהוא עיקר ושורש, מורה על הילוך אלף אמה שבתוך העיר, וב' אלפים דאלפין וההין, מורה לאלפים אמה, שמותר לילך לכל רוח שירצה:

Pri Etz Chaim (Public Domain)

94 ויעבור ה' על פניו

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious...", the opening of the Thirteen Attributes. The Alter Rebbe reads al panav as "above His face."

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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

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95 כי חפץ חסד הוא

"For He desires kindness." The cause of the revelation of the Thirteen Attributes.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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PARAGRAPH 20

96 ויעבור ה' על פניו

"And Havayah passed before him." The Alter Rebbe links the verb vaya'avor to oveir in the rule about blessings.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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

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KEHOT'S NOTE

שמות לד, ו.

97 דר"ל שעובר מלמעלה

According to the note, this passage, on oveir as "passing above" the performance of the mitzvah, is quoted there.

KEHOT'S NOTE

קטע מובא באוה"ת תשא ע' ב'סה.

PARAGRAPH 21

98 המשכת י"ג ת"ד שהן בחי' יודי"ן ווי"ן

That maamar, on "Command the salvations of Yaakov," speaks of the 370 (ש"ע) supernal lights revealed through Yaakov, read as yud and akev, as revelations of the Infinite Light itself, which no thought grasps.

KEHOT'S NOTE

ראה תו"א כב, א ואילך.

99 בלקו"ת ר"פ תולדות

Or HaTorah quotes the Arizal's Likkutei Torah, on "And Yitzchak entreated": "the hair is the aspect of vav, and the light within it a yud, which is the drop of light that enters it."

KEHOT'S NOTE

להאריז"ל. "בד"ה ויעתר יצחק כתב וז"ל והנה השער בחי' וי"ו והאור שבתוכו יו"ד שהוא טפת האור הנכנס בתוכו" — אוה"ת ויחי שעד, א.

100 בהרמ"ז פ' ויקרא (בדף ט"ו ע"ב)

There Abba and Imma are said to draw from the hairs of the tikkunim of the beard, which come from Mocha Stima'ah: as a hair, though drawn from the brain, is only its surplus and can be cut without pain, so Chochmah of Atzilus comes from the hidden wisdom by a leap, not as effect from cause.

KEHOT'S NOTE

ראה לקמן פ' ברכה צה, ג. ולעיל פ' עקב יד, א. עא, ב. אוה"ת נצבים ע' א'רפ.

101 ובפ' אמור (בדף צ"ד)

Or HaTorah quotes the Ramaz (Emor, 94a, on "the third meal") explaining the Arizal's Likkutei Torah on Toldos: in the beard there are two aspects, the hairs, where Imma is present, and the inner light within them, where Abba is present.

KEHOT'S NOTE

"ע"א בד"ה סעודתא תליתאה ביאר די הלקו"ת הנ"ל וז"ל בלקו"ת פ' תולדות שם בדיקנא ב' בחי', א' בחי' השערות ושם מציאות אימא, והב' אור הפנימי' שיש בתוכם והוא מציאת אבא עכ"ל". — אוה"ת פ' ויחי שעד, א.

PARAGRAPH 22

102 השמים כסאי והארץ הדום רגלי

"The heavens are My throne and the earth is My footstool." Applied to Z'eir Anpin and Nukva of Atzilus, where the Torah and mitzvos are.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע' סו, א.

103 **יוהכ"פ נק' בשם מקרא קודש**

"It is Yom HaKippurim; it shall be a holy convocation (mikra kodesh) for you." Yom Kippur is called mikra kodesh.

Leviticus 23:27 ויקרא כ"ג:כ"ז

אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפֻּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם אִשֶּׁה לַה'

Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, כז.

104 "Give ear, O heavens, and I will speak." The opening of a maamar that explains at length why Yom Kippur is Shabbos Shabbason.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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105 **ושבת הוא קדש עצמו**

"And you shall keep the Shabbos, for it is holy (kodesh) to you." Shabbos is kodesh itself.

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ׃

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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KEHOT'S NOTE

שמות לא, יד.

106 **מקרא קדש ושבת הוא קדש עצמו**

The Zohar on Emor says the festivals are "invited" by kodesh, mikra'ei kodesh, while Shabbos is not invited but is called kodesh itself, "for it is holy to you." The Alter Rebbe cites it and then shows why Yom Kippur is nonetheless higher.

Zohar, Emor 24:104–111 ספר הזהר, אמור כ"ד:ק"ד-ק"י"א

See now. When Israel below rejoice in those festivals and sing praises to the Holy One, blessed be He, and prepare a table and put on their best garments, the angels in heaven ask: What do Israel mean by this, and G-d answers them: They have a distinguished guest on this day. But, they say, is he not Thy guest, from the place called Holiness? He replies: And are not Israel holy and called holy, so that it is meet for them to invite My guest—alike from My side, because …

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

PARAGRAPH 23

107 **בב"ר פ' ס' יפה שיחתן**

There the Alter Rebbe explains the same Midrash: the Torah of the children is now only on the level of "betrothal," the novlos of wisdom, while the conversation of the Patriarchs' servants drew down the union itself, "marriage" and inwardness.

KEHOT'S NOTE

ראה לקמן פ' ברכה צו, ד.

108 **יפה שיחתן של עבדי אבות מתורתן של בנים**

Rabbi Acha: "The conversation of the servants of the Patriarchs' households is more beautiful than the Torah of the children," for Eliezer's story is told and retold over pages, while basic laws are learned only from hints. The Alter Rebbe explains the saying by the Patriarchs' root in Atik.

Bereshit Rabbah 60:8 בראשית רבה ס':ח'

… אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דר' פנחס בן יאיר, חמרתיה דר' פנחס בן יאיר יהבון לה שערי דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומרה ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי …

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]…" - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Ḥiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinḥas ben Yair? Robbers once took the donkey of Rabbi Pinḥas ben Yair. It spent three …

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109 **שהאבות שרשן מחג"ת דעתיק**

According to the note, it points out that the earlier maamar in Bechukosai says the Patriarchs are from Chesed, Gevurah and Tiferes of Arich, not of Atik as here.

KEHOT'S NOTE

ראה בספר הערכים-חב"ד א ערך אבות הערה 10 — שלעיל בפ' בחקותי כ' שהם מחג"ת דאריך.

110 **בד"ה אם בחקתי**

In that maamar Avraham, Yitzchak and Yaakov are linked to love, awe and compassion, as it explains "If you walk in

My statutes" as the service of "walking."

KEHOT'S NOTE

לעיל פ' בחקותי מז, א.

111 **בעבר הנהר ישבו אבותיכם**

"Your fathers dwelt of old beyond the River." Cited for the Patriarchs' root above, in Atik.

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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112 The same teaching, in the chapter Chelek: until Avraham there was no old age.

Sanhedrin 107b:17 סנהדרין ק"ז ב:י"ז

עַד אַבְרָהָם לֹא הָיָה זִקְנָה. כֹּל דְּחָזֵי לְאַבְרָהָם אֲמַר: הַאי יִצְחָק. כֹּל דְּחָזֵי לְיִצְחָק אָמַר: הַאי אַבְרָהָם. בָּעָא אַבְרָהָם רַחֲמֵי דְּלֵיהְוֵי לֵיקָה זִקְנָה, שֶׁנֶּאֱמַר: "וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים". עַד יַעֲקֹב לָא הֲוָה חוּלְשָׁא, בָּעָא רַחֲמֵי וַהֲוָה חוּלְשָׁא, שֶׁנֶּאֱמַר: "וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חֹלֶה". עַד אֱלִישָׁע לָא הֲוָה אִינִישׁ חֲלֵישׁ דְּמִיתְפַּח, וַאֲתָא אֱלִישָׁע וּבְעָא רַחֲמֵי וְאִיתְפַּח, שֶׁנֶּאֱמַר: "וֶאֱלִישָׁע חָלָה אֶת חָלְיוֹ אֲשֶׁר יָמוּת בּוֹ".

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113 "Until Avraham there was no old age": people could not tell Avraham and Yitzchak apart, so Avraham prayed and old age came. The Alter Rebbe links zikna, old age, to the beard, whose light is rooted in Avraham.

Bava Metzia 87a:14 בבא מציעא פ"ז א:י"ד

עַד אַבְרָהָם לֹא הָיָה זִקְנָה. מַאן דַּהֲוָה בָּעֵי (לְמִשְׁתַּעֵי) [לְאִישְׁתַּעוֹיֵי] בַּהֲדֵי אַבְרָהָם – מְשַׁתַּעֵי בַּהֲדֵי יִצְחָק. בַּהֲדֵי יִצְחָק מְשַׁתַּעֵי בַּהֲדֵי אַבְרָהָם. אֲתָא אַבְרָהָם בָּעָא רַחֲמֵי וַהֲוָה זִקְנָה, שֶׁנֶּאֱמַר: "וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים".

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114 **עד אברהם לא היה זקנה**

"Avraham asked for old age … from the beginning of the book until here, 'old age' is not written; once Avraham arose, He gave him old age." The third place the Alter Rebbe cites.

Bereshit Rabbah 65:9–10 בראשית רבה ס"ה:ט'-י"

אמר רבי יהודה בר סימון: אברהם תבע זקנה. אמר לפניו: רבון העולמים! אדם ובנו נכנסין למקום ואין אדם יודע למי מכבד! מתוך שאתה מעטרו בזקנה, אדם יודע למי מכבד. אמר לו הקדוש ברוך הוא: חייך! דבר טוב תבעת, וממך הוא מתחיל! מתחלת הספר ועד כאן אין כתיב זקנה, וכיון שעמד אברהם, נתן לו זקנה, ואברהם זקן בא בימים. יצחק תבע יסורין, אמר לפניו: רבון כל העולמים! אדם מת בלא יסורים, מדת הדין מתוחה כנגדו, מתוך שאתה מביא עליו יסורים, אין מדת הדין מתוחה כנגדו! אמר לו הקב"ה: חייך! דבר טוב …

Rabbi Yehuda bar Simon said: Abraham demanded aging. He said before Him: 'Master of the universe, a man and his son enter a place and no one knows which of them to honor. Because you adorn him with aging, a person knows whom to honor.' The Holy One blessed be He said to him: 'As you live, you have demanded a good thing, and it will begin with you.' From the beginning of the book until that point, aging is not written. When Abraham stood, He granted him aging – …

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115 **בגמרא פ"ז דב"מ . . ובסנהדרין . . וברבות תולדות**

According to the note, Or HaTorah quotes the Gemara's wording of "until Avraham there was no old age" and brings the Maharsha's commentary on it.

KEHOT'S NOTE

ראה אוה"ת פ' חיי שרה כרך ד תשעח, ב לשון הגמרא, וע"ש שמביא שם פי' מהרש"א. וראה שם תשעט, ב.

116 **תיקון הראשון מי"ג ת"ד שם א-ל**

The Idra Rabba begins here its account of the first tikkun of the holy beard. The Kehot note cites it for the first tikkun.

Zohar III, 131b זח"ג קלא, ב

KEHOT'S NOTE

זח"ג קלא, ב. ע"ח שא"א, פי"א. פע"ח ש' הסליחות פ"ד. ש' הכוונות דרושי ויעבור ד', ג ואילך. מ"ח מס' שארית האצי' פ"י ואילך. ועוד. ראה באוה"ת פ' חיי שרה תשפ, א בשם המגיד, וכ"ה בפ' פנחס ע' א'כב. פ' תבוא א' תתשטו.

117 **תיקון הראשון מי"ד ת"ד שם אל**

Pri Etz Chaim counts the thirteen attributes as the thirteen tikkunim of the beard, beginning: "One, Kel; two, merciful; three, and gracious…." The Kehot note cites it for the first tikkun being the Name Kel.

Pri Etz Chaim, Gate of Confession 4:2–3 פרי עץ חיים, שער הסליחות ד':ב'-ג'

… אמנם, תחת פאתי הראש מתחילין ב' רישין דדיקנא, והם קצרים ולא רחבים, והם כנגד האוזן. וזהו תיקון הראשון ונקרא אל. אחר כך תיקון הב', הוא שורש השערות הגדלים על שפה העליונה לאורך הפה, והוא רחום. ג' וחנון, והוא אותו ארחא שהוא חלול כנגד אמצעית החוטם. ד' ארך, והוא שורות של השערות שתחת שפה תחתונה. ה' אפים, הוא ההוא ארחא תניינא (א) דמפסיק באמצעות הזקן, והוא מכוון נגד ארחא קדמאה שתחת החוטם. ו' ורב חסד, הוא תחת תיקונא קדמאה דא"ל, והוא מסיום שיער אותן הקצרים של שיער, אך ממקום שמתחיל …

Pri Etz Chaim (Public Domain)

118 **שהוא חסד**

"The kindness of Kel is all the day." The Kehot note cites it for the Name Kel being Chesed.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

ראה תהלים נב, ג. מא"א אות א, ס"פ.

119 **וחסד לאברהם**

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

KEHOT'S NOTE

מיכה ו, כ.

120 **וחסד לאברהם**

"You will give truth to Yaakov, kindness to Avraham." Avraham is the attribute of Chesed.

Micah 7:20 מיכה ז:כ

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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121 **שלשה הטעימן הקב"ה בעוה"ז מעין העולם הבא אלו הן אברהם יצחק ויעקב**

"Three were given by the Holy One, blessed be He, a taste of the World to Come in this world: Avraham, Yitzchak and Yaakov." Their root is in the level of the World to Come, above the Torah and mitzvos of this world.

Bava Batra 17a:1–2 בבא בתרא י"ז א:א-ב

מֵעֵין הָעוֹלָם הַבָּא, אֵלּוּ הֵן: אַבְרָהָם, יִצְחָק וְיַעֲקֹב. אַבְרָהָם - דִּכְתִיב בֵּהּ: "בַּכֹּל". יִצְחָק - דִּכְתִיב בֵּהּ: "מִכֹּל". יַעֲקֹב - דִּכְתִיב בֵּהּ: "כֹּל". שְׁלֹשָׁה לֹא שָׁלַט בָּהֶן יֵצֶר הָרָע, אֵלּוּ הֵן: אַבְרָהָם, יִצְחָק וְיַעֲקֹב; דִּכְתִיב בְּהוּ: "בַּכֹּל", "מִכֹּל", "כֹּל". וְיֵשׁ אוֹמְרִים: אַף דָּוִד, דִּכְתִיב: "וּלְבִי חָלַל בְּקִרְבִּי". וְאִידָךְ - צַעֲרֵיהּ הוּא דְּקָא מַדְכַּר.

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122 **סד"ה קול דודי**

There the Patriarchs are the "mountains" and the Matriarchs the "hills": to the Patriarchs the revelation came through love, "leaping" with one foot, and over the hills it came in awe, "skipping" with two feet.

KEHOT'S NOTE

לקמן שה"ש טו, ג.

123 **ודרך חיים**

The Talmud lists the World to Come among three good gifts given through suffering, deriving it from "and the reproofs of discipline are the way of life." The Alter Rebbe cites it for "the way of life" as the World to Come.

Berakhot 5a:22–24 ברכות ה' א:כ"ב-כ"ד

אֶרֶץ יִשְׂרָאֵל, דִּכְתִיב: "כִּי כַאֲשֶׁר יִיַּסֵּר אִישׁ אֶת בְּנוֹ ה' אֱלֹקֶיךָ מְיַסְּרֶךָּ", וּכְתִיב בָּתְרֵיהּ: "כִּי ה' אֱלֹקֶיךָ מְבִיאֲךָ אֶל אֶרֶץ טוֹבָה". הָעוֹלָם הַבָּא, דִּכְתִיב: "כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר". תָּנֵי תַּנָּא קַמֵּיהּ דְּרַבִּי יוֹחָנָן: כָּל הָעוֹסֵק בְּתוֹרָה וּבִגְמִילוּת חֲסָדִים

And the land of Israel ? For it is written, "As a man chasteneth his son, so the L-rd thy G-d chasteneth thee" (Deut. viii. 5), which is followed by "For the L-rd thy G-d bringeth thee into a good land" (ibid. 5:7). And the world to come ? For it is written, "For the commandment is a lamp, and the teaching is light, and reproofs of instruction' are the way of life" (Prov. vi. 23). A Tanna taught in the presence of R. Johanan : whoever occupies himself with ...

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124 **נר מצוה ותורה אור**

"For a mitzvah is a lamp and Torah is light, and the reproofs of discipline are the way of life." The "way of life" is read as the World to Come, above "lamp" and "light."

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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125 **בגמרא פ"ק דברכות ד"ה סע"א**

Or HaTorah notes that the Talmud there speaks of the World to Come, among the three gifts, and remarks that "seemingly Torah and the World to Come are one thing, since through the Torah one merits the life of the World to Come."

KEHOT'S NOTE

"דקאי על עוה"ב ע"ש גבי ג' מתנות כו'" — אוה"ת נ"ך כרך א ע' תקעג ע"ש שכתב "דלכאורה תורה ועוה"ב ענין א' הוא שע"י התורה זוכה לחיי העוה"ב" ע"ש.

126 **וברבות בראשית ס"פ ט'**

According to the note, Or HaTorah cites this Midrash, on "very good," in the same discussion.

KEHOT'S NOTE

"גבי כי טוב מאד" — אוה"ת נ"ך כרך א ע' תקעז.

127 **ודרך חיים היינו פנימית התורה**

Or HaTorah writes that "the way of life" is the inner dimension of the Torah in the name of the Shelah (41b).

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תקעד כתב זה בשם השל"ה דמ"א ע"ב.

128 **ע"פ תורה צוה**

the passage shares nothing with the note

KEHOT'S NOTE

לקמן פ' ברכה. וראה שם צה, ב.

129 **תורה צוה**

"Moshe commanded us the Torah." The opening of a maamar on the inner dimension of the Torah.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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130 Kehot's note points to Exodus 1 for these words.

Exodus 1 שמות א

131 **כי על כל כבוד חופה**

"For over all the glory, a canopy." The opening of another maamar on this theme.

Isaiah 4:5 ישעיהו ד:ה

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאֶהָ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 24

132 **השמים החדשים**

"For as the new heavens and the new earth that I make stand before Me." They are above the present heavens and earth, G-d's throne and footstool.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע' סו, כב.

133 **כי נר מצוה ותורה אור**

"For a mitzvah is a lamp and Torah is light." Matched to the present "heavens" and "earth."

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

134 **בירח האיתנים**

"In the month of the mighty ones (Eisanim), at the festival, which is the seventh month." Tishrei.

I Kings 8:2 מלכים א ח:ב'

וַיִּקָּהֲלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בְּיֶרַח הָאֵתָנִים בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי׃

And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

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135 **שבו נולדו איתני עולם**

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

KEHOT'S NOTE

ר"ה (יא, א). [כ].

136 **שבו נולדו איתני עולם**

Rabbi Eliezer derives that the Patriarchs were born in Tishrei from "the month of the mighty ones": the month in which "the mighty ones of the world" were born. The Alter Rebbe ties the light of the Ten Days to their root.

Rosh Hashanah 11a:7–8 ראש השנה י"א א:ז'-ח'

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנַּיִן שֶׁבְּתִשְׁרֵי נוֹלְדוּ אָבוֹת — שֶׁנֶּאֱמַר: "וַיִּקָּהֲלוּ אֶל הַמֶּלֶךְ שְׁלֹמֹה כָּל אִישׁ יִשְׂרָאֵל בְּיֶרַח הָאֵיתָנִים בֶּחָג", יֶרַח שֶׁנּוֹלְדוּ בּוֹ אֵיתָנֵי עוֹלָם. מַאי מַשְׁמַע דְּהַאי "אֵיתָן" לִישָׁנָא דְּתַקִּיפֵי הוּא — כְּדִכְתִיב: "אֵיתָן מוֹשָׁבֶךָ", וְאוֹמֵר: "שִׁמְעוּ הָרִים אֶת רִיב ה' וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ", וְאוֹמֵר: "קוֹל דּוֹדִי הִנֵּה זֶה בָּא מְדַלֵּג עַל הֶהָרִים מְקַפֵּץ עַל הַגְּבָעוֹת". "מְדַלֵּג עַל הֶהָרִים" — בִּזְכוּת אָבוֹת. "מְקַפֵּץ עַל הַגְּבָעוֹת" — בִּזְכוּת אִמָּהוֹת.

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137 **בסוף ביאור ע"פ תורה צוה**

At the end of that explanation the Alter Rebbe says that Tishrei is "the month of the mighty ones," in which the Patriarchs were born, and that through teshuvah in the Ten Days the souls of Israel are "servants of the Patriarchs"; prayer is called "conversation," and through prayer in the Ten Days the union of "marriage" is drawn down afterwards.

KEHOT'S NOTE

לקמן פ' ברכה צו, ד.

138 **יש בחינת קדש ויש בחי' קדש הקדשים**

The Zohar on Mishpatim: "The Torah came forth from Chochmah, from the place called kodesh; and Chochmah came forth from the place called kodesh hakodashim." Cited for the holy of holies above kodesh.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ':ת"ק-תק"ב

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

139 **סד"ה לבאר ענין יוהכ"פ**

That maamar explains that as the kohanim are far above the Levites, so kodesh is far above tahor, "pure," and goes on to the light that fills all worlds and the light that encompasses them.

KEHOT'S NOTE

לקמן סח, ד.

PARAGRAPH 25

140 כתר עליון דאיהו כתר מלי

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

141 כתר עליון דאיהו כתר מלכות

In Elijah's opening prayer: "The supernal Keser is the Keser of Malchus; of it is said, 'He tells the end from the beginning.'" The Alter Rebbe uses it for Malchus being rooted in Keser.

Tikkunei Zohar 17a:18–20 תקוני הזהר י"ז א:י"ח-כ'

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

142 ממעמקים קראתיך

"Out of the depths I have called You, Havayah." The plural "depths" is read as Atik and Arich.

Psalms 130:1 תהילים קי"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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KEHOT'S NOTE

תהלים קל, א.

143 ועתה יגדל נא כח

"And now, let the power of Ado-nai be great." The opening of the biur to which the Alter Rebbe refers.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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144 אם עונות תשמר

"If You, Yah, should keep account of iniquities, Ado-nai, who could stand?" Cited for the Name Ado-nai bringing forth forgiveness.

Psalms 130:3 תהילים קי"ל:ג

אִם־עֲוֹנוֹת תִּשְׁמָר־קָה אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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145 בהילו נרו

"When His lamp shone over my head." Behilo is related to tehillah, "praise," read as the revelation of the Infinite Light.

Job 29:3 איוב כ"ט:ג

בְּהָלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ׃

When His lamp shined above my head, And by His light I walked through darkness;

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146 רוממות אל בגרונם

"The exaltations of G-d are in their throat, and a double-edged sword in their hand." The revelation that drives away darkness, hence the vowels of Elokim.

Psalms 149:6 תהילים קמ"ט:ו

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

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

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147 ותהלה נגד כל גוים

"So will Ado-nai Havayah make righteousness and praise sprout before all the nations." The Alter Rebbe connects its closing words with the vowels of Elokim discussed here.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאֶרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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KEHOT'S NOTE

ישע' סא, יא.

148 במקום שבע"ת עומדים

Rabbi Abahu: "In the place where baalei teshuvah stand, the completely righteous cannot stand." Read as teshuvah reaching Atik, beyond what the mitzvos reach.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרֵישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what …

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

KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 26

149 אלקים זהו בחי' מלי'

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

KEHOT'S NOTE

ראה מא"א אות א, ספ"ד.

150 ועיין כה"ג בזהר בלק (דקפ"ז סע"א)

The note refers to the Mitteler Rebbe's commentary on this passage of the Zohar.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א ולהצ"צ ע"פ זה. וראה אוה"ת פ' ויחי שנד, ב.

151 נק' מלאך

Abba and Imma bless Malchus, "My daughter, go guard your house," and as she goes to sustain the lower world, "then she is an angel (malach)." Cited for Malchus being called by different names above and below.

Zohar, Balak 6:41–51 ספר הזהר, בלק ו:מ"א-נ"א

152 וכנודע בפי' ואמונה כל זאת

The note refers there for a discussion of "And faithful is all this, and established upon us."

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 223 ואילך.

153 שמ"א ספ"ג

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו [שמ"ב]. ספ"א, וצ"ל. [כ].

154 אני ואין

"Ani is a name for Malchus, and reversed, Ayin is a name for Keser." The second passage the text cites, as located by the Kehot note.

Sefer Etz Chaim 6:4–5 עץ חיים ו:ד-ה

... ונתחיל לבארם מן היסוד שהוא אחרון מן המניחים רשימו ונאמר כי בעת עלייתו (נ"א עלות) מן היסוד אל מקום ההוד עד למעלה מניח רשימו במקום שהיה היסוד לצורך המלכות ואותו הרשימו אינו מסתלק לעולם משם אפי' כאשר המלכות חוזרת ועולה להמאציל וכן עושין כל שאר הספי' חוץ מן המלכות כנ"ל. והנה זה הרשימו הוא מן האור הראשון שהיה יורד דרך יושר ואור הבא ביושר הוא רחמים והאור הבא בדרך חזרה למעלה הוא אור חוזר והוא דין והנה הרשימו זה הוא דרך יושר והוא רחמים. והנה נודע כי כשבאו הספי' ...

Sefer Etz Chaim (Public Domain)

155 בענין אני ואין שבחינת אני נקרא מלכות

Etz Chaim: in the aspect of the Emanator's Malchus, where it is last, it is called Ani; in the aspect of the root of the emanated, Keser, where it is first, it is called Ayin, the letters of Ani. This is the passage the text cites by the Shklov numbering.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... דקדושה והקליפה דבריאה ועליהם לבושים והיכלות דאצילות ובתוכם אדם דקדושה והקלי' דאצילות ולזה צריך שנודיעך ענין הלבושים והיכלות מה עניינם דע כי הלבושים הם בחי' הכלים אל או"מ ובין כל לבוש ולבוש יש או"מ א' ואלו הם בחינות אורות דמקיפים דיושר על כל האצילות כנזכר במ"א שיש ג' בחי' כלים המקיפים ועליהם מקיפין האורות דנר"ן וכנ"ל ואותן הכלים דמקיפין הם הלבושים וכ ההיכלות הם העגולים הנזכר בכל מקום שהם סובבים על אורות המקיף שהם הלבושים כנזכר והם בחינת הרקיעים המתעגלים שהם בחי' ההיכלות של עולם ההוא ולכן אלו העגולים ...

Sefer Etz Chaim (Public Domain)

156 בע"ח ש"ב פ"ב

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

KEHOT'S NOTE

[כ"ה בגוכת"ק אדמו"ר הצ"צ בבוך 1101 תקיז, א] לפנינו ש"ו (ש' עקודים) פ"ג, וכצ"ל כאן. [כ].

157 שנק' יוהכ"פ קדוש ה'

"And call the Shabbos a delight, the holy [day] of Havayah honoured." The Sages read "the holy [day] of Havayah" as Yom Kippur.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ראה ישעי' נח, יג ובפי' הרד"ק שם.

158 שנק' יוהכ"פ קדוש הוי'

Radak cites the Sages: "'the holy [day] of Havayah honoured': this is Yom Kippur, which has no eating and drinking." The Kehot note refers to it.

Radak on Isaiah 58:13 רד"ק על ישעיהו נ"ח:י"ג

159 שמו הגדול היינו שם אלקים

The Sava of Mishpatim explains "His great Name" and says that Mi is built only together with Eleh, the letters that complete Elokim. Cited for the great Name being expressed as Elokim.

Zohar, Mishpatim 3:202–212 ספר הזהר, משפטים ג:ר"ב-ר"י"ב

Therefore Israel can never cease to be. If, G-d forbid, they should so cease to be, this Divine Name would be ended likewise, as it is written: "When they (the Canaanites) shall cut off our name from the earth, what wilt thou do unto thy great name?" (Josh. 7, 9). The "great Name".is the first building, the first Name, Elohim. And now, when Israel is in

exile, the whole building has fallen, as it were. But in the time to come, when the Holy One shall redeem His children from ...

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160 **אם עוונות תשמר י-ה**

"If You, Yah, should keep account of iniquities, Ado-nai, who could stand?" Mi, "who," is read as Binah.

Psalms 130:3 תהילים ק"ל:ג'

אִם־עֲוֹנוֹת תִּשְׁמָר־קָה אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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KEHOT'S NOTE

תהלים קל, ג.

161 **מי שהוא בחי' בינה**

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

KEHOT'S NOTE

מא"א אות מ, סס"ח.

162 **מי ימלל גבורות וקטפת מלילות**

The Zohar on Yisro asks why "yemalel" and not "yedaber," and answers: as in "you may pluck ears (melilos)." The Alter Rebbe takes it to mean softening and sweetening the gevuros.

Zohar, Yitro 20:333–343 ספר הזהר, יתרו כ':של"ג-שמ"ג

163 **מי ימלל גבורות כו'**

"Who can utter the mighty acts of Havayah, declare all His praise?" Read as the sweetening of the gevuros.

Psalms 106:2 תהילים ק"ו:ב'

מִי יְמַלֵּל גְּבוּרוֹת ה' יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ׃

Who can express the mighty acts of the L-RD, or make all His praise to be heard?

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KEHOT'S NOTE

תהלים קו, ב.

164 **וכדפי' בזהר יתרו פ"ג א'**

The note refers to Or HaTorah for this reading of yemalel as softening the gevuros.

KEHOT'S NOTE

ראה אוה"ת יתרו פ' ויחי תכב, א. יהל אור ע' תיב.

165 **וקטפת מלילות**

"You may pluck ears with your hand." The source of the reading of yemalel.

Deuteronomy 23:26 דברים כ"ג:כ"ו

כִּי תָבֹא בְּקָמַת רֵעֶךָ וְקָטַפְתָּ מְלִילֹת בְּיָדֶךָ וְחֶרְמֵשׁ לֹא תָנִיף עַל קָמַת רֵעֶךָ׃

When thou comest into thy neighbour's standing corn, then thou mayest pluck ears with thy hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

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166 **היום הזה מצוך**

"This day Havayah your G-d commands you." The opening of a maamar to which the Alter Rebbe refers.

Deuteronomy 26:16 דברים כ"ו:ט"ז

הַיּוֹם הַזֶּה ה' אֱלֹקֶיךָ מְצַוְּךָ לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

This day the L-RD thy G-d commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul.

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167 **לתהלה**

"For praise, for a name and for glory." In that maamar tehillah, "praise," is explained as light.

Deuteronomy 26:19 דברים כ"ו:י"ט

וּלְתִתְךָ עֶלְיוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לִתְהִלָּה וּלְשֵׁם וּלְתִפְאָרֶת וְלִהְיֹתְךָ עַם־קָדֹשׁ לַה' אֱלֹקֶיךָ כַּאֲשֶׁר דִּבֶּר׃

and to make thee high above all nations that He hath made, in praise, and in name, and in glory; and that thou mayest be a holy people unto the L-RD thy G-d, as He hath spoken.

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168 **באור הוי'**

The Idra cites "Come, let us walk in the light of Havayah" and says the Name of Atik is hidden from all. The Alter Rebbe reads "the light of Havayah" as the Infinite Light shining in the Name Havayah.

Zohar, Idra Rabba 8:50–9:63 ספר הזהר, האדרא רבא ח':נ'-ט':ס"ג

169 **באור הוי'**

"House of Yaakov, come, let us walk in the light of Havayah."

Isaiah 2:5 ישעיהו ב':ה'

בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר ה׃

O house of Jacob, come ye, and let us walk In the light of the L-RD.

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170 **ושמרו דרך הוי'**

"And they shall keep the way of Havayah." The Alter Rebbe refers to his explanation of this verse.

Genesis 18:19 בראשית י"ח:י"ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה' עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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171 **לעברך בברית**

"That you may enter into the covenant of Havayah your

G-d." From the parsha of Nitzavim.

Deuteronomy 29:11 דברים כ"ט:י"א

לְעָבְרְךָ בִּבְרִית ה' אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה' אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם:

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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172 Kehot's note points to Zohar, Yitro 20:331 for these words.

Zohar, Yitro 20:331 ספר הזהר, יתרו כ':של"א

173 The Zohar on Balak reads this verse as three levels of mercy: even if sins rise up to Abba and Imma (Yah), there is the Name of mercy, and a level from which all healing comes. The text refers here for these two Names.

Zohar, Balak 2:15–4:24 ספר הזהר, בלק ב':ט"ו-ד':כ"ד

1The first 3 lines of the Hebrew text are not found in our translation.AND MOAB SAID UNTO THE ELDERS OF MIDIAN, ETC. R. Hiya spoke on the verse: "And he showed me Joshua the high priest standing before the angel of the L-rd" (Zech. 3, 1). 'How careful', he said, 'should a man be of his ways in this world, to walk in the way of truth, because all his actions are recorded in writing before the King! The gatekeepers are ready, the witnesses are at hand, the prosecutors are ...

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

174 **למען הקים אותך היום לו לעם והוא יהיה לך לאלקים**

"In order to establish you today as a people to Him, and He will be your G-d." "Your G-d (Elokim)" is read as Atik, the Emanator's lowest level revealed to Israel.

Deuteronomy 29:12 דברים כ"ט:י"ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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PARAGRAPH 27

175 **אתם נצבים**

"You are standing today, all of you, before Havayah your G-d." The opening of a maamar to which the Alter Rebbe refers.

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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176 **שמתעלים עד בחי' א"א**

According to the note, that maamar, quoting this passage, adds after "Arich Anpin": "that is, head and source for the emanated."

KEHOT'S NOTE

בד"ה כל הנהנה תרנ"ב מוסיף: (והיינו ראש ומקור לנאצלים כו').

177 **שאו את ראש כל עדת בנ"י**

"Take up the head of all the congregation of the children of Israel ... every male, by their skulls." Read as Israel rising to the Gulgalta, the "skull," of Arich Anpin.

Numbers 1:2 במדבר א':ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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KEHOT'S NOTE

במדבר א, ב.

178 **עתיק לאצילות**

According to the note, the same maamar adds after "Atik for Atzilus": "and the lowest level of the Essence."

KEHOT'S NOTE

בד"ה כל הנהנה — תרנ"ב הנ"ל מוסיף: (ובחי' תחתונה שבעצמות כו').

PARAGRAPH 28

179 **והתהלכתי בתוככם**

"And I will walk in your midst, and I will be your G-d, and you shall be My people." "In your midst" is read as Atik revealed within Arich Anpin, to which Israel rises.

Leviticus 26:12 ויקרא כ"ו:י"ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב.

PARAGRAPH 29

180 **וכ"מ שנאמר לי אינו זז לעולם**

"Wherever 'to Me' (li) is said, it never departs, neither in this world nor in the World to Come," with examples: the priests, the Levites, Israel, the Temple. The Alter Rebbe reads li as Atik.

Vayikra Rabbah 2:2 ויקרא רבה ב':ב'

KEHOT'S NOTE

ויק"ר ב, ב. ע' לעיל מסעי (צג, סע"ב). ושי"נ. [כ].

181 **כ"מ שנאמר . . כמ"ש במ"א**

There the Alter Rebbe explains that a single "hair" drawn from the supernal will gives rise to all the wisdoms and de-

lights of the worlds, and that the mitzvos as the supernal will are the outer aspect, Gulgalta, while the inner aspect of the Torah is the supernal delight, higher than will.

KEHOT'S NOTE

ראה לעיל פ' במדבר י"ט, ג.

182 **ולקחתי אתכם לי לעם והייתי לכם לאלקים**

"And I will take you to Me as a people, and I will be your G-d, and you shall know that I am Havayah."

Exodus 6:7 שמות ו':ז'

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹקִים וִידַעְתֶּם כִּי אֲנִי ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם:

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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183 **לא נודעתי**

"But by My Name Havayah I was not known to them." What is now unknown is to be drawn into knowing.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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184 **וידבר אלקים אנכי ה"א**

"And Elokim spoke all these words." The Name Elokim introduces the revelation at Sinai.

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ', א-ב.

185 **ויתן לך האלקים**

"May HaElokim give you of the dew of the heavens." Yitzchak's blessing, through the Name Elokim.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כ"ז, כ"ח.

186 **בברכת יצחק ויתן לך האלקים מטל השמים**

The Zohar on Yisro concludes that Yitzchak's blessing is higher than had been thought, coming from Atik to Z'eir Anpin. The Alter Rebbe refers to it.

Zohar, Yitro 20:333–343 ספר הזהר, יתרו כ':של"ג-שמ"ג

AND GOD SPARE ALL THESE WORDS. R. Simeon then repeated what he had said before, and added that the last words are a reference to Isaac's blessing, "And G-d give thee of the dew of heaven" (Gen. 27, 28), this being "the heritage of Jacob". Now this blessing wherewith Isaac blessed Jacob was made in regard to that "heaven" of which we have spoken, and in these words he indicated that Jacob's children will rise again from the dead at the time of the Resurrection, by means of that heavenly ...

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

187 **שוש אשיש בהוי"ה ותגל נפשי באלקי**

"I will greatly rejoice in Havayah; my soul shall exult in my G-d." The opening of a maamar on gilah and simchah.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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188 **ישמח ישראל בעושיו**

"Let Israel rejoice in its Maker; let the children of Zion exult in their King." Gilah is said of the children of Zion.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

189 **ובני ציון הם היקרים**

"The precious children of Zion." The Kehot note cites it for calling the children of Zion "the precious ones."

Lamentations 4:2 איכה ד':ב'

בְּנֵי צִיּוֹן הַיְקָרִים הַמְסֻלָּאִים בַּפָּז אֵיכָה נֶחְשְׁבוּ לְנִבְלֵי־חֶרֶשׂ מַעֲשֵׂה יְדֵי יוֹצֵר:

The precious sons of Zion, Comparable to fine gold, How are they esteemed as earthen pitchers, The work of the hands of the potter!

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KEHOT'S NOTE

ראה איכה ד, ב.

190 **אנכי הוי' אלקיך**

"I am Havayah your G-d."

Exodus 20:2 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 30

191 **ציון במשפט תפדה**

"Zion shall be redeemed with justice." The opening of a maamar on gilah.

Isaiah 1:27 ישעיהו א׳:כ״ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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192 **ה׳ מלך תגל הארץ**

"Havayah reigns; let the earth exult; let the many islands rejoice." Gilah is said of the more important earth.

Psalms 97:1 תהילים צ״ז:א׳

ה' מָלָךְ תָּגֵל הָאָרֶץ יִשְׂמְחוּ אִיִּים רַבִּים׃

The L-RD reigneth; let the earth rejoice; Let the multitude of isles be glad.

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KEHOT'S NOTE

תהלים צז, א.

193 **תגל נפשי באלקי**

"My soul shall exult in my G-d." Gilah comes through Elokim, the flow from Atik.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע' סא, י.

194 **והתירוץ כי פי' אלקינו . . אמר לפני הסתלקותו**

Or HaTorah on Va'eira tells the story in more detail: "The answer is from a dream that our Rebbe, of blessed memory, dreamt in the village of Piena before his passing; he praised the question greatly and said that the answer is simple."

KEHOT'S NOTE

באוה״ת וארא ע' ריג כ' יותר מפורט וז״ל "והתירוץ היא מחלום שחלם לו לרבינו נ״ע בכפר פייענע שלפני הסתלקותו ושבח מאוד את הקושיא ואמר שהתירוץ פשוט" ע״ש. והקושיא והתירוץ ראה גם בשרש מצות התפלה פרק יח. וראה בסה״מ תרל״ח ע' כה. ראה ד״ה בחלום אדבר בו (מאמרי אדה״ז תקע״ג ע' א. ונדפס ג״כ בס' מגדל עז ע' תעא). אוה״ת וילך כרך ג ע' א'תנז. יהל אור ס״ע תפט. ועוד.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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