



LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 3

כי קרוב אליך הדבר מאד בפֿיך 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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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.

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

THE MAAMAR IN BRIEF

The 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 en clothed 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

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|----------|--|--------|
| 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 super-nal 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 • 11-2

Not hidden, not far off

1 כי קרוב אליך הדבר מאד בפיו^{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 [חלק א'] פכ"ז ח"ב [חלק ב'] פ"ד [פרק י"ד / פרשה י"ד] להבין כפל הלשון במה שנאמר תחלה לא נפלאה היא ממך ולא³ 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 נפלאה עם שהוא לשון פלא הוא ג"כ לשון הפרשה. כמו לפלא נדר⁴ (בפ' אמור כ"ב כ"א).

However, nifleis, though it is a term of wonder (pele), is also a term of separation, as in "lefafei 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 lefafei neder (Leviticus 22:21) sets it apart by his word for a vow.

ותרגומו לפרשא⁵ וכן פרש"י [פירש רש"י / פירוש רש"י] שם להפריש⁶ וכנזכר מזה בד"ה ואכלתם אכול⁷ 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" (lehafla). (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 lehafla, "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 אינן מתקשראן דא בדא קודשא ב"ה ואורייתא וישראל וכל חד דרגא על דרגא סתים וגליא⁸ פ"י 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 ונקי' גליא וכמ"ש בד"ה ונקדשתי בתוך בני ישראל⁹ בפ"י וענין עלמא דאתגליא.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 כו' 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 בחגוי¹² וישראל מתקשראן באורייתא שהשגת התורה מלובשת בכל אחד ואחד מישראל. כמ"ש וזאת לפנים¹³ בישראל¹⁴ 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 en clothed 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 en clothed 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 en clothed 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 הוא¹⁵ דאורייתא וקוב"ה [וקודשא בריך הוא] כולא חד עי' [עיין] בפי 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 תשכית מלח¹⁶ וסד"ה שובה ישראל ועמ"ש בביאור ע"פ ועשו להם ציצית בענין עוטה אור כשלמה¹⁷ 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 נפלאה¹⁸ וגוי 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 en clothed within the very essence of the souls of Israel. “Nor is it far off”: [this is] the level of sovev, which is not en clothed, 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, en clothed 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 • 13-10

New every day

3 ופי' אשר אנכי מצוך היום¹⁹ היינו כי בכל יום יהיו בעיניך כחדשים כי התורה נצחית ובכל יום אנו אומרים היום וכן והיו הדברים האלה אשר אנכי מצוך היום²⁰ אמרו רז"ל [רבתינו 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.”

וּבְרֹאשׁ הַשָּׁנָה אֲנִי אוֹמְרִים זֶה הַיּוֹם תַּחֲלֵת מַעֲשֶׂיךָ²⁵ שֶׁכָּל רִי"ה [ראש השנה] נַעֲשֶׂה בְּבַחֲי הַיּוֹם מִחֲדָשׁ וְנִמְשָׁךְ עַל כָּל הַשָּׁנָה.

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.

אֲךָ צְרִיךְ לִהְיוֹן מֵה שֶׁאֲמָרוּ רַז"ל [רבותינו זכרונם לברכה] אָדָם נִדּוֹן²⁶ בְּכָל יוֹם גַּם רֹאשׁ חֹדֶשׁ נִקְרָא רֹאשִׁי חֲדָשִׁים וְכֵן שַׁבַּת מִדֵּי חֹדֶשׁ בְּחֲדָשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבְתּוֹ.^{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 וְהַעֲנִין שֶׁהוּא ית' לַמַּעֲלָה מִהַזְמַן לִכְן כָּל בַּחֲנִינַת זְמַן שֶׁל שֵׁשֶׁת יָמֵי בְּרֵאשִׁית בְּמַחֲשַׁבָּה אַחַת נִבְרָא²⁹ צוֹפֶה

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.

וּמִבֵּיט עַד סוֹף כָּל הַדּוֹרוֹת³⁰ בְּסִקְרָה וְהָאֵרָה אַחַת כְּמִי"ש וַיֵּצֵא כְּבָרֶךְ חֲצוֹ³¹ שֶׁהוּא בְּדֶרֶךְ סִקְרָה וְהָאֵרָה אַחַת כָּל שַׁבְּעַת יָמֵי בְּרֵאשִׁית וַיָּמוּת הַמָּשִׁיחַ וְתַחֲיִית הַמֵּתִים.

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 יובלות³² שהם גילויים 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.

פוח את ידך³⁴ 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 אחזה³⁵ 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 נברא³⁷ בראש השנה. והעולם נברא בכ"ה באלול³⁸ וביום וי"ו נברא אדם בצלמנו כדמותנו³⁹

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 חיים⁴⁰ 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 חדש⁴³ שהוא הארה מהמקור שהוא הסוכב 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 [רבתינו זכרונם לברכה] איזה חג שהחודש מתכסה בו⁴⁴ הוא ראש השנה שהוא המקור הכולל לכן הארת החודש מתבטל בו כביטול זיו השמש בשמש [ועמ"ש בד"ה יביאו לכוש מלכות⁴⁵ 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 רבתינו זכרונם לברכה] הנביאים והכתובים עתידים להבטל⁴⁶ כו' ע"ש] כמאמר ברוך שאמר והיה העולם הוא חיות כללי לכל העולם וזהו שארז"ל [שאמרו רבתינו זכרונם לברכה] והלא במאמר אחד⁴⁷ היה יכול להבראות⁴⁸

"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 בפ"י 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 [עיין] בזהר בשלח דס"ג ע"ב ובפ' יתרו דפ"ח ע"א⁴⁹ 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 לבקרים⁵¹ כו' יעו"ש [יעו"ש 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 בפ' 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 פ"י 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 סדי"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 repeats 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 ביעקב⁵³ 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 אמונתך⁵⁴ 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 יצרו⁵⁵ כל ימי האדם שהם שבעים שנה^{56, 57} הם יצרו וקצובים לאדם⁵⁸ ולא אחד בהם שהקרי הוא בוי"ו שהימים הנקצבים הוא כשביל 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"י 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"י 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' וגוי כי הוא חיך 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 בפ' ואתחנן] ⁶¹ כמאמר ראה נתתי לפניך היום וגוי

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 חיך שהוא החיים האמיתיים 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."

וזוהו בחינת ממלא שבנפש האדם שהאהבה נתלבש ונתפס בשכלו והוא בחינת ככל לבכך ובכל נפשך ובחינת סובב הוא בחינת ובכל מאדך⁶⁴ למעלה מהכלי שהוא השכל.

And this is the level of memalei in a person's soul: the love is en clothed 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 en clothed 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 ב' 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' שמות⁶⁹ ובד"ה חייב אינש לבסומי בפוריא^{70,71} והיא בחינת אמונה שלמעלה מהדעת שנמשך מבחי' סובב [ועמ"ש בביאור ע"פ ואלה המשפטים⁷² 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' כ"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 אחרון⁷⁵ וכתיב בדבר ה' וגוי.

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 אלהים⁷⁶ 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 הכל 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 וכי 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 רקיע⁷⁹ אינו ערך של המאמר שיהיה נמשך ממנו רקיע שאף ריבוא רבבות צמצומים והשתלשלות ממדרגה למדרגה דרך עילה ועלול לא יועילו שישתלשל ויתהווה 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 השתלשלות 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 תמצא⁸⁰ 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 [כ"א בהשתלשלות רוח הבהמה מפני שור⁸³ 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 וחיהי].

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 ראשון⁸⁴ 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 אין⁸⁶ 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 מלכות⁸⁷ 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 שבנפש⁸⁸ וזהו דוקא ע"י תשובה שכאשר האדם מוסר נפשו לה' כמו רבי אליעזר בן דרודייא⁸⁹ 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 עיניו⁹² 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 לבבכם⁹³ 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 כולה⁹⁴ כו'⁹⁵ שהוא אתכפייא סט"א [סטרא אחרא] ע"י לב נשבר ונדכה⁹⁶ אדם ובהמה תושיע⁹⁷ שיעשה עצמו כבהמה ולא יחפוץ ברצון ותאוות גשמיות כמ"ש ועמך לא חפצתי⁹⁸

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^{99,100} איהו וגרמוהי חד¹⁰¹ כ"א כלה שארי ולבבי¹⁰² אליו ית' ממש וכמאמר בכל קראנו אליו¹⁰³ ולא למדותיו^{104,105} 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 ועי"ז 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 וכתוב קרוב הי לכל קוראיו¹⁰⁶ וגוי באמת וזהו קורא בתורה^{107,108} שקורא להמקור להיות נמשך 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 מכחהמ נפקת והחכמה מאין תמצא ועיי 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 אתם¹¹³ וכי 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 כוי לעשותו.¹¹⁴ לעשותו דוקא להמשיכו מחדש מהמקור וכמ"ש בד"ה בשעה שהקדימו נעשה¹¹⁵ בפ"י 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 עולה¹¹⁶ בחי לעשותו. דהנה כי נשגב שמו לבדו¹¹⁷ עד שלא¹¹⁸ נברא העולם היה הוא ושמו בלבד¹¹⁹ 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 נברא¹²⁰ עולם הבא ובה"א [ובית הלל אומרים] 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 בפיו 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.

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 עולה¹²⁴ 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 ה' צבאות מלך ישראל וגואלו אני ראשון ואני אחרון¹²⁵ 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 [בשיר השירים] בד"ה צואך בחרוזים. וע' בזהר ס"פ פנחס דרנ"ה 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 פ"י 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 בניי [בני ישראל] כו' את הכבש האחד תעשה¹²⁹ כו' 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 חפץ¹³¹ 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 kadmah," 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 kadmah ... 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 ית' 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 ועי' 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 לה' 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 ית' כל אחד לפי ערכו וזהו ענין בכל לבבך בשני יצריך¹³³ 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 מאדך¹³⁴ וגם בחינה זו הוא קרוב אליך כמ"ש כי קרוב אליך הדבר מאד¹³⁵ וכנ"ל בפ"י 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.

דברים ל:יד Deuteronomy 30:14

כִּי־קֵרֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

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 בפיה

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.

עירובין נ"ד א:י"א-י"ב Eruvin 54a:11-12

רַבִּי יִצְחָק אָמַר מֵהֵכָּא: "כִּי קֵרֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ", אִימָתִי קֵרֹב אֵלֶיךָ — בְּזִמָּן שֶׁבְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ. וְכָא אָמַר מֵהֵכָּא: "תַּאֲוֹת לְבוֹ נִתְּתָה לּוֹ וְאַרְשֶׁת שִׁפְתָּיו בֶּל מְנַעַת סֶלֶה", אִימָתִי תַּאֲוֹת לְבוֹ נִתְּתָה לּוֹ — בְּזִמָּן שֶׁאַרְשֶׁת שִׁפְתָּיו בֶּל מְנַעַת סֶלֶה.

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.

דברים ל:יא Deuteronomy 30:11

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאָת הִוא מִמֶּךָ וְלֹא רַחֲקָה 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.

ויקרא כ"ב:כ"א Leviticus 22:21

וְאִישׁ כִּי־יִקְרִיב זִבְח־שְׁלָמִים לַיהוָה לְפִלְא־נֶדֶר אוֹ לְנִדְבָה בְּבָקָר אוֹ בְּצֹאֵן תָּמִים יִהְיֶה לְרִצּוֹן כָּל־מוֹם לֹא יִהְיֶה־בוֹ:

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.”

תרגום אונקלוס על ויקרא כ"ב:כ"א Onkelos Leviticus 22:21

וְגַבְר אֲרִי יִקְרַב נִכְסַת קוּדְשֵׁי־קָדֶם יְיָ לְפָרְשָׁא נִדְרָא אוֹ לְנִדְבָתָא בְּתוּרֵי אוֹ כְּעֵנָא שְׁלִים יִהְיִי לְרַעְנָא כָּל מוּמָא לֹא יִהְיִי בָקָה:

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- 6 להפריש

Rashi explains lefalei neder as “to set apart by his speech.”

רש"י על ויקרא כ"ב:כ"א Rashi on Leviticus 22:21

לפלא נדר. לְהַפְרִישׁ בְּדַבָּרוֹ:

means, expressing it by speech (not expressing it mentally, כלל).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 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 (lehaflī) with you”: the opening of the discourse the Alter Rebbe cites on the word lehaflī.

יואל ב:כ"ו Joel 2:26

וְאָכַלְתֶּם אָכּוּל וְשָׂבִיעַ וְהִלַּלְתֶּם אֶת־יְשֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יִבְשׁוּ 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 אינן מתקשרא דא בדא קודשא ב"ה ואורייתא וישאל 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.

ספר הזוהר, אחרי מות מ"ט:רצ"ו-50:305-49:296 Zohar, Achrei Mot

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.

ויקרא כ"ב:ל"ב:32:22

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

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.

עירובין צ"ו א'96a Eruvin

PARAGRAPH 2

- 11 וירא ישראל את כו' 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.

שמות י"ד:ל"א:14 Exodus

וירא ישראל את־היד הגדלה אשר עשה ה' במצרים ויראו העם את־ה'

ויאמינו בה' ובמשה עבדו:

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.

שיר השירים ב':יד:14 Song of Songs

יונתי בחגי הסלע בסתר המדרגה הראיני את־מראיה השמיעני את־קולך כִּי־קולך ערב ומראיה נאה:

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 לפני

On Chukas, Rabbi Elazar opens his teaching with this verse from Ruth: the page the Alter Rebbe cites in his parenthesis.

ספר הזהר, חקת ב':ד-ט"ו:4-2:4 Zohar, Chukat

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, encllothed in the inner self of every Jew.

רות ד':ד:4 Ruth

וזאת לפני בְּיִשְׂרָאֵל עַל־הַגָּאֵלָה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דְּבַר שְׁלֹחַ אִישׁ 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 מתקשרא 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.

ספר הזהר, בשלח כ"ה:שלי"ט-26:348-25:339 Zohar, Beshalach

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.

ויקרא ב':יג:13 Leviticus

וְכָל־קֶרְבַּן מִנְחַתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשָּׁבֵית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחַתְךָ עַל כָּל־קֶרְבְּנֶךָ תִּקְרִיב 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.

תהילים ק"ד:2 Psalms 104

עוטה־אור כְּשֶׁלֶמָה נוֹטֶה שָׁמַיִם כִּי־רֵעָה:

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 כו' לא נפלאה

“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 30:11א"י: דברים

כי המצוה הזאת אשר אנכי מצוך היום לא־נפלאה היא ממך ולא רחוקה היא:

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 6:6ר"י על דברים

והיו הדברים האלה. ומהו האֶהָבָה? והיו הדברים האלה, שְׁמַתוֹךָ כֶּן אֶתָּה מְפִיר בְּהַקֵּץ הַיּוֹם וּמִדְּבַק בְּדַרְכֶּיךָ (ספרי): אשר אנכי מצוך היום. לא יהיו בְּעֵינֶיךָ כְּדִיּוּטְגָמָא יִשְׁנָה שְׁאִין אָדָם סוֹפְנָה, אֶלָּא כְּחִדּוּשָׁה שֶׁהַכֹּל רָצִין לְקִרְאָתָהּ; דִּיּוּטְגָמָא – מִצְוֹת הַמֶּלֶךְ הַבָּאָה בְּמִקְרָב (ספרי):

— What is the “love” that is here commanded? The next verse tells us: 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). [THESE WORDS] WHICH I COMMAND THEE THIS DAY — this day— they should not be in thine eyes as an antiquated which no one minds, but as one newly given which everyone ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain)

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 6:6ר"י: דברים

והיו הדברים האלה אשר אנכי מצוך היום עלי־לִבְכֶּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, 1.

21

וארז"ל שיהיו בעיניך כחדשים

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

KEHOT'S NOTE

פס"ז שם. תנחומא (בבב) יתרו יג, י. הובא ברש"י תבוא כו, טז. רש"י עקב (יא, יג) מספרי (ול"מ שם). וכך גם בואתחנן (ו, 1) בשינוי לשון מכאן. הובא בלקח טוב (שם). ובמדרש אנדה (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 26:16ר"י על דברים כ"ו:ט"ז

היום הזה ה' אלקיך מצוך. בכל יום יהיו בעיניך חֲדָשִׁים כְּאִלּוּ בּוּ בַּיּוֹם נִצְטִייתָ עֲלֵיהֶם (תנחומא): ושמת ועשית אותם. בת קול מְבַרְכָתוֹ — הַבֵּאתָ כְּבוֹדִים הַיּוֹם, תִּזְכֶּה לְשִׁנָּה הַבָּאָה (שם):

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). THOU SHALT THEREFORE KEEP AND DO THEM — A heavenly voice (בת) pronounces by these words a blessing upon him (the worshipper): “You have ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain)

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.

עבודה זרה ג' א:י"א-י"ב12-3א: Avodah Zarah

ומי מצית אמרת הכי? והא אמר רבי יהושע בן לוי: מאי דכתיב “אשר אנכי מצוך היום”, היום לעשותם ולא למחר לעשותם, היום לעשותם ולא היום ליטול שכר. אלא, שאין הקדוש ברוך הוא בא בטרוניא עם בריותיו. ואמאי קרי לקה “מצוה קלה”? משום דלית בקה חסרון כ"ס.

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

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:5-6ר"ה-ה' א:כ"ב עירובין

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב “אשר אנכי מצוך היום לעשותם”, “היום לעשותם” — ולא למחר לעשותם, “היום לעשותם” — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב “אך אפ"ם”? “אך אף” מבצי לקה!

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

25

ובר"ה אנו אומרים זה היום תחלת מעשיך

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

KEHOT'S NOTE

בתפלת מוסף.

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 38:19ט”ח:י”ט ישעיהו

חי חי הוא יודוך כמוני היום אב לְכָנִים יוֹדִיעַ אֶל־אֲמֹתָךְ:

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

ישעיה לח, יט. ושם “יודך” בלא “י” [כ].

PARAGRAPH 7

37

אדם נברא בריה, והעולם נברא בכיה 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 נבנה, גמר ברייתו קאמרינן (ר”ן בריה טז, א).

38

העולם נברא בכיה 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 29:1א”ט:כ”א ויקרא רבה

39

בצלמנו כדמותנו

“Let us make man in Our image, after Our likeness”: man as the creature who includes all of creation.

Genesis 1:26א”כ:כ”א בראשית

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בְּדָגַת 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 2:7ז”ב:ז”א בראשית

וַיִּצָּר ה' אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִדְּהָאָדָמָה וַיִּפֹּחַ בְּאַפּוֹ נֶשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

כי קרוב אליך הדבר מאד בפיך וגוי

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

שהיה נשמתו כוללת כל הנשמות

Kehot's note points to Shemot Rabbah 40:3 for these words.

Shemot Rabbah 40:3ג”ג:מ”ג שמות רבה

דבר אחר: ראה קראתי בשם בצלאל, הה”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 שעתידי לעמוד ממנו, יש שהוא תלוי בראשו של אדם, ויש שהוא תלוי בשעריו, ויש שהוא תלוי במצחו, ויש בעיניו, ויש בחוטמו, ויש בפי, ויש באזנו, ויש במלתיו. ותדע לך, בשעה שהיה איוב מבקש להתווכח עם הקב”ה, ואמר (איוב כג): מי יתן ידעתי ואמצאנו 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.

שער הגלגולים י”ב:ב”ג-ג”ג:ג”ג Sha’ar HaGilgulim 12:2-3

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. במאור”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 הנוזל. 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-

far and the prayers, a new light is drawn down that never shone before.

KEHOT'S NOTE

ראה אנה"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.

ראש השנה ה' א:ט"ז-י"ז Rosh Hashanah 8a:16-17

רב נחמן בר יצחק אָמר: לדין, דְּכַתִּיב: "מִרְאשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה", מִרְאשִׁית הַשָּׁנָה נִידוֹן מֶה יְהֵא בְּסוּפָהּ. מִמָּאי דְּתִשְׁרִי הוּא? דְּכַתִּיב: "תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בְּכֶסֶה לַיּוֹם חֲגִגּוֹ", אִיזְהוּ חָג

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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 ז, 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:אבות ה'

בְּעֶשְׂרֵה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמֶה תִּלְמוּד לּוֹמַר, וְהֵלֵא בְּמֵאֵר אֶחָד יָכוֹל לְהַבְרֹאוֹת, אֲלֵא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת, וְלָתֵן שָׂכָר טוֹב לַצְדִּיקִים שֶׁמִּקְדִּיִּין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת:

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 עי' זוהר בשלח דס"ג ע"ב ובפי' 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 3:23ג:איכה

חֲדָשִׁים לְבָקָרִים רַבָּה אֱמוּנָתְךָ:

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 28:408-418ח"ת-ת"ח-ת"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 78:5ה'תח:תהילים

וַיִּקָּם עֲדוֹת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת-אַבְרָהָם לְהוֹדִיעַם לְבָנָיו:

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 3:23ג:איכה

חֲדָשִׁים לְבָקָרִים רַבָּה אֱמוּנָתְךָ:

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:טז

גְּלַמִּי רָאוּ עֵינַי וְעַל־סִפְרָךְ כָּל־יָמַי יָצְרוּ וְלוֹ אֶחָד בָּהֶם:

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

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KEHOT'S NOTE

תהלים קלט, טז.

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:י

יְמֵי־שְׁנוֹתֵינוּ כָּהֶם שְׁבַע־יָמִים שָׁנָה וְאַם בְּגִבּוֹרַת שְׁמוֹנִים שָׁנָה וְרַחֲמֵם עָמַל וְאֵין כִּי־יָגוּ חַיִּשׁ וְנִצָּפָה:

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

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58

וקצובים לאדם

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

Job 7:1: איוב ז'א

הֲלֹא־צָבָא לְאִנּוּשׁ עַל־יָאֲרֵץ וְכִי־מִי שְׂכִיר 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' וגוי' כי הוא חייד

“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"ט:יט-כ

הַעֲדַתִּי בְּכֶם הַיּוֹם אֶת־הַשְּׂמִים וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַּחַיִּים לְמַעַן תַּחֲיֶה אֶת־ה' אֱלֹהֶיךָ לְשִׂמְעָה בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיד וְאֶת־יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

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 חייד

The words here quote Deuteronomy 30:19; the passage is shown below.

Deuteronomy 30:19: דברים ל"ט:יט

הַעֲדַתִּי בְּכֶם הַיּוֹם אֶת־הַשְּׂמִים וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַּחַיִּים לְמַעַן תַּחֲיֶה אֶת־ה' וְרָעָה:

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 בפי' 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:טו

רָאֵה נִתְּנִי 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־עֲמָךְ מְקוֹר חַיִּים בְּאוֹרֶךְ נְרָאָה־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).

דברים ו:5: דברים

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

PARAGRAPH 12

65 בדי"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 לה, 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,

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 בדי"ה אני ישנה ה'תש"ט.

68 לאהבה את ה' אלקיך כי הוא חי

"To love Havayah your G-d ... for He is your life": the Torah gives a reason for love, but none for self-sacrifice.

דברים ל:20: דברים

לְאַהֲבָה אֶת-ה' אֱלֹהֶיךָ לְשֹׂמֵעַ בְּקוֹלוֹ וּלְדַבְּקָה-בּוֹ כִּי הוּא חַיִּיד וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל-הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

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

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69 בדי"ה כי טובים דודים בפי' שמו

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

ובדי"ה חייב אינש לבסומי בפורי

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 בפורי

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.

מגילה ז' ב:ז-ח"ז: Megillah 7b:7-8

אמר רבא: מיחייב אינש לבסומי בפורי עד דלא ידע בין ארור המן לברוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איבסום. קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיה. לשנה, אמר לקה: גיתי מר ונעבד סעודת פורים בהדי הדדי. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

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.

שמות כ"א:2: Exodus 21:2

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

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:14ד"ג א:מגילה

אמר רבינא: שמע מינה: האי מאן דמיבעית, אף על גב דאיהו לא חזי, מזליה חזי. מאי תקנתיה? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשוף מדוכתיה ארבע גרמידי. ואי לא — לימא הכי: “עיוזא דבי טבחי שמינא מינאי”.

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

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KEHOT’S NOTE

מגילה ג, א. וש"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 44:6ו"ד:ישעיהו

כה-אמר ה' מלך-ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומבדלי אין אלקים:

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"י מד, ו.

76

בראשית ברא אלהים

“In the beginning Elokim created”: bara, the term for creation of something from nothing.

Genesis 1:1א:בראשית

בראשית ברא אלקים את השמים ואת הארץ:

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:22-23ג"כ ב:ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: “שלום שלום לרחוק ולקרוב”. “לרחוק” ברישא, והדר “לקרוב”. ורבי יוחנן אמר לה: מאי “רחוק” — שהיה רחוק מדבר עבירה מעיקרא. ומאי “קרוב” — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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.

78

דבר ה' וגוי

“By the word of Havayah the heavens were made”: creation through divine speech.

Psalms 33:6ו"ג:תהלים

בדבר ה' שמים נעשו וברוח פיו כל-צבאם:

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

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KEHOT’S NOTE

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 1:6א:בראשית

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

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 28:12ב"ח:איוב

והחכמה מאין תמצא ואי זה מקום בינה:

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 ידיעה

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 ד"ג: ב-ג: תיקוני זוהר

אנת חכים ולא בחכמה ידיעה. אנת הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיןון 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 ד"ד: אגרת הקדש

ואף גם צמצומים רבים מאד לא יועילו להיות גשם עב קעפר, מהשתלשלות הרוחניות משקלים נבדלים אפילו של המלאכים, אלא להיות “רוח הבהמה” מפני שור, כמו שנתבאר במקום אחר, ועיין שם.

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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 מ"ד:ר"שעיהו

כה־אמר ה' מלך־ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומפלעדי אין אלקים:

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 ח"ב:איוב

והחכמה מאין תמצא ואי זה מקום בינה:

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 ג'ח:במדבר

ושמרו משמרתה ומשמרת כל־האהל אה אל־כלי הקדש ואל־המזבח לא יקרבו ולא ימתו גס־הם גם־אתם:

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' סעי' סד. ראה לעיל במדבר יח, ג. וש"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 . . ציל העבודה ג"כ בבחי' סוכב 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'תקע ושם מציין לכמה מקומות לתו"א ולקו"ת בענין והחכמה מאין תמצא בחי' יש מאין ע"ש.

89 כמו רבי אליעזר בן דורדיא

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 ב"א:עבודה זרה

ומעבירה לא? והתנא: אמרו עליו על רבי אלעזר בן דורדיא, שלא הניח זונה אחת בעולם שלא בא עליה. פעם אחת שמע שיש זונה אחת בכרכי הים, והיתה נוטלת כיס דיגריין בשקרה. נטל כיס דיגריין והלה ועבר עליה שבעה נהרות. בשעת הרגל דבר הפיחה, אמרה: קשם שהפיחה זו אינה חוזרת למקומה, כך אלעזר בן דורדיא אין מקבלין אותו בתשובה.

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

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

הוא היה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמא לא תפנה:

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

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92

עוצם עיניו

“...and shuts his eyes from seeing evil”: part of Isaiah’s description of the one who will dwell on high.

ישעיהו ל"ג:ט"ו Isaiah 33:15

הלך צדקות ודבר מישרים מאס בקצו מעשקות נער כפיו מתמך בשחד אטם אזנו משמע דמים ועצם עיניו מראות ברע:

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.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

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

כי קרוב אליך הדבר מאד בפניך וגוי

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). וש"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

זכחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

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 תושע

“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

צדקתך כהררי אל משפטך תהום רבה אדם ובהמה תושע 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

מי לי בשמים ועמך לא חפצתי בארץ:

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

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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 הלי 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.

משנה תורה, Foundations of the Torah 2:10

הלכות יסודי התורה ב"י

... שאלמלי היה חי בחיים ויודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחיו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך וחוד. נמצאת אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל

אֶחָד. וְדָבָר זֶה אֵין כַּח בִּפְנֵי לְאִמְרוֹ וְלֹא בְאֵזֶן לְשִׁמְעוֹ וְלֹא בְלֵב הָאָדָם לְהַפְרִיז עַל בְּרִיּוֹ. וְלִפְיָקָהּ אֹמֵר חֵי פִרְעֹה וְחֵי נִפְשָׁהּ וְאֵין אֹמֵר חֵי אֱלֹהִים חֵי ה'. שְׁאֵין הַבּוֹרָא וְחֵי שְׁנַיִם כְּמוֹ חֵי הַגּוֹפִים הַחַיִּים אוֹ כְּחֵי הַמְּלָאכִים. לְפִיָּקָהּ ...

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 כ"ו:ג: תהילים

כִּלָּה שְׁאָרִי וּלְבָבִי צוּר־לִבִּי וְחֶלְקִי אֱלֹהִים 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?"

דברים ד:7:ז: Deuteronomy

כִּי מִי־גוֹי גָדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרִיבִים אֵלָיו כֹּה־ אֱלֹהֵינוּ בְּכָל־קְרָאָנוּ 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 קראנו 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.

פרדס רמונים ל"ב:ג:ב:32:2 Pardes Rimmonim

אחר שבפרק הקודם הפלגנו במעלת המכּוּיִן. ראוי להתבונן כי בענין הכּוּנָה בספירות יש קצת גמגום כי איתא בספרי כה' אלדינו בכל קראנו אליו (דברים 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 Rimmonim (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 ח"י:י"ח:145 Psalms

קְרֹב ה' לְכָל־קֹרְאָיו לְכָל־אֲשֶׁר יִקְרָאָהוּ בְאֱמֶת:

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."

ברכות י"ג א:ט"ז-18:13a Berachot

מתני' הִיָּה קוֹרֵא בְּתוֹרָה וְהִגִּיעַ זְמַן הַמִּקְרָא, אִם כּוּוֹן לְבוֹ — יִצָּא. בְּפָרָקִים, שׁוֹאֵל מִפְּנֵי הַכְּבוֹד וּמַשִּׁיב. וּבְאֲמָצַע, שׁוֹאֵל מִפְּנֵי הַיִּרְאָה וּמַשִּׁיב, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוֹנָתָן אֹמֵר: בְּאֲמָצַע, שׁוֹאֵל מִפְּנֵי הַיִּרְאָה וּמַשִּׁיב מִפְּנֵי הַכְּבוֹד. וּבְפָרָקִים, שׁוֹאֵל מִפְּנֵי הַכְּבוֹד וּמַשִּׁיב שְׁלוֹם 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 ד"ב:4:12 Numbers

וַיֹּאמֶר ה' פֶּתָאם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צֵאוּ שְׁלֹשְׁתֶּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלֹשָׁתָם:

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

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."

סנהדרין צ"ט ב:י"ב:99b Sanhedrin

אמר ריש לקיש: כל המלמד את בן חבירו תורה, מעלה עליו הכתוב כאילו עשה, שנאמר: "ואת הנפש אשר עשו בחרו". רבי אלעזר אומר: כאילו עשאון לדברי תורה, שנאמר: "ושמרתם את דברי הברית הזאת ועשיתם אתם". רבא אמר: כאילו עשה לעצמו, שנאמר: "ועשיתם אתם" - אל תקרי "אתם" אלא "אתם".

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

Vayikra Rabbah 35:6 ז"ל: רבא רבה

Zohar III, 113א ז"ל קג, ז

KEHOT'S NOTE

סנהדרין צט, ב. ויק"ר לה, ו. ז"ל קג, א.

112 ועשיתם אתם

"If you walk in My statutes and keep My commandments and do them (osam)".

ויקרא כ"ו:3:26 Leviticus

אם-בחקתי תלכו ואת-מצותי תשמרו ועשיתם אתם:

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 ז"ל: רבא רבה

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.

דברים ל"ד:14:30 Deuteronomy

כי-קרוב אליך הדבר מאד בפיו ובלבך לעשותו:

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

ministering angels use, "mighty in strength, who do His word."

שבת פ"ח א:ז-ח:7-8 Shabbat

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, גרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עדים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו - כדאמרן, בחורב פרקו - דכתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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."

במדבר כ"ט:2:29 Numbers

KEHOT'S NOTE

במדבר כט, ב.

117 כי נשגב שמו לבדו

"Let them praise the Name of Havayah, for His Name alone is exalted."

תהילים קמ"ח:13:148 Psalms

יהללו את-שם ה' כי-נשגב שמו לבדו הודו עלי-ארץ ושמים:

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 ה' 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 יט תקון

ה' הוא בכתר שהיה קודם שנברא העולם הוא ושמו לבד בכתר. כשבא 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 ואינה יחוד וקשר כלם והיא מתלבשת בתחתונים

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

פדר"א פ"ג. ראה ג"כ ת"ז תי"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."

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

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה

עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ וסודותיו ומוצאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, גיהנום, וגן עדן, וכסא הכבוד, ...

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 ד"ג-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 יגנו

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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 30:11א"ל: דברים

כי המצוה הזאת אשר אנכי מצוך היום לא נפלת היא ממך ולא רחקה היא:

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 8:13ג"ח: שמואל ב

ויעש דוד שם בשבו מהכותו את ארם בגיא מלח שמונה עשר אלף:

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 mitzvot, it is as though he made the Name above.

Zohar, Bechukotai 2:12-4:19ט"ב-י"ב-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 29:2ב"ט: במדבר

ויעשיתם עלה לריח ניחח לה' פר בן בקר אחד איל אחד כבשים בני שנה שבעה תמימים:

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

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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 44:6ר"ד: שעייהו מ

כה אמר ה' מלך ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומפלעדי אין אלקים:

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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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.

ספר הזהר, פנחס קכ"ז:תתע"ט-128:885-879:127 Zohar, Pinchas

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.

ספר הזהר, וירא כ"ו:שפ"ו-כ"ח:תכ"ז:Zohar, Vayera 26:387-28:427
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:א"א:בראשית

וה' פָּקַד אֶת־שָׂרָה כְּאֲשֶׁר אָמַר וַיַּעַשׂ ה' לְשָׂרָה כְּאֲשֶׁר דִּבֶּר:

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:ד"ח:במדבר

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בִּבְקָר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בְּיוֹם הָעֶרְבִים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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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:ח"ג:תהילים

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי כְּאֶרֶץ:

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

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לאבני חפץ

"And I will make your windows of kadkod ... and all your border of precious stones (avnei chefet)": the Alter Rebbe reads chefet as inner longing.

Isaiah 54:12:כ"ב:ישעיהו

וַיַּשְׁמְתִי כִדְכָד שְׁמִשְׁתִּיה וַיַּשְׁעֲרֶיהָ לְאַבְנֵי אֶקֶדָּח וְכָל־גְּבוּלָהּ לְאַבְנֵי־חִפְצִי:

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

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לפני ה' תטהר

"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:י"ז:ויקרא

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

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

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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 27

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בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination."

Berakhot 54a:6:א"ר:ברכות

חַיִּיב אָדָם לְבָרָךְ עַל הָרַעָה כְּשֶׁם שֶׁמְבָרָךְ עַל הַטּוֹבָה, שְׁנֵאֵמַר: "וְאֶהְבֶּתָ אֶת ה' אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּגּוֹ'". "בְּכָל לֵבְבְךָ" — בְּשֵׁנֵי יִצְרֶיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מַאֲדְךָ" — בְּכָל מְמוֹנָה. דְּבָר אַחֵר: "בְּכָל מַאֲדְךָ" — בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הַיּוֹם מוֹדֵה לּוֹ.

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 ...

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

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:ו'ה:דברים

וְאֶהְבֶּתָ אֶת ה' אֱלֹהֶיךָ בְּכָל־לֵבְבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מַאֲדְךָ:

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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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:ד"ד:דברים

כִּי־קְרוֹב אֵלֶיךָ הַדָּבָר מֵאֵד בְּפִיהָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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THE CHASSIDISHE PARSHA

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

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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