



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 2

אחרי ה' אלהיכם תלכו ואותו תיראו וגו'

After Havayah your G-d shall you walk



G-d tests a person not to learn anything, but so that by overcoming the concealment he will release the lofty G-dly force hidden within it and gain Daas, a knowledge of G-d as vivid as sight. The six commands of the verse then chart the soul's path: love born of contemplation, inner fear, mitzvos guarded by Torah, and a servant's obedience that binds even action to G-d.

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

G-d tests a person not to learn anything, but so that by overcoming the concealment he will release the lofty G-dly force hidden within it and gain Daas, a knowledge of G-d as vivid as sight. The six commands of the verse then chart the soul's path: love born of contemplation, inner fear, mitzvos guarded by Torah, and a servant's obedience that binds even action to G-d.

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 explains the six commands of Deuteronomy 13:5 through the verse before it, “For Havayah your G-d is testing you, to know.” The soul came down from open closeness to G-d into a world of concealment for the sake of tests. G-d needs no test to know; a person who overcomes a test tears through the screens that hide G-d, releases the very high spark hidden in the test, and gains Daas. Daas comes through contemplation: creation is “something from nothing” because it comes only from G-d’s radiance, His Malchus or “back,” which is as nothing beside Him. Contemplating this produces “you shall walk,” a love that rises from level to level and delights in G-d Himself. “Him shall you fear” is the “return”: the outer fear of Yotzer Or leads to the love of the Shema and to the inner bittul of Shemoneh Esreh. Each mitzvah lights a lamp of will and love in the soul; sin can put out that lamp, but Torah, rooted in the Thirteen Attributes of Mercy, cannot be extinguished and guards it. Finally, serving as a servant, without reasons, binds even action to G-d, as the final nun of tidbakun hints.

OUTLINE

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|---|---|--------|
| 1 | The test and Daas | ¶1-5 |
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| The soul descends for the sake of tests; G-d tests not to know but to bring a person to Daas; overcoming a test releases a lofty hidden spark, and Daas itself comes through contemplation. | | |
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| 2 | Something from nothing, and love | ¶6-9 |
| <hr/> | | |
| Creation comes only from G-d’s radiance, His Malchus or “back”; contemplating this brings a boundless love and joy in G-d Himself, higher than the World to Come. | | |
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| 3 | Fear and the order of prayer | ¶10-13 |
| <hr/> | | |
| Love is the “running” and fear the “returning”; the outer fear of Yotzer Or leads to the love of the Shema and to the inner fear, complete bittul, of Shemoneh Esreh. | | |
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4 Mitzvos and Torah

¶14–15

Each mitzvah lights a lamp of will and love in the soul; sin can extinguish the lamp but not the mitzvah itself, and the Torah, rooted in the Thirteen Attributes of Mercy, guards it; in Torah study one hears G-d's own voice.

5 The servant and cleaving

¶16–18

Beside the son's love there must be the servant's obedience, whose submission and bittul bind even the level of action to G-d, as the final nun of tidbakun hints.

6 Summary

¶19–23

A short summary of the maamar in four sections.

KEY CONCEPTS

Test (nisayon) נסיון

A hardship or obstacle that hides G-d's presence. It comes so that a person, by overcoming it, will reveal the G-dly force hidden in it and gain Daas.

Daas (knowledge) דעת

A knowledge and feeling of G-d so vivid that it is like seeing, as a person feels that his soul gives his body life. It comes through contemplation (Binah).

Something from nothing יש מאין

Creation is called "something from nothing" because it comes only from G-d's radiance, His Malchus, which is as nothing beside Him, and not from His Essence.

The back (achorayim) אחרונים

G-d's outward aspect, His sovereignty as it extends into the worlds; this is the "after" of "After Havayah shall you walk."

Running and returning (ratzo and shov) רצוא ושוב

Love is the soul's "running" toward G-d from level to level; fear is its "returning," self-nullification before Him.

Outer and inner fear יראה חיצונית ויראה פנימית

Outer fear is awe at G-d's sovereignty over the worlds, felt in Yotzer Or; inner fear is shame and complete bittul before G-d Himself, felt in Shemoneh Esreh.

The lamp of a mitzvah נר מצוה

The glow of will and love that a mitzvah lights in the soul. Sin can put it out, but Torah, the "light," guards it.

Thirteen Attributes of Mercy י"ג מדות הרחמים

The source of the Torah, drawn down in Elul and through Torah study all year; because Torah comes from where G-d "bears iniquity," sin cannot extinguish it.

Son and servant בן ועבד

Two modes of serving G-d: the son serves with love and joy; the servant obeys because the King commanded, with a submission and bittul that bind even action to G-d.

SECTION 1 • 11-5

The test and Daas

1 אחרי ה' אלהיכם תלכו ואותו תיראו וגו'. פרט הכתוב ששה דברים בעבודת ה'. תלכו. תיראו.

“After Havayah your G-d shall you walk, and Him shall you fear,” etc. The verse spells out six things in the service of G-d: “you shall walk”; “you shall fear”;

The maamar opens with Deuteronomy 13:5, which tells Israel how to relate to G-d. The Alter Rebbe counts six separate commands in it, each a distinct element of divine service, and the maamar will explain them one by one.

תשמרו. ובקולו תשמעו. ואותו תעבדו. ובו תדבקו. הנה מה כתיב לעיל מיניה כי מנסה^{1,2} ה' אלהיכם אתכם לדעת וגו'.^{3,4}

“you shall keep”; “and to His voice you shall listen”; “and Him shall you serve”; “and to Him shall you cleave.” Now, what is written just before it? “For Havayah your G-d is testing you, to know,” etc.

The remaining four are keeping His commandments, listening to His voice, serving Him and cleaving to Him. Before explaining them, the Alter Rebbe turns to the verse just before (13:4), which says that G-d tests Israel “to know” whether they love Him; that test is the starting point of the whole discussion.

2 ולהבין מהו כי מנסה וגו'.⁵ הענין כי הנה הנשמה קודם ירידתה בעולם הזה היתה עומדת בעולם העליון.

To understand what “For [Havayah your G-d] is testing,” etc., means: the matter is that the soul, before its descent into this world, stood in the higher world,

The Alter Rebbe now asks what the testing in that verse is for. He begins with the soul's history: before it came down into a body, it stood in a higher, spiritual world.

וכמ"ש חי ה' אשר עמדתי לפניו^{6,7} ושם היה אצלה גילוי אלהותו ית', ואח"כ ירדה בסתר המדרגות בעוה"ז השפל להיות בהסתר פנים וריחוק מקום מאור ה' ותכלית ירידתה היא בשביל הנסיונות⁸ שבאין להאדם

as it is written, “As Havayah lives, before Whom I stood”; and there it had a revelation of His G-dliness, blessed be He. Afterwards it descended, in the concealment of the levels, into this lowly world, to be in the hiding of the Face and in remoteness of place from the light of G-d. And the purpose of its descent is for the sake of the tests that come to a person,

The prophet's oath “As Havayah lives, before Whom I stood” describes that first state: the soul stood before G-d, and His G-dliness was revealed to it. Then it came down through levels that conceal, into this world, where G-d's “face” is hidden and His light is far away; the purpose of that descent, he says, is the tests a person meets here.

שהם מהסתר פנים והסתלקות חיות השפע במניעת בריאת הגוף⁹ או מניעת ממון כדי להסתיר על אור וחיות ה' וקדושתו ית' ולהיות מונע מבית ומבחוץ לאדם שבא להתקרב לה' ולעבודתו ית' כי דרך רשעים צלחה.^{10, 11}

which come from the hiding of the Face and the withdrawal of the life-force of the divine flow: in the withholding of the body's health, or the withholding of money, in order to conceal the light and life-force of G-d and His holiness, blessed be He, and to be a hindrance, from within and from without, to a person who comes to draw near to G-d and to His service, blessed be He; for "the way of the wicked prospers."

The tests come from G-d hiding His face and withholding the flow of life and blessing, as when a person lacks health or money. They hide G-d's presence and obstruct, from within and from without, anyone who tries to come close to Him, while, in Yirmeyahu's words, the way of the wicked prospers.

3 וזהו ובא האות והמופת¹² לאמר נלכה כו'. כלומר ששם גילוי האות והמופת והגבהת קרנם בהגדלה וריבוי החיות

This is [the meaning of] "And the sign and the wonder come, saying, 'Let us go...,'" etc. That is to say, there is a revelation of the sign and the wonder there, and a raising of their horn, through a magnifying and an increase of life-force.

The previous verse (Deuteronomy 13:3) speaks of a false prophet whose sign or wonder comes true and who says, "Let us go after other gods." The Alter Rebbe reads it as a picture of the test: the side opposed to G-d is given a visible sign and wonder, an increase of life-force that makes it look powerful.

ולכן אומרים ידינו דוקא רמה¹³ וגו' ומגביהין כנשר קנם¹⁴ וצריך האדם התגברות יתירה לעמוד בנסיון שלא לחוש לשום מניעה ח"ו [חס ושלום].

Therefore they say, "Our hand," specifically, "is high," etc., and they raise their nest high like the eagle. So a person needs extra strengthening to withstand the test, so as not to heed any hindrance, G-d forbid.

With this added strength the opposing forces boast, "Our hand is high" (Deuteronomy 32:27), and set their nest high like the eagle (Jeremiah 49:16). Against such apparent power a person needs extra inner strength to stand firm and ignore every obstacle.

ובשביל כך באין לו הנסיונות כדי שיתגבר עליהם¹⁵ כדי שעיי"ז כן יבוא למעלת ומדרגת לדעת

And it is for this reason that the tests come to him: so that he will overcome them, so that through this he will come to the eminence and level of "to know,"

This is why tests come at all: by overcoming them a person rises to the level the verse calls "to know."

דהיינו שיהא אצלו בחי' דעת והשגה והרגשה בו ית' בבחי' ראייה והשגה שהדעת הוא נמשך מבחי' ראייה

that is, that he will have the level of Daas (knowledge), comprehension and feeling of Him, blessed be He, in the manner of seeing and comprehending; for Daas is drawn from the level of sight,

"To know" here means Daas: a knowledge and feeling of G-d so vivid that it is like seeing Him, not only understanding. Daas, he says, comes from the level of sight.

כדכתיב אתה הראת לדעת¹⁶ שהוא בחי' ומבשרי אחזה¹⁷ אחזה ממש (ובזה יובן הפסוק כי מנסה כו' אתכם לדעת כו')

as it is written, "You have been shown, to know," which is the level of "From my flesh I behold": actually "behold." (And with this the verse "For [Havayah your G-d] is testing you, to know," etc., will be understood.)

Moshe tells Israel, "You have been shown, to know" (Deuteronomy 4:35): because they were shown, they knew. Iyov says, "From my flesh I behold G-d" (Job 19:26), and the Alter Rebbe stresses "behold" literally: a person can perceive G-d as directly as he sees; this is the key to the verse about testing.

(דאין פי' הפסוק לדעת הישכם אוהבים¹⁸ כו' שיהיה הקב"ה יודע כו' דאטו לנסיון הוא צריך כדי לדעת והלא הכל גלוי לפניו ית' ויודע בראש מה שיהיה בסוף ומה שיבחור האדם ועיין במדרש רבה פ' וירא

(For the meaning of the verse "to know whether you love," etc., is not that the Holy One, blessed be He, will know, etc. Does He, then, need a test in order to know? Is not everything revealed before Him, blessed be He, and He knows at the beginning what will be at the end, and what a person will choose? See the Midrash Rabbah, Parshas Vayera,

In a parenthetical aside the Alter Rebbe rejects the plain reading, that the test is so that G-d may find out whether Israel loves Him. G-d needs no test in order to know; He knows the end from the beginning, including every choice a person will make. He refers the reader to the Midrash Rabbah on Parshas Vayera.

ר"פ נ"ד והרמב"ן [והרבי משה בן נחמן] בפ"י החומש ס"פ וירא פי' שהנסיון הוא כדי להיות לאדם שכר מעשה טוב ולא שכר לב טוב לבד¹⁹ ועיין בזה וירא (דק"ו ע"ב) וצ"ל דא"כ מהו פי' כי מנסה כו' לדעת כו'.²⁰

at the beginning of chapter 54; and the Ramban, in his commentary on the Chumash at the end of Parshas Vayera, explains that the test is so that a person will have the reward of a good deed, and not only the reward of a good heart. And see the Zohar, Vayera (106b). So we must understand: if so, what is the meaning of "For [He] is testing, etc., to know," etc.?

The Ramban, commenting on the Binding of Yitzchak, explains that a test brings a good intention into actual deed, so that the person is rewarded for the deed and not only for his good heart; the Zohar on Vayera is also cited. But if the test is not for G-d's knowledge, we still need to explain what "to know" means.

ולפמ"ש [ולפי מה שכתוב] א"ש [אתי שפיר] דפי' לדעת היינו שעיי' יומשך בחי' הדעת בנפש האדם דהיינו כמו שמרגיש את נפשו כאלו רואה

But according to what has been said, it is well resolved: the meaning of "to know" is that through this the level of Daas will be drawn into a person's soul. That is, just as he feels his soul, as though he sees

On the basis of what was said above the problem is resolved: "to know" means that the test draws Daas into the person's own soul. A person feels his own soul as clearly as if he saw it.

שהיא היא המחיה את הגוף ובלעדה אין לגוף קיום וחיות כו', כך יהא מורגש אצלו כי הוא ית' חיי החיים כאלו רואה כו'.²¹

that it is what gives life to the body, and without it the body has no existence and no life, etc., so will he feel that He, blessed be He, is the Life of life, as though he sees, etc.

He senses that his soul gives life to his body, and that without it the body could not exist. In the same way, through the test he comes to feel that G-d is the Life of all life, as if he saw it.

4 והטעם שהנסיונות מביאין את האדם לידי דעת כי הנה הנסיונות הגם שירדו בהסתר פנים להיות מסתירים על חיות ה' וקדושתו ית'

The reason the tests bring a person to Daas: although the tests have descended in the hiding of the Face, in order to conceal the life-force of G-d and His holiness, blessed be He,

The Alter Rebbe now explains why tests lead to Daas. On the surface a test is a descent into concealment, whose whole function is to hide G-d's life-force and holiness.

הנה מוסתר בהם חיות אלהי כענין ה' אמר לו קלל²² כו' וכמאמר רז"ל [רבותינו זכרונם לברכה] גלו לבבל שכינה עמהם²³ שהיא היא המסתתרת ומתלבשת בשר של בבל להיות הוא המושל ולהיות ישראל נתונים תחתיו.

yet a G-dly life-force is hidden within them, as in “Havayah said to him, ‘Curse,’” etc.; and as the saying of our Sages, of blessed memory: “[When] they were exiled to Babylon, the Shechinah (Divine Presence) was with them.” For it is [the Shechinah] that hides itself and enclothes itself in the prince of Babylon, so that he will be the ruler and Israel will be placed under him.

Yet a G-dly life-force is hidden inside the test itself. When Shimi cursed King David, David said, “Havayah said to him, ‘Curse’”: even the curse drew its power from G-d. So too the Sages say that the Shechinah went with Israel into the Babylonian exile; it was the Shechinah, hidden and enclothed within the heavenly prince appointed over Babylon, that gave him the power to rule over Israel.

5 והנה החיות אלהי שירד מטה מטה בהעלם והסתר פנים יסודתו בהררי קדש²⁴ ממקום גבוה מאד נעלה ממדרגות עליונות דקדושה כנודע ממשל נ פילת החומה כו'

Now, the G-dly life-force that has descended lower and lower, in concealment and the hiding of the Face, “its foundation is in the mountains of holiness”: from a very high and exalted place, from the higher levels of holiness, as is known from the parable of the falling of a wall, etc.;

The G-dly force hidden in a test comes from a very high source; in the psalm’s words, “its foundation is in the mountains of holiness.” The parable of a falling wall makes the point: the stones that stood highest fall farthest, so what has fallen lowest came from the highest place.

אלא שנפל וירד מטה מטה בסתר המדרגות וכשעומד האדם בנסיון ומתגבר נגד כל מונע אזי קורע כל המסכים המסתירים ומעלימים אור וחיות ה'

only, it fell and descended lower and lower, in the concealment of the levels. And when a person withstands the test and prevails against every hindrance, he then tears apart all the screens that hide and conceal the light and life-force of G-d.

Because its origin is so high, it fell far down, through many concealing levels. When a person withstands the test and overcomes every obstacle, he tears through all the screens that hide G-d’s light.

ונמצא שיוצא אור וחיות ה' מהעלם אל הגילוי ונמשך גילוי זה בנפשו להמשיך לה בחי' דעת והתגלות אלקותו ית'

It follows that the light and life-force of G-d emerge from concealment into revelation, and this revelation is drawn into his soul, drawing into it the level of Daas and the revelation of His G-dliness, blessed be He.

Then the hidden light and life-force come into the open, and that revelation enters the person's own soul, giving it Daas, a revealed awareness of G-d.

וכמו מוצא פי²⁵ ה' שבמאכל שמחיה את האדם לפי ששרשו מאד נעלה כו' כמ"ש במ"א

It is like the "utterance of the mouth of Havayah" in food, which gives life to a person because its root is very lofty, etc., as is explained elsewhere.

Food is a parallel case: the Torah says that man lives by "the utterance of the mouth of Havayah," the divine word that brings the food into being. That word nourishes a person because its root is very lofty.

(אלא שזה הניצוץ המוסתר בהנסיון שרשו גבוה ונעלה יותר מהניצוץ שבמאכל שהרי נפל למטה יותר כו' וכנודע מענין פני אריה ופני שור כו' וזהו אחרי²⁶ ה' תלכו והוא ע"ד מ"ש משכני אחריו נרוצה²⁷ .

(Except that this spark, hidden in the test, has a root higher and loftier than the spark in food, since it has fallen lower, etc., as is known from the matter of the face of the lion and the face of the ox, etc. And this is "After Havayah [your G-d] shall you walk." It is along the lines of what is written, "Draw me; after You we will run."

But the spark hidden in a test is higher still than the spark in food, since it has fallen lower, following the rule of the falling wall. The Alter Rebbe alludes to a known teaching about the faces of the lion and the ox in the vision of the Divine Chariot, and connects all this to "After Havayah shall you walk" and to "Draw me; after You we will run."

פי' אחריו דייקא בחינת אחוריים שהוא כמ"ש ואנכי הסתר אסתיר פני²⁸ כמו האב המסתיר א"ע [את עצמו] מבנו בכדי שהבן ירדוף אחריו ויתגלה חכמת הבן ודעתו החזקה שיבין שההסתר אינו אמיתי אלא רק בכדי שיבקשנו בחפש מחופש²⁹ ואז ימצאנו וישמחו שניהם

That is: "after You," precisely: the level of the back, which is as it is written, "And I will surely hide My face"; like a father who hides himself from his son so that the son will chase after him, and the son's wisdom and his firm knowledge will be revealed, in that he understands that the hiding is not real, but only so that he will seek him with diligent searching, and then he will find him, and both of them will rejoice.

"After You" hints at G-d's "back": the state in which He hides His face, as in "And I will surely hide My face." It is like a father who hides from his son so that the son will chase after him; a wise son understands that the hiding is not real but is meant to make him search, and when he finds his father both rejoice.

וזהו משכני להיות אחריך נרוצה. ועיי' אח"כ נגילה ונשמחה בך שמבחי' אב"א [אחור באחור] יבוא לבחי' פנים בפנים כו' ועמ"ש בפ' תצוה בד"ה זכור את כו' ועיי' בזה"ל [בזהר חלק ג] ויקרא דף כ' תחלת ע"ב).

And this is "Draw me," so as to be "after You we will run." And through this, afterwards, "We will exult and rejoice in You": from the level of back to back he will come to the level of face to face, etc. See what is written in Parshas Tetzaveh, in the discourse beginning "Remember what," etc.; and see the Zohar, Part III, Vayikra, page 20, at the beginning of side b.)

So "Draw me" asks to be drawn into running after G-d even while He is hidden, and that leads to "We will exult and rejoice in You": the relationship passes from "back to back," with G-d's face hidden, to "face to face." Here the parenthetical aside ends with references to another discourse and to the Zohar.

אך להיות גילוי הדעת באדם היינו כאשר תתבונן נפש השכלית בגדולת א"ס ב"ה כל חד לפום

However, for Daas to be revealed in a person: this is when the intellectual soul contemplates the greatness of the Infinite One (Ein Sof), blessed be He, each one according to

The Alter Rebbe now explains how Daas is actually revealed: the intellectual soul must contemplate the greatness of the Infinite One, each person according to his own capacity.

שיעורא דיליה וכמרו"ל [וכמאמר רבותינו זכרונם לברכה] אם אין בינה אין דעת³⁰ שע"י התבוננות נעשה הרחבת הדעת להגדיל האהבה המוסתרת בלב שהיא בעולם בבחינת נקודה חדה

his own measure; and as our Sages, of blessed memory, said, "If there is no understanding, there is no knowledge": for through contemplation an expansion of Daas comes about, to magnify the love hidden in the heart, which is in concealment, as a single point.

The Mishnah's "If there is no understanding, there is no knowledge" means that Daas depends on Binah, careful contemplation. Contemplation broadens a person's awareness and so enlarges the love of G-d that lies hidden in the heart as a single point.

ועל ידי ההתבוננות נגדלת ונתרבה האהבה ויוצאת מהעלם אל הגילוי כו' וענין התבוננות זו שגורמת הגדלת אהבה זו היא מבוארת בפסוק אחרי ה' אלהיכם תלכו.

And through the contemplation the love grows and increases, and emerges from concealment into revelation, etc. And the nature of this contemplation, which brings about the growth of this love, is explained in the verse "After Havayah your G-d shall you walk."

Through such contemplation the hidden love grows and comes into the open. The verse "After Havayah your G-d shall you walk" itself describes what one is to contemplate.

כי הנה ביאור ענין אחרי וביאור ענין תלכו הוא על פי מה שנודע מאמר המחדש בטובו בכל יום תמיד מעשה בראשית שבכל יום מתחדש חידוש הבריאה מאין ליש

For the explanation of “after” and the explanation of “you shall walk” rest on the known saying, “Who in His goodness renews each day, continually, the work of Creation”: each day creation is renewed afresh, from nothing into something,

Both words, “after” and “walk,” are explained through the blessing before the morning Shema, which praises G-d who in His goodness renews the work of Creation every day. Creation from nothing into something is not only a past event; it happens anew each day.

וכמו שהיתה תחלת הבריאה בשי"ב [בששת ימי בראשית] מאין ליש ממש. כמו"כ [כמו כן] עתה מתחדשת הבריאה יש מאין ממש כו'.³¹

and just as the beginning of creation, in the six days of Creation, was from nothing into something, literally, so too now creation is renewed, something from nothing, literally, etc.

Just as in the six days of Creation the world came into being from nothing, so now it is constantly re-created, something from nothing. The next paragraphs explain what “something from nothing” means and how this leads to love.

SECTION 2 • ¶6-9

Something from nothing, and love

6 ולהבין ענין יש מאין³² והלא כתיב כי ממך הכל³³ וכולא קמיה כלא חשיב³⁴ כו' שכל מה שלמטה מטה הוא כלא וכאין כו' ולמה נק' הבריאה בשם יש מאין והלא נהפוך הוא.

To understand [the concept of] “something from nothing”: is it not written, “For everything is from You,” and “All before Him are considered as nothing,” etc., [meaning] that everything far below is as nothing and as naught, etc.? Why, then, is creation called by the name “something from nothing”? Is it not just the reverse?

The Alter Rebbe raises a difficulty with the phrase “something from nothing.” Scripture says “For everything is from You,” and the Zohar says that all before G-d is considered as nothing; if so, the created world is the “nothing” and G-d is the true “something,” so the phrase seems to be the wrong way round.

אך על זה אמר דוד המלך עליו השלום כי עמך³⁵ מקור חיים באורך נראה אור שהאמת הוא שמקור החיים הוא עמך כי ממך הכל ומ"מ נקי יש מאין כי באורך נראה אור.

But concerning this King David, peace be upon him, said, "For with You is the source of life; in Your light we see light." The truth is that the source of life is with You, for everything is from You; nevertheless it is called "something from nothing," because "in Your light we see light."

He answers with King David's words in Psalms: "For with You is the source of life; in Your light we see light." The source of life is indeed with G-d, yet creation can still be called "something from nothing," because it comes only from His light.

פי' באור וזיו בעלמא כמשל זיו השמש מהשמש שאינו מערך מהותו כלל כך השתלשלות והתהוות כל העולמות הם רק בחי' הארה והארה דהארה כו'

That is: by mere light and radiance, as in the analogy of the sun's radiance from the sun, which bears no comparison at all to its essence. So the chain of descent (hishtalshelus) and the coming into being of all the worlds are only the level of an illumination, and an illumination of an illumination, etc.

The worlds come from a mere radiance of G-d, as the sun's rays come from the sun yet bear no comparison to the sun itself. The whole chain of worlds is only an illumination, and an illumination of an illumination, each step further removed.

באורך הם עולמות עליונים נראה אור הם עולמות תחתונים שהם הארה דהארה כו' (ע' [עיינן] באגה"ק [באגרת

הקודש] ד"ה איהו וחיהו).³⁶

"In Your light": these are the higher worlds; "we see light": these are the lower worlds, which are an illumination of an illumination, etc. (See Iggeres HaKodesh, the section beginning "He and His life-forces.")

He reads the verse in two halves: "In Your light" is the higher worlds, and "we see light" is the lower worlds, a further reflection of that light. For a fuller treatment he refers to the letter in Iggeres HaKodesh, part of the Tanya, that begins "He and His life-forces."

ולכן אמר כי עמך ולא אמר כי אתה דהוה משמע שאתה בעצמך כביכול הוא המתלבש כו'.

Therefore he said "For with You," and did not say "For You," which would imply that You Yourself, as it were, are the one who is enclothed, etc.

This is why the verse says "with You" and not "You are the source of life": that would imply that G-d's very self is what is enclothed in creation.

אבל כי עמך פיי שמקור חיים הוא בטל וטפל עמך שנמשך מבחי' זיו בלבד כי מהותו ועצמותו ית' כביכול אינו בגדר השתלשלות והתלבשות כלל.

But “For with You” means that the source of life is nullified and subordinate with You, since it is drawn from the level of radiance alone; for His Being and Essence, blessed be He, as it were, is not within the bounds of descent and enclothement at all.

“With You” means that the source of life stands beside G-d, nullified and secondary to Him, since it comes only from His radiance. His own Being and Essence is entirely beyond the order of descending worlds and is not enclothed in them at all.

7 ולכן נקרא הבריאה יש מאין דהיינו מבחי' שהוא כאין ואפס וכלא חשיב שאינה מבחי' עצמותו ומהותו ית' כלל³⁷

Therefore creation is called “something from nothing,” that is, from a level that is as nothing and naught and considered as nothing, for it is not from the level of His Essence and Being, blessed be He, at all,

So creation is called “something from nothing” because its source is a level that, compared with G-d, is nothing at all, a level that is not His Essence and Being.

רק בחי' זיו והארה ממנו ית' והוא בחי' ומדת מלכותו ית' וכמ"ש מלכותך מלכות כל עולמים³⁸ שע"י שעלה במחשבתו ית' אנא אמלוך כו'

but only the level of radiance and illumination from Him, blessed be He. This is the level and attribute of His Malchus (sovereignty), blessed be He, as it is written, “Your kingship is a kingship over all worlds”: that is, through its having arisen in His thought, blessed be He, “I will reign,” etc.;

That source is only a radiance from G-d, namely His attribute of Malchus, sovereignty, as the psalm says, “Your kingship is a kingship over all worlds.” The worlds came into being because the thought “I will reign” arose before Him.

שבחי' מלוכה הוא רק בחי' שם שהיא התפשטות לזולתו להיות שמו נקרא מלך עליהם שאין זה אלא זיו כו'.

for kingship is only the level of a name, which is an extension to others besides himself, so that his name is called king over them; and this is nothing but radiance, etc.

Kingship is only a “name,” something that extends outward to others: a king’s name is called over his subjects, while he himself remains apart from them. Such a name is no more than a radiance.

8 וזהו ענין אחרי ה' בחי' אחוריים ומזה נמשך תלכו היא בחי' אהבה שנק' בשם הליכה כמ"ש הלך ונסוע הנגבה ³⁹ שכאשר יתבונן ויעמיק בשכלו ותבונתו מקרב איש ולב עמוק ⁴⁰ שכל השתלשלות העולמות אינן

And this is the meaning of "after Havayah": the level of the back (achorayim). And from this is drawn "you shall walk," which is the level of love, called by the name "walking," as it is written, "going on and journeying toward the south." For when a person contemplates and delves, with his intellect and understanding, from "the inner part of a man and a deep heart," [into the fact] that the whole chain of descending worlds is nothing

"After Havayah" refers to G-d's "back": His sovereignty as it extends into the worlds, as against His inner Self. From contemplating it comes "you shall walk," which is love, called "walking" as in Avram's "going on and journeying toward the south"; it comes when a person contemplates, with all the depth of his mind and heart, that the entire chain of worlds is only G-d's radiance.

אלא זיו כו' ממילא יומשך לאהבת ה' לבדו וכמ"ש מי לי בשמים ועמך ⁴¹ לא חפצתי כו'

but radiance, etc., he will naturally be drawn to the love of G-d alone, as it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.

Once a person truly grasps that all the worlds are only G-d's radiance, he will naturally love G-d alone and nothing else, as the psalmist says, "Whom do I have in heaven? And besides You I desire nothing."

(ועמ"ש בפ' וארא ⁴² בפ' וידבר אלקים וגו' אני ⁴³ הו'. שעל ידי ההתבוננות בגדולת א"ס ב"ה והתפשטותו בנבראים שזהו בחי' שם אלקים מזה ישוב לאהבה את הו' דלית מחשבה תפיסא ביה ⁴⁴ כו'. ⁴⁵)

(See what is written in Parshas Va'eira on the explanation of "And Elokim spoke, etc.... I am Havayah": through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, and His extension into the created beings, which is the level of the Name Elokim, one will come from this to love Havayah, Whom no thought can grasp, etc.

In a parenthetical aside the Alter Rebbe points to his discourse on "And Elokim spoke... I am Havayah" in Parshas Va'eira. There, contemplating G-d's greatness as it extends into creation, which is the Name Elokim, brings a person beyond it, to love Havayah, Whom no thought can grasp.

וזהו פ"י אחרי הו"י תלכו דבחי גדולת א"ס ב"ה והתפשטותו בנבראים נק' אחרי הו"י בחינת מלכותו ית' ומזה יומשך ההליכה לאהבת ה' לבדו כו')

And this is the meaning of “After Havayah shall you walk”: the level of the greatness of the Infinite One, blessed be He, and His extension into the created beings, is called “after Havayah,” the level of His Malchus, blessed be He; and from this the walking is drawn forth, to the love of G-d alone, etc.)

That is the meaning of “After Havayah shall you walk”: G-d’s greatness as it spreads into creation, His Malchus, is the “after,” the back, of Havayah. Contemplating it produces the “walking,” love for G-d alone.

ולהיות בחי' הליכה באהבה זו ממדרגה למדרגה דכמה דרגין על דרגין עד אין חקר ואהבה זו היא גדולה ונפלאה לאין קץ ותכלית להתענג על ה' ממש תענוג נפלא לאין קץ מאחר שבאמת כל העולמות אינן

And since there is a level of walking in this love, from level to level, for there are “many levels upon levels,” without limit, this love is great and wondrous, without end or limit: to delight in G-d, truly, a wondrous delight without end, since in truth all the worlds are nothing

This love keeps moving from level to level without end, because there are countless levels. It becomes a boundless delight in G-d Himself, since in truth all the worlds are only His radiance.

אלא זיו כו' וכתוב הודו על ארץ ושמים וירם קרן לעמו^{46,47} כו' לבני ישראל עם קרובו שהם קרוביו ממש כי חלק ה' ממש עמו.⁴⁸

but radiance, etc. And it is written, “His splendor is over earth and heaven, and He has raised up a horn for His people,” etc., “for the children of Israel, the people near to Him”: for they are truly His near ones, since “His people is the portion of Havayah,” truly.

The psalm says that G-d’s splendor is above earth and heaven, yet He raised the horn of Israel, “the people near to Him.” Israel are truly close to G-d, for “His people is the portion of Havayah”; so their love can reach G-d Himself, beyond all the worlds.

9 ואי לזאת מה מאד תהיה שמחת הנפש גדולה לאלהים ואהבה בתענוגים.⁴⁹ ועל זה נאמר עבדו את ה'⁵⁰ בשמחה היא שמחת הנפש המשכלת ומתבוננת בה' חיי

Accordingly, how very great will be the soul’s joy in G-d, and [its] “love with delights”! Of this it is said, “Serve Havayah with joy”: this is the joy of the soul that comprehends and contemplates G-d, the Life

Since a Jew’s love can reach G-d Himself, his soul’s joy in G-d can be immense, a “love with delights.” This is the joy meant in “Serve Havayah with joy”: the joy of a soul that understands and contemplates G-d, the Life of all life.

החיים ברוך הוא ואמרו רז"ל [רבותינו זכרונם לברכה] יפה שעה אחת בתשובה⁵¹ ומעשים טובים בעולם הזה מכל חיי העוה"ב [העולם הבא]⁵² לפי שחיי עולם הבא אינן אלא זיו ממנו ית' כו'.

of life, blessed be He. And our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," because the life of the World to Come is nothing but a radiance from Him, blessed be He, etc.

The Mishnah in Avos says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The reason, the Alter Rebbe says, is that the life of the World to Come is only a radiance from G-d.

מה שאין כן תשובה ומעשים טובים שענין תשובה הוא להשיב את הנפש ולדבקה בו יתברך מקורא ושרשא דכולא.

This is not so with teshuvah (return) and good deeds, for the meaning of teshuvah is to return the soul and make it cleave to Him, blessed be He, the Source and Root of all.

Teshuvah and good deeds, by contrast, reach G-d Himself: teshuvah returns the soul to G-d and binds it to Him, the Source and Root of all.

וזהו ג"כ מ"ש בשמחה ובטוב לבב מרוב כל⁵³ דהיינו יותר מעולם הבא שנק' יום שכולו ארוך⁵⁴ כו' (ועמ"ש בפ' וארא ע"פ לכן אמור לבנ"י [לבני ישראל] וע"פ ובבואה לפני המלך⁵⁵ במגלת אסתר):

And this is also what is written, "with joy and with gladness of heart, more than the abundance of everything": that is, more than the World to Come, which is called "the day that is entirely long," etc. (See what is written in Parshas Va'eira on the verse "Therefore say to the children of Israel," and on the verse "And when she came before the king," in Megillas Esther.)

The Torah's rebuke of those who did not serve G-d "with joy and with gladness of heart, from the abundance of everything" is read the same way: the joy should be greater than "the abundance of everything," the World to Come, which the Sages call "the day that is entirely long." He refers to two of his discourses in Torah Ohr for more.

SECTION 3 • ¶10-13

Fear and the order of prayer

10 ב ואותו תיראו. הוא בחינת שוב כי תלכו הוא בחי' רצוא הלך ונסוע ממדרגה למדרגה באהבה כו'

2. "And Him shall you fear": this is the level of "returning" (shov). For "you shall walk" is the level of "running" (ratzo), going on and journeying from level to level in love, etc.;

Section 2 turns to the second command, "And Him shall you fear." Love and fear are like the "running and returning" of the angels in Yechezkel's vision: love, "you shall walk," is the running, a movement onward from level to level, and fear is the return.

והשוב הוא להיות תיראו יראה בושת היא יראה פנימית מפני גדולת א"ס ב"ה בעצמו ובכבודו דלית מחשבה תפיסא ב"י [ביה] ⁵⁶ וכל נהוראין מתחשכאן קמיה ^{57,58} כו'.

and the returning is to be “you shall fear”: the fear of shame, which is inner fear, before the greatness of the Infinite One (Ein Sof), blessed be He, Himself and in His glory, Whom no thought can grasp, and before Whom all lights grow dark, etc.

The returning is “you shall fear”: an inner fear, a sense of shame before the greatness of the Infinite One Himself, Whom no thought can grasp and before Whom all lights grow dark. Where love strives toward G-d, this fear makes a person draw back in self-nullification before Him.

כי אית יראה ואית יראה ^{59,60} יראה חיצונית היא מפני התפשטות גדולת מלכותו ית' כמורא בשר ודם מפני התפשטות גדולת מלכותו על ריבוי עם ומדינות מלכותו כו'.

For there is fear and there is fear. Outer fear is before the spreading forth of the greatness of His sovereignty, blessed be He, like the awe of [a king of] flesh and blood because of the spreading forth of the greatness of his sovereignty over a multitude of people and the provinces of his kingdom, etc.

There are different kinds of fear. Outer fear is awe at G-d's sovereignty as it spreads over the worlds, like the awe a mortal king inspires because his rule extends over many people and lands.

11 וכך כתיב אלף אלפין ישמשוניה ⁶¹ כו'. וע"ד זה תקנו ברכת יוצר אור ששם נאמרה ונשנית יראה זו יוצר משרתים ואשר משרתיו כולם עומדים כו'

And so it is written, “A thousand thousands serve Him,” etc. Along these lines they instituted the blessing of Yotzer Or, where this fear is stated and repeated: “Who forms ministering beings, and Whose ministers all stand,” etc.,

Outer fear is the fear of the angels: “A thousand thousands serve Him.” The Sages built the blessing of Yotzer Or, before the morning Shema, around it, speaking again and again of the angels who stand and serve G-d.

ומשמיעים ביראה כו' כולם כאחד עונים באימה ואומרים ביראה כו' והאופנים וחיות הקודש ברעש גדול כו'

“and proclaim with fear,” etc.; “all of them as one respond with dread and say with fear,” etc.; “and the Ofanim and the holy Chayos, with a great noise,” etc.;

The blessing describes the angels proclaiming G-d's words with fear and answering as one with dread, and the Ofanim and the holy Chayos, angels of the Divine Chariot, rising with a great noise.

שמזה מקבלים ישראל ג"כ בחיי יראה זו. כמשל הרואה שרים משתחוים לפני המלך כו' וכמ"ש במ"א.

for from this Israel too receive this level of fear, as in the analogy of one who sees ministers bowing before the king, etc., as is explained elsewhere.

By saying and contemplating these words, a Jew receives this fear too, like a person who sees great ministers bowing before the king and is filled with awe of the king himself.

12 והנה יראה זו קודמת לאהבה שעייז שמקבלים יראה זו נמשכה מדרגת האהבה האמורה באהבת עולם אהבתנו כו'

Now, this fear comes before love: for through receiving this fear, the level of love spoken of in "With an everlasting love You have loved us," etc., is drawn forth,

This outer fear comes before love in the order of prayer: after the blessing of Yotzer Or comes the blessing "With an everlasting love You have loved us," in which love is drawn forth.

ויחד לבבנו לאהבה כו' הבוחר בעמו ישראל באהבה עד שבק"ש [שבקריאת שמע] נמשכה מדת האהבה העליונה לקיים ואהבת את ⁶² ה' אלהיך כו'

"and unite our hearts to love," etc., "Who chooses His people Israel with love," until in the Shema the supernal attribute of love is drawn forth, to fulfill "And you shall love Havayah your G-d," etc.

That blessing asks G-d to "unite our hearts to love" and ends "Who chooses His people Israel with love." Then, in the Shema itself, the supernal love is drawn down so that a person can fulfill "And you shall love Havayah your G-d."

ועל בחינת יראה ואהבה זו נאמר אכלתי יערי עם דבשי ⁶³ יער הוא שבו כל עץ ועצי שטים עומדים הם המלאכים שרפים עומדים. ^{64, 65, 66}

Of this level of fear and love it is said, "I have eaten My forest with My honey." A forest is that in which there is every tree, and "acacia wood, standing": these are the angels, "Seraphim stood."

The verse "I have eaten My forest with My honey" alludes to this fear and love; the word ya'ar is usually rendered "honeycomb," but it also means "forest." A forest is a place of standing trees, and the Midrash compares the "standing" acacia beams of the Mishkan to the Seraphim who "stood" above: the forest is the angels, who stand in fixed awe.

13 וזהו בברכת יוצר אור ששם נאמר ענין המלאכים שעומדים ומשמיעים ביראה והאופנים ברעש גדול כו'.

And this is in the blessing of Yotzer Or, where the matter of the angels is stated: that they stand and proclaim with fear, and “the Ofanim, with a great noise,” etc.

The “forest” of the verse is in the blessing of Yotzer Or, which describes the angels who stand and proclaim with fear, and the Ofanim rising with a great noise. This is the angels’ fear, which comes first.

ודבשי היינו מתיקות ותענוג היא האהבה בתענוגים שנמשכה בק”ש [בקריאת שמע] ואהבת ככל לבבך⁶⁷ שגם תוכיות הלב שהיא בעולם והסתר האהבה המסותרת יהיה גם תוכו רצוף אהבה⁶⁸ בהתגלות.

And “My honey” is sweetness and delight: this is the “love with delights” that is drawn forth in the Shema, “And you shall love... with all your heart”: that even the inwardness of the heart, which is in concealment and hiddenness, the hidden love, shall also have “its inside inlaid with love” in a revealed way.

“My honey,” sweetness and delight, is the “love with delights” drawn forth in the Shema: “And you shall love Havayah your G-d with all your heart.” Even the innermost point of the heart, where the hidden love lies concealed, is to be openly filled with love, “its inside inlaid with love,” in the words of the Song of Songs.

ובכל נפשך כל כחות הנפש מחשבה במחשבה כו' ובכל מאדך בלי שיעור והפסק שהאהבה בתענוגים אין לה קץ וסוף שיש להתענג מרוב כל כנ"ל

“And with all your soul”: all the powers of the soul, thought within thought, etc. “And with all your might”: without measure and without pause, for the love with delights has no end or limit, since one is to delight more than in “the abundance of everything,” as mentioned above.

“With all your soul” means with every power of the soul, a person’s thought joined to G-d’s thought, and “with all your might” means love without measure or pause. This love with delights is boundless, since it delights in G-d more than in “the abundance of everything,” the World to Come, as explained above.

(ועמ”ש ע”פ אני ישנה^{69, 70} כו' גבי פי' יונתי), ומבחינת אהבה זו יבא ויגיע למדרגת יראה פנימיות בחי' ביטול במציאות ממש והיינו בחי' השתחואות שבתפלת שמונה עשרה

(See what is written on the verse “I am asleep,” etc., regarding the explanation of “My dove.”) And from the level of this love he will come and reach the level of inner fear, the level of the nullification (bittul) of one’s very existence, truly; and this is the level of the bowings in the prayer of Shemoneh Esreh.

After referring to his explanation of “My dove” in the discourse on “I am asleep,” the Alter Rebbe says that this love leads on to inner fear: a complete nullification of one’s very existence before G-d. It is expressed in the bowings of the Shemoneh Esreh, the standing prayer.

כי בחינת יוצר אור הוא מדרגת המלאכים ויראתם והשתחואתם הוא בבחינת חיצוניות. משא"כ תפלת שמונה עשרה היא בחי' ביטול והשתחואות הנשמות שהם בבחי' פנימיות.

For the level of Yotzer Or is the level of the angels, and their fear and their bowing are on the level of the outer dimension (chitzoniyus); whereas the prayer of Shemoneh Esreh is the level of the bittul and the bowings of the souls, who are on the level of the inner dimension (pnimiyus).

The fear and bowing of the angels, described in Yotzer Or, belong to the outer dimension. The bittul and bowing of souls in the Shemoneh Esreh belong to the inner dimension.

דהיינו להיות בבחי' בטול במציאות ממש מפני אור א"ס ב"ה בעצמו ובכבודו דלית מחשבה כו'

That is, to be in a state of the bittul of one's very existence, truly, before the Infinite Light (Or Ein Sof), blessed be He, Himself and in His glory, Whom no thought [can grasp], etc.:

In the Shemoneh Esreh a person is to stand utterly nullified before the Infinite Light itself, G-d as He is in Himself, beyond the grasp of any thought.

בחי' סובב כל עלמין [ועמ"ש מענין ביטול במציאות שבשמונה עשרה ע"פ יהודה אתה⁷¹ כו' וע"פ השמים כסאי כו' איזה בית אשר תבנו לי⁷² כו'

the level of the light that encompasses all worlds (sovev kol almin). (See what is written about the bittul of existence in Shemoneh Esreh, on the verse "Yehudah, you," etc., and on the verse "The heavens are My throne," etc., "What house can you build for Me?" etc.,

This is the light that encompasses all worlds, too great to be enclothed in them. For more on the bittul of Shemoneh Esreh the Alter Rebbe refers to his discourses on "Yehudah, you" and on "The heavens are My throne... What house can you build for Me?"

והקדוש בשמים ובארץ⁷³ שאין לפניו ית' בחי' שמים ולא בחינת ארץ שמעלה ומטה שוין אצלו ואין תופס מקום לפניו ית' גשמיות כמו רוחניות ממש

and "the Holy One in heaven and on earth": for before Him, blessed be He, there is neither the level of heaven nor the level of earth, since above and below are equal to Him, and physicality takes up no space before Him, blessed be He, exactly like spirituality [takes up none].

The phrase "the Holy One in heaven and on earth," from the Yishtabach blessing, expresses that before G-d there is neither "heaven" nor "earth": above and below are equal to Him, and physical things take up no more space before Him than spiritual ones.

ולכן יכול להיות נמשך בחינת ביטול זה גם בגשמיות כי הכל רק בבחינת באורך נראה אור⁷⁴ באורך גן ע דן העליון ונראה אור גן עדן התחתון וכולם אינם רק אור וזיו כו' כנ"ל:

Therefore this level of bittul can be drawn even into physicality, for everything is only on the level of “In Your light we see light”: “In Your light” is the higher Gan Eden, and “we see light” is the lower Gan Eden, and all of them are nothing but light and radiance, etc., as mentioned above.)

That is why this bittul can reach even into the physical world. As explained earlier, everything is only “in Your light we see light”: even the higher and lower Gan Eden are only light and radiance, so the physical and the spiritual alike are as nothing before Him.

SECTION 4 • ¶14-15

Mitzvos and Torah

14 ג ואת מצותיו תשמרו. הנה במצות כתיב אשר אנכי מצוך היום⁷⁵ על לבבך. פי' כדי להמשיך לבבך אליו ית' כמים הפנים⁷⁶ כו'

3. “And His commandments shall you keep.” Now, concerning the mitzvos it is written, “which I command you today, upon your heart”: that is, in order to draw your heart to Him, blessed be He, “as water [mirrors] the face,” etc.;

Section 3 explains the third command, “And His commandments shall you keep.” The Torah says of the mitzvos, “which I command you today, upon your heart”: they are meant to draw a person’s heart to G-d, as a face reflected in water answers the face that looks into it.

שעל ידי המצות שהם רצונו ית' אשר קדשנו במצותיו שנמשכות למטה על נפש האדם יתעורר רצון הנפש ג"כ אליו ית' כמים הפנים.

for through the mitzvos, which are His will, blessed be He, “Who has sanctified us with His commandments,” which are drawn down below upon a person’s soul, the soul’s will will also be aroused toward Him, blessed be He, “as water [mirrors] the face.”

The mitzvos are G-d’s will, which He draws down upon the soul, as in the blessing “Who has sanctified us with His commandments.” When G-d’s will comes down to a person, the person’s own will is aroused toward G-d in response, like a reflection in water.

וזהו עשה רצונו כרצונך ⁷⁷ כדי שיעשה רצונך כרצונו. ⁷⁸ פ"י שימושך רצונו ית' שהן המצות למטה כדי שימושך רצון הנפש אליו ית'.

And this is “Do His will as your will, so that He will do your will as His will”: that is, that His will, blessed be He, which is the mitzvos, will be drawn below, so that the soul’s will will be drawn to Him, blessed be He.

The Mishnah’s “Do His will as your will, so that He will do your will as His will” is read the same way: G-d’s will comes down in the form of the mitzvos so that the soul’s will may rise to Him.

וזהו ענין נר מצוה ⁷⁹ דהיינו שמן המצוה נמשך נר והארה בנפש היא הארת הרצון והאהבה שבלב

And this is the meaning of “a mitzvah is a lamp”: that from the mitzvah a lamp and an illumination are drawn into the soul, which is the illumination of the will and of the love in the heart.

This is the meaning of “a mitzvah is a lamp”: each mitzvah lights a lamp in the soul, a glow of will and of love for G-d in the heart.

(ועמ"ש מזה ע"פ והיה לכם לציצית ^{80,81} איך שהמצות הן הן שממשיכות בחי' חכמה עילאה בחינת ביטול לכללות נשמות ישראל כו' ונר בגימט' [בגימטריא] ר"ן [רבינו נסים] כי בחי' רמ"ח מ"ע [מצות עשה] הן נמשכות ע"י ב' בחי' ימין ושמאל כו' ע"ש, וכמ"ש בזהר תרומה)

(See what is written about this on the verse “And it shall be for you as tzitzis”: how it is the mitzvos themselves that draw the level of supernal Chochmah, the level of bittul, to the souls of Israel as a whole, etc.; and נר (lamp) is numerically 250, because the 248 positive commandments are drawn through two levels, right and left, etc.; see there. And as is written in the Zohar, Terumah)

In a parenthetical note the Alter Rebbe refers to his discourse on tzitzis, which explains that the mitzvos draw supernal Chochmah, the source of bittul, to the souls of Israel as a whole. The word ner, “lamp,” has the numerical value 250: the 248 positive commandments plus the two channels, right and left, through which they are drawn, as the Zohar on Terumah explains.

(דקס"ו ע"ב) ⁸² ע"פ כי נר מצוה כו'. ועיין ברבות קדושים פכ"ה ⁸³ אחרי כו' תלכו וכי אפשר לב"ו [לבשר ודם] ⁸⁴ כו'

(166b), on the verse “For a mitzvah is a lamp,” etc. And see the Midrash Rabbah on Kedoshim, chapter 25: “After [Havayah your G-d] shall you walk’: is it then possible for flesh and blood,” etc.,

The Zohar passage comments on “For a mitzvah is a lamp.” The Alter Rebbe also points to the Midrash on Kedoshim, which asks how flesh and blood could possibly “walk after” G-d.

ובו תדבקון כו' עד אלא למטע תחלה כו' ע"ש והיינו להמשיך בהארץ מבחי' עץ החיים

“and to Him shall you cleave,” etc., until “but with planting first,” etc.; see there. And this is to draw into the land from the level of the Tree of Life.

The Midrash asks the same of “and to Him shall you cleave,” and answers that one is to follow G-d’s ways: at the beginning of creation He first busied Himself with planting, so Israel, entering the land, are to begin with planting. The Alter Rebbe explains this as drawing into the land from the level of the Tree of Life.

(ועיין בזהר בפי' ויחי דרכיו ע"ב גבי בפסח על התבואה בעצרת על פירות האילן^{85,86} קדושים דפי"ז

סע"א [סוף עמוד א]. בלק דף ר"ב. פנחס רנ"ג א'. ועיין ברבות נשא פ"י [פרק י' / פרשה י'] רל"ו ג' ובשה"ש

[ובשיר השירים] בפסוק שוקיו עמודי⁸⁷).⁸⁸

(See the Zohar, Parshas Vayechi, 226b, regarding “On Pesach, concerning the grain; on Atzeres, concerning the fruit of the tree”; Kedoshim, 87a, at the end of the side; Balak, page 202; Pinchas, 253a. And see the Midrash Rabbah on Naso, section 10, [page] 236, [column] 3, and on Song of Songs, on the verse “His legs are pillars.”)

He adds further references: the Zohar on Vayechi, which explains the Mishnah that the world is judged on Pesach concerning the grain and on Atzeres concerning the fruit of the tree, and other passages of the Zohar and the Midrash Rabbah.

אך הנה המצות צריכות שמירה דהיינו הנר שנמשך מהן וכענין לא כאברהם שיצא ממנו⁸⁹ ישמעאל

כו', ואמרז"ל [ואמרו רבותינו זכרונם לברכה] עבירה מכבה מצוה דהיינו שמכבה את הנר ונשקע אש האהבה,

However, the mitzvos need guarding, that is, the lamp that is drawn from them, as in the matter of “not like Avraham, from whom Yishmael came forth,” etc. And our Sages, of blessed memory, said, “A transgression extinguishes a mitzvah”: that is, it extinguishes the lamp, and the fire of love sinks away;

Yet the mitzvos need “keeping”: the lamp they light must be guarded. The Alter Rebbe alludes to the Talmud’s account of Yaakov’s fear that something unworthy had come from him, as Yishmael came from Avraham; and the Sages say “A transgression extinguishes a mitzvah,” meaning that sin puts out the lamp and the fire of love dies down.

אבל אינו מכבה גוף המצוה עצמה ח"ו [חס ושלום] לומר כי לא תזכרנה לו המצות בחשבון ח"ו [חס ושלום]

but it does not extinguish the body of the mitzvah itself, G-d forbid, so as to say that the mitzvos will not be remembered for him in the reckoning, G-d forbid;

Sin does not erase the mitzvah itself, G-d forbid; the mitzvos a person has done are still counted to his credit.

שהרי מי שיש בידו מחצה זכיות ומחצה עונות הרי זה מנוחלי עוה"ב [עולם הבא] אלא שנפרעין ממנו על עונותיו ואינו מאבד זכיותיו ח"ו [חס ושלום]

for one who has half merits and half sins is among those who inherit the World to Come; only, he is punished for his sins, but he does not lose his merits, G-d forbid.

For one whose merits and sins are evenly balanced still has a share in the World to Come; he is punished for his sins, but his merits are not lost.

אלא הכוונה שמכבה את הנר וההארה שנמשך מהמצוה בנפש וע"ז נאמר ואת מצותיו תשמרו שלא יבא לידי איבוד ח"ו [חס ושלום] והיינו ע"י ובקולו תשמעו הוא קול התורה כי עבירה מכבה מצוה ואינה מכבה תורה. ^{90, 91, 92}

Rather, the intent is that it extinguishes the lamp and the illumination drawn from the mitzvah into the soul. Of this it is said, "And His commandments shall you keep," so that it not come to be lost, G-d forbid; and this is through "and to His voice you shall listen," which is the voice of the Torah; for a transgression extinguishes a mitzvah but does not extinguish Torah.

What sin extinguishes is the lamp, the glow of love that the mitzvah brought into the soul. Guarding it is the meaning of "His commandments shall you keep," and it comes through the next command, "to His voice you shall listen," the voice of Torah, since a transgression extinguishes a mitzvah but not Torah.

15 והטעם שעם היות שהמצוה היא הארת רצון העליון ב"ה עכ"פ [על כל פנים] הרי ירדה למטה בנפש ונגבלה בבחי' כלי

The reason is that, although the mitzvah is an illumination of the Supreme Will, blessed be He, nevertheless it has descended below into the soul and become limited in the form of a vessel;

Why can sin extinguish a mitzvah but not Torah? A mitzvah is a ray of G-d's supreme will, but when it comes down into the soul it is held within a limited "vessel."

והרי יש בחי' זה לעומת זה ⁹³ שכשם שע"י המצוה הוא מקיים הרצון כך הנה בעבירה הוא עובר הרצון ולכן עבירה מכבה הארת המצוה.

and there is the level of "one opposite the other": just as through the mitzvah one fulfills the Will, so through a transgression one transgresses the Will. Therefore a transgression extinguishes the illumination of the mitzvah.

Since G-d made "one opposite the other," the mitzvah has a counterpart: as a mitzvah fulfills G-d's will, a transgression violates it. That is why a transgression can put out the light a mitzvah kindled.

אבל התורה היא אלפים שנה ⁹⁴ כו' ⁹⁵ אורייתא מחכמה נפקת ^{96,97} כו' היא המאירה את הנר מצוה וכמ"ש כי נר מצוה ותורה אור ⁹⁸ שהתורה הוא האור להנר של מצוה

But the Torah is “two thousand years,” etc.; “the Torah issues from Chochmah,” etc.; it is what lights the lamp of the mitzvah, as it is written, “For a mitzvah is a lamp and the Torah is light”: the Torah is the light for the lamp of the mitzvah.

The Torah, however, preceded the world by “two thousand years” and “issues from Chochmah”; it is a higher light that lights the lamp of the mitzvah. In the verse “For a mitzvah is a lamp and the Torah is light,” the Torah is the light that kindles the lamp.

(ועיין בהרמ"ז [בהרב משה זכות] ר"פ בהעלותך פ"י משום דהתורה היא עץ החיים שהוא בחי' יסוד אבא כו' ואין כח בקליפה לשלוט שם, משא"כ במצוה שהיא בחי' מלכות ששם עה"ד [עץ הדעת] טו"ר [טוב ורע] ⁹⁹ ויש שם אחיזה לחיצונים, והיינו שהמצוה נק' נר

(See the Ramaz at the beginning of Parshas Beha'aloscha, who explains [that this is] because the Torah is the Tree of Life, which is the level of Yesod of Abba, etc., and the kelipah has no power to rule there; whereas the mitzvah is the level of Malchus, where the Tree of Knowledge of good and evil is, and the external forces have a hold there. That is, the mitzvah is called a lamp

In a parenthetical note the Alter Rebbe cites the Ramaz, a commentator on the Zohar: the Torah is the Tree of Life, rooted in Yesod of Abba, where kelipah has no power, while a mitzvah is at the level of Malchus, the place of the Tree of Knowledge of good and evil, where the external forces can take hold. That is why a mitzvah is called only a “lamp.”

שהיא המשכת ח"ע [חכמה עילאה] ע"י רמ"ח אברים, אבל התורה אור היינו המשכת ח"ע [חכמה עילאה] ממש כמו שהיא למעלה מהתלבשות באברים כו' וזהו ענין הנז' [הנוכח] כאן שהתורה היא אלפים שנה כו' אאלפך חכמה אאלפך בינה ¹⁰⁰ בחינת עץ החיים כנ"ל.

because it is the drawing down of the higher Chochmah through the 248 limbs, but “the Torah is light,” that is, the drawing down of the higher Chochmah itself, as it is above enclothement in limbs, etc. And this is what is mentioned here, that the Torah is “two thousand years,” etc.: “I will teach you Chochmah, I will teach you Binah,” the level of the Tree of Life, as mentioned above.

A mitzvah draws the higher Chochmah down through the 248 “limbs” of the commandments, while Torah draws the higher Chochmah as it is, above being enclothed in limbs. The “two thousand years” are linked to “I will teach you (a'alefcha) Chochmah, I will teach you Binah”: the word for “teach” shares its letters with elef, “thousand,” so the two thousands allude to Chochmah and Binah, the Tree of Life.

ויוכן זה עוד ממ"ש ע"פ והיה מספר בניי [בני ישראל]¹⁰¹ בענין פקדת הארץ ותשוקה¹⁰² דקאי על המצות שעייז נעשה הנפש שוקקה כמים הפנים כו'

This will be understood further from what is written on the verse "And the number of the children of Israel shall be," regarding "You have remembered the earth and made it yearn," which refers to the mitzvos, through which the soul becomes yearning, "as water [mirrors] the face," etc.;

He adds an explanation from his discourse on "And the number of the children of Israel shall be": the verse "You have remembered the earth and made it yearn" refers to the mitzvos, which make the soul yearn for G-d, as a face is mirrored in water.

אך התורה היא בחי' עד יערה עלינו רוח ממרום¹⁰³ שלמעלה מבחי' מים שהן המצות כו' ע"ש ועיין ברע"מ [ברעיא מהימנא פ' צו] (דכ"ח ע"ב) מענין ואין עבירה מכבה תורה¹⁰⁴ ובהרמ"ז [ובהרב משה זכות] שם.

but the Torah is the level of "until a spirit is poured upon us from on high," which is above the level of water, which is the mitzvos, etc.; see there. And see the Raaya Mehemna, Parshas Tzav) (28b), on the matter of "and a transgression does not extinguish Torah," and the Ramaz there.

The Torah, however, is "a spirit poured upon us from on high," above the "water" of the mitzvos. He also refers to the Raaya Mehemna on Tzav, which teaches that a transgression does not extinguish Torah, and to the Ramaz there.

כי מקור התורה ושרשה היא הגבה למעלה מקורא ושרשא דכולא מבחי' י"ג מדה"ר [מדות הרחמים] הנמשכות בחדש אלול

For the source and root of the Torah is exceedingly high above, the Source and Root of all, from the level of the Thirteen Attributes of Mercy that are drawn forth in the month of Elul,

Sin cannot extinguish Torah because its root is higher than all else, in the Thirteen Attributes of Mercy, which are drawn forth in the month of Elul.

כי אז הוא זמן ועת רצון למעלה, ובכל השנה ממשיכים י"ג מדה"ר [מדות הרחמים] על ידי התורה

for then is a time and season of favor above; and throughout the year the Thirteen Attributes of Mercy are drawn forth through the Torah.

Elul is a time of divine favor, when the Thirteen Attributes of Mercy are drawn down from above; during the rest of the year they are drawn down through the Torah.

כי מקור התורה תרי"ג מצות דאורייתא וז' מצות דרבנן בגימט' [בגימטריא] תר"ך הם תר"ך עמודי אור מקורות הרחמים והסליחות ושם נושא עון ופשע

For the source of the Torah, the 613 commandments of the Torah and the 7 commandments of the Rabbis, numerically 620, are the 620 pillars of light, the sources of mercy and forgiveness; and there is "Who bears iniquity and transgression."

The Torah's 613 commandments together with the 7 rabbinic commandments number 620, the "620 pillars of light" that are sources of mercy and forgiveness. There G-d is "bearing iniquity and transgression," one of the Thirteen Attributes of Mercy.

ולכן אין עבירה מכבה תורה לפי שנמשך מבחי' נושא עון כו' (וזהו הרועה בשושנים^{105, 106} שהם י"ג מדה"ר [מדות הרחמים] ואמרו בזהר שמות דף עשרים ע"ב באותן ששונים בתורה כו'.

Therefore a transgression does not extinguish Torah, since it is drawn from the level of "Who bears iniquity," etc. (And this is "who grazes among the roses," which are the Thirteen Attributes of Mercy; and they said in the Zohar, Shemos, page 20b, [that this refers] to those who study Torah, etc.

Because Torah is drawn from the level where G-d "bears iniquity," sin cannot extinguish it. In another aside the Alter Rebbe says that the "roses" of "He who grazes among the roses" are the Thirteen Attributes of Mercy, and cites the Zohar, which reads "among the roses" (bashoshanim) as "among those who study (sheshonim) Torah."

ויוכן זה ממ"ש במ"א ע"פ ואתחנן¹⁰⁷ שהתורה הוא המשכת אתעדל"ע [אתערותא דלעילא] מבחינה שאין אתעדל"ת [אתערותא דלתתא] מגעת שם וזהו ענין ואתחנן מתנת חנם חנם בלא מצות וגם ואתחנן בחינת חנון ורחום הוי' שזהו כחי י"ג מדה"ר [מדות הרחמים] כו' ע"ש.

This will be understood from what is written elsewhere on the verse "And I pleaded": that the Torah is the drawing down of an arousal from above from a level that an arousal from below does not reach. And this is the meaning of "And I pleaded": a free gift, free without mitzvot; and also, "And I pleaded" is the level of "Gracious and merciful is Havayah," which is the level of the Thirteen Attributes of Mercy, etc.; see there.

He refers to his discourse on "And I pleaded" (va'eschanan): Torah draws down an arousal from above, from a level that no arousal from below can reach. Va'eschanan means a request for a free gift, "free" of mitzvot, unearned; it also suggests "Gracious (chanun) and merciful is Havayah," the Thirteen Attributes of Mercy.

הרי מכ"ז [מכל זה] מבואר איך שייך המשכת י"ג מדה"ר [מדות הרהמים] ע"י התורה ועמ"ש עוד מענין תורה ומצות בד"ה בשעה שהקדימו ישראל נעשה לנשמע¹⁰⁸ גבי שבועות).

From all this it is clear how the drawing down of the Thirteen Attributes of Mercy through the Torah applies. And see further what is written on Torah and mitzvos in the discourse beginning "When Israel put 'we will do' before 'we will listen,'" for Shavuot.)

All this shows how Torah draws down the Thirteen Attributes of Mercy. For more on Torah and mitzvos he refers to his Shavuot discourse on "When Israel put 'we will do' before 'we will listen.'"

וזהו ובקולו תשמעו כי כל קול הוא ענין המשכה מלמעלה למטה כך התורה הנה נמשכה מלמעלה ממקום גבוה מאד ע"י תנאים ואמוראים מארי

And this is "and to His voice you shall listen": for every voice is a drawing down from above to below; so the Torah was drawn down from above, from a very high place, through the Tannaim and Amoraim, the masters

This explains the next command, "and to His voice you shall listen": a voice carries what is within downward and outward. So the Torah came down from a very high place through the Tannaim and Amoraim, the sages of the Mishnah and the Gemara.

מתניתין וגמרא והלכה זו שנאמרה מפי בית שמאי ובית הלל היא דבר ה' עצמו וכמ"ש ודברי אשר שמתו בפיו¹⁰⁹ דברי ממש וזהו ובקולו ממש תשמעו

of the Mishnah and the Gemara. And this halachah, stated by the mouth of Beis Shammai and Beis Hillel, is the word of G-d itself, as it is written, "And My words which I have put in your mouth": My words, literally. And this is "and to His voice," literally, "you shall listen";

Even a halachah stated by Beis Shammai and Beis Hillel is G-d's own word, as the prophet says, "My words which I have put in your mouth." That is why the verse says "to His voice": in Torah study a person hears G-d's own voice.

כי כל היושב ושונה הקב"ה יושב ושונה כנגדו רק אתם תשמעו כענין שמע השמע לאזנך מה שאתה מוציא מפיו¹¹⁰, פ"י שאתה הוא בחי' תורה שבעל פה שהיא היא הדבר ה' המדברת בפיו¹¹¹.

for whoever sits and studies, the Holy One, blessed be He, sits and studies opposite him; only, you are to listen, as in "Hear": let your ears hear what you bring out from your mouth": that is, "you" is the level of the Oral Torah, which is itself the word of G-d speaking in your mouth.

The Sages teach that when a person sits and studies, G-d sits and studies opposite him; the person's part is to listen. The Talmud's "let your ears hear what you bring out from your mouth" is read here as saying that the "you" who speaks is the Oral Torah, G-d's word speaking through the person's mouth.

SECTION 5 • ¶16-18

The servant and cleaving

16 ואותו תעבדו פי' תעבדו להיות בחי' עבד וכמ"ש עבדו את¹¹² ה' בשמחה כי צריך להיות בבי' בחינות בחי' בן ובחי' עבד. בחי' בן הוא האהבה ושמחת הנפש להיות תלכו ממדרגה למדרגה.

“And Him shall you serve”: “you shall serve” means to be on the level of a servant, as it is written, “Serve Havayah with joy.” For one must be in two modes, the level of a son and the level of a servant. The level of a son is the love and the joy of the soul, to be “you shall walk,” from level to level.

The next command is “And Him shall you serve”: to serve as a servant. Citing “Serve Havayah with joy,” the Alter Rebbe says that a person must serve G-d in two modes, as a son and as a servant; the son’s mode is the love and joy that “walk” from level to level.

17 ובחי' עבד הוא לעבוד כמו העבד שהוא עובד את אדונו שאין כונתו רק לעבוד את אדונו למלאות רצונו הגם שלא יהיה לו שום טעם והשגה בעבודתו

And the level of a servant is to serve like a servant who serves his master, whose only intent is to serve his master and fulfill his will, even though he has no reason or understanding at all in his service,

The servant’s mode is to serve as a slave serves his master: his only aim is to do his master’s will, even without understanding the reason for his work.

וגם אינו יודע טיב העבודה ומהותה שיהיה לו חפץ ותשוקה מצד העבודה עצמה אעפ"כ [אף על פי כן] הרי הוא עובד בלב שלם מחמת שמקבל

and also does not know the quality and nature of the work, such that he would have desire and longing for the work itself; nevertheless he serves with a whole heart, because he accepts

He may not even appreciate the work itself or feel any desire for it, yet he works wholeheartedly because he has accepted his master’s yoke.

עליו עול רבו לעבדו בכל כחו, כך צריך אדם לקבל עליו עול מלכות שמים ולקיים מצותיו ית' מחמת כי כן צוה לו המלך כו', הגם

upon himself the yoke of his master, to serve him with all his strength. So a person must accept upon himself the yoke of the Kingdom of Heaven and fulfill His commandments, blessed be He, because the King has so commanded him, etc. Even though

He serves his master with all his strength. So a person must accept the yoke of the Kingdom of Heaven and keep G-d’s commandments simply because the King has commanded it.

כי מצות צריכות כוונה וכוונתה היא השמחה באהבת ה' כמים הפנים מפני שבה ועל ידה נמשך רצון העליון אשר קדשנו במצותיו, מ"מ צריך להיות ג"כ בחי עבודה

mitzvos require intention, and their intention is joy in the love of G-d, "as water [mirrors] the face," because in it and through it the Supreme Will is drawn down, "Who has sanctified us with His commandments," nevertheless there must also be the level of service;

Mitzvos do require intention, and their intention is the joy of loving G-d, the soul's response to the Supreme Will drawn down in each mitzvah. Even so, there must also be the servant's mode of service.

כי הגם שעבודה זו היא מדרגה התחתונה שבנפש נגד השמחה באהבת ה' מ"מ הרי יש בה מעלה אחרת מצד ההכנעה והביטול כו'

for although this service is the lowest level of the soul compared with the joy in the love of G-d, nevertheless it has another advantage, by virtue of the submission and the bittul, etc.,

Compared with the joy of love, a servant's obedience is the lowest level of the soul, yet it has an advantage of its own: submission and bittul, setting oneself aside before G-d.

וכמ"ש במ"א, שזהו שהוכיח שמואל את שאול הלא שמוע מזבח טוב¹¹³ וגו' (ועמ"ש עוד מענין מעלת בחינת עבודה זו דבחינת עבד כפ' שלח ע"פ ועתה יגדל נא¹¹⁴ כו').

as is explained elsewhere. This is how Shmuel rebuked Shaul: "Is not obedience better than sacrifice?" etc. (See further what is written on the advantage of this level of service, the level of a servant, in Parshas Sh'lach, on the verse "And now, I pray, let it be great," etc.)

This is what Shmuel told King Shaul when he rebuked him for sparing Amalek's livestock to offer as sacrifices: obeying G-d is better than sacrifice. The Alter Rebbe also refers to his discourse in Parshas Sh'lach on "And now, I pray, let the power of Ado-nai be great."

וגם הנה עי"ז ובו תדבקון לי [לשון] רבים כי יש בנפש ג' בחי נפש רוח ונשמה שהם מחשבה דבור ומעשה.

Also, through this, "and to Him shall you cleave," in the plural; for the soul has three levels, nefesh, ruach and neshamah, which are thought, speech and action.

Through this service comes "and to Him shall you cleave," in the plural, because the soul has three levels, nefesh, ruach and neshamah, which act through thought, speech and action, and each must cleave to G-d.

ומעשה הוא בחי' עבד בחי' עשיה וצריך האדם לאכללא דבור בדבור ומחשבה במחשבה כו' והנה התקשרות המחשבה היא בדביקות הנפש ושמחתה באלהים חיים,

And action is the level of a servant, the level of asiyah (action). A person must “include speech in speech and thought in thought,” etc. Now, the binding of thought is through the soul’s cleaving and its joy in the living G-d;

Action is the servant’s level, the level of “doing.” A person must join his speech to G-d’s speech and his thought to G-d’s thought, and the bond of thought comes through the soul’s cleaving to the living G-d and its joy in Him.

אך המעשה שהיא מדרגה אחרונה וצריכה גי'כ לעלות ולהתקשר בה' אין התקשרותה אלא עי' בחי' עבד שהוא בחינת עשי' [עשיה],

but action, which is the last level and also needs to rise and be bound to G-d, is bound only through the level of a servant, which is the level of asiyah.

Action, the lowest level, must also rise and be bound to G-d, and it is bound only through the servant’s mode: doing what the King commands.

וגם למי שאין יד שכלו ותבונתו מגעת להוליד מהם אהבה עזה בבחינת תלכו תהיה זאת עבודתו עבודה תמה לעבוד עבודת עבד.

And also, for one whose intellect and understanding cannot reach so far as to give birth from them to a powerful love on the level of “you shall walk,” let this be his service, a perfect service: to serve the service of a servant.

And one whose mind cannot produce a powerful love, the son’s “walking,” can still offer a complete service by serving as a servant.

18 ועיי' ובו תדבקון¹¹⁵ כתיב בתוספת נוי' כי הנוי' פשוטה יש לה רגל ארוכה¹¹⁶ ומשוכה למטה לרמז

שתתפשט ותומשך הארת והמשכת גילוי אלהותו ית'

And through this, “and to Him shall you cleave” (tidbakun) is written with an additional nun; for the final nun has a long leg, extended downward, to hint that the illumination and the drawing down of the revelation of His G-dliness, blessed be He, will spread and be drawn

Serving as a servant leads to “and to Him shall you cleave,” and the Torah writes tidbakun with an extra final nun. The final nun has a long leg reaching below the line, a sign that the revelation of G-dliness is to be drawn down to the lowest levels.

למטה מטה עד שאפי' [שאפילו] בחי עשיה יהיה כולו קדש לה' שאז לא יהיה יניקה לסטי"א [לסטרא אחרא] וחיצונים כלל וכמ"ש ואת רוח הטומאה אעביר מן הארץ¹¹⁷ וגו'

lower and lower, until even the level of asiyah (action) will be entirely holy to G-d; for then the sitra achra (the other side) and the external forces will have no nurture at all, as it is written, "And I will remove the spirit of impurity from the earth," etc.,

The revelation reaches even the level of action, the lowest of thought, speech and action, until it too is wholly holy to G-d. Then the sitra achra and the external forces will have nothing to draw life from, as the prophet promises, "And I will remove the spirit of impurity from the earth."

זכריה סי' י"ג ועמ"ש מענין¹¹⁸ נוי"ן פשוטה ע"פ נשא את ראש בני גרשון¹¹⁹ כו' וע' בזהר בשלח דף מ"ט ע"א מענין ובו תדבקון:^{120, 121, 122, 123, 124, 125}

Zechariah, chapter 13. See what is written about the final nun on the verse "Take a count of the sons of Gershon," etc.; and see the Zohar, Beshalach, page 49a, on "and to Him shall you cleave."

The verse is in Zechariah, chapter 13. For more on the final nun the Alter Rebbe refers to his discourse on "Take a count of the sons of Gershon," and for "and to Him shall you cleave" to the Zohar on Beshalach.

SECTION 6 • ¶19-23

Summary

19 קיצור מד"ה אחרי הוי' אלקיכם תלכו

Summary of the discourse beginning "After Havayah your G-d shall you walk"

A short summary of the whole maamar follows, in four sections matching its four main parts.

20 (א) ענין כי מנסה ה' שהנסיונות באין לאדם כדי שיתגבר עליהן כדי שעל ידי כן יבא למעלת ומדרגת לדעת.

(1) The matter of "For Havayah is testing": the tests come to a person so that he will overcome them, so that through this he will come to the eminence and level of "to know."

The first section of the summary: tests come so that a person may overcome them and so reach Daas, the level of "to know."

אך אם אין בינה אין דעת¹²⁶ שעל ידי התבוננות נעשה הרחבת הדעת והיינו להתבונן איך שהבריא י' מאין שמקור ההתהוות מבחי' זיו והארה שהוא כאין ונקי שם.

But “if there is no understanding, there is no knowledge”: through contemplation an expansion of Daas comes about. That is, to contemplate how creation is something from nothing: the source of coming into being is from the level of radiance and illumination, which is as nothing and is called a “name.”

Daas requires Binah, contemplation. One contemplates that creation is something from nothing: it comes from G-d's radiance, which is as nothing beside Him and is only His “name.”

וזהו כי עמך מקור חיים.¹²⁷ ונקרא אחרי הוי' בחי' אחוריים ומה נמשך תלכו הלך ונסוע¹²⁸ ממדרגה למדרגה וזהו בחי' רצוא שהוא הנמשך מבחי' אחרי ה':

And this is “For with You is the source of life.” And it is called “after Havayah,” the level of the back; and from this is drawn “you shall walk,” “going on and journeying,” from level to level. This is the level of “running” (ratzo), which is drawn from the level of “after Havayah.”

This is “For with You is the source of life.” That radiance is G-d's “back,” the “after Havayah”; contemplating it produces “you shall walk,” the love that moves from level to level, the soul's “running” (ratzo).

21 (ב) ואח"כ ואותו תיראו הוא בחי' שוב שזה נמשך מבחינת אותו ממש דהיינו מפני גדולת א"ס ב"ה בעצמו ועמ"ש בד"ה וידעת היום.

(2) And afterwards, “and Him shall you fear”: this is the level of “returning” (shov), which is drawn from the level of “Him” Himself, that is, before the greatness of the Infinite One (Ein Sof), blessed be He, Himself. See what is written in the discourse beginning “And you shall know this day.”

The second section: “and Him shall you fear” is the “returning” (shov), which comes from “Him,” G-d's own greatness, beyond the worlds. The Alter Rebbe refers to his discourse on “And you shall know this day.”

וזהו ענין שמו"ע [שמונה עשרה] ויש יראה חיצונית שהיא ביוצר אור כולם עומדים כו' ביראה ואח"כ בק"ש [בקריאת שמע] בחי' אהבה תלכו

And this is the matter of Shemoneh Esreh. And there is outer fear, which is in Yotzer Or, “all of them stand,” etc., “with fear”; and afterwards, in the Shema, the level of love, “you shall walk”

This inner fear is the bittul of Shemoneh Esreh. The order of prayer is: first the outer fear of Yotzer Or, where the angels “all stand... with fear,” then the love of the Shema, “you shall walk.”

(ועמ"ש בד"ה נשא את ראש בני גרשון¹²⁹ בענין בני מררי קרשים עומדים ואח"כ ונתתי לך מהלכים בין העומדים¹³⁰ ואחר כך יראה עילאה) ואח"כ ואותו תיראו יראה פנימיות:

(see what is written in the discourse beginning "Take a count of the sons of Gershon," regarding the sons of Merari, the standing beams, and afterwards "And I will give you places to walk among those who stand," and afterwards the higher fear); and afterwards "and Him shall you fear," inner fear.

In a parenthesis he cites his discourse on the sons of Gershon: the sons of Merari carried the standing beams, the angels' level; then comes "I will give you places to walk among those who stand," the soul's walking; then the higher fear. Last comes "and Him shall you fear," inner fear.

22 (ג) ואת מצותיו שעל ידי המצות שהם רצונו ית' יתעורר רצון הנפש ג"כ וכמ"ש בד"ה

(3) "And His commandments": through the mitzvot, which are His will, blessed be He, the soul's will is also aroused, as is explained in the discourse beginning

The third section: through the mitzvot, which are G-d's will, the soul's own will is aroused toward Him, as the Alter Rebbe explains in another discourse.

כי תצא בענין לך אמר לבי בקשו פני¹³¹ והיינו על ידי את פניך ה' אבקש.

"When you go out," regarding "On Your behalf my heart said, 'Seek My face'"; and this is through "Your face, Havayah, I will seek."

That discourse, on "When you go out," explains the verse "On Your behalf my heart said, 'Seek My face'": the heart's seeking comes through "Your face, Havayah, I will seek."

וזהו נר מצוה. ועמ"ש מזה ע"פ והיה לכם לציצית¹³² אך נר המצוה הנ"ל צריך שמירה מעבירה המכבה מצוה. והיינו ע"י ובקולו תשמעו היינו תורה.

And this is "a mitzvah is a lamp." See what is written about this on the verse "And it shall be for you as tzitzis." But the lamp of the mitzvah mentioned above needs guarding from transgression, which extinguishes a mitzvah; and this is through "and to His voice you shall listen," that is, Torah.

This is the "lamp" of the mitzvah. It must be guarded from sin, which can extinguish it, and the guard is "to His voice you shall listen," the Torah.

ותורה אור שמקור התורה מבחי' י"ג מדה"ר [מדות הרחמים] ולכן יש יג"מ [י"ג מדות] שהתורה נדרשת בהן אלפיים שנה קדמה ועמ"ש בד"ה באתי לגני¹³³ וגם נוצר חסד לאלפים¹³⁴ הנ"ל:

And “the Torah is light,” for the source of the Torah is from the level of the Thirteen Attributes of Mercy; therefore there are thirteen rules (middos) by which the Torah is expounded. It preceded [the world] by two thousand years. See what is written in the discourse beginning “I have come into My garden,” and also “He preserves kindness for thousands,” mentioned above.

The Torah is “light” because it comes from the Thirteen Attributes of Mercy, which is why it is expounded by thirteen rules (middos) of interpretation. It preceded the world by two thousand years; the Alter Rebbe refers to his discourse “I have come into My garden” and to “He preserves kindness for thousands,” one of the Thirteen Attributes.

23 (ד) ואותו תעבודו להיות בחי' עבד בלי טעם שעזי"נ [שעל זה נאמר] הלא שמוע מזבח טוב.¹³⁵ ועי"ז ובו

תדבקון התקשרות מחודומ"ע [מחשבה דבור ומעשה] של האדם במחודומ"ע [במחשבה דבור ומעשה] של הקב"ה:

(4) “And Him shall you serve”: to be on the level of a servant, without reason; of this it is said, “Is not obedience better than sacrifice?” And through this, “and to Him shall you cleave”: the binding of a person’s thought, speech and action with the thought, speech and action of the Holy One, blessed be He.

The fourth section: “and Him shall you serve” is the servant’s service, without reasons, of which Shmuel said that obedience is better than sacrifice. Through it comes “and to Him shall you cleave”: a person’s thought, speech and action are bound to G-d’s thought, speech and action.

IN ONE’S AVODAH

When hardships in health, livelihood or circumstance make G-d seem absent, a person should treat them as tests to be overcome; standing firm releases the G-dly force hidden in them and brings a deeper awareness of G-d. Contemplate that all of creation is only G-d’s radiance, so that love for Him alone grows; let prayer move from awe in Yotzer Or to love in the Shema to self-nullification in Shemoneh Esreh; guard the glow of each mitzvah through Torah study; and where understanding or feeling falls short, serve G-d simply as a servant, because He commanded.

QUESTIONS FOR DISCUSSION

1. If G-d already knows how a person will choose, what is a test for, according to this maamar?
2. Why is the spark hidden in a test higher than the spark in food, and how does the parable of the falling wall explain this?
3. How can creation be called “something from nothing” when everything comes from G-d?
4. Why can a transgression extinguish the lamp of a mitzvah but not the light of Torah?
5. What does the servant’s obedience accomplish that the son’s love cannot?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי מנסה גו'**

“For Havayah your G-d is testing you, to know whether you love Havayah your G-d with all your heart and with all your soul.” Said of a false prophet whose sign comes true; the Alter Rebbe will read “to know” as the Daas that the test brings to a person.

דברים י"ג:ד' Deuteronomy 13:4

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חֹלֶם הַחֲלֹם הַהוּא כִּי מִנְסֶה ה' אֱלֹהֶיכֶם אֶתְכֶם לְדַעַת הִישָׁכֶם אֲהַבִּים אֶת־ה' אֱלֹהֶיכֶם בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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

KEHOT'S NOTE

דברים יג, ד.

2 Kehot's note points to Deuteronomy 13:4-5 for these words.

דברים י"ג:ד'-ה' Deuteronomy 13:4-5

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חֹלֶם הַחֲלֹם הַהוּא כִּי מִנְסֶה ה' אֱלֹהֶיכֶם אֶתְכֶם לְדַעַת הִישָׁכֶם אֲהַבִּים אֶת־ה' אֱלֹהֶיכֶם בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם: אַחֲרֵי ה' אֱלֹהֶיכֶם תֵּלְכוּ וְאֹתוֹ תִירְאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֹתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּ:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul. After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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3 **אחרי ה"א תלכו**

According to the note, the Mittler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תשעו. בלי הגהות בתרי"א לעמבערג תרי"א כב, ב. הנחה אחרת ממאמר זה ותוס' הגהות וקיצורים נדי בדמ"צ קפה, ב. אוה"ת ראה ע' תרפג. וראה סה"מ תרנ"ז ד"ה וידעת מעמוד נב ואילך. תשי"ח ד"ה כי מנסה ע' 94 סעיף א שם ובסופו נוסף קיצור, וראה גם אוה"ת דברים כרך ו ע' ב'שכד. ד"ה זה במאמרי אדה"א הנחות תקע"ז ע' שיג מיוסד על מאמר זה.

4 **אחרי ה"א תלכו**

“After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep, and to His voice shall you listen, and Him shall you serve, and to Him

shall you cleave.” The verse on which the whole maamar is built; its six verbs become the six stages it explains.

דברים י"ג:ה' Deuteronomy 13:5

אַחֲרֵי ה' אֱלֹהֶיכֶם תֵּלְכוּ וְאֹתוֹ תִירְאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֹתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּ:

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

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KEHOT'S NOTE

דברים יג, ה.

PARAGRAPH 2

5 **ולהבין מהו כי מנסה וגו'**

According to the note, the version of this maamar printed in Derech Mitzvosecha has a gloss (hagahah) at this point.

KEHOT'S NOTE

בדרך מצותיך יש הגה"ה לכאן.

6 **חי ה' אשר עמדת לפניו**

The note refers the reader to the sources gathered in the notes to that volume, at p. 729, for this verse.

KEHOT'S NOTE

מ"א יז, א. וראה הנסמן במאמרי אדה"ז — פרשיות לע' תשכט הערה אלי". בד"ה וידעת — תרנ"ז ע' נב מבאר שענין עמידה למעלה הוא ענין ביטול.

7 **חי ה' אשר עמדת לפניו**

Eliyahu's oath to Achav, “As Havayah, the G-d of Israel, lives, before Whom I stood.” The Alter Rebbe uses these words for the soul's state before its descent, when it stood before G-d.

מלכים א י"ז:א' I Kings 17:1

וַיֹּאמֶר אֵלֵיהֶם הַתְּשֻׁבִּי מִתְּשֻׁבִּי גִלְעָד אֶל־אַחָאָב חִי־ה' אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עֲמַדְתִּי לִפְנֵי אֲמִי־הֵי הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפִּי דְבָרִי:

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: ‘As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.’

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8 **ותכלית ירידתה היא בשביל הנסיונות**

The letter says the same: the main purpose of man's creation in this world is to test him with these trials and to know what is in his heart, whether he will turn after the bodily desires or truly wish to live the life drawn from the living G-d.

KEHOT'S NOTE

וכ"כ באגה"ק סי' יא. ראה דרך מצותיך קפו, א ואילך. סה"מ פרי"ת ע' קז ואילך.

9 **במניעת בריאת הגוף**
According to the note, the version of this maamar in Derech Mitzvosecha has a gloss (hagahah) on these words about the withholding of health.

KEHOT'S NOTE

בדרך מצותיך יש הגה"ה לכאן.

10 **דרך רשעים צלחה**
Yirmeyahu asks G-d, "Why does the way of the wicked prosper?" The Alter Rebbe cites it as part of the concealment that makes up the test: those who oppose G-d appear to succeed.

ירמיהו י"ב:א' Jeremiah 12:1

צדיק אתה ה' כי אָרִיב אֵלֶיךָ אֶךְ מִשְׁפָּטִים אֲדַבֵּר אֹתְךָ מִדּוֹעַ דֶּרֶךְ רָשָׁעִים
צִלְחָה שְׁלֹו כְּלִי-בְגָדִי בְּגֶד:

Right wouldst Thou be, O L-RD, were I to contend with Thee, yet will I reason with Thee: Wherefore doth the way of the wicked prosper? Wherefore are all they secure that deal very treacherously?

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KEHOT'S NOTE

ירמיי יב, א.

11 Kehot's note points to II Kings 5:16 for these words.

II Kings 5:16 מלכים ב ה:ט"ז

וַיֹּאמֶר חִיִּיה' אֲשֶׁר-עֲמַדְתִּי לִפְנֵיו אִם-אֶקֶח וְיִצְרָבוּ לְקַחַת וְיִמָּאֵן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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PARAGRAPH 3

12 **ובא האות והמופת לומר נלכה**
"And the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods.'" The Alter Rebbe reads the false prophet's sign as the visible strength given to the opposing side, which makes the test hard.

דברים י"ג:3 Deuteronomy 13:3

וְכֹא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר-דִּבֶּר אֵלֶיךָ לֵאמֹר נִלְכָּה אַחֲרֵי אֱלֹקִים אֲחֵרִים
אֲשֶׁר לֹא-יָדַעְתָּם וְנַעֲבָדָם:

and the sign or the wonder come to pass, whereof he spoke unto thee—saying: 'Let us go after other gods, which thou hast not known, and let us serve them';

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KEHOT'S NOTE

דברים יג, ג.

13 **ידינו . . רמה**
In the Song of Haazinu G-d says He held back lest the enemies say, "Our hand is high, and it was not Havayah who

did all this." The Alter Rebbe stresses "our" hand: the opposing forces credit their strength to themselves.

דברים ל"ב:כ"ז Deuteronomy 32:27

לֹוֹלִי כַעַס אוֹיֵב אֶגּוֹר פֶּן-יִנָּכְרוּ צָרִימוּ פְּדִי-אֶמְרוּ יָדְנוּ רָמָה וְלֹא
Havayah פָּעַל כָּל-זֹאת:

Were it not that I dreaded the enemy's provocation, Lest their adversaries should misdeem, Lest they should say: Our hand is exalted, And not the L-RD hath wrought all this.'

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KEHOT'S NOTE

דברים לב, כו.

14 **ומגביהין כנשר קנם**

Yirmeyahu's prophecy against Edom: "Though you set your nest as high as the eagle, from there I will bring you down." Here it describes the arrogant height of the forces that oppose holiness.

ירמיהו מ"ט:ט"ז Jeremiah 49:16

תַּפְלִצְתָּךְ הִשִּׂיא אֶתְךָ וְדוֹן לְבָב שִׁכְנִי בְּחִגְוִי הִסְלַע תַּפְּשִׂי מְרוֹם גְּבֻעָה כִּי-
תִגְבִּיחַ כְּנֶשֶׁר קִנָּה מִשָּׁם אוֹרִידָה נְאֻם-ה'

Thy terribleness hath deceived thee, Even the pride of thy heart, O thou that dwellest in the clefts of the rock, That holdest the height of the hill; Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

ראה ירמיי מט, טז.

15 **כדי שיתגבר עליהם**

According to the note, the version of this maamar in Derech Mitzvosecha has a gloss (hagahah) at this point, on overcoming the tests.

KEHOT'S NOTE

בדרך מצותיך יש הגה"ה לכאן.

16 **אתה הראת לדעת**

"You have been shown, to know that Havayah is G-d; there is none else besides Him." The Alter Rebbe uses it to show that Daas comes from sight.

דברים ד':ל"ה Deuteronomy 4:35

אֵתְּהָ הָרְאִיתָ לְדַעַת כִּי הִי הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

17 **ומבשרי אחזה**

"And from my flesh I behold G-d." The Alter Rebbe takes "behold" literally: the Daas brought by a test is a perception of G-d as vivid as seeing.

איוב כ"ו:19 Job 19:26

וְאַחַר עוֹרִי נִקְפּוּ-זֹאת וּמִבְשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

18

לדעת הישכם אוהבים

The end of the verse: G-d tests you “to know whether you love Havayah your G-d.” The Alter Rebbe denies that this means G-d gains knowledge He lacked.

Deuteronomy 13:4: דברים יג:ד

לא תשמע אלי־דברי הנביא ההוא או אלי־חולם החלום ההוא כי מנסה ה' אלקיכם אתכם לדעת הישכם אוהבים את־ה' אלקיכם בכל־לבבכם ובכל־נפשכם:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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19

שכר מעשה טוב ולא שכר לב טוב לבד

On “And G-d tested Avraham,” the Ramban explains that since a person’s deeds are in his own free choice, G-d commands the test to bring the matter from potential into actual deed, so that he will have the reward of a good deed and not only the reward of a good heart.

Ramban on Genesis 22:1:א:ב:ב על בראשית כ"ב:א

... המנסה יתברך יצוה בו להוציא הדבר מן הכח אל הפעל, להיות לו שכר מעשה טוב, לא שכר לב טוב בלבד. דע כי השם צדיק יבחן (תהלים י"א:ה'), כשהוא יודע בצדיק שיעשה רצונו ויפזץ להצדיקו יצוה אותו בנסיון, ולא יבחן את הרשעים אשר לא ישמעו. והנה כל הנסיונות שבתורה לטובת המנסה:

AND G-D TRIED ABRAHAM. The matter of “trial,” III, 24. in my opinion, is as follows: Since a man’s deeds are at his absolute free command, to perform them or not to perform them at his will, on the part of one who is tried it is called “a trial.” But on the part of the One, blessed be He, who tries the person, it is a command that the one being tested should bring forth the matter from the potential into actuality so that he may be rewarded for ...

Vocalized Edition (CC0) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

20

כי מנסה כו' לדעת כו'

The Zohar on Vayera, at the folio the Alter Rebbe cites, begins a passage of the Midrash HaNe'elam on G-d testing

people. It quotes this verse and asks why G-d needs to test when all a person’s deeds are revealed before Him.

Sfzer Zohar, Vayera 16:230-18:251א:ר"ח:ר"ח:ר"ח

21

Kehot's note points to Zohar, Vayera 16:224-230 for these words.

Sfzer Zohar, Vayera 16:224-230א:ר"ח:ר"ח:ר"ח

PARAGRAPH 4

22

David answers those who want to punish Shimi ben Gera for cursing him: “Havayah said to him, ‘Curse David.’” The Alter Rebbe brings it to show that even what opposes holiness gets its life-force from G-d.

II Samuel 16:10:ט"ז:ט"ז:ט"ז

ויאמר המלך מה־לי ולכם בני צרקה כה יקלל כי Havayah אמר לו קלל את־דוד ומי יאמר מדוע עשיתם כן:

And the king said: ‘What have I to do with you, ye sons of Zeruiah? So let him curse, because the L-RD hath said unto him: Curse David; who then shall say: Wherefore hast thou done so?’

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23

גלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai teaches that wherever Israel were exiled the Shechinah was with them, naming Egypt and Babylon. The Alter Rebbe infers that the Shechinah is what hides within, and gives power to, the nation that rules over Israel.

Megillah 29a:ד:א:ד:א

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: “הנגלה נגליתי לבית אביך בהיותם במצרים וגו'.” גלו לבבל — שכינה עמהן, שנאמר: “למענכם שלחתי ככלה.” ואף כשהו עתידין ליגאל — שכינה עמהן, שנאמר: “ושב ה' אלקיך את שבותך.” “והשיב” לא נאמר, אלא “ושב.” מלמד שהקדוש ברוך הוא שב עמהן מפיו הגליות.

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

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

PARAGRAPH 5

24

יסודות בהררי קדש

“Its foundation is in the mountains of holiness.” The Alter Rebbe applies it to the G-dly force hidden in a test, whose

root is very high.

Psalms 87:1 א"י: תהילים

לְבַנֵּי־קֶרֶחַ מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַר־רִי־קֹדֶשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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25

מוצא פי ה'

"Man does not live by bread alone, but by everything that comes from the mouth of Havayah does man live." The Alter Rebbe refers to this divine word within food, which gives a person life, and compares the spark hidden in a test to it.

Deuteronomy 8:3 דברים ח':ג

וַיַּעֲנֶה וַיִּרְעֶבְךָ וַיֹּאכְלֶךָ אֶת־הֶמֶן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לִמְעַן הוֹדִיעָךָ כִּי לֹא עָלֶיךָ לֶחֶם לְבָדוֹ יְהִיָּה הָאִדָּם כִּי עַל־כָּל־מוֹצֵא פִּי־הִי יְהִיָּה הָאִדָּם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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26

וזהו אחרי ה' תלכו

At the beginning of this side the Zohar says that the Torah teaches us the ways of the Holy King so that we may know how to walk after Him, as it says, "After Havayah your G-d shall you walk." The Alter Rebbe cites it at the end of his aside on this verse.

ספר זוהר, ויקרא 49:342-51:352 מ"ט:ש"מ"ב Zohar, Vayikra 49:342-51:352

and in the same way, whoever prays to the King should unify the Holy Name in his thought, ranging from lower to upper, and from upper to lower, and linking all together, and then his prayer will be granted.' Said R. Jose: 'Who has the skill to pray like King David, who used to keep watch at the gate of the King?' Said R. Hiya to him: 'Assuredly it is so, and therefore the Torah has taught us the ways of the Holy King that we may know how to ...

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

27

"Draw me; after You we will run... we will exult and rejoice in You." The Alter Rebbe reads "after You" as G-d's hidden "back," which leads to rejoicing face to face.

Song of Songs 1:4 שיר השירים א':ד

מִשְׁכְּנִי אֶחְרֶיךָ נְרוּצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בְּךָ נִכְרֶיךָ דָּרִיד מִיַּיִן מִיִּשְׁרָיִם אֶהְבּוּךָ:

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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28

"And I will surely hide My face on that day." The Alter Rebbe uses it for the state of G-d's "back," in which He

hides Himself so that the soul will seek Him.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאֶנֶכִּי הִסְתֵּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה בִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים:

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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29

בחפש מחופש

The psalm's phrase "a diligent search" (literally, "a searched-out search") describes the son's thorough search for his hidden father.

Psalms 64:7 תהילים ס"ד:ז

יִחְפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עֵמֶק:

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

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30

אם אין בינה אין דעת

Rabbi Elazar ben Azaryah's saying, "If there is no understanding, there is no knowledge." The Alter Rebbe uses it to show that Daas comes through Binah, contemplation.

Pirkei Avot 3:17 משנה אבות ג':י"ז

... אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראָה. אם אין יראָה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין. והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כעצער בעצבך ולא יראָה כי יבוא טוב ושכן תררים במדבר ארץ מלחה ולא תשב. אבל כל שמעשיו מרבין מחכמתו, למה הוא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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31

The verse of the maamar, whose "after" and "walk" the Alter Rebbe now begins to explain as the contemplation that brings the hidden love into the open.

Deuteronomy 13:5 דברים י"ג:ה

אֲחֵרֵי ה' אֱלֹהֵיכֶם תִּלְכוּ וְאֹתוֹ תִירְאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֹתוֹ תַעֲבֹדוּ וְכֹו תִדְבְּקוּ:

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

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PARAGRAPH 6

32 ולהבין ענין יש מאין

There the Alter Rebbe explains the “vessels” through the soul and the body: the body is physical and bears no comparison to the spiritual soul, yet the soul enclothes itself in it, gives it life and expresses its powers through it.

KEHOT'S NOTE

ראה לקמן כו, ד. ביאורו להצ"צ כרך ב ע' יח.

33 כי ממך הכל

David's words when the people gave for the building of the Temple: “For everything is from You, and from Your hand we have given to You.” Here it shows that all existence comes from G-d.

I Chronicles 29:14 י"ד: כ"ט

וכי מי אני ומי עמי כִּי־נִעְצָר כַּח־לְהַתְּנֵב כָּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

34 וכולא קמי' כלא חשיב

The Zohar explains that the true fear of G-d is to fear Him because He is great and rules over all, the root of all worlds, “and all before Him are considered as nothing.” The Alter Rebbe uses the phrase to sharpen the question about “something from nothing.”

Zohar I, 11b זח"א יא,

KEHOT'S NOTE

זח"א יא, ב. בלקו"ת פי' ראה מבואר שהחכ' שורשה ממו"ס, והבינה שרשה מגלגלתא וכמ"ש בביאור האדרא מהאריז"ל שבחי' גלגלתא המקפת את המוח זהו בחי' בינה שהיא היכל לחכ' הגנוזה בתוכה, וצ"ע בכת"י בד"ה אלה תולדות יצחק כו' הביא האדרי"ו שחסד דע"י המלוכב בגלגלתא דא"א שממנו שרש אבא דאצ"י, וגבוי' דעת"י המלוכב במו"ס ממנה שרש הבינה, וצ"ע. — הערה שנמצאת בדפים בודדים — בספר"י כ"ק אדמו"ר. — כנראה מחסיד.

35 כי עמך מקו"ח

“For with You is the source of life; in Your light we see light.” The Alter Rebbe reads “with You” as beside G-d and nullified to Him, and “in Your light... light” as the higher and lower worlds, illuminations of His light.

Psalms 36:10 תהילים ל"ו:י

כִּי־עֵמֶךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

36 שהם הארה דהארה כו' (ע' באגה"ק ד"ה איהו וחיה)

The letter of Iggeres HaKodesh that begins “He and His life-forces are one,” to which the Alter Rebbe refers. It too describes the descending chain as an illumination, an illumination of an illumination, and so on, and compares an effect nullified within its cause to the sun's radiance within the sun.

Tanya, Iggeres HaKodesh 20:22 כ"ב:20

וְכָל זֹאת בְּבְחִינַת הַתְּפַשּׁוּת הַחַיּוּת לְהַחְיּוּתָם. אֲמָנָם, מְצִיאוֹתוֹ וּמְהוּתוֹ שֶׁל אוֹר הָאֵינְסוֹף – אֵינּוּ בְּגֶדֶר מְקוֹם כָּלָל, וְסוֹכְבִּים כָּל עֲלְמֵינִי בְּשׁוֹה, וְיֵאָדָה הַשְּׂמִים וְאֵת הָאָרֶץ אֲנִי מְלֹא” בְּהַשְׁוּאָה אַחַת, וְיֵלִית אֶתֶר פְּנוּי מִיִּצְיָה” אֶף בְּאָרֶץ הַלְוִי הַגִּשְׁמִית, וְכֵן, שֶׁהוּא בְּבְחִינַת מְקִיף וְסוֹכֵב, וְכֵמו שְׁנֵתִבְאָר הַפִּירוּשׁ בְּלִקוּטֵי אֲמָרִים, וְלֹא הַתְּפַשּׁוּת וְהַתְּלַבְּשׁוּת הַחַיּוּת לְהַחְיּוּתָם וְלִהְיוֹתָם מֵאִין לֵאשׁ, כִּי אִם עַל־יְדֵי הָאָרֶץ דְּהָאָרֶץ דְּהָאָרֶץ וְכוּי מִהִשְׁקוּי, כְּנֻזְכָּר לְעֵיל.

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PARAGRAPH 7

37 ולכן נק' הבריאה יש מאין

The note points to the Tzemach Tzedek's Or HaTorah on Tetzaveh as a parallel discussion of why creation is called “something from nothing.”

KEHOT'S NOTE

ראה אוה"ת תצוה ע' א'תרצו.

38 מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds, and Your dominion is in every generation.” The Alter Rebbe uses it to show that the worlds come from G-d's Malchus.

Psalms 145:13 תהילים קמ"ה:י"ג

מְלֻכּוֹתֶךָ מְלֻכּוֹת כָּל־עוֹלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 8

39 הלוך ונסוע הנגבה

“And Avram journeyed, going on and journeying toward the south.” The Alter Rebbe cites it to show that love is called “walking”: a continual going forward.

Genesis 12:9 ט"ב:9

וַיֵּסַע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנִּגְבָּה:

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

40 מקרב איש ולב עמוק

“The inner part of a man and a deep heart.” Here it describes contemplation that comes from the depths of a

person's mind and heart.

Psalms 64:7:י"ד: תהילים

יחפשו-עולות תמנו חפש מחפש וקרב איש ולב עמק:

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

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41 מי לי בשמים ועמד

"Whom do I have in heaven? And besides You I desire nothing on earth." The love that comes from this contemplation wants G-d alone.

Psalms 73:25:ג: תהילים

מי לי בשמים ועמד לא-חפצתי בארץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

42 ועמ"ש בפ' וארא ע"פ לכן אמור לבניי

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

KEHOT'S NOTE

תו"א נה, ב ואילך. גז, ב.

43 וידבר אלקים וגו' אני הו'

"And Elokim spoke to Moshe and said to him, 'I am Havayah.'" The Alter Rebbe refers to his explanation of this verse: from Elokim, G-d as He spreads into creation, one comes to Havayah.

Exodus 6:2:ב: שמות ו'

וידבר אלקים אל-משה ויאמר אליו אני ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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44 דלית מחשבה תפיסא ביה

In the prayer of Eliyahu that opens the Tikkunei Zohar: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all."

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

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

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45 דלית מח' תפיסא ביי

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

46 הודו על ארץ ושמים וירם קרן לעמו

The words here quote Psalms 148:13; the passage is shown below.

Psalms 148:13:י"ג: תהילים

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

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

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KEHOT'S NOTE

תהלים קמח, יג-יד.

47 הודו על ארץ ושמים וירם קרן לעמו

"His splendor is over earth and heaven. And He has raised up a horn for His people... for the children of Israel, the people near to Him." The Alter Rebbe stresses that Israel are truly near to G-d.

Psalms 148:13-14:י"ג-י"ד: תהילים

יהללו את-שם ה' כי-נשגב שמו לבדו הודו על-ארץ ושמים: וירם קרן לעמו תהלה לכל-חסידיו לבני ישראל עם קרבו הללו-קה:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven. And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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48 כי חלק ה' . . עמו

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." Read as "His people is a portion of Havayah," it shows why Israel's love can reach G-d Himself.

Deuteronomy 32:9:ט: דברים

כי חלק Havayah עמו יעקב חבל נחלתו:

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

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KEHOT'S NOTE

דברים לב, ט.

PARAGRAPH 9

49 ואהבה בתענוגים

"How fair and how pleasant you are, love with delights!" The Alter Rebbe uses the phrase for the soul's delight in its love of G-d.

Song of Songs 7:7:ז: שיר השירים

מה-יפית ומה-נעמית אהבה בתענוגים:

How fair and how pleasant art thou, O love, for delights! .

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50 עבדו את ה' בשמחה

"Serve Havayah with joy; come before Him with song." The Alter Rebbe explains the joy as that of a soul that con-

templates G-d.

Psalms 100:2:ב' תהילים ק:

עבדו אתיה בשמחה באו לפניו ברגנה:

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

51 יפה שעה אחת בתשובה ומע"ט

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

KEHOT'S NOTE

אבות ד, יז.

52 יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העוה"ב

The Mishnah's teaching that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Alter Rebbe explains why: the World to Come is only G-d's radiance.

Pirkei Avot 4:17:י"ז אבות ד:

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

53 בשמחה וטוב לבב מרוב כל

The rebuke "because you did not serve Havayah your G-d with joy and with gladness of heart, from the abundance of everything." The Alter Rebbe reads "from the abundance of everything" as "more than" the World to Come.

Deuteronomy 28:47:מ"ז כ"ח דברים

תחת אשר לא עבדת אתיה אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

54 מעוה"ב שנקי יום שכולו ארוך

The Talmud explains "so that your days may be long" as referring to the world that is "entirely long," the World to Come.

Kiddushin 39b:ח'כ"ט ל"ט ב:

הרי שאמר לו אביו: עלה לביתה והבא לי גוזלות, ועלה לביתה ושלח את האם ונטל את הפנים ובחזירתו נפל ומת - היכן טובת ימיו של זה, והיכן אריכות ימיו של זה? אלא: "למען ייטב לך" - לעולם שכולו טוב, ו"למען יאריך ימיה" - לעולם שכולו ארוך.

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

KEHOT'S NOTE

קידושין לט, ב. באוה"ת בראשית כרך ד תשפו, ב כ' "ולפמ"ש [כנראה הכוונה למאמר כאן] דפי' זו זהו ההמשכה מיסוד, א"כ קשה דהא ענין היסוד ממשיך מבחי' אתה קדוש בבחי' ושמך קדוש כו' וצ"ע. אמנם בד"ה לכן אמור לבניי [תו"א נו, ב] ובד"ה ואתה תצוה [] פי' תחת אשר לא עבדת כו' מרוב כל דרוב כל הם התענוגים רוחניים ג"ע עליון וג"ע תחתון כי בחי' כל זהו ענין כי כל בשמים ובארץ העמוד המחבר ג"ע עליון עם התחתון כו' וכ"ז הוא בבחי' הזיו, אבל בא"ס ב"ה ממש למת"כ כ"א ע"י המצות, ולכן הם יפים הרבה יותר מרוב כל, א"כ לפי' אין סותר למ"ש דהזיו נמשך מבחי' היסוד" ע"ש. בענין זה השכינה שנקי יסוד ראה אוה"ת בהר כרך ב ע' תתעט.

55 וע"פ ובבואה לפני המלך

The discourse begins with the Sages' teaching that the world exists six thousand years and one thousand lies desolate, a state of rest, and describes the ascents of the souls in the lower and upper Gan Eden and of the bodies in the days of Mashiach and the Resurrection.

KEHOT'S NOTE

תו"א צו, א. כנראה הכוונה כמו שמבואר באוה"ת תצוה ע' ב'תשעא "ועיין מזה בתו"א בד"ה ובבואה לפני המלך דלשם פי' ענין אל תקרי שמות אלא שמות היינו בחי' חד חרוב והוא רק מבחי' שמות היינו שם הוא בחי' מלי אבל ע"י תומ"צ מאיר מעצמות אור א"ס לכן יפה שעה אחת בתשובה ומע"ט בעוה"ב כו'".

PARAGRAPH 10

56 דלית מחשבה תפיסא ביי

From the prayer of Eliyahu: "No thought can grasp You at all." Inner fear is before G-d as He is beyond all grasp.

Tikkunei Zohar 17a:10-12:י"ב א"י-י"ב

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

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57 וכל נהוראין מתחשכאן קמיה

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

KEHOT'S NOTE

זח"א (כג, א). [כ].

58 וכל נהוראין מתחשכאן קמיה

The Zohar says of the Cause of all causes that no light can stand before Him, "for all lights grow dark before Him." Inner fear is felt before this level.

Sf. Zohar, Bereshit 15:173-16:182:ג'קע"ט ט"ו: בראשית

59 אית יראה ואית יראה

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

KEHOT'S NOTE

זח"א (יא, ב) [כ].

60

כי אית יראה ואית יראה

The Zohar divides fear into kinds: fear for one's children, body or wealth, and fear of punishment, are not the root; the root is fearing G-d because He is great and rules over all. The Alter Rebbe uses its distinction for his outer and inner fear.

Zohar, Introduction 20:188-22:199-כ"ב קצ"ט

There are three types of fear: two have no proper root, while the third is the real fear. There is the man who fears the Holy One, blessed be He, in order that his children may live and not die, or lest he be punished in his body or his possessions; and so he is in constant fear. Evidently this is not the genuine fear of G-d. Another man fears the Holy One, blessed be He, because he is afraid of punishment in the other world and the tortures of ...

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

PARAGRAPH 11

61

אלף אלפין ישמשוני

In Daniel's vision: "A thousand thousands served Him, and ten thousand times ten thousand stood before Him." It describes the angels' awe before G-d.

Daniel 7:10-זי"ד

נָהַר דִּינֹר נֶגַד וְנִפְק מִן־קִדְמוֹהִי אֵלֶּף אֲלִפִּין יִשְׁמְשֻׁנָּה וְרַבּוּ רַבְּבֵי קִדְמוֹהִי יְקוּמוּן דִּינָא וְתַב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

PARAGRAPH 12

62

ואהבת את ה' אלהיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." In the Shema the love aroused by the blessings becomes the fulfillment of this command.

Deuteronomy 6:5-ו' דברים

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ כְּכָל־לִבְּךָ וּכְכָל־נַפְשְׁךָ וּכְכָל־מְאֹדְךָ:

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

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63

אכלתי יערי עם דבשי

"I have come into My garden... I have eaten My honeycomb (ya'ari) with My honey." The Alter Rebbe reads ya'ar

as "forest," the angels' fear, and "honey" as the delight of love.

Song of Songs 5:1-ה' שיר השירים

בָּאתִי לְגַנִּי אֶחָתִי כָּלָה אֶרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֹתִי יַעְרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אֶכְלוּ רָעִים שָׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

64

ועצי שטים עומדים . . שרפים עומדים

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

KEHOT'S NOTE

שמו"ר ספלי"ה.

65

ועצי שטים עומדים הם המלאכים שרפים עומדים

The Midrash says that the Mishkan below was made like the hosts above: as above "Seraphim stood," so below "acacia wood, standing." The Alter Rebbe uses it to identify the "standing" trees of the forest with the angels.

Shemot Rabbah 35:6-ו' שמות רבה

... כתבניתם, בתכלת ובארגמן ותולעת שני. וכשם שאתה רואה למעלה, כך עשה למטה, שנאמר: עצי שטים עומדים, כנתון באיסטריטא של מעלה. ואם תעשה כאותה של מעלה למטה, אני מניח סנקליטין של מעלה ומשרה שכינתי ביניכם למטה. מה למעלה שרפים עומדין, אף למטה עצי שטים עומדים. מה למעלה כוכבים אף למטה כן. אמר רבי חייא בר אבא: מלמד, שהיו קרסי זהב נראין במשכן, ככוכבים הנראים ברקיע:

Another matter, "You shall craft the boards for the Tabernacle." Rabbi Avin said: This is analogous to a king who had a fine visage. He said to a member of his household: 'Create me [a portrait] like it.' He said to him: 'My lord king, I cannot create one like it.' He said to him: 'You with your paints and I with my glory.' So too, the Holy One blessed be He said to Moses: "See and craft" (Exodus 25:40). He said before Him: 'Master of the universe, am I ...

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66

שרפים עומדים

In Yeshayahu's vision, "Seraphim stood above Him." The angels are described as "standing."

Isaiah 6:2-ו' ישעיהו

שָׁרְפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֶׁשׁ כְּנָפִים לְאֶחָד בִּשְׁתֵּים יָכֹסֶה כְּנֹפֵי וּבִשְׁתֵּים יָכֹסֶה רַגְלָיו וּבִשְׁתֵּים יַעֲוֹפֶה:

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

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PARAGRAPH 13

67 ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe explains each of its three phrases as a stage of the love with delights.

Deuteronomy 6:5: דברים ו'

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

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

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68 תוכו רצוף אהבה

Said of King Shlomo's palanquin: "its inside inlaid with love." The Alter Rebbe applies it to the heart's innermost point, which is to be openly filled with love.

Song of Songs 3:10: שיר השירים ג'

עֲמֻדָיו עֲשָׂה כֶסֶף וּפִידָתוֹ זָהָב מִרְקָבוֹ אֲרָגְמָן וְתוֹכוֹ רְצוּף אֲהָבָה מִכְנֹת יְרוּשָׁלַם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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69 ע"פ אני ישנה

According to the note, the discourse on "I am asleep" referred to here is in the Shir HaShirim section of Likkutei Torah; the Alter Rebbe sends the reader there for the explanation of "My dove."

KEHOT'S NOTE

לקמן שה"ש.

70 ע"פ אני ישנה

"I am asleep, but my heart is awake... open for Me, My sister, My beloved, My dove." The Alter Rebbe refers to his discourse on this verse for the explanation of "My dove."

Song of Songs 5:2: שיר השירים ה'

אֲנִי יְשֻׁנָּה וְלִבִּי עֵר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רָעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאִשׁ נִמְלֵא־טֵל קְנֻצוֹתַי רְסִיסֵי לַיְלָה:

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

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71 ע"פ יהודה אתה

"Yehudah, you, your brothers shall acknowledge you." The Alter Rebbe refers to his discourse on this verse for the bitul of Shemoneh Esreh.

Genesis 49:8: בראשית מ"ט

יְהוּדָה אַתָּה יְדוּדָה אֲחִיךָ יָדָה בְּעֶרְףְּ אֲבִיכָה יִשְׁתַּחֲוּ לָךְ בְּנֵי אֲבִיךָ:

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

before thee.

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72 השמים כסאי כו' איזה בית אשר תבנו לי

"The heavens are My throne and the earth is My footstool; what house can you build for Me?" The Alter Rebbe refers to his discourse on this verse, on how before G-d heaven and earth are alike.

Isaiah 66:1: ישעיהו ס"ו

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ רִגְלִי אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵיזָה מְקוֹם מְנוּחָתִי:

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

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73 והקדוש בשמים ובארץ

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

KEHOT'S NOTE

ברכת ישתבח.

74 באורך נראה אור

"In Your light we see light." As in paragraph 6, the two halves are read as higher and lower levels, here the higher and lower Gan Eden, all only light and radiance.

Psalms 36:10: תהילים ל"ו

כִּי־עֵמֶד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 14

75 אשר אנכי מצוך היום

"And these words which I command you today shall be upon your heart." The Alter Rebbe reads "upon your heart" as the purpose of the mitzvot: to draw the heart to G-d.

Deuteronomy 6:6: דברים ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

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

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KEHOT'S NOTE

דברים ו, 1.

76 כמים הפנים

"As in water face answers to face, so the heart of man to man." G-d's will, coming down in the mitzvot, awakens a matching will in the soul.

Proverbs 27:19: משלי כ"ז

כַּמֵּיִם הַפָּנִים לְפָנִים כֹּן לִבִּי־הָאָדָם לְאָדָם:

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

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KEHOT'S NOTE

משלי כז, יט.

77 עשה רצונו כרצונך

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

KEHOT'S NOTE

אבות ב, ד.

78 עשה רצונו כרצונך כדי שיעשה רצונך כרצונו

The Mishnah's saying, "Do His will as your will, so that He will do your will as His will." Here it describes G-d's will drawn down so that the soul's will rises to Him.

Pirkei Avot 2:4: משנה אבות ב'ד:

הוא ה' אומר, עשה רצונו כרצונך, כדי שיעשה רצונך כרצונו. כִּשְׁל רצונך מפני רצונו, כדי שִׁיכֻסֵּל רצון אחרים מפני רצונך. הִלֵּל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע. שְׁסוּפו להשמע. ואל תאמר לכשאפנה אשנה, שְׁמָא לא תפנה:

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

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79 וזהו ענין נר מצוה

"For a mitzvah is a lamp and the Torah is light." The mitzvah lights a lamp in the soul; the Torah, as the next paragraph explains, is the light that keeps it burning.

Proverbs 6:23: משלי ו': כג

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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80 ע"פ והיה לכם לציצית

There "And it shall be for you as tzitzis" is explained through the blue thread (techeiles), which resembles the sea, the sky and the Throne of Glory, the level of G-d's Malchus: the worlds receive their life from it through bitul, accepting the yoke of heaven and being included in their source, while what is separate, the sitra achra, receives no life from there.

KEHOT'S NOTE

לעיל שלח מד, ד.

81 ע"פ והיה לכם לציצית

"And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah." The Alter

Rebbe refers to his discourse on this verse.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אתו 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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82 בזהר תרומה (דקס"ו ע"ב)

The passage says what this parenthesis summarizes: the mitzvos draw supernal Chochmah, bittul, to the souls of Israel as a whole, and ner equals 250 because, as the Zohar on Terumah 166b says, the 248 mitzvos are drawn down through right and left, "His left hand under my head and His right hand embraces me."

KEHOT'S NOTE

ראה לעיל שלח מד, ד. וראה גם באוה"ת נ"ך כרך א ע' תקפא.

83 ועיין ברבות קדושים פכ"ה

The note points to the Tzemach Tzedek's Or HaTorah on Parshas Re'eh for this Midrash on "After Havayah your G-d shall you walk."

KEHOT'S NOTE

ראה אוה"ת פ' ראה ע' תרפ. וראה גם לעיל פ' ויקרא ז, א.

84 אחרי כו' תלכו וכי אפשר לכו'

The Midrash asks how flesh and blood can walk after G-d and cleave to Him, and answers that G-d first busied Himself with planting, "And Havayah G-d planted a garden in Eden"; so Israel, entering the land, are to begin with planting.

Vayikra Rabbah 25:3: ויקרא רבה כ"ה:ג

85 בפסח על התבואה בעצרת על פירות האילן

"At four times in the year the world is judged: on Pesach concerning the grain, on Atzeres concerning the fruit of the tree."

Mishnah Rosh Hashanah 1:2: משנה ראש השנה א':ב

בארבעה פרקים העולם נדון. בפסח על התבואה, בעצרת על פירות האילן. בראש השנה כל באי העולם עוברים לפניו כבני מרון, שנאמר (תהלים לג) היוצר יחד לבם, המביא אל כל מעשיהם. ובהג נדוניו על המים:

The world is judged at four periods [each year]; on Pesach concerning produce; on Shavouot concerning the fruit of trees; on Rosh Hashanah, all [humans] pass like lambs [or foot-soldiers] before [G-d], as it is stated (Psalms 30:9), "He who fashioned all their hearts, He who understands all their actions;" and on Sukkot, [humans] are judged concerning the water [or rain].

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86 בפסח על התבואה בעצרת על פירות האילן

The Zohar on Vayechi explains this Mishnah and asks why it says “the fruit of the tree” and not “of the trees”: “the tree” is the great and mighty Tree above.

ספר הזהר, ויחי ל"ג:שמ"ז-ל"ד:שנ"ו Zohar, Vayechi 33:347-34:356
R. Judah said: ‘We learn in the Mishnah that judgement is pronounced on the world at four seasons: at Passover, in respect of produce; at Pentecost, in respect of fruit-trees; on New Year, when “all the denizens of the world pass before Him like a flock of sheep”; and on Tabernacles, when the rainfall is determined. This we have esoterically explained as follows. Passover is the time for the decision with regard to cereals, because on Passover Israel began to enter into the holy portion of the Almighty and to ...

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

87 “His legs are pillars of marble, set upon sockets of fine gold.” The Alter Rebbe refers to the Midrash on this verse.

Song of Songs 5:15 שיר השירים ה':ט"ו

שוקיו עמודי שש מִסְדֵּים עַל־אֲדָנִי־פֶּז מִרְאֵהוּ כְּלָקֶזֶן בְּחוֹר כְּאֲזִיזִים:

His legs are as pillars of marble, Set upon sockets of fine gold; His aspect is like Lebanon, Excellent as the cedars.

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88 שוקיו עמודי

The Midrash on Naso opens with “His legs are pillars of marble” and reads “His legs” (shokav) as the world that G-d longed (nishtokek) to create.

Bamidbar Rabbah 10:1 א':ר

89 לא כאברהם שיצא ממנו

When the Shechinah departed from Yaakov as he wished to reveal the end of days, he feared there was a flaw among his children, “like Avraham, from whom Yishmael came forth”; his sons answered, “Hear, O Israel.”

Pesachim 56a:7 א':ו

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

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

KEHOT'S NOTE

ראה פסחים נו, א.

90 עבירה מכבה מצוה . . ואינה מכבה תורה

“A transgression extinguishes a mitzvah, but a transgression does not extinguish Torah.” The Alter Rebbe explains

that sin puts out the lamp of the mitzvah, not the mitzvah itself, and that Torah guards it.

סוטה כ"א א:ט"ז-י"ט Sotah 21a:9-10

דבר אחר: עבירה מכבה מצוה, ואין עבירה מכבה תורה, שנאמר: “מים רבים לא יוכלו לכבות את האהבה.” אמר רב יוסף: מצוה, בעידנה דעסיק בה — מגנא ומצלא, בעידנה דלא עסיק בה — אגוני מגנא, אצולי לא מצלא. תורה, בין בעידנה דעסיק בה ובין בעידנה דלא עסיק בה — מגנא ומצלא.

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KEHOT'S NOTE

סוטה כא, א. ראה דרך חיים קל, ג. אוה"ת פ' ראה ע' תרפא.

91 Kehot's note points to Zohar, Terumah 76:745 for these words.

Zohar, Terumah 76:745 ספר הזהר, תרומה ע"ו:תשמ"ה

92 The Zohar on Terumah expounds “For a mitzvah is a lamp and the Torah is light”: the mitzvah is called a lamp (ner) because it receives the 248 supernal limbs between two arms, and the Torah is the light that kindles that lamp from the side of the primordial light, the right.

ספר הזהר, תרומה ע"ד:תשל"ד Zohar, Terumah 74:734-76:742
ע"ו:תשמ"ב

Then began he to expound the words, “The commandment is a lamp.” ‘This’, he said, ‘refers to the Mishnah in the same way as the “Torah and the commandment” (Ex. 24, 12) mean the Written and the Oral Law respectively.

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

PARAGRAPH 15

93 זה לעומת זה

“G-d has made the one opposite the other.” Because a mitzvah has an opposite, transgression, it can be cancelled by it.

Ecclesiastes 7:14 ד"ז:י"ד

ביום טובה ה'יה בטוב וביום רעה ראה גם את־זה לעִמְת־זה עשה האֱלֹקִים עַל־דְּבָרֵת שֶׁלֹּא יִמָּצֵא אֶחָד מֵאֲחֵרֵי מְאוּמָּה:

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

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KEHOT'S NOTE

קהלת ז, יד.

94 התורה היא אלפים שנה

The Midrash says that the Torah preceded the creation of the world by two thousand years, since G-d's “day” is a thousand years. The Kehot note cites it as Midrash Tehillim 90, section 12; on Sefaria the passage is in section 7.

Midrash Tehillim 90:7 צ"ז:90

תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א"ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל)

ואהיה אצלו אמן ואהיה שעשועים יום יום. ויומו של הקב"ה אלה שנה
שנאמר כי אלה שנים בעיניך כיום אתמול:

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95 התרי היא אלפים שנה כו'

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

KEHOT'S NOTE

מדרש תהלים צ, יב.

96 אורייתא מחכמה נפקת

The Zohar on Yisro says that the Torah issues from the supernal Chochmah.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro
According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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97 אורייתא מחכמה נפקת

The Zohar on Kedoshim, which the Kehot note also gives for this saying, teaches that the Torah is found in the supernal Chochmah, stands upon it and has its roots planted in it.

ספר זוהר, קדושים א"ו-ג':י"ג 1:6-3:13 Zohar, Kedoshim

98 כי נר מצוה ותורה אור

"For a mitzvah is a lamp and the Torah is light." The Alter Rebbe reads it as saying that the Torah is the light that lights the lamp of the mitzvah.

משלי ו:כ"ג Proverbs 6:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light,
And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

99 משא"כ במצוה . . ששם עה"ד טו"ר

There the Alter Rebbe explains that drawing the revelation of the Supreme Will into the soul through the mitzvos comes through the Torah, and that the mitzvos need "keeping" because they are done with physical things such as money and parchment, which are drawn from kelipas nogah.

KEHOT'S NOTE

ראה גם לעיל פי ואתחנן ט, ד. ד"ה אז ישיר תשי"ד פ"ל.

100 אאלפך חכמה אאלפך בינה

"Listen to me, and I will teach you (a'alefcha) wisdom." The verb shares its letters with elef, "thousand."

איוב ל"ג:33 Job 33:33

אם-אין אתה שמע-לי תהרש ואאלפך חכמה:

אחרי ה' אלהיכם תלכו ואותו תיראו וגו'

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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שבת ק"ד Shabbat 104a

KEHOT'S NOTE

ראה איוב לג, לג. שבת קד, א.

101 ע"פ והיה מספר בניי

"And the number of the children of Israel shall be like the sand of the sea." The Alter Rebbe refers to his discourse on this verse.

הושע ב':א' Hosea 2:1

והיה מספר בניישראל כחול הים אשר לא ימד ולא יספר והיה במקום
אשר יאמר להם לא-עמי אתם יאמר להם בני-אליהי:

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

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102 פקדת הארץ ותשוקה

"You have remembered the earth and watered it." The Alter Rebbe reads ותשוקה as "made it yearn": the mitzvos make the soul yearn for G-d.

תהילים ס"ה:י" Psalms 65:10

פקדת-הארץ ותשוקה רבת תעשרנה פלג אלקים מלא מים תכין דגנם
כייכן תכניה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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103 עד יערה עלינו רוח ממרום

"Until a spirit is poured upon us from on high." The Torah is this spirit from above, higher than the "water" of the mitzvos.

ישעיהו ל"ב:ט"ו Isaiah 32:15

עד-יערה עלינו רוח ממרום והיה מדבר לפרמל והפרמל לעיר השב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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104 ואין עבירה מכבה תורה

The Raaya Mehemna on Tzav says that the perpetual fire on the altar is the Torah, which shall not go out, "for a transgression does not extinguish Torah," but a transgression does extinguish a mitzvah, which is a lamp.

ספר זוהר, צו ה':מ"ד-ז':ג"ג 5:44-7:53 Zohar, Tzav

105 הרועה בשושנים

"My beloved is mine and I am his, who grazes among the roses." The Alter Rebbe identifies the roses with the

Thirteen Attributes of Mercy.

Song of Songs 2:16 שיר השירים ב:טז

דודי לי ואני לו הרעה בשושנים:

My beloved is mine, and I am his, That feedeth among the lilies.

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106

זהו הרעה בשושנים

The Zohar on Shemos gives several readings of “who grazes among the roses,” the last: “among those who study Torah.”

Zohar, Shemot 50:364-51:374 ש"ס"ד-נ"א:ש"ע

He then began to expound the verse: “My beloved is mine and I am my beloved’s; he among the lilies tendeth his flock.” “What made me to belong to Him and Him to me? The fact that He feeds the world among lilies: as the lily has a sweet odour, is red, and yet turns white when pressed, and its aroma never evaporates, so the Holy One, blessed be He, guides the world. If it were not so, the world would cease to exist because of man’s sin. Sin is ...

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107

ע"פ ואתחנן

“And I pleaded with Havayah at that time.” The Alter Rebbe refers to his discourse on this verse: va’eschanan as a request for a free gift.

Deuteronomy 3:23 דברים ג:כ"ג

ואתחנן אליה בעת ההוא לאמר:

And I besought the L-RD at that time, saying:

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108

בשעה שהקדימו ישראל נעשה לנשמה

The Talmud teaches that when Israel put “we will do” before “we will listen,” ministering angels came and tied two crowns on each of them. The Alter Rebbe refers to his Shavuot discourse that opens with these words.

Shabbat 88a:7-8 ח"ז-ח"א:ז

דרש רבי סימאי: בשעה שהקדימו ישראל “נעשה” ל”נשמע” באו ששנים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד “נעשה” ואחד כנגד “נשמע”. וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: “ויתנצלו בני ישראל את עינים מהר חורב”. אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתיב: “ויתנצלו בני ישראל וגו’”. אמר ...

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109

ודברי אשר שמתי בפך

“And My words which I have put in your mouth shall not depart from your mouth.” The Alter Rebbe reads “My words” literally: the words of Torah a Jew speaks are G-d’s own.

Isaiah 59:21 כ"ט:כ"א

ואני זאת בריתי אותם אמר ה' רוחי אשר עליה ודברי אשר שמתי בפך לא ימוש מפך ומפי ורעה ומפי ורעה אמר ה' מעתה ועד עולם:

אחרי ה' אלהיכם תלכו ואותו תיראו וגו'

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the L-RD, from henceforth and for ever.

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110

השמע לאזנך מה שאתה מוציא מפך

Rabbi Yosi’s reason that one must recite the Shema audibly: “Hear” means “let your ears hear what you bring out from your mouth.” The Alter Rebbe reads “you” as the Oral Torah speaking in a person’s mouth.

Berakhot 15a:9-11 א"ט-י"א:ט-י"א

גמ' מאי טעמא דרבי יוסי? משום דכתיב “שמע” — השמע לאזנך מה שאתה מוציא מפך. ותנא קמא סבר, “שמע” — בכל לשון שאתה שומע. ורבי יוסי, תרתי שמע מינה. תנן התם: חרש המדבר ואינו שומע — לא יתרום. ואם תרם — תרומתו תרומה.

GEMARA What is R. Jose’s reason [for declaring that unless the Shema’ is read audibly the requirements of the law have not been fulfilled]? Because it is written, “Hear O Israel,” i.e. let thine ear hear what thou issueth from thy mouth. And the first Tanna ? He holds that “Hear” [means that the Shema’ may be read] in any language which thou hearest. And R. Jose [— where does he find a basis in the Torah for this regulation] ? Both are to be derived from the word ...

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111

אורייתא מחכ' נפקת

The Zohar on Mishpatim says that the Torah issues from Chochmah, from the place called “holy.”

Zohar II, 121a א"ב קכא, 121a

Zohar III, 81a ז"ג פא, 81a

KEHOT’S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א. זח"ג פא, א.

PARAGRAPH 16

112

עבדו את ה' בשמחה

“Serve Havayah with joy.” Here the word “serve” points to the servant’s mode, alongside the son’s joy.

Psalms 100:2 ב:יב

עבדו את ה' בשמחה באו לפניו ברננה:

Serve the L-RD with gladness; come before His presence with singing.

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PARAGRAPH 17

113 הלא שמוע מזבח טוב

Shmuel's rebuke of Shaul: "Behold, to obey is better than sacrifice." The Kehot note observes that the verse reads "Behold" (הנה) where the text has "Is not" (הלא).

שמואל א ט"ו:כ"ב

וַיֹּאמֶר שְׁמוּאֵל הַחֶפֶץ לְה' בְּעֵלּוֹת וּזְבָחִים כְּשֹׁמֵעַ בְּקוֹל ה' הִנֵּה שֹׁמֵעַ מִזְבֵּחַ
טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים:

And Samuel said: 'Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hear-ken than the fat of rams.

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114 ע"פ ועתה יגדל נא

Moshe's prayer: "And now, I pray, let the power of Ado-nai be great." The Alter Rebbe refers to his discourse on this verse, on the advantage of the servant's mode.

במדבר י"ד:י"ז

וְעַתָּה יִגְדֹּל־נָא כַחַּ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 18

115 ובו תדבקון

The last words of the maamar's verse, "and to Him shall you cleave," in which tidbakun is written with a final nun.

דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹהֵיכֶם תֵּלְכוּ וְאֹתוֹ תִירְאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ
וְאֹתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּן:

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

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116 הנ"ן פשוטה יש לה רגל ארוכה

A lexicon of Kabbalistic terms arranged by letter; the note points to its entry on the letter nun, and the commentary there, for the meaning of the final nun's long leg.

KEHOT'S NOTE

ראה מא"א אות נון ס"א וביאיר נתיב שם.

117 ואת רוח הטומאה אעביר מן הארץ

"And also the prophets and the spirit of impurity I will re-move from the earth." When even action is holy, impurity has no place left to draw from.

Zechariah 13:2

וְהָיָה בַיּוֹם הַהוּא נֶאֱמַר ה' צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעֹצְצִים מִן־הָאָרֶץ
וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעֱבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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118 ועמ"ש מענין נ" פשוטה ע"פ נשא

There the final nun is the descent and drawing down of "great love" to all the souls of Israel, which is why Gershon is spelled with a final nun; the final nun hints at drawing down to the very lowest levels, which can only come from a higher level.

KEHOT'S NOTE

לעיל נשא כא, א.

119 ע"פ נשא את ראש בני גרשון

"Take a count of the sons of Gershon as well." The Alter Rebbe refers to his discourse on this verse for the mean-ing of the final nun.

במדבר ד':כ"ב

נִשָּׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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120 וכמ"ש עבדו את ה' בשמחה

The words here quote Psalms 100:2; the passage is shown below.

Psalms 100:2

עֲבֹדוּ אֶת־ה' בְּשִׂמְחָה בְּאוֹ לִפְנֵיו בְּרִנָּה:

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

121 צריך להיות כבי בחינות

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

ראה דרמ"צ קפט, א.

122 כי כן ציוה לו המלך

Kehot's note points to Esther 3:4 for these words.

Esther 3:4

וַיְהִי כְּאֶמְרָם אֵלָיו יוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגִּידוּ לְהֶמֶן לְרֹאוֹת
הַיַּעֲמִדוּ דְבַר מְרֹדֶכִי כִי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי:

Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew.

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KEHOT'S NOTE

ע"פ אסתר ג, ד.

123 הלא שמוע מזבח טוב

The words here quote I Samuel 15:22; the passage is shown below.

שמואל א ט"ו:כ"ב I Samuel 15:22

ויאמר שמואל החפץ לה' בעלות וזבחים כשמצע בקול ה' הנה שמע מזבח טוב להקשיב מחלב אילים:

And Samuel said: 'Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hear-ken than the fat of rams.

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KEHOT'S NOTE

ש"א טו, כב ושם איי הנה [כ].

124 כפי' שלח ע"פ ועתה יגדל נא

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

KEHOT'S NOTE

לעיל פי' שלח לט, א.

125 The Zohar on Beshalach says that fortunate is Israel's por-tion, for G-d chose to cleave to them, to be their portion and they His, as it says, "and to Him shall you cleave," and "you who cleave to Havayah your G-d," to Havayah Himself.

Zohar, Beshalach 10:105-114 ק"ה-ק"י

PARAGRAPH 20

126 אם אין בינה אין דעת

"If there is no understanding, there is no knowledge": Daas comes through Binah, contemplation.

משנה אבות ג' י"ז Pirkei Avot 3:17

... אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראָה. אם אין יראָה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמת, אין תורה. אם אין תורה, אין קמת. הוא הנה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרביין ושרשיו מעטין. והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראָה כי יבוא טוב ושכן תררים במדבר ארץ מלחה ולא תשב. אבל כל שמעשיו מרביין מחכמתו, למה הוא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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127 כי עמך מקור חיים

"For with You is the source of life": the source of creation

is G-d's radiance, nullified beside Him.

Psalms 36:10 תהילים ל"ו:י

כִּי־עֵמֶךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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128 הלוך ונסוע

"Going on and journeying toward the south": love is called "walking," moving from level to level.

Genesis 12:9 בראשית י"ב:ט

וַיֵּסַע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנֶּגְבָה:

And Abram journeyed, going on still toward the South.

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PARAGRAPH 21

129 בד"ה נשא את ראש בני גרשון

"Take a count of the sons of Gershon." The Alter Rebbe refers to his discourse on this verse.

במדבר ד' כ"ב Numbers 4:22

נִשָּׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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130 ונתתי לך מהלכים בין העומדים

The angel's promise to Yehoshua the High Priest: "I will give you places to walk among these who stand." The an-gels "stand"; a soul "walks" from level to level.

זכריה ג' ז' Zechariah 3:7

כה־אָמַר ה' צְבָאוֹת אֱסֹב־דְּרָכַי תִּלְךָ וְאֵם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתָּה תִּדְוִן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לְךָ מַה־לָּכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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PARAGRAPH 22

131 לך אמר לבי בקשו פני

"On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek." The soul's will to seek G-d is aroused by His will.

Psalms 27:8 תהילים כ"ז:ח

לֵךְ אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבִקֶּשׁ:

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

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132 ע"פ והיה לכם לציצית

"And it shall be for you as tzitzis." The Alter Rebbe refers again to his discourse on this verse.

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לִבְכֶּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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133 בד"ה באתי לגני

"I have come into My garden, My sister, My bride." The Alter Rebbe refers to his discourse that opens with these words.

שיר השירים ה':א Song of Songs 5:1

בָּאתִי לִגְנִי אֶחָתִי כָלָה אֲרִיתִי מוֹרִי עֵם־בְּשָׁמִי אֶכְלֹתִי יַעֲרִי עֵם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עֵם־חֶלְבִי אֶכְלוּ רְעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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134 נוצר חסד לאלפים

"He preserves kindness for thousands, bearing iniquity and transgression and sin." Among the Thirteen Attributes of Mercy, the root of the Torah.

שמות ל"ד:ז Exodus 34:7

נִצֹּר חֶסֶד לְאַלְפִים נֶשָׂא עֹון וּפֹשַׁע וְחַטָּאָה וְנִקְיָה לֹא יִנָּקֶה פֶּקֶד עֹון אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שְׁלֹשִׁים וְעַל־רִבְעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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PARAGRAPH 23

135 הלא שמוע מזבח טוב

Shmuel to Shaul: "Behold, to obey is better than sacrifice." Obedience without reasons is the servant's service.

שמואל א ט"ו:כ"ב I Samuel 15:22

וַיֹּאמֶר שְׁמוּאֵל הֲחִפְזָהּ בַּעֲלֹת וּזְבָחִים כְּשֹׁמֵעַ בְּקוֹל ה' הִנֵּה שֹׁמֵעַ מִזְבֵּחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים:

And Samuel said: 'Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hear-ken than the fat of rams.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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