



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 1

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

“See, I give before you today
a blessing and a curse”



At Sinai the Name Havayah was placed in the inner “face” of every Jew: its yud is an inborn self-nullification beyond reason, its upper hei is contemplation, and its vav and final hei are their flow into the heart and into thought, speech and action. In exile the Name is “not whole,” but through Torah and mitzvos a person draws down a blessing from the alef of Anochi, above all worlds, and that blessing is certain.

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

At Sinai the Name Havayah was placed in the inner “face” of every Jew: its yud is an inborn self-nullification beyond reason, its upper hei is contemplation, and its vav and final hei are their flow into the heart and into thought, speech and action. In exile the Name is “not whole,” but through Torah and mitzvos a person draws down a blessing from the alef of Anochi, above all worlds, and that blessing is certain.

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 the verse says “today” and “before you” (lifneichem). At Sinai, “face to face,” the Name Havayah was drawn into the inner “face” of every soul. Its four letters are four levels in a person: the yud is Chochmah, an inborn bittul beyond reason (why even the wicked are full of regrets), called eisan, strength; the upper hei is Binah, contemplation of G-d’s greatness; the two must work together like “two companions that never part.” The vav is nachal eisan, their flow into the heart’s emotions, and the final hei is thought, speech and action. In exile the Name is “not whole”: contemplation does not reach the heart. A person removes the foreskin of desire through teshuvah, and in the future G-d will circumcise the heart itself, revealing its innermost point. The Kaddish prays that the Name Yah grow great and flow through all three garments by way of Torah and mitzvos, which are rooted “from of old,” beyond the worlds. So “See, I give before you a blessing” means that from the alef of Anochi, above the beis of creation, blessing flows into every Jew, and it is certain: “that you listen,” not “if.”

OUTLINE

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|----------|---|----|
| 1 | The question and the Name at Sinai | ¶1 |
| | Why “today” and “before you”: at Sinai the Name Havayah was drawn into the inner “face” of each soul, to be “your G-d.” | |
| <hr/> | | |
| 2 | The yud and the upper hei: bittul and contemplation | ¶2 |
| | Chochmah, the inborn bittul beyond reason, is eisan; Binah is contemplation of G-d’s greatness; like “a point in its palace,” the two must never part. | |
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| 3 | The vav and the final hei | ¶3 |
| | Nachal eisan flows into the heart’s six emotions and then into thought, speech and action; the unborn child taught the whole Torah receives every letter of the Name. | |

4	Exile and the circumcision of the heart	¶4-5
	In exile the Name is not whole and contemplation does not reach the heart; a person removes the foreskin through teshuvah, and in the future G-d will circumcise the heart itself.	
5	“May His great Name be blessed”	¶6
	The Name Yah grows great and flows through thought, speech and action; “from of old” is G-d beyond all worlds, beyond both the filling and the encompassing light.	
6	“See, I give before you a blessing”	¶7
	The bittul is clothed in the mitzvot; Anochi is given into the inner face; blessing reveals what is in the root, and blessing is sight.	
7	Summary: the letters of the Name	¶8-9
	The Name entered every soul at Sinai; yud and upper hei are Chochmah and Binah, vav and final hei are the flow into the heart and into thought, speech and action.	
8	Summary: the Name made whole and the alef of Anochi	¶10-11
	Circumcision of the heart, Elul and the Kaddish; blessing draws sovev into memalei; the alef of Anochi, above the beis of creation, joins the Havayah above the worlds to the Havayah within them.	
9	The certain blessing	¶12
	The curse only removes what blocks the blessing, so the blessing comes “when” you listen, not “if”; “And David blessed” spells vadai, “certain.”	

KEY CONCEPTS

Eisan (strength) איתן

The name for Chochmah in the soul: a firm, unbreakable bond with G-d beyond reason, present in every Jew from the start. Its letters form the future tense, pointing to its open revelation in the Time to Come.

Nachal eisan (a mighty stream) נחל איתן

The flow from Chochmah and Binah down into the heart's six emotions, to turn them to holiness; the vav of the Name.

A point in its palace נקודה בהיכליה

Chochmah as a hidden point within Binah, its palace. The point gives the palace life, and the point without a palace accomplishes nothing.

Two companions that never part תרין ריעין דלא מתפרשין

Chochmah and Binah above, and bittul and contemplation in a person, which must always go together.

The Name not whole אין השם שלם

In exile yud-hei, the mind, is separated from vav-hei, the heart and deeds, so that contemplation does not become felt love and awe.

The foreskin of the heart ערלת לבבכם

Physical desires that cover the heart and block the flow; a person removes them through teshuvah, and in the future G-d will circumcise the heart itself.

Blessing ברכה

Revealing and drawing down what is already present in the root, unlike prayer, which asks for something new; blessing is “sight,” the bittul of Chochmah.

Anochi אנכי

G-d's essential “I” at Sinai, which begins with alef, above the beis of blessing with which the world was created; through it the Name Havayah was drawn into every Jew.

SECTION 1 • 11

The question and the Name at Sinai

1 ראה אנכי נותן¹ לפניכם היום ברכה וקללה את הברכה^{2,3} וגו'. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל מקום שנאמר⁴ היום הוא נצחי ולעולם⁵ גם היום הזה.⁶

"See, I give before you today a blessing and a curse: the blessing," etc. Now, our Sages, of blessed memory, said: wherever it says "today," it is eternal and forever, [applying] also [to] this very day.

The maamar opens with Deuteronomy 11:26-27, where Moshe sets a blessing and a curse before Israel. It recalls the Sages' rule that "today" in the Torah denotes something eternal: what was said "today" stays in force every day, forever.

ולהבין זה בכאן וגם מלת לפניכם דהוי ליה לומר לכם. אך הענין כי הנה יש בכל אחד ואחד מישראל בחי' פנימיות ובחינת חיצוניות (עמ"ש מזה ע"פ ויהי מקץ בדבור השני)⁷

[We need] to understand this here, and also the word "before you" (lifneichem), since it should have said "to you" (lachem). But the explanation is this: in each and every one of Israel there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus) (see what is written on this on [the verse] "And it came to pass at the end," in the second discourse).

Two questions follow: how does this eternal "today" apply here, and why does the verse say "before you" (lifneichem, from panim, "face") rather than simply "to you"? The answer starts from a principle: every Jew has an inner dimension and an outer dimension, a hidden core of the soul and its revealed powers.

והנה כתיב פנים בפנים דבר⁸ ה' עמכם כי בשעת קבלת התורה נמשך לכל אחד ואחד מישראל⁹ בחינת הוי' בבחי' פנים שלהם בכל ניצוץ נשמותיהם

Now it is written, "Face to face Havayah spoke with you," for at the time of the receiving of the Torah, the level of Havayah was drawn down to each and every one of Israel, into their level of "face" (panim), in every spark of their souls.

Deuteronomy 5:4 says that at Sinai G-d spoke with Israel "face to face." The Alter Rebbe reads "face" as the inner side of the soul: at the Giving of the Torah the Name Havayah was drawn into the innermost "face" of every Jew, into every spark of every soul.

וזהו ענין קבלת הדבור אנכי ה' אלקיך פ"י שיהיה בחי' שם הוי' מאיר ומתגלה בך כל כך עד שיהא נקרא על שמך להיות אלהיך אלהים שלך כמ"ש במ"א.^{10, 11}

And this is the meaning of receiving the utterance "I am Havayah your G-d": that is, that the level of the Name Havayah should shine and be revealed in you so much that it is called by your name, to be "your G-d," a G-d that is yours, as is explained elsewhere.

The first of the Ten Commandments, "I am Havayah your G-d," is read as what each Jew received: that the Name Havayah should shine in him so fully that G-d is called by his name, "your G-d," a G-d who is truly his own.

SECTION 2 • 12

The yud and the upper hei: bittul and contemplation

2 וביאור ענין זה איך יש¹² בחינת שם הוי' בכל אחד ואחד. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] אפילו רשעים מלאים חרטות^{13, 14} שנופלים להם הרהורי תשובה מחמת שאינו רוצה להיות נפרד מהקב"ה והוא בלי טעם ודעת¹⁵ מפני

The explanation of this matter — how the level of the Name Havayah is in each and every one: our Sages, of blessed memory, said that even the wicked are full of regrets, for thoughts of teshuvah (return) come to them, because he does not want to be separated from the Holy One, blessed be He. And this is without reason or knowledge, because

The Alter Rebbe now shows how the Name Havayah is present in every Jew. He starts from the saying "the wicked are full of regrets": even a sinner keeps having thoughts of return, because deep down he does not want to be cut off from G-d, and this pull has no reason behind it.

כי בחינה זו היא באה מבחינת חכמה שהיא בחי' ביטול אליו ית' שלמעלה מן ההשכלה והדעת המושג¹⁶ (כמ"ש בס"ש"ב [בספר של בינונים] פ"ח)

this level comes from the level of Chochmah (wisdom), which is the level of self-nullification (bittul) before Him, may He be blessed, that is higher than intellection and comprehended knowledge (as is explained in Sefer Shel Beinonim [Tanya], chapter 18).

This reasonless attachment comes from Chochmah, the soul's highest faculty, which is pure self-nullification before G-d and stands above anything the mind can grasp. Tanya, chapter 18, explains that G-d's light is clothed in the soul's Chochmah, which is above comprehensible knowledge and intellect.

ונקרא בחי' משכיל על דבר¹⁷ וכתוב משכיל לאיתן¹⁸ אזרחי פי' משכיל להיות איתן מלשון חיזוק כמו איתן מושבך כי בחינה זו היא בחינה חזקה שנתחזק בכל אחד ואחד מישראל מאד בבחי' קשה עורף כמ"ש¹⁹

It is called the level of "one who has insight into a matter" (maskil al davar), and it is written, "A maskil of Eisan the Ezrachi." The meaning is: maskil, to be eisan, a term for strength, as in "Firm (eisan) is your dwelling place"; for this level is a strong level, very strongly fixed in each and every one of Israel, in the manner of stiff-neckedness, as it is written,

This level is called maskil, insight, from Proverbs 16:20 and the heading of Psalm 89, "A maskil of Eisan the Ezrachi." The Alter Rebbe reads Eisan as "strength," as in Numbers 24:21: the soul's Chochmah is firmly rooted in every Jew and does not bend, like a stiff neck.

כי עם קשה עורף הוא וסלחת²⁰ וגו' כמ"ש במ"א לפי שהוא רצון פשוט בלי שום טעם ושכל מושג²¹ "for it is a stiff-necked people, and You will pardon," etc., as is explained elsewhere; because it is a simple will, without any reason or comprehensible intellect.

After the golden calf Moshe prayed, "for it is a stiff-necked people, and You will pardon," giving stubbornness as a reason for pardon. The stubbornness that can resist G-d is, at its root, an unshakeable bond with Him, because it is a simple will that needs no reason.

וגם אותיות איתן משמשות לעתיד לבא (שהן באין בראש התיבה להורות על שימוש הפעולה להבא אפע"ל יפע"ל תפע"ל נפע"ל)²²

Also, the letters of eisan serve for what is to come (le'asid lavo) (for they come at the beginning of a word to indicate that the action is meant for the future: efal, yifal, tifal, nifal [I, he, you, we will act]).

The word eisan is spelled alef, yud, tav, nun, the four letters that, placed before a Hebrew verb, form the future tense (efal, "I will act"; yifal, "he will act"; tifal, "you will act"; nifal, "we will act"). So the very name of this level points to what is still to come.

כי לעתיד לבא יהיה בחי' חכמה בחי' ביטול הנ"ל בהתגלות בכל אחד ואחד מישראל משא"כ עכשיו הרוח שטות מכסהו²³ שדומה בעיניו שעודנו ביהדותו כמ"ש במ"א

For in the Time to Come (le'asid lavo) the level of Chochmah, the level of bittul mentioned above, will be revealed in each and every one of Israel; whereas now the spirit of folly covers it, so that it seems in his eyes that he is still within his Jewishness, as is explained elsewhere

In the Time to Come this hidden bittul will be revealed in every Jew. Now it is covered by a "spirit of folly," which lets a person sin while feeling that he has not left his Jewishness, as Tanya, chapter 24, explains.

(ע' [עיינן] בסש"ב [בספר של בינונים] פכ"ד) ²⁴ וזהו האזרחי מלשון אזרח הארץ שיש בכל אחד ואחד בחינה זו מאז

מעולם

(see Sefer Shel Beinonim [Tanya], chapter 24). And this is [the meaning of] "the Ezrachi," from the term "a native (ezrach) of the land": for this level is in each and every one from of old, from eternity,

Ezrachi is read as ezrach, "a native" of the land. This level is native to every Jew: it has been in him from the very beginning and is not something he acquires.

כי ישראל עלו במחשבה ^{25,26} במקורא דכולא ובחינה זו היא בחינת יו"ד של שם ²⁷ הוי" ב"ה

for Israel arose in thought, in the Source of all. And this level is the level of the yud of the Name Havayah, blessed be He

The Midrash says that Israel "arose in thought" before the world was created. That root in the Source of all is the soul's Chochmah, which corresponds to the first letter of the Name Havayah, the yud, a mere point.

(עיינן באגרת התשובה פ"ד ועמ"ש בד"ה ביום השמיני שלח ^{28,29} בפ"י וקדם צרתני ³⁰ ובד"ה יונתי ³¹)

בחגי ³² שהוא בחי מחשבה הקדומה ועמ"ש בד"ה בשעה שהקדימו ³³ ישראל נעשה ³⁴ פ"י וענין בקדמין

וז"ש [וזהו שכתוב] כאן מאז מעולם כו'

(see Iggeres HaTeshuvah, chapter 4; and see what is written in the discourse beginning "On the eighth day he sent," on the meaning of "and before (kedem) You formed me," and in the discourse beginning "My dove, in the clefts," that it is the level of the primordial thought; and see what is written in the discourse beginning "When Israel put 'we will do' first," on the meaning and concept of "bekadmin" (in the beginning); and this is what it says here, "from of old, from eternity," etc.;

This parenthesis gathers parallel discussions: Iggeres HaTeshuvah, chapter 4, on the letters of the Name in the soul, and discourses on "before You formed me," on "My dove, in the clefts of the rock," and on Israel's saying "we will do" before "we will hear." They deal with Israel's root in G-d's primordial thought, to which the word bekadmin (Onkelos's rendering of "In the beginning") alludes; this is what "from of old, from eternity" means here.

ועמ"ש ס"פ שלח בענין ישראל לי ראש ועמ"ש בד"ה הי לי בעוזרי^{35,36} בפ"י כל האזרח בישראל³⁷ כלומר מה שאני עתיד להזריח³⁸ כ"י ושני הפ"י אמת שלעתיד יזריח ויאיר בחינה זו בגילוי בכל אחד מישראל).

and see what is written at the end of Parshas Shelach on the subject of "Yisrael — li rosh" ("a head to Me"); and see what is written in the discourse beginning "Havayah is with me among my helpers," on the meaning of "every native (ha'ezrach) in Israel," that is, what I am destined to make shine (lehazriach), etc. And both interpretations are true, for in the Time to Come this level will shine forth and give light openly in each one of Israel).

Two more parallels follow: the letters of Yisrael read as li rosh, "a head to Me," and a discourse that reads ezrach in Leviticus 23:42 as "what I will make shine" (lehazriach). Both readings of ezrach are true: the level is native to every Jew from the start, and in the future it will shine openly in each one.

ובח"י ה"א עילאה היא בח"י בינה רחובות הנהר שיש לה אורך ורוחב כ"י דהיינו ענין התבוננות בגדולת ה' כל חד לפום שיעורא דיליה איך הוא בשמים ממעל

And the level of the upper hei is the level of Binah (understanding), "the broad expanses of the river," which has length and breadth, etc.; that is, contemplation of the greatness of G-d, each one according to his own measure — how He is "in the heavens above

The second letter of the Name, the upper hei, stands for Binah, which Kabbalah calls "the broad expanses of the river," since it extends in length and breadth. In the soul this is contemplation: each person thinking, as far as he can, about G-d's greatness, as in the verse "Havayah is G-d in the heavens above and on the earth below; there is nothing else."

ועל הארץ מתחת אין עוד³⁹ וכולא קמיה כלא חשיב ממש וב' בח"י אלו צריכין להיות תמיד אצל האדם בעבודת ה' בלי פירוד

and on the earth below; there is nothing else," and all before Him is considered as truly nothing. These two levels must always be with a person in his service of G-d, without separation;

Contemplation leads to the recognition that everything before G-d is truly as nothing. The yud, bittul beyond reason, and the upper hei, contemplation, must never be separated in a person's service of G-d.

כי על ב' בחינות אלו איתא בזהר שהן תרין ריעין דלא מתפרשין לכן צריך להיות גם באדם כך

for concerning these two levels it is stated in the Zohar that they are "two companions that never part." Therefore it must be so in a person as well:

The Zohar calls Chochmah and Binah "two companions that never part." What is true of them above must be true of their counterparts in a person's soul.

דהיינו להתבונן ולהעמיק שכלו ובינתו באורך ורוחב כפי אשר יד שכלו ורוח בינתו מגעת וליבטל אליו ולדבקה בו במסירת נפש ממש בבחי' חכמה שלמעלה מטעם ודעת המושג שאם לא יהי' [יהיה] לו בחי' ביטול הנ"ל

namely, to contemplate, and to deepen his intellect and understanding in length and breadth, as far as the hand of his intellect and the spirit of his understanding reach; and to be nullified before Him and to cleave to Him with actual self-sacrifice (mesirus nefesh), at the level of Chochmah, which is above reason and comprehensible knowledge. For if he does not have the bittul mentioned above,

In practice the two are deep, wide-ranging contemplation of G-d's greatness, to the limit of one's mind, and self-surrender that cleaves to Him with mesirus nefesh, beyond all reasoning. The next part explains why the second cannot be left out.

אזי אפילו אם יתבונן בגדולת ה' בהרחבה כפי כחו ויוליד מזה אהבה ויראה לא יהיה להם קיום אמיתי ויפול ממדרגתו ח"ו [חס ושלום]

then even if he contemplates the greatness of G-d expansively, according to his ability, and from this gives birth to love and awe, they will have no true permanence, and he will fall from his level, G-d forbid.

Love and awe born of contemplation alone do not last: without the bittul of Chochmah beneath them, a person may lose them and fall from his level.

כי החכמה תחיה בעליה⁴⁰ פי בעליה דתרגום בעל מרא ורכון דהיינו אפילו מה שיש לו בחינת ממשלה על הארה מבחינה זו

For “wisdom gives life to its possessors (be’aleha).” The meaning of be’aleha: as the Targum renders ba’al, “mara” and “ribbon” (master, lord); that is, even [where] he has [only] a measure of mastery over an illumination from this level.

Ecclesiastes 7:12 says that “wisdom gives life to its possessors.” Since the Targum renders ba’al (possessor) as “master,” the Alter Rebbe reads it as: Chochmah gives life even to what seems to be its master, namely Binah, which in a sense has command over the faint light of Chochmah.

כי ההתבוננות בגדולת ה' בהרחבה ובעומק יש לה מעלה יתירה על בחי' ביטול שמבחי' חכמה הנ"ל

For contemplation of the greatness of G-d, expansively and in depth, has an added advantage over the bittul that comes from the level of Chochmah mentioned above

In one respect Binah is indeed superior: contemplation of G-d's greatness is broad and deep, while the bittul of Chochmah, as the mind feels it, is not. This is why Binah can be called Chochmah's “master.”

(ועמ"ש ר"פ לך לך בענין ה"א דאברהם וע' בע"ח [בעץ חיים] שער או"א [אבא ואימא] פ"ב [פרק ב'] שהבינה נק' א"ח [אשת חיל] עטרת בעלה⁴¹ כו')

(and see what is written at the beginning of Parshas Lech Lecha on the subject of the hei of Avraham; and see Etz Chaim, Sha'ar Abba ve'Imma, chapter 2, that Binah is called "a woman of valor, the crown of her husband," etc.),

Two parallels: the discussion of the hei added to Avraham's name, at the beginning of Lech Lecha, and Etz Chaim, which calls Binah "a woman of valor, the crown of her husband" (Proverbs 12:4). The "wife," Binah, is a crown above her "husband," Chochmah.

לפי שאין מחשבה תפיסא ביה כי אם הארה כל שהוא מבחינת חכמה אבל ההתבוננות הרי המחשבה תפיסא בכולא ואעפ"כ [ואף על פי כן]

because thought does not grasp it, except for a minute illumination from the level of Chochmah; but contemplation — thought grasps all of it. Nevertheless,

The reason Binah is superior here: thought cannot grasp Chochmah, and only its faintest glimmer reaches the mind, whereas contemplation is held by the mind entirely. Even so, as the next part says, Chochmah remains the source of life.

הנה החכמה תחיה ונקרא נקודה בהיכליה^{42, 43} (עיי' בזהר בראשית) (ד' ו') ובת"ז [ובתיקוני זוהר] תיקון ה' ועמ"ש סד"ה

"wisdom gives life," and it is called "a point in its palace" (see the Zohar, Bereshis, page 6, and the Tikkunei Zohar, Tikkun 5; and see what is written at the end of the discourse beginning

The Zohar and the Tikkunei Zohar call Chochmah "a point in its palace": a hidden point within a surrounding hall, which is Binah. The parenthesis also points to the Torah Ohr discourse on Chanukah, "For You are my lamp."

כי אתה נרי בפי מקץ ועפ"ז [ועל פי זה] י"ל [יש לומר] דענין פך של שמן שמצאו⁴⁴ כו' הנז' [הנזכר] שם זהו ענין הנקודה שבהיכליה

"For You are my lamp," in Parshas Mikeitz. According to this, it may be said that the [matter of the] cruse of oil that they found, etc., mentioned there, is the concept of the point within its palace,

The Alter Rebbe suggests that the cruse of oil found in the Temple, the miracle of Chanukah discussed in that discourse, is itself this "point within its palace."

כי שמן הוא חכמה עילאה ע"ש שהנקודה מחיה את ההיכל שאם אין נקודה אין ההיכל משמש כלום

for oil is supernal Chochmah; see there): for the point gives life to the palace, since if there is no point, the palace serves no purpose at all.

Oil stands for supernal Chochmah. The point gives life to the palace: without it, the palace is of no use at all.

וגם אם יהיה לו בחי' נקודה זו אם אין היכל אינו כלום ולפיכך צריך להיות שתיהן כאחד והם תרין ריעין דלא מתפרשין למטה כמו למעלה:

And also, if he has this level of the point but there is no palace, it is nothing. Therefore the two must be together as one, and they are "two companions that never part," below as above.

Conversely, the point without a palace accomplishes nothing. So bittul and contemplation must go together in a person, "two companions that never part," just as Chochmah and Binah are above.

SECTION 3 • 13

The vav and the final hei

3 ב ובחי' וא"ו של שם הוי" הוא בחינת נחל איתן שמבחי' איתן הנ"ל יורד בחי' נחל בחי' המשכה למטה למקום מדות שבלב שנחלקין לשש בחי'

2. And the level of the vav of the Name Havayah is the level of nachal eisan (a mighty stream): from the level of eisan mentioned above there descends the level of a stream (nachal), the level of a drawing down below, to the place of the emotive attributes (middos) in the heart, which divide into six levels,

The third letter of the Name, the vav, is "nachal eisan," a mighty stream: the flow that comes down from eisan, the hidden Chochmah, into the six emotive attributes of the heart. The vav, whose numerical value is six, stands for these six middos.

והוא בחי' וא"ו להפכם לקדושה ואח"כ לבחי' ה' אחרונה בחי' מחשבה דבור ומעשה שהם כנגד ג' קוין שבה' אחרונה והוא בחי' תורה שבע"פ [שבעל פה] מלכות פה קרינן לה⁴⁵ וגדול תלמוד שמביא לידי מעשה⁴⁶

and this is the level of the vav, to transform them to holiness; and afterwards [it is drawn] to the level of the final hei, the level of thought, speech and action, which correspond to the three lines in the final hei. And this is the level of the Oral Torah — "Malchus (sovereignty), we call it 'mouth'" — and "great is study, for it leads to action."

The vav's task is to turn the heart's emotions to holiness. The flow then reaches the final hei, the soul's three garments of thought, speech and action, which match the three strokes of the letter hei; this is Malchus, which the Tikkunei Zohar calls "mouth" and the Oral Torah, and it is Torah study, which "leads to action."

(ענין נחל איתן מבואר באגה"ק [באגרת הקודש] בסופו בד"ה וצדקה כנחל איתן⁴⁷ שהיא הארת חכמה עילאה שיאיר בפנימית הלב ליבטל ביחודו ית' בתכלית מעומקא דליבא.

(The concept of nachal eisan is explained in Iggeres HaKodesh, at its end, in the discourse beginning “And charity like a mighty stream (nachal eisan)”: that it is the illumination of supernal Chochmah (wisdom), which is to shine in the inner dimension (pnimiyus) of the heart, to be utterly nullified in His unity, may He be blessed, from the depth of the heart.

A parenthesis begins with Tanya's essay on “charity like a nachal eisan,” which explains the stream as the light of supernal Chochmah shining into the innermost point of the heart, so that a person is wholly nullified in G-d's unity from the depth of his heart.

וכן נתבאר בד"ה בכ"ה בכסליו⁴⁸ שפנימית הלב מתאחדת עם המוח בבחי' תרין ריעין כו' וזהו ענין המבואר לקמן בפ' נצבים בד"ה כי המצוה הזאת בפ' ממעמקים קראתיך לשון רבים כי יש עומק למעלה מעומק כו'

So too it is explained in the discourse beginning “On the twenty-fifth of Kislev” that the inner dimension of the heart becomes one with the brain, as “two companions,” etc. And this is the concept explained below, in Parshas Nitzavim, in the discourse beginning “For this commandment,” on the meaning of “From the depths I called You”: [“depths” is] in the plural, for there is a depth above a depth, etc.:

Other discourses make the same point: the Chanukah discourse (“On the twenty-fifth of Kislev”) says that the inner heart and the mind become one, like “two companions,” and the discourse in Nitzavim says that “depths” in Psalm 130 is plural because there is one depth above another.

תשובה תשוב⁴⁹ ה' במילוי יו"ד שהה"א היא בחי' תשובה עילאה שהיא מעומק הלב ומילוי היו"ד הוא בחי' תעלומות לב⁵⁰ שבהעלם וכו' והיינו ב' יסודות דאוי"א [דאבא ואימא] כי יסוד אימא בינה ליבא זהו בחי' פנימית הלב עומקא

Teshuvah (return) is tashuv hei (“the hei returns”), with the filling of yud: the hei is the level of the higher teshuvah, which is from the depth of the heart, and the filling of yud is the level of “the hidden recesses of the heart,” which are in concealment, etc. And this is [the concept of] the two Yesods of Abba and Imma (Chochmah and Binah): for the Yesod of Imma — “Binah is the heart” — is the level of the inner dimension of the heart, the depth

The Zohar reads teshuvah as tashuv hei, “the hei returns.” Here the hei is spelled out with a yud: the hei is the higher teshuvah from the depth of the heart, and its inner yud is the still deeper “hidden recesses of the heart.” These are the two Yesods, the channels, of Abba and Imma: Imma, which is Binah, is called “the heart,” and her Yesod is the heart's inner depth.

דליבא ויסוד אבא הוא הארת ח"ע [חכמה עילאה] המאיר בפנימית הלב ונקי תעלומות לב ונתבאר מזה ע"פ ביום השמיני שלח הנ"ל ועי' לקמן ע"פ ושמתי כדכד^{51,52} שבחיי אהבה זו הנמשכת מחכמה עילאה נקי אבני חפץ שהיא עמוק עמוק⁵³ כו' ע"ש.

of the heart; and the Yesod of Abba is the illumination of supernal Chochmah that shines in the inner dimension of the heart and is called "the hidden recesses of the heart." This has been explained on [the verse] "On the eighth day he sent," mentioned above. And see below, on [the verse] "And I will make [your windows of] kadmah," that this level of love, which is drawn from supernal Chochmah, is called "stones of desire" (avnei cheftz), being "deep, deep," etc.; see there.

The Yesod of Abba is the light of supernal Chochmah shining within the heart, "the hidden recesses of the heart." A later discourse calls the love that comes from this level "stones of desire" (Isaiah 54:12), because it is "deep, deep," beyond reach.

והנה חפץ הוא פנימיות הרצון וזהו ענין ועמך לא חפצתי⁵⁴ חפצתי דייקא והרצון הוא חיצוניותו וזהו שרש בחינת נקודה בהיכליה⁵⁵ וכמ"ש בביאור האדרא מהאריז"ל [מהאריזי זכרוננו לברכה]

Now, cheftz (desire) is the inner dimension of will, and this is the meaning of "and besides You I desire (chafatzti) nothing" — "desire," specifically; while will is its outer dimension. And this is the root of the level of "a point in its palace," as is written in the explanation of the Idra by the Arizal

Cheftz, desire, is the inner core of will, which is why the Psalmist uses this word: "besides You I desire nothing." Desire as the inner point and will as its outer layer are the root of "a point in its palace," as the Arizal explains in his commentary on the Idra.

(דכ"ב ע"א) שבח"י גלגלתא המקפת את המוח זהו בחי' בינה שהוא היכל לחכמה הגנוזה בתוכה ועמ"ש"ל [ועיין מה שכתוב לעיל] ס"פ שלח בפ"י לי ראש

(page 22a), that the level of the gulgulta (skull) that surrounds the brain is the level of Binah, which is a palace for the Chochmah hidden within it. And see what is written above, at the end of Parshas Shelach, on the meaning of "li rosh" ("a head to Me").

In that commentary the gulgulta, the "skull" enclosing the brain, is Binah, the palace in which Chochmah is hidden. The text also points back to the discussion of "li rosh," "a head to Me," at the end of Shelach.

והנה חכמה מקורה בח"ס [בחכמה סתימאה] וזהו שהאהבה הנמשכת מחכמה נקרא אבני חפץ כו' וזהו ענין תעלומות לבו וז"ש [וזהו שכתוב] בזהר בשלח

Now, Chochmah has its source in the hidden Chochmah (Chochmah setimaah); and this is why the love drawn from Chochmah is called "stones of desire," etc., and this is the concept of "the hidden recesses of his heart." And this is what is said in the Zohar, Beshalach

Chochmah itself springs from a still higher, hidden Chochmah, and so the love drawn from it is called "stones of desire" and "the hidden recesses of his heart." The Zohar on Beshalach says the same.

(דס"ג ע"ב) בפ"י ממעמקים עומקא דכולא דבירא שהם ב' יסודות דא"א [דאבא ואימא] נקודה בהיכליה כו'

(page 63b), on the meaning of "From the depths": "the depth of all, the depth of the well," which are the two Yesods of Abba and Imma, "a point in its palace," etc.;

On "From the depths I called You," the Zohar speaks of "the depth of all, the depth of the well." The Alter Rebbe identifies these two depths with the Yesods of Abba and Imma, the point and its palace.

דהיינו חכמה עילאה שבפנימית הלב תשוב ה' במילוי יו"ד ועי"ז מעורר ג"כ למעלה בחי' ממעמקים שהוא בחי' גלגלתא וחכמה הגנוזה בתוכה בחי' מאד עמקו מחשבותיך⁵⁶ כו' שהם שרש ומקור בחי' נקודה בהיכליה כנ"ל

that is, supernal Chochmah in the inner dimension of the heart, tashuv hei with the filling of yud. And through this one also arouses above the level of "from the depths," which is the level of the gulgalta and the Chochmah hidden within it, the level of "Your thoughts are very deep," etc., which are the root and source of the level of "a point in its palace," as mentioned above.

When supernal Chochmah shines in the inner heart (the hei with its yud returning), it arouses its counterpart above: the hidden Chochmah within the gulgalta, of which the Psalmist says, "Your thoughts are very deep." That higher depth is the root of "a point in its palace."

וזהו בשעה שישראל עונים⁵⁷ אמן יהא שמיה רבא מברך הקב"ה מנענע ראשו וכדפי' לקמן יהי שם י"ה רבא שיגדל בחי' שם י"ה דהיינו גילוי חו"ב [חכמה ובינה] בחי' נחל איתן כו'

And this is [the meaning of]: "When Israel respond 'Amen, yehei shemei rabba mevarach' ('May His great Name be blessed'), the Holy One, blessed be He, nods His head"; and as is explained below, "May the Name Yah (shem Yah) be great": that the level of the Name Yah should grow great, that is, the revelation of Chochmah and Binah, the level of nachal eisan, etc.

This explains the Talmud's statement that when Israel answer "Amen, may His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe reads shemei ("His Name") as shem Yah, the Name made of yud and hei: the response asks that Chochmah and Binah grow great and flow down as nachal eisan.

לכן עי"ז נמשך מלמעלה התגלות רצונו וחפצו ית' בחי' ממעמקים קראתיך⁵⁸ מאד עמקו מחשבותיך כו'

Therefore, through this, the revelation of His will and desire, may He be blessed, is drawn down from above: the level of "From the depths I called You," "Your thoughts are very deep," etc.

Through this depth in the person, G-d's own will and desire, His "depths," are revealed from above. "From the depths I called You" and "Your thoughts are very deep" describe that higher depth.

ועי' עוד מענין איתן בזהר פי' ויחי (דרי"ל ע"ב) ובסבא דמשפטים (דק"י סע"א [סוף עמוד א])⁵⁹ אית משכיל לעילא⁶⁰ כו'

And see further on the subject of eisan in the Zohar, Parshas Vayechi (page 230b), and in the Sava deMishpatim (end of page 110a): "There is a maskil above," etc.

Further Zohar passages on eisan are listed, among them the Sava deMishpatim, which reads Psalm 89:1 to mean that "there is a maskil above" and a maskil below.

(וע"ב) ובפי' תרומה (דק"ע ע"ב) ובפי' אחרי (דס"ו סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם וענין בחי' אלו הנרמזים בשם הוי' הוא ענין קבלת התורה בדבור אנכי הוי' אלהיך

(and side b), and in Parshas Terumah (page 170b), and in Parshas Acharei (end of page 66b), and in the Mikdash Melech there. And the concept of these levels alluded to in the Name Havayah is the concept of the receiving of the Torah in the utterance "I am Havayah your G-d."

After more Zohar references and the Mikdash Melech commentary, the main point returns: these levels of the Name Havayah are what Israel received at Sinai in the words "I am Havayah your G-d."

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] גבי עובר בבטן אמו נר דלוק על ראשו ומלמדין אותו כל התורה כולה.⁶¹

And this is what our Sages, of blessed memory, said about a fetus in its mother's womb: "A lamp is lit above its head, and they teach it the entire Torah."

The Talmud (Niddah 30b) says that before birth a child has a lamp lit above its head and is taught the entire Torah.

נר דלוק הוא בחי' יו"ד שבשם הוי' ומלמדין אותו כל התורה הוא בחי' ה"א אחרונה שבשם לומר לך שכל הענין מבחינות אלו שבשם הוי' מיו"ד עד ה"א אחרונה מלמדין אותו

“A lamp is lit” is the level of the yud of the Name Havayah, and “they teach it the entire Torah” is the level of the final hei of the Name — to tell you that the whole matter of these levels of the Name Havayah, from the yud to the final hei, they teach him,

The Alter Rebbe reads this through the Name: the lamp is the yud, Chochmah, and being taught the whole Torah reaches down to the final hei, thought, speech and action. The unborn child is given every level of the Name, from the first letter to the last.

כדי להיות לו אחר לידתו וצאתו לאויר העולם יותר בנקל תפיסת וקליטת הבחינות האלו במוחו ולבו ולצאת מהעלם אל הגילוי

so that after his birth and his coming out into the air of the world, the grasping and absorbing of these levels in his mind and heart will be easier for him, and [they will] come out from concealment into revelation

The purpose is that after birth these levels will be easier for him to grasp and take to heart, so that they can move from concealment into open expression in his life.

(ועיין מ"ש מזה ע"פ שחורה אני⁶² ונאווה⁶³ בשיר השירים ובפ' שלח ע"פ והיה לכם לציצית.^{64, 65} וזהו משכני אחריך נרוצה הביאני המלך חדריו^{66, 67} כו' וכמש"ש [וכמה שכתוב שם]:^{68, 69, 70}

(and see what is written on this on [the verse] “I am black but comely,” in Shir HaShirim, and in Parshas Shelach on [the verse] “And it shall be for you as tzitzis.” And this is [the meaning of] “Draw me after you, we will run; the king has brought me into his chambers,” etc., as is written there).

Further references follow, to discourses on “I am black but comely” and on tzitzis. The verse “Draw me after you, we will run; the king has brought me into his chambers” is linked to this idea, as those discourses explain.

Exile and the circumcision of the heart

4 ג אך אמרו רז"ל [רבתינו זכרונם לברכה] ⁷¹ שבזמן הגלות אין השם שלם ^{72,73} כוי (עמ"ש מזה ע"פ ועשית ציץ ^{74,75} וע"פ זכור את ⁷⁶ אשר עשה לך עמלק ⁷⁷ ובמגלת אסתר בדרוש הראשון שעל מארז"ל [מאמר רבתינו זכרונם לברכה] חייב אינש ⁷⁸ לבסומי בפוריא) ⁷⁹ והיינו שאותיות ו"ה הם מפורדים מאותיות י"ה.

3. But our Sages, of blessed memory, said that in the time of exile the Name is not whole, etc. (see what is written on this on [the verse] “And you shall make a tzitz,” and on [the verse] “Remember what Amalek did to you,” and in Megillas Esther, in the first discourse, on the saying of our Sages, of blessed memory, “A person is obligated to become intoxicated on Purim”). That is, the letters vav-hei are separated from the letters yud-hei.

The Sages taught that as long as Amalek's memory endures, the Name is “not whole”: Rashi on Exodus 17:16 notes that the verse writes only half of the Name, Yah. The Alter Rebbe applies this to exile in general: the letters vav-hei, the heart and thought, speech and action, are cut off from yud-hei, the mind's Chochmah and Binah.

והענין בעבודת ה' הוא שאע"פ [שאף על פי] שמתבונן ומעמיק בגדולת ה' ומעמיק דעתו בבחי' בטול אליו ית' בבחינה שלמעלה מהדעת עכ"ז [עם כל זה] אינן פועלים להיות נמשך בלב להפך המדות אהבה ויראה בהתגלות הלב ברשפי אש ⁸⁰ ותשוקה לה' לבדו

The meaning of this in the service of G-d is that even though one contemplates and goes deep into the greatness of G-d, and deepens his mind in the level of self-nullification (bittul) before Him, may He be blessed, at a level above knowledge (daas), nevertheless these do not succeed in being drawn into the heart, to transform the emotive attributes (middos) [into] love and awe revealed in the heart, with “flashes of fire” and longing for G-d alone.

In a person's service this means that even deep contemplation of G-d's greatness, and even a sense of bittul beyond reason, may not reach the heart. The emotions are not transformed into open love and awe, the “flashes of fire” (Song of Songs 8:6) of longing for G-d alone.

והיינו בסיבת הגלות שמלוכש בתאות וענינים גשמיים וע"ז נאמר ומלתם את ערלת לבבכם ⁸¹ וגו' וביאור הענין כי הנה כתיב ומל ה' אלהיך את לבבך. ⁸²

This is because of the exile, in that [a person] is clothed in desires and physical matters. And of this it is said, “You shall circumcise the foreskin of your heart,” etc. And the explanation of the matter: it is written, “And Havayah your G-d will circumcise your heart.”

The cause is exile: the soul is clothed in physical desires, which block the flow. Two verses address this, “You shall circumcise the foreskin of your heart,” a person's own work, and “Havayah your G-d will circumcise your heart,” G-d's work, and the next paragraph explains how they fit together.

5 וצריך להבין דמשמע שבחיי מילה זו יהיה מאת ה' לבדו והרי נאמר ומלתם וגו' אך הענין כי בחינת הערלה החופפת על הלב

Now this needs to be understood, for it implies that this aspect of circumcision will come from G-d alone, yet it is said, "You shall circumcise," etc. But the explanation is this: the foreskin that covers over the heart,

The two verses seem to conflict: "Havayah your G-d will circumcise your heart" implies that G-d alone does it, yet "You shall circumcise" makes it a person's own task. The answer distinguishes between the heart's covering and the heart itself.

דהיינו בחינת תאוה ועניינים גשמיים המונעים ומפסיקים בין שם י"ה לוי"ה שלא יהיה התגלות האהבה אין הדבר תלוי אלא בתשובה כאמור עונותיכם מבדילים⁸³ וגו' וכתוב ונרגן מפריד אלוף⁸⁴ כו'

that is, the level of desires and physical matters, which hold back and interpose between the Name Yah and vav-hei so that there is no revelation of love — this depends only on teshuvah (return), as it is said, "Your iniquities separate," etc., and it is written, "A grumbler separates the Chief (aluf)," etc.

The "foreskin" over the heart is the physical desires that stand between the Name Yah, the mind, and vav-hei, the heart and deeds, so that love is not revealed. Removing it is a person's own work, through teshuvah, for sins are what "separate" a person from G-d (Isaiah 59:2; Proverbs 16:28).

אך בענין התגלות עצמיות האהבה יש ב' בחי' בחי' חיצויות הלב ובחי' פנימיות נקודת הלב

But regarding the revelation of the very essence of love, there are two levels: the level of the outer dimension (chitzoniyus) of the heart, and the level of the inner dimension (pnimiyus) of the point of the heart,

Beyond removing the covering there is the revelation of love's very essence, and it has two levels: love in the outer dimension of the heart, and love at the heart's innermost point.

דהיינו שיתגלה אהבתו כ"כ [כל כך] עד שתהיה בחי' ביטול לגמרי ולא יהיה הרגש האהבה מפני שהיא נקודה עצמיות מעומקא דליבא כמ"ש במ"א (באגה"ק [באגרת הקודש] ד"ה אין ישראלנגאלין אלא בצדקה וע"ש)

that is, that his love be revealed so much that it becomes the level of complete self-nullification (bittul), and the love will not be felt, because it is an essential point from the depth of the heart, as is explained elsewhere (in Iggeres HaKodesh, the discourse beginning "Israel will be redeemed only through charity"; see there).

At the innermost point, love is revealed so fully that it becomes complete bittul and is no longer felt as an emotion, because it comes from the essential point in the depth of the heart. Iggeres HaKodesh explains this in the letter on "Israel will be redeemed only through charity."

המשל מענין אדם אם נוגע אל תוך פנימיות נקודת לבו שלו מעצמותו ומהותו ושכל חייו תלויין בזה.

The analogy is from a person: if [something] touches the very inner dimension of the point of his own heart, from his essence and being, and his whole life depends on it.

The analogy is a matter that touches a person's innermost point, his very essence and being, on which his whole life depends. Such a bond lies deeper than any emotion he feels.

וזו הבחינה היא מבחינת נחל איתן המשמשות לעתיד שלעתיד לבא כתיב אם יהיה נדחך בקצה השמים⁸⁵ וגו' והביאך וגו'

And this level comes from the level of nachal eisan, [whose letters] serve for the future. For of the Time to Come it is written, "If your dispersed will be at the end of the heavens," etc., "and He will bring you," etc.,

This innermost love comes from nachal eisan, whose letters, as explained above, point to the future. Of the future the Torah promises that even Jews "dispersed at the end of the heavens" will be gathered in and brought back.

והיטבך והרכך מאבותיך⁸⁶ שתהיה בעילוי אחר עילוי במדרגה גבוה מאד אפי' [אפילו] יותר מהאבות כמ"ש כי

"and He will do you good and multiply you more than your fathers": that you will be in ascent after ascent, at a very high level, even higher than the Patriarchs, as it is written that

The verse continues that G-d "will do you good and multiply you more than your fathers." The Alter Rebbe reads this as an ever-rising ascent, to a level higher even than the Patriarchs.

הנה ישכיל עבדי⁸⁷ ירום ונשא וגבה מאד ירום מאברהם^{88,89} וכי ואז כתיב ומל ה' אלהיך את לבבך⁹⁰ ערלת לבבך לא כתיב אלא לבבך

"Behold, My servant shall be wise; he shall be exalted and lifted up and be very high" — "exalted" above Avraham, etc. And then it is written, "And Havayah your G-d will circumcise your heart": it does not say "the foreskin of your heart," but "your heart,"

Isaiah says of G-d's servant, "He shall be exalted and lifted up and be very high," which the Midrash explains as exalted above Avraham. Only in that future does the Torah say that G-d will circumcise "your heart," not "the foreskin of your heart."

דהיינו שכל בחי' חיצונית הלב ימול לצאת מן ההעלם אל הגילוי בחי' פנימיות נקודת הלב הנ"ל:

meaning that He will circumcise the entire level of the outer dimension of the heart, so that the level of the inner dimension of the point of the heart, mentioned above, will come out from concealment into revelation.

The difference matters: in the future G-d will circumcise the whole outer dimension of the heart itself, not only its coarse covering, so that the innermost point of the heart comes out into the open. Removing the foreskin through teshuvah is the person's part; this deeper circumcision is G-d's.

SECTION 5 • ¶6

“May His great Name be blessed”

6 ד וזהו שאנו מתפללים יהא שמיה רבא מברך לעלם ולעלמי עלמיא יתברך כי בזה"ג [בזמן הגלות] אין

השם שלם כו' ולזאת אנו אומרים יהי שם י"ה רבא שיגדל בחינת שם י"ה

4. And this is why we pray, “May His great Name be blessed forever and to all eternity (le’alam ule’almei almaya); may it be blessed”: for in the time of exile the Name is not whole, etc., and therefore we say, “May the Name Yah be great” — that the level of the Name Yah should grow great

The Kaddish response, “May His great Name be blessed,” is read in this light. Since in exile the Name is not whole, we pray that shemei rabba, read as shem Yah rabba, “the Name Yah” (Chochmah and Binah), grow great, so that it flows down into vav-hei.

[זהו כפי' הטא"ח [הטור אורח חיים] סי' נ"ו בפ"י שמיה רבא ולעיל ס"פ שלח ע"פ אני⁹¹ כו' נתבאר דשמיה

רבא היינו שמו הגדול⁹² והוא כמ"ש התוס' [התוספות] ריש ברכות⁹³ ושתי הכוונות אמת.⁹⁴

(this follows the interpretation of the Tur, Orach Chaim, section 56, on the meaning of shemei rabba. Above, at the end of Parshas Shelach, on [the verse] “I am,” etc., it was explained that shemei rabba means “His great Name,” and this follows what Tosafos write at the beginning of Berachos; and both intentions are true.

The Tur (Orach Chaim 56) brings this reading, while Tosafos on Berachos 3a reads shemei rabba simply as “His great Name,” as an earlier discourse in Shelach also explained. The Alter Rebbe holds that both meanings are true.

וגם י"ל [יש לומר] כי הא בהא תליא ע"ד שנז' [שנזכר] בביאור ע"פ זכור⁹⁵ הנ"ל שלהיות התחברות י"ה בוי"ה הוא ע"י המשכה מא"א [מאריך אנפין] בחי' קוצי דשערי כו'

It may also be said that the one depends on the other, along the lines of what was mentioned in the explanation of [the verse] "Remember," mentioned above: that yud-hei comes to be joined with vav-hei through a drawing down from Arich Anpin, the level of "the locks of hair" (kotzei desa'arei), etc.;

The two meanings depend on each other. As the Torah Ohr discourse on Amalek explains, yud-hei is joined to vav-hei through a flow from Arich Anpin, the level of Keser above Chochmah, by way of what the Kabbalah calls its "locks of hair."

וגם ע"י ששם י"ה רבא בנפש האדם ע"י נמשך גילוי בחי' שמשו הגדול כומ"ש [כמו שכתוב] בסמוך בפי' בשעה שישראל אומרים אמן יהא שמיה רבא מברך הקב"ה מנענע ראשו⁹⁶ כו') (כו')

and also, through the Name Yah being great in a person's soul, the revelation of the level of His great Name is thereby drawn down, as is written nearby on the meaning of "When Israel say 'Amen, yehei shemei rabba mevarach,' the Holy One, blessed be He, nods His head," etc.)

Conversely, when the Name Yah is "great" in a person's soul, through contemplation and bittul, it draws down the revelation of His great Name from above, as in the Talmud's image of G-d "nodding His head" when Israel answer the Kaddish.

דהיינו ההתבוננות בגדולת השם והביטול אליו ית' עד שיהיה יתברך בחי' ברכה והמשכה למקום המדות להפכם לקדושה מעומק נקודת פנימיות הלב וכידוע וכמ"ש במ"א ענין הפרש שבין ברכה להודאה

That is: contemplation of the greatness of G-d and self-nullification (bittul) before Him, may He be blessed, until there is "may it be blessed" (yisbarach) — the level of blessing and drawing down to the place of the emotive attributes (middos), to transform them to holiness from the depth of the inner point of the heart. As is known, and as is explained elsewhere on the difference between blessing (berachah) and acknowledgment (hodaah):

In practice, the response means contemplating G-d's greatness and being nullified before Him until there is yisbarach, "blessing," a flow into the emotions that transforms them from the innermost point of the heart. The text recalls the distinction between blessing (berachah) and acknowledgment (hodaah).

כי ברכה הוא בחי' ראייה בחי' ביטול הנ"ל ואח"כ יתפשט יותר לעלם דהיינו העלם אחד ולעלמי העלם
ב' עלמיה העלם ג'

for blessing is the level of sight, the level of the bittul mentioned above. And afterwards it spreads further: le'alam, that is, one concealment (helem); ule'almei, a second concealment; almaya, a third concealment,

Blessing is "sight," the direct bittul of Chochmah. The Kaddish words le'alam ule'almei almaya are then read as helem, "concealment": the blessing spreads into three successive layers of concealment.

דהיינו בחי' ג' לבושים מחשבה דבור ומעשה שאפילו בבחי' מעשה שהוא העלם ולבוש השלישי החיצון
מכולם יאיר שם י"ה שיהיו כולם לה' לבדו ובטלים אליו דהיינו ע"י מחשבות ודבורי התורה ומעשה
המצות.

that is, the three garments: thought, speech and action; so that even in the level of action, which is the third concealment and garment, the most external of them all, the Name Yah will shine, so that they will all be for G-d alone and nullified before Him — that is, through the thoughts and words of Torah and the action of the mitzvos.

The three layers are the soul's garments of thought, speech and action. Even in action, the outermost garment, the Name Yah should shine, and this happens through thinking and speaking words of Torah and doing mitzvos.

כי הנה מראש מקדם נסוכה⁹⁷ סוף מעשה במחשבה תחילה פ"י מראש היינו מראשית כל השתלשלות
העולמות ומקדם היינו קודם למראש

For "from the beginning (merosh), from of old (mikedem), she was anointed (nesuchah); last in deed, first in thought." The meaning: "from the beginning" is from the very start of the entire chain of descending worlds (hishtalshelus), and "from of old" is prior to "from the beginning,"

Why can deeds carry such a light? The line from Lecha Dodi, "From the beginning, from of old, she was anointed; last in deed, first in thought," explains: "from the beginning" is the start of the whole chain of worlds, and "from of old" is what precedes even that beginning.

שהוא ית' אינו בגדר עלמין כלל ואתה הוא קודם שנברא העולם⁹⁸ ואתה הוא לאחר כו' בלי שום שינוי
כמ"ש אני ה' לא שניתתי⁹⁹ וגו'

for He, may He be blessed, is not within the bounds of worlds at all: "You were He before the world was created, and You are He after," etc., without any change, as it is written, "For I, Havayah, have not changed," etc.

"From of old" refers to G-d Himself, who is not bound by worlds at all: as the prayer says, He is the same before creation and after it, and as Malachi says, "I, Havayah, have not changed."

כי הוא למעלה מבחי עולמות מבחינת ממלא ומבחי סובב כל עלמין כי ממלא וסובב שייך לומר בגדר ובחי עולמות

For He is above the level of worlds — above the level of the light that fills [all worlds] (memalei) and the level of the light that encompasses all worlds (sovev kol almin); for “filling” and “encompassing” apply within the bounds and level of worlds,

He is above both the light that fills all worlds and the light that encompasses them, since both terms describe G-d only in relation to worlds.

אבל במהותו ועצמותו לא שייך לומר לא בחי ממלא ולא בחינת סובב וע"ז אמרו רז"ל [רבותינו זכרונם לברכה] מה לפניו מה לאחור¹⁰⁰ כו'.¹⁰¹

but of His being and essence one cannot speak of either the level of memalei or the level of sovev. And of this our Sages, of blessed memory, said, “what is before, what is after,” etc.

His very essence can be called neither filling nor encompassing. The Mishnah’s warning against inquiring “what is before, what is after” refers to this level beyond all worlds.

SECTION 6 • ¶7

“See, I give before you a blessing”

7 והנה בחינה זו ירדה ונשתלשלה ונתלבשה במעשה המצות אשר לזאת גם במעשה המצות יש בחינת ביטול הנ"ל

Now, this level descended, came down step by step, and was clothed in the action of the mitzvos; and therefore in the action of the mitzvos, too, there is the level of self-nullification (bittul) mentioned above.

The bittul of Chochmah, the yud of the Name, descended level by level until it was clothed in the physical action of the mitzvos. So every mitzvah, even as a deed, carries that bittul within it.

וצריך בעסק התורה והמצות שתכלה אליו הנפש למקורא דכולא מקור מים חיים¹⁰² וגו' משא"כ האומר אין לי אלא¹⁰³ תורה כו' ועל זה נאמר אותי עזבו מקור¹⁰⁴ מים חיים וגו'.

And in occupying oneself with Torah and mitzvos the soul must pine away for Him, for the Source of all, “the source of living waters,” etc.; whereas one who says, “I have nothing but Torah,” etc. — of this it is said, “They have forsaken Me, the source of living waters,” etc.

When a person learns Torah and does mitzvos, his soul should long for G-d Himself, “the source of living waters.” The Talmud’s “one who says, ‘I have nothing but Torah’” is read here as learning without this longing, of which Jeremiah says, “They have forsaken Me, the source of living waters.”

וזהו ראה אנכי נותן פי אנכי מי שאנכי¹⁰⁵ דהיינו בחי אנכי ה' אלהיך שהוא דבור ראשון של קבלת התורה

And this is [the meaning of] “See, I give”: “I” (Anochi) means “the One who I am,” that is, the level of “I am Havayah your G-d,” which is the first utterance of the receiving of the Torah

Now the opening verse is explained. “See, I (Anochi) give” refers to the Anochi of Sinai, “I am Havayah your G-d,” G-d’s own essential “I,” the first utterance of the Giving of the Torah.

(ועיין ברכות ר”פ ראה א”ר [אמר רבי] אלעזר משאמר¹⁰⁶ כו' ועמ”ש בד”ה וידבר אלקים את כל הדברים האלה).¹⁰⁷

(see the Midrash Rabbah at the beginning of Parshas Re’eh: “Rabbi Elazar said: From when [He] said,” etc.; and see what is written in the discourse beginning “And G-d spoke all these words”).

The Midrash on Re’eh likewise connects “See, I” with what G-d said at Sinai, and the Torah Ohr discourse on “And G-d spoke all these words” treats the same theme.

נותן לפניכם בבחי פנים שלכם¹⁰⁸ בחי ברכה שבשביל שיש בבחי פנים שלכם בחי הוי' כי ישראל עלו במחשבה לזאת תוכלו להמשיך עליכם בחינת ברכה ממקורא דכולא

“Give before you” — in your level of “face” (panim) — the level of blessing: because in your level of “face” there is the level of Havayah, for Israel arose in thought, therefore you can draw down upon yourselves the level of blessing from the Source of all.

“Before you,” lifneichem, means into your panim, your inner “face.” Because the Name Havayah is in every Jew’s innermost self (Israel “arose in thought”), every Jew can draw blessing upon himself from the Source of all.

וזהו את הברכה אשר תשמעו אל מצות¹⁰⁹ הוי' מפני כי מראש מקדם נסוכה (ופי' מקדם¹¹⁰ יובן ממ”ש בד”ה חייב אינש לבסומי¹¹¹ בפוריא בענין שנק' התורה משל הקדמוני¹¹² קדמונו של עולם כו'

And this is [the meaning of] “the blessing, that (asher) you listen to the commandments of Havayah,” because “from the beginning, from of old, she was anointed.” (The meaning of “from of old” (mikedem) will be understood from what is written in the discourse beginning “A person is obligated to become intoxicated on Purim,” on the Torah being called “the parable of the Ancient One” (mashal hakadmoni), the One who preceded the world, etc.;

“The blessing, that you listen to the commandments” is possible because the mitzvos are rooted “from of old,” in G-d beyond all worlds. A parenthesis explains “from of old” (kedem) from a Purim discourse that calls the Torah “the parable of the Ancient One,” the One who preceded the world.

ובד"ה ששית ימים¹¹³ תאכל מצות¹¹⁴ בפ"י רוח קדים¹¹⁵ דגבי קריעת ים סוף ובד"ה ביום השמיני שלח^{116, 117} בפ"י וקדם צרתני¹¹⁸ כנ"ל ולשון נסוכה הוא כמ"ש במ"א ע"פ ושמנה נסיכי אדם.¹¹⁹

and in the discourse beginning "Six days you shall eat matzos," on the meaning of "the east wind" (ruach kadim) at the splitting of the Sea of Reeds; and in the discourse beginning "On the eighth day he sent," on the meaning of "and before (kedem) You formed me," as mentioned above. And the term nesuchah is as explained elsewhere on [the verse] "and eight princes (nesichei) of men."

Further parallels for kedem are the "east wind" (ruach kadim) that split the sea and "before You formed me." The word nesuchah, "anointed," is linked to "princes (nesichei) of men" in Micah 5:4.

וביאור ענין ראה אנכי נותן כו' הנה במ"א נת' [נתבאר] בענין ההפרש בין ברכה לתפלה שהברכה היא גילוי השרש שבהעלם שיתברך ויהיה נמשך לידי גילוי ולא המשכה חדשה לגמרי.

And the explanation of "See, I give," etc.: it was explained elsewhere, regarding the difference between blessing and prayer, that blessing is the revelation of the root that is in concealment, that it be "blessed" and drawn down into revelation, and not an entirely new drawing down.

The parenthesis continues: blessing differs from prayer. Prayer asks for something new, while blessing only reveals what is already present in the root but hidden, drawing it out into the open.

וזהו ההפרש בין ברכה לתפלה וזהו איש אשר כברכתו ברך¹²⁰ אותם ולכן אמר ואולם אחיו הקטן יגדל ממנו¹²¹ כי שרשו נעלה יותר וזהו שבשביל שעלו במחשבה לזאת דייקא תוכל להמשיך אליכם בחי' (ברכה כו').

And this is the difference between blessing and prayer. And this is [the meaning of] "each according to his blessing he blessed them"; and therefore he said, "But his younger brother shall be greater than he," for his root is higher. And this is [the point]: because they arose in thought, for this reason specifically you can draw down to yourselves the level of blessing, etc.)

That is why Yaakov blessed each son "according to his blessing," according to what was already in his root, and why he said that Ephraim, the younger, would be greater: his root was higher. So too, because Israel's root is in G-d's thought, they can draw blessing down.

(ועמ"ש ע"פ ואלה המשפטים בפ"י כי תקנה עבד עברי¹²²) להמשיך בהם בחי' הדעת משרשן כו' ע"ש

(And see what is written on [the verse] "And these are the ordinances," on the meaning of "If you acquire a Hebrew servant") — to draw down into them the level of Daas (knowledge) from their root, etc.; see there.

A further parallel is the discourse on "If you acquire a Hebrew servant," which speaks of drawing the level of Daas into them from their root.

והנה מבואר לעיל שההפרש בין ברכה להודאה שברכה היא בחי' ראייה וזהו ראה אנכי נותן לפניכם היום ברכה.¹²³

Now, it was explained above that the difference between blessing and acknowledgment is that blessing is the level of sight; and this is [the meaning of] "See, I give before you today a blessing":

As explained earlier, blessing, unlike acknowledgment, is "sight." This is why the verse says, "See, I give before you today a blessing."

שע"י שאנכי נותן לפניכם ברכה ע"י ראה בחי' ראייה שהוא בחי' ביטול דח"ע [דחכמה עילאה] כו' ועו"ל [ועוד יש לומר] בענין אנכי נותן כו' ברכה ע"ד מ"ש סד"ה האזינו השמים¹²⁴ בענין הברכה ויתן לך האלקים מטל השמים¹²⁵ כו':¹²⁶

that through "I give before you a blessing," there is thereby "See," the level of sight, which is the level of the bittul of supernal Chochmah, etc. One may further explain "I give ... a blessing" along the lines of what is written at the end of the discourse beginning "Listen, O heavens," on the blessing "And may G-d give you of the dew of heaven," etc.

Because G-d gives the blessing "before you," into your inner face, you can "see": the bittul of supernal Chochmah, which is like sight rather than understanding. A further explanation is offered, following a discourse on Yitzchak's blessing, "May G-d give you of the dew of heaven."

SECTION 7 • 18-9

Summary: the letters of the Name

8 קיצור (א) בשעת קבלת התורה דכתיב פב"פ [פנים בפנים] דבר¹²⁷ הוי' עמכם נמשך לכל אחד בחינת הוי' בכחינת פנים בהנשמה (עמ"ש בד"ה זכור ושמור שהנשמות שרשן מבחינת גרמוהי וע"י התורה מתעלים בבחי' חיוהי וזהו שאזי נמשך בהם בחינת הוי'.

Summary. (1) At the time of the receiving of the Torah, of which it is written, "Face to face Havayah spoke with you," the level of Havayah was drawn to each one, in the level of "face" (panim) in the soul (see what is written in the discourse beginning "Remember and Keep," that the souls are rooted in the level of "His vessels" (garmohi), and through the Torah they rise to the level of "His life-forces" (chayohi); and this is why the level of Havayah was then drawn into them.

The maamar closes with a summary. Its first point: at Sinai, "face to face," the Name Havayah was drawn into the inner "face" of each soul. The parenthesis adds that souls are rooted in G-d's "vessels" (garmohi) and rise through the Torah to His "life-forces" (chayohi), which is why the Name Havayah could then be drawn into them.

והיינו ע"י דבור אנכי בחינת איהו ממש ועמ"ש ע"פ וארא כו' ושמי הוי"ה לא נודעתי להם¹²⁸ כ"א זהו נמשך על ידי מתן תורה)

That is, through the utterance "I," the level of ihu ("He") Himself. And see what is written on [the verse] "And I appeared," etc., "but by My Name Havayah I did not make Myself known to them": rather, this was drawn down through the Giving of the Torah.)

This came about through the utterance Anochi, "I," G-d's very self (ihu, "He"). G-d told Moshe that the Patriarchs had not known His Name Havayah; it was revealed only through the Giving of the Torah.

בחינת היו"ד דשם הוא החכמה שהיא בחינת ביטול שלמעלה מהבינה והדעת¹²⁹ כמ"ש בסש"ב [בספר של בינונים] ס"פ י"ח ונקי' משכיל לאיתן^{130, 131} וזה כפי' הפרדס ערך משכיל וערך איתן זח"ב [זהר חלק ב'] משפטים [ק"י סע"א [סוף עמוד א]]

The level of the yud of the Name is Chochmah (wisdom), which is the level of self-nullification (bit-tul) that is higher than Binah (understanding) and Daas (knowledge), as is explained in Sefer Shel Beinonim [Tanya], at the end of chapter 18; and it is called "a maskil of Eisan." This follows the explanation of the Pardes, under the entries "maskil" and "eisan"; Zohar, Part II, Mishpatim (end of 110a)

The yud of the Name is Chochmah, bittul above understanding and knowledge (Tanya, end of chapter 18), called "a maskil of Eisan," as the Pardes and the Zohar explain.

(ועמ"ש בד"ה מצה זו ובד"ה מי מנה¹³² בענין הבחינה הרביעית דרובע ישראל) ובחי' ה"א עילאה היא בחי' בינה התבוננות (עמ"ש סד"ה ביום השמיני עצרת)

(and see what is written in the discourse beginning "This matzah" and in the discourse beginning "Who has counted," on the subject of the fourth level, of "the fourth part (rova) of Israel"). And the level of the upper hei is the level of Binah, contemplation (see what is written at the end of the discourse beginning "On the eighth day, an assembly").

Two discourses on the "fourth level," the "fourth part of Israel" (Numbers 23:10), are cited as parallels. The upper hei is Binah, contemplation.

ובי' בחי' אלו נקרא נקודה בהיכליה ונקרא תרין ריעין ועמ"ש מענין יו"ד של שם בבה"ז [בביאורי הזהר] פי' אחרי ע"פ המאמר שם (דע"ט ע"ב) הביאו עלי כפרה:

And these two levels are called "a point in its palace," and are called "two companions." And see what is written on the subject of the yud of the Name in Biurei HaZohar, Parshas Acharei, on the saying there (page 79b), "Bring an atonement for Me."

Chochmah and Binah together are "a point in its palace" and "two companions that never part." Biurei HaZohar on Acharei discusses the yud of the Name further.

9 (ב) ובחינת וא"ו הוא ההמשכה מחו"ב [מחכמה ובינה] לששה מדות שכלב ונקי נחל איתן עיין בפרדס ערך נחל ובמא"א [ובמאורי אור] אות נוי"ן סכ"ו ואח"כ ה' אחרונה היא מחדומ"ע [מחשבה דבור ומעשה] של התורה.

(2) And the level of the vav is the drawing down from Chochmah and Binah to the six emotive attributes (middos) in the heart, and it is called nachal eisan; see the Pardes, under the entry "nachal," and Me'orei Or, letter nun, section 26. And afterwards, the final hei is the thought, speech and action of the Torah.

The second point: the vav is the flow from Chochmah and Binah into the six emotions of the heart, called nachal eisan; the Pardes and Me'orei Or are cited for the term. The final hei is the thought, speech and action of the Torah.

וזוהו נר דלוק על ראשו¹³³ (ועמ"ש בד"ה כי אתה נרי הויה)¹³⁴ ומלמדי [ומלמדים] אותו כוי (ועמ"ש ע"פ וכל בניך למודי¹³⁵ הוי' ועיין במא"א [במאורי אור] אות למ"ד סעיף כ"ט):

And this is [the meaning of] "a lamp is lit above its head" (and see what is written in the discourse beginning "For You are my lamp, Havayah") "and they teach it," etc. (and see what is written on [the verse] "And all your children shall be taught of Havayah," and see Me'orei Or, letter lamed, section 29).

This is the Talmud's "lamp lit above its head" (the yud) and "they teach it" the whole Torah (down to the final hei). The parallels cited are the discourse "For You are my lamp, Havayah" and the verse "And all your children shall be taught of Havayah."

SECTION 8 • ¶10-11

Summary: the Name made whole and the alef of Anochi

10 (ג) אך ענין שאין השם שלם היינו שאין נמשך בחי' נחל איתן לתוך המדות ומחדומ"ע [ומחשבה דיבור ומעשה] וכענין מ"ש בזה"א [בזהר חלק א] (ד"ו ע"ב) ע"פ ונהר יחרב ויבש^{136, 137} ועי' בפ' שמות (ד"ט ע"ב).

(3) But the matter of the Name not being whole is that the level of nachal eisan is not drawn into the emotive attributes (middos) and into thought, speech and action, like what is written in the Zohar, Part I (page 6b), on [the verse] "And the river shall be wasted and dried up"; and see in Parshas Shemos (page 9b).

The summary's third point: the Name is "not whole" when the flow of nachal eisan does not reach the emotions or thought, speech and action. The Zohar's comment on "the river shall be wasted and dried up" describes such a cutting off.

וצ"ל ומלתם את ערלת לבבכם¹³⁸ שע"י אח"כ ומל' ה' את לבבך גם מילה היינו מל' י"ה

And there must be "You shall circumcise the foreskin of your heart," so that through this, afterwards, "Havayah will circumcise your heart." Also, milah (circumcision) is [the letters of] mal Yah.

So a person must first "circumcise the foreskin" of his own heart, and then G-d will "circumcise your heart." The word milah (circumcision) holds the letters of mal ("circumcise") and Yah, hinting that this circumcision opens the heart to the Name Yah.

והנה את לבבך ואת לבב זרעך ר"ת [ראשי תיבות] אלול¹³⁹ כי הם ימי רצון עמ"ש בד"ה אני לדודי: (ד)

Now, "es levavcha ve'es levav [zarecha]" ("your heart and the heart of [your offspring]") are the initials of Elul, for they are days of [Divine] favor; see what is written in the discourse beginning "I am my Beloved's." (4)

The first letters of "es levavcha ve'es levav" ("your heart and the heart of") spell Elul, the month of Divine favor before Rosh HaShanah, the time for this circumcision of the heart; the Baal HaTurim makes this observation. A discourse on "I am my Beloved's" is cited.

וזהו שאנו מתפללים יהא שמיה רבא מברך פי' שם י"ה יהיה רבא שיהיה נמשך בבחי' ו"ה.

And this is why we pray, "May His great Name be blessed" (yehei shemei rabba mevarach): the meaning is, the Name Yah will be great, so that it will be drawn into the level of vav-hei.

The fourth point: the Kaddish response means that the Name Yah should become "great" and be drawn down into vav-hei, the heart and the deeds.

וכן פי' בזח"ב [בזהר חלק ב'] תרומה (קס"ה ע"ב)¹⁴⁰ ע"פ סלו לרוכב בערבות בי"ה שמו.¹⁴¹ וע"ש בהרמ"ז

[בהרב משה זכות] ומ"ש מזה בביאור ע"פ כי כאשר השמים החדשים¹⁴².¹⁴³

So too it is explained in the Zohar, Part II, Terumah (page 165b), on [the verse] "Extol Him who rides upon the heavens, by His Name Yah." See there in the Ramaz, and what is written on this in the explanation of [the verse] "For as the new heavens."

The Zohar on Terumah explains "Extol Him who rides upon the heavens, by His Name Yah" as speaking of the most hidden level, "the Ancient of all ancients." The Ramaz's commentary there and a discourse on "For as the new heavens" are also cited.

והמשכה זו היינו ע"י מחשבה ודבור של התורה ומעשה המצות וזהו את הברכה שיהיה שם י"ה מברך זהו על ידי אשר תשמעו אל מצות הוי"ה עמ"ש ע"פ ועתה יגדל נא כח אדי.¹⁴⁴

And this drawing down is through the thought and speech of Torah and the action of the mitzvos. And this is [the meaning of] "the blessing": that the Name Yah be blessed, and this is through "that you listen to the commandments of Havayah." See what is written on [the verse] "And now, may the power of Ado-nai be great,"

This flow comes through thinking and speaking words of Torah and doing mitzvos: "the blessing," the Name Yah being blessed, comes when "you listen to the commandments of Havayah." A discourse on Moshe's prayer, "And now, may the power of Ado-nai be great," is cited.

ומ"ש סדי"ה טובה הארץ מאד מאד¹⁴⁵. וסדי"ה מי מנה.¹⁴⁶ וגם כי מלי"ת [מצות לא תעשה] שרשם בי"ה ומ"ע [ומצות עשה] בוי"ה כמ"ש בדי"ה אלה פקודי המשכן.^{147, 148}

and what is written at the end of the discourse beginning "The land is very, very good," and at the end of the discourse beginning "Who has counted." And also, the prohibitive commandments are rooted in yud-hei and the positive commandments in vav-hei, as is written in the discourse beginning "These are the accounts of the Mishkan."

More parallels follow. The prohibitive commandments are rooted in yud-hei and the positive commandments in vav-hei, so the mitzvos as a whole join the two halves of the Name.

ועיין מענין ברכה בזח"ב [בזהר חלק ב'] בשלח (ס"ג ע"ב)¹⁴⁹ ובמא"א [ובמאורי אור] אות כי"ת (סל"ה ול"ט).¹⁵⁰ והיינו שעיקר הברכה הוא המשכת אור הסוכ"ע בחי" ע"ק [עתיקא קדישא] בממכ"ע [בממלא כל עלמין] והיינו ענין שיהיה השם שלם.

And see on the subject of blessing in the Zohar, Part II, Beshalach (page 63b), and in Me'orei Or, letter beis (sections 35 and 39). That is, the essence of blessing is the drawing down of the light that encompasses all worlds (sovev kol almin), the level of Atika Kadisha, into the light that fills all worlds (memalei kol almin); and this is the matter of the Name becoming whole.

The essence of blessing is to draw the light that encompasses all worlds, from Atika Kadisha, the innermost level of Keser, into the light that fills the worlds. That is what it means for the Name to be "whole."

ע"י זח"ב [זהר חלק ב'] ס"פ תרומה (קע"ה ב') ובפ' וישלח (קס"ז ב'). ועמ"ש מענין וברכת את¹⁵¹ ה' סד"ה ואכלת ושבעת.

See the Zohar, Part II, at the end of Parshas Terumah (page 175b), and in Parshas Vayishlach (page 167b). And see what is written on "and you shall bless Havayah" at the end of the discourse beginning "And you shall eat and be satisfied."

Further Zohar passages, and a discourse on "And you shall eat and be satisfied, and bless Havayah" (Deuteronomy 8:10), are cited on the subject of blessing.

ולכן הכח הזה להמשיך הברכה זהו ע"י דבור אנכי שעל ידי זה נמשך בכל אחד שם הוי' שעל ידי זה הוא המשכת הברכה להיות ברוך הוי' כו'

Therefore this power to draw down the blessing comes through the utterance "I" (Anochi), through which the Name Havayah was drawn into each one; and through this comes the drawing down of the blessing, so that there is "Blessed is Havayah," etc.,

The power to draw down this blessing comes from the utterance Anochi at Sinai, which drew the Name Havayah into every Jew. Through it a person can bring about "Blessed is Havayah ... from world to world."

מן העולם ועד העולם^{152, 153} כו' (בתהלים סס"י [סוף סימן] ק"ו [קל וחומר]): (ה) וגם כי הנה התורה מתחלת בבי"ת לפי שהוא סימן ברכה¹⁵⁴ ועמ"ש מזה בזח"א [בזהר חלק א'] ר"פ ויגש (דר"ה [דראש השנה] ע"ב)¹⁵⁵ ואע"פ [ואף על פי] שהאל"ף הוא אותיות פלא שלמעלה מבחינת בי"ת

"from world to world," etc. (in Psalms, at the end of Psalm 106). (5) Also, the Torah begins with a beis because it is a sign of blessing (and see what is written on this in the Zohar, Part I, at the beginning of Parshas Vayigash (page 205b)). And although the alef is the letters of pele (wonder), which is above the level of the beis,

The fifth point: the Torah begins with a beis, the first letter of berachah, "blessing," as the Zohar notes. The alef is higher: its letters spell pele, "wonder."

אך הוא בבחי' פלא והעלם וגם כי שם הוא כחשכה כאורה¹⁵⁶ כו' וכמ"ש בד"ה בשלח פרעה^{157, 158} בענין כמה ארך אפים כו'

it is in the state of wonder and concealment; and also, there "darkness is like light," etc., as is written in the discourse beginning "When Pharaoh sent," on the subject of "How long-suffering," etc.

But the height of the alef is hidden: it is wonder and concealment, a level where "darkness is like light" (Psalms 139:12), beyond the distinctions of revealed blessing.

ואיתא ברכות ר"פ בראשית כ"ו דורות היה האל"ף קורא תגר כו' למחר אני בא ליתן תורה ואיני

פותח¹⁵⁹

And it is stated in the Midrash Rabbah at the beginning of Bereshis that for twenty-six generations the alef complained, etc.: "Tomorrow I am coming to give the Torah, and I will open

The Midrash tells that for twenty-six generations the alef complained that the world was not created with it, and G-d answered that at Sinai He would open the Torah with it.

אלא כך שנאמר אנכי כו' והיינו כי ע"י שניתנה תורה אזי יוכל להיות גילוי ההעלם וגם אז נמשך אנכי להיות הוי' אלקיך כו'

only with you, as it is said, 'I (Anochi),' etc. That is, through the Torah being given, there could then be a revelation of what is concealed; and also, then Anochi was drawn down to be "Havayah your G-d," etc.

Indeed, the Ten Commandments open with Anochi, which begins with alef. Through the Giving of the Torah the hidden alef could be revealed, and Anochi could become "Havayah your G-d."

ולכן ניתנה בהר סיני שירדה שנאה¹⁶⁰ על הרע עמ"ש סדי"ה מצה זו¹⁶¹ בענין בעבור זה כו' ועמ"ש בד"ה

Therefore it was given on Mount Sinai, from which hatred (sinah) descended upon evil; see what is written at the end of the discourse beginning "This matzah," on the subject of "because of this," etc.; and see what is written in the discourse beginning

That is why the Torah was given on Mount Sinai, from which "hatred" (sinah) descended upon evil (Shabbos 89a). Discourses on the matzah and on the blessings are cited.

להבין ענין הברכות¹⁶² בפ"י פותח בברוך כו' וזהו ראה אנכי נותן לפניכם היום ברכה היינו שמבחי' אלף דאנכי שלמעלה ממדרגת הבי"ת נמשך היום הברכה לפניכם כו'

"To understand the matter of the blessings," on the meaning of "opens with 'Blessed,'" etc. And this is [the meaning of] "See, I give before you today a blessing": that from the level of the alef of Anochi, which is above the rank of the beis, the blessing is drawn down today before you, etc.

So "See, I give before you today a blessing" means that blessing flows to you today from the alef of Anochi, which is above the beis. The discourse "To understand the matter of the blessings" explains why a blessing opens with "Blessed."

והיינו ע"ד מ"ש בזח"א [בוהר חלק א] ויצא (קנ"ח ב')¹⁶³ ע"פ ברוך הוי' כו' מן העולם ועד העולם מעלמא דאתכסיא לעלמא דאתגליא דהיינו ע"ד מ"ש לפני יג"מ [י"ג מדות] ויקרא¹⁶⁴ הוי' הוי'

This is along the lines of what is written in the Zohar, Part I, Vayetzei (page 158b), on [the verse] "Blessed is Havayah," etc., "from world to world": from the hidden world to the revealed world. That is, along the lines of what is written before the Thirteen Attributes, "And He called: Havayah, Havayah,"

The Zohar reads "Blessed is Havayah ... from world to world" as "from the hidden world to the revealed world," and the same is meant by the Name said twice before the Thirteen Attributes, "Havayah, Havayah."

דהיינו לחבר ולהמשיך שם הוי' שלמעלה מהשתלשלות שהוא ע"ק [עתיקא קדישא] בשם הוי' שכסדר השתלשלות והתהוות העולמות וכמ"ש מזה סד"ה וירא ישראל את היד הגדולה.^{165, 166, 167}

that is, to join and draw down the Name Havayah that is above the chain of descending worlds (hishtalshelus), which is Atika Kadisha, into the Name Havayah that is within the order of hishtalshelus and the coming into being of the worlds; as is written on this at the end of the discourse beginning "And Israel saw the great hand."

The aim is to join the Name Havayah that is above the chain of worlds, Atika Kadisha, with the Name Havayah within that chain, through which the worlds come into being.

11 וזהו ענין שמיה רבא מברך כו' וזהו למעלה ממדרגת הברכה מה שנברא העולם באות בי"ת שהוא הברכה משם הוי' שבהשתלשלות העולמות כו'.

And this is the meaning of "shemei rabba mevarach," etc.; and this is above the rank of the blessing by which the world was created with the letter beis, which is the blessing from the Name Havayah that is within the chain of descending worlds (hishtalshelus), etc.

This is the Kaddish response at its deepest. The blessing with which the world was created, the beis of Bereishis, comes from the Name Havayah within the chain of worlds; what is asked for here is higher than that.

אבל על ברכה והמשכה זו דבחי' הוי' ה' מן העולם ועד העולם על זה נאמר ראה אנכי מי שאנכי נותן לפניכם היום דוקא ע"י מתן תורה ברכה כו'.

But concerning this blessing and drawing down of the level of "Havayah, Havayah," "from world to world" — of this it is said, "See, I" — the One who I am — "give before you today," specifically through the Giving of the Torah, "a blessing," etc.

The blessing that draws the higher Havayah into the lower, "from world to world," comes only through the Giving of the Torah: "See, I," Anochi, G-d's own essence, "give before you today a blessing."

SECTION 9 • ¶12

The certain blessing

12 ולהמשיך ברכה זו זהו ע"י אשר תשמעו אל מצות הוי' כנ"ל וע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] היום אם בקולו תשמעו.¹⁶⁸

And drawing down this blessing is through “that you listen to the commandments of Havayah,” as mentioned above; and along the lines of the saying of our Sages, of blessed memory, “Today — if you will listen to His voice.”

This higher blessing is drawn down by listening to G-d's commandments, as in the Sages' teaching about Mashiach's coming, “Today, if you will listen to His voice.” The word “today” ties it back to the maamar's opening verse.

עמ"ש מזה בד"ה ביום השמע"צ [השמיני עצרת] והקללה אם לא תשמעו¹⁶⁹ הוא רק להעביר רוח החיצונים והטומאה של היצה"ר [היצר הרע] בכדי שיתקיים הברכה הנ"ל כמ"ש מזה בד"ה אלה החוקים והמשפטים¹⁷⁰ בפ' בחקתי.

See what is written on this in the discourse beginning “On the eighth day, an assembly” (Shemini Atzeres). And “the curse, if you do not listen,” is only in order to remove the spirit of the external forces and the impurity of the evil inclination, so that the blessing mentioned above will be fulfilled, as is written on this in the discourse beginning “These are the statutes and the ordinances,” in Parshas Bechukosai.

The curse is only a means: its purpose is to remove the hold of the external forces and the impurity of the evil inclination, so that the blessing can be fulfilled. Discourses for Shemini Atzeres and on Bechukosai are cited.

וז"ש [וזהו שכתוב] גבי ברכה אשר תשמעו ולא אם תשמעו כמ"ש גבי והקללה אם. כי הברכה אינה בספק כי בין כך ובין כך הסוף שיקויים הברכה

And this is why, regarding the blessing, it says “that (asher) you listen,” and not “if (im) you listen,” as it says regarding “and the curse, if.” For the blessing is not in doubt, since either way, in the end the blessing will be fulfilled.

That is why the Torah says of the blessing “that (asher) you listen,” a certainty, but of the curse “if (im) you do not listen,” a possibility. The blessing is not in doubt: one way or another it will be fulfilled in the end.

וזהו ויברך דוד את¹⁷¹ ה' ר"ת [ראשי תיבות] ודאי.¹⁷² הודאי שמו כן תהלתו עיין מ"ש מזה במא"א [במאורי אור] אות וא"ו ס"ו:

And this is [the meaning of] “And David blessed Havayah” (Vayevarech David es Havayah): the initials of vadai (certain). “His Name is ‘the Certain,’ and so is His praise”; see what is written on this in Me’orei Or, letter vav, section 6.

The first letters of “And David blessed Havayah” (vav, dalet, alef, and the yud with which the Name begins) spell vadai, “certain.” Blessing G-d is bound up with certainty, as the saying goes, “His Name is ‘the Certain,’ and so is His praise.”

IN ONE'S AVODAH

A person must join bittul with contemplation: think deeply about G-d's greatness as far as his mind reaches, and also give himself over to G-d beyond reason, or his love and awe will not last. He must remove the “fore-skin” of physical desire through teshuvah so that his contemplation reaches his heart, and in all his Torah study and mitzvos his soul should long for G-d Himself, not for the learning alone; in this way he draws G-d's blessing into his thought, speech and action.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read “before you” (lifneichem) as the inner “face” of the soul, and what does this add to the verse?
2. Why is contemplation without bittul unstable, and why is bittul without contemplation “nothing”?
3. How can the same stiff-neckedness that leads a person astray also be the root of his bond with G-d?
4. What is the difference between the circumcision of the heart that a person does and the one that G-d will do?
5. Why is the blessing certain (“that you listen”) while the curse is only possible (“if you do not listen”)?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ראה אנכי נותן

According to the note, this maamar was said in 5558 (1797-98), as recorded in the list of maamarim at the end of this volume; the note adds that the list of manuscripts printed later in this edition shows the same.

KEHOT'S NOTE

נאמרה בשנת תקנ"ח — ראה רשימת המאמרים שבסו"ס מאמרי אדה"י הקצרים ע' תרכב הערה 137, ולהלן ברשימת הכתבי-יד. וראה סה"מ תקס"ג ח"ב ע' תרצו. מאמרי אדה"י פרשיות ח"ב ע' תשצו. הנחה אחרת בארוכה במאמרי אדה"א דברים כרך ב ע' שסו ואילך, וביאור שם ע' שצד ואילך. הנחה אחרת ובתוס' הגהות וקיצורים באוה"ת פ' ראה ע' תרלה ואילך. ע' תרסב ואילך. ע' תרסו ואילך. ובאוה"ת דברים כרך ה ע' בילה. בילה. וראה שם בכרך ו ע' ב'תקכב. סה"מ תרכ"ו ע' רו (בהוצאת תשמ"ט) [מקבילה לאוה"ת ע' תרלה]. סה"מ תרל"ג ע' תמא (מיוסד על מאמר זה). המשך מים רבים תרל"ו פ"ה ואילך. וראה גם ד"ה זה בסה"מ עטר"ת ע' תרט. ד"ה כי קרוב אליך תרפ"א. ד"ה א"ר יהושע בן לוי תרפ"ח ע' קיט ואילך. תש"ב ע' 138 ואילך. וד"ה זה תשי"ג, תשלי"ב ותשלי"ג.

2 ראה אנכי נותן לפניכם . . את הברכה

"See, I set before you today a blessing and a curse." The maamar's opening verse; it will read "before you" as the inner "face" of the soul and "blessing" as the drawing down of the Name Havayah.

דברים י"א:כ"ו Deuteronomy 11:26

ראה אנכי נתן לפניכם היום ברכה וקללה:

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

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KEHOT'S NOTE

דברים יא, כו-כו.

3 את הברכה

"The blessing, if you listen to the commandments of Havayah your G-d." The maamar later explains that the blessing is drawn down through Torah and mitzvos.

דברים י"א:כ"ז Deuteronomy 11:27

אֲתֵּי־הַבְּרָכָה אֲשֶׁר תִּשְׁמָעוּ אֶל־מִצְוֹת ה' אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצֹוֶה אֹתְכֶם הַיּוֹם:

the blessing, if ye shall hearken unto the commandments of the L-RD your G-d, which I command you this day;

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4 ארז"ל כל מקום שנאמר

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

KEHOT'S NOTE

ע' רש"י נצבים [כט, יב] פסוק ד כיום הזה. ובלקח טוב (שם) [ט] מה היום לא ישבות. כלי אדמו"ר ל"מ. וע' רש"י סוטה (מו, ב) ד"ה ויקרא וז"ל כ"מ שנא' עד היום הזה לעולמי ולעולמי עולמים. [כ].

5 כל מקום שנאמר היום הוא נצחי ולעולם

Rashi (on "And he called the name of the place Luz") cites the rule that "wherever it says 'until this day,' it is forever and ever." The Kehot note gives it as a source for the Sages' teaching quoted here.

רש"י על סוטה מ"ו בבבא בתרא 46b Rashi on Sotah

6 היום הוא נצחי ולעולם גם היום הזה

At this point Or HaTorah's version adds a parenthesis: Erchei HaKinuyim of Seder HaDoros, under "machar" (tomorrow), cites the Maharshal that all of this world is called "today."

KEHOT'S NOTE

באוה"ת ע' תרלה ובסה"מ תרכ"ו מוסיף: "כ"מ בעה"כ של הסה"ד בערך מחר בשם רש"ל דכל העוה"ז נקי היום". ראה לקו"ש ח"ט ע' 147 הערה 64.

7 ע"פ ויהי מקץ בדבור השני

That discourse teaches that every soul has an inner and an outer dimension, "hidden and revealed": as the Holy One, blessed be He, is hidden and revealed, so are the Torah and Israel.

KEHOT'S NOTE

תו"א לא, ג. ובאוה"ת פ' ראה ע' תרלה מפרש "פירוש דהיינו סתים וגליא שכמו שקוב"ה סתים וגליא כך אורייתא וכך ישראל כו' כמ"ש בוח"ג פ' אחרי דע"ג א" ע"ש.

8 פנים בפנים דיבר ה'

"Face to face Havayah spoke with you on the mountain, out of the fire." The Alter Rebbe reads "face" as the inner dimension of each soul, into which the Name Havayah was drawn at Sinai.

דברים ה':ד"ד Deuteronomy 5:4

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מְתוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד. ראה אוה"ת יתרו ע' תתצט.

9 נמשך לכל אחד ואחד מישראל בחי' הוי'

The note refers to Or HaTorah on this maamar for how the Name Havayah was drawn to every Jew at Sinai.

KEHOT'S NOTE

ראה אוה"ת כאן ע' תרסב.

10 אנכי ה' אלקיך

The first of the Ten Commandments, "I am Havayah your G-d." Here "your G-d" means that the Name Havayah

shines in each Jew until it is called by his name.

Exodus 20:2: שמות כ"ב

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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Deuteronomy 5:6: דברים ה"ו

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב. דברים ה, ו.

11 Kehot's note points to Genesis 41:1-44:17 for these words.

Genesis 41:1-44:17: בראשית מ"א-מ"ד:י"ז

PARAGRAPH 2

12 איך יש בחיי שם הוי' בכל אחד ואחד

The note refers to this maamar for the question of how the Name Havayah is present in every Jew.

KEHOT'S NOTE

ראה ד"ה ועשית חג השבועות תרס"ו. ד"ה פדה בשלום תרע"ח ותש"ז.

13 אפי' רשעים מלאים חרטות

The note refers to these short maamarim of the Alter Rebbe for the saying "the wicked are full of regrets."

KEHOT'S NOTE

במאמרי אדה"צ הקצרים עי' תיג. וראה שם עי' תקמג. בהמשך מים רבים תרל"ו עי' ח בהערה מציינ' כ"ק אדמו"ר לר"ח שער היראה פ"ג בשם סי' חסידים (מלאים חרטות) ושבת מוסר פכ"ה בשם מארז"ל (כל ימיהם מלאים חרטות) ותניא פרק יא. (ר"ח שער היראה פ"ג [ד"ה וראיתי]). ועי' רי"פ במדבר (א, ד). [כ].

14 רשעים מלאים חרטות

Tanya quotes the Sages' saying "the wicked are full of regrets" about a person in whom evil prevails, yet who has thoughts of teshuvah from the good in his soul. The Kehot note lists this among the places where the saying appears.

Tanya, Likkutei Amarim 11:6: תניא, חלק ראשון; ליקוטי אמרים י"א:ו

וַיֵּשׁ מִי שֶׁהָרַע גּוֹבֵר בּוֹ יוֹתֵר, וּמִתְלַבְּשִׁים בּוֹ כָּל שְׁלֹשָׁה לְבוּשִׁים שֶׁל הָרַע, וּמִחֻטְיָאוֹ בְּעֵבִירוֹת חַמּוּרוֹת יוֹתֵר, וּבְעֵתִים קְרוֹבִים יוֹתֵר. אֲדָּה בִּינְתִימִים מִתְחַרֵּט, וּבָאִים לוֹ הִרְהוּרֵי תְשׁוּבָה מִבְּחִינַת הַטּוֹב שֶׁנִּפְגָּשׁוּ, שֶׁמִּתְגַּבֵּר קֶצֶת בִּינְתִימִים, אֲלֵא שֶׁאֵין לוֹ הִתְגַּבְּרוּת כָּל כֶּה לְנֹצֵחַ אֶת הָרַע לְפָרוֹשׁ מִחֻטְיָאוֹ לְגִמְרֵי לְהִיטֵי "מוֹדָה וְעוֹזֵב". וְעַל זֶה אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבָרְכָהּ: "רְשָׁעִים מְלָאִים חֲרָטוֹת", שֶׁהֵם רֹב הָרְשָׁעִים, שֵׁשׁ בְּחִינַת טוֹב בְּנִפְגָּשׁ עֲדִיין.

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15 והוא בלי טעם ודעת

The note refers to chapter 5 of this series for the point that this bond with G-d is without reason or knowledge.

KEHOT'S NOTE

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

ראה המשך מים רבים — תרלו פרק ה.

16

שלמעלה מן ההשכלה והדעת המושג

Tanya explains that the One G-d illuminates and gives life to the whole soul by clothing Himself in its Chochmah, which is above comprehensible knowledge and intellect. The maamar cites it for the bittul of Chochmah present in every Jew.

Tanya, Likkutei Amarim 18:11: תניא, חלק ראשון; ליקוטי אמרים י"ח:י"א

וְלִכְּנֹ, כָּל יִשְׂרָאֵל, אֶפִּילוֹ הַנָּשִׁים וְעַמֵּי הָאָרֶץ, הֵם מְאִמִּינִים בְּה', שֶׁהָמוּנָה הִיא לְמַעַלָּה מִן הַדַּעַת וְהַשְׂגָּה, כִּי "פִּתִּי יֵאֱמִין לְכָל דְּבָר, וְעָרוֹם יִבִּין וְגוֹ", וְלִגְבֵי הַקְּדוּשָׁה-בְּרוּךְ-הוּא, שֶׁהוּא לְמַעַלָּה מִן הַשִּׁכְלָה וְהַדַּעַת וְלִית מִחֻשְׁבָּה תַּפְסִיטָא בְּקָה כָּלֵל - הַכֹּל כִּפְתִּימִים אֲצֻלוֹ יִתְגַּבֵּר, כְּדֻכְתִּיב: "וְאֲנִי כַּעַר וְלֹא אֲדַע, בְּהִמּוֹת הַיְיִתִּי עֲמָה, וְאֲנִי תָמִיד עֲמָה וְגוֹ", כְּלוּמֵר, שֶׁזֶּהוּ שְׂאֵנִי "פַּעַר" וְיִבְהֻמּוֹת" - "אֲנִי תָמִיד עֲמָה".

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17

משכיל על דבר

"One who has insight into a matter will find good." The Alter Rebbe uses maskil as a name for the level of Chochmah.

Proverbs 16:20: משלי ט"ז:כ

מִשְׁכִּיל עַל-דְּבָר יִמְצָא-טוֹב וּבֹטֵחַ בַּה' אֲשֶׁר-יוֹ:

He that giveth heed unto the word shall find good; And whoso trusteth in the L-RD, happy is he.

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18

משכיל לאיתן האזרחי

The heading of Psalm 89, "A maskil of Eisan the Ezrachi." The maamar reads each word: maskil is Chochmah, eisan is its strength, and ezrachi means it is native to every Jew and will shine in the future.

Psalms 89:1: תהילים פ"ט:א

מִשְׁכִּיל לְאִיתָן הָאֶזְרָחִי:

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהלים פט, א. ראה ג"כ תורת אדה"צ על פסוק זה. הובאה ונתבארה בקונטרס לימוד החסידות ע' 5.

19

איתן מלי חיוק כמו איתן מושבך

Bilam's words to the Kenite, "Firm is your dwelling place." The verse shows that eisan means strength.

Numbers 24:21: במדבר כ"ד:כ"א

וַיֵּרָא אֶת-הַקֵּנִי וַיֵּשָׂא מִשְׁלוֹ וַיֹּאמֶר אֵיתָן מוֹשְׁבֶךָ וְשֵׁם בְּסֻלַּע קִנָּה:

And he looked on the Kenite, and took up his parable, and said: Though firm be thy dwelling-place, And though thy nest be set in the rock;

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KEHOT'S NOTE

במדבר כד, כא. וראה סוטה מו, סע"א. אוה"ת נ"ך כרך א ע' תרצט.

20

כי עם קשה עורף הוא וסלחת

Moshe's plea after the golden calf: "for it is a stiff-necked people, and You will pardon our iniquity." The Alter Rebbe sees in the stiff neck the strength of Chochmah, a simple will without reason.

Exodus 34:9 ט"ז: שמות

וַיֹּאמֶר אֶם-נָא מִצְאֵתִי חֵן בְּעֵינֶיךָ אֲדֹנָיִי יְלֶךְ-נָא אֲדֹנָיִי בְקֶרְבְּנוּ כִּי עַם-קָשֶׁה-עֹרֶף הוּא וְסִלְחָתְךָ לְעֹנְנוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ:

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

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KEHOT'S NOTE

שמות לד, ט. בדי"ה בהעלותך תרע"ו (נדפס בסה"מ תרע"ב-ע"ו ע' קכב) "וזהו שאמר וסלחת דלכאורה מה זה נתינת טעם על הסליחה, אך זהו כי העקשנות הוא מעלה גדולה והוא התוקף הגדול בקיום התומ"צ כו', ומקור הכח הזה הוא מבחי' משכיל" ע"ש.

21

בלי שום טעם ושכל מושג

Or HaTorah's version adds: one may say it is not that this has no reason at all, but that it is above comprehensible intellect; that is why it is called maskil le'Eisan, for maskil means intellection, but above comprehensible intellect.

KEHOT'S NOTE

"ואפ"ל לא שאין לזה טעם כלל, אלא שהוא למעלה משכל המושג. ולכן נק' משכיל לאיתן והרי משכיל הוא ענין השכלה אלא שהוא למעלה משכל המושג" — אוה"ת ראה ע' תרלה. מובא באוה"ת סידור ע' קכו.

22

איתן משמעות לעתיד לבוא

The essay says that the letters of eisan serve for the future, meaning "I am destined to be revealed," and that eisan is "the point in its palace" and the "two companions." In the future the Infinite Light will shine into the innermost point of the heart through the flow of "nachal eisan."

KEHOT'S NOTE

קו"א ד"ה וצדקה כנחל איתן (קסא, א). ולהעיר שאות א' היא מאותיות אוה"י — שנכללות בנקודות והן אותיות שבמחשבה (ראה לקו"ת בהר מא, ב) — ד"ה בסוכות תשבו תשלי"ח הערה 48.

23

הרוח שטות מכסהו

Tanya explains that a person sins only because a "spirit of folly" covers and hides the love of the G-dly soul, its wish never to be separated from G-d. The maamar cites it for why the bittul of Chochmah is now hidden.

תניא, חלק ראשון; ליקוטי אמרים 24:8 Tanya, Likkutei Amarim כ"ד:י'

... "כ"י תשט"ה אשתו" — "אין אדם עובר עבירה וכו'", דאפילו אשה המנאפת שדעתה קלה, היתה מושלת ברוח תאגותה, לולי רוח שטות שבה — המכסה ומסתיר ומעלים את האהבה מסותרת שגנפשה האלהית, לדבקה באמונת ה' ויחודו ואחדותו, ולא ליפרד חס ושלום מאחדותו, אפילו נוטלים את נפשה ממנה לעבוד עבודה זרה חס ושלום, ואפילו בהשתחווה לבדה בלי שום אמונה בלב כלל, וכל שכן לכבוש היצר ותאות הניאוף, שהם יסורים קלים ...

24

כמ"ש במ"א (ע' בסש"ב פכ"ד)

At this point Or HaTorah's version also cites the Likkutei Torah discourse "Mi Kel kamocha nosei avon," chapter 5.

KEHOT'S NOTE

באוה"ת ראה ע' תרל"ו מציין גם "ובלקו"ת בדי"ה מי אל כמוך נושא עון פ"ה".

25

ישראל עלו במחשבה

The passage explains "Israel arose in thought": their souls are rooted in the hidden thought of Arich Anpin, far above even supernal Chochmah and Binah of Atzilus.

KEHOT'S NOTE

ב"ר רפ"א. ראה לעיל פ' בחקותי מז, א ובמ"מ לשם. פ' צו טז, ג ובכ"מ.

26

ישראל עלו במחשבה

The Midrash lists things that preceded creation, among them Israel, who "arose in thought." The Alter Rebbe identifies this root in G-d's thought with the yud of the Name Havayah in every soul.

Bereshit Rabbah 1:4 ד"ד: רבה ראשית

... "ה' קנני ראשית דרכו" כסא הכבוד מגין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מגין שנאמר (הושע ט, י'): "כענבים במדבר וגו'" ישראל מגין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מגין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מגין שנאמר (תהלים עב, י'): "יהי שמו לעולם וגו' [לפני שמש יגון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם),

...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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27

בחינת יו"ד של שם הוי"

Iggeres HaTeshuvah explains the Name in the soul: the yud, a mere point, alludes to hidden Chochmah, and the hei, with its length and breadth, to contemplation of G-d's greatness. The text points there for this teaching.

תניא, חלק שלישי; אגרת 4:16 Iggeret HaTeshuvah תשובה ד"ט"ז

וככה ממש על דרך מושל, המבדיל הבדלות לאין קוץ, בנשמת האדם, שהיא בחינת נפש האלקית - דמתוכיה נפח, יש בה בחינת שכל הנעלם, המרומז באות יו"ד, שבכחו לצאת אל הגילוי, להבין ולהשכיל באמתתו יתברך ובגדולתו וכו', כל חד וחד לפום שיעורא דיליה, לפי רוחב שכלו ובינתו.

28 בד"ה ביום השמיני שלח

That discourse, "On the eighth day he sent the people away," reads "behind and before (kedem) You formed me": "behind," since man was created last of all creatures, and "before," since Israel arose in thought and the world was created for their sake.

KEHOT'S NOTE

לקמן דרושים לשמע"צ.

29 ביום השמיני שלח

"On the eighth day he sent the people away," said of Shlomo at the end of the Temple's dedication. It opens the discourse the text points to.

I Kings 8:66 מלכים א' ח' ס"ו

ביום השמיני שלח את־העם ויברכו את־המלך וילכו לאֶהֱלִיָּהֶם שְׂמֵחִים וטובי לב על כִּלְי־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

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

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30 וקדם צרתני

"Behind and before (kedem) You formed me." The discourse cited reads kedem as the soul's root in what preceded creation.

Psalms 139:5 תהילים קל"ט:ה

אָחוֹר וְקִדְמָה צָרַתְנִי וְתִשֵּׁת עָלַי כַּפְכָּה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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31 ובד"ה יונתי

The passage explains the primordial thought as an intermediary between the essence of the Infinite Light and the emanated levels: an encompassing, general light that includes every detail of the chain of worlds, through which they come into being.

KEHOT'S NOTE

לקמן שה"ש יח, ד.

32 יונתי בחגוי

"My dove, in the clefts of the rock." It opens the discourse that, the text says, speaks of the primordial thought.

Song of Songs 2:14 שיר השירים ב' י"ד

יוֹנָתִי בַּחֲגֵי הַסֵּלַע בְּסִתְרַת הַמְּדִרְגָּה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְׁמִיעֵנִי אֶת־קוֹלֶךָ כִּי־קוֹלֶךָ עֲרֹב וּמְרָאֶיךָ נְאוּחַ:

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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ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

33 בד"ה בשעה שהקדימו

The passage explains that Onkelos renders Bereishis as bekadmin, alluding to a level higher than Chochmah: the primordial thought, the supreme will that is the source of Chochmah.

Numbers 13:1 במדבר י"ג:א

וַיֹּדְבֶר ה' אֶל־מֹשֶׁה לֵאמֹר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

לעיל במדבר יג, א.

34 בשעה שהקדימו ישראל נעשה

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth." It opens the discourse the text cites for the meaning of bekadmin.

Shabbat 88a:7-8 שבת פ"ח א' ז' ח' ז'

דָּרַשׁ רַבִּי סִימְאִי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שְׁשִׁים רִיבּוּאֵי שָׁל מַלְאָכֵי הַשָּׁרָת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קִשְׁרוּ לוֹ שְׁנֵי כֶּתָרִים, אֶחָד כְּנָגַד "נַעֲשֶׂה" וְאֶחָד כְּנָגַד "נִשְׁמָע". וְכִיּוֹן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוּאֵי מַלְאָכֵי חֶבְלָה וּפִירְקוֹם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדָתָם מֵהָר חוֹרֵב". אָמַר רַבִּי חֵמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טַעֲנוּ, בְּחוֹרֵב פִּרְקוּ. בְּחוֹרֵב טַעֲנוּ — כְּדָאֲמַרְוּ, בְּחוֹרֵב פִּרְקוּ — דְּכִתְבִּי: "וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל וְגו'". אָמַר ...

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35 בד"ה ה' לי בעוזרי

That discourse, "Havayah is with me among my helpers," reads "every native (ha'eizrach) in Israel shall dwell in sukkos" as a future tense: "what I am destined to make shine" within Israel in the Time to Come.

KEHOT'S NOTE

לקמן פח, ג.

36 ה' לי בעוזרי

"Havayah is with me among my helpers." It opens the discourse that reads eizrach as "what I will make shine."

Psalms 118:7 תהילים קי"ח:ז

ה' לִי בְּעֹזְרִי וְאֲנִי אֶרְאֶה בְּשֹׁנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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37 כל האזרח בישראל

"Every native in Israel shall dwell in sukkos." The discourse cited reads eizrach as related to lehazriach, "to make shine."

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֲזָרָח יֹשֵׁבוּ בַּסֻּכּוֹת:

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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38 מה שאני עתיד להזריח

The note refers to these short maamarim for the reading of ezechiel as “what I am destined to make shine.”

KEHOT'S NOTE

ראה מאמרי אדה"י הקצרים ע' עג-ד. סה"מ תשי"א (כ"ק מוהר"י צ"ע ע' 58. וראה ג"כ תניא קו"א קסא, א.

39 “Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is nothing else.” This is the content of the contemplation that is the upper hei.

Deuteronomy 4:39 דברים ד':ל"ט

וידעת היום והשבת אל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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40 החכמה תחיה בעליה

“Wisdom gives life to its possessors.” The Alter Rebbe reads “possessors” as “masters”: Chochmah gives life even to Binah, which in a sense rules over it.

Ecclesiastes 7:12ב קהלת ז':כ"ב

כִּי בִצֵּל הַחֲכָמָה בְּצֵל הַכֶּסֶף וַיִּתְּרוֹן דַּעַת הַחֲכָמָה תַּחֲיֶה בְּעֵלֶיהָ:

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

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41 עטרת בעלה

“A woman of valor is the crown of her husband.” Etz Chaim, as the text cites it, applies this to Binah in relation to Chochmah.

Proverbs 12:4 ד'י"ב משלי

אִשְׁת־חַיִּל עֲטֶרֶת בַּעְלָהּ וְכִרְקַב בַּעֲצוּמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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42 נקודה בהיכליה

In the Zohar's introduction, “from afar” is explained as “the supernal point that stands in its palace.” The text cites the Zohar, page 6, for this name of Chochmah.

Zohar, Introduction 12:84-92ב ספר זוהר, הקדמה י"ב:פ"ד-צ"ב

because of the twofold peace here below, one for Jacob and one for Joseph, as it is written, “Peace, Peace, to him that is far off and to him that is near” (Is. 57, 19): “to him that is far off” refers to Jacob, “and to him that is near” refers to Joseph. “To him that is far” is parallel to “From afar the L-rd appeared unto me” (Jer. 31, 3), as well as to “And his sister stood afar off” (Exod. 2, 4); “and to him that is near” ...

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

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

43 נקודה בהיכליה

The fifth Tikkun reads Bereishis as “a point in its palace,” a point that is the hidden thought. The text cites it alongside the Zohar.

Tikkunei Zohar 19a:11-14 י"א-י"ד

בראשית ב' ראשית. נקודה בהיכליה. והאי נקודה איהי מחשבה סתימא. אדהכי הא אליהו אודמן לגביה. א"ל. רבי רבי והא ב' פתיחא איהי. אם כן במאי איהי מחשבה סתימא בה. אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתיים ניצוצא ההיא מחשבה כגוונא דא ס.

Constantinople, 1740 (CC-BY-NC)

44 פך של שמן שמצאו

The Talmud tells that when the Hasmoneans prevailed, they searched and found only one cruse of oil sealed with the High Priest's seal. The Alter Rebbe suggests that this cruse is the “point in its palace.”

Shabbat 21b:10 כ"א ב' שבת

מאי חנוכה? דתנו רבנן: ככ"ה בכסליו יומי דחנוכה תמנא איגון דלא למספד בהון ודלא להתענות בהון. שפשינא יונים להיכל טמא כל השמנים שפשינא. וכשנברה מלכות בית חשמונאי ונצחום, בךו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול, ולא היה בו אלא להדליק יום אחד. נעשה בו נס והדליקו ממנו שמונה ימים. לשנה אחרת קבעום ונעשו ימים טובים בהלל והודאה.

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PARAGRAPH 3

45 מלכות פה קרינן לה

In Patach Eliyahu each Sefirah is matched to a limb: “Malchus is the mouth; we call it the Oral Torah.” The Alter Rebbe uses this for the final hei of the Name.

Tikkunei Zohar 17a:16-17 י"ז-י"ז

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

Constantinople, 1740 (CC-BY-NC)

46 וגדול תלמוד שמביא לידי מעשה

The Sages concluded, “Study is great, for study leads to action.” Here it describes the final hei, where thought and speech of Torah lead to deeds.

Kiddushin 40b:8-9 ח' ט"ז-ח'

וכבר היה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות ומשימים וארבע, לשמישים ששים ואחת, ליובלות מאה ושלוש.

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KEHOT'S NOTE

קידושין מ, ב.

- 47 "Let justice well up like water, and righteousness like a mighty stream (nachal eisan)." Tanya's essay on charity opens with this verse, and the maamar draws on it for the vav of the Name.

Amos 5:24 ח"כ

וַיִּגַּל כַּמִּים מִשְׁפָּט וצְדָקָה כְּנַחַל אֵיתָן:

But let justice well up as waters, And righteousness as a mighty stream.

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- 48 בד"ה בכ"ה בכסלו

On that column the Chanukah discourse says that the inner heart, "the hidden recesses of the heart," becomes one with the mind as "two companions that never part," while the outer heart does not: the mind is free to contemplate G-d's greatness, but the outer heart is not in a person's control.

KEHOT'S NOTE

תו"א כט, ג.

- 49 תשובה תשוב ה'

The Raaya Mehemna explains teshuvah as tashuv hei, the hei returning to the vav, so that the Name is made whole. The Alter Rebbe builds on this reading of teshuvah.

Zohar III, 122a ח"ג קכב,

KEHOT'S NOTE

זח"ג קכב, א (ברע"מ)

- 50 תעלומות לב

"For He knows the hidden recesses of the heart." Here the phrase names the deepest level of the heart, where supernal Chochmah shines.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יִחְקְרוּזֹאת כִּי־הוּא יֵדַע תַּעֲלָמוֹת לִבִּי:

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

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- 51 וע' לקמן ע"פ ושמתי כדכד

That discourse opens with the Sages' account of two angels, Michael and Gavriel, who disputed whether kadmah is shoham or yashpeh, and G-d said, "Let it be like this and like this." It then asks where an arousal from below gets the power to bring about an arousal from above.

KEHOT'S NOTE

לקמן כו, ב.

- 52 ושמתי כדכד

"And I will make your windows of kadmah ... and all your borders of precious stones (avnei chefet)." The discourse

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

cited reads avnei chefet as "stones of desire," the love that comes from supernal Chochmah.

Isaiah 54:12 י"ד:י"ב

וְשָׂמֵתִי כְּדָכָד שְׁמִשְׁתִּיה וְשַׁעֲרֶיהָ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלָהּ לְאַבְנֵי־חַפֶּז:

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

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- 53 עמוק עמוק

"Far away is that which was, and deep, deep; who can find it?" Here it describes the love drawn from supernal Chochmah.

Ecclesiastes 7:24 ו'כ"ד

רְחוֹק מִה־שֹּׁהִיָּה וְעֵמֶק עֵמֶק מִי יִמָּצֵאוּ:

That which is far off, and exceeding deep; who can find it out?

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- 54 ועמך לא חפצתי

"Whom have I in heaven? And besides You I desire nothing on earth." The Alter Rebbe stresses the word for desire, chefet, the inner core of will.

Psalms 73:25 ה"ג:כ"ה

מִי־לִי בְּשָׁמַיִם וְעֵמֶק לֹא־חָפְצָתִי בָּאָרֶץ:

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.

- 55 ונקרא נקודה בהיכלי

Iggeres HaKodesh 5 explains that supernal Chochmah stays hidden and only a minute glimmer flows from it to Binah, which is why the Zohar calls it "a point in its palace," the form of the yud of the Name.

KEHOT'S NOTE

ראה אגה"ק סי' ה. וסי' טו. אוה"ת יו"ב ע' איתקסא. ביאוה"ז להצ"צ כרך א ע' תקיג.

- 56 מאד עמקו מחשבותיך

"How great are Your works, Havayah; Your thoughts are very deep." Here it names the hidden Chochmah above, aroused by the depth of the heart below.

Psalms 92:6 ו'כ"ב:ט"ז

מִה־גְּדֹלוֹ מַעֲשֶׂיךָ ה' מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

- 57 בשעה שישראל עונים איש"ר

Eliyahu tells Rabbi Yosei that when Israel answer "May His great Name be blessed," the Holy One, blessed be He, nods

His head. The Alter Rebbe reads "His great Name" as the Name Yah growing great.

ברכות ג' א:י"ד 3a:14 Berakhot

... חייך וחי ראשך, לא שעה זו בלבד אומרת כה, אלא בכל יום ויום, שלש פעמים אומרת כה. ולא זו בלבד אלא, בשעה שישאל נכנסין לבתי כנסיות ולבתי מדרשות ועונין "יהא שמיא הגדול מבורך", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך שמקלסין אותו בביתו כה, מה לו לאב שהגלה את בניו, ואוי להם לבנים שגלו מעל שולחן אביהם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations !'" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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

KEHOT'S NOTE

ברכות ג, א.

58 ממעמקים קראתיך

"A song of ascents: From the depths I called You, Havayah." The plural "depths" points to one depth above another, in the soul and above.

תהילים קל"א:1 Psalms 130

שיר המעלות ממעמקים קראתיך ה'

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

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KEHOT'S NOTE

תהלים קל, א.

59 בסבא דמשפטים (דק"י סע"א)

The note says that the Sava deMishpatim passage, on the verse "and the mighty ones (eisanim), foundations of the earth," is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

ע"פ והאיתנים מוסדי ארץ, מובא באוה"ת פ' שמות ע' יד.

60 אית משכיל לעילא

The Sava deMishpatim explains "A maskil of Eisan the Ezrachi": "There is a maskil above, and there is a maskil below." The text cites it among the Zohar's passages on eisan.

ספר הזהר, משפטים ג':רצ"ג-ש"א 3:293-301 Zohar, Mishpatim

61 שאמרו ארז"ל גבי עובר בבטן אמר

Rabbi Simlai describes the unborn child: a lamp is lit above its head and it is taught the entire Torah. The Alter

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

Rebbe reads the lamp as the yud of the Name and the whole Torah as reaching to its final hei.

נדה ל' ב:ט"י-י"א 30b:9-11 Niddah

ומאי ראיה מן השוטים? אימר: נקבה קדים, ואיעבור ארבעין יומין קמי זכר. ורבנן: סמא דנפצא אשקינהו. ורבי שמעאל: איכא גופא דלא מקבל סמא. אמר להם רבי שמעאל: מעשה בקלפטרא מלכת יוניס, שנתחייבו שפחותיה הריגה למלכות, ובדקון ומצאן זכר לארבעים ואחד, ונקבה לשמונים ואחד. אמרו לו: איז מביאין ראיה מן השוטים.

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KEHOT'S NOTE

נדה ל, ב.

62 ע"פ שחורה אני

KeHOT's note points to Song of Songs 6:3 for these words.

Song of Songs 6:3 שיר השירים

אני לדודי ודודי לי הרעה בשושנים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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KEHOT'S NOTE

לקמן ש"ש ו, ג, ח, ד.

63 "I am black but comely." It opens a discourse in the Shir HaShirim section to which the text refers.

Song of Songs 1:5 שיר השירים א':ה

שחורה אני ונאנה בנות ירושלם כאהלי קדר פיריעות שלמה:

I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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64 ובפי שלח ע"פ והיה לכם לציצית

The explanation of "And it shall be for you as tzitzis" cites the Arizal's writings that the Yesod of Abba is in the chest: what gives life to a lower level does so through its lowest part, its Yesod, which is within the Yesod of Imma, and together they form the intellect of Z'eir Anpin, the lights gathering in the heart.

KEHOT'S NOTE

לעיל שלח מד, א.

65 והיה לכם לציצית

"And it shall be for you as tzitzis." It opens the discourse in Shelach to which the text refers.

במדבר ט"ו:ל"ט 15:39 Numbers

והיה לכם לציצית וראיתם אתם וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר יאמרו 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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66 | Kehot's note points to Song of Songs 1:4-5 for these words.

Song of Songs 1:4-5: ה'ד-ה'ג שיר השירים

מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בְּךָ נִפְתָּרָה
לְדֹרֶךְ מִיַּיִן מִיִּשְׁרָאִים אֶהְבֹּד: שְׁחוּרָה אָנִי וְנֶאֱמָר בְּנוֹת יְרוּשָׁלַם כְּאַהֲלֵי קֶדֶר
כִּירְעוֹת שְׁלָמָה:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee. 'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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67 | משכני אחריך נרוצה הביאני המלך חדריו

"Draw me after you, we will run; the king has brought me into his chambers." The text links this verse to the levels of the Name given to each soul.

Song of Songs 1:4: ה'ד-ה'ג שיר השירים

מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בְּךָ נִפְתָּרָה
לְדֹרֶךְ מִיַּיִן מִיִּשְׁרָאִים אֶהְבֹּד:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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68 | תושבע"פ מלכות קרינו לה

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

69 | Explaining "From the depths I called You," the Zohar says one should draw blessings "from the depth of the well," calling it "the depth of all." The Alter Rebbe identifies these with the two Yesods of Abba and Imma.

Zohar, Beshalach 28:408-418: ת"ח-ת"ח-ת"ח ספר הזהר

70 | אנכי הוי' אלהיך

The first commandment, "I am Havayah your G-d." All the levels of the Name described here were given in this utterance.

Exodus 20:2: ה'ב-ה'ב שמות

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 4

71 | אך אמרו רז"ל

The note says that this saying of the Sages, as the maamar brings it, is quoted in Or HaTorah on Vayera.

KEHOT'S NOTE

מובא באוה"ת וירא כרך ד תשע, ב.

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

72 | שבזמן הגלות אין השם שלם

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה תנחומא ס"פ תצא. רש"י ס"פ בשלח. וראה לקמן פ' נצבים נא, ג. ע' לקח טוב סו"פ בשלח ע"פ כי יד על כס וברש"י. ובפסיקתא סוף זכור. ובפסיקתא פ"ב. והלשון שבזמן הגלות ל"מ. אך ת"ל מצאתי בע"ה ריש שי הקליפות פ"א, ודו"ק. [כ].

73 | אין השם שלם

Rashi explains that G-d swore His Name and His Throne are not whole until Amalek's name is wholly erased, which is why the verse writes kes Yah, half of each. The Alter Rebbe applies this to the separation of vav-hei from yud-hei in exile.

Rashi on Exodus 17:16: ט"ז-ט"ז רש"י על שמות

... נִשְׁבַּע הַקֶּבֶ"ה שְׁאִין שְׁמוֹ שְׁלֵם וְאִין כְּסָאוֹ שְׁלֵם עַד שְׁיִמְחָה שְׁמוֹ שֶׁל עֲמָלֶק כָּלוּ, וְכִשְׁיִמְחָה שְׁמוֹ יִהְיֶה הַשֵּׁם שְׁלֵם וְהַכְּסָא שְׁלֵם, שְׁנֵאֲמַר "הָאֵיב תִּמּוֹ חֲרָבוֹת לְנֶצַח" (תהלים ט'), זֶה עֲמָלֶק שֶׁתּוֹב בּוֹ "וְעִבְרָתוֹ שְׁמָרָה נֶצַח" (עמוס א'), "וְעַרְיִים נִתְּשָׁת אֶבֶד וְזָכַר הֵמָּה" (תהלים שם), מִזֶּה אוֹמֵר אַחֲרָיו? "וְהִ' לְעוֹלָם יֵשֵׁב" — הֲרִי הַשֵּׁם שְׁלֵם, "כּוֹנֵן לְמִשְׁפַּט כְּסָאוֹ" — הֲרִי כְּסָאוֹ שְׁלֵם:

BECAUSE כי יד על כס יי' AND HE SAID — i. e. Moses said. THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

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)

74 | ע"פ ועשית ציץ

The discourse reads "And you shall make a tzitz" as Moshe drawing out the "peering" (meitzitz) of great love through windows broken in the partition, the thoughts of teshuvah that come from bittul.

KEHOT'S NOTE

תו"א פג, ב.

75 | ועשית ציץ

"And you shall make a tzitz of pure gold." It opens the Torah Ohr discourse to which the text refers.

Exodus 28:36: ה'י-ה'י שמות

וְעִשְׂתָּ צִיץ זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לָהּ:

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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76 | "Remember what Amalek did to you on the way when you came out of Egypt." It opens the Torah Ohr discourse to

which the text refers.

דברים כ"ה:יז: Deuteronomy 25:17

זָכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ עַמְלֵק בְּדַרְךְ בְּצֵאתְכֶם מִמִּצְרַיִם:

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

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77 וע"פ זכור את אשר עשה לך עמלק

The discourse opens with "Remember what Amalek did to you" and explains that the Name and the Throne are not whole until Amalek's seed is erased, and that this war goes on in every generation, within every Jewish soul.

KEHOT'S NOTE

תו"א פד, ב. פה, ב.

78 ובמגילת אסתר . חייב אינש

The discourse on "A person is obligated to become intoxicated on Purim" opens with "For a hand is on the throne of Yah" and the Sages' saying that the Name and the Throne are not whole.

KEHOT'S NOTE

תו"א צה, א.

79 חייב אינש לבסומי בפורי

Rava's ruling that a person must become intoxicated on Purim until he cannot tell "cursed is Haman" from "blessed is Mordechai." The first Torah Ohr discourse on Megillas Esther, cited here, opens with it.

Megillah 7b:7-8 ח"ז:ב: מגילה ז'

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: ניתי מר ונעביד 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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80 רשפי אש

"For love is strong as death ... its flashes are flashes of fire." Here it describes the burning love that should be revealed in the heart.

Song of Songs 8:6 ח:ו: השירים

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

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave;

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

The flashes thereof are flashes of fire, A very flame of the L-RD.

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81 ומלתם את ערלת לבבכם

"You shall circumcise the foreskin of your heart, and stiffen your neck no more." This is the work a person must do himself.

Deuteronomy 10:16 ט"ז:י: דברים

ומלתם את ערלת לבבכם וערפכם לא תקשו עוד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז.

82 ומל ה"א את לבבך

"And Havayah your G-d will circumcise your heart and the heart of your offspring, to love Havayah your G-d." The next paragraph asks how this fits with the command to circumcise the heart oneself.

Deuteronomy 30:6 י"ז:ל: דברים

ומל ה' אלקיך את-לבבך ואת-לבב זרעך לאהבה את-ה' אלקיך בכל-לבבך ובכל-נפשך למען חיה:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

PARAGRAPH 5

83 עונותיכם מבדילים

"Your iniquities have separated between you and your G-d." The Alter Rebbe uses it for the foreskin of desire that separates the Name Yah from vav-hei.

ישעיהו נ"ט:ב': Isaiah 59:2

כי אם-עונותיכם היו מבדלים בינכם לבין אלקיכם וחסאותיכם הסתירו פנים מכם משמוע:

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

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KEHOT'S NOTE

ישעיי נט, ב.

84 ונרגן מפריד אלוף

"A grumbler separates the Chief (aluf)." Cited with the previous verse: sin creates the separation, so its removal depends on teshuvah.

משלי ט"ז:כ"ח: Proverbs 16:28

איש תהפכות ישלח מדון ונרגן מפריד אלוף:

A froward man soweth strife; And a whisperer separateth familiar friends.

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KEHOT'S NOTE

משלי טז, כח.

85 אם יהי נדחך בקצה השמים

"If your dispersed will be at the end of the heavens, from there Havayah your G-d will gather you." It introduces the future redemption, when the heart will be circumcised.

Deuteronomy 30:4: דברים ל:ד

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

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

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KEHOT'S NOTE

דברים ל, ד.

86 והיטבך והרבך מאבותיך

"And He will do you good and multiply you more than your fathers." The Alter Rebbe reads it as an ascent higher even than the Patriarchs.

Deuteronomy 30:5: דברים ל:ה

והביאך ה' אלקיך אלה־הארץ אשר־ירשו אבותיך וירשתה והיטבך והרבך מאבותיך:

And the L-RD thy G-d will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. .

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87 הנה ישיכל עבדי

"Behold, My servant shall be wise; he shall be exalted and lifted up and be very high." It shows the height of the future revelation.

Isaiah 52:13: ישעיהו נ"ב:י"ג

הנה יִשְׁכִּיל עַבְדִּי יְרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישעיי נב, יג.

88 ירום מאברהם

Kehot's note points to Zohar I, 181b for these words.

Zohar I, 181b: זח"א קפא, כ"א

KEHOT'S NOTE

יְלִישׁ ישעיי רמז תעו בשם התנחומא. זח"א קפא, ב [כ]. — אבל שם ונשא מסטרא דאברהם.

89 ירום מאברהם

The Yalkut explains the verse of the King Mashiah: "exalted" above Avraham, "lifted up" above Moshe, and "very

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"high" above the ministering angels. The maamar quotes its first clause.

Yalkut Shimoni on Nach 476: ו"ך תע"ו 476

90 ומל ה' אלהיך את לבך

"And Havayah your G-d will circumcise your heart and the heart of your offspring." The Alter Rebbe notes that it says "your heart," not "the foreskin of your heart."

Deuteronomy 30:6: דברים ל:ו

וּמַל ה' אֱלֹהֶיךָ אֶת־לִבְּךָ וְאֶת־לִבְּבִן וְאֶת־לִבְּבִתְּךָ לְאֱהָבָה אֶת־ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חֲיֶיךָ:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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PARAGRAPH 6

91 ס"פ שלח ע"פ אני

That passage explains "May His great Name be blessed": "His great Name" is the level of the Infinite above even Keser, which is the light of sovev.

KEHOT'S NOTE

לעיל שלח נ, ב.

92 שמיה רבא היינו שמו הגדול

Tosafos reject the Machzor Vitry's reading shem Yah rabba and explain the words as "May His great Name be blessed." The Alter Rebbe says both meanings are true.

Tosafot on Berakhot 3a:14: א"י: ד"א: 14:3א

ועונין יהא שמיה הגדול מבורך - מכאן יש לסתור מה שפי' במחזור ויטרי יהא שמיה רבא שזו תפלה שאנו מתפללין שימלא שמו כדכתיב (שמות י"ז:ט"ז) כי יד על כס יה שלא יהא שמו שלם וכסאו שלם עד שימחה זרעו של עמלק ופירושו כך יהא שמיה שם יה רבא כלומר שאנו מתפללין שיהא שמו גדול ושלם ומבורך לעולם הוי תפלה אחרת כלומי ומבורך לעולם הבא. וזה לא נראה מדקאמר הכא יהא שמיה הגדול מבורך משמע דתפלה אחת היא ואינו רוצה לומר שיהא שמו גדול ושלם אלא יהא שמו הגדול מבורך וגם ...

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93 כפי' הטא"ח ס"י נ"ו . כמ"ש התוס' ריש ברכות

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

KEHOT'S NOTE

ג, א. ראה שם ב' פ"י ומה שכתבו בשם מחזור ויטרי.

94 ושתי הכוונות אמת

The note refers there for the statement that both meanings of shemei rabba are true.

KEHOT'S NOTE

ראה סה"מ תרל"ג חלק ב ע' תמט.

95 בביאור ע"פ זכור

The explanation there of "the Name is not whole and the Throne is not whole" says that the Name Havayah is whole

when the intellect divides into Chochmah and Binah and Daas into Chesed and Gevurah, and that this comes from "the lock of hair" (kotza desa'arei) of Arich Anpin, which comes down behind Z'eir Anpin to its shoulders.

KEHOT'S NOTE

תו"א פה, ב.

96 בשעה שישראל אומרים אמן יהא שמיה רבא מברך הקב"ה מנענע ראשו

When Israel answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe uses it for the revelation from above that this response draws down.

ברכות ג' א:י"ד 3a:14 Berakhot

... חייך וחי ראשך, לא שעה זו בלבד אומרת כה, אלא בכל יום ויום, שלש פעמים אומרת כה. ולא זו בלבד אלא, בשעה שישאל נכנסין לבתי כנסיות ולבתי מדרשות ועונים "יהא שמיה הגדול מבורך", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך שמקלסין אותו בביתו כה, מה לו לאב שהגלה את בניו, ואוי להם לבנים שגלו מעל שולחן אביהם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations !'" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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97 מראש מקדם נוסכה

There "from the beginning" is supernal Chochmah, "the first of wisdom," and "from of old" is the primordial thought, perhaps the two encompassing levels of the soul, chayah and yechidah.

KEHOT'S NOTE

פיוט לכה דודי. ראה לקמן שה"ש יח, ד. סה"מ תש"א ע' 4.

98 אתה הוא קודם שנברא העולם

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

KEHOT'S NOTE

נוסח התפלה.

99 אני ה' לא שנית

"For I, Havayah, have not changed." It shows that G-d's essence is the same before and after creation.

Malachi 3:6 מלאכי ג'

כי אני ה' לא שנית ואתם בני יעקב לא כלייתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

100 ארו"ל מה לפנינו מה לאחר

The Mishnah warns against inquiring "what is above, what is below, what is before and what is after." The Alter Rebbe applies it to G-d's essence, which is beyond all worlds.

חגיגה י"א ב:ז-ח"ז 11b:7-8 Chagigah

כל המסתכל בארבעה דברים, רתוי לו כאלו לא בא לעולם: מה למעלה, מה למטה, מה לפניו, ומה לאחור. וכל שלא חס על כבוד קונו, רתוי לו שלא לעולם. גמי אמת ברישא: ולא במרובה ביהוד, והדר אמת: אלא אם כן היה חכם ומכין מדעתו!

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KEHOT'S NOTE

חגיגה י"א, ב. ושי"ג.

101 שם י"ה רבא

The Tur cites those who explain shemei rabba as shem Yah rabba: we pray that the Name Yah, not whole until Amalek is avenged, become great and whole again. The Alter Rebbe adopts this reading.

Tur, Orach Chayim 56:1 טור, אורח חיים נ"ו:א'

יתגדל ויתקדש הוסיף על פי המקרא והתגדלתי והתקדשתי האמור במלחמת גוג ומגוג שאז יתגדל שמו של הקב"ה דכתיב (זכריה י"ד:ט) ביום ההוא יהיה ה' אחד ושמו אחד: שמיה רבא יש מפרשים שם ה' רבא שאנו מתפללים על שם ה' שאינו שלם שיתגדל ויתקדש ושיחזור להיות שלם והיינו לעת הגאולה שינקום מעמלק שנשבע שלא יהיה השם שלם עד שינקום ממנו דכתיב כי יד על כס ה' שאין הכסא שלם ואין השם שלם אלא לאחר שינקום ממנו ואז יהיה השם שלם וגם הכסא דכתיב (תהלים ט:ז-ח) האויב תמו חרבות לנצח וכתיב וה' ...

Orach Chaim, Vilna, 1923 (Public Domain)

PARAGRAPH 7

102 מקור מים חיים

"They have forsaken Me, the source of living waters, to hew out cisterns." The Alter Rebbe applies it to Torah study without longing for G-d Himself.

Jeremiah 2:13 ירמיהו ב':י"ג

כִּי־שָׁתִׁים רְעוּת עֲשֵׂה עָמִי אֲתִי עֲזָבוּ מְקוֹר מַיִם חַיִּים לְחַצֵּב לָהֶם בְּאֵרוֹת בְּאֵרֹת נִשְׁכָּרִים אֲשֶׁר לֹא־יִכְלוּ הַמַּיִם:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמ"ב, יג.

103 האומר אין לי אלא תו

The Talmud says that one who says he has nothing but Torah does not have even Torah. Here it describes learning that is cut off from the Source of all.

Yevamot 109b:4-5 יבמות ק"ט ב:ד-ה'

עֲרָבִי שֶׁלְצִיּוֹן — דְּעִבְדִּי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדָבָר הַלֵּכָה — דִּתְנַגֵּא. רַבִּי יוֹסִי אוֹמֵר: כֹּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָּא:

כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא!
אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא:
”ולמדתם ועשייתם” — כל שישנו בעשיה ישנו בלמידה, כל שאינו
בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

104 Kehot's note points to Jeremiah 17:13 for these words.

ירמיהו י"ז:י"ג

מקוה ישראל Havayah כל־עֹזְבֶיךָ יִבְשׁוּ וְסוּרֵי בְּאֵרְךָ יִכְתְּבוּ כִּי עֲזָבוּ
מְקוֹר מַי־חַיִּים אֶת־Havayah

Thou hope of Israel, the L-RD! All that forsake Thee shall be
ashamed; They that depart from Thee shall be written in the
earth, Because they have forsaken the L-RD, The fountain of
living waters. .

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105 אנכי מי שאנכי

The note refers to the Rebbe's talk there for the phrase
"Anochi — the One who I am."

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 136 הערה 30.

106 אלעזר משאמר

On "See, I," Rabbi Elazar says that from the moment the
Holy One, blessed be He, said this at Sinai, good and evil
do not come from the mouth of the Most High. The text
points to it for the link between this verse and Sinai.

Devarim Rabbah 4:3:ג' דברים רבה ד'

107 וידבר אלקים את כל הדברים האלה

"And G-d spoke all these words, saying." It opens the dis-
course to which the text refers.

Exodus 20:1:א' שמות כ'

וידבר אלקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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108 לפניכם בבחי' פנים שלכם

The note refers to the Rebbe's talk there for reading lifne-
ichem as "in your inner face."

KEHOT'S NOTE

ראה תו"א עה, ג. ובספר השיחות תנש"א חלק ב ע' 768 הערה 15.

109 את הברכה אשר תשמעו אל מצות הוי'

"The blessing, that you listen to the commandments of
Havayah your G-d." The blessing comes through the
mitzvos, which are rooted "from of old."

Deuteronomy 11:27:כ"ז דברים י"א

את־הברכה אשר תשמעו אל־מצוֹת ה' אֱלֹקֵיכֶם אשר אנכי מצוה אתכם
היום:

the blessing, if ye shall hearken unto the commandments of
the L-RD your G-d, which I command you this day;

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ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

110 (ופי מקדם)

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

KEHOT'S NOTE

לכאורה חסר סיום המוסגר.

111 בד"ה חייב אינש לבסומי

The passage explains that the Torah is called "the parable
of the Ancient One," the Ancient One of the world being the
Infinite Light itself.

KEHOT'S NOTE

תו"א צח, ב ואילך.

112 משל הקדמוני

David's words, "As the parable of the ancients says." The
Purim discourse cited reads it as the Torah, the "parable"
of the Ancient One of the world.

I Samuel 24:14:ד"י שמואל א'

כאשר יאמר משל הקדמוני מרשעים יצא רשע וְגַדִּי לֹא תִהְיֶה־בִּי:

As saith the proverb of the ancients: Out of the wicked
cometh forth wickedness; but my hand shall not be upon
thee.

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113 ובד"ה ששת ימים

The passage explains the "east wind" (ruach kadim) as a
drawing from the Ancient One of the world, who is not
within the bounds of worlds at all, not even as sovev; it
quotes "from the beginning and from of old she was
anointed" and says this is revealed only after the six days
of eating matzah.

KEHOT'S NOTE

לעיל פ' צו יד, ד.

114 ששית ימים תאכל מצות

"Six days you shall eat matzos, and on the seventh day an
assembly." It opens the discourse cited for the "east wind."

Deuteronomy 16:8:ח"ו דברים ט"ז

שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לְHavayah אֱלֹקֶיךָ לֹא
תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the sev-
enth day shall be a solemn assembly to the L-RD thy G-d;
thou shalt do no work therein.

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115 רוח קדים

"And Havayah drove back the sea with a strong east wind
all night." The discourse cited reads kadim as coming
from kedem, the level that precedes the worlds.

Exodus 14:21:כ"א שמות י"ד

וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עֲזָה כְּלִי־הַלִּיָּהּ
וַיִּשֶׁם אֶת־הַיָּם לְחֶרֶב וַיִּבְקְעוּ הַמַּיִם:

And Moses stretched out his hand over the sea; and the
L-RD caused the sea to go back by a strong east wind all the
night, and made the sea dry land, and the waters were
divided.

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116 ובד"ה ביום השמיני שלח

This is the discourse “On the eighth day he sent the people away”; it opens by explaining that on Shemini Atzeres all Israel receive the flow that guides their Torah and service for the whole year.

KEHOT'S NOTE

לקמן שמע"צ פו, ג.

117 ביום השמיני שלח

“On the eighth day he sent the people away.” It opens the discourse cited for “before You formed me.”

I Kings 8:66: ס"ו ח' מלכים

ביום השמיני שלח את־העם ויברכו את־המלך וילכו לאֶהֱלִיָּהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

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

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118 וקדם צרתני

“Behind and before (kedem) You formed me.” Cited again for the meaning of kedem.

Psalms 139:5: ה' קל"ט: פסלמים

אָחֹר וְקִדְמָה צָרַתְנִי וְתִשָּׂא עָלַי כַּפְּךָ:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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119 ושמנה נסיכי אדם

“Seven shepherds and eight princes (nesichei) of men.” Cited for the meaning of nesuchah.

Micah 5:4: ד' מ"ה מיכה

וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי־יָבֹאוּ בְּאַרְצֵנוּ וְכִי יֵדְרֶה בְּאַרְמְנוֹתֵינוּ וְהִקְמֵנוּ עָלָיו שְׂבָעָה רָעִים וּשְׁמֹנֶה נְסִיכֵי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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120 Yaakov blessed his sons, “each according to his blessing.”

The Alter Rebbe reads it as revealing what was already in each son's root.

Genesis 49:28: כ"ח בראשית

כָּל־אֶלֶף שְׁבָטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אַבְיָהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבִרְכָּתוֹ בָּרַךְ אֹתָם:

All these are the twelve tribes of Israel, and this is it that their father spoke unto them and blessed them; every one according to his blessing he blessed them.

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ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

121 ואולם אחיו הקטן יגדל ממנו

Yaakov's words to Yosef: “But his younger brother shall be greater than he.” The blessing follows the higher root of Ephraim.

Genesis 48:19: ט"ט בראשית

וַיֵּמָאן אָבִיו וַיֹּאמֶר יְדַעְתִּי כִּנִּי יְדַעְתִּי גִם־הוּא יִהְיֶה־לָּעָם וְגַם־הוּא יִגְדֹּל וְאוֹלָם אָחִיו הַקָּטָן יִגְדֹּל מִמֶּנּוּ וְנִרְעוּ יְהִיָּה מִלֵּא־הַגּוֹיִם:

And his father refused, and said: ‘I know it, my son, I know it; he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations.’

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122 “If you acquire a Hebrew servant.” It is part of the discourse to which the text refers.

Exodus 21:2: א' כ"א שמות

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֶפְשִׁי חֲנָם:

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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123 ראה אנכי נותן לפניכם היום ברכה

The maamar's opening verse, now read as: through the blessing given “before you,” you can “see.”

Deuteronomy 11:26: כ"ו דברים

רֵא וְאֶנְכִי נֹתֵן לְפָנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

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

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124 האזינו השמים

“Listen, O heavens, and I will speak.” It opens the discourse to which the text refers.

Deuteronomy 32:1: א' כ"ב דברים

הָאָזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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125 ויתן לך האלקים מטל השמים

Yitzchak's blessing to Yaakov, “May G-d give you of the dew of heaven.” The text points to a discussion of this blessing for a further explanation of “I give ... a blessing.”

Genesis 27:28: ו' כ"ח בראשית

וַיִּתֵּן־לָךְ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגַן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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126 אנכי ה' אלהיך

“I am Havayah your G-d,” the first utterance at Sinai. The Anochi of “See, I give” is this Anochi.

Exodus 20:2: ב' כ' שמות

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 8

127

פב"פ דבר הוי עמכם

"Face to face Havayah spoke with you." The summary repeats the maamar's opening point about the inner "face" of the soul.

Deuteronomy 5:4:ד' ה' דברים

פנים בפנים דבר ה' עמכם בקר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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128

"But by My Name Havayah I did not make Myself known to them." The Name was revealed only at the Giving of the Torah.

Exodus 6:3:ג' שמות

וארא אל-אברהם אל-יצחק ואלי-יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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129

שלמעלה מהבינה והדעת

Tanya explains that G-d's light is clothed in the soul's Chochmah, which is above comprehensible knowledge and intellect. The summary cites the end of that chapter for the yud of the Name.

Tanya, Likkutei Amarim 18:9-10:לקוטי אמרים תניא, חלק ראשון; ליקוטי אמרים י"ח:ט"ז

הנה, החכמה היא מקור השכל וההבנה, והיא למעלה מהבינה שהיא הבנת השכל והשגתו, והחכמה - היא למעלה מההבנה וההשגה, והיא מקור להן. וזהו לשון חכמה - "כ"ח מ"ה", שהוא מה שאינו מושג ומבין, ואינו נתפס בהשגה עדיין, ולכן מתלבש בה אור-אין-סוף ברוך-הוא דלית מחשבה תפיסא בקה קלל.

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130

משכיל לאיתן

"A maskil of Eisan the Ezrachi," the name given to the level of Chochmah.

Psalms 89:1:א' תהילים

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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131

משכיל לאיתן

The Sava deMishpatim explains this verse and says that "there is a maskil above and a maskil below." The summa-

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ry cites it with the Pardes for the meaning of maskil and eisan.

Zohar, Mishpatim 3:293-301:א"ג-רצ"ג

132

מי מנה

"Who has counted the dust of Yaakov, or numbered the fourth part (rova) of Israel?" It opens one of the discourses cited on the "fourth level."

Numbers 23:10:י"ג במדבר

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמוהו:

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

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PARAGRAPH 9

133

נר דלוק על ראשו

The unborn child has a lamp lit above its head and is taught the whole Torah. The summary reads it again as the yud and the final hei of the Name.

Niddah 30b:19-20:י"ט-כ' ל' ב' נדה

ונר דלוק לו על ראשו, וצופה ומביט מסוף העולם ועד סופו, שנאמר: "בקהלו נרו עלי ראשי לאורו אלה חשך", ואל תתמה, שהרי אדם ישן כאן ורואה חלום באספמ'א. ואין לה ימים שאדם שרוי בטובה יותר מאותן הימים, שנאמר: "מי יתנני כירחי קדם כימי אלוה ישמרני", ואיזה ימים שיש בהם ירחים ואין בהם שנים? הוי אומר: אלו ירחי לידה.

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

134

כי אתה נרי הויה

"For You are my lamp, Havayah." It opens the discourse cited here and in paragraph 2.

II Samuel 22:29:כ"ב:כ"ט שמואל ב

כי-אתה נירי Havayah וגי'ה חשכי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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135

וכל בניך למודי הוי

"And all your children shall be taught of Havayah." Cited as a parallel to the child taught the Torah before birth.

Isaiah 54:13:י"ד:י"ג ישעיהו

וכל-בניך למודי ה' ורב שלום בנך:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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PARAGRAPH 10

136 Kehot's note points to Isaiah 19:5 for these words.

ישעיהו י"ט:ה' Isaiah 19:5

וְנִשְׁתּוֹמִים מֵהַיָּם וְנָהָר יִתְּרַב וַיִּבֶשׁ:

And the waters shall fail from the sea, and the river shall be drained dry,

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137 וְנָהָר יִתְּרַב וַיִּבֶשׁ

The Zohar reads "And the river shall be wasted and dried up" as the destruction of the First and Second Temples, when the lights that shone for Israel were darkened. The text cites it for the flow that no longer reaches below.

Zohar, Introduction 12:92-104 ק"צ"ב-צ"ב:ה' הקדמה

The same is implied in the verse "and the river faileth and drieth up" (Job. 14, 11): "faileth", referring to the first Temple, and "drieth up" to the second Temple. And so "He smote the two strong lions of Moab" (Moab- Meab, of the father), namely the Temples of the Father in heaven, by whom they were now destroyed, so that all lights which illuminated Israel were now darkened.

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

138 "You shall circumcise the foreskin of your heart." The person's own work comes first.

דברים י"ט:16 Deuteronomy 10:16

וּמִלְתֶּם אֶת עֲרֵלַת לִבְכֶּם וְעָרְפְּכֶם לֹא תִקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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139 אֶת לִבְכֶּךָ וְאֶת לִבְךָ זֶרַעַךְ רִית אֱלֹהִים

"And Havayah your G-d will circumcise your heart and the heart of your offspring." Its first words also spell Elul.

דברים ל"א:6 Deuteronomy 30:6

וּמִלֵּ ה' אֶלְקֶיךָ אֶת־לִבְכֶּךָ וְאֶת־לִבְךָ זֶרַעֲךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לִבְכֶּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

בעל הטורים דברים ל, ו.

140 בֹּזֵחַ תְּרוּמָה (קס"ה ע"ב)

The note says that the Zohar's words on "Extol Him who rides upon the heavens" are copied there with glosses.

KEHOT'S NOTE

הלשון נעתק עם הגהות ביהל אור עי רלג.

141 סֵלוּ לְרוֹכֵב בַּעֲרֻבוֹת בִּי"ה שְׁמוֹ

The Zohar says this verse speaks of "the most hidden of all hidden, the Ancient of all ancients," who is not revealed

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and "rides upon the heavens." The text cites it for the Name Yah becoming great.

Zohar, Terumah 73:716-725 תשכ"ז-ז' תשכ"ח

Said R. Eleazar: 'It ought to have been "who rideth upon ('al) araboth", why does it say "in (be) araboth"? Again: it ought to be, "He is in KAH", why does it say "in KAH is His Name"? It is because this verse refers to the Hidden of hidden ones, the most Ancient of all the ancients, the completely unknown and undisclosed. It may be said that, since He rideth in it, then in this sphere at least He does disclose Himself.

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

142 "For as the new heavens and the new earth that I make will endure before Me." It opens a discourse cited here.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כִּי כְאֲשֶׁר הָשִׁמִּים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נִאֲמָה כֵּן יִעֲמֵד וְיִרְעָכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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143 בְּבִיאוֹר ע"פ כִּי כְאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים

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

KEHOT'S NOTE

לקמן לקו"ת.

144 ועתה יגדל נא כח אד'י

Moshe's prayer after the spies, "And now, may the power of Ado-nai be great." The discourse on it speaks of the Name becoming great.

במדבר י"ד:17 Numbers 14:17

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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145 Yehoshua and Kalev's words, "The land is very, very good." It opens a discourse cited here.

במדבר י"ז:7 Numbers 14:7

וַיֹּאמְרוּ אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתָּה טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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146 מִי מִנָּה

"Who has counted the dust of Yaakov?" It opens a discourse cited here.

במדבר כ"ג:10 Numbers 23:10

מִי מִנָּה צָפַר יַעֲקֹב וּמִסְפָּר אֶת־רִבְעֵי יִשְׂרָאֵל תִּמְלֹךְ נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֲחֵרִיתִי כְּמֹהוּ:

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

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147 **בד"ה אלה פקודי המשכן**

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

KEHOT'S NOTE

לעיל פ' פקודי.

148 **אלה פקודי המשכן**

"These are the accounts of the Mishkan." The discourse on it explains the roots of the positive and prohibitive commandments in the Name.

שמות ל"ח:כ"א: Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת ה' ליד איתמר בן-אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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149 **בז"ב בשלח ט"ג ע"ב**

Or HaTorah on this maamar quotes the Zohar: blessings are drawn "from the depth of the well," for when the most hidden Ancient One wishes to bring blessings to the worlds, He includes everything in this supernal depth.

KEHOT'S NOTE

"לאמשכא ברכאן מעמקא דבירא כו' כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי כולא ואכליל כולא בהאי עמיקא עילאה" — אוה"ת כאן ע' תרעה. ביאורו להצ"צ כרך ב ע' תשעו ואילך. וראה גם אוה"ת שה"ש ע' מ ואילך לשון הזהר. אוה"ת פ' נשא ע' רעא. אוה"ת סדור ע' שמו. יהל אור ע' תקס.

150 **ובמאור"א אות בי"ת סלי"ה ול"ט**

That discourse explains the name "the Holy One, blessed be He": "holy" is Keser, above the chain of worlds; "blessed" (baruch) is Chochmah, the source of blessing; and "blessing" (berachah) is Malchus, the light that fills all worlds, as the Zohar says, "He is blessed, and she is blessing."

KEHOT'S NOTE

ראה גם לעיל תזריע כב, ג. אוה"ת בראשית כרך א נא, ב ובכ"מ.

151 **וברכת את ה'**

"And you shall eat and be satisfied, and bless Havayah your G-d." The discourse on it treats the meaning of blessing G-d.

Deuteronomy 8:10: דברים ח'

ואכלת ושבעת וברכת את ה' אלקיך עלי הארץ הטבה אשר נתן לך:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

152 "Blessed is Havayah, the G-d of Israel, from world to world," at the end of Psalm 106, as the text says. The Zohar reads it as from the hidden world to the revealed world.

Psalms 106:48: תהלים ק"ו:מ"ח

ברוך ה' אלקי ישראל מן העולם ועד העולם ואמר כל העם אמן תללו קה:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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153 **מן העולם ועד העולם**

The Zohar says that G-d is blessed in two worlds, revealed and hidden, "from world to world," and that "Havayah, Havayah" likewise names these two worlds.

ספר הזהר, ויצא כ"ד:רמ"ד-כ"ה:רנ"ד: Zohar, Vayetzei 24:244-25:254 and when we offer blessings to G-d we invariably associate Him with the two worlds in such words as: "Blessed be the L-rd, the G-d of Israel, from one world even unto the other world" (Ps. 106, 48). It is for this reason that the upper world is named Hu (He), whereas the lower world is named Attah (Thou), because it is blessed from the upper world through the Righteous One. Thus Scripture says: "Blessed be the L-rd out of Zion, who dwelleth in Jerusalem, etc." (Ps. 135, 21): assuredly ...

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154 **סימן ברכה**

At the beginning of Vayigash the Zohar says that all was established with the letter beis, "the sign of blessing," with which the world was created. The text cites it for the Torah opening with beis.

ספר הזהר, ויגש א-ב:ט"ו: Zohar, Vayigash 1:1-2:15

155 **בז"א ר"פ ויגש (דרי"ה ע"ב)**

Or HaTorah on this maamar quotes the Zohar's words: "until all was established with the letter beis, which is the sign of blessing of Bereishis."

KEHOT'S NOTE

"עד דאתקיים כולא באות ב' דאיהו סימן ברכה דבראשית" — אוה"ת כאן ע' תרמא.

156 **כחשכה כאורה**

"Darkness is like light" before G-d. Here it describes the hidden level of the alef.

Psalms 139:12: תהלים קל"ט:י"ב

גם-חשך לא-יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

157 **בד"ה בשלח פרעה**

The discourse explains that Israel are G-d's "produce," sown in exile so that the revelation of His G-dliness will increase, and reads "Blessed is Havayah, the G-d of Israel,

from world to world” as blessing drawn from the hidden world to the revealed world through Israel.

KEHOT'S NOTE

בתו"א סא, א.

158

בשלח פרעה

“And it was, when Pharaoh sent the people.” It opens the Torah Ohr discourse cited here.

Exodus 13:17: שמות י"ג:יז

וַיְהִי בְשַׁלַּח פְּרַעֲהוֹ אֶת־הָעָם וְלֹא־נָתַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פִּלְשְׁתִּים כִּי קָרוֹב הָיָה כִּי אָמַר אֱלֹקִים פְּדוּיָנָחֵם הָעָם בְּרֵאשִׁית מַלְחָמָה וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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159

היה האל"ף קורא תגר כו' למחר אני בא ליתן תורה ואיני פותח

For twenty-six generations the alef complained that the world was not created with it, and G-d answered, “Tomorrow I am coming to give the Torah at Sinai, and I will open first only with you: ‘I (Anochi) am Havayah your G-d.’”

Bereshit Rabbah 1:10: בראשית רבה א':י

... א"ר אלעזר בר חנינא בשם ר' אחא עשרים וששה דורות היתה האל"ף קורא תגר לפני כסאו של הקדוש ברוך הוא אמרה לפניו רבש"ע אני ראשון של אותיות ולא בראת עולמך כי אמר לה הקב"ה העולם ומלואו לא נברא אלא בזכות התורה שנאמר (משלי ג, יט): "הי בחכמה יסד ארץ וגו'" למחר אני בא ליתן תורה בסיני ואיני פותח תחלה אלא כך שנאמר (שמות כ, ב): "אנכי ה' אלקיך" רבי הושעיא אומר למה נקרא שמו אל"ף שהוא מסכים מאַלְף שנאמר (תהלים קה, ח): "דבר צוה לאלף דור".

Rabbi Yona said in the name of Rabbi Levi: Why was the world created with the letter beit? - in the beginning.” It is because just as the beit is closed on all [three of] its sides but open in its front, so, you do not have permission to ask: What is below, what is above, what was before, and what is after, 2:1. One should not ponder what is above the firmament and what is below the earth, what was before Creation, and what will be after the end of ...

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160

סיני שירדה שנאה

The Talmud explains the name Sinai: the mountain from which hatred (sinah) descended upon the nations. The Alter Rebbe reads it as hatred upon evil.

Shabbat 89a:7: שבת פ"ט א:א

... דרב חסדא ורבא בריה דרב הונא דאמרי תרווייהו: מאי "הר סיני"? הר שירדה שנאה לאמות העולם עליו. והיינו דאמר רבי יוסי בריבי תנינא: חמשה שמות יש לו: מדבר ציון — שנצטוו ישראל עליו; מדבר קדש — שנבקדשו ישראל עליו; מדבר קדמות — שננתנה קדומה עליו; מדבר פארז —

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KEHOT'S NOTE

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

ראה שבת פט, א.

161

סד"ה מצה זו

That discourse, on “This matzah,” explains “because of this (ba'avur zeh) Havayah did for me” as the light of Abba, supernal Chochmah, which is above the chain of worlds, drawn down through the matzah into the physical world of action, even in Egypt.

KEHOT'S NOTE

לעיל פ' צו יב, ד.

162

בד"ה להבין ענין הברכות

The discourse explains why the Men of the Great Assembly instituted blessings in the Second Temple era: in First Temple times the Infinite Light shone in the souls so that faith was like sight, and later the blessings were instituted to draw that faith down, so that Havayah be “blessed” and drawn down.

KEHOT'S NOTE

תו"א ו, א.

163

ע"ד מ"ש בוח"א ויצא קנ"ה ב'

The note refers to Or HaTorah for this Zohar passage on “from the hidden world to the revealed world.”

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ז תתתסט, א.

164

ויקרא הוי' הוי'

The opening of the Thirteen Attributes, “And He called: Havayah, Havayah.” The doubled Name joins the Havayah above the worlds with the Havayah within them.

Exodus 34:6: שמות ל"ד:ו

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

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

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KEHOT'S NOTE

שמות לד, ו.

165

בבה"ז פ' אחרי

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

לכ"ק אדה"א עו, ג. ביאורו"ז להצ"צ כרך א ע' שסג ואילך.

166

“Extol Him who rides upon the heavens, by His Name Yah.” The Zohar on Terumah explains it.

Psalms 68:5: תהילים ס"ח:ה

שירו לאלקים וזמרו שמו סלו לרכב בערבות בקה שמו ועליו לפניו:

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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167 וירא ישראל את היד הגדולה

“And Israel saw the great hand.” It opens a discourse cited here.

Exodus 14:31 י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־יָד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ:

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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PARAGRAPH 12

168 מארז"ל היום אם בקולו תשמעו

Mashiach's answer to Rabbi Yehoshua ben Levi, “Today,” is explained as “today, if you will listen to His voice.” The Alter Rebbe uses it for the blessing drawn down by listening to the mitzvos.

Sanhedrin 98a:17 ז"ח א:י"ז

אָזל לגבייה. אָמַר לָקָה: שְׁלוֹם עֲלֶיךָ רַבִּי וּמוֹרִי! אָמַר לָקָה: שְׁלוֹם עֲלֶיךָ בֶּר לְיוֹאֵי. אָמַר לָקָה: לְאַיִמַת אֲתִי מָר? אָמַר לָקָה: הַיּוֹם. אֲתָא לְגַבִּי אֲלֵיהּוּ. אָמַר לָקָה: מָאִי אָמַר לָךְ? אָמַר לָקָה: שְׁלוֹם עֲלֶיךָ בֶּר לְיוֹאֵי. אָמַר לָקָה: אֲבָטָחָךְ לָךְ וְלֹאֲבֹרָךְ לְעֵלְמָא דְאַתִּי. אָמַר לָקָה: שְׁקוּרִי קָא שְׁקֵר בִּי, דְאַמַר לִי "הַיּוֹם אֲתִינָא" וְלֹא אֲתָא. אָמַר לָקָה: הֲכִי אָמַר לָךְ: "הַיּוֹם אִם בְּקוֹלוֹ תִשְׁמָעוּ."

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KEHOT'S NOTE

סנהדרין צח, א.

169 והקללה אם לא תשמעו

“And the curse, if you do not listen to the commandments of Havayah your G-d.” The “if” shows that the curse is only a possibility.

Deuteronomy 11:28 ח"כ:א:כ"ח

וְהִקְלָלָה אִם־לֹא תִשְׁמָעוּ אֶל־מִצְוֹת ה' אֱלֹהֵיכֶם וְסִרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנֹכִי מְצִוֶּה אֶתְכֶם הַיּוֹם לֵלְכֹת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם:

and the curse, if ye shall not hearken unto the commandments of the L-RD your G-d, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

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170 אלה החוקים והמשפטים

“These are the statutes and the ordinances and the teachings,” at the end of the rebuke in Bechukosai. It opens the discourse the text cites on the purpose of the curse.

Leviticus 26:46 ו'מ"ו:כ"ו

אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת אֲשֶׁר נָתַן ה' בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה:

These are the statutes and ordinances and laws, which the L-RD made between Him and the children of Israel in mount Sinai by the hand of Moses.

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171 ויברך דוד את ה'

“And David blessed Havayah before all the congregation.” Its first letters spell vadai, “certain.”

I Chronicles 29:10 י"ט:כ"ט

וַיְבָרֶךְ דָּוִד אֶת־ה' לְעֵינֵי כָל־הַקָּהָל וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה ה' אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מְעוֹלָם וְעַד־עוֹלָם:

Wherefore David blessed the L-RD before all the congregation; and David said: ‘Blessed be Thou, O L-RD, the G-d of Israel our father, for ever and ever.

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KEHOT'S NOTE

דה"א כט, י.

172 ר"ת ודאי

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

KEHOT'S NOTE

ע' משנת חסידים מסי' יום ר"ה פ"ט מ"ז. [כ].



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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